

Scripture
Confirmations
of
New Church
Doctrine
[Dicta Probantia]

1769

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Translator's Note

This little work consists of a collection of passages from the Scriptures under convenient subject headings gathered by Swedenborg for use in his composition of his works. The original manuscript has no title, and probably was not intended for publication. Immanuel Tafel issued an edition of the Latin text at Tübingen in 1845 and gave it the title *Dicta Probantia* [proof passages]. In Tafel's edition, however, the subjects are arranged alphabetically, following the Latin subject headings. In this translation the order of the subjects is that of the original manuscript. The parentheses at the beginning and the end of certain paragraphs were introduced by Tafel to indicate that the author crossed his pen over the parts so marked; it is probable that he did so when he used them in his published writings.

We have numbered the chapters and subdivided them with boldface figures as in Potts' *Swedenborg Concordance* for convenience of reference.

The only English translation heretofore published was issued by the Swedenborg Society of London in 1906, being translated by James R. Rendell. We have retained the title *Scripture Confirmations of New Church Doctrine*.

John Whitehead

Scripture Confirmations of New Church Doctrine

[Dicta Probantia]

1. *The Apostles; Miracles*

1. The apostles are named (Acts 1:13, 26).

Judas the traitor burst asunder in the midst, and all his bowels gushed out (Acts 1:16–19).

Many miracles and signs were done by the apostles (Acts 2:43). Peter and John healed the lame man sitting at the gate of the temple, therefore all were astonished, but when the priests heard them preaching about Jesus, they laid hands upon them, thrust them into prison, and afterwards having threatened them sent them away because of the people (Acts 3:1–20; 4). This miracle was done in the name of Jesus Christ (4:10, 30).

Many miracles done by the apostles (Acts 5:12, 15, 16), but yet they were put in prison by the high priest, and although they were led out thence by an angel miraculously, yet they were beaten, and warned not to preach concerning Jesus (verses 29–40).

Stephen also did great signs and miracles (Acts 6:8).

Miracles done by Philip (Acts 8:6, 7, 13).

Simon the sorcerer made himself great in Samaria, saying, here is the great power of God; but he was severely reprov'd by Peter (Acts 8:9, 10 seq., 20–24).

Miracles done by Peter, and also that he raised the dead to life (Acts 9:33, 34, 36–42).

The miracle of Paul, that a certain man was made blind (Acts 13:11); also others (19:11, 12; 20:9 seq.; 28:3 seq., 8).

Miracles done by the disciples, and with Paul (Acts 14:3, 8–10, 19, 20; 16:25, 26 seq.).

2. Of those who transform themselves into apostles, as satan into an angel of light (2 Cor. 11:13–15).

The torments and evils endured by Paul are recounted (2 Cor. 11:24–27, 32, 33).

Paul was in the third heaven and heard ineffable things (2 Cor. 12:2–4).

The messenger of satan received Paul with blows (2 Cor. 12:7–9). The coming of the Lord according to the working of satan in signs and lying miracles (2 Thess. 2:9).

False Christs shall arise, and shall show signs and prodigies (Matt. 24:24, 25; Mark 13:22).

By the prince of the demons, Beelzebub, he casts out demons (Mark 3:22; Luke 11:15, 17, 19).

That they would not hearken to miracles even if one rose from the dead. Abraham to the rich man in hell (Luke 16:29–31).

The coming of the Lord is in signs and lying miracles (2 Thess. 2:1–11).

2. *Christ*

1. The Lord is called in many places Jehovah, Jehovah of hosts, and in particular God, the God of Israel, the Holy One, and the Holy One of Israel, and Lord, the Rock, Angel, the Arm of Jehovah, Prophet, the Son of man, while very frequently Jehovah is named, even he, since they are one—the Mighty One of Jacob, the Rock of Jacob. Therefore in general by Jehovah the Father himself and Lord are at the same time meant, as is clear from the following passages.

Jesus was taken up into heaven, and a cloud received him, and then two angels said, This Jesus shall so come as ye have seen him going into heaven (Acts 1:9, 11).

Jesus rose from the dead according to the prophecy through David (Ps. 16:10), and that there Christ is meant and not David (Acts 2:27–29, 31; 13:24–37). Then said Jehovah, the Lord said unto my Lord, Sit at my right hand until I make thine enemies thy footstool (Ps. 110:1; Acts 2:34, 35).

The Lord our God (Acts 2:39). He is the Lord of all (Acts 10:36).

Ye have slain the prince of life (Acts 3:15).

That when the times of refreshing shall come from the presence of the Lord, he may send Jesus Christ which before was preached unto you, whom the heaven must receive until the time of the restitution of all things, which God hath spoken by the mouth of all the prophets from of old (Acts 3:20, 21).

Moses said, The Lord your God will raise up unto you a Prophet from your brethren, unto him ye shall hearken, whatever soul shall not hearken to that Prophet, he shall be destroyed from among the people; all the prophets have foretold him (Deut. 18:15, 18, 19; Acts 3:22–24).

Prediction from Isaiah (53:7–9), the Lord would suffer (Acts 8:32, 33).

Christ was the Son of God (Acts 8:37; 9:20).

Jesus is the Lord of all (Acts 10:36). He is the Judge of the living and the dead (verse 42).

They were called Christians first in Antioch (Acts 11:26). Paul explains the saying, this day have I begotten thee (Ps. 2:7) as referring to Jesus (Acts 13:33).

He is called the light of the nations, for salvation to the uttermost part of the earth (Is. 49:6; Acts 13:47).

The coming of the Lord for the rebuilding of the ruins (Amos 9:11; quoted Acts 15:16, 17).

Paul said that he was ready to be bound and die for the name of the Lord Jesus (Acts 21:13).

Paul at Rome preaching the kingdom of God, and teaching the things concerning the Lord Christ (Acts 28:31).

In the Acts of the Apostles it is said that they preached the Lord Christ only, and that they should believe in him, and nowhere that they should believe in God the Father.

2. The Son of God (Rom. 1:3, 4).

Called after Jesus Christ, Christians (Rom. 1:6) through the faith of Jesus Christ (Rom. 3:22).

Faith in Christ. Through Jesus Christ we have peace toward God, and to God we have access by faith into this grace, and we glory in the hope of the glory of God (Rom. 5:1, 2).

By Jesus Christ were we reconciled to God (Rom. 5:10,11).

As by one man sin entered into the world, so by the justice of one are we justified (Rom. 5:12, 13, 15, 18, 19).

There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, in order that the justification of the law might be fulfilled in us, who walk not after the flesh, but after the spirit (Rom. 8:1–4). Christ is at the right hand of God, who also maketh intercession for us (Rom. 8:34).

Who shall separate us from the love of Christ? Shall tribulation, distress, hunger, death, angels, principalities, height, depth, etc. (Rom. 8:35–39)?

From the fathers Christ is according to the flesh, who is over all; God blessed forever. Amen (Rom. 9:5).

Whosoever shall call upon the name of the Lord, shall be saved (Rom. 10:13).

We are one body in Christ; all are members having different gifts according to grace (Rom. 12:5, 6). The gifts which belong to different members are enumerated in a long series (verses 6, 13).

Put ye on the Lord Jesus Christ (Rom. 13:14).

Whether we live, we live in the Lord; whether we die, we die in the Lord; therefore, whether we live or die, we are the Lord's. For

to this end Christ both died and rose and lived again that he might be Lord both of the dead and of the living (Rom. 14:8, 9).

It is written, I live, saith the Lord, for every knee shall bow to me, and every tongue shall confess to God (Rom. 14:11). Isaiah saith, there shall be a root of Jesse, and he that shall rise to rule over the nations; in him shall the nations hope (Rom. 15:12).

The Gospel of Christ (Rom. 15:19–21).

Chosen and tried in the Lord, in Christ: to work and labor in the Lord (Rom. 16:8–13).

3. Ye are in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption; according as it is written, he that glorieth, let him glory in the Lord (1 Cor. 1:30, 31).

I determined not to know anything among you, save Jesus Christ (1 Cor. 2:2).

For other foundation can no man lay more than that which is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; the day shall declare it because it shall be revealed by fire (1 Cor. 3:11, 12 seq.).

All are yours; but ye are Christ's; but Christ is God's (1 Cor. 3:22, 23).

We know that there is no other God but one. For though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many, yet to us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him (1 Cor. 8:4–6). They drank from the spiritual Rock, the Rock was Christ (1 Cor. 10:4).

The head of every man is Christ, the head of Christ is God (1 Cor. 11:3).

As often as ye eat this bread, and drink this cup, proclaim ye the Lord's death till he come (1 Cor. 11:26).

No one can say that Jesus is the Lord but in the Holy Spirit (1 Cor. 12:3).

Ye are the body of Christ, and members in part (1 Cor. 12:27).

Christ was seen by many after the resurrection, and in addition to the apostles by five hundred (1 Cor. 15:4–7).

Christ is the image of God (2 Cor. 4:4).

God who gave the light in our hearts, to the enlightening of the knowledge of the glory of God which is in the face of Jesus Christ (2 Cor. 4:6).

God hath reconciled us to himself by Jesus Christ (2 Cor. 5:18–21).

Ye know not your own selves, that Jesus Christ is in you (2 Cor. 13:5).

4. If any one preacheth any other gospel than that which he preached let him be accursed (Gal. 1:8, 9).

I live, no more I, but Christ liveth in me (Gal. 2:20). The power which God wrought in Christ, wherefore he set him at his own right hand above the heavens, above all principalities, power, and might, etc., and hath put all things under his feet, and hath given him to be the head over all things of the church, which is his body, the fullness of him that filleth all in all (Eph. 1:20–23).

Through Christ we have access in one Spirit unto the Father. Christ is the corner stone, by whom the whole building framed together groweth unto an holy temple in the Lord, through whom ye also are builded together into an habitation of God in the spirit (Eph. 2:18, 20–22).

God hath founded all things by Jesus Christ (Eph. 3:9).

One body and one Spirit; one Lord, one faith, one baptism, one God and Father of all; and unto every one of us is given grace according to the measure of the gift of Christ (Eph. 4:4–7).

He that descended is also the same that ascended above all the heavens, that he might fill all things (Eph. 4:10).

For the edifying of the body of Christ, and that the church is the body and Christ the head (Eph. 4:12, 15, 16).

We are members of his body; of his flesh, and of his bones (Eph. 5:30).

By faith we have access to Christ in confidence (Eph. 3:12).

Christ is the head of the church, and he is the Savior of the body (Eph. 5:23).

5. I desire you all in the bowels of Jesus Christ (Phil. 1:8). Jesus emptied himself, taking the form of a servant, wherefore God hath exalted him and given him a Name above every name, that at the name of Jesus every knee should bow, in heaven, in earth, and under the earth (Phil. 2:7–11).

The God of faith (Phil. 3:9).

Christ, who is the image of the invisible God, the firstborn of every creature, and that through him and in him all things were created (Col. 1:15, 16).

Christ is before all things, and all things subsist in him, and he is the head of the body, the church (Col. 1:17, 18, 24). In Christ doth all fullness dwell, and by him all things were reconciled to himself (Col. 1:18–20).

In Christ are hid all the treasures of wisdom and of knowledge (Col. 2:3).

In Christ dwelleth all the fullness of the Divinity bodily (Col. 2:9).

Christ sitting on the right hand of God (Col. 3:1; Heb. 8:1; 10:12; 12:2).

Christ is all in all (Col. 3:11).

That they all may be in one body (Col. 3:15).

Do all things in the name of the Lord Jesus (Col. 3:17). That from the Lord ye shall receive the reward of the inheritance; ye serve the Lord Christ (Col. 3:24).

Christ is the head of the body (Col. 2:19). Life is with Christ in God (Col. 3:3).

(Concerning the coming of the Lord, see also Consummation and Judgment.)

6. One God, one mediator, Christ (1 Tim. 2:5, 6).

God was manifest in the flesh, seen, received up (1 Tim. 3:16).

If we are not faithful, he abideth faithful; he cannot deny himself (2 Tim. 2:13).

They profess that they know God, but in works they deny him (Titus 1:16).

He hath in the last days spoken unto us in the Son whom he hath appointed heir of all things, through whom also he made the worlds [*saecula*]; who being the brightness of his glory and the express image of his person, upholding all things by the word of his power [after] he had by himself made purification of our sins, sat down on the right hand of the Majesty on high; to whom did he ever say, Thou art my son, this day have I begotten thee? (Ps. 2:7) and he saith, Let all the angels of God worship him (Ps. 97:7); and many things in Hebrews (1:2–9, 13).

Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over all the works of thy hands: thou hast put all things in subjection under his feet. But we see not yet all things put under him. It became him for whom are all things, and through whom are all things, to be the author of their salvation (Heb. 2:7, 8, 10). He is called the chief priest and the high priest (Heb. 2:17; 3:1). We have a great chief priest that is passed into the heavens, Jesus the Son of God (Heb. 4:14). Thou art a priest for ever after the order of Melchizedek (Heb. 5:10; 6:20; 7:1–3, 10, 11, 15, 21). Here concerning the new covenant (Jer. 31:10, 11).

7. The Lord who is a living stone, rejected by men, chosen of God, precious, that ye also as living stones may be built up into a spiritual house, to the unbelieving he is a stone of stumbling (1 Pet. 2:4–8).

Acceptable to God through Jesus Christ (1 Pet. 2:5). He is called the Shepherd and Bishop of souls (1 Pet. 2:25).

Jesus Christ after he went into heaven was on the right hand of God; angels, authorities, and powers being subject unto him (1 Pet. 3:22).

That God may be glorified by Jesus Christ (1 Pet. 4:11). God and Jesus our Lord (1 Pet. 1:2; 2 Pet. 1:1; James 1:1). The eternal kingdom of the Lord and Savior Jesus Christ (2 Pet. 1:11; 3:2).

The knowledge of Jesus Christ (2 Pet. 1:8; 2:20).

Of the glorification of the Lord seen by the three disciples upon the mount (2 Pet. 1:17, 18).

8. He is called Father and Son (1 John 1:3; 2:1; 2 John 1:3; 1 John 2:22, 23; Jude 1:4).

The Lord is life revealed and made manifest, and God is light (1 John 1:2, 5).

He is a propitiation for our sins (1 John 2:2; 4:10). For this purpose the Son of God was manifested, that he might destroy the works of the devil (1 John 3:8; 4:10).

That we shall abide in Christ (1 John 2:5, 6, 24; 3:6). He is antichrist, that denieth the Father and the Son: whosoever denieth the Son hath not the Father (1 John 2:22, 23).

He that keepeth his commands dwelleth in him, and he in him. Hereby we know that we dwell in him, and he in us. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God (1 John 3:24; 4:13, 15, 16).

He who confesseth Jesus Christ, who lived in the flesh, is of God; he who confesseth not is not of God (1 John 4:2, 3). Whosoever believeth that Jesus is the Christ (Messiah) is born of God (1 John 5:1).

Who hath overcome the world, but he that believeth that Jesus is the Son of God (1 John 5:5).

This is the testimony, that God has given to us eternal life, and this life is in his Son. He that hath the Son hath life. He who believeth in the name of the Son of God hath eternal life (1 John 5:10–13).

We know that the Son of God is come and hath given us an understanding that we may know [him that is] true, and we are in [him that is] true, in his Son Jesus Christ. This is the true God, and eternal life (1 John 5:20, 21).

To the only wise God our savior, be glory and power (Jude 25).

9. His appearance as the sun shining in his strength (Rev. 1:16).

The Lord is described by various names (Rev. 1:5). The representation of him as the Word (Rev. 1:13–18).

If any one will open the door, I will come in to him (Rev. 3:20).

Honor was given to the Lord from the Word, while he opened the seals of the book, by many animals and elders, and by every creature (Rev. 5:9–14).

That no one can interpret the Word, and teach truths from it, except the Lord, is meant by the Lamb opening the seals of the book (Rev. 5:1 seq., and 6).

The Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water (Rev. 7:10, 16, 17).

They are virgins who follow the Lamb whithersoever he goeth (Rev. 14:4).

An angel flying in the midst of heaven having the everlasting gospel (Rev. 14:6).

Blessed are the dead who die in the Lord from henceforth (Rev. 14:13).

Behold a white cloud, and one sitting upon the cloud like unto the Son of man (Rev. 14:14).

Great are thy works, Lord God almighty, just and true are thy ways, O King of saints. Who shall not glorify thy name, for thou only art holy; therefore all nations shall come and adore before thee, for thy judgments are made manifest (Rev. 15:3, 4). The Lamb is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful (Rev. 17:14; 19:16).

Having the testimony of Jesus. The testimony of Jesus is the spirit of prophecy (Rev. 19:10).

That the Word will be opened by the Lord is meant by the white horse, for he that sitteth upon it is called the Word of God (Rev. 19:10–16).

Behold the tabernacle of God is with men; he will dwell with them (Rev. 21:3).

The Lord God almighty and the lamb are the temple of it. The glory of God will lighten it, and the Lamb is the light thereof (Rev. 21:22, 23; 22:5).

The throne of God and of the lamb (Rev. 22:3).

That he it is who is, and was and is to come, Alpha and Omega (Rev. 1:4, 8, 11; 2:8; 11:17; 21:6; 22:13).

10. Thou shalt call his name Jesus, he shall save the people from their sins (Matt. 1:21).

The wise men came to adore the infant Jesus, and that he would be born in Bethlehem according to Micah 5:1 (Matt. 2:1–6).

The wise men adored him and brought him gifts (Matt. 2:11).

Jesus said to John, It becometh us so to fulfil all the justice of God (Matt. 3:15).

Jesus said to the devil who was tempting, Thou shalt not tempt the Lord thy God; and again, Thou shalt adore the Lord thy God, and him only shalt thou serve (Matt. 4:7, 10).

A ruler came and adored Jesus (Matt. 9:18).

He that receiveth me receiveth him that sent me (Matt. 10:40).

All things are delivered unto me by my Father, wherefore come ye all unto me (Matt. 11:27, 28).

They that were in the ship adored Jesus, saying, Of a truth thou art the Son of God (Matt. 14:33). A woman of Canaan (Matt. 15:25), the disciples (Luke 24:52), a blind man (John 9:38), adored him.

Multitudes glorified the God of Israel (Matt. 15:31). There is one rabbi and one master, that is, he teaches what is good and true (Matt. 23:8,10).

Of the sign of the coming of the Lord and of the consummation of the age (Matt. 24:1 to end).

Then shall there be wars and rumor, and they will say, I am the Christ; false prophets shall arise and seduce many; signifies the heresies in the first times, which were many (Matt. 24:5–14).

The women, running to Jesus, adored him (Matt. 28:9).

He said, All power is given unto me in heaven and on earth (Matt. 28:18; Ps. 8:6, 7).

11. John says, There cometh one after me, the latchets of whose shoes I am not worthy to unloose (Mark 1:7; Matt. 3:11).

He is called the Holy One of God (Mark 1:24).

He is called the Bridegroom, and they the sons of the bride chamber (Mark 2:19, 20; Luke 5:35).

John shall turn many of the sons of Israel to the Lord their God; but he shall go before him in the power of Elias to make ready a people for the Lord (Luke 1:16, 17). He is called the Lord God.

The angel Gabriel to Mary, Thou shalt conceive. He shall be great, and shall be called the son of the highest, of whose kingdom there shall be no end (Luke 1:31–33).

The angel said, The holy spirit shall come upon thee and the power of the highest shall overshadow thee: wherefore the holy one that shall be born of thee shall be called the Son of God (Luke 1:35).

Mary said, My spirit hath exulted in God my savior (Luke 1:47).

He is called the Lord God of Israel and the dayspring from on high (Luke 1:68, 78).

The Lord's Christ (Luke 2:26). The Christ of God (Luke 9:20).

He is called the Lord God (Luke 4:12).

He that is not with me is against me: and he that gathereth not with me scattereth abroad (Matt. 12:30; Luke 11:23). Blessed is the king that cometh in the name of the Lord; when he rode upon an ass into Jerusalem (Luke 19:38; John 12:13, 15).

The Son of man sitting on the right hand of the power of God (Luke 22:69).

12. The Word was with God, and God was the Word; and all things were made by him. In him was life, and the life was the light of men; he was the true light which lighteth every man: and the Word became flesh (John 1:1–14).

This was he who was before me, for he was prior to me. Of his fullness we have all received (John 1:15, 16, 27, 30).

No one hath seen God at any time; the only begotten Son of God, who is in the bosom of the Father, hath made him manifest (John 1:18).

Whose shoe's latchet I am not worthy to unloose (John 1:27).

The Son of man which is in the heavens (John 3:13, 14). Light has come into the world. He who does evils hates the light (John 3:19, 20).

He that hath the bride is the bridegroom. Spoken concerning Christ (John 3:29).

He came from heaven and is therefore above all (John 3:31). Spoken concerning Christ.

The Father gave not the Spirit by measure unto him; the Father gave all things into his hands (John 3:34, 35).

Jesus says that he is equal to the Father; in various places (John 5:18–23). That he quickeneth, and that he hath life in himself, etc. (verses 21, 26, 27).

The bread of God is he which cometh down from heaven, and giveth life unto the world (John 6:33). He is the bread of life (verses 35, 50, 51).

Not that any one has seen the Father, save he who is with the Father, he hath seen the Father (John 6:46).

Jesus said I am the light of the world; he that followeth me shall have the light of life (John 8:12; 9:5, 39; 12:35, 36, 46).

Jesus said, Before Abraham was, I am (John 8:56, 58). He came into the world that the blind might see, and that they which see might become blind (John 9:39).

Jesus said, I and the Father are one (John 10:30).

The Father and he are one (John 10:30).

He is in the Father and the Father in him (John 14:10, 11; 10:38; Phil. 1-4; 1 Cor. 1:3).

That ye may believe that the Father is in me and I in the Father (John 10:38; 14:10, 11).

He that receiveth me receiveth him that sent me (John 13:20).

Jesus said, Believe in God, believe also in me (John 14:1).

Jesus is the way to the Father (John 14:4-6).

He is the way, the truth and the life (John 14:6).

Jesus said, He that seeth and knoweth me, seeth and knoweth the Father (John 14:7-9).

If ye shall ask of the Father in my name, I will do it (John 14:13, 14).

Jesus said, Because I live, ye shall live (John 14:19).

He and the Father will make their abode with them (John 14:21, 23).

God and Christ [mentioned] together; that I and the Father will come to him (John 14:23). I and the Father are one (John 10:30).

He that hateth me hateth my Father (John 15:23, 24).

All things that the Father hath are mine (John 16:15).

Jesus goes away to the Father (John 16:5–7, 16, 17, 29), which is to be united to him.

They should pray in his name, I say not that I will pray the Father for you; the Father himself loveth you because ye have loved me (John 16:26–28). He often says, In his name.

I came forth from the Father, and am come into the world; again I leave the world and go to the Father (John 16:28–31). Jesus said, the Father had given him power over all flesh (John 17:2).

Jesus will give to them eternal life (John 17:2) also, the Son from the Father.

God and Jesus Christ [mentioned] together, namely that they both know each other (John 17:3).

Father glorify thy Son, that thy Son also may glorify thee. Now therefore do thou, O Father, glorify me with thine own self with the glory which I had with thee before the world was (John 17:1, 5).

N. B. *Arcanum*. By “to glorify” is meant to unite the Divine truth with the Divine good in the Human. The Lord in the Father from eternity was the Divine good and thence the Divine truth, wherefore when he descended he was the Divine truth from the Divine good; a reciprocal union, or that of the Divine truth with

the Divine good, was effected by the Lord in the human while he was in the world: and it was accomplished successively, especially by redemption and by the fact that he did the will of the Father, and then fully by the last temptation, which was that of the cross, for temptation unites. Then was accomplished the reciprocal union of the Divine truth with the Divine good, thus the Father and Son are one, thus one person like soul and body.

All mine are thine and thine are mine, but I am glorified in them (John 17:10).

I sanctify myself, that they also may be sanctified in the truth (John 17:19).

That they may be one in Jesus as the Father is in him (John 17:21–23).

Thomas said, My Lord and my God (John 20:28).

From Daniel and the Prophets

13. The Lord was represented before Daniel in a form almost like that in which he was presented before John (Rev. 1:14, 15). Before Daniel (Dan. 10:5, 6), and then almost like things happened (12:6, 7).

In that day, butter and honey shall everyone eat that is left in the midst of the land (Isa. 7:21, 22, 25). The church of the Lord.

(Jehovah of hosts, him shall ye sanctify, for let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense, for a trap and a snare for the inhabitant of Jerusalem. [Isa. 8:13, 14; Matt. 21:42–44; Luke 20:17, 18].)

(The people walking in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Unto us a Boy is born, unto us a Son is given, whose name is Wonderful, Counsellor, God, Hero, the Father of Eternity, the Prince of Peace; to establish the kingdom in judgment and justice from henceforth to eternity [Isa. 9:1, 5–6].)

In that day the remnant of Israel shall no more stay upon him that smote them; but shall stay upon Jehovah, the holy one of Israel, in truth (Isa. 10:20–22). Wherefore the wolf shall dwell with the lamb, the leopard shall lie down with the kid, etc. They shall not do hurt in all the mountain of holiness, for the earth shall be full of the knowledge of Jehovah. It shall surely come to pass in that day that the Lord shall again recover the remnant of his people (Isa. 11:6–9, 11–16).

14. In that day thou shalt say, I will confess to thee, O Jehovah. Behold the God of my salvation, I will be confident. Then with joy shall ye draw water out of the wells of salvation, for great is the holy one of Israel in the midst of thee (Isa. 12:1–6).

In that day shall a man look to his maker, and his eyes shall have respect to the holy one of Israel (Isa. 17:4–7).

In that day shall five cities in the land of Egypt speak the language of Canaan and swear to Jehovah of Hosts. In that day shall there be an altar in the midst of the land of Egypt; then Jehovah shall be known to Egypt and the Egyptians shall know Jehovah in that day. In that day shall there be a highway out of Egypt into Assyria; in that day shall Israel be the third with Egypt and with Assyria; and Jehovah shall bless, saying, Blessed be Egypt, my people, and Assyria the work of my hands, and Israel mine inheritance (Isa. 19:18–25). By “Egypt” is signified the natural man, by “Assyria” the rational, and by “Israel” the spiritual. The Church of the Lord there is treated of, in which these three are.

O Jehovah, I have waited for thee; the desire of my soul is to thy name and to the remembrance of thee. With my soul have I desired

thee in the night, yea with my spirit within me I have waited for thee in the morning; for when thy judgments are in the earth, the inhabitants of the world will learn justice (Isa. 26:8, 9).

In that day shall Jehovah of Hosts be for a crown of adornment, and for a diadem of beauty unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that repel the battle before the gate (Isa. 28:5, 6).

Therefore thus said the Lord Jehovah, Behold I lay in Zion a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste. Then will I lay judgment to the line, and justice to the plummet. Your covenant with death shall be abolished, and your vision with hell shall not stand (Isa. 28:16–18).

15. (The voice of one that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God: for the glory of Jehovah shall be revealed, and all flesh shall see it together [Isa. 40:3–5].)

(O Zion that tellest good tidings, get thee up into the high mountain; O Jerusalem that tellest good tidings, lift up thy voice with strength, say, Behold your God! Behold the Lord Jehovah cometh with strength, and his arm shall rule for him: behold, his reward is with him and the recompense of his work before him. He shall feed his flock like a shepherd; he shall gather the lambs into his arm, and carry them in his bosom, he shall gently lead those that give suck [Isa. 40:9–11].)

To whom will ye liken me? to whom am I equal? saith the holy one. Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number; he calleth them all by name (Isa. 40:25, 26).

Who hath raised up one from the east whom he calleth in justice to his following? He gave the nations before him, and made him to rule over kings (Isa. 41:2).

I, Jehovah, the first, and with the last; I am the same (Isa. 41:4).

Behold my servant, on whom I recline, mine elect in whom my soul is well pleased; I have put my spirit upon him: he shall bring forth judgment to the nations. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not quench nor break till he have set judgment in the earth (Isa. 42:1–4).

I, Jehovah, have called thee in justice, and I will give thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoner from the prison, and them that sit in darkness out of the prison house. I am Jehovah: that is my name, and my glory I will not give to another. Behold, the former things are come to pass, and new things do I declare: before they spring forth I cause you to hear them (Isa. 42:6–9).

Is there a God besides me? I know no Rock (Isa. 44:8). (Thus said Jehovah thy Redeemer, and he that formed thee from the womb; I am Jehovah that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself [Isa. 44:24].)

16. I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name am the God of Israel. I am Jehovah and there is none else, there is no God beside me: that they may know from the rising and from the setting of the sun, that there is no God beside me. I am Jehovah and there is none else (Isa. 45:3–6).

(I have raised him up in justice: he shall build my city, not for price nor reward. Surely God is in thee, and there is none else, there is no God. Verily thou art a hidden God, O God of Israel, the savior [Isa. 45:13–15].) I am Jehovah; and there is none else (verse 18).

(Am not I Jehovah? and there is no God else beside me; a just God and a savior; there is none beside me. Look unto me, that ye

may be saved, all the ends of the earth, for I am God and there is none else (Isa. 45:21, 22).

I have sworn by myself, justice is gone out of my mouth, the word which shall not be recalled, that unto me every knee shall bow, and every tongue shall swear (Isa. 45:23).

Remember the former things from eternity: For I am God, and there is no God else (Isa. 46:9, 13).

My glory will I not give to another (Isa. 48:11).

I am the first, I also am the last (Isa. 48:12).

(The voice of one that crieth in the wilderness, prepare ye the way of Jehovah, make straight in the desert a highway for our God. The glory of Jehovah shall be revealed, and all flesh shall see it together [Isa. 40:3–5].)

(O Zion that tellest good tidings, get thee up into the high mountain: O Jerusalem that tellest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! Behold the Lord Jehovih cometh in strength, and his arm shall rule for him: behold his reward is with him, and the price of his work before him: he shall feed his flock like a shepherd, he shall gather the lambs into his arm, and carry them in his bosom, he shall gently lead those that give suck [Isa. 40:9–11].)

17. To whom will ye liken me, to whom am I equal? saith the Holy One. Lift up your eyes on high, and behold, who hath created these things, etc. (Isa. 40:25, 26).

(My judgment is with Jehovah, and the price of my work is with my God. Then shall I be precious in the eyes of Jehovah, and my God shall be my strength. Jehovah hath forsaken me, and the Lord hath forgotten me [Isa. 49:4, 5, 14]. Because of Jehovah that is faithful and the holy one of Israel who chooseth thee [7].)

I have given thee for a light to the nations, that thou mayest be my salvation unto the end of the earth. I have given thee for a covenant of the people, to restore the earth, to divide the devastated heritages; to say to the prisoners, Go forth; to them that are in darkness, Reveal. They shall feed in the ways, and their pasture shall be on all hillsides; they shall not hunger nor thirst; by the springs of water shall he lead them (Isa. 49:6, 8–10).

(Let him trust in the name of Jehovah, and stay upon his God [Isa. 50:10].)

Look to me ye that follow after justice, ye that seek Jehovah; look unto the rock whence ye are hewn (Isa. 51:1). Awake, awake, put on strength, O arm of Jehovah, awake as in the days of old (Isa. 51:9).

I will put my words in thy mouth, for the planting of the heavens, and laying the foundations of the earth (Isa. 51:16). (My people shall know my name in that day, for I am he that doth speak: Behold, it is I. How delightful upon the mountains are the feet of him that bringeth good tidings, that causeth to hear peace, that saith unto Zion, Thy king reigneth. Watchmen shall lift up the voice; together shall they sing when they shall see eye to eye, that Jehovah returneth to Zion (Isa. 52:6, 7).

Jehovah hath made bare the arm of his holiness in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God (Isa. 52:10).

Who hath believed our word that is heard? and upon whom hath the arm of Jehovah been revealed (Isa. 53:1)?

(The Lord is treated of throughout the chapter, and the state of his life is described here briefly in these words. That he had no form nor honor; that he was despised and not esteemed. That he was wounded on account of our transgressions, and bruised on account of our iniquities. That Jehovah hath made to light on him the iniquity of us all. That he was brought as a lamb to the

slaughter; that he was cut off from the land of the living. That because he offered his soul as a guilt offering his days were prolonged, and that the will of Jehovah prospered by his hand, in the fact that he bore their iniquities, and for them poured out his soul even unto death. That he was numbered with the transgressors, and interceded for the transgressors (Isa. 53:1–12).

18. Because of Jehovah thy God, and because of the holy one of Israel (Isa. 55:5).

Let the wicked return to Jehovah, and he will have mercy upon him, and to our God, for he will abundantly pardon (Isa. 55:7).

Jehovah of Hosts is his name; and thy redeemer the holy one of Israel; the God of the whole earth shall he be called (Isa. 54:5).

We have transgressed against Jehovah, and have departed from following our God (Isa. 59:13).

They shall bring thy sons from far; silver and gold with them, for the name of Jehovah thy God, and for the Holy One of Israel (Isa. 60:9).

Jehovah shall be to thee for an everlasting light, and thy God for thy glory (Isa. 60:19).

(Ye shall be called priests of Jehovah, ministers of our God [Isa. 61:6].)

In being glad I will be glad in Jehovah, my soul shall exult in my God (Isa. 61:10).

Arise and shine, for thy light is come, and the glory of Jehovah is risen upon thee. And nations shall walk to thy light, and kings to the brightness of thy rising (Isa. 60:1–3). The Lord is treated of throughout the chapter. See the section on the consummation.

The Spirit of the Lord Jehovih is upon me, because Jehovah hath anointed me to tell good tidings to the poor. He hath sent me to bind up the brokenhearted, to foretell liberty to the captives, and to those in bonds and to the blind; to proclaim the year of good pleasure, and the day of vengeance of God; to console all that mourn (Isa. 61:1, 2). Throughout that chapter the Lord's advent is treated of.

To proclaim the year of the good pleasure of Jehovah and the day of vengeance of our God (Isa. 61:2).

The Lord Jehovih will cause justice and praise to spring forth before all the nations (Isa. 61:11). Concerning the Lord.

Jehovah hath sworn by his right hand, and by the arm of his strength (Isa. 62:8).

Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and the recompense of his work before him (Isa. 62:11).

Who is this that cometh from Edom, with sprinkled garments from Bozrah, marching in the multitude of his strength, great to save (Isa. 63 seq.) ? Concerning the battle of the Lord against the hells, and of their subjugation and thus the redemption of the faithful; wherefore it is said, the day of vengeance is in mine heart, and the year of my redeemed is come. So he became a Savior to them. Then the angel of the faces of Jehovah freed them, and he redeemed them (verses 4, 8, 9).

19. Behold I am as a leader sheep [*dux ovis*] that is brought to the slaughter, saying, Let us destroy the wood in its sap with the fruit thereof, and let us cut it off from the land of the living, that his name may be no more remembered (Jer. 11:19).

(Behold, the days come, saith Jehovah, when I will raise up unto David a righteous branch, who shall reign a King, and prosper, and

do judgment and justice in the earth; and this is his name which they shall call him, Jehovah our Justice (Jer. 23:5, 6).

Am I a God at hand and not a God afar off? Can any man hide himself in secret places? Do not I fill heaven and earth (Jer. 23:23, 24) ?

(In that day they shall serve Jehovah their God, and David their king, whom I will raise up unto them [Jer. 30:8, 9].)

The land of Babylon was full of guilt against the holy one of Israel (Jer. 51:5).

Jehovah of Hosts who makes the earth by his power, prepares the world by his wisdom, and stretches out the heavens by his intelligence (Jer. 51:15).

He is the former of all things, and of the rod of his inheritance: Jehovah of Hosts is his name, by whom he will do judgment upon all (Jer. 51:19–23).

20. (The Lord is described as to the Word appearing above the expanse of the cherubim (Ezek. 1:26–28), and is called the Lord Jehovih (Ezek. 2:4; 3:11, 27; 4:14; 5:7, 8, 11; 6:3, 11; 7:2, 5; 8:1 seq.). Then he is called the God of Israel (8:4, especially 11:22, 23).

I will raise up one shepherd over them, who shall feed them, my servant David. I, Jehovah, will be a God to them, and my servant David a prince in the midst of them. Then will I destroy for them the covenant of peace (Ezek. 34:23–25).

My servant David shall be king over them, and they all shall have one shepherd. And I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will set my sanctuary in the midst of them to eternity. Thus shall my habitation be with them; and I will be God to them, moreover they shall be a people to me (Ezek. 37:24, 25–28). Throughout the

chapter the regeneration of man in the new church is treated of, for this is meant by the dry bones, and by the two sticks which were one.

In that day will I make a covenant with the beast of the field and with the bird of the heavens, and I will break war from the earth, and make them to lie down securely. And I will betroth thee unto me for ever, and I will betroth thee unto me in justice and in judgment and in mercy, and I will betroth thee unto me in faithfulness, and thou shalt know Jehovah. And it shall be in that day that I will hear the heavens, and they shall hear the earth (Hos. 2:18–21).

I have consecrated their gain, and their wealth unto the Lord of the whole earth (Micah 4:13).

(Thou, Bethlehem Ephratah, though thou art little among the thousands of Judah, out of thee shall one come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity. Then shall he stand and feed in the strength of Jehovah, in the excellency of the name of his God; and they shall abide; for now shall he increase unto the ends of the earth (Micah 5:2–4). He will give them until the time, until the remnant of his brethren shall return unto the sons of Israel (verse 2). Concerning the new church (4:5 seq.)

21. Art thou not from old, Jehovah, my God, mine holy one? Let us not die. Jehovah, thou hast placed him for judgment, and, O rock, thou hast established him for correction (Hab. 1:12). (The vision is yet for the appointed time; it shall not lie: wait for it, because in coming it will come, nor will it tarry (Hab. 2:3).

Jehovah, I have heard the report of thee; I have revered thy work; make that present in the midst of the years, in the midst of the years make [known]. God shall come out of Teman, and the holy one from mount Paran. Selah. His honor covered the heavens, and the earth was full of his praise. His brightness will be as the light, rays coming forth from his hand, and there will be the hiding of his

strength. Thou wentest forth for the salvation of thy people. I will be glad in Jehovah, I will exult in the God of my salvation. Jehovah Lord is my strength, he will make me to walk upon mine high places (Hab. 3:2–4, 13, 18, 19).

(Shout and be glad, O daughter of Zion; for, lo, I come that I may dwell in the midst of thee. Then many nations shall be joined to Jehovah in that day, they shall be to me for a people, and I will dwell in thee [Zech. 2:10, 11].)

(Exult greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just and saved, lowly, riding upon an ass, and upon the foal of asses. He shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the river even unto the ends of the earth.) Jehovah shall appear over them, and his weapon shall go forth as the lightning, and the Lord Jehovah shall sound with a trumpet, and shall go in the whirlwinds of the south. Jehovah their God shall save them in that day as the flock, his people (Zech. 9:9, 10, 14, 16).

(Behold, I send mine angel, who shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple), and the messenger of the covenant whom ye seek. Behold, he cometh, saith Jehovah of hosts. Who may abide his coming, and who may stand when he appeareth? (Mal. 3:1, 2).

Behold, I send you Elijah the prophet before the great and terrible day of Jehovah come, that he may turn the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and smite the earth with a curse (Mal. 3:23, 24).

22. (I have anointed my king upon Zion, the mountain of my holiness. I will tell of the decree: Jehovah hath said unto me, This day have I begotten thee. Ask of me, and I will give the nations for thine inheritance, and the bounds of the earth for thy possession. Thou shalt break them with a rod of iron. Kiss the Son, lest he be angry, and ye perish in the way, for his anger will burn up quickly.

Happy are all they that trust in him (Ps. 2:6–12). “His anger will burn up quickly,” signifies the last judgment from himself.)

(Thou hast made him to be a little less than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet [Ps. 8:5, 6, 7].)

(The rulers take counsel together against Jehovah and his Christ. I have anointed my king over Zion. I will tell of the decree: Jehovah hath said unto me, thou art my Son, this day have I begotten thee. Ask of me, and I will give the nations for thine inheritance, and the bounds of the earth for thy possession. Kiss the son, lest he be angry, and ye perish in the way, for his anger will burn up quickly. Blessed are all they that trust in him [Ps. 2:2, 6, 7, 8, 12].)

(Jehovah, thou hast made him to be a little less than the angels, and hast crowned him with glory and honor. Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet, etc. [Ps. 8:6, 7 seq].)

Lift up your heads, O gate, and be ye lift up, ye doors of the world, that the king of glory may come in. Who is this king of glory? Jehovah strong and mighty, Jehovah mighty in battle (Ps. 24:7–10).

23. Gird thy sword upon thy thigh, O mighty one, in thy glory and thine honor. In thine honor mount, ride upon the word of truth and of meekness and justice; thy right hand shall teach thee wonderful things. Thy weapons are sharp; the people shall fall under thee, enemies of the king from their heart. Thy throne, O God, is for ever and ever, the scepter of thine equity is the scepter of thy kingdom. Thou hast loved justice, and held wickedness in hatred: therefore, O God, thy God hath anointed thee with the oil of gladness, all thy garments smell of myrrh and cassia. Kings' daughters were among thy precious ones; upon thy right hand did stand the queen in gold of Ophir. Then shall the king delight in

thy beauty: for he is thy Lord. Therefore shall the people confess thee for ever and to eternity (Ps. 45:3 to end), where there are many additional statements.

(He shall have dominion from sea to sea, and from the river unto the ends of the earth. All kings shall bow down before him, all nations shall serve him, his name shall be forever, before the sun he shall have the name of Son; and all nations shall be blessed in him, they shall call him happy [Ps. 72:8, 11, 17]. Blessed be Jehovah God, the God of Israel, who doeth wonderful things, and blessed be his glorious name to eternity; and the whole earth shall be filled with his glory; Amen and Amen [verses 18, 19].)

(I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish to eternity and build up thy throne to generation and generation [Ps. 89:4–6].)

(Thou hast spoken in vision of thy holy one, and hast said, I have laid help upon the powerful one, I have exalted the chosen one, with whom my hand shall be established. I will set his hand in the sea, his right hand in the rivers. He shall call unto me, Thou art my father. Also I will make him the first-born, his seed will I set for ever, and his throne as the days of the heavens. And his throne as the sun before me, as the moon established to eternity, a faithful witness in the clouds [Ps. 89:19–38].) These things are said of David, by whom the Lord is meant, for these things cannot refer to David, and of him it is said, In vision of thy holy one.)

(Sing unto Jehovah a new song; his right hand and the arm of his holiness hath made him safe. Jehovah hath made known his salvation, his justice hath he revealed before the eyes of the nations. All the ends of the earth have seen the salvation of our God. Make a noise to Jehovah, all the earth; sound forth, shout and sing. For he cometh to judge the earth. He will judge the world in justice and the peoples with equity [Ps. 98:1–9].)

(Jehovah said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah shall send the scepter of

thy strength out of Zion. Thou art a priest to eternity after the manner of Melchizedek [Ps. 110:1, 2, 4].)

(David swore unto Jehovah, he vowed unto the mighty one of Jacob, I will not come into the tent of my house or go up upon my bed; I will not give sleep to mine eyes, until I find a I place for Jehovah, a habitation for the mighty one of Jacob. Lo, we heard of him at Ephrathah. We will go into his habitation, we will bow down at his footstool. Arise, Jehovah, to thy rest, thou and the ark of thy strength [Ps. 132:1–9].)

The Father loveth the son, and hath given all things into his hand (John 3:35).

I and the Father are one (John 10:30).

He that hath seen me hath seen the Father, I am in the Father, and the Father in me (John 14:6–17).

3. *God, the Father and Holy Spirit.*

1. After Jesus gave commandment unto the disciples through the Holy Spirit (Acts 1:2).

Jesus said to the disciples that they should wait for the promise of the Father, which ye have heard of me (Acts 1:4). Then he said, Ye shall receive the power of the Holy Spirit upon you (Acts 1:8).

A sound was heard as of a wind and there were seen cloven tongues like as of fire upon every apostle, and they were filled with the Holy Spirit, and they began to speak with other tongues as the Holy Spirit gave them utterance. Each one heard them speak with him in his own dialect; they spoke of the wonderful works of God, and Peter quoted to them from Joel 2:1 to end (Acts 2:1–18).

2. The Spirit of the Lord (Acts 5:9) is called the Holy Spirit (verse 3).

They received the Holy Spirit by the laying on of the hands by the apostles (Acts 8:17, 18; 9:17).

The Holy Spirit spoke. And they were sent out by the Holy Spirit (Acts 13:2–4).

Paul said to the Athenians, God giveth to everyone life, the spirit and all things. In him we live and move and have our being (Acts 17:25, 28).

The invisible things of God from the creation of the world are clearly seen, understood by works, and his eternal power; so that they are without excuse (Rom. 1:20).

If any one hath not the Spirit of Christ he is none of his. He quickens your mortal bodies through the Spirit that dwelleth in you. The Spirit itself beareth witness with our spirit, that we are the sons of God (Rom. 8:9–11, 14, 16).

What man hath known the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no one, but the Spirit of God. The animal man receiveth not the things of the Spirit of God, for they are foolishness unto him, and he cannot know them (1 Cor. 2:11, 14).

There are various gifts of the Spirit which are enumerated (1 Cor. 12:7–21).

The Lord is the Spirit. Where the Spirit of the Lord is, there is liberty (2 Cor. 3:17).

Because ye are sons, God sent forth the Spirit of his Son into your hearts, crying Abba, Father (Gal. 4:6).

The ministration of the Spirit of Jesus Christ (Phil. 1:19; Col. 1:2; Gal. 1:3).

The Lord be with his spirit (2 Tim. 4:22).

The Spirit of Christ, which testified (1 Pet. 1:11).

There are three that bear witness in heaven, the Father, the Word, and the Holy Spirit: and these three are one (1 John 5:7).

The Spirit is truth (1 John 5:6).

The Spirit of my Father speaketh in you (Matt. 10:20).

Jesus baptizeth you with the Holy Spirit (Mark 1:8).

It is not ye that speak, but the Holy Spirit (Mark 13:11).

John the Baptist was filled with the Holy Spirit in the womb of his mother (Luke 1:15, 41).

Jesus said, He that receiveth me receiveth him that sent me (Luke 9:48).

He spoke this of the Spirit, which they that believe on him should receive; the Holy Spirit was not yet; because Jesus was not yet glorified (John 7:39).

The Holy Spirit is called the Spirit of truth (John 14:17). He is also called the Comforter, and Holy Spirit, whom the Father will send in my name (John 14:26).

If I went not away, the Comforter would not come unto you; if I go away I will send him unto you (John 16:7). By going away to the Father is meant to be united to the Father, as before, the Divine truth to the Divine. That the Spirit of truth from the Lord is about to receive, etc. (John 16:13–15).

From the Prophets

3. (The Spirit of Jehovah breathed into it. Who hath directed the Spirit of Jehovah (Isa. 40:7–13)?)

(It may perhaps be related concerning a divided Trinity, that this is taken from hell, “Divide and command.” Are not all heresies concerning God from thence? It is otherwise if you conjoin the Trinity in one Person.)

(The words that Jehovah of Hosts sent in his spirit by the hand of the prophets [Zech. 7:12].)

(Who is God save Jehovah? or who is a rock save our God? Jehovah liveth; blessed be my Rock; let the God of my salvation be exalted [Ps. 18:32, 47].)

(Jehovah answer thee, the name of the God of Jacob exalt thee [Ps. 20:1].)

(Rulers take counsel together against Jehovah and his Christ [Ps. 2:2].)

Arise, Jehovah; save me, O my God (Ps. 3:7).

Who is God save Jehovah? and who is a rock save our God? (Ps. 18:31.)

Jehovah liveth; and blessed be my rock; and the God of my salvation shall be exalted (Ps. 18:47).

Jehovah answer thee in the day of trouble; the name of the God of Jacob exalt thee (Ps. 20:2).

We will sing in thy salvation, and in the name of our God we will set up banners: Jehovah will fulfil all thy petitions (Ps. 20:5).

He shall receive a blessing from Jehovah, and justice from the God of our salvation (Ps. 24:5).

Jehovah of Hosts is with us; the God of Jacob is our refuge (Ps. 46:12).

They tempted God, and censured the Holy One of Israel (Ps. 78:41).

Jehovah of Hosts, hear my prayers. Give ear, O God of Jacob (Ps. 84:9).

Jehovah and the Holy One of Israel (Ps. 89:19).

(Jehovah and the mighty One of Jacob [Ps. 132:2, 5].) Jehovah shall reign to eternity, thy God, O Zion, to generation and generation [Ps. 146:10].)

(Praise Jehovah, O Jerusalem; praise thy God, O Zion [Ps. 147:12].)

4. *The Coming of the Lord*

The Consummation, the New Church,

Christ, and the Judgment

1. The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: and it shall come to pass that everyone who shall call on the name of the Lord shall be saved (Acts 2:19–21).

Ye, waiting for the revelation of our Lord Jesus Christ: Who shall confirm you even to the end, unprovable in the day of our Lord Jesus Christ (1 Cor. 1:7, 8).

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

In the dispensation of the fullness of the times, that he might restore all things in him both those which are in the heavens, and those which are on earth (Ephes. 1:10, 11, 13).

Until the day of Jesus Christ (Phil. 1:6, 10; 2:26).

When Christ shall be manifested (Col. 3:4).

In the presence of our Lord Jesus Christ at his coming (1 Thess. 2:19).

May he confirm your hearts at the coming of our Lord Jesus Christ (1 Thess. 3:13).

We shall be kept safe in the coming of the Lord. What that coming will be, is described (1 Thess. 4:15–17).

That day will come as a thief, etc. (1 Thess. 5:2–4).

That they may be unprovable at the coming of our Lord Jesus Christ (1 Thess. 5:23).

In the revelation of the Lord Jesus from heaven with angels, and in a flame of fire (2 Thess. 1:7–10).

Concerning the coming of the Lord and the day; but there will be a falling away first; but then shall iniquity be revealed; his coming will be directly after the working of satan with signs and lying wonders. (See generally 2 Thess. 2:1–11.)

That in the last times they shall depart from the faith, giving heed to seducing spirits, hypocrisy, etc. (1 Tim. 4:1, 2).

Be thou then blameless until the appearing of the Lord Jesus Christ (1 Tim. 6:14, 15).

That day (2 Tim. 1:12; 4:8).

In the last days perilous times shall come; the covetous boasters, blasphemers (2 Tim. 3:1–6).

Jesus Christ shall judge the living and the dead at his appearing (2 Tim. 4:1, 8).

Looking for the appearing of Jesus Christ (Titus 2:13).

2. Be ye patient until the coming of the Lord: the coming of the Lord is near (James 5:7, 8).

That we may be kept through faith unto salvation and glory, in the last time, at the revelation of Jesus Christ (1 Pet. 1:5, 7, 13).

The day of visitation (1 Peter 2:12).

That ye may rejoice in the revelation of his glory (1 Peter 4:13).

I who am a partaker of the future revelation. When the chief of the shepherds shall appear ye shall obtain a crown of glory (1 Peter 5:1, 4).

That there shall come in the last of the days, scoffers, who will walk after their own lusts, and who will say, Where is the promise of his coming? etc. (2 Peter 3:3, 4).

The heavens and the earth that now are, reserved unto fire in the day of judgment and perdition of the ungodly (2 Peter 3:7).

The day of the Lord will come as a thief in the night: in which the heavens and the earth shall pass away; looking for and hastening the coming of the day of God, wherein the heavens, kindled with fire, shall be dissolved; nevertheless, we, according to his promise, look for new heavens and a new earth, wherein justice shall dwell (2 Peter 3:10–14).

(**N. B.** By “the fire” by which the world is to perish is meant wickedness; by the “world” is meant the church; by an “age” the period of the church, and by a “week” the state of the church. These things are confirmed by the angels of heaven.)

A thousand years with the Lord are as one day (2 Peter 3:8; Ps. 90:4).

3. Antichrist shall come in the last hour (1 John 2:18).

We may not be ashamed of his coming, when he shall be manifested (1 John 2:28; 3:2).

The Lord cometh with ten thousands of saints to execute judgment upon all the ungodly, etc. (Jude 14, 15).

In the last time there will be mockers, etc. (Jude 18, 19).

Behold, he cometh with clouds, and every eye shall see him, and all the tribes of the earth shall wail because of him (Rev. 1:7).

He is, who is, and who was, and who is to come, the Almighty (Rev. 1:8).

(Concerning the coming of the Lord, see Acts 1:4, 11; 3:20, 21; 15:16, 17; Amos 9:11. Especially Luke 12:35–48. See above, passages concerning Christ.)

4. He who was and is to come, the Alpha and Omega, etc. (Rev. 1:4, 8, 11; 2:8; 4:8; 11:17; 21:6; 22:13).

Behold he cometh with clouds, and all flesh shall see, etc. (Rev. 1:7).

That he will come as a thief (Rev. 3:3).

I will keep thee from the hour of temptation which shall come upon the whole world (Rev. 3:10).

Behold I come quickly (Rev. 3:11; 2:5).

He was dead, and yet alive unto the ages of ages (Rev. 1:18). The Lamb standing, as it were slain (Rev. 5:6, 12).

The consummation in general is described by the four horses going out from the book, also by the souls seen of those who had been slain for the Word of God, and by the great earthquake, and by heaven departing, and by the ungodly hiding themselves in caves (Rev. 6:1 to end).

Then the fullness of time is described, by the brethren who should also be killed (Rev. 6:11).

Because the great day of his wrath is come (Rev. 6:17); also that the stars have fallen, and the heaven has departed (Rev. 6:13, 14).

The consummation in particular is described by various things, and finally by locusts from the abyss (Rev. 8 and 9).

The heresies in the last times are described by various things (Rev. 9:17–23).

That there shall be time no longer (Rev. 10:6).

There were voices from heaven, that the kingdoms are become our Lord's and his Christ; and he shall reign for ages of ages.

Thou hast taken thy great power (Rev. 11:15–17; 12:10).

The time is come for the judging of the dead (Rev. 11:18).

The consummation is described by the dragon that wished to devour the foetus, and drew the third part of the stars from heaven, also by the war between him and Michael, and that he persecuted the woman and wished to destroy her with waters (Rev. 12:1 to end).

The earth was reaped, and the vintage or the vine was gathered (Rev. 14:15–19).

The last consummation is described by the seven plagues sent down by the angels to the earth (Rev. 16:1 to end).

Behold, I come as a thief. Happy is he that watcheth, and keepeth his garments, lest he walk naked (Rev. 16:15).

The battle of the great day of God Almighty (Rev. 16:14). The invitation of all to the supper of the great God (Rev. 19:17, 18).

They cried Alleluia; for the Lord God omnipotent reigneth, for the time of the marriage of the Lamb is come; and his wife hath made herself ready; happy are they that are called unto the marriage supper of the Lamb, etc. (Rev. 19:6–9).

Smitten for the testimony of Jesus, and for the Word of God (Rev. 20:4).

They shall be priests of God and of Christ, and shall reign with him a thousand years (Rev. 20:6).

A new heaven and a new earth; and the first heaven and the first earth were passed away (Rev. 21:1; Isa. 66:22; Ps. 102:26, 27).

Jerusalem descending from heaven prepared as a bride adorned for her husband: and the angel showed her as the bride, the lamb's wife (Rev. 21:2, 9, 10).

Behold the tabernacle of God is with men, and he will dwell with them (Rev. 21:3). Behold he will make all things new (Rev. 21:5).

There shall not enter into the New Jerusalem any but they who are written in the Lamb's book of life (Rev. 21:26).

He would come quickly; and it is desired that he come (Rev. 22:7, 12, especially 16, 17).

5. John the Baptist said, who hath warned you to flee from the wrath to come? (Matt. 3:7).

In the parable of the tares of the field, the Lord said, So shall it be in the consummation of the age; the reapers are the angels (Matt. 13:25–30, 37–43).

They gathered the good into vessels and cast out the evil; so shall it be in the consummation of the age (Matt. 13:47–50).

The Son of man shall sit upon the throne of his glory (Matt. 19:28).

David called the messiah "Lord," Sit thou on my right hand, till I make thine enemies thy footstool (Matt. 22:40–44; Ps. 110:1; Luke 20:41–44).

Concerning the coming of the Lord and the consummation of the age (Matt. 24:1 to end).

False Christs and false prophets shall arise; there shall be wars and rumors of wars, etc. (Matt. 24:5–14, 23–25, 28). This signifies heresies in the early times.

When ye shall see the abomination of desolation foretold by Daniel the prophet (Matt. 24:15, 16 seq.).

There shall be affliction, such as was not from the beginning of the world (Matt. 24:21).

Except those days should be shortened no flesh would be saved (Matt. 24:22).

As the lightning cometh out of the east, so shall the coming of the Son of man be (Matt. 24:27). Thus was the Last Judgment.

The sun shall be darkened, the moon shall not give [her light], and the stars shall fall from heaven (Matt. 24:29).

Then they shall see the Son of man coming in the clouds of heaven, and he shall send the angels with the voice of a trumpet (Matt. 24:30, 31).

Of that hour my Father alone knoweth (Matt. 24:36).

As the days of Noah, so shall the coming of the Son of man be (Matt. 24:37, 38).

So shall also the coming of the Son of man be (Matt. 24:39).

Watch therefore, for ye know not what hour your Lord will come, thus that it is not known in what hour the thief will come; wherefore be ye ready; for in such an hour as ye think not the Son of man will come (Matt. 24:42–44).

Blessed is the servant whom the Lord shall find so doing. But if the servant say in his heart, my Lord delayeth his coming (Matt. 24:46, 48).

The Lord of the servant shall come in an hour that he knoweth not (Matt. 24:50).

The parable of the ten virgins also describes the coming of the Lord, and the state of heaven; that it is shut to those who have no

oil, that is, charity, for it is said also there, Watch, for ye know neither the day nor the hour wherein the Son of man will come (Matt. 25:1–13).

The parable of the talents given to the servants also signifies the coming of the Lord, and that everyone shall return a reckoning, for it is written (verse 19): After a long time the Lord cometh and reckoneth with them (Matt. 25:14–30).

So also the parable of the sheep and the goats (Matt. 25: 31–46), for he says, When the Son of man shall come in the glory of his Father (verse 31).

Jesus said to the disciples, Behold I am with you all the days even unto the consummation of the age (Matt. 28:20).

6. Jesus said, concerning the temple, that there should not be left a stone upon a stone, and the four disciples ask Jesus when it will be that all these things shall be fulfilled (Mark 13:1–4).

There would be wars and rumors, nation against nation; earthquakes (Mark 13:7, 8); these things signify heresies and schisms.

When ye shall see the abomination, the desolation foretold by Daniel the prophet, standing in the holy place (Mark 13:14).

Those shall be days of affliction, such as were not from the beginning of creation (Mark 13:19).

So that except the Lord had shortened those days, no flesh would be saved (verse 20).

False Christs and false prophets arise, who will give signs (Mark 13:21–23).

The sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven (Mark 13:24, 25).

And then they shall see the Son of man coming in the clouds of heaven with much power and glory, who shall then send his angels, and shall gather together his elect (Mark 13:26, 27).

Heaven and earth shall pass away; my words shall not pass away (Mark 13:31; Matt. 24:35).

Watch and pray; ye know not when the time shall be (Mark 13:33). For ye do not know when the lord of the house will come, at even, or at midnight, or at the cock-crowing, or in the morning (verses 35–37).

7. Ye are like those who are waiting for the Lord, when he will return from the wedding. Blessed are the servants whom the Lord when he cometh findeth watching, whether he cometh in the second watch, or in the third. Be ye ready, for the Son of man shall come in an hour when ye think not. If the servant say, The Lord delayeth his coming, he will come like a thief, etc. (Luke 12:36–46).

Behold [your house] will be left unto you desolate. Ye shall not see me until [the time] come when ye shall say, Blessed is he that cometh in the name of the Lord (Luke 13:35).

The days will come when ye shall desire one day of the Son of man, and ye shall not see, for as the lightning, so shall the Son of man be in his day. It shall be as it was in the days of Noah and in the days of Lot. Even thus shall it be when the Son of man shall be revealed (Luke 17:22–30).

That day is called night (Luke 17:34).

Remember Lot's wife, who looked back to Sodom (Luke 17:32).

When the Son of man cometh, shall he find faith on the earth (Luke 18:8)?

This is the stone which the builders rejected (Luke 20:17, 18).

There shall not be left a stone upon a stone of the temple (Luke 21:5, 6).

That there will be wars, rumors, earthquakes (Luke 21:9–11).

The powers of the heavens shall be shaken, and then shall they see the Son of man coming in the clouds of heaven (Luke 21:26, 27).

Take heed to yourselves lest that day come upon you suddenly, for as a snare it shall come upon all, therefore watch ye all to stand before the Son of man (Luke 21:34–36).

8. The night shall come when no man shall be able to work (John 9:4).

In that day ye shall know that I am in my Father, and ye in me and I in you (John 14:20).

Christ said to Peter, When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not (John 21:18).

Jesus said concerning John, If I will that he tarry till I come, what is that to thee, Peter?—twice—(John 21:22, 23).

From the Old Testament

9. God hath revealed what shall come to pass in the latter days (Dan. 2:28).

(The consummation of the church from its first foundation to its end is described by the image seen by Nebuchadnezzar, in like manner as the four ages by the ancients; the first, which was before the flood, by gold; the second, after the flood, by silver; the third, which was the Israelitish up to that time, by brass; and the fourth, which was the Christian, by iron mixed with clay [Dan. 2:32, 33].)

By “gold” is signified celestial good; by “silver” spiritual truth; by “brass” natural good; by “iron” natural truth; and by “iron mixed with clay” truth falsified, because it does not cleave together; by the seed of man the truth of the Word, which is also said of the feet of iron [Dan. 2:34–43].)

(A stone which was not [made] by hands, which smote and ground up the image, and which became a great rock, signifies the Lord, who in the Word is meant by “a stone” and by “the rock” which filled all the earth, whose kingdom shall stand for ages of ages [Dan. 2:34, 35, 44, 45].)

The fourth, seen in the furnace of fire, is said to be like the Son of man. It is not said man, because the Son of man signifies the Lord as to the Word; and this is also called an angel, whom God sent (Dan. 3:25, 28).

The “Son of man” when said of another, and a “prophet,” signify him as the truth of the church from the Word.

The consummation is also described by the tree growing to the end of the earth seen by Nebuchadnezzar, in a dream; and the coming of the Lord, by the Watcher and the Holy One who descended and commanded to hew down the tree utterly; and that they left the stump of the roots in the earth in a band of iron and of brass, signifies the Word by which the church revived; this also happened in the time of Nebuchadnezzar (Dan. 4:10–13, 17–31). The consummation of the whole, or the destruction of all things of the church, is described by the feast of Belshazzar, in which with magnates and concubines he drank the wine out of vessels of gold and silver from the temple of Jerusalem, and praised the gods of

gold, of silver, etc., by which is signified the profanation of the holy things of the church, wherefore it was written on the wall that his kingdom was finished, and he was slain on that night (Dan. 5:1 to end).

(The consummation of the church is described by the four beasts out of the sea; also what the first was, what the second, third, and fourth, which was terrible because it broke in pieces all things of good and truth. What they signify may be seen in *Apocalypse Revealed*, n. 574. The complete consummation is meant by the slaying of the beast and the destruction of the body. That then the Lord will come and will reign unto ages of ages is evident from verses 13, 14, 22, 27. His church is meant by the holy people, because they are in Divine truths from the Lord (Dan. 7:1 to end).

10. The vastation of the good of charity by the falsities of faith is described by the ram and by the he-goat of the goats, by the former of which the good of charity is described (8:4), but that it was thrown down by the he-goat, wherefore it is said that he will cast the truth to the earth, and also take away the continual sacrifice and the habitation of the sanctuary (verses 11, 12); that he will rise against the prince of the army and the princes, that is, against the Lord (verses 10, 25); and that he destroys the holy people, that is, the church (verses 24, 25) (Dan. 8:1 to the end).

That this prophecy treats of the Christian Church is clear, for it is said, that at the time of the end shall be the vision. That it would take place in the end of his anger, because the vision was for many days (verses 17, 19, 26); and that it was the vision of the evening and the morning (Dan. 8:1 to the end).

In the ninth chapter the future state of the Christian Church is especially treated of, which the Lord the Savior revealed to him; he himself is there meant by the Lord God (verses 3, 4, 7–9, 15–19); also by the Lord (Ps. 110:1), and elsewhere; but by Jehovah God is meant God the Father (Dan. 9:2, 13, 14, 20).

By “the destructions of Jerusalem” (Dan. 9:2) is meant the devastation of the church in general; and afterwards by it (verses 25–27) is meant the devastation of the Christian Church, as is clearly evident from the Lord’s words (Matt. 24:15).

In verse 25, it treats of the first state of the Christian Church, while it was called Apostolic, thus until the Council of Nice, which was then in straitness of times on account of the heresies of that time. In verse 26 it treats of the second state of that church which was when the Papal power prevailed, in which all the Divine power of the Lord was transferred to the Pope; and the Word was almost buried, and with it all knowledge of the Lord, and all knowledge of the truth. This is meant by the Messiah or Christ being slain. It treats of the third state of that church which is called the Reformation in verse 27. In it the worship of the Lord ceased, because they departed from him to three Gods from eternity, and thus relapsed into mere falsities, so that not one spiritual truth remains. Therefore it is there called the bird of abominations, desolation, consummation, destruction, and devastation (verse 27); and by the Lord the abomination of desolation foretold by Daniel the prophet (Matt. 24:15).

In the end of the days, for yet the vision is for days (Dan. 10:14).

For yet the end shall be at the time appointed (Dan. 11:27, 35, 45).

Seal the book until the time of the end (Dan. 12:4,9,13).

Michael shall rise up, but it shall be a time of trouble such as was not since there was a nation even unto this time; at that time thy people shall be delivered, everyone that shall be found written in the book (Dan. 12:1).

The intelligent shall shine as the stars (Dan. 12:3). At the appointed time of the stated times and the half time, all these things were to be consummated; and this is called the abomination that devastateth (Dan. 12:7, 11).

These things have reference to the end of the Christian Church is evident from similar things which are said in Matthew and in Revelation (Matt. 12:1, 2, 7, 10–12), besides other places; and that they are sealed until the time of the end.

11. (The solitude of Jerusalem is described in direful terms, that to the sole of the foot there is no soundness [Isa. 1:6–9].)

The worship of these things is vanity unless you have cleansed yourselves from evil [Isa. 1:11–18].)

The restoration of all things by the redemption, and then the salvation of the faithful and the condemnation of the unfaithful, is described (Isa. 1:25–31).

And it shall come to pass in the last of the days that the mountain of Jehovah shall be established because the Word of Jehovah shall be from Jerusalem (Isa. 2:2–6). It treats of the restoration of all things through the new church.

Jehovah alone shall be exalted in that day (Isa. 2:11, 17).

The restoration of all things through the new church, which there is Jerusalem, where everyone is written unto life: and it is said, In that day shall the branch of Jehovah be for beauty and glory (Isa. 4:1 to the end).

(That he would destroy the vine, because it did not bring forth grapes, but wild grapes; I will bring it to desolation, the house to devastation; because they regard not the work of Jehovah [Isa. 5:3–15].)

A curse upon them, because they call good evil and evil good, and put darkness for light and light for darkness, since they have rejected the law of Jehovah, and despised the saying of the holy one of Israel. He shall roar against him in that day like the roaring of the sea; and if one look unto the land, behold darkness, anxiety, and the light shall be darkened in the ruins thereof (Isa. 5:18–30).

That the Lord will appear in the Word; the Lord is meant by “Adonai,” and by “holy, holy, holy Jehovah of hosts,” by “the Seraphim from above him” (Isa. 6:1–8).

(Devastation is next treated of because they do not wish to understand the truth; that the cities therefore will be devastated, and the land will be brought back to solitude [Isa. 6:9–13].)

(In that day Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; and they shall come and shall rest in the rivers of desolation [Isa. 7:18, 19].)

In that day shall the Lord shave the head and the hair of Assyria; he shall also consume the beard (Isa. 7:20). The consummation.

(In that day every place shall be for the brier and the thorn [Isa. 7:23, 24]. The consummation.)

(What will ye do in the day of visitation and of devastation which shall come from far? to whom will ye flee for help? The devastation there is described by the pride of their own intelligence [Isa. 10:3–19], further [23–34]. And it is said that Jehovah bakes a consummation and decision in the whole earth [verse 23].)

Howl ye; for the day of Jehovah is at hand, it will come as a devastation from Shaddai. Behold the day of Jehovah cometh, cruel with indignation and with wrath to lay thy land waste; and he shall destroy the sinners thereof out of it. For the stars of the heavens and their constellations shine not with their light, the sun is darkened at his rising, and the moon shall not cause her light to shine (Isa. 13:6–10). Therefore I will shake heaven, and the earth will tremble in the indignation of Jehovah of Hosts, in the day of the wrath of anger (13:13). There it treats of the vastation of Babylon.

12. Concerning the vastation of Babylon (Isa. 14:1–28), which is there meant by Lucifer, and concerning the vastation of those who

are meant by the dragon (15:2), who are there Philistia (verses 29–32).

In that day shall the glory of Jacob be made thin, and gleaning grapes shall be left in it, as in the shaking of an olive tree (Isa. 17:4–6).

In that day shall there be wasteness because thou hast forgotten the God of thy salvation. At eventide behold terror, and before the morning he is not (verses 9–14).

(Calling to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night [Isa. 21:11, 12].)

(Labor not to console me, because of the laying waste of the daughter of my people. For it is a day of tumult and of treading down and of perplexity by the Lord Jehovih of hosts [Isa. 22:4–14].)

On the other hand it shall come to pass in that day: I will lay the key of the house of David upon his shoulder, and he shall open and none shall shut, and shut and none shall open (Isa. 22:20–24).

In this place, the coming of the Lord, after vastation, is treated of. In that day the nail that is fastened in the sure place shall give way (verse 25); of the repeated vastation which is of the Christian Church.

(In that day shall the Lord Jehovih of Hosts call to weeping and to mourning, and baldness [verse 12], of the vastation [verse 4–14]. There the Lord is meant by the Lord Jehovih of Hosts.)

Howl, ye ships of Tarshish, for Tyre is devastated so that there is no house. It shall come to pass in that day that Tyre shall be given over to oblivion for seventy years (Isa. 23:1–16). There the vastation of the church through no understanding of the Word is treated of. It shall be at the end of seventy years that Jehovah shall

visit Tyre, that she may commit whoredom with all the kingdoms of the earth (verse 17); of the repeated vastation of the church, which, after the Jewish Church, is Christian.

At length, her merchandise shall be holiness to Jehovah and her merchandise for them that dwell before Jehovah to eat to satiety (verse 18). Concerning the coming of the Lord, and that there is then understanding of the Word.

13. Behold, Jehovah making the earth void, and making it empty. In the city is left wasteness and the gate will be crushed even to devastation (Isa. 24:1–13). Of the full vastation of truth in the church, and in all its doctrine. A “city” is doctrine. Then follows the appearance of Jehovah, that is the coming of the Lord (verses 14, 15). Concerning a second vastation which will be that of the Christian Church (verses 16–20). After many days, however, Jehovah of Hosts shall reign in mount Zion and in Jerusalem (verses 21–23). This is the second coming of the Lord, “mount Zion” is there the church as to the good of love, and “Jerusalem” is the church as to the truth of doctrine, as also in Revelation.

Jehovah of Hosts will make in this mountain unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined: and he will swallow up the face of the covering, the covering over all the peoples, and the veil that is spread over all the nations. He will swallow up death for ever (Isa. 25:6–8). Concerning the new church, and its purity after the desolation. The coming of the Lord is described (verse 9).

In that day shall this song be sung, salvation will he appoint for walls and bulwarks. Open ye the gates, that the just nation which keepeth faithfulness may enter in (Isa. 26:1, 2). The coming of the Lord to the new church.

Come, my people, enter thou into thy chambers and shut the door after thee; hide thyself as for a little moment until the anger be overpast. For, behold Jehovah cometh forth out of his place to visit the iniquity of the inhabitant of the earth; then the earths shall

reveal her bloods and shall no more cover her slain (verses 20, 21). Concerning the coming of the Lord for the last judgment, after the desolation.

14. (We have conceived, we have been in travail, we have as it were brought forth wind; we have not wrought salvation in the earth [Isa. 26:18]. Desolation, and then mere falsities.)

In that day Jehovah with his hard and great and strong sword shall visit leviathan the long serpent, and leviathan the crooked serpent, and he shall slay the whales that are in the sea (Isa. 27:1). A judgment upon those who are in faith separated from charity; also those who are only in natural faith and not in spiritual.

In that day Jehovah will cut off from the channel of the river unto the river of Egypt, and ye shall be gathered one by one, O ye sons of Israel. In that day ye shall sound with a great trumpet; and they shall come which were perishing in the land of Assyria, and they that were outcasts from the land of Egypt, and they shall bow themselves in the mountain of holiness at Jerusalem (verses 12, 13). Concerning the advent of the Lord to gather the faithful to the new heaven and the New Church; by "Assyria" are meant those who are rational, and by "Egypt" those who are natural; and that both would then become spiritual, because they would approach the Lord.

(Jehovah hath poured out upon you the spirit of deep sleep and hath closed your eyes, O prophets, and your heads, O seers, hath he covered. Therefore all vision is become unto you as the words of a book that is sealed, which if they give to one who knows letters, saying, Read this, I pray thee; he saith I cannot, for it is sealed; or if the book is delivered to him who knows not letters, saying, Read this, I pray thee; he saith I know not letters (Isa. 29:10–12). (Concerning the desolation of truth.)

Is it yet a very little while and Lebanon shall be turned into a fruitful field? Then in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness and

out of darkness (verses 17, 18). After the destruction that the Lord would open the Word.

In that day shall thy cattle feed in a broad meadow; there shall be upon every lofty mountain and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the towers fall. For the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that Jehovah shall bind up the breach of his people (Isa. 30:23, 25, 26). Concerning the church of the Lord after the completion of the last judgment.

15. Upon the land of my people shall come up the thorn and the brier, yea, upon all the houses of gladness in the joyous city; for the palace shall be a wilderness, the multitude of the city shall be forsaken, the hillside and the watch tower shall be above caves for ever, a joy of wild asses, a pasture for flocks; until the spirit be poured upon us from on high, then the wilderness shall be a fruitful field; judgment shall dwell in the wilderness and justice shall abide in the fruitful field. The work of justice shall be peace, and the labor of justice quietness and security for ever, so that my people shall dwell in a habitation of peace, and in tents of security, and in quiet resting places (Isa. 32:13–18). Concerning the vastation of the church and of its celestial state after redemption.

I will arise, saith Jehovah; now will I lift up myself. He that walketh in justice and speaketh uprightly; that stoppeth the ear lest he hear blood, and shutteth the eyes lest he see evil; he shall dwell on high, his bread shall be given him, his waters shall be sure. Look upon Zion the city of our appointed feast: thine eyes shall see Jerusalem a quiet habitation, which shall not be dissipated, the stakes thereof shall never be removed; there Jehovah will be magnificent to us (Isa. 33:8–10, 15, 16, 20–22). Here concerning the vastation of the church, and afterwards the coming of the Lord to restore it.

All the host of the heavens shall waste away, and the heavens shall be rolled together as a scroll, and all their host shall fall. The

spoonbill and the bittern shall possess it, and the owl and the raven shall dwell therein, and thorns shall grow over her palaces, the thistle and the brier in the fortresses thereof, so that it may be a habitation of dragons, a court for the daughters of the owl. And the zijim shall meet with the ijim, and the satyr shall meet his fellow; yea, the screech owl shall rest there, and shall find for herself a resting place. For it is the day of the vengeance of Jehovah, the year of the recompense for the controversy of Zion. Its fire shall not be quenched night nor day, from generation to generation it shall lie waste (Isa. 34:4, 8, 10, 11, 13–15). Concerning the complete vastation of the church as to charity or as to good; there follow the coming of the Lord and the restoration of the church in the following chapter; where are these words: Rejoice, O wilderness and dry place, in blossoming let it blossom and exult: behold, your God will come with vengeance, he will come with the retribution of God. Then the eyes of the blind shall be opened, and the ears of the deaf shall be opened. Then shall the lame leap as a hind, and the tongue of the dumb shall sing; yea, in the wilderness shall waters break out, and rivers in the plain of the wilderness. And the dry place shall become a pool and the thirsty place springs of water. An highway shall be there and a way, which shall be called the way of holiness. Thus the redeemed of Jehovah shall return and come unto Zion with singing, and everlasting joy shall be upon their head; gladness and joy shall follow, sorrow and sighing shall flee away (Isa. 35:1, 2, 4–8, 10). These words treat of the coming of the Lord and the state of heaven and the church after redemption.

16. (I will desolate and swallow up together. I will make waste mountains and hills and dry up all their herb; I will make the rivers islands and will dry up their pools; I will lead the blind by a way they knew not; I will make darkness light before them and the crooked places straight. Hear, ye deaf, and look, ye blind, that ye may see [Isa. 42:14–16, 18]. Of the desolation and afterwards of the enlightenment in Divine truths.)

Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far and my

daughters from the end of the earth; everyone that is called by my name, whom I have created for my glory; I have formed him; yea, I have made him. Bring forth the blind people that have eyes and the deaf that have ears (Isa. 43:5–8). Concerning the new church of the Lord after the redemption.

Behold I will do a new thing; now shall it spring forth; I will even make a way in the wilderness, and rivers in the desert; the wild beasts of the field shall honor me, the dragons and the owls, for I have given waters in the wilderness, rivers in the desert to give drink to my people, my chosen (Isa. 43:19, 20). Concerning the new church after the completion of the redemption.

He will say to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the waste places thereof, saying to Jerusalem, Be thou built; and to the temple, Be thy foundation laid (Isa. 44:26–28).

(Thy destroyers, and thy devastators shall go forth from thee. For as for thy waste and thy desolate places, they that swallow thee up shall be far away [Isa. 49:17, 19].)

These two things have befallen thee, devastation and breaking; thy sons have fainted, they have lain at the head of all the streets (Isa. 51:19, 20).

Jehovah will console all the waste places of Zion, so that he maketh her wilderness like Eden, and her desert like the garden of Jehovah, joy and gladness shall be found therein, confession and the voice of singing (Isa. 51:3).

The heavens shall vanish away like smoke, and the earth shall grow old like a garment, but my salvation shall be for ever, and my righteousness shall not be broken (Isa. 51:6). Behold I will set thy stones with antimony, and lay thy foundations in sapphires. I will make thy suns of rubies, and thy gates of the stones of carbuncle, and all thy border of pleasant stones: all thy sons shall be taught of

Jehovah, great [*multa*] shall be the peace of thy sons. In justice shalt thou be established (Isa. 54:11–14). Concerning the new church of the Lord: almost as the new Jerusalem after the redemption is it described in Revelation such as it would be. This is treated of in the preceding verses 5–8.

Thus said Jehovah, Keep ye judgment and do justice, for my salvation is near to come and my justice to be revealed (Isa. 56:1). Concerning the coming of the Lord.

17. The vastation of good and truth and thence their change into evil and falsity in the church are treated of as described in Isa. 59:1–16; and it is said that vastation and breaking are in their paths (verse 7). Afterwards in the same chapter the coming of the Lord and the redemption are treated of from verses 16–21, where it is also said, Jehovah saw that there was no man, he wondered that there was no intercessor; therefore his own arm brought salvation unto him, and his justice upheld him. And he put on justice as a breastplate, and a helmet of salvation upon his head: he also put on garments of vengeance, and covered himself with zeal as with a cloak; anger to his enemies, retribution to his adversaries. So shall they fear the name of Jehovah from the west and his glory from the rising of the sun. Although he shall come as a rushing stream, the spirit of Jehovah shall bring in an ensign against him; then the redeemer shall come to Zion. This is my covenant with them, saith Jehovah, my spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, from henceforth and for ever (verses 16–21). In the following chapter (60) the church of the Lord is treated of, after the judgment upon the evil, thus after the act of redemption, concerning which we read as follows: Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness covers the earth, and thick darkness the peoples; but Jehovah shall rise upon thee, and his glory shall be seen upon thee. And the nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: they all gather together and come to thee. All from Sheba shall come, they shall bring gold and frankincense, and shall proclaim the praises of

Jehovah. Thy gates also shall open continually, they shall not be shut day nor night; to bring to thee the host of the nations. For the nation or kingdom that will not serve thee shall perish. Thou shalt suck the milk of the nations, and shalt suck the breasts of kings, that thou mayest know that I Jehovah am thy savior and thy redeemer, the powerful one of Jacob. Violence shall no more be heard in thy land, vastation nor breaking within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall no more be for a light by day, nor shall the moon shine for brightness unto thee, but Jehovah shall be for the light of eternity, and thy God, thy adornment (Isa. 60:1–22). Concerning the new church of the Lord.

18. The state of the church is continued by the Lord (Isa. 61) because he will restore all things; as follows: then shall they build the wastes of eternity, they shall raise up the former desolations, and they shall renovate the waste cities, the desolation of a generation. And ye shall be called the priests of Jehovah, the ministers of our God. I will give them the reward of their work in truth, and I will make a covenant of eternity with them (Isa. 61:1–11).

Afterwards the state of the church is treated of after the second coming and after the redemption at that time. This church is the New Jerusalem treated of in Revelation. Concerning it we read these words in Isaiah: for Zion's sake I will not be silent, and for Jerusalem's sake I will not rest until her justice go forth as brightness, and her salvation shall burn as a lamp. Then shall the nations see thy justice, and all kings thy glory; and thou shalt be called a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal tiara in the hand of thy God. Thou shalt no more be called forsaken, and thy land shall no more be called a waste, but thou shalt be called my good pleasure is in her, and thy land shall be married. For Jehovah shall be well pleased in thee, and thy land shall be married. As the joy of the bridegroom over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem: they shall not be silent day nor night

continually; ye that make mention of Jehovah, keep not silence, till he repair and make Jerusalem a praise in the earth. Jehovah hath sworn by his right hand, and by the arm of his strength, I will no more give thy corn to be food for thine adversaries; but they that have collected it shall eat it and praise Jehovah. Go through, go through the gates, prepare ye the way of the people. Behold, Jehovah hath made it to be heard to the end of the earth, Say to the daughter of Zion, behold thy salvation shall come, behold his reward is with him, and the price of his work before him. They shall call them, the people of holiness, the redeemed of Jehovah; and thou shalt be called, A city sought out, not deserted (Isa. 62:1–12).

19. In the following chapter (63), the combat of the Lord with the hells and their subjugation is treated of, where we read these words: Who is this that cometh from Edom, with sprinkled garments from Bozra? this that is honorable in his apparel marching in the multitude of his strength. I that speak in justice, great to save. Wherefore art thou red as to thy garments and thy garments like him that treadeth in the winepress? I have trodden the winepress alone, and of the peoples there was no man with me: therefore I trod them in mine anger and trampled them in my wrath, whence their victory is sprinkled upon my garments and I have stained all my raiment. For the day of vengeance is in mine heart and the year of my redeemed is come. I had looked round, but there was none to help, and I was astonished, but there has none to uphold: therefore mine own arm brought salvation unto me. And I trod down the peoples in mine anger and I made their victory to descend upon the earth. He said, surely they are my people, so he became their Savior. In all their straitness, there was straitness for him, and the angel of his faces freed them. On account of his love and his pity he redeemed them; and he bare them, and carried them all the days of old (Isa. 63:1–9). The supplication of the faithful to the Lord, that then they might be liberated from the hells (verses 15-19), where we read these words: Look down from heaven and behold from the habitation of thy holiness and thy beauty; where are thy zeal and thy powers? the yearning of thy bowels and thy compassions are restrained towards

me. For thou art our Father; Abraham knoweth us not, and Israel doth not acknowledge us: thou Jehovah art our Father, our Redeemer, from everlasting is thy name; why wilt thou make us to err from thy ways, and harden our heart from thy fear? Return for thy servants' sake. They almost possessed the people of thy holiness: our adversaries have trampled thy sanctuary. O that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence (Isa. 63:15–19).

The lamentation of the faithful that the church was laid waste, and supplication that he would bring help (Isa. 64:1–11, where are several things which can be taken therefrom). The reply of the Lord to their supplication (Isa. 65), where first the evil who have not worshiped God but have gone away to the worship of other gods, are treated of (verses 1–15), and afterwards the restoration of the New Church, which is meant by Jerusalem, and its happy state (verses 17–25), where are these words: Behold I create new heavens and a new earth, so that the former shall not be remembered. But be glad and exult in that which I create, behold I will create Jerusalem an exultation and her people a gladness. They shall not labor in vain nor bring forth in terror, for they are the seed of the blessed of Jehovah. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox. They shall not do evil, nor destroy in all the mountain of holiness (Isa. 65:17–25).

20. For the nation and kingdom that will not serve thee shall perish, and the nations shall be utterly wasted (Isa. 60:12). Of the Lord.

Then shall they build the wastes of eternity, they shall raise up the former desolations, and they shall renew the waste cities, the desolations of a generation (Isa. 61:4). There throughout the whole chapter the coming of the Lord is treated of.

The whole of Isaiah, chapter 62, treats of the new church, which is called Jerusalem.

Thou shalt no more be termed forsaken; and thy lands shall not be termed a waste (Isa. 62:4). The new Jerusalem is treated of throughout the chapter.

(The cities of thy holiness are become a wilderness, Zion is become a wilderness, and Jerusalem a waste, and all our desirable things are become a waste [Isa. 64:9, 10].)

Behold I create new heavens and a new earth so that the former things shall not be remembered nor come upon the heart. But be ye glad and exult forever in that which I create: behold I will create Jerusalem an exultation and her people a gladness, so that I will exult over Jerusalem and be glad over my people. The wolf and the lamb shall feed together, but dust shall be the serpent's bread. They shall not do evil, nor destroy in all the mountain of my holiness (Isa. 65:17–25). Concerning the new church.

Rejoice ye with Jerusalem, and exult in her all ye that love her; be glad with gladness for her, that ye may suck and be satisfied from the breast of her consolations, that ye may press out and be delighted from the splendor of her glory. For as the new heavens and the new earth which I will make, shall stand before me, so shall stand your name and your seed (Isa. 66:10, 11 seq., 22).

21. (The young lions roar, they give out their voice, they reduce the land to wasteness [Jer. 2:15].)

At that time they shall call Jerusalem the throne of Jehovah, and all the nations shall be gathered on account of the name of Jehovah to Jerusalem (Jer. 3:17). Concerning the new church.

(A lion has gone up from his thicket and a destroyer of nations has set out; he is gone forth from his place to reduce thy land to wasteness. It shall come to pass in that day that the heart of the king shall perish and the heart of the princes, and the priests shall be astonished, and the prophets shall wonder [Jer. 4:7, 9].)

Breaking upon breaking is cried, for the whole land is devastated; suddenly are my tents devastated. I beheld, when lo, Carmel was a wilderness, and all the cities were desolated at the presence of Jehovah, for thus saith Jehovah the whole land shall be a waste; nevertheless I will not make a full end (Jer. 4:20, 26–28; 5:10, 18).

Shall I not visit for this, and shall not my soul take vengeance on such a nation as this? (Jer. 5:9, 29.)

(As a fountain causeth its waters to be cast forth, so Jerusalem causeth her wickedness to be cast forth; violence and vastation is heard in her. Receive reproof, lest my soul be alienated from thee; lest I reduce thee to a waste, a land not inhabited (Jer. 6:7, 8).

At [that] time I will visit them (Jer. 6:15).

(Daughter of my people, make thee mourning for an only begotten, for the waster shall suddenly come upon you (Jer. 6:26).

(Behold the days come when the carcass of this people shall be for food for the bird of the heavens, and for the beast of the earth, none frightening them away. I will cause to cease from the streets of Jerusalem the voice of the bridegroom, and the voice of the bride: for the land shall become a waste [Jer. 7:32–34; Gen. 15:11, 17].)

22. They shall fall among them that fall: in the time of their visitation they shall fall down. In consuming I will consume them: there shall be no grapes on the vine, nor figs on the fig tree (Jer. 8:12, 13).

Shall I not visit them for this? shall I not take vengeance on such a nation as this? (Jer. 9:8.)

(I will take up a lamentation for the habitations of the wilderness, because they are laid waste. Moreover I will make Jerusalem heaps, a habitation of dragons; I will reduce the cities of Judah to a waste.

Therefore the land is perished and devastated like a wilderness [Jer. 9:9–11].)

In the time of their visitation they will perish (Jer. 10:15).

(My tent is devastated, and all my cords are torn out [Jer. 10:20].)

(The voice of a noise, and a great commotion out of the land of the north, to reduce the cities of Judah to a waste, a habitation of dragons. The nations have consumed him and have devastated his habitation [Jer. 10:22, 25].)

Jehovah of Hosts said, Behold I am visiting upon them, I will bring evil in the year of their visitation (Jer. 11:22, 23).

Determine them for the day of slaughter (Jer. 12:3).

(Many shepherds have destroyed my vineyard, they have trampled my field, they have made my desirable field into a wilderness of solitude. He hath made it a solitude; it mourned unto me, O desolate one, the whole land is desolate because no man layeth it to heart [Jer. 12:10, 11].)

What wilt thou say when Jehovah shall visit upon thee (Jer. 13:21)?

Behold the days come in which it shall be said, Jehovah liveth that caused the sons of Israel to come up from the land of the north (Jer. 16:14, 15:23:7, 8).

I will bring evil upon them in the year of their visitation (Jer. 23:12).

(A voice of the cry of the shepherds, for Jehovah layeth waste their pasture. Whence the sheepfolds of peace are laid waste on account of the heat of the anger of Jehovah. As a young lion he

hath forsaken his tabernacle; for their land is brought to desolation [Jer. 25:36–38].)

23. (This city [Jerusalem] shall be devastated so that there is no inhabitant [Jer.26:9]. This city shall become a devastation [Jer. 27:17].)

That great day there is none like it, a time of trouble (Jer. 30:7).

Behold the tempest of the anger of Jehovah shall go forth, a tempest rushing upon the head of the impious. In the latter days ye shall understand it (Jer. 30:23, 24).

(Jerusalem and the cities of Judah are a desolation, nor is there an inhabitant in them [Jer. 44:2, 6, 22].)

(Because of the day that cometh to lay waste all the Philistines [Jer. 47:4]. Throughout the chapter the vastation of the Philistines is treated of, who are those that are in some understanding of truth but not in the will of good, whence there is profanation of the truth by falsities, as with those who are in faith alone.)

(Of the vastation of those who adulterate the goods of the Word and the church, who are described by Moab: of their vastation the whole chapter treats [Jer. 48]. And there vastation, desolation and visitation are mentioned [verses 1, 3, 8, 9, 15, 20, 32, 34], visitation [verse 44]. Again, of the desolation of those who adulterate the truths of the church; who is the man of Edom [49:7–22]. Vastation and desolation are named [49:10, 13, 17, 20]. Moreover, of those who falsify truths, who are the sons of Ammon, Damascus and Elam [Jer. 49, particularly verses 2, 3 seq.].

(Of those who vastate the church by the love of self and the love of dominion, who are Babel [Jer. 50:1 to the end], where in particular vastation and desolation are named [verses 3, 13, 23, 27, 45].)

(Of the vastation of the Word and the church by Babel, throughout the chapter [Jer. 51] where vastation and desolation in particular are named and described [verses 26, 29, 41, 43, 48, 53, 55, 56, 62].)

Everywhere in the prophets vastation and desolation are described by the sword, famine, and pestilence. By the “sword” is meant falsity, by “famine” the loss of truth and good, by “pestilence” the evil of that life; they are also called the “slain” and many times it is said they are without bread and water, as in Ezek. 11:6, 7, and elsewhere.

24. (The Lord is described as to the Word, appearing above the expanse of the cherubim (Ezek. 1:26–28); and is called Lord Jehovih (2:4; 3:11, 27; 4:14; 5:5, 7, 8, 11; 6:3, 11; 7:2, 5; 8:1 seq.; also the God of Israel [8:4].) (That they may want bread and water; and a man and his brother be desolated; and fade away on account of their iniquity (Ezek. 4:17).

In all your habitations the cities shall be devastated, also the high places (Ezek. 6:6).

The end is come, the end upon the four corners of the land; I will send my anger upon thee, and I will judge thee according to thy ways. The end is come, the end is come, the mourning is come upon thee, O inhabitant of the earth, the time is come, the day of tumult is near (Ezek. 7:2–12).

(They shall eat their bread with solicitude, and drink their waters with astonishment, that her land may be devastated from the fullness thereof; the cities that are inhabited shall be devastated, and the land shall be a desolation [Ezek. 12:19, 20].)

The vision which the prophet seeth after many days, and prophesying it in times that are far off (Ezek. 12:27).

That [he is against] the pillows under the hands, through lies, etc. (Ezek. 13:20–23).

Let the land of Egypt be a solitude and a waste; it shall be made an utter waste and desolation; a solitude in the midst of desolate lands, and its cities shall be a solitude in the midst of cities that have been devastated (Ezek. 29:9, 10, 12, concerning Egypt).

(They shall be devastated in the midst of the lands that are devastated, and her cities in the midst of the cities that are desolate; I will lay waste the land and the fullness thereof [Ezek. 30:7, 12].)

(When I shall extinguish thee I will cover the heavens, and will make the stars thereof black; I will cover the sun with a cloud; I will make black all the luminaries of light in the heavens above thee, and will set darkness upon the land [Ezek. 32:7, 8].)

(The violent of the nations shall devastate the pride of Egypt, so that all the multitude thereof may be destroyed. I will make the land of Egypt a waste, so that it is a land desolated of that whereof it was full [Ezek. 32:12, 15].)

25. A day of cloud and thick darkness (Ezek. 34:12).

(I will make Mount Seir and the cities thereof into a waste and devastation, into a waste of eternity (Ezek. 35:3, 4, 7, 9, 12, 14, 15).

Then the cities shall be inhabited, and the wastes shall be built (Ezek. 36:10).

When I shall sanctify myself among you, then I will give you a new heart, and I will give a new spirit in the midst of you and I will take away the heart of stone, and will give you a heart of flesh, and I will give a new spirit in your midst, and ye shall be my people, and I will be your God (Ezek. 36:23, 26–28).

In the day that I have cleansed you from all your iniquities, I will make you to dwell in cities, and the waste places shall be built; they shall say, This land that was devastated is become as the garden of Eden, and the desolate and devastated cities are fortified and inhabited (Ezek. 36:33–38).

Behold I will open your graves and cause you to come up out of your graves, O my people, and I will lead you upon the land of Israel, and I will put my spirit in you that ye may live (Ezek. 37:12–14). Concerning the dry bones: by the inflowing of the breath among them, and their living again, regeneration is described.

After many days thou shalt be visited, and in the latter days they shall come upon the land that was made a waste (Ezek. 38:8, 16).

They shall bury Gog in the day in which I shall be glorified (Ezek. 39:11, 12, 13). Gog is one who is in external worship, but not in internal.

Of the great sacrifices upon the mountains of Israel, and that thus he will set his glory among the nations that they may know that Jehovah is their God from that day, and hence-forward (Ezek. 39:17–22).

Of the new church which is described by many things in Ezek. 40–48: of the city which is the new Jerusalem, and of its gates (40): of the temple, etc. (41): of the court and of the chambers there (42): of the eastern gate where the glory of the God of Israel is seen, and of his worship (43): next of his worship and of ministration (44): of the statutes for the prince (45, 46): of waters from the house (47) of the allotment of the land according to tribes (47, 48). That the name of the city is, Jehovah there (48:35).

26. (In Hosea from beginning to end falsification is treated of, which is described by whoredom and Ephraim.)

[The sons of Israel shall abide many days: there shall be no king, no prince, no sacrifice, no image, no ephod, and no teraphim.] Then shall the sons of Israel return and seek Jehovah their God, and David their king, and come with fear to Jehovah, and to his goodness, in the last days (Hos. 3:4, 5).

(I will return to my place, and they will seek me in the morning [Hos. 5:15]. Jehovah will revive us after three days, in the third day he will raise us up so that we shall live before him; his going forth is prepared as the dawn [Hos. 6:2, 3].)

(Woe unto them because they have wandered away from me! destruction unto them! because they have transgressed, and I have redeemed them [Hos. 7:13].)

Devastation shall stand among thy people, there shall be laying waste, as in the day of battle (Hos. 10:14).

Ephraim feedeth on wind and followeth after the east wind, every day he increaseth lies and desolation, they make a covenant with the Assyrians, and oil is carried into Egypt [Hos. 12:2].

27. A nation is come up upon my land and hath laid waste my vine [Joel 1:6, 7.]

(Alas for the day! for the day of Jehovah is at hand, as vastation from the thunderer shall it come. The storehouses are devastated, the garners are destroyed, even the flocks of sheep are made desolate, the fire hath devoured the habitations of the wilderness [Joel 1:15–20].)

Before him the earth was moved, the heavens trembled, the sun and moon were blackened, and the stars withdrew their shining. Jehovah uttered his voice before his army, for the day of Jehovah is great and very terrible; who shall abide it? (Joel 2:10, 11.)

Afterwards the great and terrible day is treated of (Joel 2:1–11). The coming of Jehovah and then the new church is treated of (12–27) and it is said that it shall come to pass afterwards, I will pour out my spirit upon all flesh so that your sons and your daughters shall prophesy, etc. (2:28), and it is said, the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come. But it shall come to pass that everyone who shall call upon the name of Jehovah shall be delivered, for in Mount Zion and in Jerusalem shall be escape (2:31, 32).

Heaps, heaps in the valley of decision, for the day of Jehovah is near in the valley of decision. The sun and the moon were blackened and the stars withdrew their shining. Jehovah shall roar out of Zion, and utter his voice from Jerusalem so that the heavens and the earth shall shake, but Jehovah will be the refuge of his people; then will Jerusalem be holiness. It shall come to pass in that day that the mountains shall drop down must, and the hills shall flow with milk. Judah shall dwell forever and Jerusalem to the generation of generations (Joel 3:14–20).

28. (He who turneth the dawn into the shadow of death and day into night [Amos 5:8].)

(And it shall come to pass in that day that I will cause the sun to set at noon, and I will darken the earth in the day of light [Amos 8:9].)

Behold the days will come in which I will send a famine in the land, not a famine of bread, nor a thirst for waters, but for hearing the words of Jehovah (Amos 8:11). In that day they shall run to and fro to seek the word of Jehovah and shall not find it. In that day shall the beautiful virgins and the young men faint for thirst (verses 12, 13).

In that day will I raise up the tent of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I

will build it as in the days of old; behold the days come that the mountains shall distil must, and all the hills shall melt; they shall build the devastated cities, then will I plant them upon their land nor shall they be pulled up any more out of their land (Amos 9:11–15).

29. Jerusalem is called the gate of the people (Micah 1:9).

(Thus said Jehovah against the prophets that seduce my people, Whosoever does not fondly kiss their mouth, against him they sanctify war. Therefore it shall be night unto you instead of vision, and darkness shall arise upon you instead of divining, and the sun shall set over the prophets, and the day shall grow black over them (Micah 3:5, 6). The “prophets” are those who teach the things of the church.)

In the last days it shall come to pass that the mountains of the house of Jehovah shall be established in the top of the mountains, and people shall flow into it. Many nations shall come and say, Come, and we will go up to the mountain of Jehovah that he may teach us of his ways, and we may walk in his paths, for out of Zion shall go forth doctrine, and the Word of Jehovah from Jerusalem. Then they shall sit every man under his vine and under his fig tree, none making them afraid. All peoples will walk in the name of their God, and we will walk in the name of Jehovah our God for ever and to eternity. In that day Jehovah shall reign over them in Mount Zion from henceforth and forever. Thou hillside of the daughter of Zion, the former kingdom shall come unto thee, the kingdom of the daughter of Jerusalem (Micah 4:1–8).

The day for building thy walls; this day the statute shall be far removed; this day when they shall come thence to thee from Assyria, to the cities of Egypt, from sea to sea, from mountain to mountain (Micah 7:11, 12).

30. (Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah keep thy feasts, for

Belial shall no longer pass through thee; everyone shall be cut off [Nahum 1:15].)

It is called the day of cold (Nahum 3:17).

(I will utterly consume all things from off the surface of the earth; I will consume man and beast; I will consume the bird of the heavens, and the fishes of the sea; I will cut off man from the surface of the earth [Zeph. 1:2, 3].)

Whilst the fierce anger of Jehovah come not yet upon you; whilst the day of the anger of Jehovah come not yet upon you; it may be ye shall be hid in the day of the anger of Jehovah. Gaza shall be forsaken and Ashkelon a waste, when Jehovah their God shall visit them (Zeph. 2:2-4, 7).

(Moab shall be as Sodom, the sons of Ammon as Gomorrah, a place left for the nettle, and a pit of salt, and a waste to eternity [Zeph. 2:9].)

After the vastation and the last judgment which are treated of in the preceding passages, these words follow: Then at last will I turn to the peoples with a pure language, that they may all call upon the name of Jehovah to serve him with one shoulder. The remnant of Israel shall not do perversity, nor speak a lie, nor shall the tongue of deceit be found in their mouth. Shout, be glad, and exult with all the heart, O daughter of Jerusalem. The King of Israel, Jehovah, is in the midst of thee, thou shalt not fear evil any more. In that day it shall be said to Jerusalem, fear thou not. Jehovah God is in the midst of thee; he, mighty, will save, he will be glad over thee with joy, he will rest in his love, he will exult over thee with shouting. At that time I will bring you, in it I will gather you, for I will make you a name and a praise among all the peoples of the earth (Zeph. 3:9-20).

Yet once a little while, when I will shake the heavens and the earth, the sea and the dry land; then will I shake all nations that the

choice of all nations may come, that I may fill this house with glory. The glory of this latter house shall be greater than that of the former, for in this place he will give peace (Hag. 2:6–9).

31. I am returned to Jerusalem with mercies: my house shall be built in it. Jehovah of Hosts shall yet choose Jerusalem (Zech. 1:16, 17).

I saw a man with a measuring line in his hand. He said, I go to measure Jerusalem to see what is the breadth thereof and what is the length thereof. For I, saith Jehovah, will be unto Jerusalem a wall of fire round about, and I will be the glory in the midst of her. Jehovah shall choose Jerusalem again (Zech. 2:1–12).

Jehovah chooseth Jerusalem; is not this a brand snatched from the fire (Zech. 3:2)?

Jehovah said, I will remove the iniquity of the land in one day. In that day shall ye call, a man to his neighbor, under the vine and under the fig tree (Zech. 3:9, 10).

Thus said Jehovah; I will return to Zion and dwell in the midst of Jerusalem; therefore Jerusalem shall be called a city of truth, and the mountain of Jehovah of Hosts the mountain of holiness. The streets of the city shall yet be filled with boys and girls playing in the streets thereof. I will bring them that they may dwell in the midst of Jerusalem, that they may be my people, and I may be their God, in truth and justice. Thus many people shall come to seek Jehovah of Hosts in Jerusalem, to entreat the faces of Jehovah (Zech. 8:2–5, 8, 12, 15, 20–22).

In that day all the nations of the earth shall be gathered together against Jerusalem. In that day shall Jehovah protect the inhabitant of Jerusalem. The house of David shall be as God, as the angel of Jehovah before them. In that day I will seek to destroy all the nations that come against Jerusalem. But I will pour upon the house of David, and upon the inhabitant of Jerusalem the spirit of

grace and of prayers, that they may look upon me whom they pierced (Zech. 12:3, 8–10).

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem. In that day I will cut off the names of the idols out of the land, and I will cause the unclean spirit to pass out of the land (Zech. 13:1, 2).

It shall be one day which is known unto Jehovah, not day nor night; for about evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem, in summer and in winter. And Jehovah shall be king over all the earth: in that day shall Jehovah be one, and his name one. There shall be no more curse upon the earth, but Jerusalem shall dwell securely (Zech. 14:6–9, 11). In that day there shall be no more the Canaanite in the house of Jehovah (verse 21).

(All the gates of Zion are devastated (Lam. 1:4). Jehovah hath turned me back; he laid me waste (verse 13). My sons are devastated (verse 16). Devastation and breaking are come upon us (Lam. 3:47).

Thine iniquity is consummated, he will visit thine iniquity. He will manifest thy sins (Lam. 4:22).

32. (Let destruction come upon him before he knows, and into that devastation let him fall. Lord, rescue my soul from the devastators [Ps. 35:8, 17].)

A day of famine and a time of evil (Ps. 37:19).

(I understood their end, thou hast cast them down to wasteness, and they are brought into wasteness suddenly, they are consummated [Ps. 73:17–19].)

For a thousand years in thy sight are as yesterday when it is past (Ps. 90:4).

Thou hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure, and all shall grow old like a garment; as a garment shalt thou change them and they shall be changed: but thou art the same, thy years are not consumed; the son of thy servants shall dwell, and their seed shall be established before thee (Ps. 102:26–29).

Our feet were standing within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together. There are set thrones for judgment. Seek the peace of Jerusalem, let them be quiet that love thee (Ps. 122:1–9).

A song of Jehovah. If I forget thee, Jerusalem, let my right hand forget. Let my tongue cleave to the roof of my mouth, if I remember thee not, if I do not set Jerusalem above the beginning of my joy (Ps. 137:5, 6).

(A full consummation was made, that is, was completed, when the Lord exclaimed upon the cross, It is finished [John 19:28-30; Ps. 35:7, 8, 17].)

5. *Faith*

1. Faith which is in Christ hath given him soundness before you all; of the lame man healed by Peter and John (Acts 3:16). The eunuch before he was baptized by Philip said that the Son of God was Jesus Christ (Acts 8:37).

Believing in the Lord Jesus Christ (Acts 11:17).

Paul said to the keeper of the prisoners who asked what he should do to be saved, Believe in the Lord Jesus Christ, so thou shalt be saved, and thy house (Acts 16:30, 31).

Paul testified both to the Jews and Greeks repentance towards God and faith in our Lord Jesus Christ (Acts 20:21). Felix the governor heard Paul concerning faith in Christ (Acts 24:24).

The Lord said to Paul that he would deliver him from the people, to open their eyes, and to receive remission of sins by faith in me (Acts 26:17, 18).

God presents faith to all men (Acts 17:31).

2. The just live by faith (Rom. 1:17).

The justice of God by faith of Jesus Christ unto all and upon all them that believe (Rom. 3:22). He who through faith is in Jesus (verse 26).

God hath set forth Jesus Christ, a propitiation through faith in his blood, to show his justice (Rom. 3:25).

Where is then the glorying? It is excluded. By what law? of works? Nay: but by the law of faith (Rom. 3:27).

Therefore we conclude that a man is justified by faith with out the deeds of the law (Rom. 3:28).

God justifies circumcision (that is the Jews) out of faith, and uncircumcision (that is the nations) through faith (Rom. 3:30).

Do we then make void the law? Not so: but we establish the law (Rom. 3:31).

Abraham believed God, and it was imputed to him for justice (Rom. 4:3, 9).

To him that worketh not, but believeth in him that maketh just the ungodly, faith is imputed for justice (Rom. 4:5). Abraham was

made heir of the world by the justice of faith, but not by the law (Rom. 4:13, 14).

That not through works but through faith is justice imputed (Rom. 4:2–24). See Works.

Through Christ we have access to God and grace by faith (Rom. 5:2).

The nations attained to justice, justice which is from faith. Whosoever believeth in Christ suffers [not] from shame (Rom. 9:30, 33).

The Scripture saith, Everyone that believeth in him shall be saved (Rom. 10:11).

Faith cometh by hearing, and hearing by the Word of God (Rom. 10:17).

Let everyone be prudently wise, as God hath dealt a measure of faith (Rom. 12:3).

Everything that is not from faith is sin (Rom. 14:23). He understands the faith of eating this or that.

Since we have the same spirit of faith (2 Cor. 4:13). That he reproved Peter because he Judaized, although knowing that a man is justified by the faith of Jesus Christ and not by the works of the law (Gal. 2:11–16).

I live in the faith which is in the Son of God (Gal. 2:20). This I wish to hear, whether you have received the spirit by the works of the law or by the hearing of faith? (Gal. 3:2, 5.) Ye shall know that they which be of faith are the sons of Abraham: that God justifies the nations by faith. That no man shall be justified by the law in the sight of God is evident: for the just shall live by faith. Now indeed the law is not of faith: but the man that doeth them shall live by them. The law was our schoolmaster unto Christ, that we

might be justified by faith: for ye are all the sons of God by faith in Jesus Christ, etc. (Gal. 3:5–26).

In Jesus Christ neither circumcision nor uncircumcision availeth anything, but faith working by love (Gal. 5:3–6; 6:15).

3. That Christ may dwell in your hearts by faith, that ye may be rooted and grounded in love (Eph. 3:17, 18).

To believe in Christ (Phil. 1:29).

I have not justice which is of the law, but that which is from the faith of Christ, justice which is of faith from God (Phil. 3:9).

Faith in Jesus Christ and love (Col. 1:4).

Faith in Christ (Col. 2:5).

Faith and charity (1 Thess. 3:6; 1 Tim. 1:5, 14; 2 Tim. 1:13; Titus 2:2).

The faith of the truth (2 Thess. 2:13).

By faith which is in Jesus Christ (2 Tim. 3:15).

Without faith it is impossible to please God (Heb. 11:6 to the end). Faith means to believe what God has said.

Jesus the leader and perfecter of faith (Heb. 12:2). Faith without works is dead. Show me thy faith without works, and I will show thee my faith by works; that faith must cooperate with works; wherefore a man is justified by works and not by faith alone (James 2:14–26).

Demons believe but shudder (James 2:19).

Have the faith of our Lord Jesus Christ, of glory (James 2:1).

4. These are they that keep the commandments, and the faith of Jesus (Rev. 14:12).

Christ says, he that loseth his soul for my sake shall save it. Beside many other passages (Mark 8:34–38; Matt. 10:37–39; Luke 9:23, 24).

He that believeth and is baptized shall be saved, but he that believeth not shall be condemned, that is to say, that he rose again and was the Son of God. It is said, “baptized,” because the apostles did not baptize any one unless they received the Holy Spirit; and these are regenerated (Mark 16:16).

No one having drunk the old straightway desireth the new; for he saith, the old is more useful (Luke 5:39). But that they do not agree together (verse 36–38).

He says to the woman, thy sins are forgiven, thy faith hath saved thee (Luke 7:49, 50; 8:48, 50; 17:19; 18:42). When the Son of man cometh shall he find faith in the earth? (Luke 18:8.)

Jesus said, believe in God, believe also in me (John 14:1). Jesus said, they who believe in me through the word of the apostles (John 17:20).

That believing they may have life in his name (John 20:31).

6. *Charity and Good Works*

1. They had all things in common, and divided them with all, and broke bread (Acts 2:42, 44, 45; 4:32–37).

The charity of the Primitive Church, afterwards described in a few words (Acts 11:28–30).

Bless them that persecute you, curse not, being of the same mind one toward another, not minding high things, recompensing to no one evil for evil, providing things honest in the sight of all men. If thine enemy hunger, feed him; if thou doest this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good (Rom. 12:14–21).

Render to all their dues, tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything except to love (Rom. 13:7, 8).

He that loveth another hath fulfilled the law. For this, thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not be a false witness; thou shalt not covet; and if there be any other commandment it is comprehended in this word, thou shalt love thy neighbor as thyself. Love worketh no ill to the neighbor; therefore love is the fulfilling of the law (Rom. 13:8–10).

Let us lay aside the works of darkness, and let us put on the arms of light (Rom. 13:12).

Let everyone of us please his neighbor in good to edification (Rom. 15:2).

2. If I have all things (which are enumerated), and have not charity, I am nothing (1 Cor. 13:1–3).

What charity is, is described (1 Cor. 13:4–7).

But now abideth faith, hope, charity, these three, but the greatest of these is charity (1 Cor. 13:13).

In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by charity. The law is fulfilled in one word, in this, thou shalt love thy neighbor as thyself (Gal. 5:6, 14).

Of love through faith in Jesus Christ (Eph. 3:18; 5:2). Whatsoever things are true, weighty, just, lovely, of good report, virtue, think these things (Phil. 4:8).

That they may walk being fruitful in every good work (Col. 1:10, 11).

That they may put on the new man, and love, and the things that belong to it (Col. 3:10, 12, 14).

That they may be rich in good works, laying up a store of good for themselves (1 Tim. 6:17, 18).

Concerning charity (1 Thess. 5:13; 2 Thess. 1:3).

3. That from good works that may glorify God in the day of visitation (1 Peter 2:12).

Charity is described in various ways (1 Peter 3:8, 9, 11). Charity covers a multitude of sins (1 Peter 4:8). Whoso shall keep his Word and his commands, in him is the love of God; hereby we know that we are in him (1 John 2:4–6).

He that loveth his brother abideth in the light, and he that hateth his brother is in darkness (1 John 2:9–11). Similar is the case of him who loves the world (verses 15, 16).

Whosoever doeth not justice, and loveth not his brother is not of God (1 John 3:10, 11, 14, 15).

Let us not love in word and tongue, but in deed and in truth (1 John 3:18).

Let us love one another, for love is of God, for God is love, etc. (1 John 4:7–9).

No one hath seen God at any time. If we love another, God abideth in us (1 John 4:12).

If any one say I love God, but hateth his brother, he is a liar, for he who loves God loves his brother also (1 John 4:19–21).

Everyone that loveth him that begat him loveth him that is born from him (1 John 5:1, 2).

By this we know that we love the sons of God, when we keep the commandments of God; and he loves God (1 John 5:2, 3).

This is love, that we walk according to his commandments (2 John 5, 6; 1 John 5:2).

He that doeth good is of God: he that doeth evil hath not seen God (3 John 11).

If God so loved us, we ought to love one another (1 John 4:11).

4. Various things concerning charity and good works (Rev. 2:4, 5, 19, 26; 3:15).

Their works follow with them (Rev. 14:13).

That all are judged according to their works (Rev. 20:12, 13).

The works of charity are taught in fullness by the Lord (Matt. 5, 6, 7).

That the Son shall come in the glory of the Father, and he shall render to everyone according to his works (Matt. 16:27).

Thou shalt love God with the whole heart and the neighbor as thyself (Matt. 22:35–39).

Iniquity shall be multiplied and the love of many shall grow cold (Matt. 24:12).

Charity is to do rightly in every work, and no more, is clear from the teaching of John to those who asked questions (Luke 3:10–14).

They asked, What shall we do that we may work the works of God? He answered, It is the work of God that ye believe in him whom the Father hath sent (John 6:28, 29).

A commandment of the Lord that they should love one another (John 13:34, 35).

The Father is the husbandman, Jesus the vine. Everyone not bearing fruit in me, he taketh him away, etc.; and thus that as branches in the vine they should abide in the Lord, and the Lord in them. Otherwise they shall be cast out (John 15:1–6).

Continue ye in my love: he who keeps my commandments abides in my love (John 15:9, 10, 12, 14, 17).

That the love wherewith thou hast loved me may be in them and I in them (John 17:26).

That the Lord gave the mother to John, and he took her unto his own (John 19:26, 27), signifies that the church is where the goods of charity are. Mary signifies the church, and John the works of charity.

That John followed Jesus, and Jesus said, If I will that he tarry till I come (John 21:20, 22, 23) signifies if the works of charity remain till the coming of the Lord.

Jehovah, thou hast wrought all our works in us (Isa. 26:12).

7. *Law and Works*

1. Everyone will be judged according to works (Rom. 2:5–10, 12). See Judgment.

As many as have sinned without the law shall perish without the law; and as many as have sinned in the law shall be judged by the law. For not the hearers of the law shall be justified by God, but the doers of the law shall be justified (Rom. 2:12, 13).

The nations, which have not the law, do by nature the things of the law; these are the law unto themselves; which show the work of the law written in their hearts, their conscience bears witness for them (Rom. 2:14, 15).

By the deeds of the law there shall no flesh be justified before God (Rom. 3:20). The reason why all are sinners is given in the preceding verse.

Boasting is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Do we then make void the law through faith? Not so, but we establish the law (Rom. 3:27, 28, 31).

If Abraham was justified by works, he hath glory, and not from God. The Scripture saith, Abraham believed in God, and it was imputed to him for justice. Now to him that worketh, the reward is not imputed of grace but of debt. But to him that worketh not but believeth, on him that justifies the ungodly, faith is imputed for justice. David says, Happy is the man to whom God imputeth justice without works: Happy are they whose iniquities are remitted, and whose sins are hidden; happy is the man to whom the Lord imputeth not sin (Rom. 4:2–9, 13, 22).

How we are to understand that we are not under the law, but under grace (Rom. 6). See Regeneration.

The law has revealed what sin and lust are (Rom. 7:7–11, 13 seq.).

The law is spiritual, man is carnal. Not what I wish I do, but what I hate, that I do. I see another law in my members which wars against the law of my mind; I consent to the law of God according to the internal man. For with my mind I serve the law of God; but with the flesh the law of sin (Rom. 7:14–25). If by grace, then it is no more of works, since grace is no more grace; but if it be of works, then it is no more grace, since work is no more work (Rom. 11:6).

Charity is the fulfilling of the law (Rom. 13:8–10). See Charity.

He that soweth sparingly shall reap also sparingly; but he that soweth with blessings shall also reap with blessings (2 Cor. 4:6).

2. Be ye doers of the Word, and not hearers only. The state of him who is a hearer only is described (James 1:22–25).

Of faith without works, what it is, from James. See Faith.

Whosoever shall keep the whole law and yet fall away in one matter, is made guilty of all (James 2:10, 11).

What the works done by the Scribes and Pharisees are, and yet they impose them upon men to do them (Matt. 23:2–7). Everyone who doeth evil deeds hateth the light, lest his deeds should be reproved (John 3:19–21).

They that have done good shall come forth unto the resurrection of life; they who have done evil unto the resurrection of judgment (John 5:29).

8. *The Gospel*

The gospel of the Son of God (Rom. 1:9). The gospel of Christ (1 Cor. 9:12, 18).

9. *The Last Judgment*

See also Consummation and Redemption.

1. (Luke 17:22–33.)

Impenitent heart, thou treasurest up unto thyself anger against the day of anger and revelation of the just judgment of God, who will render to every man according to his deeds: to those who by patience in good works [he will give] eternal life: and affliction and anguish to everyone that doeth evil, both Jew and Greek: for as many as have sinned without the law shall perish without the law, and as many as have sinned under the law shall be judged by the law (Rom. 2:5–10, 12).

In the day when God shall judge the hidden things of men by Jesus Christ, according to my gospel, through Jesus Christ (Rom. 2:16).

God hath appointed a day in which he will judge the world in justice (Acts 17:31).

We shall all stand before the judgment seat of Christ, wherefore everyone of us shall give an account of himself to God (Rom. 14:10, 12).

Do not judge anything before the time, until the Lord come, who will throw light on the hidden things of darkness, and will make manifest the counsels of the hearts, and each one shall have praise of God (1 Cor. 4:5).

The saints shall judge the world, and they shall judge the angels also (1 Cor. 6:2, 3).

We must all be made manifest before the judgment seat of Christ, that everyone may receive the things [done] in the body,

according to that he hath done, whether it be good or evil (2 Cor. 5:10).

Whatsoever good thing any man doeth, that shall he receive from the Lord, whether he be bond or free (Eph. 6:8).

God who judges according to the work of each one (1 Pet. 1:17).

That the world will perish by fire (2 Pet. 3:7, 10). See Consummation.

The Lord cometh with ten thousands of saints to do judgment upon all the impious (Jude 14, 15).

Of the last judgment (Rev. 6:13–17). See Consummation.

The time of judging the dead (Rev. 11:18).

Adore God, for the hour of his judgment is come (Rev. 14:7).

Of the last judgment. That they are judged according to their works, and are cast into the lake of fire and brimstone (Rev. 20:10–15).

He will raise up the good in the last day (John 6:39, 40, 44, 54), because before that the heaven of Christians was not in order (John 12:48).

From the Prophets

2. The day of Jehovah of hosts shall be upon everyone that is proud and haughty. In that day shall a man cast away his idols,

when he arises to terrify the earth (Isa. 2:12–21). Concerning the last judgment.

Jehovah of hosts shall be exalted in judgment, and God that is holy shall be sanctified in justice (Isa. 5:16, 17). In the first part desolation is treated of (verses 3–15), afterwards the curse upon the evil (verses 18–30).

When thou shalt be visited of Jehovah God with thunder and with earthquake, and a great voice, with storm and tempest, and the flame of devouring fire (Isa. 29:6).

It is called a day of vengeance (Isa. 61:2).

Of the Lord's battle with the hells and of their subjugation, and thus of the redemption of the faithful (Isa. 63:1–14).

As an east wind will I scatter them; I will regard them from the back and not from the face in the day of their calamity (Jer. 18:17).

They have been driven before thee; in the time of thine anger deal with them (Jer. 18:23).

Concerning the day of judgment, which is called the day of revenge, of vengeance, of ruin, of anger. See many places in the section on Redemption.

3. That the Lord Jehovih would pour out his anger against them to consume them (Ezek. 20:8–13).

That Jehovah will execute great vengeance, and take vengeance in wrath (Ezek. 25:12, 14, 15, 17).

I will make thee a desolate city, and I will cause thee to go down into the pit, to the people of old time, and cause thee to dwell in the land of the lower places, in the desolation of old, with them

that go down to the pit, that thou mayest not dwell; then will I set glory in the land of the living (Ezek. 26:19, 20) Concerning Tyre.

The day of its fall (Ezek. 26:18). Concerning Tyre.

Howl ye, alas the day! for the day is near, the day of Jehovah is near, a day of cloud (Ezek. 30:2, 3). Concerning Egypt.

In the day when Pharaoh shall go down into hell, I will cover the deep upon him; when I shall cause him to go down into hell with them that go down into the pit, and into the lower earth (Ezek. 31:15–18; 32:18, 27, 29). Hell in this place is called a grave where they lie (32:22, 23, 25, 26), and a pit.

That they will cause terror in the land of the living (Ezek. 32:24, 25).

After many days thou shalt be visited, and in the latter years thou shalt come upon the land (Ezek. 38:8, 16). In that day there shall be a great earthquake in the land of Israel (Ezek. 38:19).

4. In that day I will visit, and make an end of the kingdom of Israel (Hos. 1:4, 5).

The days of visitation will come, the days of retribution will come, he will visit their sins (Hos. 9:7, 9).

They shall say to the mountains, Cover us; and to the hills, Fall on us (Hos. 10:8).

They shall be laid waste as in the day of battle (Hos. 10:14).

The controversy of Jehovah with Judah, to visit upon Jacob, according to his ways, according to his doings will he recompense him (Hos. 12:3).

The day of Jehovah is great and very terrible, who then shall sustain it (Joel 2:11; 3:4).

A day of battle and a day of tempest (Amos 1:14).

Then the powerful one shall not deliver his soul, and the strong of heart among the heroes shall flee away naked in that day (Amos 2:14, 16).

He will visit upon them all their iniquities, in that day (Amos 3:2, 14).

If they dig into hell, if they ascend to the heavens or in the depth of the sea, etc., thence will I draw them out (Amos 9:2–6).

Woe unto you that desire the day of Jehovah; to what end is the day of Jehovah for you? it is a day of darkness and not of light. Shall not the day of Jehovah be darkness and not light? and thick darkness and no brightness in it? (Amos 5:18, 20.)

The end is come upon my people Israel. Wherefore the songs of the temple shall be howlings in that day: there shall be many a dead body (Amos 8:2, 3).

It is called the day of destruction, the day of straitness (Obad. 12–14, 18).

The day of Jehovah is near upon all the nations; as thou hast done, it shall be done unto thee: thy retribution shall return upon thy head. But upon Mount Zion shall be deliverance, and there shall be holiness (Obad. 14, 15, 17).

5. Thine hand shall be lifted up upon thine adversaries, all thine enemies shall be cut off. It shall come to pass in that day that I will cut off the horses, I will destroy the chariots, I will cut off the cities, also juggling tricks from thine hand, graven images, statues, groves, and cities. And I will execute vengeance in anger and wrath upon

the nations, who have not obeyed (Micah 5:9–14). He who is from Bethlehem Ephratah will do this, etc. (verses 1–7).

The day of thy watchmen, thy visitation cometh (Micah 7:4).

The mountains shall quake before him, and the hills shall melt, and the earth shall be burned before him. Who shall stand up before his indignation, or who shall stand in the wrath of his anger? (Nahum 1:5, 6.)

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy feasts, perform thy vows, for belial shall no more pass through thee; everyone shall be cut off. The shield of his mighty men is made red, the men of might are in purple; the chariots shall be in the fire of torches in the day in which he hath prepared himself (Nahum 1:15; 2:1–3).

6. He stood and measured the earth: he beheld and drove asunder the nations; aye, the mountains of eternity were scattered, and the hills of an age did bow themselves. The sun and moon stood still in their seat; at the light thine arrows went at the splendor the shining of thy spear: in anger the earth will go away, thou shalt thresh the nations in the nostrils. Thou wentest forth for the salvation of thy people, for saving thine anointed; thou didst strike off the head from the house of the impious; I will rest in the day of trouble; when he shall come up against the people who plunder him (Hab. 3:6, 11–13, 16).

Hold thy peace at the presence of the Lord Jehovih, for the day of Jehovah is at hand. It shall come to pass in the day of the sacrifice of Jehovah I will visit the princes, I will visit them that fill their masters' houses with violence and deceit. Whence there shall be in that day a noise of a cry, howling and a great breaking (Zeph. 1:7–10).

It shall come to pass in that time that I will search Jerusalem with lamps, and I will visit the men that are settled upon their lees. Then shall their wealth be for a prey, and their houses a

devastation. The great day of Jehovah is near, it is near, it hasteneth greatly, the voice of the day of Jehovah crying out bitterly, a day of wrath is this day, a day of trouble and distress, a day of waste and devastation, a day of darkness and thick darkness, a day of cloud and cloudiness, a day of trumpet and alarm upon the fenced cities. Their silver and gold shall not be able to deliver them in the day of the wrath of the anger of Jehovah; and the whole land shall be devoured by the fire of his zeal: for he shall make a speedy consummation of all them that dwell in the land (Zeph. 1:12–18).

Jehovah in the morning, in the morning will he bring judgment to light, nor will he fail. Therefore wait ye upon me, saith Jehovah, until the day that I rise up to the prey, to pour upon them mine indignation, all the wrath of mine anger, for the whole land shall be devoured in the fire of my zeal (Zeph. 3:5, 8).

Of the city their corners shall be devastated, I will desolate their streets, their cities shall be devastated, so that there is no man, nor an inhabitant (Zeph. 3:6).

It shall come to pass in all the land, two parts in it shall be cut off, they shall expire, but the third shall be left therein (Zech. 13:8, 9).

7. Behold the day of Jehovah cometh. I will gather all the nations against Jerusalem to battle. Then shall Jehovah go forth, and fight against those nations. His feet shall stand in that day upon the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives shall be cleft, part of it toward the east and toward the sea, with a very great valley, and part of the mountain shall remove toward the north and part toward the south. It shall come to pass in that day, there shall not be light, brightness, nor condensation. And there shall be one day which shall be known to Jehovah, not day nor night: for at evening time there shall be light (Zech. 14:1–7; especially Ps. 9:5–9, 18).

A day of anger (Lam. 1:12; 2:1). A time of anger (Ps. 21:10). For his anger shall burn up quickly: spoken of the Lord (Ps. 2:12). Of the last judgment (Ps. 9:5–9,18).

The earth shook, and the earth trembled, and the foundations of the mountains were shaken when he was wroth. There went up a smoke in his nostrils. He bowed the heaven, he came down: and thick darkness was under his feet (Ps. 18:7–11 seq.). By all these things the last judgment is described.

The judgment is described (Ps. 9:5–9, 18, also Ps. 18:8–20). Here are described the destruction of the impious, and the salvation of the faithful.

Of the judgment wrought by the Lord (Ps. 45:4–6), and then his kingdom (verse 7 seq.). See article concerning desolation.

Out of Zion God shall shine. Our God shall come and shall not keep silence; a fire shall devour before him, and about him a storm shall rage vehemently. He shall call to the heaven above, and to the earth, to judge his people. Gather to me my saints. The heavens shall declare his justice. God is judge (Ps. 50:2–6). Thou, Jehovah, God of armies, the God of Israel, awake to visit all nations (Ps. 59:5).

Concerning the judgment, and, after it, concerning the kingdom of the Lord (Ps. 72:1–17).

The day of battle (Ps. 78:9).

Jehovah cometh, he cometh to judge the earth; he shall judge the peoples in uprightness, and the world in justice (Ps. 96:10, 13; also 98:9). In this Psalm the coming of the Lord is treated of.

In the dawn Jehovah will cut off all the impious of the earth; he will cut off from the city of Jehovah all that do iniquity (Ps. 101:8).

The saying of Jehovah to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power. The Lord at thy right hand hath struck down kings in the day of his anger. He shall judge among the nations; he hath filled with dead bodies; he hath stricken down the head over many lands (Ps. 110:1-7).

That there will be a judgment as of Sodom upon all when the Son of man shall be revealed (Luke 17:22-37).

10. [*Baptism*⁶

Something concerning baptism (1 Peter 3:20, 21).]

[See Acts 1:5; 2:38, 41; 8:16, 36, 37; 10:48; 13:24; 19:4-6; Gal. 3:27; 1 Peter 3:20, 21; John 13:8, 12. Jesus said to Peter, If I wash thee not, thou hast no part with me. He washed the feet of the apostles.]

11. *The Holy Supper*

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, one body; for we are all partakers of one bread (1 Cor. 10:16, 17).

6. In this section on baptism all after the first sentence is in another handwriting, with the observation that it is "copied from a leaf presented to Mr. Clover of Norwich."—Translator

Many things are said of the Holy Supper; of those who approach it worthily and unworthily (1 Cor. 11:23–29).

12. *Predestination*

1. We know that to them that love God all things work together for good, to them who are called of God according to his purpose. For whom he foreknew, he also predestined to be conformed to the image of his Son. Moreover, whom he predestined and whom he called, them he also justified; and whom he justified, them he also glorified. Who shall accuse God's elect? It is God that justifieth (Rom. 8:28–30, 33).

Concerning predestination. Shall the thing formed say to the former, why hast thou made me thus? Many other things in addition (Rom. 9:8, 11, 15, 18–23; 11:7–10, 32, 33).

That the elect are in Christ before the foundation of the world, according to the good pleasure of his will (Eph. 1:3–13). A universal election of those who believe in Christ is meant, as is clear from verses 10, 11, 13.

According to the purposes of the ages which God hath accomplished in Christ Jesus our Lord (Eph. 3:11).

Something concerning what was purposed by God before the ages (2 Tim. 1:9, 10).

Foreknown before the foundation of the world (1 Peter 1:20). God hath called us to eternal glory in Jesus Christ (1 Peter 5:10).

Give diligence to make your calling and election sure: thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ (2 Peter 1:10, 11). If we

confess our sins, the Lord remits them for us and cleanses us from unrighteousness (1 John 1:9).

From the Prophets.

The elect are said to be those who, after the separation has been made between the good and the evil, are raised up; the rejected, those who have done evil; the elect, those who have done good. In this sense they are called the elect (Isa. 65:9, 15, 22).

13. *Repentance.*

1. Do repentance and be baptized (Acts 2:38).

Do repentance and be converted that your sins may be blotted out for you (Acts 3:19).

To give repentance to Israel and the remission of sins (Acts 5:31).

Paul said to the Athenians that God commanded all men everywhere to repent (Acts 17:30).

That those who have once earnestly repented and tasted of the heavenly gift, etc., and then fall away again, cannot again be renewed unto repentance (Heb. 6:4–8).

Various things about repentance (Rev. 2:5, 16, 22; 3:3, 19).

Except ye repent ye shall all perish (Luke 13:3, 5). The joy of the angels over one that repents (Luke 15:7, 10): and of the lost son who repented (verses 11 to the end).

From the Prophets

That worship and prayer are vanity unless they purify themselves from evils, and what they are when purified (Isa. 1:11–20).

Is not this the fast? to loose the bands of wickedness? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: thy justice shall go before thee; the glory of Jehovah shall gather thee. Thy light shall rise in darkness, and thy thick darkness be as noonday. Jehovah shall lead thee continually, and satisfy thy soul in drought, so that thou shalt be as a watered garden, and as a spring of waters. And thou shalt delight thyself in Jehovah (Isa. 58:6, 10, 11, 14).

14. Justification, Regeneration, the Church

1. Of justification and regeneration; see Faith, Charity, Works, Law.

Since we are not under the law, but under grace, is it permitted to sin? Be it far from us. Since we are dead to sin, how shall we live in sin? but in newness of life. Wherefore sin shall not reign in your mortal body, that ye should obey the lusts thereof; but present your members as servants of justice unto holiness (Rom. 6:1, 2, 4, 10–16, 19, 20, 22; 7:4–7). See also Law.

That there is another law in the members, or in the body, which wars against the law of the mind (Rom. 7:12–25). See Law.

There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. God sent the Son that the justification of the law might be fulfilled in those who walk not after the flesh but after the spirit. To be carnally minded is death, but to be spiritually minded is life and peace. For if ye live after the flesh ye shall die, but if ye through the Spirit mortify the

deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God. The Spirit itself beareth witness with our spirit that we are the sons of God (Rom. 8:1–6, 13, 14, 16).

The nations have attained to justice, justice which is of faith (Rom. 9:30).

2. The animal man receiveth not the things of the Spirit of God, for they are foolishness unto him, and he cannot know them (1 Cor. 2:14).

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

Know ye not that ye are a temple of God, and the Spirit of God dwelleth in you (1 Cor. 3:16; 6:19, 20)?

Ye are washed, sanctified and justified in the name of the Lord Jesus by the Spirit of our God (1 Cor. 6:11).

God doth not suffer you to be tempted above that ye are able, but will with the temptation make also a way of escape, that ye may be able to endure it (1 Cor. 10:13).

Not that we are sufficient of ourselves to think anything as of ourselves; but that we are sufficient is from God, who hath made us sufficient as ministers of the New Testament; not of the letter but of the spirit: for the letter killeth but the spirit giveth life (2 Cor. 3:5, 6).

The god of this age hath blinded the sense of the unbelieving that the light of the glorious gospel of Christ, who is the image of God, should not shine unto them (2 Cor. 4:4).

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Cor. 5:17).

Ye are a temple of the living God; as God hath said, for I will dwell in them and walk around in them; and I will be their God, and they shall be my people (2 Cor. 6:16).

I have espoused you to one man, that I might present a pure virgin to Christ (2 Cor. 11:2).

3. That we are the sons of God through Christ, and thus heirs (Gal. 4:4–7).

Exult, O barren, thou that didst not bear (Isa. 54:1; Gal. 4:19–27).

The flesh lusteth against the spirit, and the spirit against the flesh (Gal. 5:16, 17).

The works of the flesh and the works of the spirit are enumerated (Gal. 5:17–23).

They that are Christ's have crucified the flesh with the passions and lusts. If we live in the spirit, let us also walk in the spirit (Gal. 5:24, 25).

Bear ye one another's burdens, and so fulfill the law of Christ (Gal. 6:2). In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but a new creature (Gal. 6:15).

As any man soweth, so shall he reap (Gal. 6:7–10).

Ye are saved through faith, not by works, lest any one should boast. For we are his workmanship, created in Jesus Christ unto good works, which God hath prepared that we should walk in them (Eph. 2:8–10).

Through Christ [all the building] groweth into a holy temple in the Lord: and is builded for a habitation of God in the Spirit (Eph. 2:20–22).

Ye ought to put off the old man and put on the new (Eph. 4:22, 24).

Ye were once darkness, but now are ye light in the Lord, walk as sons of light (Eph. 5:8).

Be ye strong in the Lord and in the power of his might. Put on the armor of God for this, that ye may be able to stand against the wiles of the devil. For us the contest is not against flesh and blood, but against principalities, etc. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God (Eph. 6:10–13, 17).

They profess to know God, but in works they deny him (Titus 1:16).

God saves us by the washing of regeneration and the renewing of the Holy Spirit; which he poured out on us through Jesus Christ; that being justified by his grace, we might be heirs according to the hope of eternal life (Titus 3:5–7).

That they who are fully regenerated, if they shall fall away, cannot again be regenerated (Heb. 6:4–8).

That he will inscribe the law in their heart, etc. (Heb. 8:10, 11; 10:16).

The heavenly Jerusalem, the city of the living God (Heb. 12:22, 23).

4. The state of him who is not in faith but in doubt, is described; that he is double minded, unstable (James 1:6–8).

Happy is the man that endureth temptation; for it is such that no one is tempted of God, but by his own lust (James 1:12–14).

It pleased God to beget you by the word of truth (James 1:18).

Draw nigh to God, then he will draw nigh (James 4:8). Cleanse your hands and purify your hearts, men of double mind (James 4:8).

He who knoweth to do good, and doeth it not, to him it is sin (James 4:17).

Regenerated through the living Word of God (1 Peter 1:23).

The Lord is a living stone; that ye as living stones may be built up into a spiritual house (1 Peter 2:4, 5).

Whosoever is born of God, doth not sin, for his seed remaineth in him (1 John 3:9, 10; 5:18).

Whosoever believeth that Jesus is the Christ is born of God and everyone that loveth him that begat, loveth him that is born of him (1 John 5:1).

Look ye that we lose not, but receive a full reward (2 John 8).

Whosoever abideth not in the doctrine of Christ, hath not God. He that abideth hath both the Father and the Son (2 John 8–10).

5. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you (Matt. 7:7, 8).

Of the sower also this; he who received the seed on stony places, the same is he that heareth the Word and straightway with joy receiveth it. He hath no root, but dureth for a while (Matt. 13:20, 21; Mark 4:5, 16; Luke 8:13).

Jesus said to the disciples, Ye are they who have followed me in the regeneration (Matt. 19:28).

6. A man is regenerated as he is born, and grows up, compared with the seed which grows gradually into an ear (Mark 4:26–29). Also with a grain of mustard seed (verses 30–32).

Unless a man believes in God, God cannot give him faith, and contrariwise; this is confirmed by what the Lord says, If thou believeth, thou shalt be saved; and he could not do miracles in his own country because they did not believe (Mark 6:4, 5); besides many other places where reciprocal faith is treated of.

Whosoever hath, to him shall be given; whosoever hath not, from him shall be taken that which he thinketh that he hath (Luke 8:18). Many other places in the margin. Of those who from the external man know many things, and yet are not internal men. No man looking back is fit for the kingdom of God (Luke 9:62).

He that is not with me is against me; and he that gathereth not with me scattered (Luke 11:23; Matt. 12:30).

As many as received him to them gave he power to become the sons of God, to them that believe on his name (John 1:12, 13). Of his fullness have we all received (John 1:16).

Behold the Lamb of God who taketh away the sin of the world! (John 1:29) who baptized with the Holy Spirit (verse 33).

Hereafter ye shall see heaven opening itself, and the angels ascending upon the Son of man (John 1:51).

Man must be born again of water and the Spirit that he may enter into the kingdom (John 3:5).

Jesus gives living water; that water will become a fountain of water springing up unto eternal life (John 4:10–14).

Jesus saith, Ye will not come to me that ye may have life (John 5:40).

Jesus said, I am come into the world that they which see not may see, but they which see may become blind (John 9:39). Of him that was born blind.

Jesus is the good shepherd, and the sheep hear his voice; and he is the door (John 10:1–17, 27, 28).

They should abide in Christ, and Christ in them (John 15:1–6). See Charity.

From the Prophets

See also Redemption.

7. Thus said Jehovah, thy maker and thy former from the womb, For I will pour waters upon the thirsty and streams upon the dry land: I will pour out my spirit upon thy seed and my blessing upon thine offspring: and they shall spring up among the grass, and as willows by the rivers of waters (Isa. 44:2, 3, 4). I have formed thee; thus said thy redeemer and thy former from the womb, I am Jehovah that maketh all things; that stretcheth forth the heavens alone; and spreadeth abroad the earth by myself. I will blot out as a cloud thy transgressions and as a cloud thy sins: return unto me; for I have redeemed thee (Isa. 44:21–24).

Drop down, ye heavens, from above, and let the clouds flow down with justice: let the earth open that they may bring forth salvation, and let justice spring forth together. Thus said Jehovah, the holy one of Israel and his former, I have made the earth and I have created man upon it: my hands have stretched out the heavens, and all their hosts have I commanded (Isa. 45:8, 11, 12).

Jehovah said, my former from the womb (Isa. 49:5).

That regeneration, which will take place in the new church, is described by dry bones (Ezek. 37:1–15), and also by the two sticks of Judah and Joseph, which were to become one stick (verses 15–20). That this is done by the Lord, who is there meant by David (verses 24–28).

Create in me a clean heart, O God; and renew a steadfast spirit in the midst of me. And take not the spirit of holiness from me. Restore unto me the joy of thy salvation; and let thy free spirit uphold me (Ps. 51:10–12).

Jehovah is nigh unto all them that call upon him, and he will hear their cry (Ps. 145:18, 19).

15. *Free Will*

[See *True Christian Religion*, n. 466–500.]

16. *Imputation*

See Faith and Works, especially Judgment.

Each one shall receive his own reward, according to his own labor (1 Cor. 3:8).

17. *Heaven and Salvation*

After the resurrection Jesus spoke to the disciples of the kingdom of God (Acts 1:3).

The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both (Acts 23:8).

The kingdom of God is not food and drink, but justice, and peace, and joy in the Holy Spirit. Let us therefore follow the things of peace, and the things whereby we may edify one another (Rom. 14:17–19).

Some things concerning the resurrection (1 Cor. 15:49–53).⁷

18. *Condemnation and Hell*

That no whoremonger, nor unclean, nor covetous man hath any inheritance in the kingdom of Christ and of God (Eph. 5:5).

19. *Redemption.*

See Judgment and Regeneration.

1. We are justified freely by his grace through the redemption that is in Christ Jesus. The justice of God by faith of Jesus Christ in all and upon all that believe (Rom. 3:22, 24, 25). To be justified by law, by works, by faith. See Law, Works, Faith.

To this end was the Son of God manifested, that he might destroy the works of the devil (1 John 3:8).

Now is the judgment of this world: now is the prince of this world cast out (John 12:31).

7. In the original manuscript this section is in the handwriting of the Rev. Manoah Sibly. —Translator

The Comforter will reprove the world of judgment, because the prince of this world is judged (John 16:8, 11).

Be of good cheer; I have overcome the world (John 16:33, 34).

From the Prophets

2. Like as the lion roareth and the young lion over his prey; so shall Jehovah of Hosts come down to fight upon mount Zion and upon the hill thereof. As birds flying, so will Jehovah of Hosts protect Jerusalem; in protecting also he will deliver it; and in passing over he will free it (Isa. 31:4, 5).

Fear not, thou worm, Jacob, and ye men of Israel about to perish, saith Jehovah, and thy redeemer, the holy one of Israel. Behold, I have made thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and make the hills as chaff. Thou shalt disperse that the wind may carry them away; but thou shalt exult in Jehovah, thou shalt glory in the holy one of Israel (Isa. 41:14–16). Concerning the last judgment and the subjugation of the hells. I will open rivers upon the hillsides and place fountains in the midst of the valleys; the wilderness I will make a pool of waters, and the dry land springs of water. I will place in the desert the cedar of Shittah; that they may see and know and attend, and understand together, that the hand of Jehovah hath done this, and the holy one of Israel hath created it (Isa. 41:18–20). Concerning the new church and the understanding of truth after that time.

Jehovah shall go forth as a mighty man; as a man of wars he shall stir up zeal: he shall cry, yea, he shall shout aloud; over his enemies he shall prevail (Isa. 42:13).

3. Thus said Jehovah thy creator, O Jacob, and thy former, O Israel: Fear not, for I have redeemed thee, and I have called thee by thy name; thou art mine (Isa. 43:1).

I am Jehovah thy God, the holy one of Israel, thy savior (Isa. 43:3).

I, I am Jehovah; and besides me there is no savior (Isa. 43:11).

Thus said Jehovah, your redeemer, the holy one of Israel (Isa. 43:14).

I Jehovah am your holy one, the creator of Israel, your king (Isa. 43:15).

The people which I have formed for myself: they shall set forth my praise (Isa. 43:21).

Thus said Jehovah, the king of Israel and his redeemer, Jehovah of hosts; I am the first and I am the last: and besides me there is no God (Isa. 44:6).

Break forth into singing, ye mountains; for Jehovah hath redeemed Jacob, and will glorify himself in Israel. Thus said Jehovah thy redeemer, and thy former from the womb: I am Jehovah that maketh all things; that stretcheth forth the heavens alone, that spreadeth forth the earth by myself (Isa. 44:23, 24). I will blot out as a cloud thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee (Isa. 44:22).

Surely God is in thee, and there is none else. Verily thou art a hidden God, O God of Israel, the savior. Israel is saved by Jehovah with an everlasting salvation: ye shall not be touched by shame even to the eternities of eternity (Isa. 45:14, 15, 17). Am not I Jehovah? and there is no God else beside me; a just God and a savior; there is none beside me. Look unto me that ye may be saved, all the ends of the earth, for I am God, and there is none else (Isa. 45:21, 22).

As to our redeemer, Jehovah of hosts is his name, the holy one of Israel (Isa. 47:4).

Thus said Jehovah thy redeemer, the holy one of Israel; I am Jehovah thy God which teacheth thee to profit, which leadeth thee in the way that thou shouldest go. O that thou hadst hearkened to my precepts, for then thy peace would have been as a river, and thy justice as the waves of the sea (Isa. 48:17, 18).

4. Make this to be heard, utter it even to the end of the earth: Jehovah hath redeemed his servant Jacob. Then they will not thirst; he will lead them in the waste places; he will make the waters to flow out from the rock for them; then he will cleave the rock, that the waters may flow out (Isa. 48:20, 21). Thus said Jehovah, the redeemer of Israel, his holy one (Isa. 49:7).

That all flesh may know that I Jehovah am thy savior and redeemer, the mighty one of Jacob (Isa. 49:26).

Jehovah said, Is my hand shortened at all that there is no redemption? or is there no power in me to deliver? I clothe the heavens with blackness, and I make sackcloth their covering (Isa. 50:2, 3). Redemption is to snatch the good from the evil, and to separate the evil from the good, otherwise the evil would destroy the good.

Art not thou he who hath made the depth of the sea a way for the redeemed to pass over? So shall the redeemed of Jehovah return, and they shall come with singing unto Zion, so that the joy of eternity shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away (Isa. 51:10, 11). Redemption is represented by the crossing of the Egyptians through the Red Sea against the children of Israel.

Ye have sold yourselves for naught; so that ye shall not be redeemed by silver (Isa. 52:3).

Sound ye forth, sing together, ye waste places of Jerusalem; for Jehovah hath consoled his people, he hath redeemed Jerusalem (Isa. 52:9).

Jehovah of Hosts is his name; and thy redeemer the holy one of Israel; the God of the whole earth shall he be called (Isa. 54:5).

With the mercy of eternity will I have mercy on thee, said thy redeemer, Jehovah (Isa. 54:8).

Then he shall come, the redeemer of Zion (Isa. 59:20). The combat of the Lord with the hells is treated of (verses 16–19).

That thou mayest know that I, Jehovah, am thy savior and thy redeemer, the mighty one of Jacob (Isa. 60:16).

They shall call them the people of holiness, the redeemed of Jehovah (Isa. 62:12). Concerning the new Jerusalem or church, throughout the chapter.

The combat of the Lord with the hells, and thus the last judgment upon the evil who had vastated the church, and thus redemption, is described in Isaiah (63:1–10). Wherefore it is there said, For the day of vengeance is in mine heart, and the year of my redeemed is come (verse 4). And concerning the redeemed, Surely, they are my people so that he became a Savior for them. Also, The angel of the faces of Jehovah hath freed them, for the sake of his love he hath redeemed them, and carried them all the days of eternity (verses 8, 9). Here it is clear that redemption is to subjugate the hells, by fighting with them, and thus the faithful are to be saved, from whom are formed the new heaven and the new church.

Thou art our Father, Abraham knoweth us not, and Israel doth not acknowledge us; thou, O Jehovah, art our Father, our redeemer; from everlasting is thy name (Isa. 63:16).

5. I will deliver thee out of the hand of the evil, and I will redeem thee out of the hand of the violent (Jer. 15:21).

Jehovah will gather Israel, and keep him, as a shepherd doth his flock. For Jehovah hath redeemed Jacob, and freed him from the hand of him that was stronger than he (Jer. 31:10, 11). Throughout the whole of this chapter, and also Chapter 33, the redemption and liberation of men of the church is treated of. But in the former chapters from the first up to this one the vastation of the church is treated of.

Behold the days come in which I will make a new covenant; not according to the covenant that I have made, for they have made void this covenant. But this shall be the covenant that I will make after those days, I will put my law in their midst, and I will write it upon their hearts, and I will be their God, and they shall be my people. Nor shall they teach, a man his companion, nor a man his brother; Know Jehovah: for they shall all know me, from the least of them unto the greatest of them (Jer. 31:31–34, 38). This is said of the new church after redemption.

N. B. That is the day of the Lord Jehovih of hosts, a day of vengeance, that he may take vengeance on his adversaries (Jer. 46:10).

Because the day of calamity shall come upon Egypt, the time of their visitation (Jer. 46:21).

Their redeemer is strong, Jehovah of hosts is his name (Jer. 50:34).

Concerning the day of the visitation upon Babylon, in which vengeance must be taken upon it (Jer. 50:18, 27, 28, 31).

The time of the vengeance of Jehovah, and of retribution (Jer. 51:6).

Jehovah of hosts is the former of all things, and of the rod of his inheritance by which he will do judgment (Jer. 51:19–23).

It is also called the time of the harvest of Jehovah of hosts, the God of Israel (Jer. 51:33).

The day of the vengeance of Jehovah, the vengeance of his temple (Jer. 51:11).

The days in which he will visit upon Babylon (Jer. 51:44, 47, 52).

It is called the day of evil (Jer. 51:2).

6. Concerning the last judgment (Ezek. 7:2–12). See Desolation.

A day of tumult (Ezek. 7:7), a day of anger (verse 19).

The visitations of the city draw near (Ezek. 9:1).

To stand in the battle in the day of Jehovah (Ezek. 13:5).

That Jehovah hath redeemed them, and yet they have gone astray (Hos. 7:13).

I am Jehovah thy God, thou shalt not acknowledge any god beside me, and there is no Savior beside me (Hos. 13:4).

I will redeem them from the hand of hell; I will free them from death; I will be thy plague, O death: O hell, I will be thy destruction (Hos. 13:14).

There shalt thou be delivered; there Jehovah shall redeem thee from the hand of thine adversaries (Micah 4:10).

I caused thee to go up out of the land of Egypt; and out of the house of bondage have I redeemed thee (Micah 6:4).

I will gather them, for I will redeem them (Zech. 10:8).

7. Jehovah my rock, and my Redeemer (Ps. 19:14).

Let the meditation of my heart be before thee, O Jehovah, my rock and my Redeemer (Ps. 19:14).

O Jehovah, redeem me and pity me (Ps. 26:11).

Thou hast redeemed me, Jehovah, God of truth (Ps. 31:5).

Jehovah will redeem the soul of his servants (Ps. 34:22).

Arise for our help, redeem us for thy mercy's sake (Ps. 44:26).

A brother shall by no means redeem a man: but God will redeem my soul from the hand of hell (Ps. 49:7, 15).

Jehovah shall redeem my soul with peace (Ps. 55:18).

Jehovah, draw nigh unto my soul, deliver it, redeem me from mine enemies (Ps. 69:18).

I will sing to thee, and my soul, which thou hast redeemed (Ps. 71:23).

Thou hast redeemed the tribe of thine inheritance (Ps. 74:2).

Thou hast with thine arm redeemed thy people (Ps. 77:15). Here, and in what follows, judgment upon the evil is treated of.

They remembered not that God was their rock, and the High God their Redeemer (Ps. 78:35).

Jehovah, who redeemeth thy life from the pit (Ps. 103:4).

He redeemed them from the hand of the enemy (Ps. 106). Here the destruction of the Egyptians in the Red Sea is treated of.

The redeemed of Jehovah whom he hath redeemed from the hand of the adversary (Ps. 107:2).

Jehovah sent redemption to his people (Ps. 111:9).

Let Israel hope in Jehovah, for with him there is plenteous redemption. And he shall redeem Israel from all his iniquities (Ps. 130:7, 8).

For more from the prophets concerning redemption, see Regeneration.

20. *Sin*; also *Original Sin*

1. The apostles commanded that they should abstain from idol sacrifices, blood, a thing strangled, and whoredom (Acts 15:20–29). By these four things are signified the falsities of evil and things falsified. Similarly in 21:25.

Many crimes and sins are enumerated of which they who do not know God, and do not believe in him, are full (Rom. 1:28–32).

There is none just, not even one. There is none that is intelligent; none that seeketh God. They have all turned aside, at the same time they have become useless; there is none that doeth good, not even one (Rom. 3:10–12 seq.).

They are called the dead who are in sins (Rom. 5:17; 6:2, 10–13; 7:10).

Sins are enumerated (1 Cor. 6:9, 10).

The works of the flesh are enumerated (Gal. 5:19–21; 1 Tim. 1:9, 10).

The dead in sins (Eph. 2:1, 5). Awake, arise from the dead (Eph. 5:14; Col. 2:13).

Ye are dead, and your life is hid with Christ in God (Col. 3:3).

That they were to put off all things unclean, and the old man, and put on the new (Col. 3:5–10, 12).

Avarice is the root of all evils (1 Tim. 6:9, 10).

They profess to know God, but deny him by works (Titus 1:16).

Repentance from dead works (Heb. 6:1; 9:14).

To judge the living and the dead (1 Peter 4:5, 6).

Watch: because the devil as a roaring lion goeth about (1 Peter 5:8).

That he is dead; and that the things about to die should be strengthened (Rev. 3:1, 2).

The dead are judged (Rev. 20:12, 13).

Evils proceeding out of man, enumerated by the Lord (Mark 7:21, 22).