

FEATURES
of the
PLAN OF GOD



Set forth in
Exclusively Scripture
Compilation

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NOTICE

THIS VOLUME COMES IN TWO STYLES
POCKET EDITION FOR MEN
SPECIAL EDITION FOR WOMEN

FOREWORD

To our dear aged Brother Kirkland of Allegheny, Pa., belongs the credit of arranging this wonderful compilation of Scripture texts, as a result of many years devoted to Bible study in order to portray in exclusively Scripture language from God's Word the scope of Christ's redemptive work in God's Plan of the Ages.

In setting forth these Features of the Heavenly Father's Plan in this little volume, be it noted that nothing but Scripture texts are used. These the compiler consecutively connects—and without using any words of his own—so as to tell the “wonderful story” intelligently and forcefully from first to last, and withal in a most interesting and convincing manner, and in a way that no one shall dare dispute the fact that *“God is his own interpreter, and He hath made it plain.”*

J. A. BOHNET,
ALLEGHENY, PA.
1905.

HIS PRE-HUMAN EXISTENCE.

In the beginning was the Word, and the Word was with God, and the Word was (a) God. The same was in the beginning with God.—John 1:1, 2.

All things were made by him; and without him was not anything made that was made.—John 1:3.

By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him.—Col. 1:16.

And he is before all things, and by him all things consist.—Col. 1:17.

The faithful and true witness, the beginning of the creation of God.—Rev. 3:14.

No man hath ascended up to heaven, but he that came down from heaven, even the Son of man.—John 3:13.

What and if ye shall see the Son of man ascend up where he was before?—John 6:62.

I came down from heaven, not to do mine own will, but the will of him that sent me.—John 6:38.

Then said I, Lo, I come: in the volume of the Book it is written of me. I delight to do thy will, O my God, yea thy law is written in my heart.—Psa. 40:7, 8.

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.

He that cometh from above is above all.—John 3:31.

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

He that sent me is with me: the Father hath not left me alone: for I do always those things that please him.—John 8:29.

I know him: for I am from him, and he hath sent me.—John 7:29.

No man hath seen the Father at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.—John 1:18.

His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12:50.

He whom God hath sent speaketh the words of God—John 3:34.

I have not spoken of myself; but the Father which hath sent me, he gave me a commandment, what I should say.—John 12:49

I am one that bear witness of myself, and the Father that sent me beareth witness of me.—John 8:18.

The Father himself, which hath sent me, hath borne witness of me.—John 5:37.

I know that the witness which he witnesseth of me is true.—The same works that I do bear witness of me, that the Father hath sent me.—John 5:32, 36.

The first man is of the earth, earthy: the second man is the Lord from heaven.—1 Cor. 15:47.

I am the living bread which came down from heaven.—John 6:51.

My Father giveth you the true bread from heaven.—For the bread of God is he which cometh down from heaven, and giveth life unto the world.—John 6:32, 33.

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.—John 6:57.

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—John 7:18.

God sent not his Son into the world to condemn the world, but that the world through him might be saved.—John 3:17.

I judge no man.—And yet if I judge my judgment is true: for I am not alone, but I and the Father that sent me.—John 8:15, 16.

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.—John 6:46.

Jesus said unto them (the Jews), If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.—John 8:42.

Ye are from beneath; I am from above; ye are of this world, I am not of this world.—John 8:23.

Verily, I say unto you, Before Abraham was, I am.—John 8:58.

The Lord possessed me in the beginning of his way, before his works of old.—Prov. 8:22.

I was set up from everlasting, from the beginning, or ever the earth was.—Prov. 8:23.

When he prepared the heavens, I was there: when he set a compass upon the face of the depth.—Prov. 8:27.

When there were no depths, I was brought forth, when there were no fountains abounding with water.—Prov. 8:24.

When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the fountains of the earth.—Prov. 8:29.

Then I was by him, as one brought up with him, I was daily his delight, rejoicing always before him.—Prov. 8:30.

Rejoicing in the habitable part of his earth; and my delights were with the sons of men.—Prov. 8:31.

O righteous Father, the world hath not known thee: but I have known thee, and these (my disciples), have known that thou hast sent me.—John 17:25.

I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.—John 17:8.

As thou hast sent me into the world, even so have I also sent them into the world.—John 17:18.

The Father himself loveth you, because ye have loved me, and have believed that I came out from God.—John 16:27.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—John 17:5.

HIS HUMILIATION AND SUFFERING, AND PURPOSE OF HIS FIRST PRESENCE.

THE ANGEL MESSAGE.

Unto you is born this day in the city of David a Savior, which is Christ the Lord.—Ye shall find the babe wrapped in swaddling clothes, lying in a manger.—Luke 2:11, 12.

He was in the world, and the world was made by him, and the world knew him not.—He came unto his own, and his own received him not.—John 1:10, 11.

But denied the Holy One and the Just, and desired a murderer granted unto them.—Acts 3:14.

The light shineth in darkness; and the darkness comprehended it not.—John 1:5.

Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. 8:9.

Foxes have holes, and the birds of the air have nests; but the Son of man hath no where to lay his head.—Luke 9:58.

He took not on him the nature of angels: but he took on him the seed of Abraham. Even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell upon me.—Heb. 2:16, Rom. 15:3.

(He) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2:7, 8.

Jesus Christ, and him crucified.—Unto the Jews a stumbling block, and unto the Greeks foolishness.—1 Cor. 2:2; 1:23.

He was despised and rejected of men; a man of sorrows, and acquainted with grief.—He was despised and we esteemed him not.—Isa. 53:3.

All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all.—Isa. 53:6.

He hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, and smitten of God, and afflicted.—Isa. 53:4.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.—Isa. 53:5.

He was oppressed, and was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth.—Isa. 53:7.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his mind.—Isa. 53:10.

He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.—Isa. 53:2.

(The prophets) searched to see what manner of time the spirit which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.—1 Pet. 1:10. 11.

Those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.—Acts 3:18.

O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?—Luke 24:25, 26.

Thus it was written, and thus it behooves Christ to suffer.—
Luke 24:46.

It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering.—Heb. 2:10.

Though he were a son, yet learned he obedience by the things which he suffered.—Heb. 5:8.

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain.—Luke 9:22.

Consider him that endured such contradiction of sinners against himself.—Heb. 12:3.

Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind.—1 Pet. 4:1.

When he was reviled he reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously.—1 Pet. 2:23.

There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.—1 Tim. 2:5, 6.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mat. 20:28.

For when we were yet without strength, in due time Christ died for the ungodly.—Rom. 5:6.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man —Heb. 2:9.

God commended his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

Christ also hath loved us, and hath given himself for us an offering and a sacrifice.—Eph. 5:2.

He was manifested to take away our sins, and in him is no sin, —1 John 3:5.

(We) were not redeemed with corruptable things, as silver and gold.—But with the precious blood of Christ, as a lamb without blemish and without spot: foreordained before the foundation of the world.—1 Pet. 1:18, 20.

That he might sanctify the people with his own blood, (he) suffered without the gate.—Heb. 13:12.

Who his own self bear our sins in his own body on the tree.—1 Pet. 2:24.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree.—Gal. 3:13.

In that he died, he died unto sin once: but in that he liveth, he liveth unto God.—Rom. 6:10.

Who was delivered for our offences, and was raised for our justification.—Rom. 4:25.

Suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.—1 Pet. 3:18.

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

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—Rom. 5:19.

As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.—Rom. 5:18.

Justified freely by his grace through the redemption that is in Christ Jesus.—Rom. 3:24.

To this end Christ both died and rose, and revived, that he might be Lord both of the dead and living.—Rom. 14:9.

Having made peace through the blood of his cross, by him to reconcile all things unto himself.—And you that were sometimes

alienated are enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death.—Col. 1:20, 22.

And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.—Col. 2:15.

Gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Tit. 2:14.

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.—Col. 2:14.

Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.—Heb. 2:14.

The prophets and Moses did say that Christ should suffer, and that he should be the first that should be raised from the dead, and should show light unto the people, and to the Gentiles.—Acts 26:22, 23.

Christ being raised from the dead dieth no more; death hath no more dominion over him.—~~Heb.~~ 6:9.

Rom.

The Son of man is not come to destroy men's lives, but to save them.—Luke 9:56.

And we have seen and do testify that the Father sent the Son to be the Savior of the world.—1 John 4:14.

HIS EXALTATION TO THE DIVINE NATURE.

God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. 2:9-11.

His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.—Isa. 9:6.

He shall be great, and shall be called the Son of the Highest.—
Luke 1:32.

He (God) raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in the world which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.—Eph. 1:20-22.

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

Who being in the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, and sat down on the right hand of the Majesty on high.—Heb. 1:3.

Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ.—Acts 2:36.

Who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him.—1 Pet. 3:22.

When he ascended up on high, he led captivity captive, and gave gifts unto them.—Eph. 4:8.

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

Being by the right hand of God exalted, and having received of the Father the promise of the holy spirit, he hath shed forth this which ye see and hear.—Acts 2:33.

He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. It pleased the Father that in him should all fulness dwell.—Col. 1:18, 19.

In him dwelleth all fulness of the god-head bodily.—Col. 2:9.

Who is the image of the invisible God, the first-born of every creature.—Col. 1:15.

The power of God, and the wisdom of God.—Col. 1:24.

In whom are hid all the treasures of wisdom and knowledge.—Col. 2:3.

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they: for to which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a father, and he shall be to me a son.—Heb. 1:5.

To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool.—Heb. 1:13.

And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.—Heb. 1:6.

Unto the Son he saith, Thy throne, O God, is forever and ever: a ceptre of righteousness in the ceptre of my kingdom.—Heb. 1:8.

Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.—Psa. 45:7.

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever.—Psa. 45:2.

The chiefest among ten thousand: his mouth is most sweet: yea he is altogether lovely.—Sol. 5:10, 16.

In thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.—Psa. 89:27.

The kings of Tarshish and of the Isles shall bring presents; the kings of Seba and Sheba shall offer gifts.—All kings shall fall down before him: all nations shall serve him.—Psa. 72:10.

He shall be exalted and extolled, and be very high.—Isa. 52:13.

His seed will I make to endure forever, and his throne as the days of heaven.—Psa. 89:29.

I will make thy name to be remembered in all generations: therefore shall the people praise thee forever.—Psa. 45:17.

His name shall endure forever: it shall continue as long as the sun: and men shall be blessed in him: all nations shall call him blessed.—Psa. 72:17.

They shall come and shall declare his righteousness unto a people that shall be born, that he hath done it.—Psa. 22:31.

They shall fear thee as long as the sun and moon endure, throughout all generations.—Psa. 72:5.

To him shall be given the gold of Sheba: prayer also shall be made for him continually: and daily shall he be praised.—Psa. 72:15.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.—Psa. 72:9.

All they that go down to the dust shall bow before him: and it shall be counted to the Lord for a generation.—Psa. 22:29, 30.

I (John) saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war.—Rev. 19:11.

Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron.—Rev. 19:15.

His eyes as a flame of fire, and on his head many crowns; and he had a name written, that no man knew but he himself.—Rev. 19:12.

On his vesture and on his thigh a name written, KING OF KINGS, and LORD OF LORDS.—Rev. 19:16.

Clothed in a vesture dipped in blood, and his name is called, The Word of God.—Rev. 19:13.

I am he that liveth, and was dead; and behold, I am alive forever more, and have the keys of hell and of death.—Rev. 1:18.

I also overcame, and am set down with my Father in his throne.—Rev. 3:21.

The Alpha and Omega, the beginning and the end, the first and the last.—Rev. 22:13.

The root and the off-spring of David, and the bright and morning star.—Rev. 22:16.

Behold he cometh with clouds; and every eye shall see him. Rev. 1:7.

I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.—Rev. 19:6, 7.

And I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.—Rev. 5:11, 12.

(God) hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—Heb. 1:2.

HIS UNITY AND CO-OPERATION WITH JEHOVAH THE FATHER.

Then said I, Lo, I come: in the volume of the Book it is written of me. I delight to do thy will, O my God: thy law is within my heart.—Psa. 40:7, 8.

I came down from heaven, not to do mine own will, but the will of him that sent me.—This is the Father's will which hath sent me, that everyone which seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day.—John 6:39, 40.

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

Every man that hath heard and hath learned of the Father, cometh unto me.—John 6:45.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whosoever the Son will reveal him.—Mat. 11:27.

Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.—John 17:2.

Thine they were, and thou gavest them me.—John 17:6.

As the Father has life in himself; so hath he given to the Son to have life in himself.—John 5:26.

As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.—John 5:21.

As the living Father hath sent me, and I live by the Father: so he that eateth me, shall live by me.—John 6:57.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.—John 10:15.

No man taketh it from me, but I lay it down of myself. I have power (authority) to lay it down, and I have power to take it again. This commandment have I received of my Father.—John 10:18.

The Father loveth me because I lay down my life that I might take it again, no man taketh it from me, I lay it down myself.—John 10:17, 18.

The Father loveth the Son and hath given all things into his hand.—John 3:35.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.—John 16:15.

The Son can do nothing of himself, but what he seeth the Father do: for whatsoever things he doeth, these also doeth the Son likewise: for the Father loveth the Son, and showeth him all things that himself doeth.—John 5:19, 20.

I can of mine own self do nothing: as I hear I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me.—John 5:30.

My doctrine is not mine, but his that sent me.—John 7:16.

He whom the Father hath sent speaketh the words of God: for God giveth not the spirit by measure unto him.—John 3:34.

If I honor myself, my honor is nothing: it is my Father that honoreth me.—I know him and keep his saying.—John 8:54, 55.

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—John 7:18.

I am one that beareth witness of myself, and the Father that sent me beareth witness of me.—John 8:18.

He that sent me is with me: the Father hath not left me alone: for I do always those things that please him.—John 8:29.

When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me.—John 8:28.

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.—John 10:37.

I and my Father are one.—John 10:30.

Men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.—John 5:23.

If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14:23.

I am the true vine, and my Father is the husbandman.—Ye are the branches.—John 15:1, 5.

(Father) I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word.—John 17:6.

They have known that all things whatsoever thou hast given me are of thee.—John 17:7.

I have glorified thee on the earth; I have finished the work which thou gavest me to do.—John 17:4.

WITNESS OF MEN.

He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. This voice which came from heaven we heard, when we were with him in the holy mount.—2 Pet. 1:17, 18.

Ye men of Israel, hear these words: Jesus of Nazareth, a man of God approved among you by miracles and wonders and signs, which God did by him in the midst of you, as you yourselves know. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.—Acts 2:22-24.

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that he raised him up from the dead, and gave him glory.—1 Pet. 1:20-21.

We have seen and do testify that the Father sent the Son to be the Savior of the world.—1 John 4:14.

THE WITNESS OF GOD.

✓ If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.—1 John 5:9-12.

Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord.—Zech. 6:12.

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

He shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne; and the counsel of peace shall be between them both.—Zech. 6:13

Having made peace through the blood of his cross, by him to reconcile all things unto himself; whether they be things in earth or things in heaven.—Col. 1:20.

And hath given him authority to execute judgment, because he is the Son of man.—John 5:27.

The Father judgeth no man, but hath committed all judgment unto the Son.—John 5:22.

HIS UNITY, RELATIONSHIP AND FELLOWSHIP WITH THE CHURCH, HIS BODY.

Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Eph. 5:25-27.

Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Tit. 2:14.

Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 Cor. 1:30.

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

Complete in him, which is the head of all principality and power.—Col. 2:10.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—Eph. 1:3, 4.

Called with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.—2 Tim. 1:9.

God is faithful, by whom ye were called unto the fellowship of his Son.—1 Cor. 1:9.

Thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption, the forgiveness of sins.—Col. 1:12-14.

If any man be in Christ, he is a new creature: old things are passed away; all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ.—2 Cor. 5:17, 18.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—Gal. 3:28.

For if while we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.—Rom.—5:10.

And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: no more children, but speaking the truth in love, grow up into him in all things, which is the head, even Christ.—Eph. 4:11-13.

In whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit.—Eph. 2:21, 22.

The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edification of itself in love.—Eph. 4:16.

By one spirit are we all baptized into one body.—1 Cor. 12:13.

As the body is one, and hath many members, and all the members of that body, being many, are one body: so also is Christ.—1 Cor. 12:12.

Ye are the body of Christ, and members in particular.—
1 Cor. 12:27.

Many members, yet but one body.—1 Cor. 12:20.

Christ hath redeemed us from the curse of the law, being made
a curse for us.—Gal. 3:13.

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

Ye are become dead to the law by the body of Christ, that ye
should be married to another, even to him who is raised from
the dead, that we should bring forth fruit unto God.—
Rom. 7:4.

Therefore being justified by faith, we have peace with God
through our Lord Jesus Christ.—Rom. 5:1.

There is therefore now no condemnation to them which are in
Christ Jesus, who walk not after the flesh, but after the spirit;
for the law of the spirit of life in Christ Jesus hath made us free
from the law of sin and death.—Rom. 8:1, 2.

Christ crucified, unto the Jews a stumbling block, and unto
the Greeks foolishness: but unto them that are called, both Jews
and Greeks, Christ the power of God, and the wisdom of God.—
1 Cor. 2:23, 24.

It is contained in the Scripture, Behold, I lay in Zion a chief
corner stone, elect, precious.—1 Pet. 2:6.

To whom coming, as unto a living stone, disallowed indeed
of men, but chosen of God, and precious. Ye also, as living
stones, are built up a spiritual house, an holy priesthood, to
offer up sacrifices, acceptable to God by Jesus Christ.—1 Pet
2:4, 5.

No more strangers and foreigners, but fellow citizens with the
saints, and of the household of God, built upon the foundation
of the apostles and prophets, Jesus Christ himself being the
chief corner stone.—Eph. 2:19, 20.

Raised up together, and made to sit together in heavenly
places in Christ Jesus.—Eph. 2:6.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.—1 John 2:1, 2.

Delivered for our offences, and was raised again for our justification.—Rom. 4:25.

God commended his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.—Rom. 5:21.

Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in newness of life.—Rom. 6:1-4.

For as many of you as have been baptised into Christ have put on Christ.—Gal. 3:27.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—Rom. 6:6.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Rom. 6:5.

If we be dead with Christ, we believe we shall also live with him.—Rom. 6:8.

Of his fulness have all we received, and grace for grace: for the law was given by Moses, but grace and truth came by Jesus Christ.—John 1:16, 17.

(Jesus said) Ye call me Master and Lord: and ye say well; for so I am.—John 13:13.

I have called you friends; for all things that I have heard of my Father I have made known unto you.—John 15:15.

I am come a light into the world, that whosoever believeth in me should not abide in darkness.—John 12:46.

I am the good shepherd: the good shepherd giveth his life for the sheep.—I know my sheep, and am known of mine.—John 10:11, 14.

I am come that they might have life, and that they might have it more abundantly.—John 10:10.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—John 10:9.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—John 10:27, 28.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38, 39.

Who shall change our vile (humble) body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.—Phil. 3:21.

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.—1 Pet. 1:8, 9.

Him that loved us, and washed us from our sins in his own blood.—Rev. 1:5.

The head of every man is Christ.—The head of Christ is God.—1 Cor. 11:3.

HIS PRIESTHOOD.

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

The law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore.—Heb. 7:28.

Not without an oath he was made priest: Those priests were made without an oath; but this with an oath by him who said unto him, The Lord swears and will not repent, Thou art a priest forever after the order of Melchisedec.—Heb. 7:20, 21.

Who was faithful to him that appointed him, as also Moses was faithful.—Heb. 3:2.

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

If perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron.—Heb. 7:11.

Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. 7:26.

Not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. 4:15.

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

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—Heb. 9:24.

The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices.—Heb. 8:9.

Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands.—Heb. 9:11.

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not men.—Heb. 8:2.

They truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood.—Heb. 7:23, 24.

Those priests offered gifts according to the law: who served under the example and shadow of heavenly things.—Heb. 8:4, 5.

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.—Heb. 8:10.

But now He hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.—Heb. 8:6.

It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices.—Heb. 9:23.

Not by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.—Heb. 9:12.

And being made perfect he became the author of eternal salvation unto all them that obey him.—Heb. 5:9.

That he might sanctify the people with his own blood (he) suffered without the gate.—Heb. 13:12.

When he said, Sacrifice and offerings for sins thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said He, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.—Heb. 8:8, 9.

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

If the blood of bulls and goats sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—Heb. 9:14.

Nor yet that he should offer himself often: for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9:25, 26, 28.

This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. By one offering he hath perfected for ever them that are sanctified.—Heb. 10:12, 14.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest, to make reconciliation for the sins of the people.—Heb. 2:11, 17.

To save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them.—Heb. 7:25.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high priest of our profession, Jesus.—Heb. 3:1.

Seeing then that we have a high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.—Heb. 4:14.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart.—Heb. 10:19-22.

Now of the things which we have spoken this is the sum: We have such an high priest, who is sat on the right hand of the throne of the Majesty in the heavens.—Heb. 8:1.

THE DAY OF HIS PREPARATION
FOR THE KINGDOM.

IN THE OVERTHROW OF ALL THE PRESENT FORMS OF GOVERNMENT AND SOCIETY. THE CERTAINTY OF ITS COMING.

(Daniel) There shall be a time of trouble such as never was since there was a nation.—1:12.

For then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be.—Mat. 24:21.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains.—Joel 2:1, 2.

The day of the Lord so cometh as a thief in the night. When they shall say, Peace and safty; then sudden destruction cometh upon them, and they shall not escape.—1 Thes. 5:1, 2.

For these be the days of vengeance, that all things which are written may be fulfilled.—Luke 21:22.

Thus saith the Lord of hosts; yet a little while and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations.—Hag. 2:6.

My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for the earth shall be devoured with the fire of my jealousy.—Zeph. 3:8.

Come near ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein, and all things that come forth of it: for the indignation of the Lord is upon all nations, and his fury upon all their armies, to deliver them to the slaughter.—Isa. 34:1, 2.

The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.—Jer. 25:30.

The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken it.—24:3.

This earth shall mourn, and the heavens above be black, because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.—Jer. 4:28.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.—2 Thes. 1:7, 8.

THE SIGNS OF ITS NEAR APPROACH.

In the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having the form of godliness, but denying the power thereof; ever learning, and never able to come to the knowledge of the truth.—2 Tim. 3:1-5, 7.

Will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables.—2 Tim. 4:3, 4.

Many false prophets shall arise, and shall deceive many.—Mat. 24:11.

False teachers, who privily shall bring in damnable heresies, even denying the Lord that bought them.—2 Pet. 2:1.

Speaking lies in hypocrisy; having their conscience seared with a hot iron.—1 Tim. 4:2.

The spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.—1 Tim. 4:1.

Evil men and seducers shall wax worse and worse, deceiving, and being deceived.—2 Tim. 3:13.

There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.—Mat. 24:24.

Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.—2 Pet. 2:2.

Scoffers, walking after their own lusts, and saying, Where is the promise (evidence) of his coming (presence)? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.—2 Pet. 4:3, 4.

Iniquity shall abound, and the love of many shall wax cold. Mat. 24:12.

That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.—2 Thes. 2:3.

And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Mat. 24:14.

The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.—Joel 2:31.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.—Mat. 24:29.

And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.—Joel 2:30.

There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring.—Luke 21:25.

Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory: and he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of earth to the other.—Mat. 24:30, 31.

And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet: for nation shall rise against nation, and kingdom

against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. These are the beginning of sorrows.—Mat. 24:6, 7.

As the days of Noah were, so shall also the coming of the Son of man be: for as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.—Mat. 24:37-39.

Learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.—Mat. 21:32.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke 21:31.

This generation (that sees this) shall not pass, till all these things be fulfilled.—Watch therefore: for ye know not what hour your Lord doth come.—Mat. 24:34, 42.

THE PURPOSE OF THE DAY OF TROUBLE.

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

For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.—Isa. 26:21.

In that day the Lord shall punish the host of the high ones, and the kings of the earth.—Isa. 24:21.

The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth.—Isa. 23:9.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword.—Jer. 25:31.

There shall be a bridle in the jaws of the people.—Isa. 30:28.

The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.—Isa. 13:9.

The day of the Lord's vengeance, and the year of recompences for the controversy of Zion.—Isa. 34:8.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.—Isa. 24:20.

As tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them in a furnace of fire: there shall be weeping and nashing of teeth.—Isa. 13:40-42.

I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—Mat. 13:30.

ITS SEVERITY.

The name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.—Isa. 30:27, 30.

At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.—Jer. 10:10.

The heavens and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. Isa. 13:12.

And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.—Jer. 25:33.

Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.—Psa. 21:9.

Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.—Isa. 13:6.

A day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers.—Zeph. 1:15, 16.

In that day shall the fair virgins and young men faint for thirst: They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.—Amos 8:12, 13.

I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out like dust, and their flesh like the dung.—Zeph. 1:17.

Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.—Jer. 25:32.

For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.—Isa. 66:16.

My sword shall be bathed in heaven; it shall come down on the people of my curse to judgment: their slain shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.—Isa. 34:5, 3.

For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.—Isa. 66:15.

Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.—Psa. 21:8.

Their land shall be soaked with blood, and their dust made fat with fatness.—Isa. 34:7.

Everyone that is found shall be thrust through; and everyone that is joined unto them shall fall by the sword: their children

shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.—Isa. 13:15, 16.

The land shall be utterly emptied, and spoiled: for the Lord hath spoken.—Isa. 24:3.

He maketh the earth empty, maketh it waste, turneth it upside down, and scattereth abroad the inhabitants thereof: the curse devoureth the earth, and they that dwell therein are desolate; the inhabitants of the earth are burned, and few men left; utterly broken down, the earth is clean dissolved and moved exceedingly.—Isa. 24:1, 6, 19.

I beheld the earth, and lo, it was without form, and void, and the heavens had no light: I beheld the mountains, and lo, they trembled, and all the hills moved: the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger: the whole land shall be desolate, yet will I not make a full end.—Jer. 4:23-27.

The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.—Isa. 13:10.

All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off the vine, and as a falling fig from the fig tree.—Isa. 34:4.

Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make a speedy riddance of all them that dwell in the land.—Zeph. 1:18.

THE FORCES USED.

Behold the Lord hath a mighty and a strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.—Isa. 28:2.

A great people and a strong: there hath not been ever the like, neither shall be any more after it.—Joel 2:2.

They come from a far country, from the end of heaven, even the Lord and the weapons of his indignation, to destroy the whole land.—Isa. 13:5.

Before their face the people shall be much pained: all faces shall gather blackness: the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?—Joel 2:6, 11.

The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle.—Isa. 13:4.

The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: the appearance of them is as the appearance of horses; and as horsemen, so shall they run: like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array: they shall run like mighty men: they shall climb the wall like men of war; and they shall march every man on his ways, and they shall not break their ranks: a fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.—Joel 2:10, 4, 5, 7, 3.

THE EFFECT UPON MANKIND.

Come, my people, enter thou into thy chambers, and shut thy doors about thee. hide thyself as it were for a little moment, until the indignation be overpast.—Isa. 26:20.

In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats: to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord; when he ariseth to shake terribly the earth.—Isa. 2:20, 21.

Fear, and the pit, and the snare are upon the inhabitants of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh out of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

They shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.—In the city is left desolation, and the gate is smitten with destruction. There is a crying for wine in the street; all joy is darkened, the mirth of the land is gone.—Isa. 24:18, 22, 12, 11.

The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb upon the rocks: every city shall be forsaken, and not a man dwell therein.—Jer. 4:29.

The earth mourneth and fadeth away, the world languisheth, the haughty people do languish.—Isa. 24:4.

The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff on the mountains before the wind, and like a rolling thing before the whirlwind.—Isa. 17:13.

They shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.—Isa. 8:22.

Every man's heart shall melt, and they shall be afraid: pangs and sorrow shall take hold of them, and they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.—Isa. 13:7, 8.

They shall drink and be mad, because of the sword that I will send among them.—Jer. 25:16.

And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender so with the borrower.—Isa. 24:2.

And it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God.—Isa. 8:21.

The flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: neither shall he stand that handleth the bow; neither shall he that rideth the horse deliver himself: he that is courageous among the mighty shall flee away naked in that day, saith the Lord.—Amos 2:14-16.

I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.—Amos 8:11.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you: behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cryeth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth: your riches are corrupted, and your garments moth-eaten; your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days.—Jas. 5:1, 4, 2, 3.

They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the days of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling block of their iniquity.—Ezek. 7:19.

The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?—Rev. 6:15-17.

HIS KINGDOM AND REIGN ON EARTH IN JUSTICE, RIGHTEOUSNESS AND POWER.

I (Daniel) beheld till the thrones were cast down, and the Ancient of days did sit; I saw in the night visions; one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—Dan. 7:9, 13, 14.

Thou (Nebuchadnezzar) sawest till a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and break them to pieces. Then was the iron,

the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, and no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure. In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT shall stand forever.—Dan. 2:34, 35, 45, 44.

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

He shall have dominion from sea to sea, and from the river unto the ends of the earth.—Psa. 72:8.

His seed shall endure forever, and his throne as the sun before me: it shall be established forever, as the moon, and as a faithful witness in heaven.—Psa. 89:36, 37.

He shall reign over the house of Jacob forever; and of his kingdom there shall be no end.—Luke 1:33.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Psa. 2:7, 8.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.—Psa. 42:1, 6.

At that time will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.—Jer. 33:15.

A king shall reign in righteousness, and princess shall rule in judgment.—Isa. 32:1.

For the kingdom is the Lord's and he is the governor among the nations.—Psa. 22:28.

He must reign until he hath put all enemies under his feet.—1 Cor. 15:25.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.—Psa. 72:9.

All nations shall come and worship before thee, O Lord; and shall glorify thy name.—Psa. 86:9.

All the earth shall worship thee, and shall sing thy name.—Psa. 66:4.

They shall fear thee, as long as the sun and moon endure, throughout all generations.—Psa. 72:5.

The heathen shall fear the name of the Lord, and all the kings of the earth thy glory.—Psa. 102:15.

Say among the heathen that the Lord reigneth: the world shall be established that it shall not be moved: he shall judge the people righteously.—Psa. 96:10.

He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for he shall be great unto the ends of the earth.—Mic. 5:4.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom.—Isa. 40:11.

He shall not cry, nor lift up, nor cause his voice to be heard in the street: a bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.—Isa. 42:2, 3.

His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning.—Psa. 30:5.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.—Psa. 72:7.

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty

to the captives, and to open the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.—Isa. 61:1-3.

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.—Isa. 42:7.

Behold, I have given him for a witness to the people, a leader and commander to the people.—Isa. 55:4.

Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.—Isa. 11:5.

The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord: and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.—Isa. 1:2, 3.

He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.—Isa. 42:4.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.—Psa. 96:11.

Let the floods clap their hands: let the hills be joyful together.—Psa. 98:8.

Let the fields be joyful, and all that is therein: then shall all the trees of the wood rejoice.—Psa. 96:12.

For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.—Psa. 98:9.

O, let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth.—Psa. 67:4.

Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.—1 Cor. 4:5.

He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts 17:31.

The Father judgeth no man, but hath committed all judgment unto the Son.—John 5:22.

He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of the quick and the dead.—Acts 10:42.

At his appearing and his kingdom.—2 Tim. 4:1.

He shall judge the world in righteousness, he shall minister judgment to the people in uprightness.—Psa. 9:8.

With uprightness shall he judge the poor, and reprove with equity the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.—Isa. 11:4.

Judgment will he lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.—Isa. 28:17.

There shall be nothing covered, that shall not be revealed; and hid, that shall not be known.—Mat. 10:26.

In the day when the Lord shall judge the secrets of men by Jesus Christ.—Rom. 2:16.

A swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hirling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord.—Mal. 3:5, 6.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.—Psa. 72:4.

The Lord executeth righteousness and judgment for all that are oppressed.—Psa. 103:6.

I am the Lord which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight.—Jer. 9:24.

Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.—Isa. 51:4.

The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.—Isa. 5:16.

I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.—Ezek. 39:21.

The Lord shall endure forever: he hath prepared his throne for judgment.—Psa. 9:7.

Justice and Judgment are the habitation of his throne: mercy and truth shall go before his face.—Psa. 89:14.

The judgments of the Lord are true and righteous altogether.—Psa. 19:9.

The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.—Isa. 33:22.

He shall have judgment without mercy, that hath showed no mercy, and mercy rejoiceth against judgment.—Jas. 2:13.

When his judgments are in the earth, the inhabitants of the world will learn righteousness.—Isa. 26:9.

The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: but who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap, and shall sit as a refiner and purifier of silver: he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—Mal. 3:1-3.

Then will he turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent.—Zeph. 3:9.

What do you imagine against the Lord? he will make an utter end: affliction shall not rise up the second time.—Nah. 1:9.

Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves.—Ezek. 37:12.

All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection by judgment.—John 5:28, 29.

They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.—Luke 20:35, 36.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.—Isa. 65:20.

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge; but every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.—Jer. 31:29, 30.

The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. The soul that sinneth, it shall die.—Ezek. 18:20, 4.

The servant which knew the Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.—Luke 12:47, 48.

The day of the Lord of hosts shall be upon every one that is proud, and lofty, and upon every one that is lifted up; and he shall be brought low: the lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down; the Lord only shall be exalted in that day.—Isa. 2:12, 11.

The mean man shall be brought down, the mighty man shall be humbled, and the eyes of the lofty shall be humbled.—Isa. 5:15.

The vile person shall no more be called liberal, nor the churl said to be bountiful.—Isa. 32:5.

So shall he sprinkle many nations: the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.—Isa. 52:15.

A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you: and it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Whom the heavens must receive (retain) until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3:22, 23, 21.

When the Son shall sit in the throne of his glory.—Mat. 19:28.

Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left: then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go away into everlasting punishment: but the righteous into eternal life.—Mat. 25:32, 33, 34, 46.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power. Then shall the Son himself be subject unto him that put all things under him, that God may be all in all. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.—1 Cor. 15:24, 28, 27.

BLESSINGS TO MANKIND IN GENERAL THROUGH
HIS KINGDOM AND REIGN.

GOD'S PROMISE TO ABRAHAM, IN THEE AND IN THY SEED SHALL
ALL THE FAMILIES OF THE EARTH BE BLESSED.

THE MESSAGE OF THE ANGELS: Behold, I bring you good tidings of great joy, which shall be to all people: unto you is born this day in the city of David a Savior.—Luke 2:10.

He shall judge among many people: they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.—Mic. 4:3.

In that day, saith the Lord, shall ye call every man his neighbor under the vine and under the fig tree.—Zech. 3:10.

They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord hath spoken it.—Mic. 4:4.

Judgment shall dwell in the wilderness, and righteousness remain in the fruitful field: the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever: people shall dwell in peaceable habitation, in sure dwellings and in quiet resting places.—Isa. 32:16-18.

Truth shall spring out of the earth; and righteousness shall look down from heaven.—Psa. 85:11.

The mountains shall bring peace to the people, and the little hills by righteousness.—Psa. 72:3.

As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations.—Isa. 61:11.

All the ends of the earth shall remember and turn unto the Lord: all the kindreds of the nations shall worship before thee.—Psa. 22:27.

Many people and strong nations shall come to seek the Lord in Jerusalem, and pray before the Lord.—Zech. 8:22.

O thou that hearest prayer, unto thee shall all flesh come.—
Psa. 65:2.

The glory of God shall be revealed, and all flesh shall see it
together; for the mouth of the Lord hath spoken it.—Isa 40:5.

There shall come people, and the inhabitants of many cities:
the inhabitants of one city shall go to another, saying, Let us
go speedily to pray before the Lord, and to seek the Lord
of hosts.—Zech. 8:20.

Many people shall go and say, Come ye, and let us go up to
the mountain of the Lord, to the house of the God of Jacob;
and he will teach us of his ways, and we will walk in his paths:
for out of Zion shall go forth the law, and the word of the Lord
from Jerusalem.—Isa. 2:3.

They shall come from the east, and from the west, and from
the north, and from the south, and shall sit down in the kingdom
of God.—Luke 13:29.

He who blesseth himself in the earth shall bless himself in the
God of truth; and he that sweareth in the earth shall swear by
the God of truth; because the former troubles are forgotten, and
because they are hid from mine eyes.—Isa. 65:16.

The mountain of the house of the Lord shall be established
in the top of the mountains, and it shall be exalted above the
hills; and the people shall flow unto it.—Mic. 4:1.

And this mountain shall the Lord of hosts make unto all
people a feast of fat things, a feast of wines on the lees, of fat
things full of marrow.—Isa. 25:6.

There shall be a handful of corn in the earth upon the top of
the mountains; the fruit thereof shall shake like Lebanon: and
they of the city shall flourish like grass of the earth.—Psa. 72:16.

He will destroy in this mountain the face of the covering cast
over all people, and the vail that is spread over all nations.
It shall be said in that day, Lo, this is our God; we have waited
for him, and he will save us: this is the Lord, we have waited
for him, we will be glad and rejoice in his salvation.—Isa. 25:7, 9.

Therefore will the Lord wait, that he may be gracious, and that he may have mercy: for the Lord is a God of judgment: blessed are they that wait for him.—Isa. 30:18.

He shall come down like rain upon the mown grass: as showers that water the earth.—Psa. 72:6.

The Lord shall give that which is good; and the land shall yield her increase; and God, even our own God shall bless us.—Psa. 85:12, 61, 6.

The wilderness and the solitary places shall be glad for them; the desert shall rejoice and blossom as the rose: it shall blossom abundantly, and rejoice with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.—Isa. 35:1, 2.

I will plant in the wilderness the cedar, the shittah tree, the myrtle and the oil tree; I will set in the desert the fir tree, the pine and the box tree together.—Isa. 41:19.

Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir tree, instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.—Isa. 55:12, 13.

In that day shall the branch of the Lord be beautiful and glorious, and the fruits of the earth shall be excellent and comely.—Isa. 4:2.

An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there, but the redeemed shall walk there. The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. 35:10.

The wolf shall dwell with the lamb, the leopard shall lie down with the kid; the calf, the young lion and the fatling together;

and a little child shall lead them. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den: they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11:6, 8, 9.

Then shall we know if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.—Hos. 6:3.

The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.—Isa. 35:5.

The eyes of them that see shall not be dim, and the ears of them that hear shall hearken.—Isa. 32:3.

In that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness.—Isa. 29:18.

I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.—Isa. 42:16.

The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Isa. 29:19.

The meek shall eat and be satisfied: they shall praise the Lord that seek him: the heart shall live forever.—Psa. 22:26.

The heart of the rash shall understand knowledge, and the tongue of the stammerer shall be ready to speak plainly.—Isa. 32:4.

They that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.—Isa. 29:24.

Wisdom and knowledge shall be the stability of thy times, and strength of salvation.—Isa. 33:6.

The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.—Isa. 33:24.

He will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away from off all the earth.—Isa. 25:8.

When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, and the God of Israel will not forsake them.—Isa. 41:17.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.—Isa. 35:6.

There the glorious Lord shall be unto us a place of broad rivers and streams.—Isa. 33:21.

Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will make a way in the wilderness, and rivers in the desert. The beast of the field shall honor me, because I give water in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise.—Isa. 43:19-21.

The parched ground shall become a pool and the thirsty land springs of water.—Isa. 35:7.

Every valley shall be exalted, and every mountain and hill shall be made low: the crooked places shall be made straight, and the rough places plain.—Isa. 40:4.

I will open rivers in high places, and fountains in the midst of the valleys: the wilderness a pool and the dry land springs of water.—Isa. 41:18.

They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call I will answer; and while they are yet speaking, I will hear.—Isa. 65:21-24.

People will walk every one in the name of his god, and we will walk in the name of the Lord our God forever.—Mic. 4:5.

The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.—Isa. 30:26.

The plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.—Amos 9:13.

Behold, I create new heavens and a new earth: the former shall not be remembered, nor come into mind.—Isa. 65:17.

We according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Pet. 3:13.

I (John) saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—Rev. 21:1, 5, 2, 3, 4.

And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb. And the nations shall walk in the light of it: and the kings of the earth do bring their glory into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. And the gates of it shall not be shut at all by day: for there shall be no night there.—Rev. 21:23, 24, 27, 25.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.—I Jesus have sent mine angel to testify

unto you these things in the churches. The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—Rev. 22:2, 16, 17.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.—Isa. 66:22.

ZION'S EXALTATION IN THE KINGDOM.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth!—Isa. 52:7.

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.—Mic. 4:8.

The saints of the most High shall take the kingdom, and possess it forever. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—Dan. 7:18, 27.

Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.—Isa. 12:6.

Sing and rejoice, O daughter of Zion: for lo I come, and I will dwell in the midst of thee, saith the Lord.—Zech. 2:10.

The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing.—Zeph. 3:17.

Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.—Zech. 8:2.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the uprightness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.—Isa. 62:1.

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

The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.—Isa. 33:5.

Zion shall be redeemed with judgment, and her converts with righteousness.—Isa. 1:27.

I will make thee an eternal excellency, a joy of many generations: the sons of them that afflict thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.—Isa. 60:15, 14.

Of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there.—Psa. 87:5, 6.

Thy watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.—Isa. 52:8.

There shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.—Jer. 31:6.

They shall ask the way to Zion with their faces thitherward saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.—Jer. 50:5.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.—Isa. 59:20.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. The Gentiles shall see thy righteousness, and all the kings thy glory: thou shalt be called by a new name, which the mouth of the Lord shall name.—Isa. 62:10, 2.

The Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and the kings to the brightness of thy rising. The abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hast glorified thee.—Isa. 60:2, 3, 5, 9.

Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: I will place salvation in Zion for Israel my glory.—Isa. 46:12, 13.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.—Joel 2:32.

Thy gates shall be opened continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. Thy people shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.—Isa. 60:11, 21.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately and he will cause to come for you the rain, the former and the latter rain.—Joel 2:23.

Thou, O Lord shalt endure forever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favor her, the set time, has come.—Psa. 102:12, 13.

The moon shall be confounded, and the sun ashamed, when the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.—Isa. 24:23.

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.—Isa. 33:20.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzebah, and thy land Beulah: for the Lord delighteth in thee.—Isa. 62:3, 5, 4.

The glory of Lebanon shall come unto thee, to beautify the place of my sanctuary; and I will make the place of my feet glorious. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy wall Salvation, and thy gates Praise. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—Isa. 60:13, 18, 20, 1.

THE RESTORATION OF ISRAEL IN THE KINGDOM.

THE WORLD OF MANKIND TO SHARE IN ALL THEIR PROMISES OF BLESSING.

It shall come to pass in that day that the Lord shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isa. 11:11, 12.

I will set mine eyes upon them for good; I will bring them again to this land; I will build them, and not pull them down, and I will plant them and not pluck them.—Isa. 24:6.

It shall come to pass in that day that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more stay upon him that smote them; but will stay upon the Lord, the Holy One of Israel, in truth.—Isa. 10:20.

The heathen that are left round about you shall know that I, the Lord build the ruined places, and plant that which was desolate. I have spoken it, and I will do it. I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall

know that I am the Lord, when I shall be sanctified in you before their eyes.—Ezek. 36:36, 23.

Put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it. Moreover I will make a covenant of peace; it shall be an everlasting covenant, and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore.—Ezek. 37:14, 26.

I will give them an heart to know me, that I am the Lord: they shall be my people, and I will be their God: for they shall return unto me with their whole heart.—Jer. 24:7.

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, for oil, and for the young of the flock, and the herd: and their soul shall be a watered garden; and they shall not sorrow any more at all.—Jer. 31:12.

It shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.—Jer. 16:14, 15.

And I will gather the remnant of my flock out of all countries whither I have driven them, and I will bring them again to their folds; and they shall be fruitful and increase.—Jer. 23:3.

Ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for which I lifted up mine hand to give it to your fathers. I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.—Ezek. 20:42, 41.

They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; they and their children, and their children's children forever.—Ezek. 37:25.

I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and shall

plant vineyards and drink the wine thereof, and shall make gardens and eat the fruit of them. I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them.—Amos 9:15.

At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord I will save her that hateth, and gather her that was driven out: and I will get them praise and fame in every land where they have been put to shame.—Zeph. 20:20, 19.

Fear not thou, O my servant Jacob, and be not dismayed, O Israel: for I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return and be in rest and at ease, and none shall make him afraid.—Jer. 46:37.

I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.—Ezek. 36:24.

I will make them one nation in the land upon the mountains of Israel; and one king shall be king over them all: and they shall be no more two nations; neither shall they be divided into two kingdoms any more. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: they shall be my people, and I will be their God. And David my servant shall be king over them: and they all shall have one shepherd: they shall walk in my judgments, and observe my statutes, and do them.—Ezek. 37:22-24.

I will give them one heart, and one way, that they may fear me forever, for the good of them, and their children after them.—Jer. 32:39.

I will make them a covenant of peace, and will cause the evil beast to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; and there shall be showers of blessing.—Ezek. 34:25, 26.

And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, to throw down and to destroy and afflict, so will I watch over them, to build, and to plant, saith the Lord. I will make a new covenant with the house of Israel and with the house of Judah. Not according with the covenant that I make with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband to them. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all known me from the least of them unto the greatest of them: for I will forgive their iniquity and will remember their sin no more.—Jer. 31:28, 31, 34.

I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. I will rejoice over them to do them good, and I will plant them in their land assuredly with my whole heart; for like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised.—Jer. 32:40, 42.

I will bring health and cure, and will reveal unto them the abundance of peace and truth. I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned and transgressed against me.—Jer. 33:6, 8.

Then shall ye remember your evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.—Ezek. 36:33.

In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.—Zeph. 3:11.

I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy

shame, when I am pacified toward thee for all that thou hast done.—Ezek. 16:62, 63.

There shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor your corrupt doings, O ye house of Israel.—Ezek. 20:43, 44.

As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.—Ezek. 16:48, 53, 55, 61.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you: and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.—Ezek. 36:25, 27.

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.—Zeph. 3:13.

Judah shall dwell forever, and Jerusalem from generation to generation.—Joel 3:20.

God at the first did visit the Gentiles, to take out of them a people for his name: and to this agree the words of the prophets; as it is written, After this will I return, and will build again

the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.—Acts 15:14-17.

Upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's.—Obed. 17:17.

I will be as the dew upon Israel; he shall grow as the lily, and cast forth his roots as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.—Hos. 14:5, 7.

Thus saith the Lord God: I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. I will save you from all your uncleannesses; I will call for the corn, and will increase it, and lay no famine upon you. I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.—Ezek. 36:37, 29, 30.

Ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed.—Joel 2:26.

The hills shall flow with milk, and all the rivers of Judah shall flow with waters.—Joel 3:18.

They shall use this speech in the land of Judah and in the cities thereof, when I shall bring them again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness.—Jer. 31:23.

I will restore to you the years that the locust hath eaten, the canker worm, the caterpillar, and the palmerworm, my great army which I sent among you.—Joel 2:25.

The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by; and they shall say, This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined cities are inhabited.—Ezek. 36:34, 35.

The children of Israel shall abide many days without a king, without a prince, and without a sacrifice, without an image and without an ephod and teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.—Hos. 3:4, 5.

Fear not, O Jacob my servant: for I am with thee, I will correct thee in measure; I will make a full end of all the nations, but will not make a full end of thee; yet will I not leave thee wholly unpunished.—Jer. 46:28.

I will betroth thee unto me forever, in righteousness and in judgment, in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord. I will have mercy upon her that had not obtained mercy; and will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.—Hos. 2:19, 20, 23.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness.—Zech. 13:1.

I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn as one mourneth for an only son, and shall be in bitterness as one that is in bitterness for his first-born.—Zech. 12:10.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.—Mic. 7:18.

I am returned to Jerusalem with mercies; my house shall be built in it, and a line shall be stretched forth upon Jerusalem.—Zech. 1:16.

He will turn again, he will have compassion upon us; he will subdue our iniquities; and cast all their sins into the depth of the sea.—Mic. 7:19.

And though the Lord gave you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.—Isa. 30:20, 21.

In my holy mountain, in the mountain of the heights of Israel, shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things.—Ezek. 20:40.

In that day shall the Lord be for a crown of glory, and for a diadem of beauty, unto the residue of his people; and for a spirit of judgment to him that sitteth in judgment.—Isa. 28:5, 6.

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

I will not be unto the residue of this people as in the former days, saith the Lord of hosts: for the seed shall be prosperous; the vine shall give her fruit, the ground shall give her increase, the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.—Zech. 8:12.

I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; another shall call himself by the name of Jacob; another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.—Isa. 44:3, 5.

I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.—Jer. 33:14.

This is my covenant unto them when I shall take away their sins: As touching the election, they are beloved for the fathers' sake. Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. They also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. And so all Israel shall be saved: as it is written, There shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob.—Rom. 11:27, 28, 25, 23, 26.

I will turn my hand upon thee, and purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.—Isa. 1:25, 26.

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.—Isa. 4:4.

They shall call them, The holy people, The redeemed of the Lord, and thou shalt be called, Sought out, a city not forsaken.—Isa. 62:12.

As ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing.—Zech. 8:13.

And they that are afar off shall come and build the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass if ye do diligently obey the voice of the Lord your God.—Zech. 6:15.

Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.—Zech. 8:22.

They shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.—Isa. 66:20.

The heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them.—Ezek. 37:28.

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter in. Trust in the Lord forever: for in the Lord JEHOVAH is everlasting strength.—Isa. 26:1, 2, 4.

And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.—Isa. 12:4.

His anger endureth but a moment: in his favor is life: weeping may endure for a night, but joy cometh in the morning.—Psa. 30:5.

Thus saith the Lord of hosts; my cities through prosperity shall yet be spread abroad; and the Lord shall comfort Zion, and choose Jerusalem.—Zech. 1:17.

For brass I will bring gold, for iron I will bring silver, for wood brass, and for stones iron: I will also make the officers peace, and thine exactors righteousness.—Isa. 60:17.

The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.—Zech. 2:12.

In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord of righteousness.—Jer. 33:16.

I will save my people from the east country, and from the west country: they shall dwell in the midst of Jerusalem: they shall be my people, and I will be their God in truth and in righteousness.—Zech. 8:7, 8.

In the Lord shall the seed of Israel be justified, and shall glory.—Isa. 45:25.

Therefore with joy shall ye draw water out of the wells of salvation.—Isa. 12:3.

For as the new heavens and the new earth, which I will make, shall remain before me, so shall your seed and your name remain.—Isa. 66:22.



R E S U M E .

SOME OF THE BLESSINGS STATED IN BRIEF WHICH WILL COME TO MANKIND IN THE KINGDOM.

All wars shall cease.

Truth shall triumph in the earth.

God will pour out his spirit upon all flesh.

The earth shall yield her increase.

The desert shall bud and blossom as the rose.

Sorrow and sighing shall flee away.

There shall be nothing to hurt nor destroy in all God's Kingdom.

The earth shall be filled with a knowledge of the Lord.

The eyes of the blind shall be opened.

The ears of the deaf shall be unstopped.

Death shall be swallowed up in victory.

God will wipe away all tears.

Streams of water shall flow in the deserts.

Every valley shall be exalted.

Every hill shall be made low.

The crooked places shall be made straight.

The rough places, plain.

One shall not build and another inhabit.

One shall not plant and another eat.

None shall labor in vain.

There shall be no more sorrow.

There shall be no more pain.

All evil shall be suppressed.

All unrighteousness shall cease.

There shall be showers of blessing.

God will write his law of the hearts of men.

All shall know him from the least to the greatest.

All iniquity shall be pardoned.

Sins remembered no more.

God will multiply the fruitage of the earth.

The whole earth shall become like the garden of Eden.

God will execute judgment and righteousness in the earth

Judgment will be laid to the line and Righteousness to the plummet.

Every man shall sit under his own vine and fig tree.

The lame man shall leap as an hart.

There shall be no more sickness.

The tongue of the dumb shall sing.

The desire of all nations shall come.

And all the world be blessed.

