

EXPANDED BIBLICAL COMMENTS

1879-1916

OLD TESTAMENT

ACKNOWLEDGMENT

This electronic publication is the result of a collaborative pursuit. It is the culmination of a comprehensive and intense data entry effort. Numerous individuals have contributed a significant portion of time to this endeavor. A variety of state-of-the-art methods were employed to ensure the faithfulness to the original print publication. It is made available here courtesy of the *Harvest Truth Database* published by the Chicago Bible Students.

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PREFACE

In his ministry of some 37 years, from 1879 to 1916, the written material produced by Charles Taze Russell has been calculated at some 39,000 pages, an output of over 4 pages per day. His voluminous works contain comments on a wide variety of Scripture topics, giving specific insight into literally tens of thousands of Bible texts. However, since he wrote from a topical perspective, it has not always been easy to locate his teachings on particular verses.

Over the years some four attempts have been made to make this task of isolating his thoughts on specific Scriptures easier for the Bible student. Each of these attempts tried to be more exhaustive than its predecessor, and such is the aim of this current work.

In 1901, arrangements were made to produce a special Wide-Margin edition of the Linear Bible with the pertinent references to the five volumes of Scripture Studies then available, and the previous six years of Watch Tower magazines; printed as marginal notations next to the referenced text. This Bible also contained the text of both the Common, or King James, version and that of the Revised Version. Further details, about it can be found in the Watch Tower Reprints, pages 2850 and 3451.

In 1907, a private project by Clayton J. Woodworth, selecting specific interpretations from the six volumes of Scripture Studies, was produced by the International Bible Students Association, as part of a series of appendices to a new Bible Student's Bible. These appendices also included a Topical Index and an Instructor's Guide, compiled by Sr. Gertrude W. Siebert as well as a section on Difficult Texts by Bro. Woodworth. This edition was ready for distribution by October, 1907, and is announced on pages 3992 and 4072 of the Watch Tower Reprints. There it is noted that Bro. Woodworth spent 7 hours a day for the six month period from November, 1906 to April, 1907 accumulating these comments.

In May of 1908 plans were announced for a second edition of this Bible, with an up-dated commentary by Bro. Woodworth that would include the Watch Tower magazines as well as the comments from the six volumes of Scripture Studies. This announcement can be found on page 4096 of the Reprints, as well as the announcement of a later printing on page 4852.

It is this 1908 edition that has become a standard reference work in many Bible Student libraries over the past 70 years and has gone through six reprintings in the past 16 years by the Chicago Bible Students Book Republishing Committee. The continuing demand for this volume is a fair indicator of its lasting popularity among Bible Students.

However, since this work only includes the writings of Pastor Russell through the year 1907, and does not include the many miscellaneous works which he wrote, it was deemed wise to consider an up-dating of this work. An additional reason was that many discrepancies were noted in earlier production, where the comment given could not be verified as accurate by referring to the citation noted. The current project, of which this Old Testament is part one, began over seven years ago. At that time a four-stage program was drawn up and put into operation.

The first phase was to recruit a team of some 50 brothers and sisters throughout the United States to carefully and systematically read through the Reprints from 1909 to 1916, digesting the material onto filing cards under Scripture headings. The miscellaneous writings of Pastor Russell were also included in these reading assignments. As a result, after one full year, some 20,000 to 25,000 specific comments were gleaned and filed in Scripture order. All texts referenced in the various indexes were then researched for additional comments.

In the second phase of the project, a team of four manuscript compilers was commissioned to work from this input of new material and combine it with the older editions, verifying the

accuracy of each comment selected. A set of guidelines were drawn up to insure objectivity in the selection of material for the new book.

The third phase, that of editing the manuscript, proved to be the most time-consuming, and the one that has delayed the project far beyond its original projected publication. An exhaustive editing procedure was devised. One master editor was appointed to review all of the material, checking for accuracy, objectivity and exhaustiveness. He was furnished with all of the original research material to assist him in this work.

Then one of a team of 13 secondary editors were also sent copies of the manuscript to check independently of the primary editor. The work of both of these editors was submitted to the project co-ordinators who digested their findings for the final editing.

Two elders of the Chicago Bible Students were commissioned to carry out the final editing procedure. The first of these was to review the combined work of the compiler, the master and secondary editors; and then to re-read all of the articles referenced in the various Scripture indices to the Reprints and the other writings of Pastor Russell, increasing the total number of comments. Then, the second of these final editors, was to review the entire work, including the additions of the first final editor.

The final phase was production which again involved many brethren in the tasks of actual typesetting, and also repetitive proof-reading and grammatical editing for conformity to punctuation and capitalization styles.

It is the result of this cumbersome process which you now hold in your hands, some 1127 pages of typewritten manuscript, representing 20,200 individual comments on the Old Testament alone, with a total of 27,659 references. This compares with 7,007 comments and 7,860 references in the current manual.

Several guidelines were established to seek for objectivity and uniformity in the work you have before you. To the degree to which these were followed, we trust that this work will accurately reflect the thinking of Pastor Charles Russell, the author of the works we were desiring to digest into commentary form.

Realizing that, in nearly 40 years of writing, there would not only be a progression of thought, but also a wide variety of ways of expressing thoughts which would open these writings to a variety of interpretations, it was sought to make this commentary as unbiased as possible. If conflicting thoughts, or words which indicated possible conflicts, were found, then both were to be included. The one exception to this rule was in those cases where there was a generally recognized change of viewpoint by the author, in which case only the latter views were included. An example of this is on the matter of the operation of the New Covenant, where the change of viewpoint was so extensively voiced in the years of 1909 and 1910.

The matter of how to handle material included in the over-all writings of Pastor Russell that were not from his pen, but contributed by others, was also considered. It was decided to include these comments, since their inclusion was evidently under the direction of Pastor Russell as the editor of the journal. However, whenever this was done it was denoted in the comments by an asterisk (*). Such comments were also included in the original Bible Students Manual. Exceptions to this rule were in those cases where a viewpoint was quoted by Pastor Russell for the specific point of disagreement--as in the opposing views given by Rev. White and Rev. Eaton in the debates found in the book, *Harvest Gleanings*. Excerpts from the book, "The Three Worlds," found in *Harvest Gleanings*, are included without the asterisk, even though the actual authorship of this book--whether by Pastor Russell or by N.H. Barbour is debatable. However,

this portion was excerpted rather sparingly. All articles that were unsigned in the Reprints were assumed to be from the pen of Pastor Russell.

Excerpts from the old comments from the Newspaper Sermons of Pastor Russell, denoted by the symbol "N," were excluded because they could not be verified. There are two exceptions to this in the book of Malachi which could be verified from the recent publication of these sermons in the book, Harvest Gleanings, Vol. 2. These references are identified by the symbol "NS," for Newspaper Sermons, to distinguish them from excerpts from the first volume of Harvest Gleanings.

Pastor Russell's complete familiarity with the Bible is often shown in his use of Biblical language in regular sentence structure. This usage is seldom accompanied by the citation of the texts referenced. For this reason it has been difficult to excerpt many of these comments, particularly in the years preceding 1909 that were not systematically researched. Therefore there may be many inadvertent omissions of significant comments, due to this problem.

Other significant omissions may be due to the fact that 1908 was not researched in phase one, because we were not aware, at that point in time, that it was not included in the original commentary. Also, as the work progressed in the final editing stage, it was found necessary to be more thorough in final research, a fact that was not realized in such early books as those of the Pentateuch.

While care was sought to use the exact words from the articles cited, this was not possible in a number of cases, and paraphrases were adopted to abbreviate the comment to the length sought for a volume of this type. It is hoped that the extensive editing procedure adopted for this volume will assure that these paraphrases accurately reflect the author in the writing cited.

One final problem was the handling of references to general typical pictures, where the specific scripture was not cited. In the earlier comments this was a common practice, though not necessarily reflecting the thoughts of Pastor Russell on that particular text. This is one area in which the current volume is also not totally consistent. Where the compilers or editors felt that there was general agreement on the general comment fitting the particular Scripture it was included, and where they felt that there was significant difference of opinion on its meaning in a particular Scripture, it was excluded. However, this admittedly leaves this area open to the subjective judgement of the editors.

The referencing of the comments to the pages on which they were cited was another area of concern. Abbreviated symbols were arbitrarily selected for each publication and are found on a separate page in the forepart of this volume. In the case of references from the six volumes of Scripture Studies and Tabernacle Shadows a page reference was deemed sufficient. In smaller books, such as the Question Book, Sermon Book and Overland Monthly, you will find, after a colon (:) a number which refers to the paragraph number on the page. In the case of a letter "T" it refers to the portion of a paragraph on the top of a page that carries over from the preceding page.

In the references to larger books, such as the Watch Tower Reprints, Harvest Gleanings or Convention Report Sermons, a slightly different system is used. There the number after the colon (:) refers, not to the paragraph number, but to a section number, as illustrated by the diagram herewith--each page being arbitrarily divided into six equal sections. This was done because there are a variety of methods of counting paragraphs where poems, indented Scriptures and long sub-headings are found.

Two additional peculiarities should be here noted. Because the page numbers of the newest edition of the Photo-Drama of Creation differ from that of the original, both are noted, separated by a slash (/), the old edition page number preceding the slash, and that of the newer edition following it. In the case of the book "What Pastor Russell Taught", only references from the section after page 323, written by Bro. Benjamin Barton, are included, since all of the other material is duplicated in the Watch Tower Reprints.

Since the various editions of the six volumes of Scripture Studies, printed by different publishers, may have slightly different page numbers, it was determined to use that which was closest to the original and appears in the majority of editions. If your edition varies, it should be found within a few pages of the page cited. The appearance of multiple citations for Volume 5 (E), has been dropped because the one edition that made such multiple entries necessary is virtually out of circulation.

The publishers of this current work are prayerfully hopeful that it will be a valuable tool to Bible Students

everywhere as they seek more accurately to understand the Lord's words to us through the Bible. We trust that all will use it for the intention for which it is published, as a reference guide to original material and a key to the Bible, and not as an answer book or a replacement for the study of God's Holy Word itself.

Realizing well the failings of the human flesh and the enormity of the work itself, we recognize that occasional errors, typographical as well as unintentional misunderstandings of thought, may well occur in this work. For this we apologize, having sought to eliminate these to the best of our ability.

A great debt of gratitude is due to the many brethren who contributed to the labor of producing this volume and, while realizing that they labored freely out of their dedication to the Lord and the truths contained in these writings of Pastor Russell, nevertheless we wish to express our appreciation for their labors of love.

With the sincere hope that this volume, as well as that of the New Testament, which is still some years from completion, will be of value to you in your searching of the Scriptures to prove what is that good and acceptable and perfect will of God, we place this work in your hands.

CHICAGO BIBLE STUDENTS
Book Republishing Committee

EXPLANATION OF FORMAT

SYMBOLS USED

- A** — Scripture Studies, Volume 1 — The Divine Plan of the Ages
B — Scripture Studies, Volume 2 — The Time is at Hand
C — Scripture Studies, Volume 3 — Thy Kingdom Come
D — Scripture Studies, Volume 4 — The Battle of Armageddon
E — Scripture Studies, Volume 5 — The Atonement Between God and Man
F — Scripture Studies, Volume 6 — The New Creation
- R** — Watch Tower Reprints
Q — Question Book (What Pastor Russell Said)
T — Tabernacle Shadows
CR — Convention Report Sermons
HG — Harvest Gleanings, Vol. 1
NS — Newspaper Sermons (Harvest Gleanings, Vol. 2)
OV — Overland Monthly (What Pastor Russell Wrote)
PD — Photo Drama of Creation
PT — What Pastor Russell Taught
SM — Sermon Book

DENOTING PAGE AREAS

- :1-6** Section of Page as per Chart Herewith
 (Used for Reprints, Convention Report Sermons,
 Harvest Gleanings, Newspaper Sermons)
- :1-9** Paragraph Numbers
 (Used for all other books, except Scripture
 Studies, where only a page number is given)
- :T** Referring to portion of paragraph at top of page,
 carried over from preceding page
- :I-x** Referring to page numbers of forewords in Six
 Volumes of Scripture Studies
- *** Referring to quotations from articles not written
 by Pastor Russell
- “To,” Used where a reference covers multiple
 sections or pages
- /** Separating page numbers of Old and New
 Editions of Photo Drama of Creation
- Italics*** Generally used to denote Hebrew and Greek
 words

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| 1 | 4 |
| 2 | 5 |
| 3 | 6 |

Genesis - General

Genesis signifies creation, beginning, the act, process or mode of producing or originating. The Bible points out Jehovah God as the great first cause of all things. R2834:2

Every step of creation has tended to display the divine character more and more and each successive step and development of creation has brought forth new creatures capable of comprehending the Eternal One. SM483:5 The study of creation is the key of knowledge. Using this key we begin to realize that the only worthy ambition is to cooperate with our Creator's beneficent designs respecting his creation. PD1/7

Genesis does not tell of the creation of the material of the earth; not the creation of matter but the bringing of order out of the matter. Q41:5, Q633:1; PD2/8 It discusses merely the things pertaining to this world-their beginnings-leaving out of the account entirely the other worlds of the universe. R3920:3,6, R5139:2; F17,18 The history of creation given in Genesis does not conflict with geology: the conflict between the champions of Genesis and geology has been mainly in the length of time consumed. R299:2*, R5130:1, R1608:2-6, R1609:1,4*; F20, F23; OV9:T The Abydos tablet fully agrees with Genesis. PD21/30

Mark teachings attempting to harmonize the Bible with Evolution as contrary to the ransom. If Evolution is true the Bible is false, and vice versa. There can be no middle ground. R1610:4; F39-41 To us it means infidelity-a total denial of the divine Word and plan of God. R2835:4

It is doubtless true that Moses wrote a large share of the Pentateuch-but we are nowhere told by any Bible writer that he wrote all of them. R691:2; R3935:6 That they were written by Moses, or under his supervision, is a reasonable inference. A43 Jesus said, "Moses wrote of me." Q633:3

The natural inference is that it consists of different revelations made at different times prior to Moses; and that he embodied them in a connected narrative. This in no degree detracts from the divine authority of the book. R1623:1 It is not strange that the story of creation and the flood are found in the land of the Chaldeans at a date prior to Moses' writings. The Scriptures make no claim that Moses was present at creation or a witness of other incidents in Genesis. Moses was merely the recorder who was used as God's amanuensis. R3935:6

While the Bible claims no divine inspiration in respect to the history of affairs from creation to Moses, a divine supervision of that history is unquestionably implied. OV9:2; A44, A53 The claim of this book to be regarded as a part of divine revelation is established beyond question by the authority of Christ and his apostles. R1622:3 No part of subsequent revelation could be understood without a familiar acquaintance with this book. R1616:5*

Contents of book outlined R1623:5 Harmony from Genesis to Revelation listed in a "Divine Program"OV12:2

Comparison of contents of first chapters of Genesis with last chapters of Revelation R462:1*

Genesis 1:1

In the beginning — Not of the universe, but of our planet. F17

In the beginning of the first day of the creative week. F18

The Bible is the only book in the world which in a logical and rational manner sets forth the order of creation in respect to earth. OV8:4

Refers to the work accomplished by divine power in bringing the waste and lifeless earth into condition for man's use. R5139:2

The purpose which God had has never changed. R5057:6

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

And the earth — The most advanced of all the worlds yet created. R3920:6

Genesis 1:2

And the earth was — It already existed before the six days began. R5139:3, R4386:3; F18, F23

We are not told when God began to make the earth. Q633:1; PD2/8

The account of the days of creation given in Genesis relates not to the construction of our globe, but to the ordering of it for human habitation. PD2/8

The Vailian theory harmonizes with the Bible. It assumes that Saturn's rings and Jupiter's belts illustrate earth's development as a planet. PD2/8; F23

Without form and void — Shapeless, empty. PD2/8; R4386:3

Waste and void (Revised Version). R5139:5

There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans. PD2/8

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

And the spirit — The power or energy. E175

Moved upon — Fecundated, rendered fruitful or prolific. E175

This manifestation of God's spirit is easier to understand than its transforming power. E183

The brooding of holy (divine) energy developed a light, probably resembling the Aurora Borealis. PD2/8; R5140:1

Genesis 1:3

And there was light — Possibly electrical, as Aurora Borealis. F30; R5140:1

Thus are briefly summed up the results of 7000 years, styled the first day. PD2/8

The first day of 7000 years, under the divine energy, gradually increased the electrical light and prepared for the next epoch. R5140:1

Genesis 1:5

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

And the evening — The obscure beginning. F31

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

Were the first day — The Azoic or lifeless age of 7000 years. F31

The word “day” may be applied to any period or epoch. F19; R5139:3; PD3/8

Not a sun day, for the sun itself was not visible until the fourth creative day. PD3/8; F19; Q758:2

Each of these ages of creation was a period of 7000 years; the whole period of creation up to the time of man was six periods, or 42,000 years. Q633:1; R5768:2

Genesis 1:6

Be a firmament — An expanse of atmosphere. F31

Circumambient air. PD3/8

Doubtless the light had to do in a natural way with bringing about this secondary feature of the earth’s preparation. R5140:1

In the midst — Between the. F31

Genesis 1:7

Made the firmament — The atmosphere, composed of gasses given off after the fall of the first canopy. F31

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

And it was so — God accomplishes great and wonderful operations by reasonable methods, called the “course of nature.” PD4/9

Genesis 1:8

Were the second day — The Paleozoic age, Silurian period, 7000 years. F31; PD3/8

Genesis 1:9

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

Under divine direction earthquakes took place and mountain ranges were thrown up. R5140:1

Similar paroxysms of nature will probably occur soon, for we are in another transition period—the opening of the Millennial age, for which changed conditions are requisite. F32

Probably the American continent was thrown up much later than were Europe, Asia and Africa. PD4/9

Genesis 1:11

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

Genesis 1:12

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

Seed after his kind — Reproducing its own kind only. F32

Genesis 1:13

Were the third day — The Carboniferous era of 7000 years. F33; PD4/9

Genesis 1:14

Let there be lights — The appearance of the sun and moon implies that another ring broke at that time. PD5/10

We are not to assume that the sun and moon shone on the earth as now; but they were discernible. PD5/10

Genesis 1:16

And God made — Literally, “caused to shine,” not “created.” F33; PD5/10

Two great lights — The sun, moon and stars were created long before, but had never before cast their light upon the earth because of the impenetrable veil. PD5/10

Symbolically, the moon represents the Law covenant rule, and the sun the New covenant rule. PD5/10

The greater light — Said by Pope Gregory VII to represent the pope. B308

To rule the day — To indicate the time of day. F34 Said by Pope Gregory VII to represent spiritual things. B308

The lesser light — Said by Pope Gregory VII to represent civil power. B308

To rule the night — Said by Pope Gregory VII to represent temporal affairs. B308

Genesis 1:19

Were the fourth day — The Triassic period of 7000 years. F34

Volume One editions up to 1911 state “Devonian.”

Genesis 1:20

Waters bring forth — This is in harmony with scientific findings that the beginning of life came from the waters. PD6/11

This implies a gradual process of nature. CR119:5

The Bible does not assert that God created separately and individually the myriad kinds of fish and reptiles, but merely that divine influence, or spirit, brooded, and by divine purpose the sea brought forth. F35

A measure of evolution is suggested. R5140:4

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

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

The creeping creature. E324

That hath life — *Nephesh*, soul, sentient being. R5325:6; E324

Hebrew, “*a living soul*.” The life principle is no different in mankind from what it is in all other creatures whose breath is taken in through the nostrils, as distinguishing them from the fish. HG331:2

Genesis 1:21

Living creature — *Nephesh*, soul, sentient being, as of man. E324, E334

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

Genesis 1:23

Were the fifth day — The Reptilian age of 7000 years. F36

Genesis 1:24

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

Living creature — *Nephesh*, soul, sentient being. E324, E334

Cattle — Domestic animals as distinguished from others. F36

Genesis 1:26

Let us — The plural form calls our attention to the fact that “The Word was in the beginning with God.” (John 1:2) R1609:3

In our image — With similar mental powers of reason, memory, judgment and will; and moral qualities of justice, benevolence and love. A174; F722; PD7/13

God’s law was written in Adam’s heart. R5286:3

He was perfect morally and mentally. CR140:5, CR326:3; R4965:1, R5284:1

God was manifested in the flesh of Adam. Q452:2; R5286:3

Not in the sense that man is of the divine nature. Q503:2

Not with a mere first glimmer of moral sense as claimed by Evolutionists. R2835:3

The object of making man an earthly image of his Creator was that he might be a suitable ruler of earth. R2836:4

So that man might enjoy the Creator and the fruits of his righteousness to all eternity. R5210:6

Sin has made us to differ from the original image of God. R5290:6, R5124:5, R5284:1

After our likeness — King of earth, as God is of the universe. A174; F39

God being love, Adam was implanted with the quality of love. R5757:2

Adam and Eve were created in the divine likeness. R5154:6

With no bias, no tendency toward sin, no imperfection of judgment. CR500:2

Evolution denies that Adam was fit for a trial; ever had one; or failed and fell from grace; therefore he needed no redemption. R4792:2

And let them — Not Adam alone, but all men together. A245

Have dominion — Not over each other, but as stated. A246

The Bible shows man as earth’s Lord and ruler with divine authority over the beasts of the field, the fowls of the air and the fish of the sea. OV8:4; SM154:T

None of the angels was ever set over anything. R5290:3

Genesis 1:27

So God created man — Not merely man’s body; but man, an intelligent being. R5611:1

It does not say, “the earth brought forth man,” or, “the waters brought forth man.” F39; R5140:5

In no sense implying evolution of man. R5140:3

In his own image — An earthly image of himself. A171; OV376:2; PD7/13; R5290:3

Like God in that man, too, had a dominion. R5290:6 A free moral agent. OV15:1; R5082:4

The lowest form of man has twice the physical brain capacity of the highest ape. R3921:4

In us the image is blurred, indistinct. R5082:4; SM428:1

With reasoning faculties and the sense of justice, right and wrong. HG508:6; F39

In the image of God — Man was created perfect, upright, in the divine image. OV8:4, OV145:3; R4611:3

If Adam were imperfect, this language is vain. F40

Would a man take pleasure in sending out a blurred and defaced painting and widely announce it as an image of himself, or would he delight in owning and blessing a simple or idiotic son? R1266:3

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

Genesis 1:28

God blessed them — With everlasting life at their command if they continued in harmony with God. R4963:3

Earthly dominion was for both man and woman. R1552:2

The divine blessing is given only to that which is perfect. R3922:4

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

Be fruitful — For 6000 years the divine command has been in process of fulfillment. OV137:2

The sex division was merely for the propagation of the race and not permanent. OV383:1

Propagation of the race was not in any sense a transgression or the transgression of our first parents. R2836:5

God gave this instruction before man transgressed; thus it would be no transgression to bring forth children. HG733:2

These words were addressed to the natural man, not to the Church. R3922:5

Replenish the earth — Fill the earth. OV137:2; D648; R2344:6, R2836:5

When the earth has been filled, procreative powers will be eliminated and the race will be composed of perfect units, as Adam was before Eve was created. R2836:5

God's ultimate purpose did not contemplate filling the earth with a dead race. R1516:1*

And subdue it — Develop it. SM414:2

The garden of Eden only had been subdued. CR425:1

Had our first parents not sinned they would have been able to complete the subjugation of the earth without losing their Edenic home. CR429:4; R3922:5

The subduing of the earth has been accomplished by convict labor-all mankind. CR66:5

And have dominion — Like God. PD7/13; R5290:6

Adam and the Logos were the only ones who were in any sense over anything. R5290:6

Illustrated by Nebuchadnezzar's dream of a tree. (Dan. 4) B93

See similar language of the passage in which Nebuchadnezzar was made representative head of human dominion. (Dan. 2:37, 38) B96; HG49:1

Every living thing — No intimation that the animals were wild, vicious, at enmity with man. R5574:3

Genesis 1:29

Shall be for meat — Presumably animal food, now eaten with the Lord's sanction and necessary because of human weakness, will not be eaten in the coming age. R2836:6

It was not until after the flood that the Lord sanctioned the eating of animal food. (Gen. 9:1-4) R2836:6

Genesis 1:30

There is life — Nephesh, soul, sentient being, as of man. E325; HG331:2

Genesis 1:31

That he had made — Adam was "the son of God." R1609:6

Not merely commenced to make, but completed. A174

It was very good — Adam was physically, mentally and morally perfect, satisfactory to God. A174; E406; CR427:3; HG578:3, HG131:2

Contrary to Evolutionists. R5154:3

Crowning masterpiece of mundane creation. R5140:3

No specimen of remote antiquity yet discovered is inferior to the lowest of existing men, showing conclusively that there has been a fall. R3921:4

The garden of Eden was brought to full perfection; the rest of the earth was in the condition in which God intended it to be. Q232:1

The physical earth is a good storehouse of blessings, a good place for the exercise of man's powers, for his discipline and development and for his everlasting home and dominion. R1609:3

Were the sixth day — It was toward the close of the sixth day that God created man. PD7/13

Each of these ages of creation was a period of 7000 years, the whole period up to the time of man was six periods, or 42,000 years. Q633:1; R5768:2

Genesis 2:1

Finished — God finished his creative work. R2837:4

Genesis 2:2

On the seventh day — The seventh period of 7000 years, whose known length furnishes the clue to the length of the other six creative days. R1731:5; F50; Q758:3, Q759:2; R5768:2

During the last thousand years of the seventh day earth will be restored to paradise condition and man to God's image. R5139:3

He rested — At the beginning of the great seventh day God rested from his work of creating; this has continued ever since. PD8/15; Q759:2; R1731:5, R5768:2

To give the Son the honor of finishing the work. F47

This great rest day of Jehovah has been man's work week, each day 1000 years long. R5768:3

Genesis 2:3

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

He had rested — God rested from creating. He did not actively employ his power to overthrow sin and uplift mankind, but left it in the hands of the Redeemer, Jesus. PD8/15

Meanwhile he permitted sin and evil to flourish. R4058:5

Genesis 2:4

These are — As a good illustration of the folly of so-called Higher Critics, see their comments on this verse. R3397:5*

The start of the second account of the work of creation. Q758:5

The generations — Developments or details. F38; Q758:5

In the day — Not 24 hours but a long, definite period; as we speak of Luther's day, or Judgment day. A139

Grasping the whole as one larger epoch-day, including the work of the six already enumerated. Q758:5

The LORD God made — By his energy, exercised through his Son. E182; Q758:5

Genesis 2:5

Not caused it to rain — The earth was still enveloped in the last canopy or watery veil which came down in Noah's day. F25; R5159:2

Noah manifested his faith in his building of the ark in obedience to divine direction. R4386:5

The whole earth was like a great hothouse. F24; PD16/25

Genesis 2:6

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

Genesis 2:7

LORD God formed man — It is not said of man, “Let the earth bring forth,” or “Let the seas swarm.” F39

Dust of the ground — Producing an earthly creature, as the same energy operating on spirit substances produced angels. E105

What God formed out of the dust of the earth was not man, but merely a form, or body, that would be made into man. R5611:1

The first man, root or life-giver of the race, is of the earth, earthy; the second man, root or life-giver of the race, is the Lord from heaven at his second advent. E137, E453

And breathed — *Naphach*, inflated, blew. E319

The breath of life — *Neshamah*, life power *Caiyah*, lives. E319

The same breath of life common to all breathing animals. CR170:1; Q667:1; R5611:1; HG330:1

Vitality, the power to live. R5611:2; CR338:5*

And man became — Man is a soul, not that he has a soul. E322, R5166:1

A living soul — *Nephesh*, sentient being, as other creatures. E322

A being capable of sensation, perception and thought. HG330:2

The union of a body and a life principle. R5611:2, R5612:2, R5166:1

The entire man, a thinking person. OV137:2,4; R4774:4,5; CR170:2, CR397:6

An animal or earthly soul. OV137:2; R4774:3

Defined by a Methodist Episcopal Bishop as “Without interior or exterior, without body, shape or parts; and you could put a million of them in a nutshell.” E321; Q666:6

Genesis 2:8

Planted a garden — A paradise, soon to be restored, and into which the dying thief shall come, as promised. F668

God foresaw that man would sin so he left the earth in an imperfect condition, except the garden of Eden. R4973:1

God foresaw that if the earth were perfected the death struggle would be longer. R5058:1

There he put the man — The perfection of man and of the earth was represented in Eden when Adam was in his Maker’s image. PD8/15

Genesis 2:9

To grow every tree — Every kind of tree. A209

The tree of life — Which would have sustained life perfectly. A209

Genesis 2:10

A river — Might represent the human race. R4240:6*

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

Genesis 2:11

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

Genesis 2:13

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

Genesis 2:14

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

Euphrates — Symbol of the Second Death class. R4240:6*

Symbol of the world of mankind in Rev. 16. B209; R718:6, R4699:4

Genesis 2:15

The man — Holy, pure and free from sin, with every favorable prospect. R4963:3

Garden of Eden — Presumably the site is in Mesopotamia, in the valleys of the Tigris and Euphrates rivers. OV68:3

Genesis 2:16

Of every tree — Life-sustaining trees. R4792:5

Genesis 2:17

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

Tree of knowledge — Not one tree, but one kind of trees. Q6:2

Mankind has learned evil first. R5058:4

Not eat of it — Had Adam and Eve remained obedient this restriction would doubtless have been lifted in due time. R3925:3; PD10/17

The headship of Jehovah was thus expressed to Adam in his perfect condition. R1075:2*

For In the day — One day with the Lord is as a thousand years. (2 Pet. 3:8) R5417:6, R4552:1; F332; Q762:5

Adam died within the 1000-year day of the Lord's reckoning. (2 Pet. 3:8) HGI20:2

Came under the death sentence. R4551:6

That thou — The *Nephesh*, sentient being, soul. E400

Shalt surely die — Dying thou shalt die. A140; OV207:1; SM62:T, R4964:1, R5774:2

The death of the soul, the entire being. HG654:1

Much less horrible than if it had read, "living thou shalt live in eternal torment." HG650:3

The death penalty was a just penalty. OV16:3, OV405:4; CR429:4

Physically, mentally and morally. R5429:6, R5774:2; E407; SM96:T, R5284:1

With no intimation of any release. R5149:2; A154; R5623:6

The penalty included sickness, sorrow, pain, dying and death. OV131:2

With no suggestion of torment afterwards. OV376:2, OV303:4, OV288:3; R5063:6, 5635:6; F333; SM28:1; CR269:4, CR458:3

Implying everlasting life if not disobedient. R4551:6; E22

Adam experienced 930 years of dying. CR278:6; R4551:6; SM503:1

This penalty has continued 6000 years. R4973:1, R5429:6, R5760:2, R5919:5; OV329:4 The dying process began immediately. OV299:1; R4551.6, R5149:2; Q218:T

Death is the divine sentence for disobedience. SM110:1; R4792:1, R5768:2, R5972:2

The death penalty could not be increased by any subsequent sins. R5149:3

Adam alone had been tried and condemned; and all will be released by the obedience of one, Christ. R4552:3

The death penalty did not change Adam's nature. OV288:3

The penalty against Adam must be met before the world could be blessed. R4964:1

If Jesus had failed in any degree, the death penalty would have been upon him also. R5551:3

Satan was merely ostracized, while man was subjected to the full penalty of the divine law. OV16:1

We were condemned to death, and we were redeemed, without our consent or knowledge. R4552:3

A clear declaration of the Creator that only a perfect and clean creation shall be accounted worthy to abide forever. R1610:2

Death is not a friend, but an enemy. R15:2

Would it be just thus to sentence a being who was only a little above the beast? R2835:5

Genesis 2:18

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

Genesis 2:19

Living creature — *Nephesh*, soul, sentient being, as of man. E325, E334

Genesis 2:20

And Adam — In the two years before the fall. C127

To every beast — The perfect man had perfect control over all the brute creation. R2374:5

Genesis 2:21

One of his ribs — Implying separation of some of his qualities. F497

Indicating that when the work of restitution is complete, all will be as Adam was originally. T101

Closed up the flesh — Typifying that the Church, the Bride of Christ, was formed from his wounded side as a result of the deep sleep of death which came upon our Lord Jesus. R1388:1

Genesis 2:22

Made he a woman — Eve, type of the Church. E140

Predominating in the sympathetic tendencies. R5141:2

The creation of Mother Eve is indicated as having been accomplished in the beginning of the seventh day. R5140:5; PD9/16; F37

The time spent by Adam and Eve before sin entered is not counted as part of the six days of evil. C127, 128; R1980:6

Mother Eve was a portion of Adam, separated for the purpose of the propagation of the race. PD9/16

Mother Eve had no standing with God except as a part of Adam; so the Church has no standing with God except through the sacrifice of Jesus. R5719:3

The object of woman's creation was to be a suitable help for man. R1551:3

An intelligent, sympathetic companion. R1551:6

Genesis 2:23

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

Genesis 2:24

Unto his wife — Marriage is honorable in all. (Heb. 13:4) S104

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

Genesis 3:1

Now the serpent — Satan possessed the serpent. R5150:4

Was more subtle — Did not creep, but was next in intelligence to man. R5238:3

And he — This was evidently the time of Satan's fall. R2839:6

Said — Perhaps by his actions: "Actions speak louder than words." PD10/17; OV299:2; R3925:2, R5150:4, R5238:5

Probably the serpent ascended the tree and ate of its fruit under Satan's guidance. R3925:5

Unto the woman — His first ambassador, and often used as his mouthpiece, as evidenced by Spiritism and Christian Science. Exalted by him in Egypt as Isis, in Assyria as Ashtaroth, in Greece as Diana, in Pagan Rome as Juno, and in Mariolatry. F266

Posing as her friend. R3925:4

Genesis 3:2

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

Genesis 3:3

In the midst — One of marked peculiarity. R3925:3

Genesis 3:4

Not surely die — This is the first affirmation of the doctrine of inherent immortality. SM129:1; OV215:T, R1642:6

This is the foundation of ancestor worship, purgatory and Spiritism. SM99:1; R3926:3

Satan probably believed this lie, having first deceived himself as most deceivers do. R1686:5

Whoever may be inclined to condemn Mother Eve should reflect that the great majority today are believing Satan's lie and rejecting God's message. R3926:2

Error, combined with Satan's falsehood, has made the waters of truth brackish, unpalatable, unhealthful. R4758:4, R5801:5

Christian Science is in full agreement with this lie. R4743:3

A falsehood perpetuated by the teaching that death is merely an avenue to another plane of consciousness. HG700:1*

Humanity of every grade and language has accepted Satan's deceptive statement. SM110:1; R4792:1

Our first parents chose to believe Satan and the responsibility was their own. God wished to teach a great lesson to angels and to men. OV394:1

Satan has very assiduously propagated this lie ever since. R5909:6; SM129:1

From the beginning Satan was a murderer and a liar. (John 8:44). Q765:4

Genesis 3:5

Shall be opened — Confidence in their Creator should have been complete, and such disloyal thoughts promptly spurned. R5150:4

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

Good and evil — She did indeed get a great increase of knowledge, but with condemnation, sorrow, pain and tears. R3925:5

Any knowledge which may come to us along any lines out of accord with the divine testimony would be costly knowledge indeed. CR65:4

Genesis 3:6

Was good for food — The serpent ate of the forbidden fruit in the sight of the woman and then manifested its wisdom, its sagacity. PD10/17; OV299:2; R5150:4

To make one wise — Satan endeavored to show that the fruit was most desirable to give wisdom, to make them as gods. PD10/17; OV15:6; Q706:T, R5150:4, R5238:6

Ambition to appear wiser and abler than others is a danger which especially besets the elders. F267

Satan's wisdom is "earthly, sensual, devilish." (James 3:15) R2180:3

Took of the fruit — Originally sin was inspired by Eve's desire to secure knowledge in advance of the Creator's arrangement. SM156:1

She surmised that her husband would not consent, so she ate alone. PD10/1 7; R5150:5

She was not deceived as respects the wrong doing, but was deceived regarding the results.
R5150:5

And he did eat — The first tragedy of earth was disobedience to God. R5150:2

Adam could discern right from wrong, not from experience, but from the perfection of his being.
CR500:2

“The man was not deceived;” he ate knowingly, to share his wife’s penalty; he was a suicide.
CR378:4; R5150:5, R2841:5; PD10/17

No doubt God would have arranged some way for the recovery of his companion. R3926:1

Genesis 3:7

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

Fig leaves together — Indicating penitence and an effort to establish and maintain virtue. R1610:5

Aprons — Typifying our own righteousness, the flimsy, worthless covering for sins. R387:6

Genesis 3:8

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

Genesis 3:10

Hid — Motivated by the spirit of fear. R5093:6

Genesis 3:12

And I did eat — Adam did not blame the transgression upon his wife, he simply told the truth plainly.
R2841:4

Genesis 3:14

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

Upon thy belly — Figurative of Satan; no longer upright, respected and honored among the angelic sons of God, as previously. R1610:5

No injustice was done to the serpent; God made the serpent a synonym for sin, and provided a lesson in humility. R5238:6, R5239:4

Shalt thou go — Literally, the serpent experienced some kind of change of form and locomotion. R3926:4

Dust shalt thou eat — Another way of saying “Lick the dust,” “Bite the dust.”. R2842:1

Genesis 3:15

And her seed — Jews and Christians understand the seed of the woman to be the Messiah. CR267:5, R431:3

Christ. SM88:1; F353

Christ and the Church, “the God of peace shall bruise Satan under your feet shortly.” (Rom. 16:20) OV224:1; Q642:4; CR461:6

Not until the “marriage” when Christ and his Bride are made one will the promised seed be perfected. HG38:3; HG343:3

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

Bruise thy head — Bring vital injury , crush out all evil in due time. R5768:3; SM44:2; OV184:1, OV305:5; CR460:2, CR459:4; R4451:3, R4963:3, R3926:6

An intimation of the ultimate recovery of mankind from the power of Satan. A57, A98; SM88:1; PD12/20; R4964:6

The man Jesus did not bruise the serpent’s head. CR460:2

Christ and his followers must be faithful unto death before they can enjoy their victory of crushing the evil one. R2778:1

There can be no crushing of the evil one and his power until all the sacrifice for sin, the ransom price, shall be paid. R2778:1

Bruise his heel — Not injure him vitally. CR460:2; R3926:4

Genesis 3:16

And thy conception — The race has multiplied more heavily as it has become more degenerate and weak. F41

In sorrow — As a part of the curse. F558

And thy desire — Inclination to seek and obey righteous authority. F493

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

Genesis 3:17

Because thou hast — “Adam was not deceived.” (1 Tim. 2:14). E22

Cursed — Unprepared to perpetuate human life. R3031:3

That is why we have all the disadvantages in the world. CR201:2

God left the earth outside Eden in an imperfect condition. R4973:1

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

For thy sake — The earth in general is in its present imperfect condition for man's profit and experience. R1124:6, R5058:1; Q265:2

Idleness is injurious to fallen beings. PD34/45; R5376:3; A169, A337

The poverty of the world has assisted in keeping mankind back from greater depths of iniquity. R5058:1

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

Genesis 3:18

Thorns also and thistles — Obtainable without labor, choking the herbs which would only come by forceful labor. R1476:6

Genesis 3:19

Sweat of thy face — The curse, the result of sin. R4991:5, R5112:3, R5154:6

Being done away with by modern inventions. Bviii

For dust thou art — And in no sense of the word a spirit being. R2841:1

Shalt thou return — With no hint of any subsequent torment. SM28:1; R4552:2, R5063:6; F333; CR269:5

To die by gradual processes. R5417:6

A death penalty was effected by his being cast out of Eden. CR278:2; SM88:T

There could be no escape from the divine sentence except through Jesus. R5578:3

Genesis 3:21

Made coats of skins — Suggested a future covering provided by the death of some unknown Redeemer—the seed of the woman. R5768:5; A57; R1614:2

Genesis 3:22

One of us — The *Elohim*. R5210:4

To know good — Before the entrance of sin into the world. A120

And evil — As a result of the curse. A120

For Adam and Eve, first good, then evil; for their posterity, first evil, then good. HG393:5

Proves that God knows good and evil. R5210:4

Also of the tree — Trees or grove (plural). Q6:2; E340, E390

And live for ever — By eating continuously they would have lived forever, even though sinners. Q6:2; R5150:1; E340

Though Adam was perfect in his organism it was necessary for him to sustain life by partaking of the fruit of the trees of life. HG330:3

Genesis 3:23

Sent him forth — So that the death penalty might take effect. A209; R4792:5, R5417:3

Genesis 3:24

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

Of the tree — Grove, woods, orchard. R2840:1

Genesis 4:1

And bare Cain — Cain means "Acquired;" no doubt Eve considered that in him she had acquired the promised seed or deliverer. R2776:6

The period of gestation was one of much mental distress to his mother; she doubtless marked him with discontent and selfishness. R5150:3

With so noble a parentage, he must have been a great man in many ways. R5150:3

Genesis 4:2

His brother Abel — Abel means "Nourisher" or "Feeder," and probably signifies that he was looked to as a helper in the battle for bread. R2777:1

It is fair to suppose that Abel was born under more favorable conditions than was Cain; by that time Adam and Eve were more reconciled to their fate. R5150:3

Cain was a tiller — The children of the first man were evidently far above monkeys and apes. R3927:3

Genesis 4:3

In process of time — Both sons having in the meantime doubtless reared large families. R3927:3

That Cain — Typified fleshly Israel and the tare class. R2778:3

Fruit of the ground — Typifying offerings of works. R2778:3

Not acceptable to God because it could not show the necessity of a blood sacrifice. HG508:1

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

Genesis 4:4

And Abel — Typifying spiritual Israel and the wheat class. R2778:4

“The Non-Resistant One” in the Abydos tablet. PD21/30

And of the fat — Symbol of loving zeal. T57 Our best powers. T45

Respect unto Abel — Because he had first sought the mind of the Lord: “By faith Abel offered a more excellent sacrifice.” (Heb. 11:4). R1614:2

To his offering — Because it typified the necessity of the death of a redeemer as a sacrifice for sins. A57; PD12/20; R5200:3

Doubtless manifesting his acceptance by fire, as in the case of Elijah’s offering in the presence of the priests of Baal. R2777:2

Genesis 4:5

Had not respect — This teaches that without shedding of blood there can be no remission of sins. PD12/20; Q609:2

Cain was very wroth — Instead of appealing to the Lord to know why his sacrifice was not acceptable. R3928:3

He did not have the proper respect for God. R5151:2; Q609:2

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

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

Genesis 4:6

Why art thou wroth? — The inability to be angry under proper cause would imply imperfection; but Cain had no just cause to be angry with his brother. R3928:2

Genesis 4:7

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

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

If thou doest not well — Now that you know what would be acceptable as a sacrifice. HG508:1

Shall be his desire — Satan's desire. R3929:2

Shalt rule over him — Cain's proper course would have been to resist the devil. R5151:2, R3929:2

You can get the victory over this wrong attitude if you but desire. R3042:5; HG508:2

Genesis 4:8

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

That Cain — Probably thinking thus to remove his rival. R2777:3

He allowed anger, malice, hatred and strife to burn in his heart, and thus became a murderer.
PD12/20

And slew him — Satan's first attempt to destroy the woman's seed. R5848:1*

Genesis 4:9

I know not — The sin of murder led to the sins of lying and insolence. R1614:3

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

Genesis 4:10

Thy brother's blood — The blood is the life. (Lev. 17:11) R3930:2

Crieth unto me — Figuratively cries for vengeance. R3930:1

Sooner or later the divine penalty will be meted out. R5151:4

Genesis 4:11

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

Genesis 4:13

Than I can bear — A haughty, proud, ambitious and self confident spirit is the one which leads at last to disappointment. R2778:5

Genesis 4:14

And from thy face — Indicating that he appreciated God's favor. R1614:5

Shall I be hid — If there be even a slight disposition to penitence, God fosters and cherishes it. R1614:5

Genesis 4:15

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

Genesis 4:17

His wife — Undoubtedly one of his sisters. R3042:4; Q46:2

He builded a city — A house or villa for himself and his family. R3944:2

Genesis 4:19

Two wives — Violating the true marriage relations. R1615:1

Genesis 4:20

Jabal — Kakan of the Abydos tablet. PD21/30

Genesis 4:25

Seth — His name indicates that his parents hoped he would be the promised seed. PD14/23

Indeed the hope that she might be the mother of the long-promised "seed of the woman" seems to have filled the heart of Eve's daughters all the way down to Mary. R1175:3

Genesis 5:1

Adam — Mena in the Abydos tablet. PD21/30

The likeness of God — With similar faculties of will, reason, etc. A201

Adam was a son of God, he had the spirit of the Father. R5452:3

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

Genesis 5:2

Their name Adam — The headship remaining with the male. T101

Genesis 5:3

Lived 130 years — The first link in the true Bible chronology. B43

His own likeness — All his posterity have been born blemished and imperfect. CR490:4, CR498:6

Genesis 5:5

Were 930 years — Nearly to the end of the first 1000 year day: “One day with the Lord is as a thousand years.” (2 Pet. 3:8) Q762:5; R4792:5

Adam could, by obedience to the divine law, prolong the process of his dying; so may his children. R5149:3

One half now die under 10 years of age and the average is only 33 years despite medical skill. E406

Genesis 5:6

Lived 105 years — Link No.2 in the true Bible chronology. B43

Genesis 5:9

Lived 90 years — Link No.3 in the true Bible chronology. B43

Genesis 5:12

Lived 70 years — Link No. 4 in the true Bible chronology. B43

Genesis 5:15

Lived 65 years — Link No.5 in the true Bible chronology. B43

Genesis 5:18

Lived 162 years Link No.6 in the true Bible chronology. B43

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

Genesis 5:21

Lived 65 years — Link No.7 in the true Bible chronology. B43

Genesis 5:24

Walked with God — He did not stand still, but “walked.” R74:5

And he was not — He disappeared from amongst men. R3417:3, R4757:2

For God took him — We do not know where, but we do know that it was not to heaven. “No man has ascended into heaven.” (John 3:13). R3417:4, R5772:2; Q713:4, Q261:3

He did not die (Heb. 11:5). R619:6; Q773:2, Q261:3; R838:5

In Enoch’s case the execution of the death sentence was deferred, but not annulled. R3378:1, R2153:2, R838:5

Enoch will not get restitution blessings until the full Christ is complete. Q714:T

Genesis 5:32

Shem, Ham and Japheth — Not listed in order of their birth. HG104:3

Genesis 6:1

It came to pass — It might safely be estimated at about 1000 years after Adam’s creation. SM193:2

Genesis 6:2

The sons of God — Materialized angels. OV17:3; SM97:2; R4880:1, R4976:1, R5706:3

Some of the angels to whom was committed the supervision of mankind prior to the flood. R2171:3

They were permitted to see what they could do for the uplift of humanity; or, rather, to demonstrate that the downward tendency of sin is incurable except in the manner which God has already arranged. R5043:2

While angels are sons of God they were not directly begotten by God but were created by our Lord Jesus. Q19:2

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

And they — Being largely seduced by the evil of mankind. R5429:5; R1680:4

Probably at the instigation of Satan, who thus planned to outwit the Almighty and create a race that would live forever. R5429:5, R1686:5

Took them wives — In violation of the divine arrangement for them; apparently without consulting anyone. OV249:2; R4880:2, R5115:6; SM193:2; OV299:6

Thus they became the fathers of a new race, distinct from Adam's. PD15/24

For the purpose of attempting to uplift mankind. HG512:2

The result of the angels' loss of faith in God's wisdom and power. R5115:6

It is reasonable to think that when the fallen angels regain power they will use it in an immoral manner. SM118:2

But marriage between men and women is not in any scripture suggested as displeasing to God. (Heb. 13:4). S104

Genesis 6:3

Yet his days — His age limit, as illustrated by Moses' life. D604

Genesis 6:4

There were giants — The children of this combination of angelic vitality grafted upon the human stock were a race of giants. PD15/24; OV299:7; R4880:2, R4976:1, R5043:3

Physical and mental giants; brutish, sensual tyrants. R4797:2; PD15/24; OV300:T, SM62:3, SM64:1; R5160:1

They possessed greater virility than Adam's race. OV17:5

They had no right to existence, since they were born contrary to divine will, or law. SM64:1

Nephilim, fallen ones, unrecognized by God, destroyed in mercy to Adam's race. E104

They were in no sense of the word Adamic stock; hence, in no sense of the word covered by the ransom. R3341:6

This new race consisted exclusively of males, propagated through the human female. SM62:2

Typifying the trusts, the children of professed Christian governments, which today have the whole world in their grasp. R3935:2, R4797:2, R5457:3

Sons of God — It was approximately during the 655 years preceding the flood that the angelic sons of God took to themselves wives. SM193:2

Their illicit progeny was blotted out with the flood and they themselves were afterward restrained from the liberty of assuming physical bodies and isolated from the holy angels. R2171:4

Disobedient angels imprisoned in the days of Noah. OV17:3; SM192:3

Became mighty men — The father gives life, and the mother organism, as illustrated in the birth of Christ. E103

Men of renown — Intellectually strong, but morally perverted. SM547:1; R5160:2

Because of the vigor of their angelic fathers. E104

Genesis 6:5

Evil continually — And progressively, proving the necessity of divine interposition if man is to be recovered. A71

Not merely from human depravity, but at the connivance of some of the angels. R5160:1

Man took pleasure in still further degrading himself instead of loathing his sinful condition and looking to God for relief. SM194:1; OV249:3; R2026:6

What a mercy that this condition should be brought completely to an end. SM62:3

Genesis 6:6

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

Genesis 6:7

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

Genesis 6:9

Perfect — Uncontaminated by the fallen angels and their influence. PD16/25; SM97:2, SM118:2; OV301:T, R4682:2, R5043:4; HG512:2

Noah's family was singled out as exceptional. PD16/ 25

In his generations — Toledaw, descent, family. R2844:2

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

Genesis 6:11

Filled with violence — The new race was vicious, brutal and violent, as well as immoral. SM62:3

“As it was in the days of Noah” (Luke 17:26) so it is now. R3241:6*

Corporate giants will very shortly give mankind a great deal of trouble and will fill the earth with violence. R2844:4, R4797:5

Genesis 6:13

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

Genesis 6:14

Rooms shalt thou make — The Chicago Tribune, Aug. 13, 1883, printed a dispatch from London stating that a paper at Constantinople reports Turkish commissioners as having discovered the ark protruding from a glacier on Mt. Ararat. The interior was found divided into partitions 15 feet high. R524:3

The oldest records of Babylonia tell the story of the deluge-of Noah and his ark. R5159:1

Genesis 6:15

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

Length... 300 cubits — 547.3 feet, by sacred cubit of 21.88 inches. R3679:4*

Breadth... 50 cubits — 91.2 feet. R3679:4*

Height... 30 cubits — 54.72 feet. R3679:4*

These dimensions would give a capacity of 2,730,782 cubic feet, a tonnage of 81,052. R3679:4*, R3934:1; Q778:2

Approximately three or four times the capacity of the largest vessels now afloat (1901). R2843:1

Providing plenty of room for pairs of all the 244 species of animals scheduled by Buffon and all the supplies they would need on the voyage. R3336:2*

Genesis 6:16

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

Genesis 6:17

Flood of waters — God had already arranged that one of the aqueous “rings” still suspended above the earth should descend, causing the flood. R4682:1

The account of the deluge is not merely a Bible narrative, but is corroborated by the traditions of all races except the Black race. R1615:1, R3933:3*

Is the breath — *Ruach*, air, spirit, life-power, as in man. E174, E314

See comment on “Hath life” in Gen. 1:20.

Genesis 6:19

[Bring into the ark](#) — Type of Christ and the power in him which will replenish and reorganize society.
A318

Genesis 7:1

[Into the ark](#) — See comment on Gen. 6:19. A318

Genesis 7:6

[Was 600 years old](#) — Link No. 10 in the true Bible chronology. B43

Genesis 7:7

[Son's wives with him](#) — Noah and his family, with the ark, represent the Church, lifted up above the whole earth during the time of trouble, preserved from the terror of the trouble and afterward coming down from heaven to bless and replenish the earth. R3757:1

Genesis 7:8

[Of clean beasts](#) — Suitable for human food, such as the cow, sheep, etc. R2843:2

[That are not clean](#) — Not suitable for human food, such as the horse and dog. R2843:2

Genesis 7:10

[The flood](#) — Noah's day is similar to the present time. R4797:2, R5328:2

Genesis 7:11

[Broken up](#) — The main part of the flood came to the earth from the poles. PD16/25; R3934:2,
R3045:1

Genesis 7:15

[Is the Breath](#) — *Ruach*, spirit, life-power, as in man. E174, E314

Genesis 7:17

[And the flood](#) — Now abundantly corroborated by science. F27

Forty days — A prominent period of time frequently recurring in the Bible. HG102:4

Genesis 7:18

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

Genesis 7:19

All the high hills — Perhaps merely in the portion of the earth inhabited by man. R3933:6*

Genesis 7:22

The breath of life — *Ruach neshamah caiyah*, breath of the spirit of life. E314, E319

Genesis 7:24

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

Genesis 8:1

With him In the ark — Type of Christ and the power in him which will replenish and reorganize society. A318

God made a wind — *Ruach*, spirit, invisible power, as in man. E174

Genesis 8:3

The 150 days — Reasonable and in harmony with scientific investigation. R5159:5

Genesis 8:4

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

Genesis 8:9

Found no rest — It will take a certain time, after the time of trouble, to bring in God's favor of peace and blessing. R5328:2

Genesis 8:11

Was an olive leaf — Symbol of peace. D651

Indicating that the blessing of the Lord was bringing vegetation. R5328:3

Genesis 8:12

Returned not again — Picturing the end of the trouble and the full inauguration of the new dispensation. R5328:3

Genesis 8:13

And first year — Noah having just completed 600 full years. R2059:2

The first day — Illustrating the accuracy of Bible chronology. B43

Genesis 8:21

The LORD smelled — *Ruach*, exercised invisible power, spirit. E174

Genesis 8:22

Earth remaineth — “The earth abideth forever.” (Eccl. 1:4). PD18/26

Seedtime and harvest — Flowers and vegetation will die and revive perennially. R2640:6

Shall not cease — But will be everlasting reminders to mankind of their deliverance from sin and death. R2640:6

Genesis 9:3

Be meat for you — During the period of human weakness resulting from the fall. R2836:6

For food, but not for sport. R3045:1

Genesis 9:4

Flesh with the life — *Nephesh*, soul, sentient being, existence. E325

Which is the blood — Which is represented by the blood. E325

Genesis 9:6

Sheddeth man's blood — Although not obligatory, God would approve of the execution of the death sentence upon the murderer. Q500:T

This rule held good from the days of Noah, both for Israel and for today. R5645:4

The image of God — God was manifested in the flesh of father Adam. Q452:2

Genesis 9:10

Living creature — *Nephesh*, soul, sentient being, as of man. E325, E334

Out of the ark — Type of Christ. A318

Genesis 9:11

Destroy the earth — The existing order of things. B162

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

Genesis 9:12

Living creature — *Nephesh*, soul, sentient being, as of man. E325, E334

Genesis 9:13

My bow in the cloud — A pledge that God would never again destroy mankind by a flood. PD19/28

The new heavens and earth are God's promise, of which the bow in the clouds was a pledge. R1614:5

Previous to the flood, the watery canopy enveloping the earth prevented the bow from forming. F28

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

Genesis 9:15

Living creature — *Nephesh*, soul, sentient being, as of man. E325, E334

Genesis 9:16

Living creature — *Nephesh*, soul, sentient being, as of man. E325, E334

Genesis 9:21

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

Genesis 9:25

Cursed — Possible start of Negro race. R2344:6

Genesis 10:2

Sons of Japheth — Supposed to have settled Europe. D556

Genesis 10:6

Sons of Ham — Supposed to have settled Northern Africa. D556

Genesis 10:10

Babel — Antitype of nominal gospel church. R718:2

Calneh — Excavated in 1903. R3220:1*

Genesis 10:18

Canaanites — The sons of Canaan. R5169:6

Genesis 10:22

Children of Shem — Supposed to have settled Western Asia. D556

Genesis 11:4

And a tower — As a protection against further disasters similar to the flood. R2846:2

Losing confidence in God, the people began the construction of the tower of Babel. PD22/33

A name — Such as Catholic, Methodist, Episcopal, etc. R718:2

Genesis 11:7

[Confound their language](#) — The diversity of language is an effectual barrier to prevent mankind from combining for the accomplishment of his own selfish or sinful purposes. PD22/33

Genesis 11:9

[Called Babel](#) — Confusion, type of Babylon, Christendom. D26

Called by the natives Babil, the gate of God. D24

Picture of a religious “tower of Babel,” primarily Papacy. SM405:1

[Confound the language](#) — This corresponds well with the Protestant Reformation movement. SM405:2

Genesis 11:10

[Two years after the flood](#) — Link No.11 in the true Bible chronology. B44

Therefore Shem was not the oldest son of Noah. HG104:2

Genesis 11:11

[500 years](#) — Longevity immediately shortened after the flood. R534:5

Genesis 11:12

[Lived 35 years](#) — Link No.12 in the true Bible chronology. B44

Genesis 11:14

[Lived 30 years](#) — Link No.13 in the true Bible chronology. B44

Genesis 11:16

[Lived 34 years](#) — Link No.14 in the true Bible chronology. B44

Genesis 11:18

[Lived 30 years](#) — Link No.15 in the true Bible chronology. B44

Genesis 11:20

Lived 32 years — Link No.16 in the true Bible chronology. B44

Genesis 11:22

Lived 30 years — Link No.17 in the true Bible chronology. B44

Genesis 11:24

Lived 29 years — Link No.18 in the true Bible chronology. B44

Genesis 11:26

And begat Abram — Haran, the eldest, was born when Terah was 70; while Abram, the youngest, was not born until Terah was 130. Abram is mentioned first because of his greater prominence. R2855:1, R5177:3, R1595:2

Lot and Abraham were probably nearly the same age. R5177:5

Genesis 11:27

Abram — Terah's youngest son. Q709:5

Genesis 11:29

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

Genesis 11:30

Sarai was barren — Corresponding to the long deferred coming of Christ. PD23/34

Genesis 11:31

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

And Sarai — Probably the daughter of Haran, sister of Lot. R2846:5

And they went forth — Probably influenced by the gross idolatry about them. R3936:1

He did not stop to argue that he could do more good by remaining among his idolatrous and wicked neighbors. R3936:4

Ur of the Chaldees — Now called Mugheir, at which place the name “Abu Ramu “ (Abram) has been found on tablets recently unearthed. R3935:3

Genesis 11:32

Were 205 years — Link No.19 in the true Bible chronology. B44

Genesis 12:1

Now the LORD had — Previously, before he left Ur. “The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran.” (Acts 7:2) B45

Said unto Abram — Individually—not to Terah or Nahor or Haran or anyone else. R2846:6

To one whose heart was full of trust in God. R5809:5 Abram’s name signifies “exalted faith.” R5169:3

Thy father’s house — Thy brethren, etc. B45

Genesis 12:3

I will bless them — Favor them. R3938:5

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

And curse him — Show disfavor toward. R3938:5

All will be destroyed who do not thus become true Israelites. R5810:4

That curseth thee — Injureth. R5169:5

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

And in thee — “And in thy seed, which is Christ.” (Gal. 3:16) T83; R5057:3, R4939:3; SM7:1; R5761:4, R5769:5

When your seed shall come. HG120:5

Shall — In due time. E22

This covenant is unconditional. R3108:3

All of God’s dealings with the Israelites were in accord with this oath. R5285:3

All families — Not merely the Jews. A58

Every member of our race. CRI40:2; R4715:2

Including those who are in their graves. R5154:1, R4440:5, R5015:6

Be blessed — With an opportunity to return to harmony with God, and with everlasting life. R4557:3, E384; R4537:6, R4939:3, R5057:3, R5177:6, R5269:4, R5768:3; SM93:T, SM7:1; OV193:2

This promise was the good root of the olive tree of Rom. 11:17. R5023:3

By the wonderful provisions of the great Sabbath day. R5072:1

By knowledge, opportunity and assistance. R3108:4

Not by ignoring the law of God, but by being gradually restored so that they can keep it. T83

By the great King and Priest, Jesus; and by the Church, as assistant priests and kings, CR250:3

Genesis 12:4

So Abram departed — “When his father was dead he removed.” (Acts 7:4) B46

Typifying the course of the true Church in coming out of Babylon. No doubt Abram’s relatives all opposed his course, especially as he “came out not knowing whither he went. (Heb. 11:8) R2847:1

Was 75 years old — At the time the covenant was made with him. B231

2081 years after the fall in Eden. R3460:2

2081 years before Cornelius’ conversion. R3460:2

Out of Haran — As Stephen declared, “when his father was dead.” (Acts 7:4) B46

Genesis 12:7

And said — Making the covenant previously promised. B45; R1617:1

Genesis 12:10

There was a famine — Which must have greatly tested Abram’s faith. R3938:2

Down into Egypt — Possibly contrary to the Lord’s wishes. R3938:3

Genesis 12:12

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

Genesis 12:13

Say, I pray thee — This is the only blot recorded against Abram’s character. This impartiality establishes the truthfulness of the Scriptures. R3938:3

Genesis 12:18

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

Genesis 13:7

And the Canaanite — The Lowlanders. R2848:4

And the Perizzite — The Highlanders. R2848:4

Genesis 13:8

There be no strife — “Blessed are the peacemakers.” (Matt. 5:9) R3939:2

Genesis 13:9

Before thee — “The liberal soul shall be made fat.” (Prov. 11:25) R3939:3

Genesis 13:10

Garden of the LORD — The Dead Sea area is to be watered by a river from Jerusalem. R2507:3

Genesis 13:11

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

Genesis 13:14

And the LORD said — Confirming the covenant previously made. B45

Genesis 13:15

For all the land — The promises made to Abram were earthly. A293; R4966:2, R5171:4, R5859:2; CR116:6

The Ancient Worthies did not look for heavenly things. HGI31:6

Will I give it — At a future time from Stephen. (Acts 7:5) HG131:6

To thee — Primarily to Abraham himself. R5178:1

Abraham must have a resurrection for God’s Word to come true. R5291:2

To thy seed forever — Although it was given to them by Joshua to be their inheritance this did not fulfill the conditions of the promise. R5178:1

Genesis 13:16

As the dust — This promise was to an earthly people. R5171:4

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

Gen13:17

Through the land — “All the land of Canaan., (Gen. 17:8) C245

Genesis 13:18

Built there an altar — In typical acknowledgment of sin and hope of the coming sin-offering. R2849.5

Genesis 14:10

Full of slime pits — Bitumen, sulphur and salt, used in the destruction of Sodom and Gomorrah. R1618:6

Genesis 14:14

Taken captive — One of the earliest illustrations of slavery in the Bible. SM157:2

318 — Implying a general household of at least 1000 persons. R2846:5

Therefore the armies of the five kings were not large. HG362:1

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

Genesis 14:18

Melchizedek — Representing our Lord as a glorified priest. Q484:5, Q485:T

Type of The Christ glorified. SM136:1, SM600:1; F72

Possibly the builder of the Great Pyramid. C322; PD25/36

King of Salem — Signifies King of Peace, Prince of the Most High God. SM136:1; Q484:5

Bread and wine — Abraham partook of the symbolic bread and wine in conjunction with Melchizedec's blessing. SM136:1

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

Genesis 14:22

Unto the LORD — Unto Jehovah. E67

The most high God — “He is to be feared above all gods.” (1 Chron. 16:25) E67

Genesis 15:1

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

I am thy shield — “When he giveth quietness who then can make trouble.” (Job 34:29) R3944:4

Great reward — In a sense, I will give myself to you and that will constitute your greatest possible reward. R3944:4

To have God for a friend and counselor and guide is to be esteemed far beyond every earthly interest and blessing. R2853:6

Genesis 15:2

Eliezer of Damascus — Type of the holy Spirit. F171

Genesis 15:5

And tell the stars — “Star differeth from star in glory.” (1 Cor. 15:41) R2067:4

So shall thy seed — The heavenly seed, the Little Flock. R2854:5
Including also the Great Company. R2067:4

Genesis 15:6

And he believed — The word signifies more than “belief”; it has the thought of a rest of faith. R3944:5

God must have had some dealings with Abraham before he believed or there would have been nothing for him to believe. R5206:6

Genesis 15:7

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

Genesis 15:8

Whereby shall I know — What outward signs and evidences will help my faith to grasp these great promises. R3945:4

Genesis 15:9

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

Genesis 15:12

Of great darkness — Representing the sufferings of the Lord's people in the present time. R3946:4

Genesis 15:13

Thy seed — If Levi could pay tithes to Melchizedek while in the loins of Abraham (Heb. 7:9, 10), then the children of Israel could sojourn in Abraham's loins. HG104:5

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

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

400 prophetic years equals 144,000 days. R2482:3*

Genesis 15:14

Will I judge — In the plagues of Egypt, illustrating the law of retribution. R2306:1

Genesis 15:16

Of the Amorites — Who had a prior hold on the land. R3945:6

Is not yet full — Each nation was permitted to go only so far in sin and there was stopped. R1270:5, R1779:2

The Lord would not bring Israel into their land because the iniquity of the Canaanites was not yet come to the full. R1270:5

“When the transgressors are come to the full.” (Dan. 8:23) C97

Genesis 15:17

That, when the sun — Symbolically the Gospel light, the truth. D590

A burning lamp — Symbolizing the divine presence. R3945:5

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

Genesis 15:18

Covenant with Abram — The Sarah covenant is the Abrahamic covenant in its highest and special sense. Q170:4

The Abrahamic covenant included particularly the spiritual seed, but shadowed forth an earthly seed also. Q170:6

Unto thy seed — As their possession in the Millennial age. R3944:3, R3945:2,3

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

River of Egypt — The Nile. Q792:2

Genesis 16:1

Now Sarai — Type of the Abrahamic covenant. F170; Q170:4

The Sarah covenant is the Abrahamic covenant in its highest and special sense. Q170:4

Bare him no children — Corresponding to the barrenness of the Abrahamic covenant for 2000 years. F361

Name was Hagar — Hagar means flight, or cast out. R4371:6

Type of the Law covenant. F170

Genesis 16:2

Said unto Abram — Type of Jehovah. F170

Genesis 16:4

Was despised — Hagar thus manifested her unworthy, sneering disposition. R3952:6

Genesis 16:11

Ishmael — Type of natural Israel. F170; R3952:6

Genesis 16:15

Hagar bare — The house of servants was developed before spiritual Israel. R4319:2

Genesis 17:1

And when — About the year 1900 BC. R5178:3

The LORD appeared — Jehovah appeared. E67

The Almighty God — “He is to be feared above all gods.” (1 Chron. 16:25) E68

And be thou perfect — Do your best to be perfect. R5244:1

God could not set an imperfect standard, although he clearly states in his Word that none can attain perfection in the flesh under present conditions. R3939:1

Genesis 17:5

Be called Abram — High Father. R3935:3

Abraham — Father of a multitude. R3935:3, R5169:3

Representing God in a figure. R5909:5

Of many nations — Represented in the many tribes of Israel. R4389:6

All who love righteousness and truth. OV154:2

All the nations of the earth. F119; R4454:3, R3945:2; CR59:6; Q171:T, Q622:T

“In becoming thy seed shall all the nations of the earth bless themselves.” R5909:5

Genesis 17:8

Give unto thee — Stephen implied that Abraham will yet receive that land. R5182:5

Thy seed after thee — An implication that the Ancient Worthies will pass to the spirit nature. R5182:5

The land of Canaan — Not a heavenly Canaan, but an earthly one. C244

Genesis 17:10

Be circumcised — It was obligatory upon every Jew, and still is. R2158:1

Symbolizing a cutting off, a separation, from the flesh—its aims, hopes and desires. R3022:3, R5170:1, R2032:3

Genesis 17:14

Cut off — An argument against Anglo-Israel concepts. R2086:1

Genesis 17:15

Said unto Abraham — Type of Jehovah. F170

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

Genesis 17:17

And laughed — The name Isaac means “Laughter,” symbolizing the glad tidings of great joy yet to come through the anti-typical Isaac. R3952:3

The name also symbolizes our joys in the Lord in the present time. “We brethren, as Isaac was, are the children of promise.” (Gal. 4:28) R2861:5

Genesis 17:18

O that Ishmael — Type of natural Israel. F170; R5178:2

Genesis 17:21

With Isaac — Type of Christ. F170

Genesis 18:1

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

Appeared unto him — Temporarily assumed human form, a matter entirely different from his advent as a man when he was “made flesh.” (John 1:14) R3946:3

Genesis 18:2

And, lo, three men — Jesus and two other spirit beings, in the form of men. A183; B127; E94; R5416:3

Angels possess a God-given power of materialization. PD15/24

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

Genesis 18:8

And they did eat — Showing complete materialization. Q744:3

“Be not forgetful to entertain strangers, for some thereby have entertained angels unawares.”
(Heb. 13:2) R3946:2

Genesis 18:12

Sarah laughed > — With incredulity when informed of the subject. R2860:2

In joy and appreciation at the time of Isaac’s birth. R2860:2

Genesis 18:17

Hide from Abraham — My friend. “I have called you friends, because whatsoever I have heard of the Father I have made known unto you.” (John 15:15) R2208:4,5

“The Lord will do nothing, but he revealeth his secret unto his servants.” (Amos 3:7) B22

Genesis 18:18

And all the nations — Not merely the Jews. A58

Shall be blessed — In due time. E22

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

Genesis 18:19

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

That he will — To the end that he may. R3946:6

Genesis 18:20

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

Genesis 18:21

If not, I will know — This is stated in simple language so that all may understand that the Lord takes full cognizance of earth’s affairs. R3947:2

Genesis 18:23

And Abraham — Not rejoicing in the calamity about to come upon his neighbors, but manifesting benevolence and the spirit of a mediator. R3947:3

The righteous — Abraham's solicitude was for the righteous, not the wicked. R3948:1

Genesis 18:25

Be far from thee — Abraham petitioned God's mercy on the Sodomites to spare them, if even ten among them were righteous. R5179:1

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

Genesis 18:32

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

Genesis 19:1

Came two angels — In human form. E94

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

Genesis 19:11

With blindness — Angels have powers above the human. R265:2

Genesis 19:15

Lot — Representing the Great Company. R2857:6

Genesis 19:17

Brought them forth — Out of Sodom, type of Babylon, that great city which spiritually is called Sodom. D608

To the mountain — Symbol of Christ's kingdom. D573

Genesis 19:24

Rained upon Sodom — “If the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.” (Matt. 11:23) A110

Our Lord teaches that the Sodomites did not have a full opportunity, and he guarantees them such. (Luke 17:24) HG345:4

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

And fire — Probably lightning. R1618:6 Symbols of utter destruction. A318

Genesis 19:25

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

Genesis 19:26

But his wife — For the foolish virgins, inclined to look back, the Lord left the injunction, “Remember Lot’s wife.” (Luke 17:32) C194; D608

Looked back — Being more in sympathy with the things behind than the things before. D608

If they love the things behind more than they appreciate deliverance, they will have no part in deliverance. R2858:1

A pillar of salt — Possibly stumbled in her flight, became covered with the half liquid, slimy mud, suffocated with the sulphur and bitumen, and then became encrusted with the salt crystals which are even now continually exhaled from the Dead Sea. R2858:2

An atmosphere heavily charged with sulphur and bitumen might easily produce suffocation. R2858:4

Genesis 19:29

Sent Lot out — God’s mercy towards Lot was because of his relationship to Abraham. R5179:3

Genesis 19:37

Of the Moabites — Whose relationship to Abraham and the Israelites is thus shown. A42

Genesis 20:2

She is my sister — An imperfection demonstrated by Abraham in his endeavor to hold on to the divine promises. R4387:3

Genesis 20:9

What hast thou done — The King was governed by high principles. SM379:T

Genesis 20:12

My sister — My niece. R2934:1

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

Genesis 21:3

And Abraham — Type of Jehovah. F170

Whom Sarah — Type of the Abrahamic covenant. F170

Isaac — Type of Christ. F170

Genesis 21:5

Was 100 years old — 25 years after the covenant was made. B231

Genesis 21:9

Mocking — This was the beginning of the 400 years of affliction of Abraham's seed, which ended with the exodus, Isaac at the time being 5 years old, 30 years after the covenant. R2482:3*

Typifying the manner in which fleshly Israel mocked at spiritual Israel. R2777:6, R3952:6

Typifying the manner in which the tare class mocks at the wheat class. R2778:5

Genesis 21:10

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

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

And her son — Ishmael, type of the nation of Israel. R4319:2

Tyrannical, domineering, incorrigible; at this time 13 years of age. R3952:6

Shall not be heir — The mother's nature, rights, privileges and liberties attach to the child. E105

The nation of Israel could not inherit the promised blessings because the Law brought nothing to perfection. R4319:2

With my son — Isaac, who represented The Christ, Head and Body. R4319:2, R4320:1

Genesis 21:12

In Isaac — Illustrating the principle of election during the Patriarchal age. F170

Divine wisdom indicated beforehand that the blessing would go through Isaac. PD28/41

Genesis 21:14

Gave it unto Hagar — Type of the Law covenant. F170

And the child — Ishmael, type of natural Israel. F170

Sent her away — Typifying the divine disfavor upon the Jews. SM202:3

Genesis 21:19

Gave the lad drink — As Ishmael was rescued from death by the water, so the nation of Israel is about to be refreshed. SM203:2; R5503:3; PD23/34

Genesis 22:1

Did tempt Abraham — Tried or proved his character. R1623:3

For his good. R5702:1

Genesis 22:2

Take now thy son — God's final test upon Abraham's faith. R4574:1

Abraham was 125 years old, and Isaac was the son who would be the channel for all the blessings promised. R5180:1

Offer him — Only a person very intimately acquainted with the Almighty, very sympathetic and trustful, could possibly have endured such a test. R5180:1

By prompt obedience Abraham gave proof of his loyalty, "accounting that God was able to raise him up, even from the dead." (Heb. 11:19) R5702:1

Thus he was counted worthy of a better resurrection. R4574:2

Genesis 22:3

Abraham — Type of the Almighty. F170; R5180:3

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

Genesis 22:5

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

Genesis 22:9

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

On the altar — Typifying Christ's death as the blood of the original covenant. R4320:1

Supposedly the very rock upon which Isaac was bound became the location for the Brazen altar. (2 Chron. 3:1) R5180:2, R2510:6

Genesis 22:10

Took the knife — The offering was complete in the sight of heaven. R5180:2

Genesis 22:12

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

Genesis 22:13

A ram — Type of Christ. Q557:3; R5180:5

Genesis 22:14

Jehovah-jireh — Jehovah's providence. E43

Genesis 22:17

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

Seed as the stars — The heavenly seed, Christ and the Church. A292; F355; T34; R4682:3, R4931:1, R5178:5, R5273:4, R5809:5; OV156:3, OV428:3; SM368:1

The Little Flock and Great Company. R2067:4

The favor of the Lord now comes to us as the spiritual seed, to the extent of our faithfulness to the Lord. R4606:4

The spiritual portion was hidden until God's due time-at the first advent. R5285:3

These are the heirs of Gal. 3:29 and 1 Cor. 15:41, 42, R5178:5

Jesus was the first, the Captain, the forerunner. R4646:2

And as the sand — The earthly seed. A292; F355; T34; R4606:4, R4682:3, R5809:5; CR157:5

All who during the Millennial age attain to human perfection. R2854:1, R4646:1, R5273:4, R5836:5

Necessitating the awakening of the entire race from the tomb. R5533:4

In resemblance, not necessarily in numbers. R2067:4

Possess the gate — Place of power and control. R4370:4

Genesis 22:18

And in thy seed — The glorified Christ. F72; R5301:4, R5818:1; CR269:6

God's agency in blessing the world. CR460:5; R4442:4, R5181:3, R5761:4; OV201:1

All of God's blessings come under the Abrahamic covenant, either directly or indirectly. Q165:4; OV9:1; PD35/46

Isaac did not fulfill the promise, he was merely a type. SM530:T

Referred to by Paul as the oath-bound covenant. (Heb. 6:10-14). OV9:3

Every mother amongst the Israelites hoped she could be the mother of the promised child. R4963:2

At first the Jews thought of this promise as being fulfilled in them as a nation. R4714:3

The Jews will be first in prominence in the time of blessing. OV118:1

The earthly seed cannot have its share in the work of blessing others until first the heavenly seed shall have been perfected in the first resurrection. HG667:6

The Jews were in darkness in respect to God's plan. R5769:5

All of God's dealings with Israel were in accord with his covenant with Abraham. R5285:3

All the nations — Not only Israel but, through Israel, all families of the earth. A58; R4442:4, R5818:1; OV118:2,5, OV143:T, SM368:1

Implies a resurrection from the dead. R5608:2

Be blessed — With an opportunity both of returning to harmony with God, and for everlasting life. R4557:3, R4537:6, R4806:1; SM530:T

"In becoming thy seed shall all the families of the earth bless themselves." R5836:5; SM590:T

God's promise was that the seed of Abraham would be the great king who would bless Israel and, through Israel, bless the world. HG273:5

Genesis 23:2

Sarah died — Prior to the time when Isaac married, signifying that the primary covenant is fulfilled in the bringing forth of the completed Messiah. R5178:2; SM207:1

Genesis 23:6

Thou art a mighty — Elohim, god, a name applied to Jehovah. E68

Genesis 23:7

And bowed himself — *Shaw-kaw*, worshipped. It is proper to reverence those in harmony with Jehovah. E73

Genesis 23:12

Bowed down himself — *Shaw-kaw*, worshipped. E73

Genesis 24:2

And Abraham — Type of Jehovah. F170; R4476:2, R4516:2, R5187:3, R5533:5

His eldest servant — Eliezer, type of the holy Spirit. F171; R4476:2, R4516:2, R5187:3

Genesis 24:3

A wife — Type of the Church. F170; R4476:2

My son — Type of Jesus. F170; R4476:2

Genesis 24:4

Go unto my country — Representing the household of faith. R3953:2, R5187:3

To my kindred — Those already in relationship to God through faith. SM204:2

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

Genesis 24:10

The servant — Represented the work of the holy Spirit in calling the Church. PD23/34

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

Genesis 24:15

Behold, Rebekah — Type of the Church, the Bride of Christ. F170; R5533:5

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

Genesis 24:19

I will draw — The spirit of generosity, of service. R5187:6

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

Genesis 24:20

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

Genesis 24:22

A golden earring — Representing the blessed effect of hearing the call to be of the Bride of Christ. R1386:5; SM206:2

And two bracelets — Representing the blessed effect of the divine call upon our doings after we hear the call. R1386:5

Genesis 24:30

Earring and bracelets — Symbolic of spiritual blessings. R5187:6

Genesis 24:35

Blessed my master — The great riches of God are illustrated in Abraham. SM204:3

Genesis 24:47

Milcah bare unto him — Children are of the father, by the mother, as illustrated in the human birth of Christ. E99

Genesis 24:51

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

Genesis 24:53

Jewels of silver — Symbolizing truths. R1386:5

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

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

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

Brother and to her mother — Typifying the sympathizing ones of the household of faith, justified but not fully sanctified. R1386:5

Genesis 24:54

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

Genesis 24:58

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

Genesis 24:60

Be thou the mother — The Bride will become the mother of thousands of millions of humanity. R5188:5; SM207:1; PD27/38

Genesis 24:61

Rebekah arose — Typifying the personal consecration of each one who, led of the spirit, accepts the invitation to joint-heirship with Christ. SM206:2

And her damsels — Maids, representing the Great Company. Q584:6; SM205:1,3; F171

Upon the camels — Representing the Scriptures, by which the faithful are borne along. R5188:4

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

Genesis 24:62

And Isaac came — Typifying the second advent of Christ. R3953:3

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

Genesis 24:63

In the field — “The field is the world.” (Matt.13:38) R1387:6

Genesis 24:65

Unto the servant — Typifying the spirit of the truth. R1387:6

She took a veil — Representing the passing of the Church beyond the veil. R3953:3

In the resurrection the Church will no longer need the guidance of the holy Spirit through the Scriptures. SM206:3

Genesis 24:67

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

His mother Sarah — Type of the Abrahamic covenant. F170

Rebekah — Type of the Bride of Christ. OV320:5; R4387:1

Grand-daughter of Milcah. and great grand-daughter of Haran, Abraham’s brother. R5177:6

Became his wife — Sarah had died; Rebekah became her successor. So, the glorified Church will replace the Sarah covenant as a channel of blessing. SM207:1

Isaac had but one wife; Christ has but one Bride. R3953:3

The figure of Isaac and Rebekah as types of Christ and the Church ends here where the twain are made one. R1388:3

Genesis 25:1

Took a wife — Not, however, as taking the full place of Sarah as his joint-heir. R4440:2

Keturah did not become a wife, or covenant, until after Isaac’s marriage, which typified the marriage between Christ and the Church. R4309:5

After Isaac’s marriage Abraham took Keturah to wife, thus illustrating the New covenant. R283:5

Name was Keturah — Means increase, or sweet. R4371:6

Type of the New covenant of restitution. E106; R5178:3; Q196:5

Genesis 25:4

Children of Keturah — Type of the restitution class of the Millennium. R4309:5

Genesis 25:5

And Abraham — Type of Jehovah. F170; OV320:5

At his death, at age 175, one hundred years after the covenant was made, hence 1945 BC, hence 3826 years back from AD

1881, corresponding to the 3826 pyramid inches back from the lower terminus of the “well” to the entrance of the pyramid. C367

Gave all that he had unto Isaac — Type of The Christ, who was thus in position to bless Ishmael, type of natural Israel, and the many sons of Keturah, typical of the world in general. C367; R5300:1, R5178:3

Genesis 25:8

Gathered to his people — He went to the same place they were, sheol, the tomb, the death state. R5611:5

Genesis 25:23

Serve the younger — This promise was treasured up by Rebekah and doubtless communicated to Jacob. R1624:3

Genesis 25:24

There were twins — Representing that the Jewish and Gospel dispensations should be of equal length. R1624:6

Genesis 25:26

Threescore years — 85 years after the Abrahamic covenant. B231

Genesis 25:27

A man of the field — Esau was full of vigor, athletic, a hunter. R5198:2

Dwelling In tents — Jacob was a home keeper. R5198:2

Genesis 25:30

And Esau — Type of natural Israel and Christendom. D14; F172

Said to Jacob — Type of the New Creation. F172

Same red pottage — Type of earthly good things. F172; R5198:5

Presumably the occasion was a celebration of the birthday of their grandfather Abraham. R4722:1

It is the custom amongst the Arabs that the elder son shall recognize by fast the birth date of a celebrated ancestor. For him to partake of the feast on such an occasion would mean the renouncement of his birthright to the next one in succession. R4722:1

Genesis 25:32

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

This birthright — Type of the heavenly blessings promised the Church. F172

Genesis 25:33

Sold his birthright — Showing that he placed very small valuation upon it. R1624 R5198:3

Unto Jacob — Who thus came lawfully into possession of it. R1624:3, R4722:4

Genesis 25:34

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

Genesis 26:1

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

Genesis 26:2

And said — Confirming the original covenant with Abraham. B45

Genesis 26:3

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

Genesis 26:4

Stars of heaven — The heavenly seed, mentioned exclusively to Isaac, because he himself typified that seed. R3965:2

All the nations — Not only Israel, but, through Israel “all the families of the earth.” A58

Some of these nations have perished from the earth but the Scriptures assure us of an awakening of all the sleeping millions of earth’s population. *Be blessed* — See comments on Gen. 12:3.

Genesis 26:16

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

Genesis 26:22

Removed from thence — Rather than have strife. “Blessed are the peacemakers.” (Matt. 5:9) R3953:5

For now the LORD — Isaac did not forget the source of his blessings. R3954:1

Genesis 26:24

Abraham thy father — I still recognize him. He still has a place in my arrangements and purposes. R2860:6

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

I am with thee — I approve your faith and submission. R2860:6

Abraham’s sake — In harmony with the covenant made with him. R2860:6

Genesis 26:35

A grief of mind — Ruach, spirit. E174

Genesis 27:4

May bless thee — The line of descent of the covenant favor was hinted to Rebekah in the promise that the elder should serve the younger. (Gen. 25:23) R1624:3

Jacob had a perfect right to appear as Esau, name and all. R1624:5

Esau was dishonest in attempting to take the blessing which he had forfeited, and that with an oath. R4722:4

Esau should have explained to Isaac that he had sold the blessing to Jacob. R1624:3

Genesis 27:8

Obey my voice — Jacob's mother concluded that Jacob, having purchased the birthright, might properly impersonate Esau. PD28/41

Genesis 27:19

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

Genesis 27:23

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

Genesis 27:29

Nations bow down — *Shaw-kaw*, worship. It is proper to reverence those in harmony with Jehovah. E73

Genesis 27:36

Birthright — Much more than earthly possessions, it included the inheritance of certain great divine promises. R5198:1

No one can sell a birthright until he has a birthright, been spirit-begotten. R5198:6

Blessing — Instead of a written will. R5198:1

Genesis 27:41

And Esau — Type of natural Israel and Christendom. D14; F172

Hated Jacob — Type of the New Creation. F172

Genesis 28:10

Jacob — A Patriarch, neither Jew nor Christian. R5199:3

Practically a fugitive on account of his faith in the Abrahamic covenant. R3964:6

Genesis 28:11

Took of the stones — Following the custom of many in Palestine today. R5199:1

Genesis 28:12

Behold a ladder — The Lord Jesus, the connecting link between heaven and earth. R3483:6, R3965:1

“Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.” (John 1:51). D629

The re-establishment of peace and fellowship between heaven and earth. PD28/41; R5199:6

Communication between heaven and earth—the Messianic Kingdom. R5200:4

Behold the angels — Messengers of God, the “princes” of the new dispensation, including Jacob himself. D629

Genesis 28:13

LORD stood above it — “All things are of the Father and by the Son.” (1 Cor. 8:6). F3965:1

To thee — God recognized Jacob as the legal heir of the Abrahamic promise. R5199:2

Genesis 28:14

Dust of the earth — The earthly seed, mentioned exclusively to Jacob, to whom Paul refers as a representative of natural Israel. R3965:3

One who receives such unqualified divine approval as did Jacob, ought never to be spoken of lightly. R2863:6

In thy seed shall — First through the “Isaac” seed, the New Creation; and secondly through the Ancient Worthies, developed in the ages preceding this age. Q196:2

All the families — Including the ante-diluvians. HG727:5

Be blessed — See comments on Gen. 12:3.

Genesis 28:15

Into this land — A prophecy of the regathering of fleshly Israel to Palestine. R1630:2

Not leave thee — God has not let go of fleshly Israel from that time to this. R3965:4

Genesis 28:16

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

Genesis 28:17

The gate of heaven — “Wherever two or three are met” (Matt. 18:20) in the Lord’s name, there the “ladder” still touches the earth. R3965:5

The great Temple of God, composed of living stones, will be the gate of heaven, through which will come to mankind all of the things promised. R5200:1

Genesis 28:18

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

A pillar — A monument. R5200:4

Poured oil — Signifying its sacredness to God. R5200:4

Genesis 28:19

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

Genesis 28:20

If God — Since God, or, inasmuch as God. R1630:4

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

Genesis 28:22

The tenth unto thee — The consecration on Jacob’s part was voluntary; not of constraint, but of love and gratitude. R1630:4

We, of the New Creation, gladly covenant to give all that we have, but we are fortunate if we are able to give directly to the Lord one-tenth of our time and means and other talents. R3966:4

Genesis 29:20

For the love he had — Our love to God and his people should be such as to cause our life’s service to him and this to seem but a moment. R31:2

Genesis 29:30

Loved also Rachel — Type of Gospel Church. R184:3

More than Leah — Type of fleshly Israel. R184:3

Seven other years — Typifying that the Gospel age would be equal in length to the Jewish age. R184:3

Genesis 30:8

Great wrestlings — *Elohim*, god, mighty, a name applied to Jehovah. E69

Genesis 31:24

Either good or bad — From good to bad. R2865:1

Genesis 31:29

It is in the power — El, might, a name applied to Jehovah. E69

Genesis 32:1

And Jacob — Being at this time 97 years old and having been absent 40 years. R1634:3

Genesis 32:7

Afraid and distressed — Representing the present fears of the Jewish people as they near the time of their restoration. R3970:3

Genesis 32:9

And Jacob said — The first recorded prayer in the Bible; a perfect prayer as measured by the standard of the Lord's prayer, and following the same general lines of adoration to the Almighty, humiliation in his presence, petition for divine care and protection, and repetition of the divine promises as the ground for faith and hope. R3969:2

Genesis 32:10

I am not worthy — An excellent example of earnest, persevering prayer. R5481:1

With my staff — Without other possessions. R3969:3, R5481:1

Over this Jordan — When fleeing from home. R2864:3, R5481:1

Became two bands — Referring to his large possessions of herds, etc., which he had divided into two bands. R3969:3, R5481:1

Genesis 32:11

The hand of Esau — Type of natural Israel and Christendom. D15; F172

Genesis 32:13

And took of that — Jacob was not content merely to pray, but labored also to set his affairs in the best possible order for the difficulties ahead. R3969:6

A present for Esau — Despite the fact that he had previously abandoned to him all the immense wealth of Isaac, which was his by birthright. We should not be sticklers for full justice and the last penny in earthly matters. R2865:4

Genesis 32:24

And Jacob — Type of his faithful ones, the New Creation. F172

Was left alone — To continue his prayer. The account which follows fitly represents our Lord's experiences in the garden of Gethsemane. Our Lord agonized for long hours and finally got the blessing. R3970:1

Wrestled — Permitting Jacob to get into an earnest attitude. We need not wrestle with God, we already have his special blessing. R5835:6

A man with him — An angel in human form. R3969:6

Genesis 32:25

Of his thigh — Probably the sciatic nerve. R2866:5

Was out of joint — Probably remained so the balance of his life as a reminder that he owed everything he possessed to the Lord's blessing. R2866:5

Wrestled with him — The blessing being withheld until he should more and more feel the need of it and struggle to obtain it. R3970:1

God would have us thus "strive to enter in." (Luke 13:24) R1634:5

Genesis 32:26

Will not let thee go — Representing the Jewish people when the Lord shall shortly "pour out upon them the spirit of prayer and supplication." (Zech. 12:10) R3970:3

"Men ought always to pray and not to faint." (Luke 18:1) R2865:6

Thou bless me — Similarly our prayers should be for the Lord's blessing, not for temporal prosperity. R2865:6

Jacob was full of faith in the power of God and in his promise to protect him and make of him a great nation. R5481:2

Genesis 32:28

But Israel — Meaning "Mighty with God," or "A prince with God." R5481:4, R5832:3, R2866:2; OV66:1

Genesis 32:29

After my name — The angel seemingly had no desire to flaunt his own name and have it handed down to posterity. He desired the praise to be given to God. R3970:6

Blessed him there — The darkest seasons of Jacob's life were the special occasions for the manifestations of divine favor. R1635:1

Genesis 32:30

Peniel — Meaning "The face of God." R5481:5

Genesis 33:8

To find grace — So we should be willing to give to others a larger share of earth's good things to forward the Lord's cause. R5206:3

Genesis 33:10

My present — A pledge of good faith between Jacob and Esau. R5205:6

Genesis 34:31

And they said — These same men shortly afterward, conspired to murder their own brother, showing that pride, not righteousness, was at the bottom of their slaughter of the Shechemites. R3972:2

Genesis 35:1

Said unto Jacob — Type of the New Creation. F172

The face of Esau — Type of natural Israel and Christendom. D15; F172

Genesis 35:9

And blessed him — Confirming the covenant originally made with Abraham. B45.

Genesis 35:16

Rachel — Typifying covenant of sacrifice; bringing forth two separate classes of saints typified by Joseph and Benjamin. R5231:3

See comments on Gen. 29:30.

Genesis 35:18

Her soul was in departing — It is the soul life or being that went out. HG205:1

For she died — Benjamin's mother died in giving him birth; so we expect the spiritual feature of the Abrahamic covenant to pass away entirely with the change of those who will constitute the "Great Company." R4437:1, R5231:5

Benjamin — Means "Son of my right hand" or "Son of my pain. " He was born in sorrow and travail, even as the Great Company will come up out of the great tribulation. R4437:1, R5231:5

Genesis 35:20

Rachel's grave — *Qeburah*, place of interment. E356

Genesis 35:22

Were twelve — Type of the twelve apostles. B246

Genesis 35:24

Rachel — Type of the Gospel Church, Zion. R184:3, R4454:1

Joseph — Type of The Christ. R184:5, R4436:6, R4454:1

Benjamin — Type of the Great Company, born after Zion's travail. (Isa. 66) R184:6 , R4436:6, R4454:1

Genesis 36:1

Esau, who Is Edom — Type of Christendom. D15

Genesis 36:6

And all the persons — *Nephesh*, souls, beings. E334

Genesis 37:2

Their evil report — It was proper that Joseph should thus inform his father of the misconduct of those in charge of his business. R3971:5

Genesis 37:3

Israel loved Joseph — Type of Jesus, the Heavenly Father's beloved Son. R3971:3

Of many colors — Perhaps of greater length than usually worn. R3971:3

Jacob probably considered that the fulfillment of the divine covenant would come in Joseph's line, as the eldest son of his beloved Rachel. R1639:3

Genesis 37:5

Dreamed a dream — There was a necessity for dreams then which does not exist now. R3971:6

Genesis 37:10

And he told it — His later experiences doubtless taught him to be more secretive—a lesson for us. (Matt. 7:6) R3971:5

Bow down ourselves — This was fulfilled later when Jacob and his family were presented to Joseph as ruler of Egypt. R2880:3

Genesis 37:11

Envied him — Typifying that Jesus was sold for silver and delivered for envy. R3971:4

Genesis 37:18

To slay him — Typifying that "He came to his own and his own received him not." (John 1:11) R2880:6

Genesis 37:21

Reuben heard it — As the instrument of Divine providence in Joseph's affairs. R2880:3,4

Genesis 37:22

And Reuben — Who really had more reason to be jealous of Joseph than any of the others, because he was the eldest son of Leah. R1639:3

Genesis 37:24

Into a pit — “We saw the anguish of his soul and we would not hear.” (Gen. 42:21). R3972:5

Genesis 37:28

20 pieces of silver — Prefiguring the hatred and sale of Christ by his enemies—his brethren of the Jewish nation. R1645:5

Typifying the 30 pieces of silver for which Christ was sold; 30 pieces being the price of a slave, or 20 pieces if the slave was under 20 years of age, as in Joseph’s case. R1645:5

Genesis 37:35

I will go — We may all know that bad men go to hell but how many of us know that the Ancient Worthies, Jacob and Hezekiah, fully expected to go there, and that faithful Job prayed to go there? HG556:3, HG734:5

Down into the grave — Sheol, state of death, oblivion, not torment. E355; PD29/41; SM521:1

Genesis 38:1

And It came to pass — The details of this chapter are given because the Messiah was to come of Judah’s line. A43

Genesis 39:1

Joseph — Then 17 years of age. R2886:1

Genesis 39:22

Joseph — Then 27 years of age. R2886:4

Genesis 40:1

Butler — King’s secretary or cup-bearer. R5216:3

Genesis 40:8

Belong to God — The secret of Joseph's greatness was that he trusted in God. R3974:1

Genesis 40:13

Lift up thine head — “He shall drink of the brook in the way; therefore shall he lift up the head.”
(Psa. 110:7) R2935:1

Genesis 40:15

Have I done nothing — Joseph did not ruin the happiness of Potiphar and his wife by telling the circumstances under which he was imprisoned. R3974:1

Into the dungeon — Hebrew, “Hole.” “His feet they hurt with fetters; he was laid in irons.” (Psa. 105:18) R3973:3

Genesis 41:1

Two full years — Representing the latter part of the fifth, all of the sixth, and the beginning of the seventh thousand—year day in which The Christ was in the prison—house of death. R2888:3

Genesis 41:16

It is not in me — “He that humbleth himself shall be exalted.” (Luke 14:11) R3978:6

God shall give — “In all thy ways acknowledge him.” (Prov. 3:6) R3978:6, R5216:6

Genesis 41:29

Of great plenty — Representing the grace and bounty of God in Christ laid up in the present time.
R2075:2

Genesis 41:30

Years of famine — Representing the Millennial age, in which the world will come to hunger after righteousness and find none except that which The Christ, the antitype of Joseph, possesses and controls in the name of the great king. R2075:2

Genesis 41:39

Said unto Joseph — Joseph, the life-giver of Egypt, was unquestionably a type of the greater life-giver, The Christ, Head and Body. R4437:1

Genesis 41:40

Over my house — Over my kingdom. R3979:2

Only In the throne — Supreme authority and rulership. A92

Genesis 41:41

And Pharaoh — In this, a type of the Almighty Creator. R5231:3, R3979:4

Said unto Joseph — Type of Christ. R3979:6, R5231:3

Set thee over all — Typifying the raising up of Jesus out of the prisonhouse of death to be ruler of the universe, next to the Father. R5231:3, R3979:3

Joseph was now 30 years of age. R5216:5

Genesis 41:42

Took off his ring — Signet ring, representing Pharaoh's authority. R2888:2

Genesis 41:43

Bow the knee — “God hath highly exalted him, that at the name of Jesus every knee should bow.” (Phil. 2:9, 10). R3979:4

Genesis 41:45

Zaphnath-paaneah — “Deliverer from death by the bread of life,” typifying our Redeemer, who was the “bread that came down from heaven.” (John 6:41). R3979:5, R2888:3

To wife Asenath — Meaning “Favored,” a type of the Bride of Christ, R2888:5

Genesis 41:49

Without number — Typifying the abundant provision God has made for the bread of life for all who will receive it in his way. R3980:1

Genesis 41:55

All the Egyptians — Typifying the world of mankind. R2881:1

Go unto Joseph — Type of Christ. R2880:6

Genesis 42:3

Joseph's 10 brethren — Representing the Jewish people, who will very shortly be brought before the exalted Christ to receive the bread of life. R4437:1, R2881:1

Genesis 42:38

Sorrow to the grave — Sheol, state of death, oblivion, not torment. E355; PD30/42

Genesis 43:34

Benjamin — Type of the Great Company, the foolish virgins. R4437:1, R5232:5

Five times so much — A mark of special favor. R5231:3, R184:6

Genesis 44:17

Get you up in peace — This was a test on them. R5233:3

Genesis 44:29

Sorrow to the grave — Sheol, state of death, oblivion, not torment. E355

Genesis 44:31

Sorrow to the grave — Sheol, state of death, oblivion, not torment. E355

Genesis 45:4

And Joseph — Type of Christ. R3971:3; PD31/43

Unto his brethren — Typifying the Jewish rulers. R3971:3; PD31/43

Genesis 45:5

For God did send me — “In all thy ways acknowledge him.” (Prov. 3:6) R2894:1

The way adopted was the natural course of events which God overruled and turned; so that without interfering with the wills of any, his will for good was carried out. R1271:2

To preserve life — What you intended as my destruction has been turned by the Lord into the means by which your lives are preserved. R1779:4

Genesis 45:9

Lord of all Egypt — Typifying that Christ is “Lord of all.” R1645:6

Genesis 45:10

Land of Goshen — They were not invited to share his throne, nor will any of the earthly class during the Millennial age be invited to share the throne of Christ. R2894:5

Genesis 45:16

Joseph’s brethren — Joseph, typifying Christ, was not ashamed to present his brethren before Pharaoh, typifying Jehovah. R1645:6

Genesis 45:24

Fall not out — The way planned for us by the Lord is a narrow and difficult way, full of adversities to the flesh and trials and tests to the spirit. R5235:5

Joseph was a keen observer of human nature: when prosperity comes, there are opportunities to quarrel, to feel more or less of envy and selfishness. R5235:4

Genesis 45:27

The spirit of Jacob — *Ruach*, vital or life-powers. E314

Genesis 46:2

And he said — Confirming the covenant made with Abraham. B45

Genesis 46:3

There make of thee — The last of the patriarchs. B213

A great nation — The twelve tribes of Israel. B213

A divine forestatement of the purpose to make them unusually prolific in their Egyptian home. R2900:3

Genesis 46:26

Out of his loins — Children are of the father and by the mother, as illustrated in Christ’s human birth
E100

Genesis 47:7

Jacob blessed Pharaoh — In the sense of asking the divine blessing upon him. R5240:3

Genesis 47:23

Then Joseph — Typifying The Christ. R3979:6

Said unto the people — Typifying the world of mankind in the Millennial age. R3980:1

I have bought you — The selling of themselves by the people typified the consecration of their all in order to gain the bread of life. R1645:6, R3980:1

It remains to be proven that a republican form government is in all respects best for humanity
R2888:5

For Pharaoh — Typifying Jehovah. The surrender of all that we possess to a fellow-mortal would be very dangerous indeed, but Jehovah is the grand exception. R3980:1

Genesis 47:28

Was 147 years — 232 years after the Abrahamic covenant was made, or 198 years before the Exodus.
B231

Genesis 48:19

Multitude of nations — *Goyim*, nominal Gentiles. C296

The birthright, with its “double portion” of the promised land, went to Ephraim and Manasseh, the sons of Joseph. R2124:5

Genesis 49:4

Thy father's bed — Thus forfeiting the chief blessing. R1635:5

Genesis 49:6

Their secret — Their scheming. HG558:1

Genesis 49:10

The sceptre — The right to rule, the title to all power. B85, B87

The ruling power went to Judah. R2124:5; CR41:2

Shall not — Although kingly power was taken away from them in the days of king Zedekiah, nevertheless the scepter of authority remained with them. HG428:3

Depart from Judah — Thus shown to be the ancestor of Christ. A42

Nor a lawgiver — The great Deliverer, Christ. B86

Between his feet — Loins. B86, HG48:3

Until Shiloh — The great peacemaker, “The Prince of Peace.” B86

And unto him — At the expiration of the Times of the Gentiles. B87

God kept Israel together as a people until Christ came. R1373:2

Genesis 49:22

Run over the wall — The tribes of Ephraim and Manasseh, Joseph’s descendants, took up about one-half of the land of Canaan and in addition large branches or tracts of land “over the wall,” or river of Jordan, on its east bank. R2124:6

Genesis 49:23

Sorely grieved him — Not a prophecy, but a reference to Joseph’s past experiences. R2125:1

Genesis 49:24

From thence Is — By the name of. R2125:1

Stone — A supernatural power, heavenly, divine — the Messianic Kingdom. R3359:4

Genesis 49:28

Tribes of Israel — First so called after Jacob’s death. A78; B213; HG54:3

Genesis 50:5

In my grave — *Qeburah*, place of interment. E356

Genesis 50:17

Unto Joseph — Type of Christ. R3979:6

Of thy brethren — Type of fleshly Israel. R3982:1

Now, we pray thee — Typifying the “spirit of prayer and supplication” (Zech. 12:10) to be poured out upon the Jews in the Millennial age. R3982:4

Genesis 50:19

The place of God — Is it for me to judge you? Joseph did not regulate the divine arrangements of justice. R5235:2, R3981:6

Genesis 50:22

110 years — 54 years after the death of Jacob. R2896:3

Genesis 50:24

Bring you out — The strength of Joseph centered in his knowledge of the divine promise made to Abraham. PD31/43

To Isaac — Confirmed to Isaac. B45

Genesis 50:25

Children of Israel — Typically, all who would ever become Abraham’s seed. R4389:6

Will surely visit you — “By faith Joseph, when he died, made mention of the departing of the children of Israel.” (Heb. 11:22) R1646:5

Genesis 50:26

Embalmed him — An expression of his faith in God’s promise—he wished to be buried with his people. Q596:5

Exodus - General

Excavations made in Egypt show that it was about this time when the government of Egypt was revolutionized. In Joseph's time, and for quite awhile before, it had been governed by what were known as the Hyksos, or shepherd kings-supposed to have been invaders and not of pure Egyptian stock. The revolution brought in a change of dynasty, supposed to have been commenced with Rameses I. It is quite generally claimed amongst scholars that Rameses II

was the Pharaoh who specially harried the Israelites in the endeavor to prevent their increase in numbers and influence, and his son Menephtah I is supposed to have been the Pharaoh reigning at the time of the exodus of the Israelites. Rameses II is credited with having been the most wonderful builder of great edifices of his time. It is doubtless in connection with these that the Israelites were so rigorously treated. R3982:3

The book of Exodus takes up and continues history from the point where it is left in Genesis, with an express reference to what had been related in that book. R1623:2 Israel's history began with the death of Jacob. SM401:1 From the time Jacob entered Egypt until the time of the exodus was 215 years. R3982:3 A memorial of the first rank with the Israelites is the Passover. It celebrates one of the most momentous chapters in their history; it is associated with their national birth. OV93:1

As preceding lessons showed us how God prepared a place for his people in Egypt and transported them thither and planted them in the best of the land and gave them great temporal prosperity during the lifetime of the first generation, we now come to view them under another course of instruction-this time in the school of adversity. R1650:3 Our God is abundantly able to make all of life's experiences work to our advantage and his word is sure to fulfillment in its due time. Had Rameses adopted a different policy in dealing with Israel they might have forgotten the promise of God which indicated the exact time in which their deliverance from Egypt would come. R2901:4, R3983:4 Israel's experiences of tribulation and bondage in Egypt were probably necessary to prepare them for God's great proposition-that they should keep the Law and as a reward have life everlasting. SM209:3

When God called Israel as a nation out of Egypt it was under the provision that he would make a covenant with them through Moses. SM69:1

This chapter in the history of God's ancient people is an illustration of the power and wisdom and love of God. And it is a warning to beware of undertaking to contend with the Almighty. No matter how weak or insignificant or poor or despised among men may be the subjects of his care, the hand that is lifted against them defies the power of Jehovah and shall surely come to grief. The deliverance of typical Israel from Egypt illustrates the deliverance from sin and its bondage of all who desire to be God's servants and to have the promised blessing as it shall be fulfilled in the utter destruction of all the systems born of sin and selfishness which would hinder human prosperity and advancement toward God. R1657:2

The New Creation has a still deeper interest in those matters which occurred in Egypt, in view of the fact that the Lord has revealed to them the "mystery" that those things which happened unto natural Israel were intended to typify and foreshadow still grander things in the divine plan respecting spiritual Israel. F457

The order of events in the exodus types is significant; they are fulfilled in the same order by the "Prophet like unto Moses" in the antitype. (Summary of events and fulfillments. R1321-R1324*) Sceptics' arguments re the exodus refuted. R2900:3, R2919:2, R3983:2, R3996:4

Exodus 1:1

Which came into Egypt — The book of Exodus takes up with an express reference to what has been related in Genesis. R1623:2

Exodus 1:5

And all the souls — *Nephesh*, intelligent beings. E342; R1510:2

A living soul or being can propagate other souls or beings— offspring. E342; R1510:2

Out of the loins — Children are of the father, by the mother, as illustrated in Christ's birth. E99; R776:5

Jacob passed on life, organism and soul, to his posterity. HG333:1

Seventy souls — All males except two, Dinah and Sarah. The females of the company, not included in the count, may have been as many more. Additionally, there may have been servants. R2900:2, R3982:2

Exodus 1:6

Joseph died — 73 years after the coming of his father and brethren to dwell in Egypt. R3982:2

Exodus 1:7

Were fruitful — Noteworthy, since Isaac was the only child of his mother, since Jacob was born after repeated prayers, and since Rachel was long unfruitful. R2900:2

Increased abundantly — Heb., "swarming." If the population doubled every 15 years, as it did at one time in North America, the increase of 70 men with their wives would amount to 2,293,760 in 200 years. R2900:5

A miracle which did not continue, for 40 years later, when entering Canaan, their male forces numbered less than when they left Egypt. HG362:3

The land — Of Goshen. R2900:2

Exodus 1:8

A new king — A new dynasty—a change in the royal family through insurrection or otherwise. R2900:5, R3982:3

Supposed to have been Rameses II, a hard-hearted, selfish despot. R5250:3

In Joseph's time; and before Egypt had been governed by Hyksos, or shepherd kings, supposed to have been invaders and not of pure Egyptian stock. R3982:3

The change of dynasty commenced with Rameses I, Rameses II being the Pharaoh who harried the Israelites, and his son, Menephtah 1, the Pharaoh of the exodus. R3982:3, R3994:2

The mummy of Rameses II was found in 1881 and was exhibited in a museum near the pyramid in 1892. R2900:6

Knew not Joseph — Ignored his services to Egypt and the tentative covenant with the Israelites. R5250:3, R1650:6

Exodus 1:9

More and mightier — Considered them a menace. An invading army might bribe them and thus the rule of the Pharaohs be overthrown. R5250:3

Exodus 1:11

To afflict them — Which, it was hoped, would weaken them. R5250:6

Not to destroy nor drive them off, but merely to hold them in check, R2900:6

As a wise father, God foresaw that too much prosperity would be greatly to their disadvantage. R1651:4

Built for Pharaoh — Rameses II. His mummy was found in 1881. R2900:6

Pithom — This city, twelve miles west of Ismalia, was discovered in 1883, enclosed by walls of unbaked brick, the lower courses of which are of well made brick with chopped straw in them. Higher up the straw is long and scanty and the last courses have no straw at all, but have sedges, rushes and water plants. R3983:2, R5264:1, R2910:6

Exodus 1:12

And grew — Not only zeal, but numbers also increase under persecutions and difficulties. R2901:5

Exodus 1:14

Their lives bitter — In Central Africa many natives impressed into public service after this manner have committed suicide rather than labor unrewarded. R3983:1

With hard bondage — Not that all the Israelites were compelled to engage in brick making, but that there were drafts or conscriptions from time to time. R2901:1

Typifying the bondage of sin. R1652:5

Solomon similarly oppressed the Israelites, though not with the same degree of severity and rigor, in conjunction with his public building program. R3982:5, R2901:2

All manner of service — Implying that the Israelites, a pastoral people, were compelled to learn all the trades and occupations of their masters. Being forced into an industrial school in the foremost civilization of that day was useful training. R5264:1

All their service — Our present experiences and trials are designed to work in us the “peaceable fruits of righteousness.” (Heb. 12:11) R5264:4

Was with rigour — Tended to bind them in sympathy more closely together as one nation, impressing upon them their Abrahamic heritage. R3983:4

Taught them valuable lessons of humility and patience, of dependence upon God. R1650:6

So the trials and adversities of spiritual Israel tend to draw them nearer to each other and to the Lord. R2901:4

Exodus 1:16

Kill him — Satan thus tried to frustrate the prophecies of God and to destroy the channel through which the seed was to come. R5848:1*

Exodus 2:1

Went a man — Amram, which signifies “noble people.” R2902:3

A daughter — Jochebed, which signifies “Jehovah is glorious.” R2902:3

Exodus 2:2

Bare a son — Moses’ humble birth, as one of an enslaved race, would naturally incline him to humility. R1651:3

That he was — As a natural result of favorable pre-natal influence. R1671:3

A goodly child — Like the Apostle Paul, Moses seems to have been chosen even before he was born. R1651:1, R1671:6

Stephen says he was “exceedingly fair.” (Acts 7:20) Josephus says he was so handsome that passers-by would turn to gaze after him. R3987:6

Beautiful. As careful breeding affects the lower animals, so also it is potent in respect to humanity. R5251:1

Exodus 2:3

Laid It in the flags — They probably knew of the custom of the Egyptian princess to resort to that spot, or they may have been guided by a dream. R5251:3

Exodus 2:4

And his sister — Miriam was born about nine years before Moses. R3987:6

Exodus 2:5

Daughter of Pharaoh — Supposed to have been Neferari, the wife of Rameses II and daughter of the preceding monarch. R2903:1

A married woman, but childless. R3988:1

At the river — Probably Memphis, near the present site of Cairo, under the shadow of the pyramids. R3988:1

Exodus 2:8

Pharaoh's daughter said — It is probable that the princess perceived the ruse and cooperated, believing that the little one might as well have its own mother as caretaker. R5251:4

Exodus 2:10

She brought him — Probably when he was 7 or 12 years old, by which time the parents would have instructed the boy in respect to the Abrahamic promises. R2903:1

Became her son — God gave Moses just the kind of education he needed for his work-earliest years under training of godly parents, the remainder of the first 40 years under the most favorable education of his day, the 40 years of retirement for mellowing and refining his character. R1651:3

His name Moses — Supposedly derived from the Coptic, Mo (water) and uses (saved out of it). Some translate “born from the water.” R5251:5, R3988:2

Exodus 2:11

When Moses was grown — Moses believed that the time had come for the deliverance. He was ready and anxious to begin that work. He knew not of his own unreadiness. F5252:3

He was 40 years old. R1651:6

That he went out — Typifying that Christ, “though he was rich, yet for our sakes he became poor.” (2 Cor. 8:9). R4058:2

Typifying how Christ left the glory of the heavenly condition, took a bondsman's form as a man, and came to deliver his brethren from bondage. (Phil. 2:6-8 Diaglott) R4058:2

Unto his brethren — Refused to be called the son of Pharaoh's daughter. (Heb. 11:24) R2909:1

He would inspire his people with confidence in him by showing them that his sympathies were with them and that he could be relied upon as their leader. R5252:3

Exodus 2:12

Slew the Egyptian — How many would be inclined to console themselves with the thought that they were not directly responsible for the injustices whose profits they enjoy. R2909:1

Exodus 2:14

And he said — Typifying how Christ “came unto his own, and his own received him not.” (John 1:11) R4058:2, R2909:3

Who made thee — There was no such loyalty among his brethren as he had expected. R5252:4
They had not wished his services and had rather resented his interference. R5419:1

Exodus 2:15

Moses fled — Fearing for his life. It looked as though all his years of education and development had gone to waste. Moses was now thoroughly crestfallen, meek, tractable, teachable. R5252:4

But Moses, believing the promises, esteemed “the reproaches of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward.” (Heb. 11:26) R2909:2

Often spiritual Israelites find their efforts for good rejected and coveted opportunities for the Lord turned away; yet these very lessons fit us for future usefulness. R2909:5

The land of Midian — Typifying the far country, even heaven itself, to which our Jesus went after his rejection by his people. R4058:2

Exodus 2:17

Moses stood up — Full of the instinct of justice R5252:4

Helped them — His natural nobleness and training made him chivalrous in the defense of women. R2909:3

Exodus 2:21

Content to dwell — A humble shepherd for 40 years, learning a most important lesson of meekness, of full submission to the divine will. A very severe lesson for one not yet understanding God’s providences in his affairs. R5252:5, R1651:4, R2909:4

Zipporah his daughter — Typifying the Bride of Christ, chosen from among the Gentiles. R1651:6
Being an African, a black, the sons would, of course, be mulattoes. R2909:4

Exodus 2:22

Bare him a son — Being mulatto, he would have less respect among the Israelites and there would be less tendency to establish a rulership in the family line. R2909:5

Exodus 3:1

Now Moses — Now 80 years of age. R5418:3

Perhaps not accidental that Moses' career was divided into two equal periods-40 years of Egyptian training followed by 40 years absence; typical of Israel's double of 1845 years. R2909:6, R1651:6

Kept the flock — His wandering as a shepherd in the wilderness for 40 years made him thoroughly familiar with the terrain; a great advantage to him later as leader of Israel through this wilderness. R5418:6

Exodus 3:2

The angel of the LORD — This honored messenger was undoubtedly our Lord Jesus in his pre-human estate. E43

Appeared — There is no reason to suppose that Moses saw the Lord. This is one of the evidences that a spirit being can be present, yet invisible. R155:2*

In a flame of fire — Very little is known of the nature of a spirit body, but the appearing as fire, etc., seems to be their own peculiar glory as they actually are. HG28:4

In an impressive manner to give Moses courage and confidence in his mission. PD32/43

Our Lord might have so appeared to his disciples after his resurrection, but the evidence thus given would have been far from being as convincing as the method he did adopt. B124

Midst of a bush — Supposedly a thorn-bush which sometimes grows to quite a height, known as shittim wood—the kind of wood used in the construction of the Tabernacle. R3989:5

Behold, the bush — Illustrating the experience of Christ and all of his members. R3989:6

A demonstration of divine power-to establish the faith of his servant. R2910:4, R1652:1

Burned with fire — Representing the fiery trials to which the Lord's people are subject. R3989:6

Bush was not consumed — Spiritual Israel must behold the Lord as the great light, that his justice is as a consuming fire; but that, through Christ, he grants us to see the light without being consumed thereby. R2910:5

Exodus 3:5

Put off thy shoes — Even Moses, the “meekest man in all the earth,” needed from the Lord as his first instruction a lesson in humility. R3990:1

Is holy ground — “God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.” (Psa 89:7) R2002:2

Exodus 3:6

I am the God of — This surely meant that Abraham, Isaac and Jacob were to be resurrected. PD32/43; R5611:4

God reminded him of the special covenant which he had made with Abraham, Isaac and Jacob for an everlasting covenant, thus assuring Moses that God had not forgotten the good things which he had promised. R5261:5

Hid his face — Moses covered his face in reverence. R5261:5

Exodus 3:7

Seen the affliction — Just as he has seen the affliction of his people in all ages under the reign of sin. R3990:2

Exodus 3:8

I am come down — Showing the relationship between the Lord’s coming now and the gathering of the Church. R155:3*

To deliver them — The Lord assures us, too, that he is both able and willing to grant deliverance at the appropriate time. R3990:2

The deliverance did not take place immediately, nor did the deliverance of the Church take place immediately after the second advent of Christ. R155:3*

Exodus 3:10

Pharaoh — Type of Satan. R5273:2, R5419:5; F458

Out of Egypt — Satan’s dominion of sin and death. R5643:1, R5273:1; F458

Exodus 3:11

Who am I — All the people of God who would be useful and used in his service must learn this lesson: “Without me ye can do nothing.” (John 15:5) R2910:2

Moses was so distrustful of himself that even when called of the Lord he apologized, pleading his unfitness. He did not realize that he only then became fit. R5261:2

His 40 years in Midian had taught Moses meekness and distrust of his ability. He felt the magnitude of the undertaking and of his own insufficiency. R5418:6, R1652:1, R2910:2

Exodus 3:12

I will be with thee — The Lord assured Moses that he himself would be responsible. R5419:1, R5262:1

Encouragement for every true servant of the Lord who humbly relies upon his promises while striving to walk in the ways of his appointment. R1652:1

If God be for us, and if God be with us, who can prevail against us? (Rom. 8:31) R2910:1

Like Moses, we must learn that it is not our work but God's work; not our power or ability but the divine power working in and through us. R2909:6

Brought forth the — Moses was a great leader, as well as the meekest of men. SM379:1-

Upon this mountain — That very mountain, "the mount of God," to worship him there. R5262:1

Exodus 3:14

I AM THAT I AM — These words signify the same as the name Jehovah-the self-existent one, the one who always exists. From the same root as "Jehovah." R3990:6, R5262:1, R1052:5*, R5217:3

Exodus 3:15

Thus shalt thou say — Moses represented the entire priestly class and the tribe of Levi in his various functions as Mediator between God and the nation. R4390:1

Exodus 3:17

Bring you up out of — Representing the call of God's children to come out from the world and to engage in his worship. T25

Exodus 3:22

Shall borrow — Shaal, asked, requested, begged. R1657:6, R2911:5, R3996:3

Exodus 4:1

Will not believe me — Moses was distrustful of his ability and was fearful and reluctant. R5419:1

Exodus 4:2

What Is that in thine hand? — God can use our humblest talent to his praise. If, then, we would serve, we should look to see what we have in our hands. R5419:2

A rod — Signifying divine authority. R4058:4

A special manifestation of divine power and rule. R5419:5

Exodus 4:3

Became a serpent — Symbolizing that all the evil there is in the world is the result of God's having let go of his rod of authority temporarily. R4058:4

Those things closest to us might become injurious except for God's power to overrule. R5419:2
Antitype may be that the power of God may appear to be evil. Evil has seemed to triumph for these 6000 years. R5419:5

Exodus 4:4

Put forth his hand — Typifying God's purpose to lay hold upon present evil conditions. R4058:4

It became a rod — Typifying the re-establishment of divine authority. R4058:4

Representing God's power to turn evil things into good things through the operation of faith. R2910:4, R5419:3

From this we should realize that of ourselves we could accomplish nothing. R5419:2

Exodus 4:6

He put his hand — Leprosy is a symbol of sin. Divine power was first manifested without sin or imperfection or blemish (in Jesus Christ); secondly, that the same divine power, hidden for a time, was afterward manifest in sin and imperfection (in his Body members); and thirdly, that the same divine power, hidden again for a time, will subsequently be manifest without sin (in the glorified Christ). R4059:2

Exodus 4:7

Was turned again — By and by the Church is to be received into his bosom and "changed" in the first resurrection. R4059:3

As his other flesh — Be used again of the Lord as his agent in stretching forth his rod and bringing forth the plagues, and delivering the residue of God's people. R4059:3

Exodus 4:8

Voice of the first sign — Literature on the subject of "Why evil was permitted" has been circulated to the extent of millions of copies throughout the world ever since the year 1879. R4058:6

Voice of the latter sign — The sign of the leprous hand-the "Millennial Dawn" series of volumes (later called "Studies in the Scriptures"), the first of which was published in 1886. In these books the relationship between justification, sanctification and deliverance is distinctly shown. R4059:4

Exodus 4:9

Water of the river — The truth, as contained in millions of pages of tracts, poured upon the symbolic earth, society, liberally on many lands and in many languages. R4059:6

Upon the dry land — Typifying society. R4059:5

Shall become blood — To society the truth seems repulsive, undesirable, bloody. They not only view the typical sacrifices as bloody but they resent the thought that the antitypical sacrifice for sins was the death (blood) of Christ. R4060:1

Exodus 4:10

I am not eloquent — Moses was so meek that he could not realize that with divine help he would be successful. R5262:2

Exodus 4:11

Have not I — He is the author of all life and indirectly our Creator. R2902:2

Exodus 4:12

I will be with thy mouth — So God declares to the humble ones now; that having no confidence in ourselves, we should have every confidence in God. R5262:4

Exodus 4:16

And he — Aaron represents the Royal Priesthood still in the flesh, still sacrificing. R4058:3

Be thy spokesman — The Lord Jesus does not address himself to the true Israelites in person now, but through a mouthpiece. R4058:3

Unto the people — All true Israelites. R4058:3

Be to him instead of God — Moses was to be like God unto Aaron in that he would tell Aaron what he should say and do. Q498:5

Moses, not Aaron, was the one competent for the great work because of his schooling. Aaron was his servant, or mouthpiece, speaking only as authorized by Moses in whom, because of his meekness, God was reposing the responsibility. R5262:4, R4537:1; PD32/44

Exodus 4:21

Harden his heart — It was God's goodness that hardened Pharaoh. When the Lord relieved the people and the land from one plague, Pharaoh concluded that it was past and that perhaps no more would come; and so, step by step, God's mercy led him further and further in his hostility. F176; PD33/44; R2911:2, R4703:1

Exodus 4:22

Israel is my son — "Out of Egypt have I called my son." (Matt. 2:15) R1681:6

Exodus 4:26

The circumcision — Symbolizing a cutting off, a separation from the flesh, its aims, hopes and desires. R3022:3

Exodus 4:27

Said to Aaron — Representing the sacrificial work of Christ as the Priest. The sons of Aaron represented the Church. R4011:3

Into the wilderness — The meeting of Moses and Aaron seems to symbolize the beginning of the Gospel age. R4011:3

To meet Moses — Moses represented the future work of Christ as the leader and commander of the people. The Church was also typically represented in the body of Moses. R4011:3

Met him — Aaron meeting Moses represents a company meeting Christ in the Kingdom. R82:2*

The mount of God — Mount Horeb, one of the peaks of Mt. Sinai. R4011:3

Exodus 5:2

And Pharaoh — Supposed to have been Menephtah. R3994:2

Type of Satan. R5273:2, R5419:5; F458

I know not the LORD — Moses was met with derision. It was a time of testing to the faith, not only of Moses and Aaron, but of all Israelites. R5263:6

He considered the sun god of the Egyptians the powerful one. R5271:5

Exodus 5:7

Straw for themselves — One of the cities built by the Hebrews that has been discovered is the Egyptian city of Pithom, discovered in 1883. It corroborates the Biblical narrative with increasingly inferior bricks being used on upper courses. R3983:3

Exodus 5:9

More work — Thus their tasks were practically doubled. But by these very bitter experiences the people were all the more prepared to welcome liberty. Similarly, we should appreciate the privilege of being set free from the power of sin and death and of being inducted into God's family. R5263:6

Exodus 5:12

The land of Egypt — Satan's dominion of sin and death. R5643:1, R5273:1; F458

Exodus 5:17

He said, Ye are idle — As some of the hard-hearted will doubtless say to the poor in the coming time of trouble. A336

Exodus 6:3

God Almighty — Hebrew, El Shaddai. R1410:6

A mighty one—a general term, applied to Jehovah, to Jesus, to angels, and to men. R379:2, R421:3, R1410:3

My name JEHOVAH — Jehovah is not a general name, like the word “god,” but a proper name, the distinctive personal name of the Almighty Father. R1410:6

In our common version its distinctiveness as a name is lost, being generally rendered, “the LORD.” R338:3, R421:4

The name Jehovah, like other proper names, should not be translated. R1410:6

Jehovah means He who is, or He who will be. R1052:5*

“Self-Existing One” or “The Immortal One.” E40 This name belongs only to the Father. E65; R379:5

Exodus 6:4

The land of Canaan — Type of the heavenly rest. T25

Exodus 6:5

Keep in bondage — Type of bondage of all men to sin and death. F458

Exodus 6:13

Children of Israel — Type of all who ultimately become God's people. F458; R5641:1, R5870:1

Land of Egypt — Satan's dominion of sin and death. R5643:1, R5273:1; F458

Exodus 6:16

Gershon — "Refugees" or "Rescued"; type of those of mankind saved during the Millennial age. F129

And Kohath — "Ally" or "Comrade"; type of the Ancient Worthies. F129

And Merari — "Bitterness"; type of the Great Company, saved so as by fire, through bitter experiences. F129

Exodus 6:18

Amram — "High people" or "Exalted people"; type of the Little Flock. F128

Exodus 7:1

Made thee a god — Elohim, mighty one, a name applied to Jehovah as well as to men. E68; R338:2, R421:3, R1410:3

Exodus 7:3

Harden Pharaoh's heart — See comment on Exodus 4:21.

Exodus 7:4

By great judgments — The plagues were doubtless a full compensation of justice upon the Egyptians. R5271:3

Exodus 7:7

Fourscore — The fourscore, or twice forty, would bring us to 1878 in the antitype when Christ spake to Pharaoh (the world) by an act, in restoring Israel to favor. R181:6*

Exodus 7:9

Shew a miracle — These three signs signified certain truths which, in the present time, will be convincing to the Lord's true people. R2910:5

Exodus 7:10

Became a serpent — Symbolizing that all the evil there is in the world is the result of God's having let go of his rod or authority temporarily. R4058:4

Exodus 7:11

Then Pharaoh — Type of Satan. R5273:2, R5419:5, R2910:2; F458

And the sorcerers — Sorcery, witchcraft and enchantments are manifestations of Satan and of demons for the delusion of mankind. R2110:2, R2189:3

Magicians — Satan's mediums. R341:1*

The names of these magicians are given to us in 2 Tim. 3:8, where it is stated that, as Jannes and Jambres resisted Moses, so certain ones today resist the message of God. R3994:5, R4060:2, R2189:3

Of Egypt — Satan's dominion of sin and death. R5643:1, R5273:1; F458

Exodus 7:12

They became serpents — Symbolizing the various views of the permission of evil which have been put forth by theologians of the past. R4060:4

Perhaps in some way the power of God will appear to be evil. Somehow God will permit the world, under the power of Satan, to have an hour of triumph during a great time of trouble. R5419:5

There are but two sources of occult power-divine and satanic. R5271:5

The Egyptian plagues were miraculous from one standpoint; not so from another. R5271:2

Duplicated under Satan's knowledge of natural laws. R1685:3

Some have surmised that they performed a trick common in India by hypnotizing a serpent. We are not sure, however, that the magicians did not do more than this. R5271:5

Satan's first agent was the serpent. R265:3

The powers of darkness have liberty and ability to perform wonders of certain kinds under certain circumstances. R2206:6

But Aaron's rod — The correct view on the permission of evil is such that it quite swallows up all the suggestions and theories of the past. R4060:4

Exodus 7:13

And he hardened — See comment on Exodus 4:21.

Exodus 7:14

The people — In the antitype it will be the “groaning creation” that will be delivered. R2910:2

Exodus 7:16

Let my people go — Representing the call of the Christian Church to come out from the world and to engage in his worship. T25

In the wilderness — Condition of separation from the world. T70

Exodus 7:20

All the waters — The first three plagues were common to all in Egypt. The next six plagues affected only the Egyptians. R5640:3, R5272:2

The truth, as contained in millions of pages of tracts, poured upon the symbolic earth, society, liberally in many lands and in many languages. R4059:6

Were turned to blood — Perhaps it resulted from the inconceivably rapid growth of microscopic animals (infusoria) and minute cryptogamous plants of a red color. R3994:5, R5271:6

To society the truth seems repulsive, undesirable, bloody. They resent even the thought that the sacrifice for sins was the blood of Christ. R4060:1

Almost as miraculous as the turning of water into wine by our Lord at Cana. R5271:6

Exodus 7:24

The Egyptians dugged around — The world (Christendom, Churchianity) seek for truth in various ways of their own. R4060:4

Exodus 8:5

Cause frogs to come — Vast numbers come to Egypt at times, but never in so great numbers as on this occasion. R5272:1

Exodus 8:7

And the magicians — Sorcery, witchcraft and enchantments are manifestations of Satan and of demons for the delusion of mankind. R2110:2, R2189:3

With their enchantments — Using Satan’s knowledge of natural laws. R1685:3

Brought up frogs — Satan and the fallen angels may be permitted some power in creating pests. Q265:4

Exodus 8:8

Intreat the LORD — While Pharaoh’s magicians duplicated the first two plagues, they were unable to take away the frogs. R5272:1

Take away the frogs — The Egyptians worshipped the froghead goddess, Heka. Thus this plague was a special reproach and particularly severe because it was not lawful for Egyptians to kill frogs. R3994:6

Exodus 8:16

May become lice — The Revised Version margin renders the word “lice” as sandflies, or fleas. R3994:6

The word “lice” probably means “dust ticks.” R5272:2

Exodus 8:17

Throughout all the land — The miracle was producing these ticks in unusual numbers and places. R5272:2

Exodus 8:18

But they could not — Doubtless, however, the fallen spirits have learned much since then and are probably now responsible for many of the plagues, pests and microbes afflicting plant and animal life. R2189:3

Exodus 8:19

The finger of God — The first definition of a miracle. R3995:1

Exodus 8:21

Swarms of flies — Or beetles, the Hebrew word signifies a mixture of various swarms of insects. R3995:1

Gnats, mosquitoes, house flies and cattle flies. R5272:2

These plagues upon Egypt were intended in some measure to foreshadow, to illustrate, the plagues with which this Gospel age will end—the first three and the “seven last plagues.” (Rev. 15:1) F175

Exodus 8:23

Put a division — Both here and in Revelation the first three affected both Israel and Egypt, but the Israelites were exempted from the last seven. R3994:4

In Revelation the first three plagues are called the woe trumpets and following them come the “seven last trumpets.” R3994:4

Exodus 8:27

Three days’ journey — Nothing was said respecting their non-intention of returning, for they had the same right to depart as to come to Egypt. R2910:6

Exodus 9:3

Grievous murrain — A kind of epizootic or contagious fever affecting all domestic animals. R3995:1

Murrain (from the Latin, *morior*, to die), a disease resembling the Russian epizootic. R5272:4

See final comment on Exodus 8:21.

Exodus 9:8

Toward the heaven — Possibly in allusion to the furnace of affliction through which the Hebrews had been passing, or possibly in sarcastic imitation of the methods of Egyptian priests, who yearly offered sacrifices of burnt human bodies to Typhon, the god of evil, scattering the ashes thus in the air. R3995:2

Exodus 9:9

Shall be a boil — See final comment on Exodus 8:21.

Exodus 9:14

All my plagues — Typified the great time of trouble. R3994:4

In three groups of three each. In the first three, Aaron’s rod was used; in the second three, the rod was not used; in the last three, Moses’ rod was used. In the first three, there was full warning; in the second, less warning; in the third, no warning. R3994:3

Exodus 9:16

For this cause — The ten plagues upon the Egyptians were manifestations of divine justice. OV93:1

God did not approve of Pharaoh, but used him to show forth his own glory. Q501:5

With a weaker man the Lord's power would have been less displayed. R3994:2

I raised thee up — God has it in his own hand to set up or pull down rulers and he orders the matter with a view to the impressing of certain lessons. R3994:2

Amongst the various heirs to the throne of Egypt, God so ordered that this particular Pharaoh should come to the throne because he possessed such obstinacy. F175; PD33/44; R5305:3

God raised up to the throne a stubborn ruler so as to teach a great lesson respecting divine tenderness, gentleness and forgiveness, and that God's greatest blessing to mankind—a free will—may be perverted by Satan to work his greatest injury. R5263:3

Exodus 9:18

Very grievous hail — See final comment on Exodus 8:21.

Exodus 9:23

Thunder and hail — Both unusual in Egypt. R3995:2

And the fire — Lightning. R3995:2

Symbolic, signifying that God's indignation would burn against every one who is wicked. R5317:2

Exodus 9:26

The land of Goshen — The murrain (and later plagues) were kept from them in the land of Goshen, thus proving God's care. R5272:4

Was there no hail — Similarly, the symbolic hail of the seventh plague of Revelation will smite down and subdue those only who are in opposition to it, and that for their good. R511:6

Exodus 10:4

Bring the locusts — Although immense swarms of locusts often come to Egypt from Nubia, this would be recognized as a plague because of its announcement and the exemption of the Hebrews. R3995:2

Sometimes to a depth of 15 inches. R5272:4 See final comment on Exodus 8:21.

Exodus 10:21

May be darkness — Probably caused by dense sandstorms of fine sand, obscuring the light. R3995:3

See final comment on Exodus 8:21.

Exodus 11:1

One more plague — See final comment on Exodus 8:21. It has been surmised that these 10 plagues upon Egypt began about July 1st and lasted until the following April, in all about 9 months. R2911:3, R5271:3, 6

The last, or tenth plague, represents the bitter experiences of the world at the end of the present age. R2920:1

Exodus 11:2

Borrow — Misleading translation of the Hebrew word shaal. The Israelites did not borrow, but asked for (as in R.V.) as just payment for past services. R1657:6, R2911:5, R3996:3

Exodus 11:4

About midnight — The passing over took place in the night, representing this Gospel age. R3996:3, R4875:3, R4966:6, R5273:1; SM559:3; Q693:8; CR471:2; PD33/44

Exodus 11:5

Shall die — The Egyptian first-born became a retribution for the Israelitish babes they had caused to be drowned in the Nile. R2911:4

Exodus 11:6

Throughout all the land — The last, the tenth plague, was common to the entire land of Egypt, including the Israelites, except as they would show faith and obedience. R5640:3

Exodus 11:10

Would not let — The plagues constitute a retribution against Egypt for their unjust oppression of Israel. R2911:2

Exodus 12:1

In the land of Egypt — Satan's dominion of sin and death. R5643:1, R5273:1; F458

Exodus 12:2

The beginning of months — The Passover was the first feature of the Law given Israel as a typical people. R839:1

The new year always began with the appearance of the first new moon after the spring equinox. R1289:3

The new moon which came closest to the spring equinox was reckoned as the beginning of the ecclesiastical year, the first day of the month Nisan. R5642:2, R3961:2

The nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year. R4127:2, R5191:2, R2270:3

Knowing when to expect the equinox, the Elders of Israel accepted the appearance of the new moon whose full would be about the harvest time, and after the equinox. R2429:5

Exodus 12:3

In the tenth day — The choosing of the lamb on the tenth day foreshadowed our Lord Jesus' presenting himself to Israel at the close of his ministry as their king. R2918:2, R5191:4, R1289:4, R839:2, R465:5

Showing that if Israel would be recognized as the Church of the first-born in the antitypical passover, they must accept Jesus then, five days before that Passover feast and four days before his crucifixion. R5191:4

A lamb — Each lamb represented the Lamb of God which taketh away the sin of the world. (John 1:29) F460

“Christ our Passover is sacrificed for us.” (1 Cor. 5:7) F463

For an house — Each house of Israel represented the household of faith, the Lord's new household. In celebrating the last Passover supper, which was to be kept by each family apart, the Lord met with his 12 apostles as a separate family—separate from all of their connections and his. F460, F589

Exodus 12:5

Lamb — Paul tells us that Christ is our Passover lamb, slain for us. (1 Cor. 5:7) R4966:6

Jesus, the Lamb of God-spotless, pure, holy, harmless, undefiled. R5273:5

The man Christ Jesus was the antitype of the Passover lamb slain by the Israelites. R5847:1

Without blemish — Showing the perfection and purity of Christ, our lamb. R211:5*, R1186:6

Exodus 12:6

The fourteenth day — The day in which the Paschal lamb was to be killed and eaten. R5191:4

Foreshadowing the fact that, in God's plan, Jesus was to die at that time. R465:3

The moon was at its full at the time of Christ's crucifixion. R2270:6, R5191:3

The moon is the symbol of the Law covenant and of the people who were under it. Christ's crucifixion at the full of the moon, and the fact that the moon immediately began to wane, foreshadowed Israel's national decline. F481; R1289:3

The 12, and sometimes 13, lunations symbolize the tribes of Israel. After the crucifixion it immediately began to wane, and waned for as long as it had previously increased. So Christ's death was the turning point between the two equal parts of Israel's history. R2270:6, R5191:3, R1289:3

Shall kill it — The eating of the supper on the night preceding our Lord's death, and yet the same day, was made possible by the Jewish custom that began each day in the evening. F462

In the evening — See marginal reading. On the fourteenth day, between the evenings, between six p.m., where the day began, and the next six p.m., where it ended. R2918:2, R5191:3, R1289:4, R839:2, R465:3, R2115:5

The Jews had two evenings, one from noon to 3 o'clock, and the other from 3 o'clock until sunset. It was between these two evenings that the Paschal lamb was to be slain, and so was Jesus, the antitype. R2953:5*

Exodus 12:7

Take of the blood — A striking figure of giving "life for life"—the requirement of divine justice before the condemned could be justified. R1321:6*

Not the eating of the unleavened wafers and roasted lamb, but because of the blood, they were passed over. R3454:2*

Strike it on the — The striking was a symbol, commanded at the beginning. Q524:4 The sprinkling of the lamb's blood symbolizes the imputation of the merit of the death of Jesus to the entire household of faith. R5640:5, R3959:5

The sprinkling of the blood indicated that all of the household of faith must believe in the precious blood of Christ. SM561:1; PD33/44

The sprinkling of the blood on the door-posts in the type implied public confession of the precious blood of the Lamb of God. SM561:2

The sprinkling of the door-posts of the heart with his blood: "Having their hearts sprinkled from a consciousness of evil." (Heb. 10:22) F463

Of the houses — Not merely upon the first-borns, but upon the house, indicating the household of faith. R5273:5

Exodus 12:8

They shall eat the flesh — Jesus' sacrifice, the merit of his earthly perfection, was to be eaten, or appropriated, in the mind. R4703:4

We each have appropriated his flesh, his human nature, which is sacrificed on our behalf. We are hoping to be passed over on account of the blood without and the lamb within, as members of the Church of the first-born. R4966:6

As in the antitype, the Passover lamb was for their deliverance from Egypt, so our Lord delivers his people from Satan's yoke of bondage to sin. R5847:1 The shedding of the blood gives life, but we need more—strength for the journey of life, through heavenly food. R1321:6*

The eating of the lamb typified our appropriating justification from sin. SM562:2

In that night — This entire Gospel age is the antitype of that night. R3996:3, R4875:3, R4996:6, R5273:1, R17:4; SM559:3; Q693:8; CR471:2; PD33/44

The 6000 years in which sin and death have held sway are a night time. R5273:1

Unleavened bread — Truth, in its purity. R208:1

It symbolized the precious promises which come to us from the Heavenly Father through Christ. R2918:3, R4703:4

Leaven is a type of sin, and the symbol declares that our Lord Jesus was free from sin. R5192:4; T98

Symbolically, without the corruption (leaven) of human theory, blight, ambitions, selfishness, etc. F464; T98

With bitter herbs — Bitter experiences and trials which the Lord prepares for us, and which help wean our affections from earthly things and give us increased appetite to feed upon the Lamb and the unleavened bread of truth. R5870:4, R4703:4, R2116:1, R208:1, R17:4; F460

Exodus 12:10

Nothing of it remain — Signifying that the privilege of participation in the Lord's sacrifice is confined to the Gospel age. R2116:4, R212:5*

Exodus 12:11

With your loins girded — Loins girt about with truth. (Eph. 6:14) R212:2*

Shoes on your feet — Your feet shod with the preparation of the gospel of peace. (Eph. 6:15) R212:2*

Staff in your hand — As pilgrims and strangers. F461; R4703:2, R208:1

Ready for the journey, with full expectancy that the Lord would make the Egyptians willing to let them go and that they would share in this calamity were it not for the blood upon the door-posts and lintels. R5640:3

Passover — The term Passover signifies to pass by, or spare from an affliction. R1657:2

Exodus 12:12

This night — Symbolizing this Gospel age, a time of darkness on the earth. R4875:3, R4966:6, R5273:1, R3996:3; SM559:3; Q693:8; CR471:2; PD33/44

Firstborn — The first-born of Israel typified spirit begotten ones now saved from sin and death as the Church of the firstborn. R4966:6

The gods of Egypt — The princes of Egypt, elohim. R1410:3

Exodus 12:13

See the blood — The blood of Christ must be ever recognized in our hearts and confessed, manifested, and declared outwardly to others. R3996:6

I will pass over you — Faith in the precious blood is the only ground of acceptance with God. R3996:1

The Passover lamb and its blood preserved, “passed over,” the first-born ones only, typical of the Church of the first-borns. R4384:3

To destroy you — Only the first-born were in danger, typifying that in the present time only the Church of the first-born has sufficient knowledge to be in danger of the Second Death. R3995:5

Exodus 12:14

For a memorial — The followers of Jesus are to celebrate the antitype yearly, as the Israelites had done, but now in remembrance of the reality and not of the type. R1657:5

Keep it a feast — What Jesus commemorated was the killing of the Passover lamb and not the “Feast of the Passover” which followed it for seven days. R208:2

It was not the intention of our Lord to commemorate the Feast of the Passover, which began the 15th of Nisan, but merely his death on the 14th. R1942:6

Typical of both the deliverance of spiritual Israel from the bondage of sin and the ultimate deliverance of all who love righteousness from Satan’s bondage by his complete overthrow during the Millennium. R2379:6

An ordinance for ever — An event so widely observed for so long a time (more than 3300 years) must have a foundation in fact. R3959:2

To be observed yearly as a memorial of God’s goodness and because it typed a still greater blessing to come. R4703:2

The Lord’s Supper takes the place of the Passover supper as a Memorial of the antitype, a remembrance of the fulfillment of the antitypical Passover. F463

Exodus 12:15

Ye shall put away — Anything containing leaven or putrefaction-bones, crusts, everything. So we must “put away the old leaven” of anger, malice, hatred, strife. R5193:3

Leaven — Symbol of corruption, sin. R5192:4, R2399:6; F464; T98

Exodus 12:16

First day ... seventh day — On the 15th day the Passover Feast began, lasting seven days, the first and seventh days observed as specially holy, as Sabbath days or “high” days. R2270:5, R5191:3

Holy convocation — Some claim that the Jews had an abrupt beginning of weeks with the beginning of the Passover which was always counted a sabbath and the new start of a cycle. R2115:5

Exodus 12:17

Observe the feast — By rejoicing in, and partaking of, the good things of God. R1800:3

Exodus 12:18

The fourteenth day — A picture of the passing over of the Church of the first-born. Q525:1

Exodus 12:19

No leaven — A reminder (1) of the haste with which they fled, not having time to wait for the bread to rise; and (2) of their sufferings in Egypt, hence called “the bread of affliction” (Deut. 16:3); but (3) primarily to signify the putting away of sin. R1800:2, R5390:2

Although no command to fast 40 days of “lenten season,” those who voluntarily fast and pray will be blest according to their faith. R2116:4

Exodus 12:22

Bunch of hyssop — Symbol of purging, cleansing. R1872:5; T109

None of you shall go out — If any abide not under the covering of the blood of Christ he must surely perish. R1657:2, R131:5

None of the nominal first-born shall be passed over and become members of the Church in glory except those who, during this night, abide under the blood. R2272:5

Until the morning — And so the deliverance of spiritual Israel comes in the Millennial morning. “God shall help her, early in the morning.” (Psa. 46:5, Margin) R2918:3

Exodus 12:23

The blood — Symbolizing the application of the merit of the death of Jesus to the entire household of faith. R3959:5, R5640:5

By faith the merit of Jesus’ sacrifice, his blood, is to be sprinkled on the door-posts of our hearts. R4703:4

The blood sprinkled on the door-posts typed faith in the blood of Christ. PD33/44; SM561:1

Pass over the door — The Passover night typified this Gospel age, during which the Church of the first-borns are to be specially saved. PD33/44; R4966:6

Exodus 12:27

The LORD'S passover — The first feature of the Law. OV74:T, B47

Represented the death of Jesus and the passing over of his people during this age. Q525:3

The passing over will be the resurrection. CR471:3

Exodus 12:29

The firstborn — Only the first-borns, the Church of Christ, are now being passed over; only these are in danger of the destroying angel. R5870:2

The special object in confining the plague to the first-born was to show that only the first-born of the Hebrews were spared or passed over. R3995:5

Exodus 12:30

Pharaoh — Typifies Satan. R5273:2, R5419:5; F458

In the night — The Gospel age is the antitype of that night. R3996:3, R4875:3, R4966:6, R5273:1; SM559:3; Q693:8; CR471:2; PD33/44

The Egyptians — Typifying Satan's servants who have oppressed God's people during the night of sin and death. R5273:2, R5643:1, F458

Exodus 12:31

Get you forth — As in the first exodus, so in the next exodus, apparently some pressure will suddenly be brought to bear upon the nations which will result favorably to Israel. D554

Exodus 12:32

And bless me also — Doubtless representing a changed attitude at the close of the time of trouble of some who now oppress the poor. A336

Exodus 12:35

Borrowed — Misleading translation of the Hebrew word shaal. The Israelites did not borrow, but asked for (as in R.V.), as just payment for past services. R1657:6, R2911:5, R3996:3

Exodus 12:36

[So that they lent](#) — Gave. R2911:5

[Spoiled the Egyptians](#) — This was quite proper anyway, as the equivalent of back pay due the Israelites. R2911:6

Exodus 12:37

[About 600,000 on foot](#) — Possibly 600 groups, families or tents. (This idea rebutted in a letter on R5355:4*.) R5277:2

In a somewhat similar case, 400,000 Tartars left Russia under cover of a single night. R3997:1

Exodus 12:40

[Now the sojourning](#) — From the covenant with Abraham to the exodus. B46

[Who dwelt In Egypt](#) — For a portion of the period, and who previous to that time sojourned in the loins of Abraham, Isaac and Jacob, even as Levi paid tithes to Melchizedec while yet in Abraham's loins. B47

Not that they sojourned in Egypt 430 years, but the sojourning of the people who dwelt in Egypt was that many years. HG104:3

[Was 430 years](#) — One-half of 430 years. R2482:2*

The statements of Moses and Paul (Gal. 3:17) refer to precisely the same period, from the covenant with Abraham to the giving of the Law. B47; R2482:3*, R1980:2; HG44:2

Exodus 12:41

[The selfsame day](#) — Illustrating the accuracy of Bible chronology. B48

[All the hosts of the LORD](#) — During the night the Israelites were still in bondage, waiting for the deliverance which could come only after the passing over of the first-borns. SM560:T

[Went out](#) — Typifying the ultimate deliverance of the world. CR471:3

[Egypt](#) — Satan's dominion of sin and death. R5643:1, R5273:1; F458

Exodus 12:43

[This is the ordinance](#) — The beginning of the Law. B47; OV74:T

Exodus 12:44

When thou hast circumcised — The Passover stood in a certain relation to circumcision, as the second sacrament of the Hebrew church. F484*

Exodus 12:46

In one house — In other sacrifices, the body was cut into various pieces, showing Christ and the Church. Thus this represented Christ alone in his sacrifice. SM559:2

Break a bone thereof — “A bone of him shall not be broken.” (John 19:36) R198:2

Exodus 12:49

Unto the stranger — The Mosaic Law was 32 centuries ahead of its time. A50

Exodus 13:2

All the firstborn — Afterwards these first-born ones were represented by the tribe of Levi. R1657:2
Typifying the Church only; not our Lord Jesus. Q524:6

Exodus 13:7

There be leaven — Symbol of corruption, sin. R5192:4, R2022:4, R2635:1; F464; T98

Exodus 13:10

Year to year — Our Lord altered the manner, but not the time; and, as he has not altered the time, we dare not. It is our privilege to observe the anniversary. R803:2

Exodus 13:12

That openeth the matrix — In conformity with this, the mother of Jesus presented him in consecration. (Luke 2:21-23) Q757:5

Exodus 13:15

All the firstborn — Only the first-born was in danger, typifying that in the present time only the Church of the first-born has sufficient knowledge to be in danger of Second Death. R3995:5

Exodus 13:16

Frontlets — A phylactery, a little square leather box, containing four passages of Scripture. R4053:1

Exodus 13:18

Way of the wilderness — The best of three roads for them, leading through the wild mountain regions of Sinai. R5277:3

Went up harnessed — In military order, either five abreast or in five companies. R2919:2

Exodus 13:19

The bones of Joseph — Israel hoped for a resurrection from the tomb and hence they were particular in caring for the corpses of their dead. R2601:6

Exodus 13:21

Pillar of a cloud — Shielding us from the things that would be too trying for us. R4029:6

Affording them a measure of shelter from the heat of the sun. R3997:2

The Lord's providences guide us and shelter us from the heat of persecution. R3997:3

To lead them the way — The leading of divine providence is ours until we pass over Jordan into heavenly Canaan. R3997:3

Only when they finally crossed Jordan into Canaan was this phenomenon discontinued. R3997:2

A pillar of fire — Enlightenment in darkness and God's keeping, protecting power. R4029:6

To give them light — At other times, the Lord's providences enlighten us in dark seasons. R3997:3

Exodus 14:2

That they turn — This turn was perhaps necessary because of the great wall of Egypt, somewhat similar to the great wall of China, and the route taken was more favorable for pasturage, etc. R2919:2

From northeast to south; mis-interpreted by the Egyptians as becoming entangled in the land. R3997:4

And the sea — The Bitter Lakes, which lengthen out the northernmost tongue of the Red Sea. R3997:4

Exodus 14:3

They are entangled — They are lost. R3997:4

Shut them In — Having passed between two mountain ranges, up against the northern arm of the Red Sea, they had gone into a pen from which there was no escape. R5277:5

Exodus 14:4

Harden Pharaoh's heart — See comment on Exodus 4:21

Exodus 14:8

Of Pharaoh — Type of Satan. R5273:2, R5419:5; F458

Of Egypt — Satan's dominion of sin and death. R5643:1, R5273:1; F458

And he pursued — The powers that be may possibly concede for a time the demands of the weak and helpless and then attempt their recapture under selfishness, and through a Red Sea of trouble the Lord will administer a final chastisement. R2920:1

Children of Israel — Type of all who ultimately become God's people. F458; R5641:1, R5870:1

Exodus 14:9

But the Egyptians — Typifying Satan's servants who have oppressed God's people. R5273:2, R5641:3; F458

All the horses — Symbolic of false doctrines. C316

And chariots — Symbolic of worldly organizations. C316

And his horsemen — Symbolic of the great leaders in false doctrines. C316
Symbolic of fallen angels and men. F458

By the sea — The Red Sea, representing the Second Death. F459

Exodus 14:13

Stand still and see — The duty of God's people toward the perplexing questions of the present time. A342

Sometimes we come to the very end of all human possibilities. Then, and not till then, should we apply these words of Moses to ourselves. R5278:4

Exodus 14:15

Go forward — There is a time to pray and also a time to act. R2919:4

In giving and obeying this command faith was demonstrated. Does not the Lord sometimes allow adversities and oppositions to hedge us in? This is the time to hearken to his voice and, in faith, go forward. R3997:6

Exodus 14:16

Go on dry ground — On a sand bar. R3998:2, R4623:5, R5277:6, R2919:5

Midst of the sea — The water at the upper end of the Red Sea is at no great depth, so that at times, when the tide is low, cavalry have forded it—for instance, Napoleon. R3998:1, R2919:6

Exodus 14:19

The angel of God — Not always a being; sometimes signifying the exercise of divine power in connection with human affairs. R5278:1

Cloud — An evidence of the Lord's special care over them, a great aid to their faith, discontinued when they crossed Jordan into Canaan. R3997:2

Exodus 14:20

A cloud — From the world's standpoint, very dark; from our standpoint, the healing rays of the sun. R577:2

And darkness — Josephus and other outside narratives declare that it rained, thundered and lightened appallingly. R2919:5

But it gave light — Matters appear differently from different standpoints. Since the storm is to scatter the powers of darkness, the sooner it comes the better. R577:2

Exodus 14:22

Children of Israel — Type of all who ultimately become God's people. F458, R5641:1, R5870:1

A wall — A barricade, protection, shield. R3998:3, R4623:5, R5278:1

Exodus 14:24

Host of the Egyptians — Typifying Satan's servants who have oppressed God's people. R5273:2, R5641:2; F458

Exodus 14:27

Overthrew the Egyptians — At the end of the Millennial age Satan and all who are on his side will be forever destroyed. R3999:4

Midst of the sea — A reversal of the wind would cause the return of the waters. R4623:5

The present enslaving agencies will be overthrown by anarchy, in the great time of trouble, now near. R1657:5

Exodus 14:28

The waters returned — Opposite Suez, the tide rises eight to nine feet when aided by strong winds, returning with unusual suddenness and power after the ebb. R3998:3*

The host of Pharaoh — Representing all who eventually will go into Second Death. R5870:1

Exodus 14:29

Children of Israel — Type of all who ultimately become God's people. F458, R5641:1, R5870:1

Dry land — On a sand bar. R3998:2, R4623:5

Midst of the sea — Possibly two miles across. R3998:2

Were a wall — In its broadest sense merely signifies a barricade, protection, shield. R3998:3, R4623:5, R5278:1

Exodus 14:30

The LORD saved — Picturing the deliverance of all the obedient after the plagues. (Rev. 16) R1657:3

Exodus 15:1

Then sang Moses — This song, typifying the song of deliverance referred to in the book of Revelation as "the song of Moses and the Lamb," is noted by scholars as containing an intermingling of Egyptian words. R3998:6

This song unto the LORD — Singing songs of praise, one of the most interesting and profitable methods of worship, is acceptable only when it represents true heart sentiments. R5278:2

I will sing — "If I do not remember thee, let my tongue cleave to the roof of my mouth." (Psa. 137:6) R2031:5

Exodus 15:2

The LORD — Not by any human might. R2934:4

Become my salvation — Already, for we have already passed from death unto life and have the witness of this in the holy Spirit. R2934:4

Exodus 15:3

Is a man of war — When he rises up to judgment against the nations. D549

Exodus 15:8

And with the blast — Ruach, spirit, invisible power or influence. E174

Exodus 15:10

Blow with thy wind — Ruach, spirit, invisible power or influence. E174

Exodus 15:11

Among the gods — *El*, mighty ones. E67; R296:2

Exodus 15:20

With dances — With bodies swaying and feet moving rhythmically. R5278:2

Exodus 15:22

They went three days — Typifying the last part of the fifth, all of the sixth, and the early part of the seventh thousand-year days, the period of Israel's disfavor. R3037:5

Exodus 15:23

The waters of Marah — Similarly the Law, while good in many respects, had certain condemnatory qualities which hindered it from giving refreshment and life everlasting. R4010:5

From the Arabic, marra, to be bitter. R351:2*, R491:2*

They were bitter — The promise of life, represented by the water, was poisoned by sin. R4010:6

The spiritual Israelite is not long out of Egypt before he is permitted to have trying experiences; and in seeking refreshment he perhaps finds bitter disappointments. R3035:6, R5278:5

During the Dark Ages the water of life became brackish and impure. R4603:1

Exodus 15:24

Against Moses — Typifying the Christ, Head and Body, the Mediator of the New covenant. R4010:6

Exodus 15:25

And he — Moses, type of Christ. D630; A79; B255

A tree — Representing the cross of Christ. “Cursed is every one that hangeth on a tree.” (Gal. 3:13)
R4010:6

The great doctrine of the ransom. R4603:1

Were made sweet — Since the truth of the ransom has purified the message of the Dark Ages we can partake of it with refreshment. R4603:1; Q454:1

Typifying conditions during the Millennial age. F631

The Lord can make our bitter experiences sweet. R3035:6

Exodus 15:26

None of these diseases — Not the case with the New Creation. Their real interests and their physical interests are often opposites. F631

That healeth thee — From the very beginning of Messiah’s reign God’s blessings will begin to come to the world, and correspondingly the curse will fade away. R5780:1

Exodus 15:27

They came to Elim — The Lord provides seasons of rest and refreshment by the Christian’s way.
R3035:6

God’s spiritual Israelites are not tried above what they are able to bear. R5278:6

Twelve wells of water — Typifying the 12 apostles. R4011:2

Threescore and ten palms — Typifying the 70 whom our Lord commissioned, whose ministries typified the public services of the Gospel age. R4011:2

Exodus 16:1

Wilderness of Sin — Typical of the Christian journey through the wilderness of sin to the heavenly Canaan. A221

Exodus 16:3

The flesh pots — The world’s theories. R5307:1

Bread to the full — How apt are all to remember the pleasures of the sinful condition and to forget its burdens and disappointments. R3036:3

With hunger — Having learned of their need they were able to appreciate the provision and its miraculous source. So with spiritual Israelites, they are permitted to feel their needs, and to ask, that they may receive. R3036:1

Exodus 16:7

What are we — Spiritual Israelites are to keep in mind that the real leader is the Lord and not men. R3036:2

Exodus 16:13

Quails came up — In the spring. They often come in great flocks and, wearied with their long flight across the water, fly low, and thus are easily caught. R4012:3, R3036:4

Corresponding to the invasion of Darwinism among God's people. Evolution gives the people worldly doctrines for religious food. R5267:3*

Exodus 16:14

A small round thing — Evidently deposited in, or from, the dew by some power of God working in harmony with the natural laws of chemistry not yet thoroughly understood. R3036:4

Exodus 16:15

It is manna — Nothing of the kind was known to the Israelites, and they asked, "What is it?" and this became its name— "What is it?"—or, "that manna." R5279:4

A symbol of our Lord's flesh, the bread from heaven. B130; T122; R2579:4

The grains were small and white, required painstaking labor to gather, and had to be boiled or baked before using. R3036:4

Exodus 16:16

Gather of it — To obtain the bread from heaven requires some effort on the part of him who would partake. R3036:6, R5279:4

Exodus 16:21

Every morning — So it will be necessary for the world ever to seek supplies of life and grace if they would live everlastingly. T123

Our own supply of grace in Christ needs to be gathered daily; it will not keep over for succeeding days. R4012:5

Exodus 16:23

To morrow is the rest — That the Sabbath was something new to the Israelites is evident by its explanation to them. R971:6

The holy sabbath — Type of the Millennial age. B40

There was no mention of the keeping of a sabbath prior to Israel's arriving at the Wilderness of Sin, of which Mt. Sinai is the center. R3039:2

Inaugurated as a memorial of their deliverance from Egyptian bondage, in which they had no rest from their taskmasters. R1731:2

The Sabbath day was instituted about two weeks before the formal giving of the Law. R1731:2

Exodus 16:31

Wafers made with honey — Suggesting that the wafers on the Day of Atonement may have had a mixture of honey; but the prohibition of the burning of honey may imply otherwise. R4045:4

Exodus 16:33

To be kept — Symbolizing that our Lord's flesh did not see corruption and is possibly preserved as an everlasting testimony of infinite love and perfect obedience. B130

Illustrating the immortal, incorruptible condition promised to all members of the Church. "To him that overcometh will I grant to eat of the hidden manna." (Rev. 2:17) T122

Exodus 16:34

To be kept — In the Ark of the covenant. T121

Exodus 16:35

Forty years — Just as at the first advent they rejected him who was the antitype of Moses and Aaron and therefore did not enter into rest; instead, another long and wearisome journey in the wilderness for nearly 1900 years. R3064:4

The land of Canaan — Representing the Millennial Kingdom condition. R3064:3

Representing the rest promised to God's children who hear his call: "Come unto me, and I will give you rest." (Matt. 11:28) Have we the faith to enter in? T25

Exodus 17:6

Smite the rock — The rock was a picture of Christ—who was smitten that the water of life might flow from Jesus for all of Adam’s race who would become Israelites indeed. R5957:3, R5285:1; PD34/45

As the waters of that rock followed the Israelites, so God’s favor, through Christ, refreshes his people throughout their wilderness journey. R5285:2

Here by the Lord’s direction. The second time (Num. 20:2-12) he was to “speak to the rock,” but instead he smote the rock a second time. R3077:3

Christ is smitten but once for our sins. If, for a reason, the waters stop, the Rock should be invoked, in the name of the Lord, to start gushing anew. R3077:4

Exodus 17:8

Came Amalek and fought — As one branch of Esau’s family, they were related to the Israelites and to the Arabs of today. R4207:2

The Amalekites, a warlike people, considered the coming of Israel as an invasion of their country and attacked them in battle. R5285:2

Similarly, spiritual Israelites have conflicts with the world, the flesh and the devil. R5285:2

With Israel — A people used to peaceful pursuits would naturally be at a disadvantage in conflict with such opposition. R5285:2

Exodus 17:11

When Moses — The antitypical Moses is the antitypical Mediator, Christ. R2681:6

Held up in his hand — In prayer to God for the people. R5285:2

Israel prevailed — God thus indicated that Moses was the advocate of Israel, and that without him they could do nothing. We, too, have an advocate. R5285:2

In the antitype, spiritual Israelites have conflicts with enemies too mighty for them without the Lord’s assistance—the world, the flesh, and the devil. R5285:2

Amalek prevailed — When Moses ceased to pray the Amalekites were the victors—showing our dependence on Christ. R5285:2

Exodus 17:13

And Joshua — Type of the “great deliverer,” Christ. A79

Amalek — Symbolizing the wilful sinners of the Millennial age. F174

Exodus 17:14

In a book — The first definite information with reference to the Sacred Writings, later preserved in the side of the Ark. (Deut. 31:25) R1145:3

Exodus 17:15

Jehovah-nissi — Banner of Jehovah. E43

Exodus 18:13

Moses sat to judge — Showing that the word “judgment” includes the thought of a trial and a righteous decision based upon that trial. R568:6

Exodus 18:18

Too heavy for thee — Moses, instead of being a designing politician, was really the overworked servant of the people. A47

Exodus 18:19

Give thee counsel — Jethro’s counsel became the basis of the English and American constitutions, governments “of the people, by the people, for the people.” R3037:3

Exodus 18:24

So Moses hearkened — God sometimes uses outsiders to instruct his people in some things: wise is the man or woman humble enough to receive such instruction properly. R3037:2

Exodus 18:25

Made them heads — During nearly a year at Mt. Sinai, Israel was transformed from a horde of unorganized emigrants into a powerful nation with covenant relationship with God. R4037:1

Exodus 19:5

If ye will — Are you (Israel) ready now to enter into a covenant of full consecration to do my will? R5285:4

Its commands had nothing to do with any nation but Israel, then or since; nor are they applicable now to spiritual Israel. R4013:3

Obey my voice — It was God's object in making the Law covenant to prove to Israel their own imperfection and inability to live in harmony with God. R282:3

Keep my covenant — The measure of a perfect man's ability. QV428:6

If Israel should keep perfectly the Ten Commandments they would thereby demonstrate that they were perfect men, worthy of everlasting life. R5286:2, R4902:3, R5292:2, R5732:5

The Law covenant was an addition to the Abrahamic covenant and was typical. R5301:5

The mediation (through Moses) of the old Law covenant brought Israel into typical relationship to God; the mediation (through Christ) of the New Law covenant will bring all mankind into actual covenant relationship. R5292:2

The time not having come for the development of the great Mediator, God made a typical arrangement with the nation of Israel. R4902:3

It is not the Law that was important, since God always had a law over his creatures; but the covenant, according to which they were to be treated as servants, not sinners, if faithful to its requirements. R1724:4

None actuated by love have any desire to violate the law of commandments. R543:2

The Christian's responsibility is transferred from the Father to our Lord Jesus. Hence he is no longer under Jehovah's Law given at Sinai, but now "under law to Christ." (1 Cor. 9:21) R542:6

A peculiar treasure — For more than 18 centuries God's dealings were with this people exclusively. "Ye only have I known of all the families of the earth." (Amos 3:2) Q792:4

Obedience would qualify them to be the seed of Abraham to bless the world. R5732:5

Exodus 19:6

Kingdom of priests — Type of the Royal Priesthood, the Holy Nation, the Church. B246, CR485:1

God's favor to natural Israel was because they were the seed of Abraham; not because they were holier than others. R5917:3

Israel was first invited to be the antitypical Royal Priesthood. R5532:6

Israel knew they were the favored seed of Abraham, the natural heirs of the promises. R5285:4

An holy nation — Separated from other nations for a particular purpose, and therefore to enjoy certain special favors. A71

Exodus 19:8

All the people — The entire nation was a consecrated people. R1742:6

All that — Jesus explained it to mean to love God with all the heart, mind, soul and strength, and one's neighbor as one's self. PD35/46

To do justice to your neighbor as you wish your neighbor to do justice to you is the essence of the Law. (Matt. 7:12) SM352:2

We will do — We agree to keep your Law and you agree to give us life. R4696:2

The Law said, Obey! and he who fails in one point is guilty of all. R614:5

The faithful among them, who earnestly endeavored in their weakness to keep this covenant, will, in the Millennial age, be “princes in all the earth.” (Psa. 45:16) B207

The Ten Commandments demand absolute perfection of thought and deed for their fulfillment. R543:2

They saw only the outward aspect and not the spirit of the Law. R4013:2

It did not seem to occur to Israel that they might not be able to obey the Law perfectly. R1724:5

God was bound to give Israel eternal life if they would keep that Law. R4902:3

Alas for poor humanity’s self-confidence; that which they thought would gain life emphatically condemned all under it to death. R454:6

No fallen human being could possibly keep the letter of the Law, but God dealt with the Israelites as though they could. Their sacrifices were typical. OV428:6

It served them well as a servant to bring them to Christ. R1724:5

Exodus 19:10

Said unto Moses — Type of Christ, Head and Body. R3037:5; D630

Unto the people — All those of mankind desirous of entering covenant relationship with God. R3037:5

Exodus 19:11

For the third day — The three days of purification represent the Gospel age. Our Lord’s first advent occurred early on the fifth thousand-year day, the sixth day has passed, and we are now in the morning of the seventh or “Millennial” day. R3037:5

The New Law covenant will be made during the Millennial day—the Jewish “day” and Gospel “day” being preparatory. R4570:3*

Upon mount Sinai — Type of the Kingdom of God. R3037:6, R4037:5; D630

Exodus 19:12

Shalt set bounds — During the two thousand-year days just past, God, through Christ, has been marking out the bounds of the Kingdom class: who might and might not come into the Kingdom. R3037:6

Take heed — “God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.” (Psa. 89:7) R2002:2

Touch the border — Our God is a consuming fire to all who attempt to approach him except through Christ. R2035:6

Surely put to death — How can we escape if we disregard the voice of the great Mediator of the New covenant, and the remarkable circumstances which now accompany its establishment. R5990:4

Exodus 19:13

Whether it be beast — The Hebrew used the word “hands” for beast as well as for man. The Hebrew word for hand, yad, is rendered “paw” in (1 Sam. 17:37). R3044:5

Exodus 19:15

Be ready — Typifying still greater purifying of all who accept the New covenant. R2022:5

Exodus 19:16

Thunders — Only a typical representation of the greater glory of the New-covenant— “the glory that excelleth.” (2 Cor. 3:9, 10) R1404:6

Thunder tones of judgment that “call the earth from the rising of the sun until the going down thereof.” (Psa. 50:1) R5990:4, R1914:4

And lightnings — Lightning flashes of truth and righteousness. R1914:4, R5990:4

Frequent flashes of light from the storm clouds surrounding the invisible presence of our King in the daily press illuminate the principles of the Word of God. R1913:3

A thick cloud — Symbol of the time of trouble. D630; R3037:5, R5990:1, R1914:4

Voice of the trumpet — Type of the Seventh Trumpet of liberty. D630; B148

Exodus 19:17

To meet with God — There was no priestly intervention. A55

Exodus 19:18

Smoke of a furnace — Symbol of the time of trouble. D630; C146

Quaked greatly — Typifying the fearful sights, terrifying sounds, in the end of this age. D630; R5990:1

Not only the earth (society) and the mountains (kingdoms), but the heavens also (ecclesiastical powers), so that only the unshakable principles of truth and righteousness may endure. R1914:5

Exodus 19:20

And Moses — Type of The Christ, Head and Body. D630; A79; B255

Went up — Glorified. D630

So the entire Church must go into the mountain (Kingdom) with Christ. OV286:2

Exodus 19:21

Many of them perish — It is just as impossible for men to see the unveiled glory of the Lord Jesus as it is for them to behold Jehovah. (Exod. 33:20; Heb. 1:3) B131

Exodus 19:25

Spake unto them — The Reformers recognized the difference between Moses as a prophet and as a law-giver; maintaining that as law-giver his authority extended only over Israel. R976:2

Exodus 20:1

God spake all these words — The first tables of the Law were prepared and written by the Lord himself. This represents how man in his creation was a perfect image of his Creator. R5298:6

God's original law to man was given in Eden, written in Adam's heart, in the sense that he was created in the divine image. R5286:3

The Decalogue has a depth of meaning not seen until Jesus "magnified the law and made it honorable." (Isa. 42:21) R5286:2

Jesus gave the Law to Moses as the representative of the Father. R5622:5

The Law given at Sinai has been the basis of all laws since. SM380:T

Exodus 20:2

Which have brought thee — Showing that the Ten Commandments were given only to Israel after the flesh. R1726:5, R971:4

Exodus 20:3

Thou shalt — The Decalogue is a brief synopsis of the whole Law. A45

Neither the angelic sons nor the New Creation are under the Sinaitic Law, or need it. F365

No other gods before me — Mighty ones, my equals. E40

God shall have first place in the human heart. Any division of the heart or strength or mind or soul violates this commandment. R5286:3

We shall not permit wealth or anything else to take away our minds from the Lord. R5094:5
Idolizing husbands, wives or wealth is idolatry. R5071:5, R4014:4

Exodus 20:4

Any graven image — God would not have any symbols before his people, but have them worship him in spirit and in truth. R5627:3, R3038:2, R5298:1

With spiritual Israel even fathers, mothers, wives and children might take the place of the Lord in our affections, as well as idols of wealth, social and personal ambition, etc. R3038:2, R3753:3

Under the earth — Not subterranean waters, but the seas which are below the level of the “dry land” called the earth. R1813:2

Exodus 20:5

Bow down thyself to them — Shaw-kaw, worship. Not a prohibition of reverence to the honorable, but against image worship or worship of any rival gods. E73

The Jews did not err in doing reverence (shaw-kaw) to angels who came in Jehovah’s name. B73

Am a jealous God — Who wants all of our affections, confidence and trust. This is for our good and is not selfishness on his part. R3038:3, R4789:2

God’s jealousy is just and is sure to bring to the sinner a just punishment. R4789:2

The impropriety of jealousy is when it leads to bitterness and other like qualities to which the fallen human mind is subject. R4789:2

Upon the children — Does not represent anger, bitterness, resentment, selfishness, but the law of nature, under which, in wisdom, God has placed humanity. R3038:3-4

The doctrine of the ransom is linked to the doctrine that condemnation passed to Adam’s posterity through the channel of natural birth. R2668:2

Unto the third and fourth — Contrary to Darwin, deviations from the species prototype are corrected in the course of three generations—N. Y Times. R4859:6*

Exodus 20:7

Not take the name — This command was given to Israel only, who had come into relationship with God through the Law covenant. Many of the Jews tried very hard outwardly to keep the Ten Commandments. R5404:2

Although this commandment was not given to spiritual Israel, the spirit of it applies to us. Let us, therefore, walk circumspectly, that we bring no dishonor to that hallowed name, but honor it in our every thought and deed. R5404:6, R4014:5, R3038:5, R1527:6

In vain — Lightly, frivolously, or in any other than a sacred or reverential manner. R3038:5, R1527:3

“Thou desirest truth in the inward parts.” (Psa. 51:6) “Let every one that nameth the name of Christ (Jehovah’s representative) depart from iniquity.” (2 Tim. 2:19) R1527:3

Exodus 20:8

The sabbath day — The fourth commandment was never given to the Church. R5072:1

A higher thought than that of physical rest is given to the Church. The seventh day typifies the rest of faith for the people of God. R5071:6, R5360:1, R4015:1, R1499:4

Typically, the thousand-year day, the Millennial age. Then humanity will be at rest from Satan and from sin. R5071:6, R5640:5, R1499:4, R91:6*; B40; Q607:4

We should neither consider ourselves under Mosaic Law nor repudiate the Sabbath entirely. R3752:2

Spiritual Israel keeps Sabbath every day—resting in the finished work of God, resting from our own endeavors to justify ourselves. R3753:4

Let our homes be the most quiet, let no sound of labor or worldly pleasure be heard on the appointed day of rest. R3753:6

Keep it holy — As a day of rest, and no more. R4995:3

Whoever abides in Christ is a sabbath-keeper. R5071:6

Exodus 20:10

The seventh day — Not the first day. If this commandment is binding at all it is binding as stated and cannot be changed. R1727:2

The prominence of the seventh day holds good in the week of creation, the ordinary week and the week of thousands. R91:5*

No matter how the first day of the week, Sunday, was originally set apart as sacred, it contains a great blessing. R2534:5, R2535:1

We advocate observance of Sunday because: (1) we would not wish to see it fall into disuse; (2) we would not lead others to violate less-enlightened consciences; and (3) to maintain proper religious influence with neighbors. R2535:4, R3753:5

Typified a coming blessing to spiritual Israel. OV250:5

The Christian’s rest is not of one day, but of all; well-illustrated in the seventh day which typified it, for seven is the symbol of completeness. R543:6

Not do any work — It does not say to cease from ordinary work and engage in religious work; but prohibits all kinds of work. R1727:1, R971:5

As soon as we begin to believe we begin to enter into this rest which need never end. “We which have believed do enter into rest.” (Heb. 4:3) R3753:4

This rest was merely typical and prophetic of the coming restitution peace and blessing. OV118:3

Our rest in the Lord is as complete as is our belief in him. He who believes fully, rests fully; he who only believes partially, rests but partially. R2534:4

While never losing sight of his real sabbaths, the spiritual Israelite nevertheless should avail himself of any arrangements of nominal Christendom favorable to his spiritual resting. R2534:5

While chiefly a type, experience proves that such a rest is necessary from the physical standpoint. R2534:6

Exodus 20:11

The LORD made — Not creation but preparation for use. R300:1*

Rested the seventh day — Letting humanity measurably take its own course in sin, leaving all the work of restitution to be accomplished by Christ in his reign. R975:4

Because in his plan everything was fully arranged for— “the works were finished from the foundation of the world.” (Heb. 4:3) R975:4

But it does not follow that God’s rest day was a 24-hour day, nor that he rested in the same sense as the Israelites were commanded. R1731:3

Jesus said, “The Father worketh hitherto, and (now) I work.” (John 5:17) R975:4

A higher thought than that of physical rest is given the Church. The seventh day typifies the rest of faith for the people of God. R5071:6, R5360:1, R4015:1

Blessed the sabbath day — Type of the greater sabbath—the heavenly. Q759:3

Exodus 20:12

Honour thy father — Although always deserving of consideration from their children, the degree of respect must depend upon the character of the parent to some extent. R5287:3

The parents are, in the divine arrangement, the priests of God in respect to their children. R5287:5

Sunday Schools may weaken the respect of the children for the parents and may release the parents from an appreciation of their responsibilities toward their children. R5287:5

Extending beyond the childhood obligation to obey, the duty of honoring parents extends from the cradle to the grave. R2024:3

Absalom is a distinguished example of dishonor to a father, and the resultant cuffing off in the prime of life. R3262:1

If our forefathers were monkeys, as so many now teach, why should we have much honor or respect for them? R4019:3

To the spiritual Israelite, this would mean our Father in heaven. R4019:3, R3044:6

And thy mother — Showing that man and woman are joint-inheritors of the earthly dominion. R1553:6
To the spiritual Israelite, this would mean God’s original covenant with Abraham, typified by Sarah. R4019:5, R3044:6

Long upon the land — Children obedient to parents are more inclined to obedience to country and Creator. Such obedience would be favorable to old age. R3044:6

The fact that the Jews did not dwell long in the land given them is evidence that they did not keep this commandment properly. R3044.6

Exodus 20:13

Thou shalt not kill — Any malice, hatred or anger is of the murder spirit. R4019:6, R5286:3

We are not to have an angry spirit of murder, restrained merely by fear of consequences. R5287:6

Life is to be prized, not jeopardized. R5287:6 Nothing in this commandment forbids the killing of animals when necessary, nor the execution of criminals. R5287:6, R4019:5, R3045:1

Murder is always wrong; killing is sometimes right, sometimes duty; but the destruction of birds, beasts and fishes wantonly, or for sport, is wrong. R3045:1

To take another's life is wrong, except when God's own Law demands it. SM352:1

Exodus 20:14

Not commit adultery — “Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart. (Matt. 5:28) In other words, the spirit of God's Law is that to desire to do wrong and to be merely hindered by circumstances and conditions, is in God's sight as serious, as criminal, as to have really done that wrong. R4020:4, R5286:3

Purity, no adulteration, is the divine requirement. R5288:1

As the Lord's betrothed, the Church is to be uncontaminated, unadulterated, separate from the world. R3045:3

Exodus 20:15

Thou shalt not steal — A proper recognition of the property and rights of others, covering every form of theft, both public and private. R4020:4

Applies to defrauding another in any manner, depriving him of rights, liberties, or a good name, as well as of money or property. R3045:3

Including untruthful advertisements, misleading information, or misrepresentation. R3045:4

Includes making false tax returns, avoiding payment of customs duty and failure to give agreed upon services to employers. R5288:1

The worst form of stealing concerns the Scriptural instruction, “speak evil of no man. (Titus 3:2) R5288:1

To do so is wrong, unjust. SM352:1

Exodus 20:16

Bear false witness — Even by a nod of the head, the shrugging of the shoulder, or by silence. R3045:5

The spirit of this injunction may be violated, and is violated every day not only by misrepresenting the goods we sell, or the goods we wish to buy, but in a thousand ways of slandering a neighbor. R5288:4

To do so would be an injustice. SM352:1

Exodus 20:17

Shalt not covet — Covetousness is a heart disease which has to do with every other crime; for all sins have their basis in selfishness. R5288:4

Covetousness is an enviousness of the possessions of others and a desire to appropriate them for ourselves. R4021:4

Covetousness is like drinking the salt waters of the sea, which only increase the thirst. R2340:6

Covetousness first led Satan to disloyalty and sin. R3046:1

Not a desire to prosper as well as one's neighbor, but to possess the possession of our neighbor. R2340:1

The climax of all commandments respecting our relationship to our fellow-man. R4021:4

“Godliness with contentment (absence of covetousness) is great gain.” (1

Tim. 6:6) R3046:1

Covetousness is wholly foreign to the spirit of Christ. To the extent that the spirit of Christ dwells in his members they will be free from it. R971:3, R1726:4

Only one covetousness is encouraged— “Covet earnestly the best gifts (1

Cor 12:31)—the gifts of divine grace which robs not others, does not make God poorer. R2340 6

Exodus 20:18

Noise of the trumpet — Type of the seventh trumpet. D630

Exodus 20:19

Said unto Moses — The typical Mediator between God and Israel. R4537:1, R2858:6

Representing Jesus, the Mediator “between God and man,” the world. R4537:4; A79; B255; D630

Moses undertook to bless Israel by mediating for them with God the Law covenant, but failed because they were unable to keep the Law of God perfectly. R4537:1

Lest we die — Because we cannot stand even a reflection of the spiritual glory of the Lord. B131

Exodus 20:21

Where God was — All of this was typical. R5294:3

Exodus 20:22

The children of Israel — Who typified the world of mankind. R4537:1

Exodus 20:24

Peace-offerings — Type of entire consecration to God during the next age. T98

Exodus 20:26

Go up by steps — We cannot come to Christ by steps. We must come as we are and come at once. R101:5*

Nakedness be not discovered — When we try to break off old habits and be good by ourselves climbing up a few steps and coming to Christ-the shame of our nakedness appears. R101:5*

Exodus 21:4

And her children — The mother's nature, rights, privileges and liberties attached to the child. E105; R777:5

Exodus 21:6

Unto the Judges — Elohim, rulers, mighty ones. A name applied to Jehovah as well as to men. E68; R1410:3; SM497:2

For ever — "Forever" ceased at the cross. It means, until a proper end has been reached. R1453:6

Exodus 21:12

Be surely put to death — A just retribution for the sin. R5645:4

Exodus 21:13

Whither he shall flee — Arriving at the city of refuge, the culprit was not free, but must stand trial before the elders of the city. R3092:5

Exodus 21:14

With guile — Inquiry was made as to whether he had lain in wait, hunted for his victim, smote him in secret, for maliciousness, guile, prior enmity and hatred. (Deut. 19:4, 6, 11; Deut 27:24; Num. 35:11-23; Josh. 20:5) R3092:5

Exodus 21:23

Life for life — This was the basis of justice on which God was operating. R4426:1, R1917:1

God arranged that only one man should have the opportunity to fall and be sentenced to death; thus only one man would be required as a Redeemer of all humanity. R5429:6

A perfect human life having been condemned to death, it required a perfect human life to redeem it. Jesus “tasted death for every man.” (Heb. 2:9) R4964:4, R1917:4; OV151:5

An illustration of the word “ransom.” Q562:6

If a thousand perfect men had sinned, it would have required a thousand perfect men to redeem them. R5429:6; SM661:1

The blood (death) of bulls and of goats could never take away sin; likewise the death of angels or archangels could never take away sin (redeem man). R3174:5, R4426:2, R5429:6

The Philistines had caused the loss of many lives in Israel. Thus it was in full accord with divine instruction that they and other occupants of Canaan be utterly destroyed. R5663:5

Exodus 21:24

Eye for eye — This line of strict justice the Lord inculcated in the Law given to Israel to assist them in understanding the great principle of Justice underlying divine conduct. OV21:4; Q798:4

Strong characters may wish to correct that which is wrong, but it is not the time now to judge and discipline the world. R5644:5

Exodus 21:26

For his eye's sake — The common Law was no respecter of persons. There was no special legislation for the priesthood. A52

Exodus 22:8

Unto the judges — Elohim, rulers, mighty ones. A name applied to Jehovah as well as to men. E68; R1410:3

Exodus 22:9

Before the judges — Elohim, rulers, mighty ones. E68; R1410:3

Exodus 22:18

Not suffer a witch — A medium, or mouthpiece of fallen angels. R2172:1; Q840:T

Spirit mediums, clairvoyants and the like are the modern wizards and witches. Q840:T

It is not superstitious to believe that men and women may be so given over to Satan, and be so controlled by him as to be wizards and witches. R265:4

Witchcraft was instituted by Satan to prove his lie that the dead are not dead. R1216:2

Some of God's people today, notwithstanding this instruction, have attended Spiritualistic seances "just to see how it was done." R3240:5

Exodus 22:21

Vex a stranger — The laws protected the weak, the stranger, the servant. OV10:5

Exodus 22:22

Widow, or fatherless child — The Lord's special care is over the weak, helpless and bereaved ones. Q781:4

Exodus 22:25

That is poor — The Mosaic Law was far ahead of its time. A50

Exodus 22:28

Not revile the gods — Elohim, rulers, mighty ones. E68; R1410:3

Nor curse the ruler — The tendency to speak evil of dignitaries, to belittle and caricature them, is a prevalent sin and does much to undermine good government. R5952:5

Exodus 23:2

Not follow a multitude — The difficulty is that the whole world is running on the depraved basis of selfishness which is quite incongruous to love. D525; R2033:1

Exodus 23:4

Thine enemy's ox — If such love was obligatory upon natural Israel, to what degree should spiritual Israel possess and manifest it. R5643:6

The Mosaic Law was far ahead of its time. A50

Exodus 23:7

Justify the wicked — But he has provided a way in which he can be just, and yet justify. (Rom. 3:26)
HG308:2

Exodus 23:9

Oppress a stranger — The treatment of servants, strangers and the aged was the subject of special legislation, but there was none for the priesthood. A52

Exodus 23:11

The seventh year- Israel's year Sabbath typified a coming blessing to the world. OV250:5

Exodus 23:12

Thou shalt rest — The Mosaic Law was far ahead of its time. A50

Exodus 23:16

Feast of ingathering — The Feast of Tabernacles. R3509:1

The festival of the New Year and a thanksgiving occasion for the harvest. R3509:1

Instituted at the time Israel passed from the wilderness into the land of promise, commemorating the wilderness life and the entrance into Canaan. R3509:1

In the end of the year — There were two harvests: the first, of grain, in the spring, representing "Christ, and they that are Christ's at his coming"; (1 Cor. 15:23) the other, or great harvest, was at the end of the year. HG83:1

Exodus 23:18

With leavened bread — Leaven is corruption, an element of decay, hence a type of sin. R5192:4;
F464; T98

Shall the fat — Symbol of loving zeal. T57

Exodus 23:23

Cut them off — A depraved race, whose sins and iniquities had come to the full. Q779:5

Exodus 24:1

Seventy of the elders — Supposedly the original Sanhedrin. R4037:2, R3346:3

Similarly, the 70 whom the Lord sent forth represented all the leaders or elders amongst his people today. R3346:3

Exodus 24:2

And Moses alone — Moses was the Mediator of the Law covenant. Christ became the heir of its promises of life and the (head of) the Mediator of the New covenant. R1725:4

God dealt with only one man in making the Law covenant. Moses stood in the position of a father, the nation being treated as children under age. R5046:4

Moses is Mediator of the Law covenant as long as it is in effect. Moses is Mediator of the Law covenant today. Q498:3

Exodus 24:3

Moses came and told — For a period of 1000 years, this Mediator will do a work for mankind. R5292:3

Exodus 24:5

Burnt offerings, and — The blood of peace-offerings and burnt-offerings sealed the Law covenant, picturing the Church sacrificing earthly rights, and that God accepts these sacrifices as sealing the New covenant-entirely aside from the Atonement for Adamic sin accomplished by the same sacrifices, viewed from the standpoint of the sin-offering. R4389:6

Peace-offerings are a type of entire consecration to God during the next age. T98

More than one bullock and goat because of the multitude of the people to be sprinkled. In reality, one bullock and one goat duplicated as often as necessary to provide a sufficiency of blood. R2874:5; CR485:5

Exodus 24:6

And Moses took — Representing a greater than Moses, Jesus and his Church. Q29:4

Sprinkled on the altar — Representing the satisfaction of justice. R5162:6

In the antitype, our Lord's blood was first applied on our behalf. R4513:6

Exodus 24:7

The covenant — Representing the better covenant. Q29:4

God agreed that if Israel would keep his Law they would have everlasting life. R5292:2

Exodus 24:8

Took the blood — Representing man's acceptance of the divine arrangement. R5342:6

The sprinkling of the books of the Law took only a few seconds; sprinkling the people took a long time. R5342:6

On the people — Sprinkled from all sympathy with evil, mankind will make their declaration of full loyalty to God. R5164:2

Probably not on the two millions, but upon representatives of the whole, the heads or chiefs of the tribes. R3046:2

Bringing them under the obligation of the Law covenant. R5000:1, R5162:6

So The Christ, during the Millennium, will sprinkle the world of mankind, bringing them into harmony with the divine law. It will require the thousand years. R5421:5; CR485:5

The sprinkling with the blood represents justification. R5421:5

The Mediator will antitypically sprinkle the people; that is, he will show them how to come back into full accord with God. R5164:2

In antitype, the blood sprinkling the whole world means restitution. R5878:4

When the Church shall have finished using the blood that same merit will be applied "for all the people," sealing the New covenant. R4513:6

Of the covenant — A covenant does not go into operation until after it has been fully mediated. R5164:1

Which the LORD hath made — To last for centuries, but only one year at a time; renewed by the annual Day of Atonement sacrifices. R5162:6

Exodus 24:10

Saw the God of Israel — That is, the Lord's special messenger, the angel of the Lord. Q360:2

Exodus 24:12

Which I have written — Moses thus attributes the origin of the Mosaic Law to God, not to himself. A53

Exodus 24:16

Cloud covered it — Similarly, the Church is generally enveloped in clouds of trouble which hide the glory from others. By and by her glory shall be manifested without the enveloping cloud. R1982:2

Exodus 25:3

Gold — Representing the divine nature. T18

And silver — Symbol of truth. T114

And brass — Copper, symbol of perfect human nature. T18

Exodus 25:4

And blue — Symbol of faithfulness. T30

And purple — Symbol of royalty. T34

And scarlet — Symbol of the blood of the ransom. T34, T109

And fine linen — Symbol of righteousness. T29, T30, T36

Exodus 25:5

And badgers' skins — As God covered the Tabernacle with unsightly skins, so the glory and beauties of spiritual things are seen only by the “Royal Priesthood.” T127

Exodus 25:6

Anointing oil — Symbol of the holy Spirit. T29, T37, T116; D650; R5654:5

Exodus 25:7

Stones to be set — The Lord's jewels, his “Little Flock.” T36

In the ephod — Type of the Abrahamic covenant (front part), and the New covenant (back part). T30

In the breastplate — Type of the Law. T34

Exodus 25:9

Tabernacle — The lessons of the Tabernacle represent both progress and completion. R4579:1

Exodus 25:10

Shall make an ark — It represented the eternal purpose of God for mankind in The Christ, Head and Body. T121

Wood was used as a base to make the articles more easily portable. T18

Representing Christ, in whom are hidden all the wisdom and power of God. R5680:5

Tradition says that the Jewish high priests took the ark and other temple treasures to Abyssinia for safe keeping at the time of the captivity and that they will be found in the monastery islands of Lake Zonai. R3450:5

Of shittim wood — Wood not typical, used merely for lightness. R1236:6

Exodus 25:11

With pure gold — Representing the divine nature. T18

The fact that all things in the Tabernacle were made of gold implies that it represented the condition of such only as are called to the divine nature. T20

Exodus 25:16

The testimony — To show that Christ would meet in full all the requirements of God's perfect Law and also that legal authority would be vested in him as the Law-executor. T121

Exodus 25:17

Make a mercy seat — Representing the underlying principle of Jehovah's character-justice. T124

Representing the chariot or throne. R529:6*

Exodus 25:18

Make two cherubims — Representing love and power. T125

They are always connected with the immediate presence, or with the throne, of God. R529:6*

Exodus 25:20

Toward the mercy seat — Neither love nor power can be exercised until justice is fully satisfied; hence they look inward toward justice to know when to move. T125

Exodus 25:23

Also make a table — Representing the Church as a whole, holding forth the word of life. T115

Exodus 25:30

Shewbread — Representing the truth, the word of life. T22, T115

Spiritual food. R5418:5, R5621:6

Only for the priests to eat. Granted to the fully consecrated that by these they might be strengthened to carry out fully their consecration unto death. R4782:4

Exodus 25:31

Make a candlestick — Representing the entire Church, the true light-bearers. T116; R243:3*

Representing the light of God's truth. R5621:6, R5418:5

Had seven branches, typifying perfection or completeness. R243:3*

No dimensions given. Truth, like its author, is boundless. R243:3*

We may gain an accurate conception of its appearance from the Arch of Titus in Rome. R3650:6

It was the light in the Holy, as the Shekinah glory was the light in the Most Holy. R3650:5

Does not represent the Church in the future state of glory giving light to the world; that will be as the "Sun of righteousness." (Mal. 4:2) R3650:6

Same as that in Zech. 4:2 and Rev. 1:20, showing all the true saints in the various phases of nominal church development. R1491:1

In Revelation the same candlestick is brought to our attention, but the parts are separated, the union being supplied by the antitypical High Priest. R3569:4

Of beaten work — Not cast wholesale in a mold. As is the shaft, so are the branches—all of beaten work. R243:4*

Exodus 25:33

Like unto almonds — In the almond tree fruit buds appear before leaves. So with the Royal Priesthood, they begin to sacrifice, to bring forth fruit, before the leaves of profession are seen. T121

The Hebrew word for "almond" is from a root meaning "to hasten." Regarded by the Jews as a harbinger of spring. Remarkable for early blossoming (even in January) and flowers appearing before the leaves. R244:1*

A knop and a flower — Representing the true Church as both beautiful and fruitful from first to last. T116

In continuous succession, typifying the beautiful graces of a Christian spirit accompanying the solid fruits of Christian life-faith and works. R243:5*

A vigorous ever-developing plant, always blooming, continually fruit-bearing; like the trees by the river of life, yielding fruit every month. R243:5*

Exodus 25:37

Light — One of the most powerful forces in nature; one of the most quiet: it is peculiarly expressive of the character of God and his people. R243:2*

Exodus 25:40

After their pattern — Because it illustrated something greater and more important to come afterward.
T12

Exodus 26:1

With ten curtains — Evidently forming the ceiling, and hanging down each side within the Tabernacle. R100:2*

Fine twined linen — Symbol of righteousness. T29, T30, T36

And blue — Symbol of faithfulness. T30

And purple — Symbol of royalty. T34

And scarlet — Symbol of the blood of the ransom. T34, T109

With cherubims — Symbol of divine love and power. T125

Exodus 26:6

Taches of gold — Representing the divine nature. T18, T20

Exodus 26:11

Taches of brass — Copper, symbol of perfect human nature. T18

Exodus 26:14

Of badgers' skins — As God covered the Tabernacle with unsightly skins, so the glories and beauties of spiritual things are seen only by the “Royal Priesthood.” T127

Exodus 26:19

Of silver — Symbol of truth. T114

Exodus 26:29

Boards with gold — Showing that all within the Holy and Most Holy pertain to the divine nature.
R1944:1

Exodus 26:30

Which was shewed thee — Moses thus attributes the origin of the Mosaic Law to God, not to himself. A54

Exodus 26:31

Shalt make a veil — The passing of the second veil represented the death of the human body. T21

Of blue — Symbol of faithfulness. T30

And purple — Symbol of royalty. T34

And scarlet — Symbol of the blood of the ransom. T34, T109

Fine twined linen — Symbol of righteousness. T29, T30, T36

With cherubims — Symbol of divine love and power. T125

Exodus 26:32

Shall be of gold — Representing the divine nature. T18, T20

Sockets of silver — Reality, truth, verity; seeming to say that inside this veil you will be perfect, really and truly New Creatures. T115

Exodus 26:33

The ark — It represented the eternal purpose of God for mankind in The Christ, Head and Body. T121

The holy — Representing the condition of all those who as justified believers have consecrated to death. T19

Only the priests will be in the Holy. Only the Levites will be in the Court. The Great Company is represented by “silver” in contradistinction to the Church, who are represented in the gold of the Holy and Most Holy. R4745:6

Corresponds to Plane M on the Chart of the Ages. R276:5; A244

Place — Omit this word; not in the Hebrew text. T13

And the most holy — The condition of the overcomers who attain to the divine nature. T19

Corresponds to Plane L on the Chart of the Ages. R276:4; A244

Exodus 26:34

Put the mercy seat — The Mercy Seat, glory-light and cherubim together represented Jehovah God. T123

Both a mercy-seat and a justice-seat. R641:1

Upon the ark — “The head of Christ is God.” (1 Cor. 11:3) T124

Exodus 26:35

Shalt set the table — Representing the Church as a whole, holding forth the word of life. T115; R5418:5

And the candlestick — Representing the entire Church, the true lightbearers. T116

Representing the light of God’s truth. R5621:6, R5418:5

Exodus 26:36

Hanging for the door — Symbol of the death of the human will. T21

Exodus 26:37

Five pillars — The door posts at the entrance to the Tabernacle represented the “New Creatures in Christ”-the consecrated saints. The difference between these and the posts in the “Court” represents the difference between the condition of the justified believers and the sanctified believers. T114

Sockets of brass — Copper, representing our justified humanity; showing that while in the first apartment of the Tabernacle we have this treasure in earthen vessels. T114

Exodus 27:1

Shalt make an altar — Representing Christ’s ransom sacrifice. T22

Five cubits long and five — Being square, it typified the perfection of Christ. R101:1*

Three cubits — Comparatively low, typifying one who is easy of access, and a free salvation. R101:1

Exodus 27:2

Make the horns — Symbols of power. T42

Pointing to Christ as our refuge and his abundance of power and grace to all. R101:1*

Upon the four corners — In every direction; so God’s power to all men is unlimited. R96:1

Overlay it with brass — Copper, symbol of perfect human nature. T18

Exodus 27:9

Make the court — Representing the condition of justification. T19

Representing the justified condition. In proportion as those in the Court advance toward the Holy, in that proportion they draw nigh to God and experience a measure of justification or harmony with God, leading to complete justification. R4745:3

In the present time the Court represents the condition of divine favor of all those who, exercising faith in God, are approaching nearer and nearer to him. R4922:5, R5418:3

The picture changes at the end of this age: those who have not made a full consecration go out and cease to be represented in the Court. The Great Company is represented by the Court condition thereafter. R4876:4, R4579:1-3

Only the Levites will be in the Court. In the last analysis the Court represents the spirit-begotten ones separated from the world. R4745:6

Corresponds to Plane N on the Chart of the Ages. R276:5; A244

Hangings for the court — Representing, to those within, a wall of faith; but to those without, a wall of unbelief, which hindered their view of, and access to, the holy things within. T18

Apparently without seam, symbolizing the righteousness of Christ. R100:3*

Fine twined linen — Representing Christ's righteousness. T36, T114

Exodus 27:10

The twenty pillars — Representing justified believers. T113

Sockets shall be of brass — Copper, representing that, though actually imperfect, the standing of the justified believer is that of a perfect human being. T113

Hooks ... of silver — Silver being a symbol of truth, justified believers (pillars) can truthfully claim that Christ's righteousness (the linen curtain) covers all their imperfections. T114

Truth is the hook, or connection, which binds the Church to the curtain of linen and, by it, to each other. R100:5*

As we are told to search for truth as for silver (Prov. 2:4); and as David likens the words of the Lord to silver (Psa. 12:5); we conclude that truth is symbolized by silver. R100:5*

The Great Company class was represented by the "silver." R4745:6

Exodus 27:16

And for the gate — "I am the way" (John 14:6), "I am the door" (John 10:9). There is only one way of access to God. T18

The way out of unbelief and sin. T22

Of blue — "True blue" is the symbol for a faithful one. Blue in countries' flags stands for fidelity. In (Num. 15:37-41) a blue fringe on Israel's garments was to recall faithfulness. R100:6*

And purple — In (Judges 8:26) we find that the kings of Midian were robed in this color. R100:6*

Exodus 27:18

Height five cubits — The posts were five cubits high and five cubits apart; standing, as it were, within reach of one another, yet too far apart to lean upon one another. R100:3*

Exodus 27:20

Pure oil olive — Symbolic of the holy Spirit. T29, T37, T116; D650

For the light — Representing the spirit of truth. T116

Exodus 27:21

Aaron — Representing our High Priest, Christ. T36, T116; E449

And his sons — Who succeeded him in office. T116

Exodus 28:1

His sons with him — There were 8,580 Levites, but only five priests sacrificing, which may illustrate the proportion of justified believers to self-sacrificing consecrated ones. T118, R443:1

After the establishment of the Kingdom the distinction between the Church and the larger company of Levites will be perpetual. R5418:5

Exodus 28:2

Make holy garments — Symbolizing the heavenly grandeur, honors and glories of the Messiah during his reign. OV127:5

Clad in his robes of glory, the High Priest represented Messiah blessing mankind. PD36/47

Exodus 28:3

Spirit of wisdom — Fecundating their minds, energizing natural faculties without affecting them in any moral sense. E175

Exodus 28:4

A breastplate — Type of the Law. T34

And an ephod — Type of the Abrahamic covenant (front part) and the New covenant (back part). T30

And a robe — Of blue, representing Christ's faithfulness. T30

A broided coat — Of white linen, representing the High Priest's purity. It's embroidery showed works of grace. T29

A mitre — Of white linen (righteousness), to which the golden plate, or crown, (royalty) was fastened. T29

And a girdle — Indicating a righteous servant. T30

Make holy garments — Symbolizing the heavenly grandeur, honors and glories of Messiah during his reign. OV127:5

Clad in his robes of glory, the High Priest represented Messiah blessing mankind. PD36/47

Exodus 28:5

Shall take gold — Representing the divine nature. T18, T20

And blue — Symbol of faithfulness. T30

And purple — Symbol of royalty. T34

And scarlet — Symbol of the blood of the ransom. T34, T109

And fine linen — Symbol of righteousness. T29, T30, T36

Exodus 28:6

Make the ephod — Type of the Abrahamic covenant (front part) and the New covenant (back part). T30

Of gold — Representing divine power. T34

Of blue — Representing the ability faithfully to maintain his righteous character. T34

And of purple — Proclaims the royal power of the Kingdom cooperating. T34

Of scarlet — Representing redemption from the Adamic curse through the blood of the ransom. T34

Fine twined linen — Indicating the restoration of man to his original purity. T34

Exodus 28:7

Two shoulder pieces — Golden clasps, representing divine power to enable Christ to carry out the terms of both covenants. T30

Exodus 28:8

The curious girdle — Representing a servant. “The messenger (servant) of the covenant whom ye delight in.” (Mal. 3:1) T33

A servant of a “curious” or peculiar kind. R72:3

Exodus 28:15

The breastplate — Type of the Law. T34

Exodus 28:16

Being doubled — Representing the spirit and the letter of the Law. The front part, which bore the jewels, representing the spirit of the Law, fulfilled in us “who walk not after the flesh, but after the spirit.” (Rom. 8:4) The back part representing the Law in letter as presented to fleshly Israel. T35; R72:4

Representing the Jewish and Gospel ages. R72:5

A span — Indicating that the Law of God is the full measure of a perfect man’s ability. T35; R72:5

Exodus 28:21

And the stones — Representing the true Israel, the “Little Flock.” “They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.” (Mal. 3:17) T36

Exodus 28:22

Work of pure gold — Indicating that the Law is divine and that we are upheld by the golden chain of divine promises. T36

Exodus 28:27

The ephod underneath — As the Israelite regarded them, not seeing the hidden connection, the Abrahamic covenant and the Law were all one. T34

Exodus 28:29

Upon his heart — Showing the Law as a covering for his innermost affections. R72:4

“The Law of his God is in his heart.” (Psa. 37:31) R72:4

Continually — That is, all through the year, except on the Atonement Day. R160:6*

Exodus 28:30

Urim and the Thummim — Hard cases of judgment were, after Moses' death, brought directly to the Lord through the High Priest, the answer being Yes or No by the Urim and Thummim. A49

Working in some unknown way with the stones of the breastplate. R5042:4; Q697:2

Perhaps by particular stones on the breastplate shining with special brilliancy; perhaps light being Yes, and dark No; nothing definite. Q728:2

Upon Aaron's heart — Indicating that it was precious to him. That which condemned all imperfection was Christ's pleasure— "I delight to do thy will, O my God: yea, thy law is within my heart." (Psa. 40:8) T35

Exodus 28:31

Of blue — Symbol of Christ's faithfulness. T30

Exodus 28:33

Shalt make pomegranates — Representing that the faithful performance of the Redeemer's work of sacrifice has borne rich fruits. T30

And bells of gold — Signifying that when our High Priest appears in glory the fruit of his sacrificial work will be proclaimed to all. T30

Exodus 28:36

Plate of pure gold — A crown proclaiming his royalty. Christ is to be "a priest upon his throne." (Zech. 6:13) T29

HOLINESS TO THE LORD — Thus proclaiming Christ's entire devotion to the accomplishment of Jehovah's purposes. T30

Exodus 28:37

On a blue lace — Showing that the crown was rightfully his. T29

Exodus 28:39

Thou shalt embroider — The white linen coat represented Christ's purity, while its embroidery showed works of grace. T29

Make the mitre — White linen (righteousness), to which the golden plate or crown of royalty was fastened. T29

Make the girdle — Indicating a righteous servant. T30

Exodus 28:40

And for Aaron's sons — Representing the members of Christ's Body. T36

Make coats — Linen garments, representing the righteousness of Jesus imputed to his Body members.
T36

For them girdles — Representing us as servants of righteousness. T36

And bonnets — To indicate that they were not the head of the priesthood, but merely members of the body. God gave Jesus "to be the head over all things to the church, which is his body." (Eph. 1:22, 23) T36; R72:6

Exodus 28:41

Aaron ... and his sons — The anointing came upon Aaron only at first, but then upon each of his sons as they succeeded to the office of chief priest. F131; Q689:3

The High Priest was anointed with oil, which constituted the divine evidence of his call to the priestly office. SM598:2

Exodus 28:42

Linen — Symbol of righteousness. T29, T30, T36

Exodus 28:43

Unto the altar — The Golden Altar in the Holy represents the Church in the sacrificing condition.
T120

Representing the privilege of worship and prayer. R5418:5

And die — Every feature had to be exactly performed because typical of important future events. To insure this the penalty for any violation was death. T12

Exodus 29:1

One young bullock — All that happened to the bullock represented what was to be done to Jesus and to his Body, the Church, as human beings. T41

And two rams — The ram for the burnt-offering to show how God receives our sacrifice, and the ram of consecration to show what effect the sacrifice will have upon us. T45

Without blemish — Had our Lord not been absolutely free from sin he never could have redeemed us.
R1186:6

The sacrifice which we are privileged to make is of things to which we have a right through Christ, which in themselves are lawful and right. R1187:1

The sacrifice of all our rights implies the sacrifice of life itself as human beings. R1187:4

Exodus 29:2

And unleavened bread — Representing the actual purity of Jesus and the imputed purity of the Church-justification. T46

Tempered with oil — Representing the indwelling spirit of God— sanctification. T46

Exodus 29:4

Aaron and his sons — Representing the new spiritual nature of The Christ. T41

Bring unto the door — Symbol of the death of the human will. T21

Wash them with water — To represent the purity of Jesus, who knew no sin, and his Church, cleansed through his precious blood and “the washing of water by the word.” (Eph. 5:26) T29

The consecration of the priests began at the laver. R117:1

Exodus 29:5

The coat — Representing Christ’s purity, while its embroidery showed works of grace. T29

Robe of the ephod — Representing Christ’s faithfulness. T30

And the ephod — Type of the Abrahamic covenant (front part) and the New covenant (back part). T30

And the breastplate — Type of the Law. T34

With the curious girdle — Representing a servant. “The Messenger (servant) of the covenant whom ye delight in.” (Mal. 3:1) T33

Exodus 29:6

Put the holy crown — Representing the power to rule. B83

Exodus 29:7

The anointing oil — Typifying the holy Spirit. T29, T37, T116; D650; R5654:5

And anoint him — Only the High Priest was anointed. As with the under-priests, the antitypical priests are merely partakers of the spirit of Christ, and only those who are in Christ Jesus partake of his anointing. T37

The High Priest was anointed with oil, which constituted the divine evidence of his call to the priestly office. SM598:2

Exodus 29:8

Bring his sons — Sons only. Similarly, only the males were chosen to be the special public servants and ambassadors of the Gospel. F265

Put coats upon them — Linen garments, representing the righteousness of Jesus imputed to us. F36

Exodus 29:9

With girdles — Representing us as servants of righteousness. T36

Bonnets on them — To indicate that they were not the head, but merely members of the body. God gave Jesus “to be the head over all things to the church, which is his body.” (Eph. 1:22, 23) T36

In covering their heads the under-priests said, we are headless, the High Priest is our head. The spiritual Royal Priesthood must all be headless also. R2845:4

For a perpetual statute — Or, age-lasting. Aaron’s family lost the priesthood 1800 years ago. HG582:3*

Exodus 29:10

Cause a bullock — No goat, because it was not “for the people.” (Lev. 16:15) R4384:6

Tabernacle of the congregation — More properly, the tent of meeting. So called, not because the Israelites met here as a congregation, but because it was here that God met with the children of Israel and communicated with them. R4029:6

Put their hands — Thus saying, this sacrifice represents us. T41; R73:1

Upon the head of the bullock — In the consecration of the priests a bullock only is shown as the sin offering (no goat, because it was not “for the people”). R4384:6

Exodus 29:11

And thou — Moses, representing the Law. T41

Kill the bullock — To meet the demands of the Law. T41

Exodus 29:12

Take of the blood — Representing the life given. T42

Upon the horns — Horns are symbols of power. T42

Of the altar — The “finger of the Lord” thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood, and that all who realize the power of the altar must first recognize the blood which sanctifies it. T42; R73:1

Bottom of the altar — The blood poured at the base of the altar showed that through the blood of the sacrifice even the earth was purchased back from the curse. T42

Exodus 29:13

Take all the fat — Symbol of loving zeal. T57

And burn them — Representing the steady, continuous submission to the fiery ordeal of suffering. T71

Upon the altar — Showing that God accepts the heart devotion which prompts the sacrifice. T42

Exodus 29:14

And his dung — The world dis-esteems the sacrifices of the saints as the consuming of “the filth and offscouring of the earth.” (1 Cor. 4:13) “They shall say all manner of evil against you falsely for my sake.” (Matt. 5:11) T62

Burn with fire — Representing the destruction to which the world was doomed, and from which it will ultimately be delivered by the sacrifice of The Christ. T42

Representing the gradual destruction of the flesh. R4385:1

Jesus’ flesh suffered the destruction which otherwise would have come upon all men. R73:2

Without the camp — Thus the humanity of the Royal Priesthood is destroyed as a vile thing in the eyes of the world. T42, T62

“Let us go forth therefore unto him without the camp, bearing his reproach.” (Heb. 13:13) T62

Outside the camp signifies ostracism, rejection of men, dishonor. R4385:1

As living next door to a worldly neighbor and bearing the reproach of those, living as a consecrated priest of the Lord. Q688:T

We are in harmony with this burning outside the camp. The New Creature says, “Let the flesh burn.” We suffer in this burning, but do so willingly. CR487:1

Exodus 29:15

Also take one ram — The first ram, showing how God receives our sacrifice. T45

Aaron and his sons — Representing the new spiritual nature of The Christ. T41

Put their hands — Thus indicating that it represented them. T42

Exodus 29:16

And thou — Moses, representing the Law. T41

Exodus 29:17

Wash the inwards — Representing the washing of water through the word. (Eph 5:26) T45

Unto his pieces — Representing the members of Christ's Body. T45; SM559:2

The pieces, laid in order to the head, represent the relationship of the members of the Body with the Lord, the Head of the Body. R4384:6

And unto his head — Representing the Lord Jesus, who was laid on the altar first. T45

Exodus 29:18

Burn the whole ram — Representing steady submission to fiery trials. T71

A burnt offering — Representing the Lord and the Church in their united, and yet divided, relationship. R4384:6

Is a sweet savour — Showing how God accepts the sacrifice. T45; R73:2

Exodus 29:19

Take the other ram — To show the effect the sacrifice has on us. T45

Aaron and his sons — Representing the new spiritual nature of The Christ. T41

Put their hands — Thus indicating that it represented them. T42

Exodus 29:20

Then shalt thou — Moses, representing the Law. T41

Take of his blood — Representing the consecrated life. T45

Of the right ear — Representing that by consecration we get the "hearing of faith." (Gal. 3:2) T45

Of his sons — Showing that our consecration is individual. T45

Their right hand — Our hands are consecrated, so that what so ever our hands find to do we do it with our might, as unto the Lord. T45

Their right foot — Our feet are consecrated, so that henceforth we "walk not as other Gentiles," (Eph 4:17) but "walk in newness of life," (Rom. 6:4) "walk by faith," (2 Cor. 5:7) "Walk in the spirit," (Gal. 5:16) "walk in the light," (1John 1:7) and even "as we received Christ, so walk in him." (Col. 2:6) T45

Exodus 29:21

Take of the blood — Teaching that our consecration is accepted only because we are justified by the precious blood of our Redeemer. T46; F131

And of the anointing oil — “There are three that bear record: the spirit and the water and the blood, and these three agree in one.” (1 John 5:8). R73:5

Exodus 29:22

The fat — Symbol of loving zeal. T57

The more love (fat) there is connected with our consecration, the more quickly will it be accepted by him as entire consecration. R73:4

The two kidneys — Representing our heart sentiments, our best powers. T45

Exodus 29:23

One loaf of bread — Unleavened, representing the actual purity of Jesus and the imputed purity of the Church—justification. T46

First, we acknowledge the purity of the man Christ Jesus. R73:4

Cake of oiled bread — Representing the indwelling spirit of God— sanctification. T46

Showing Jesus as our High Priest “filled with the spirit.” R73:4

One wafer — Showing our appreciation of him as our glorified Lord. R73:4

The basket — Representative of all their bread. R73:4

Of the unleavened bread — Purity. R73:4

Exodus 29:24

Put all — The acknowledgments of Christ, shown by the three cakes, are necessary to the acceptance of our consecration. R73:4

For a wave offering — Passed to and fro before the Lord. T45

Representing that a consecrated offering is not given to the Lord for a limited time, but never ceases until we have finished our course. T45

Exodus 29:25

Of their hands — They did not lay them down, and so we may not cease to offer all our powers in God’s service until all are consumed. T46

Burn them — God’s acceptance is shown by fire. R73:4

Exodus 29:30

Seven days — Showing that we are consecrated to God's service for all of our time. T47

Exodus 29:31

Seethe his flesh — It was no part of the sacrifice, merely the preparing of the portion which was to be eaten. T47

In the holy place — When "place" is not in italics, the Court is always meant. T13; R237:3*, R178:2*
Representing our more earthly phase of life. R237:3*

Exodus 29:34

Burn the remainder — Showing that we are to be completely and entirely consecrated, and none of our time and power should be wasted. T47; R73:5

Exodus 29:35

Seven days — Showing that we are consecrated, not part of our time, but all of it; seven being the number of completion. R73:6

Exodus 29:43

There I will meet — The Church is now a habitation of God, filled with a large measure of his glory. R1982:2

Exodus 30:1

Make an altar — The Golden altar in the Holy represents the Church in the sacrificing condition. T120

The Golden altar was only acceptable because it had been sprinkled with the atoning blood taken from the side of the Brazen altar. R101:4*

To burn incense — Representing the privileges of worship and prayer. R5418:5

Sweet incense, acceptable to God by Jesus Christ, the incense of faith, love and obedience to God. T120, T56

Exodus 30:2

The horns — Symbols of power. T42

Exodus 30:3

With pure gold — Representing the divine nature. T18, T20

Exodus 30:6

Before the veil — The passing of the second veil represented the death of the human body. T21

That is by the ark — It represented the eternal purpose of God for mankind in The Christ, Head and Body. T121

The mercy seat — The Mercy Seat, glory-light and cherubim together represented Jehovah God. T124

Exodus 30:7

And Aaron — And his sons who succeeded him in office. T116

When he dresseth — Representing the trimming off the dross of the old nature, the wick through which the holy Spirit operates. T117

The lamps — Seven lamps, representing the complete Church. T115

Exodus 30:8

Burn incense — Offer acceptable prayer. R17:6

At even — The High Priest daily fills us with the mind of Christ and trims off the dross of the old nature. T116

Exodus 30:10

And Aaron — Representing our High Priest, Christ. T36, T116; E449

Make an atonement — The offerings were presented to God, not to Satan. E449

Once in a year — On the Day of Atonement, which typified the entire Gospel age. T50

With the blood — None can fully appreciate the power of this altar without first recognizing the blood. R96:1

Unto the LORD — The sacrifices for sin, under the Law, were sin offerings unto Jehovah. R685:4

Exodus 30:13

This — This poll tax. R3447:6, R2367:1

Half a shekel — About 33 cents. R2367:1

Exodus 30:18

A laver — No dimensions given. Truth, like its author, is boundless. R243:6*

Dimensions not given; therefore, as a type, it must be considered unlimited. R118:4*

Typifying baptism. R117:1*

Typifying not baptism only, but the daily washings of the Word. R117:6*

Of brass — No wood in its construction, therefore no provision for the flesh. R117:2*

Exodus 30:21

So they shall wash — Aaron had to be washed in order fitly to represent the purity of Jesus. T29

Symbolizing the putting away of filthy practices — stealing, slander, envy, strife, back-biting, etc.
R1543:6, R3054:2

Exodus 30:23

Principal spices — Representing principal things which go to make up the anointing which we receive.
R4092.3*

Of pure myrrh — Symbol of wisdom-knowing what to do. R4093:2*

Five hundred shekels — The amount of myrrh was equal to the amounts of cinnamon and calamus combined. So God, in our anointing, gives us wisdom equal to our understanding and knowledge combined. R4093:2*

Of sweet cinnamon — Symbol of the understanding which we have of all the knowledge which we receive from God. R4093:2*

Of sweet calamus — Symbol of the knowledge which we receive from God's Word. R4093:2*

250 shekels — The amounts of cinnamon and calamus were equal, so we would expect in our anointing that we would have the understanding of all the knowledge received of God. R4093:2*

Exodus 30:24

And of cassia — Symbol of deputyship, described in Scripture as “workmanship” and as “counsel and might.” God gives no knowledge except for a purpose. He establishes our faith by giving the understanding thereof, then gives us the wisdom to know what is expected of us, and finally blesses us with the advice and ability (counsel and might) necessary for good workmanship in the accomplishment of his purposes. All that is expected of us is full consecration to the Lord and his service. All the rest he will supply in knowledge, understanding, wisdom, counsel and might. With more than this he cannot anoint us. R4093:3*

And of oil olive — Symbol of light through the holy Spirit. D651

Exodus 30:25

Holy anointing oil — Typifying the holy Spirit. T29, T37, T116; D650; R5654:5, R72:2

Of peculiar composition-olive oil, the basis, with perfumes, etc., added. SM598:2

Poured out upon our Head, Christ Jesus. It reached the Church at Pentecost and has been flowing down, anointing the members ever since. R2225:1

Jewish Law required that every king and every priest be anointed before serving. R5227:3

Exodus 30:30

Anoint Aaron — The anointing came upon Aaron only at first, but upon each of his sons as they succeeded to the office of chief priest. F131; Q689:3; T37

The High Priest was anointed with oil, which constituted the divine evidence of his call to priestly office. SM598:2

Exodus 30:32

Any other like it — The Israelites were not permitted to compound a similar oil, showing typically that the holy Spirit is different from everything else and that its anointing is superior to any other. SM598:2

After the composition — According to the proportion thereof. Those who mix the proportions of the spirit differently are false brethren. R4093:4*

Exodus 30:33

Even be cut off — Only the consecrated ones are ever to be anointed with the holy Spirit. T29

Exodus 30:34

Pure frankincense — Representing praise, heart adoration and gratitude. R3703:5

Exodus 30:35

A perfume — The prayers of God's people rise up before him as a sweet perfume. R5692:5

Exodus 30:37

Ye shall not make — None could be made like it. We think it represents the perfection of the "man Christ Jesus." R79:2

Holy for the LORD — As nobody was allowed to make that incense except the priests, so the privilege of prayer is confined to the Royal Priesthood. R5692:5

Exodus 31:2

By name Bezaleel — Signifies “shadow of the Almighty,” a type of Christ. R4092:6*

The son of Uri — Signifies “light,” the Light of the world. R4092:6*

The son of Hur — Meaning “grave,” Christ humbled himself, even unto death. R4092:6*

The tribe of Judah — Meaning “praised”; Christ was praised in his pre-human existence. R4092:6*

Exodus 31:3

I have filled him — Fecundated their minds without affecting them in any moral sense. E175

In wisdom — See comments on Exodus 30:23, 24.

Exodus 31:4

To work in gold — Representing the divine nature. T18, T20; R4092:6*

And in silver — Symbol of truth. T114

Representing the spirit nature—Great Company. R4092:6*, R4745:6

And in brass — Copper, symbol of perfect human nature. T18, R4092:6*

Exodus 31:5

Cutting of stones — The polishing of the Lord’s jewels. R4092:6*

To set them — As the Father pleases. R4093:1*

Carving of timber — The fallen human race. R4093:1*

Of workmanship — As restitution will produce for the race. R4093:1*

Exodus 31:7

And the ark — It represented the eternal purpose of God for mankind in The Christ, Head and Body.
T121

The mercy seat — The Mercy Seat, glory-light and cherubim together represented Jehovah God. T123

Exodus 31:8

And the table — Representing the Church as a whole, holding forth the word of life. T115; R5418:5

The pure candlestick — Representing the entire Church, the true lightbearers. T116

Representing the light of God's truth. R5621:6, R5418:5

The altar of incense — The Golden altar in the Holy represents the Church in the sacrificing condition. T120

Representing the privileges of worship and prayer. R5418:5

Exodus 31:9

And the altar — Representing Christ's ransom sacrifice. T22

Exodus 31:11

And the anointing oil — Typifying the holy Spirit. T29, T37, T116; D650; R5654:5

And sweet incense — Representing the perfection of the man Jesus. When he came in contact with the trials of life (fire), he yielded perfect obedience to the divine will—a sweet perfume. T56, T120

Exodus 31:13

Verily my sabbaths — Type of the Millennial age. B40

Doth sanctify you — As the Lord said to the typical Israelites, "sanctify ourselves" and "I will sanctify you," so also he directs the spiritual Israelite to consecrate himself, and only to those who so do does the Lord sanctify and apportion crowns. F123

Exodus 31:15

The sabbath of rest — The Jews kept six kinds of sabbaths: the 7th day (Exod. 31:15); the 7th week (Deut. 16:9); the 7x7 and 50th day (Lev. 23:15); the beginning of the 7th month (Lev. 23:24); the 7th year (Lev. 25:4) and 7x7 and 50th year (Lev. 25:10). HG56:1

Exodus 31:16

A perpetual covenant — *Olam*, age-lasting. Used elsewhere of the harvest offering (Lev. 23:14); the Pentecostal sacrifice (Lev. 23:21), the Day of Atonement (Lev. 23:31,32) and the Feast of Tabernacles (Lev. 23:41). HG582:2*

Exodus 31:17

It is a sign — The seal or mark of our covenant is wholly different. It is the possession of the spirit of Christ. R2032:3

Exodus 31:18

Two tables of testimony — Perhaps representing the two parts of God's Law: one pertaining to us and the other to our fellow men-loving God and loving neighbor. Q704:1

Exodus 32:1

When the people — Having an “evil heart of unbelief.” (Heb. 3:12). R3046:3

As our Lord came to his own and they received him not, so at his second coming professed spiritual Israel did not receive him. R3047:5

They were unable to trust God whom they could not see after his representative, Moses, was out of sight. R5298:1

That Moses delayed — Similarly our Lord's absence was longer than had been expected and many claim that he will not come again. R3048:1

As for this Moses — At this very time, when the people were thus speaking lightly of him, Moses was importuning the Lord for them. R3046:5

Exodus 32:2

And Aaron — The weakness of Aaron is very markedly shown in this incident. R3046:6

The golden earrings — Possibly a subterfuge, hoping that by making this demand they would draw back and decline to part with their ornaments. R4022:4, R3046:6

Exodus 32:3

And brought them — How many, in their worshiping of a sect or denomination, will strip themselves of their most valuable possessions. R4022:5

Exodus 32:4

A molten calf — Symbolizing Churchianity, as well as Mammon, the god of wealth, of money. R4022:6, R3047:3

Shall we, like Israel of old, turn to gods we formerly worshipped-gods of wealth or of pleasure. R5548:3

The Israelites probably recognized the golden calf as merely a symbol of Jehovah, just as the heathen use idols and some Christians use the crucifix as a representation of Christ. R5298:1, R4022:2, R3047:1

It is improbable that the jewelry would have been enough. Perhaps the calf was made of clay or wood and covered over with gold. R5298:2

Pictures the worship of self and the works of self, especially evidenced in Higher Criticism. R5267:3*

The sin of covetousness, the worship of Mammon, the idolatry of money, is the great sin of Christendom, the antitype of fleshly Israel. R1836:1

Exodus 32:5

An altar before it — It is but natural that we should sacrifice to whatever we set up in our hearts as an idol. If we know the things to which one sacrifices his best thoughts, time and influence, we can tell his idol. R4023:2

To the LORD — To Jehovah; showing that the idolatry here was not different from the kind practiced today in some Christian churches where images, pictures, crucifixes, etc. are worshipped. R3047:1, R5298:1, R4022:2

Exodus 32:6

Rose up to play — Dances and supposedly lewd conduct, after the manner of heathen. R3047:2

Idolatry is not the blind adoration of superior dignity, but it is wilful and sinful devotion to degrading self-gratification. R1835:6

Exodus 32:9

Unto Moses — Moses was the Mediator of the Law covenant. Christ became the heir of its promises of life and the Mediator of the New covenant. R1725:4 Who acted representatively in bringing the Law covenant upon the Israelites, as Christ acted representatively in removing it. R1725:4, R5046:6

A stiffnecked people — Like an ox, difficult to turn about. R5387:3

Their stubbornness will eventually show the mercy of God through his dealing with them. OV120:4

Exodus 32:10

I will make of thee — Showing how thoroughly Moses was the representative of the nation of Israel. R5046:5

Exodus 32:11

Besought the LORD — He thus showed himself a worthy type of the great Mediator. R3046:5

Exodus 32:13

Remember Abraham — The Jews were not selected because they were holier or better than others, but for their fathers' sakes God chose them. R5917:3

Exodus 32:15

And went down — His return to the people from Mt. Sinai corresponded to the second coming of Christ. R1836:4

Exodus 32:16

And the tables — Representing the perfection of our race as originally created. R2196:4

Exodus 32:19

Anger waxed hot — As the Mediator between God and Israel—the representative of both—he had a right to be angry, realizing what a serious crime had taken place. R5298:2, R5547:2

Cast the tables — Type of the Law covenant. D631

And brake them — Representing the failure of the Law covenant by reason of the “weakness of the flesh.” D631

Indicating that the covenant was broken. R5298:2

The first tables, prepared by the Lord himself, represents how Adam was created perfect, needing no other law than that which was in himself. But this law was broken and the original tables are shattered and have grown illegible. R5298:6

Exodus 32:20

in the fire — Symbolizes the destruction of hoarded wealth in the great time of trouble. R1836:4

Exodus 32:26

Then Moses — Our Lord is even now standing at the gate calling, as did Moses in the type, “Who is on the Lord's side?” R3048:2

All the sons of Levi — Typical of the “Israelites indeed” at both the first and second advents. R3047:5

Typical of the “household of faith” of the Gospel age. R3047:3

Exodus 32:28

About 3000 men — The leaders of the people. R3047:3

Exodus 32:29

Consecrate yourselves — Consecrate anew today, not invalidating the consecration made once for all, but re-affirming and emphasizing that covenant. R1281:3

Exodus 32:30

Sinned a great sin — In their trial of faith and obedience they failed utterly. The covenant was broken. R5297:3

God was greatly displeased with their symbolic representation of himself. R5298:1

I will go up — As Moses went up to make reconciliation for their sins, so Christ, as the High Priest, ascended to make atonement for the sins of the people. R3047:5

Exodus 32:31

And Moses — As God’s representative on the one hand, and Israel’s on the other, Moses could be the Mediator of the Law covenant between God and that nation. R1725:4, R5046:6

Type of Christ. D630; A79, B255

Exodus 32:32

Forgive their sin — After punishing them, God renewed the covenant with them. R5297:3

Blot me, I pray thee, out — As Moses here staked his own eternal existence for the benefit of the people, so the life of Christ was staked for the benefit of the race he died to redeem. R4023:5

Moses was a patriot of the highest order: loyal, as Israel’s representative, and at the same time loyal to God, whom he also represented. R5298:3, R3048:4

There was not a particle of selfishness on his own part; a very noble character, worthy to be compared to our Lord Jesus Christ, who risked the blotting out of his own life on our behalf. Q537:3

This finds two parallels in Scripture: David weeping for Absalom, “Would God I had died for thee” (2 Sam. 18:33); and St. Paul’s words, “I could wish that myself were accursed from Christ for my brethren according to the flesh.” (Rom. 9:3) R4278:2

Of thy book — The book of God’s remembrance, the book of life. Q537:3

Exodus 32:34

Lead the people — Typifying our Mediator, who has actually given his life for us in order to bring whosoever wills back into full accord with God. R3048:5

Unto the place — The Edenic conditions, the land of promise. R3048:5

Their sin upon them — So it will be during the Millennial age. Men will receive stripes or chastisements in proportion as they participated willingly or knowingly in a course of sin. R3048:5

Exodus 33:11

Face to face — Signifying a closeness of fellowship with the Lord rather than really looking into the face of Jehovah. R4055:2

We see the Lord's face with the eye of faith, for we see the Lord Jesus who represents the Father and declares that he who has seen him has seen the Father. (John 14:9) R4055:2

“Their angels do always have access to the face of my Father” (Matt. 18:10); all our interests and affairs are brought directly to the Father's attention. R4055:4

Exodus 33:14

My presence — By his spirit and through his angelic messengers. R5547:5

His power and sustaining grace. R5548:1

Because he was speaking to Moses as the Mediator. R5387:6

Not literally. God manifests his power and love to his people by his various powers and agents, not merely to know what is happening, but to control all events that they may outwork his designs. He guides and assists the efforts of his people. R5387:2

The divine presence was manifested directly with the Israelites in the Shekinah glory in the Most Holy and also by the pillar of cloud by day and the pillar of fire by night. R5387:5, R5548:1

Similarly, God has promised that his presence is with us in all the affairs of life. R5548:2, R5862:5

Shall go with thee — If we call him in the busy hours of the day or in the silent watches of the night, he is near to sustain, uphold and protect. R5549:1

I will give thee rest — The rest in Canaan was a type of the rest of the people of God in the Gospel age. We rest in his promises. R5388:1

Exodus 33:15

If thy presence go not — Moses felt the task too great for any man to accomplish alone and so do we. R5548:2

Exodus 33:20

No man see me, and live — “Whom no man hath seen nor can see, dwelling in the light which no man can approach unto.” (1 Tim. 6:16) F722

Humanity, being of earthly nature, could not see a spirit being. R3861:6

It is just as impossible for men to see the unveiled glory of the Lord Jesus as it is for them to behold Jehovah. B131

A perfect human being would be the best illustration mankind could see, and this they saw in our Lord Jesus, the Father’s image in the flesh. R3861:6

Those who saw and understood Jesus to be the Son of God caught the best possible glimpse of the Heavenly Father. R5653:6

Exodus 33:22

My glory passeth by — The Lord’s special messenger, the angel of the Lord. Q360:2

Exodus 33:23

Thou shalt see — An appearance representing God; nothing more was possible. “No man hath seen God at any time.” (John 1:18) B132

Exodus 34:1

Two tables of stone — Representing that The Christ is commissioned to prepare the hearts of mankind for the rewriting of the divine law. R5299:1

Symbolized the preparation of mankind through the justification accomplished by Christ. R2196:4

And I will write — Typifying the work of The Christ during the Millennial age; the engraving of the law of God in the very hearts of all the willing. R2196:4

Exodus 34:4

Hewed two tables — Representing that The Christ is commissioned to prepare the hearts of mankind for the rewriting of the divine law. R5299:1

Exodus 34:7

By no means clear — God can never pardon sin. The word “pardon” does not occur in the New Testament, and in the Old should be translated “forgive.” R387:1

To have pardoned Adam, God would have made of himself a liar. R386:6

The righteousness of God's law demanded a satisfaction for the claims of justice — a life for a life. R1917:1

Thus God's law demanded a ransom. R709:5

But he has provided a way in which he can be just and yet justify. (Rom. 3:26). HG308:2

Showing God's justice. Yet he was so loving that he gave his only begotten son to redeem us from death. R391:5

While justice was reading to Adam the penalty of the broken law, love was telling him that there would be a deliverance. R586:5

Unto the third and ... fourth — Contrary to Darwin. Deviations from the species prototype are corrected in the course of three generations-N.Y. Times. R4859:6*

Exodus 34:9

A stiffnecked people — Like an ox, difficult to turn about. R5387:3

Their stubbornness will eventually show the mercy of God through his dealing with them. OV120:4

Exodus 34:21

On the seventh day — Type of the Millennial age. R5071:6; B40; Q607:4

Exodus 34:25

With leaven — Symbol of corruption, sin. R5192:4; F464; T98

Exodus 34:27

A covenant with thee — God's covenant with Israel made at Sinai and the course of that people under the dominion of that Law are represented by the First Ascending Passage of the Great Pyramid of Egypt. Ciii

Exodus 34:28

With the LORD — Supernaturally strengthened to behold his glory. B131

Covenant, the ten — The Law written upon tables of stone represented that covenant because every blessing under that covenant was made dependant upon absolute obedience to that Law. R1724:4

It served them well as a servant to bring them to Christ. R1724:5

The Ten Commandments were a part of the Law covenant, supplanted by the New covenant—"he is the Mediator of a better covenant, which was established upon better promises." (Heb. 8:6) R1732:1

Exodus 34:29

Moses came down — A type of the greater lawgiver and Mediator of the New covenant, Christ, Head and Body, who shall come forth to bless the world. B134; D630; R5035:4

With the two tables — Representing the New covenant, of which Christ is the Mediator. D631; B134

His face shone — Typifying the spiritual glory of The Christ. B134; D631

The “figure” was “glorious”; the reality “excelleth” in glory. (2 Cor. 3:10). R1323:2*

Exodus 34:30

They were afraid — If unable to view this reflected glory, how could natural man ever expect to see him who is now “the express image of the Father’s person”? (Heb. 1:3) B131

Exodus 34:33

A veil on his face — Typical of the blindness of their hearts. R1323:4*

Typifies the earthly phase of the Kingdom, the “princes in all the earth” through whom the Christ will speak to the people, the glory being hidden. D630; R5035:4, R5299:2, R4310:6

Illustrating that when the glory of the Lord is revealed the glory of the spiritual persons cannot be seen. They will be under cover. B134; R4366:5

Exodus 35:2

A sabbath of rest — Type of the Millennial age. R5071:6; B40; Q607:4

Doeth work therein — It does not say to cease from ordinary work and engage in religious work; but prohibits all kinds of work. R1727:1

Exodus 35:3

No fire — In the way of cooking. R1727:1, R971:5

Exodus 35:5

Gold — Representing the divine nature. T18, T20

And silver — Symbol of truth. T114

And brass — Copper, symbol of perfect human nature. T18

Exodus 35:6

And blue — Symbol of faithfulness. T30

And purple — Symbol of royalty. T34

And scarlet — Symbol of the blood of the ransom. T34, T109

And fine linen — Symbol of righteousness. T29, T30, T36

Exodus 35:7

And badgers' skins — As God covered the Tabernacle with unsightly skins, so the glories and beauties of spiritual things are seen only by the Royal Priesthood. T127

Exodus 35:8

And oil — Symbolic of the holy Spirit. T29, T37, T116; D650; R5654:5

Exodus 35:9

Stones to be set — The Lord's jewels, his "Little Flock." T36

For the ephod — Type of the Abrahamic covenant (front part) and the New covenant (back part). T30

For the breastplate — Type of the Law. T34

Exodus 35:12

The ark — It represents the eternal purpose of God for mankind in The Christ, Head and Body. T121

With the mercy seat — The Mercy Seat, glory-light and cherubim together represented Jehovah God. T123

The vail of the covering — The passing of the second veil represented the death of the human body. T21

Exodus 35:13

The table — Representing the Church as a whole, holding forth the word of life. T115

And the shewbread — Representing the truth, the word of life. T22, T115; R5418:5

Exodus 35:14

The candlestick — Representing the entire Church, the true light-bearers. T116

For the light — Representing holy enlightenment, the spirit of truth. T116; R5418:5, R5621:6

With the oil — Symbolic of the holy spirit. T29, T37, T116; D650; R5654:5

Exodus 35:15

The incense altar — The Golden altar in the Holy represents the Church in the sacrificing condition.
T120

Representing the privileges of worship and prayer. R5418:5

The sweet incense — The sweet incense beaten small represented the perfection of the man Jesus. When the perfection of his being (incense) came in contact with the trials of life (fire), he yielded perfect obedience to the divine will—a sweet perfume. T56, T120

Hanging for the door — Symbol of the death of the human will. T21

Exodus 35:16

Altar of burnt offering — Representing Christ's ransom sacrifice. T22

Exodus 35:17

Hangings of the court — Representing to those within, a wall of faith; but to those without, a wall of unbelief which hindered their view of and access to the holy things within. T18

The door of the court — “I am the way,” “I am the door.” There is only one way of access to God.
T18

The way out of unbelief and sin. T22

Exodus 35:31

With the spirit of God — Fecundated their minds, energizing natural faculties without affecting them in any moral sense. E175

Exodus 36:8

Fine twined linen — Symbol of righteousness. T29, T30, T36

And blue — Symbol of faithfulness. T30

And purple — Symbol of royalty. T34

And scarlet — Symbol of the blood of the ransom. T34, T109

With cherubims — Symbol of divine love and power. T125

Exodus 36:13

Taches of gold — Representing the divine nature. T18, T20

Exodus 36:18

Taches of brass — Copper, symbol of perfect human nature. T18

Exodus 36:19

He made a covering — No eye could penetrate it. Representing our “hidden life” in which we “walk by faith, not by sight.” R237:3*

Of badgers’ skins — As God covered the Tabernacle with unsightly skins, so the glories and beauties of spiritual things are seen only by the Royal Priesthood. T127

Exodus 36:24

Sockets of silver — Symbol of truth. T114

Exodus 36:35

He made a veil — The passing of the second veil represented the death of the human body. T21

Exodus 36:37

The tabernacle door — Symbol of the death of the human will. T21

Exodus 36:38

The five pillars — The door posts at the entrance to the Tabernacle represented the “New Creatures in Christ”-the consecrated saints. The difference between these and the posts in the Court represents the difference between the condition of the justified believers and the sanctified believers. T114

Exodus 37:1

Made the ark — It represented the eternal purpose of God for mankind in The Christ, Head and Body.
T121

Exodus 37:2

With pure gold — Representing the divine nature. T18, T20

Exodus 37:6

The mercy seat — Representing the underlying principle of Jehovah's character-justice. T124

Exodus 37:7

He made two cherubims — Representing divine love and power. T125

Out of one piece — All the divine attributes are in perfect harmony. T125

Exodus 37:9

Mercy seatward — Neither love nor power can be exercised until justice is fully satisfied; hence they look inward towards justice to know when to move. T125

Exodus 37:10

Made the table — Representing the Church as a whole, holding forth the word of life. T115; R5418:5

Exodus 37:17

Made the candlestick — Representing the entire Church, the true light-bearers. T116

Representing the light of God's truth. R5621:6, R5418:5

Of beaten work — We feel almost discouraged sometimes at the knocks and blows we receive, forgetting that the branches must be like the shaft — all of beaten work. R243:5*

Exodus 37:19

The fashion of almonds — In the almond tree fruit buds appear before leaves. So with the Royal Priesthood: they begin to sacrifice, or bring forth fruit, before the leaves of profession are seen. T122

A knop and a flower — Representing the true Church as both beautiful and fruitful from first to last. T116

Exodus 37:25

The incense altar — The Golden altar in the Holy represents the Church in the sacrificing condition. T120

Representing the privileges of worship and prayer. R5418:5

The horns thereof — Symbols of power. T42

Exodus 37:29

Holy anointing oil — Typifying the holy Spirit. T29, T37, T116; D650; R5654:5

The pure incense — The sweet incense beaten small represented the perfection of the man Jesus. When he came in contact with the trials of life (fire), he yielded perfect obedience to the divine will—a sweet perfume. T56, T120

The prayers of God's people rise up before him as a sweet perfume. R5692:5

Exodus 38:1

He made the altar — Representing Christ's ransom sacrifice. T22

Exodus 38:2

He made the horns — Symbols of power. T42

With brass — Copper; symbol of perfect human nature. T18

Exodus 38:8

The laver of brass — Aaron had to be washed in order fitly to represent the purity of Jesus. T29

Symbolizing the putting away of filthy practices — lying, stealing, slander, envy, strife, back-biting, etc. R1543:6, R3054:2

Lookingglasses — Polished copper mirrors. R117:1*

Exodus 38:9

He made the court — Representing the condition of justification. T19

Representing the justified condition. In proportion as those in the Court advance toward the Holy, in that proportion they draw nigh to God and experience a measure of justification or harmony with God, leading to complete justification. R4745:3

See comments on Exodus 27:9. In the present time, the Court represents the condition of all those who, exercising faith in God, are approaching nearer and nearer to him and his service—a condition of divine favor. R4922:5, R5418:3

Hangings of the court — Representing, to those within, a wall of faith; but to those without, a wall of unbelief which hinders their view of and access to the holy things within. T18

Fine twined linen — Representing Christ's righteousness. T36, T114

Exodus 38:10

Their pillars — Representing justified believers. T113

Their brasen sockets — Copper; representing that, though actually imperfect, the standing of the justified believer is that of a perfect human being. T113

Hooks ... of silver — Silver being a symbol of truth, justified believers, pillars, can truthfully claim that Christ's righteousness (the linen curtain) covers all their imperfections. T114

The Great Company class was represented by the "silver." R4745:6

Exodus 38:18

For the gate — "I am the way" (John 14:6); "I am the door" (John 10:9). There is only one way of access to God. T18

Exodus 39:2

Made the ephod — Type of the Abrahamic covenant (front part) and the New covenant (back part). T30

Of gold — Representing divine power. T34

Blue — Representing the ability faithfully to maintain his righteous character. T34

And purple — Proclaims the royal power of the Kingdom cooperating. T34

And scarlet — Representing redemption from the Adamic curse through the blood of the ransom. T34

Fine twined linen — Indicating the restoration of man to his original purity. T34

Exodus 39:4

Shoulderpieces — Golden clasps representing divine power to enable Christ to carry out the terms of both covenants. T30

Exodus 39:5

The curious girdle — Representing a servant. “The messenger (servant) of the covenant whom ye delight in.” (Mal. 3:1) T33

Exodus 39:8

The breastplate — Type of the Law. T34

Exodus 39:9

A span — Indicating that the Law of God is the full measure of a perfect man’s ability. T35

Being doubled — Representing the spirit and letter of the Law; the front part, which bore the jewels, representing the spirit of the Law, fulfilled in us “who walk not after the flesh, but after the spirit” (Rom. 8:4); the back part representing the Law in letter as presented to fleshly Israel. T35

Exodus 39:10

Four rows of stones — Representing the true Israel, the “Little Flock.” “They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.” (Mal. 3:17) T36

Exodus 39:15

Work of pure gold — Indicating that the Law is divine and that we are upheld by the golden chain of divine promises. T36

Exodus 39:20

The ephod underneath — As the Israelites regarded them, not seeing the hidden connection, the Abrahamic covenant and the Law were all one. T34

Exodus 39:22

The robe . . . of blue — Symbol of Christ’s faithfulness. T30

Exodus 39:24

Pomegranates — Representing that the faithful performance of the Redeemer’s work of sacrifice has borne rich fruit. T30

Exodus 39:25

Bells of pure gold — The golden bells signifying that when our High Priest appears in glory the fruit of his sacrificial work will be proclaimed to all. T30

Exodus 39:27

Coats of fine linen — Representing the righteousness of Jesus imputed to his Body members. T36

For Aaron — Representing our High Priest, Christ. T36, T116; E449

And for his sons — Representing the members of Christ's Body. T36

Exodus 39:28

A mitre of fine linen — A strip of fine white linen, typical of righteousness, worn around the forehead, to which the golden plate, or crown, was fastened. T29

And goodly bonnets — To indicate that they were not the head of the priesthood but merely members of the body. God gave Jesus “to be the head over all things to the church, which is his body.” (Eph. 1:22, 23) T36

Exodus 39:29

And a girdle — Indicating a righteous servant. T30

Exodus 39:30

HOLINESS TO THE LORD — Thus proclaiming Christ's entire devotion to the accomplishment of Jehovah's purposes. T30

Exodus 39:31

A lace of blue — Showing that the crown was righteously his. T29

Exodus 39:32

Thus was all the work — God's minute instructions respecting the Tabernacle were only for the lessons it would convey to us. Its Court, Holy and Most Holy, its furniture, priests and sacrifices illustrated the most important features of the divine plan. PD36/47

Exodus 40:2

The tabernacle — Was not a church edifice or a place of worship for Israel. R3053:3

Only the tribe of Levi were permitted in the Court. R3053:6

Exodus 40:3

Put therein the ark — It represented the eternal purpose of God for mankind in The Christ, Head and Body. T121

With the veil — The passing of the second veil represented the death of the human body. T21

Exodus 40:4

Bring in the table — Representing the Church as a whole, holding forth the word of life. T115

The candlestick — Representing the entire Church, the true light-bearers. T116

Exodus 40:5

The altar of gold — The Golden altar in the Holy represents the Church in the sacrificing condition. T120

The spiritual privileges, praises, prayers and communion which we have with the Lord R3054:2

Hanging of the door — Symbol of the death of the human will. T21

Exodus 40:6

Set the altar — Representing Christ's ransom sacrifice. T22

Representing primarily the perfection of the man Christ Jesus. R3053:6

Exodus 40:7

Set the laver — Aaron had to be washed in order fitly to represent the purity of Jesus. T29

Symbolizing the putting away of filthy practices — lying, stealing, slander, envy, back-biting, etc. R1543:6, R3054:2

Exodus 40:8

Set up the court — Representing the condition of justification. T19; R3053:6

Representing the justified condition. In proportion as those in the Court advance toward the Holy, in that proportion they draw nigh to God and experience a measure of justification or harmony with God, leading to complete justification. R4745:3

In the present time the Court represents the condition of divine favor of all who, exercising faith in God, are approaching nearer and nearer to him. R4922:5, R5418:3

We might also understand that the Levites in the Court very fittingly represent all those who desire to turn from sin and approach God, making progress toward complete justification. R4878:1

While the Court condition seems to represent at the present time all those who are approaching God, it appears as though with the close of this age the Great Company is represented by the Court condition thereafter. R4878:4

Only the Levites will be in the Court. In its last analysis, the Court represents the spirit-begotten ones separated from the world. R4745:6

The Israelites in general were not permitted within even the outermost of the Tabernacle enclosures, the Court. R3053:6

Hanging at the court gate — “I am the way,” “I am the door.” There is only one way of access to God. T18

Exodus 40:9

The anointing oil — Typifying the holy Spirit. T29, T37, T116; D650; R5654:5

Exodus 40:12

And his sons — As the priests must be Levites, so those who would be of the Royal Priesthood must have been justified believers. R3054:1

Door of the tabernacle — Consecration, full and complete. R3054:2

And wash them — Aaron had to be washed in order fitly to represent the purity of Jesus. T29

Symbolizing the putting away of filthy practices — lying, stealing, slander, envy, back-biting, etc. R1543:6, R3054:2

Exodus 40:13

The holy garments — Symbolizing the heavenly grandeur, honors and glories of Messiah during his reign. OV127:5

Clad in his robes of glory, the High Priest represented Messiah blessing mankind. PD36/47

And anoint him — The anointing came upon Aaron only at first; but upon each of his sons as they succeeded him to the office of chief priest. F131; Q689:3

The High Priest was anointed with oil, which constituted the divine evidence of his call to the priestly office. SM598:2

Exodus 40:15

Shalt anoint them — The anointing came upon Aaron only at first; but upon each of his sons as they succeeded him to the office of chief priest. F131; Q689:3

Exodus 40:20

The mercy seat — The mercy seat, glory-light and cherubim together represented Jehovah God. T123

Exodus 40:22

He put the table — Representing the Church as a whole, holding forth the word of life. T115

Exodus 40:23

The bread in order — Representing the truth, the word of life. T22, T115
Spiritual food. R5418:5, R5621:6

Exodus 40:24

Put the candlestick — Representing the entire Church, the true light-bearers. T116
Representing the light of God's truth. R5621:6, R5418:5

Exodus 40:25

Lighted the lamps — Symbolizing the enlightenment of the holy Spirit. R3054:4

Exodus 40:26

Before the veil — And not in the Most Holy, as Heb. 9:4, where there is either a slip of the tongue by St. Paul, or an error by his amanuensis. Q702:3

Exodus 40:34

Then a cloud — A manifestation of God's protecting care over them as his people. R4028:3, R4029:5
Covered the tent — Teaching that God should be the center of all ambition and activity, spirituality and veneration first, in the center of our affections. R4028:3, R4029:6

Glory of the LORD — The enlightenment of the holy Spirit has been with us, an ever present help and guide. R4029:6

Filled the tabernacle — Showing God's approval of the Tabernacle. R1237:4

When we were begotten of the holy Spirit and God took up his abode with us, the glory of the Lord filled us. R4029:6

Exodus 40:36

When the cloud — If all brethren look to the Lord for guidance, then all are ready for his leading, whether to move or to stay. R4098:6

Whoever comes into harmony with the divine arrangement will be brought into touch with all others who are in fellowship with the Father and his glorious plan. R4028:5

Leviticus - General

Year by year continuously, the Israelites kept up their attempt to gain divine favor by obedience to the terms of their Law covenant. And year by year they failed afresh, until Jesus came. The great lessons taught by Israel's experiences were: (1) That all are sinners; (2) That no sinner can justify himself; (3) That an atonement for sin is necessary before divine favor can be fully attained for all mankind; and (4) That since the penalty is death, only by a sacrificial death can sinners be released from the death penalty.

If the Jewish Law gave a hint that a sacrificial death would be necessary for the cancellation of human sin it also gave a hint that the death of bulls and of goats was not sufficient. SM71, SM72:2

Those sacrifices which do not belong to the class we denominate the "Day of Atonement sacrifices" illustrated offerings and sacrifices which belong to the Millennial age. As in the type, the Day of Atonement sacrifices preceded all others and were a basis for the general forgiveness and acceptance with God of all Israel, but were followed by other sacrifices by individuals after that day, termed "sin-offerings"... "trespass-offerings," "peace offerings," etc., so it will be in the antitype. After the sacrifices of this Gospel age have brought "the people," the world, into a justified condition there will still be sins and trespasses committed which will require confession and reconciliation, making these after-sacrifices necessary. T93, T94

Leviticus 1:1

And spake unto him — Moses thus attributes the origin of the Mosaic Law to God, not to himself.
A53

Leviticus 1:2

If any man of you — Typifying mankind in the Millennial age. T96

Bring an offering — An individual offering following the general offering of the great Day of Atonement. T93

Leviticus 1:3

Burnt sacrifice — The value of Christ's work in the Father's estimation. R84:1*

Without blemish — Only the sacrifices of those justified are acceptable to God. R1186:6, R1585:4

A sacrifice of things to which we have a right by Christ. R1187:1

Voluntary will — The sacrifice must be of the free will and desire of the offerer. T96

There was peace between God and the sacrificer, so that the offering was not made for his own sins. R4389:3

Leviticus 1:4

Shall be accepted — A burnt-offering shows divine acceptance. R4389:3

Leviticus 1:5

Kill the bullock — By the close of the Millennium there will be no longer any poor in the sense of inability to offer a “bullock”—mental, moral and physical perfection. T96

Bullocks represent our Lord Jesus. R4389:3

Leviticus 1:7

Upon the altar — The same altar used by the priests in the Atonement Day sacrifices, showing that the offerings of the world during the Millennial age will be acceptable because of the sacrifices offered during the Gospel age. T97

Leviticus 1:9

A sweet savour — Typifying a thankful prayer to Jehovah and acknowledgment of his wisdom, mercy and love as manifested in the broken body of Christ, their ransom. T97

Leviticus 1:10

The goats — Goats represent the Church, the under-priesthood. R4389:3

Leviticus 1:13

Bring It all — The offering was made to God and accepted by God as a whole. R4389:3

Leviticus 1:14

Be of fowls — Representing the morally poor and degraded. T95

Leviticus 2:1

And when any — Typifying the world of mankind in the Millennial age. T98

A meat offering — “My meat is to do the will of him that sent me.” (John 4:34) R84:1*

Setting forth Christ’s perfect human character and conduct. R84:1*

Probably representing offerings of praise and worship. T98

Fine flour — There was no roughness or unevenness in Jesus’ character. R84:2*

Frankincense — Representing praise, heart adoration. R3703:4

The word is derived from a verb, “to be or make white” and is so used in (Psa. 51:7) and (Isa. 1:18). R84:5*

Tells of the relationship between the bridegroom and the bride. (Song of Sol. 3:4, 4:6, 14) R84:5*

Leviticus 2:2

His handful — As a sample. T98

Unto the LORD — To show that it was approved by Jehovah. T99

Leviticus 2:3

Shall be Aaron's — Showing that the praise and worship will be offered to Jehovah through Christ.
T98

Leviticus 2:4

Baken in the oven — The perfect man in his hot distress. R84:2*

Anointed with oil — God anointed Jesus with the holy Spirit. (Acts 10:38) R84:4*

Leviticus 2:5

Mingled with oil — Jesus the seed of the woman, but not of Joseph. R84:3*

Leviticus 2:11

With leaven — Symbol of corruption, error, sin. T98; F464; R84:5*

Honey — Whatever is sweet to nature must be disowned. R84:5*

Leviticus 2:13

With salt — Symbol of fidelity, loyalty and incorruption. R508:5*

Symbol of an everlasting covenant. R84:6* “Ye are the salt of the earth.” (Matt. 5:13) R2099:2

Leviticus 3:1

A sacrifice — The offering of any of the world of mankind during the Millennial age. T93, T98

Of peace offering — Representing a covenant of entire consecration. T98

Represents the willingness of the individual who sacrifices; showing that there was peace between God and the sacrificer, so that the offering was not for his own sin. R4389:3

Leviticus 3:3

And he — The offerer. T98

Shall offer — With his own hands. T98

The fat — Symbol of loving zeal. T57

Leviticus 3:4

The two kidneys — Representing the best powers of the offerer. T45

Leviticus 3:5

On the altar — The same altar used by the priests in the Atonement Day sacrifices, showing that the offering of the world during the Millennial age will be acceptable because of the sacrifices offered during the Gospel age. T97

Leviticus 4:3

Unto the LORD — The price was paid to Jehovah, not to Satan. E449

Not paid as a price, but merely laid in the hands of divine justice as a deposit. Eii

Leviticus 4:7

Upon the horns — Horns are symbols of power. T42

Altar of sweet Incense — The golden altar, type of The Christ. T120

Altar of the burnt offering — Representing Christ's ransom sacrifice. T22

Leviticus 4:8

All the fat — Symbol of loving zeal. T57

Leviticus 4:9

The two kidneys — Representing the best powers of the offerer. T45

Leviticus 4:27

And if any one — Nephesh, soul, sentient being. E334

Leviticus 4:35

Unto the LORD — Jehovah, to whom the price was paid. E449

Not paid as a price, but merely laid in the hands of divine justice as a deposit. Eii

And the priest — Typifying Christ. E449

Leviticus 5:2

Or if a soul — Being, person. R205:1

Leviticus 5:4

Or if a soul — Being, person. R205:1

Leviticus 5:11

Frankincense — Representing praise. R3703:4

Leviticus 5:12

And the priest — Typifying Christ. E449

Unto the LORD — Unto Jehovah, to whom the price was paid. E449

Not paid as a price, but merely laid in the hands of divine justice as a deposit. Eii

Leviticus 5:15

If a soul — Being, person. R205:2

Typifying any of the world of mankind during the Millennial age. T99

Leviticus 5:16

Fifth part thereto — Twenty percent interest. T99

Unto the priest — Representing that during the Millennial age the acknowledgement of wrong doing will be made through the Redeemer. T99, T100

Leviticus 6:2

If a soul — Typifying any of the world of mankind during the Millennial age. T99

Leviticus 6:5

Fifth part more — Restoration of the principal, with 20% added. T99

Showing retributive justice. R722:6, R2613:5

Showing that the heart has been touched and wishes to stand right with God and man. R747:6

Leviticus 6:6

Trespass offering — Type of repentance, recognition of imperfection and restitution for wrongs committed. T99

Leviticus 6:7

Make an atonement — An illustration of the arrangement in the age to come—the people will come to The Christ, Head and Body. CR486:1

Leviticus 6:9

Fire of the altar — Begun on the Day of Atonement, representing the sacrifices of the Gospel age. T97

Leviticus 6:13

Never go out — Typifying that the altar was already sanctified because of God's acceptance of the Atonement Day sacrifices. T97

Consecration is complete and continuous. R101:1*

Leviticus 6:14

The meat offering — Probably offerings of praise and worship. T98

Before the LORD — To show that it is approved by Jehovah. T99

Leviticus 6:15

Frankincense — Representing praise, heart adoration, gratitude. R3703:5

Leviticus 6:16

In the court — Showing that “holy place” can refer to the court. R178:3*

They shall eat it — Showing that the world's praise and worship will be offered to Jehovah through The Christ. T98

Leviticus 6:17

With leaven — Symbol of corruption, error, sin. T98: F464

Leviticus 6:27

In the holy place — In the Court. T13

Leviticus 6:29

All the males — He gave indeed male apostles, male prophets, male evangelists and male pastors and teachers. (Eph. 4:11) T102

“I suffer not a woman to teach.” (1 Tim. 2:12) T102

Leviticus 6:30

No sin offering — The offerings of the Atonement Day were always burned, but the later trespass offerings after the Day of Atonement were not burned. T100

Leviticus 7:1

Trespass offering — By the world of mankind in the Millennial age; typifying repentance, recognition of imperfection and restitution of wrongs. T99

Leviticus 7:5

Shall burn them — A portion of the offering. T99

Upon the altar — The same altar used by the priests in the Atonement Day sacrifices, showing that the offerings of the world during the millennial age will be acceptable because of the sacrifices offered during the Gospel age. T97

Unto the LORD — As a recognition that the whole plan of redemption as executed during the Gospel age was the Heavenly Father's. T99

Leviticus 7:6

Shall eat thereof — Typifying acceptance by the Royal Priesthood during the Millennial age of the gifts and consecrations of wrong-doers and their forgiveness. “Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain, to them they are retained.” (John 20:23) Even now, when we see the conditions fulfilled, we may say, “Thy sins be forgiven thee.” (Mark 2:5,9) T100

Leviticus 7:9

The meat offering — Representing offerings of praise and worship by mankind during the Millennial age. T98

Be the priest's — Showing that the praise and worship will be offered to Jehovah through The Christ. T98

Leviticus 7:11

Of peace offerings — Representing vows of consecration to the Lord made by the world of mankind during the Millennial age. T98

Leviticus 7:12

Unleavened cakes — Representing the offerer's faith in Christ's character, which he will copy. T98

Leviticus 7:13

Leavened bread — Indicating his acknowledgment of his own imperfection at the time of consecration, leaven being a type of sin. T98

Leviticus 7:15

Shall be eaten — By the offerer; showing that in the Millennium all must eat or fulfill a covenant of consecration to God or be cut off in the Second Death. T98

Leviticus 7:16

Be a vow — Consecration, as the result of a vow. T98

Leviticus 7:21

Shall be cut off — In death, typifying the Second Death. T98

Leviticus 7:29

Peace offerings — Typifying covenants of consecration to the Lord made by the world of mankind during the Millennial age. T98

Leviticus 7:30

His own hands — The consecration must be a personal matter. T98

For a wave offering — Representing that consecration is not for a moment, or a day, or a year, but forever. T45

Leviticus 7:31

Shall burn the fat — Symbol of loving zeal. T57

Upon the altar — The same altar used by the priests in the Atonement Day sacrifices, showing that the offerings of the world during the Millennial age will be acceptable because of the sacrifices offered during the Gospel age. T97

Shall be Aaron's — Showing that the consecration will be offered to Jehovah through The Christ. T98

Leviticus 8:2

Take Aaron — Type of the man Christ Jesus as a New Creature. T41

The Aaronic priesthood pictures the sufferings of Christ. R4759:3

And his sons — Type of the Church in the flesh, New Creatures. T39

And the anointing oil — Type of the holy Spirit. T29

And a bullock — Representing the earthly nature of Jesus and the Church, his Body. T41

And two rams — The ram for the burnt offering to show how God receives our sacrifice, and the ram of consecration to show what effect the sacrifice will have upon us. T45

Unleavened bread — Representing the actual purity of Jesus as a man and the imputed purity of the Church. T46

Leviticus 8:6

And washed them — To represent the purity of Jesus, our High Priest, “who knew no sin.” (2 Cor. 5:21) T29

Leviticus 8:7

The coat — Of linen, representing Christ's righteousness. T29

With the girdle — Representing servitude. T30

With the robe — Of blue, representing Christ's faithfulness. T30

And put the ephod — Typifying the Abrahamic and New covenants. T30

The curious girdle — Representing a servant, “Messenger.” T33

Of the ephod — Covenant; hence the girdle of the ephod speaks of “The Messenger of the Covenant.”
(Mal. 3:1) T33

Leviticus 8:8

The breastplate — Representing the Law. T34

Leviticus 8:9

The holy crown — Representing the power to rule. B83

Leviticus 8:11

The laver — Aaron had to be washed in order fitly to represent the purity of Jesus. T29

Symbolizing a cleansing of the flesh. Putting away all filthiness of the flesh and spirit. R3054:1,
R1543:6, R5959:5

Leviticus 8:12

The anointing oil — Typifying the holy Spirit of adoption. T29

A peace-producing and light-giving influence. SM606:3

The Lord Jesus, Head of the anointed Body, received the anointing at his baptism. SM598:3

His followers are anointed for the priestly service of sacrificing now. SM606:3, SM601:T

And for the glorious service of the future as kings with our Lord. SM606:3, SM605:1

The same oil was used for the anointing of kings. SM601:T

Upon Aaron's head — Only the High Priest was anointed. Only those who are in Christ partake of his anointing. T37

Leviticus 8:13

Brought Aaron's sons — Not his daughters; women were debarred from the priesthood, from public ministry. F265

Put coats upon them — Linen garments representing the righteousness of Jesus imputed to us. T36

With girdles — Representing us as servants of righteousness. T36

Bonnets upon them — Upon the under-priests representing that Christ is our Head. T36; R135:1,
R270:6

Leviticus 8:14

Laid their hands — Thus saying, this sacrifice represents us. T41

Leviticus 8:15

And he — Moses, representing the Law. T41

Slew it — To meet the demands of the Law against Israel, typical of the world of mankind in general. T41

Took the blood — Representing the life given. T42

Upon the horns — Horns are the symbol of power. T42

Of the altar — Representing the finger of the Lord as pointing out that the altar of earthly sacrifices is acceptable to God by reason of the shed blood, and that all who realize the power of the altar must first recognize the blood which sanctifies it. T42

Bottom of the altar — Upon the ground, to represent that through the blood of the sacrifice even the earth was purchased back from the curse. T42

Leviticus 8:16

He took all the fat — Symbol of loving zeal. T57

The two kidneys — Representing our best powers. T45

Burned it — Representing steady, continuous submission to the fiery ordeal of suffering. T71

Upon the altar — Showing that God accepts the heart devotion which prompts the sacrifice. T42

Leviticus 8:17

And his dung — We are the filth and offscourings of the earth. T62

He burnt with fire — Representing the destruction to which mankind was doomed. T42

Without the camp — As a vile thing in the eyes of the world. T42

“Let us go forth therefore unto him without the camp, bearing his reproach.” (Heb. 13:13) T62

Leviticus 8:18

Brought the ram — The one to show how God receives our sacrifice. T45

Aaron and his sons — Representing the new spiritual nature of Christ and his Church while still in the flesh. T41

Laid their hands — Indicating that it represented them. T42

Leviticus 8:19

And he — Moses, representing the Law. T41

Leviticus 8:20

Burnt the head — Representing the Lord Jesus, who was first laid on the altar of sacrifice. T45

And the pieces — Representing the members of Christ's Body. T45

And the fat — Symbol of loving zeal. T57

Leviticus 8:21

Washed the inwards — Representing the washing of water through the Word. T45

Burnt the whole ram — Representing the steady submission to fiery trials. T71

For a sweet savour — Showing how God accepts the sacrifice. T45

Leviticus 8:22

The other ram — To show the effect the sacrifice has on us. T45

Aaron and his sons — Representing the new nature of Christ. T41

Laid their hands — Indicating that it represented them. T42

Leviticus 8:23

And he — Moses, representing the Law. T41

Took of the blood — Representing the consecrated life. T45

Of Aaron's right ear — By consecration we get the hearing of faith. T45

Of his right hand — Our consecration impels us to do with our might what our hands find to do. T45

Of his right foot — We walk not as other Gentiles, but walk in newness of life, walk by faith, walk in the Spirit, walk in the light, and walk in Christ. T45

Leviticus 8:24

Aaron's sons — Showing that our consecration is an individual work. T45

Leviticus 8:25

And he took the fat — Symbol of loving zeal. T57

The two kidneys — Representing our best powers. T45

Leviticus 8:26

He — Moses, representing the Law. T46

One unleavened cake — Representing the actual purity of Jesus as a man proclaiming that the righteousness of the Law is fulfilled in us who walk not after the flesh but after the Spirit; justification. (Rom. 8:4) T46

Cake of oiled bread — Representing the indwelling spirit of God—sanctification. T46

Leviticus 8:27

For a wave offering — Typifying that a consecrated offering is not given for a limited time, but is offered continually, never ceasing until we have finished our course. T45

Leviticus 8:28

Off their hands — They did not lay them down, and so we may not cease to offer all our powers in God's service until they are all consumed. T46

Leviticus 8:30

The anointing oil — Typifying the holy Spirit of adoption. T29

And of the blood — Representing the precious blood of our Redeemer. T46

And sprinkled it — Showing that we are accepted in the Beloved only. T46

Leviticus 8:31

Boil the flesh — Preparatory to eating; this is not a type. T47

Leviticus 8:32

Burn with fire — Showing that we are to be completely and entirely consumed; none of our time and power wasted. T47

Leviticus 8:33

Seven days — We are consecrated to God's service for all our time. T47

Leviticus 9:1

Came to pass — The 9th chapter relates to the consecration of the priests; to be repeated in the case of every priest who attained to the office of High Priest. R5391:2

Leviticus 9:2

Said unto Aaron — Representing Jesus, our High Priest. E449; T79, T80

This offering was in connection with the consecration of the priest, showing how the bullock and the goat must die. Q26:1

A young calf — A young bullock, representing the humanity of Jesus, our Redeemer. T51, T79, T80

For a sin offering — "Thou shalt make his soul an offering for sin." (Isa. 53:10) T52

Before the LORD — Before Jehovah, to whom the price was paid. E449

Not paid as a price, but merely laid in the hands of divine justice as a deposit. Eii

Leviticus 9:7

For thyself — The sons of Aaron considered as the members, or body, of the High Priest. Q551:3

Those to be called to be members of the Body of Christ required it. T79

And for the people — Representing the world of mankind. T79; R5777:1

Atonement for them — Showing that the Church's share in the atonement could have been dispensed with entirely. T79

Leviticus 9:8

And slew the calf — The young bullock, representing Jesus at the age of thirty years. T51, T79, T80

Was for himself — Was instead of, or a substitute for, himself. T80

Leviticus 9:9

Sons of Aaron — All who will be priests will recognize the value of the blood of Jesus. R96:2

In the blood — Representing the life given. T42

Upon the horns — Horns are symbols of power. T42

Of the altar — Those who realize the power of the altar must first recognize the blood which sanctifies it. T42

Typical of the power of the altar, attained only by blood. R96:1

Bottom of the altar — Upon the ground, showing that through the blood of the sacrifice even the earth was purchased back from the curse. T42

Leviticus 9:10

But the fat — Symbol of Christ's loving zeal. T57

And the kidneys — Representing our best powers. T45 The inward and outward affections of Jesus not condemned in man and not part of the ransom. R96:2

Caul — Representing bitter experience connected with sacrifice. R96:2

He burnt — Representing his steady, continuous submission to the fiery ordeal of suffering. T71

Upon the altar — Showing that God accepted the heart devotion which prompted his sacrifice. T42

Leviticus 9:11

He burnt with fire — Representing the destruction to which mankind was doomed. T42

Without the camp — As a vile thing in the eyes of the world. T42

“Let us go therefore unto him without the camp, bearing his reproach.” (Heb. 13:13) T62

A two-fold life; in the world but not of it. Q687:6

Leviticus 9:12

The burnt offering — Showing how God received the sacrifice. T45

Leviticus 9:13

The pieces thereof — Representing the members of Christ's Body. T45

And the head — Representing Jesus. T81

Burnt them upon the altar — Thus, as the members of his Body have one by one been laid to the Head, the offering of Jesus has been burning throughout this Gospel age, giving evidence to all the justified of God's acceptance of him, and the acceptance of all the members of his Body. T81

Leviticus 9:14

Wash the inwards — Representing the washing of water by the Word. T45

Leviticus 9:15

And took the goat — The Lord's goat, the scapegoat being omitted from this picture. T81

For the people — Not for the priests and Levites, like the sacrifice of the bullock. T81

Slew It — Indicating that the sacrifice of Christ and his followers was necessary to attain the kingly priesthood. OV106:3

Leviticus 9:18

Of peace offerings — Representing the vows, obligations and covenants assumed by the Christ company, based upon acceptance of the sin-offering. T81

Was for the people — Foreshadowing the blessing of the world in the Times of Restitution. T82

Leviticus 9:21

For a wave offering — Representing that consecration is not for a moment, or a day, or a year, but forever. T45

Leviticus 9:22

And blessed them — Picturing the blessings of all who will become true Israelites during the Messianic reign. PD36/47

Also the blessings, more or less pronounced, which during the Gospel age flow from the Royal Priesthood to their neighbors. T82; R96:6

Leviticus 9:23

And Moses — Representing the Law. T83; Q5:2; R96:5

The Mediator. R4504:5

And Aaron — The complete Priest (Head and Body). T82; Q5:2

Went — When the Church leaves the world, law and order leave also, producing anarchy and confusion. R96:6

Into the tabernacle — When all the sacrifices are ended—the close of the Gospel age. R96:4

Into God's presence; showing that the Law is fully satisfied and its righteousness vindicated in the sacrifice of Christ and also that those under the Law were typically justified. T83

Representing the change to a new nature. SM144:1

Here the Aaronic priesthood ends and the Melchizedek priesthood begins. R96:4

And came out — Representing the second advent of Christ. T83

Showing the return of law and order at the close of the day of wrath. R96:6

Blessed the people — Picturing the blessing of all the families of the earth during the Millennial age.
T83

After the Church has been glorified. Q167:1

By the Melchizedek priest. SM144:1

And the glory — “The glory of the Lord shall be revealed and all flesh shall see it together.” (Isa. 40:5)
T83

Appeared — “When Christ who is our life shall appear, then shall we also appear with him in glory.”
(Col. 3:4) T85

Unto all the people — “Unto those that look for him shall he appear the second time, not as a sin offering, but unto salvation.” (Heb. 9:28) T84

Leviticus 9:24

There came a fire — Showing God’s acceptance of the sacrifice of the great Day of Atonement. T89

All the people — Representing the whole world, living and dead, under condemnation. T90

Saw — Showing that the world during the Millennial age will realize the value of Christ’s sacrifice as the price of their release from death. T89

Fell on their faces — Picturing the coming worship of Jehovah and The Christ. T89, PD36/47

The work of Christ during the thousand years will be to uplift mankind, giving them the benefit of the Atonement sacrifice. R5656:1

Leviticus 10:1

And Nadab — Meaning “self-acting,” typifying the class that goes into Second Death because of self will. R4031.2

And Abihu — Meaning “Son of God,” typifying the Great Company. R4031:2

Possibly the Second Death. Q300:5, Q301:1

The sons of Aaron — Both being probably intoxicated at the time. R4031:4

Put incense thereon — The true incense represents the perfections of the Lord Jesus. R3055:4

Offered strange fire — Strange incense the Lord does not authorize or approve. R1837:1

Typifying that a continued offering of error would imply that we would ultimately fail to reach the glorious priesthood. R4031:5

Commanded them not — “Keep back thy servant also from presumptuous sins.” (Psa. 19:13)
R1836:6

Leviticus 10:2

There went out fire — Probably a lightning stroke. R1837:1

And devoured them — Representing their cutting off from the priesthood. T40

And they died — This does not mean that they were consigned to eternal torment. R3056:2

Leviticus 10:3

And Aaron — Typifying Christ, the High Priest of our profession. R1836:6

Leviticus 10:6

Neither rend your clothes — Showing that the Royal Priesthood are not to lament over those who fail to make their calling and election sure. T40; Q498:7, Q499:2; R3760:6

The burning — The death. R1837:2

Leviticus 10:7

Shall not go out — To follow after and lament the dead ones. R1837:4

Of the tabernacle — The place of communion with God. R1837:4

The anointing oil — Representing the holy Spirit. T38

Is upon you — You are consecrated to full submission and obedience to the will of God. R1837:4

Did according — All who are loyal to God will approve his righteous judgments. R1837:4

Leviticus 10:9

Do not drink wine — Indicating that the death of Nadab and Abihu was due to the fact that their offering was made while they were intoxicated. R3054:3

Nor strong drink — We are not to approach the Lord while intoxicated with the spirit of the world or Babylon. R3055:4

Statistics show that 72% of all criminals were made so by strong drink. R3055:1

Leviticus 10:12

Without leaven — Symbol of corruption, error, sin. T98; F464

Leviticus 11:10

Of any living thing — Nephesh, soul, sentient being, as of man. E335

Leviticus 11:46

Living creature — Nephesh, soul, sentient being, as of man. E334

Leviticus 13:2

When a man — Typifying any man in the Millennial age. R2722:2

Plague of leprosy — Representing sin and its loathsome, contagious and consuming character.
R2722:1

Aaron the priest — Typifying Christ Jesus. R2722:2

His sons the priests — Typifying the Royal Priesthood, the faithful underpriests. R2722:2

Leviticus 13:3

A plague of leprosy — Under the Mosaic Law leprosy seems to be indicated as a special type of sin.
HG721:2

Leviticus 14:3

In the leper — Typifying a cleansed sinner in the Millennial age. R2722:2

Leviticus 14:4

And cedar wood — Representing everlasting human life. T109

And scarlet — Representing the blood of the ransom. T34, T109

And hyssop — Representing purging, cleansing. T109

Leviticus 14:12

A trespass offering — Typifying Millennial age repentance, recognition of imperfection and restitution for wrongs. T99

For a wave offering — Showing that the vows to the Lord are not for a moment, or a day or a year, but forever. T45

Leviticus 14:13

In the holy place — In the court. T13

Leviticus 14:14

Of the right ear — Representing the hearing of faith. T45

Of his right hand — Representing joyful, zealous service. T45

Of his right foot — Representing walking with God. T45

Leviticus 16:2

Aaron thy brother — Representing The Christ, Head and Body. T51

Into the holy — The Most Holy. T58, T13

Within the veil — Symbol of the death of the human body. T21, T22

The mercy seat — Which, with its cherubim and glory-light, represented Jehovah. T124

Upon the ark — Type of The Christ. T121

That he die not — Had our Lord failed at any point in his sacrificial work it would have meant his own destruction. “He was heard in that he feared.” (Heb. 5:7) R1806:4

Leviticus 16:3

A young bullock — Representing the perfect man, Christ Jesus, at the age of thirty years. T51;
PD36/47

For a sin offering — “Thou shalt make his soul an offering for sin.” (Isa. 53:10) T52; Q696:3

A burnt offering — To show how God received the sacrifice. T45

Leviticus 16:4

The holy linen coat — Representing the righteousness of the saints; an earnest of the glorious robe to follow. T55

Aaron clothed in the linen coat represented our Lord as a spirit-begotten New Creature during his 3 1/2 years of sacrifice. R5580:1

A linen girdle — Representing servitude. T30

The linen mitre — To which the crown, proclaiming his royalty, was fastened after the sacrificing work was finished. T29, T30

Wash his flesh — Representing the sinlessness of the New Creation, Head and Body. T54

Leviticus 16:5

Of the congregation — Representing the Church taken out of the world. Q677:2; R4427:1

Two kids of the goats — Representing all who fully consecrate their lives even unto death, to God's service, during the Gospel age. T59

Leviticus 16:6

Aaron shall offer — Type of Christ's own death. R5972:6, R5847:1

The High Priest offered himself at Jordan and finished the sacrifice at Calvary. R4537:5

Even if the world had not needed to be redeemed from sin, the Priest must have given the same sacrifice exactly, in order to attain his high position. R5391:5

His bullock — The bullock represented our Lord as a man. R4427:1, R4397:3, R4747:3, R5731:1; Q265:T

Of the sin offering — Merely for Adam's sin and all weaknesses and imperfections resulting from it. R5873:6

Which is for — Which represents. T55; R4427:1, R5720:4

Himself — For the members of his Body, the underpriests. T55; R4397:3, R5972:6; Q551:3

And for his house — All believers, the entire household of faith, the Levites. T55

The Levites, household of faith, Great Company. R4397:3, R4427:6, R4546:2, R5196:5, R5972:6

None of the merit of the Redeemer's sacrifice is applied outside the household of faith on the Atonement Day. R3708:5

Leviticus 16:7

The two goats — Typical of the consecrated Church of the Gospel age, the household of faith. R4035:4, R4427:5, 1

From the camp; the Lord's consecrated people are at first "sinners even as others." (Eph. 2:3; 1 Cor. 6:9-11) T59; R4427:1

Present them — Picture of the followers of Jesus presenting themselves as living sacrifices. Q614:1

At the door — Representing their desire to become dead with their Redeemer as human beings, and to enter the heavenly conditions as he did. T60

Leviticus 16:8

Cast lots — God does not arbitrarily determine which of the consecrated shall become partakers of the divine nature. T61; R4035:5, R4427:5

For the LORD — This goat represented the members of the Body of the High Priest. R4427:5

For the scapegoat — Heb., for Azazel, the prince of darkness; a reference to the class delivered over to Satan for the destruction of the flesh. R4035:6, R4427:5

These will be the servants of the glorified Priest. R4546:4

Leviticus 16:9

The goat — Represented the consecrated human being. R4747:3

The LORD'S lot fell — Representing those who do really follow in Christ's footsteps, as he has set us an example. T60; R5196:5, R5873:5

The Lord's adopted members. R4397:6

And offer him — But not the scapegoat. T59

Leviticus 16:10

The scapegoat — Representing the consecrated followers of the Lord who through fear of the sacrificial death are all their lifetime subject to bondage. (Heb. 2:15) T60; R5196:5, R5873:5; Q631:T

Make an atonement — The scapegoat class will have a secondary part in the expiation of sin by having their sufferings applied as atonement for certain willful sins of the world—not Adamic sin. Q632:6; R4036:2, R4428:5, R4652:2, R4864:6, R5463:6

Leviticus 16:11

Aaron — The priest represented our Lord, the New Creature. R5621:6

The bullock — Type of the man Jesus, his human life. R5325:5, R5580:1, R1829:2; Q631:3

For himself — The members of his Body—the underpriests. T55; R4352:3, R4511:3, R4619:5, R4965:5 R5196:5, R5777:1

And his house — All believers, the household of faith, the Levites. T55; R4352:3

The Levites, household of faith, Great Company. R4427:6, R5972:6, R4546:2

Kill the bullock — Represented our Lord at Jordan, dead as a man and alive as a New Creature. R4877:1, R5080:5; Q660:1; T56

Of the sin offering — In antitype, the offering for sin began when Jesus presented himself at Jordan. R5880:4, R4505:5, R4389:3

Leviticus 16:12

And he — Aaron. The New Creature Jesus ministered in the Holy while his human nature was sacrificed on the altar in the Court, and his body burned outside the camp. R5325:5

Coals of fire — Destructive influences, circumstances and conditions which the Father provides for the purpose of proving the character, loyalty and genuineness of our devotion. R4602:5,3; Q278:2, 1, Q27:5

The altar — The Brazen altar, in the Court. T56; R5961:3*

His hands full — Representing our Lord's full capacity and ability of righteousness, required and yielded. T56

Incense beaten small — Powdered; representing the perfections of the man Christ Jesus; his best endeavors. T56

Long prayers made to be heard of men "have their reward" and never reach the golden censer before the throne. HG52:2

Bring — According to Profs. Young and Strong, "to cause to come in" or "to send." R5961:3*

It — Singular, referring to the incense and not to the censer. R5961:3*

Within the veil — The first veil or door; representing the death of the human will. T22, T55

The second veil, between the Holy and Most Holy. R5961:3*

Leviticus 16:13

Upon the fire — Of the Golden altar, the Church. T120

Representing the fiery trials of our Lord. T56

Cloud of the incense — Penetrating beyond the second veil. T55

Representing the perfect obedience and glorious qualities of Jesus as he came into contact with the trials of life, yielding a sweet perfume. R5731:1, R4602:6; PD36/47; T56; Q278:2

The divine view of the sacrifice of Christ during the three and a half years of his ministry. R4427:3; CR486:3

The incense preceding the High Priest beyond the veil would testify that he had faithfully fulfilled the required conditions. Q693:4; R4868:4

Jesus could not have entered the glory beyond unless he had finished his sacrifice and offerings. Q28:1

The mercy seat — "The Propitiatory," representing Jehovah's justice. T124

Upon the testimony — Covers the Law. T55

That he die not — By infracting the conditions upon which alone he may come into the divine presence acceptably. T55; Q693:4; R5712:5

Leviticus 16:14

Take of the blood — Typical of the blood of the Atonement, the price of our redemption. T59; R4352:3

The blood signifies the life of the sacrifice. The blood itself is a symbol of death. R5621:6, R4876:3; Q695:3

The blood of the bullock was applied only for the priests and Levites. R5622:1

Upon the mercy seat — Or more properly, the Propitiatory, because on it the priest offered the blood of the sacrifices which propitiated or satisfied the demands of divine justice. T124

A symbol of Jesus presenting his sacrificial merit to the Heavenly Father on behalf of the Church class. R5880:5; PD36/47

The Mercy Seat with its cherubim and glory-light represented Jehovah, the presence of God, where Christ went “there to appear in the presence of God for us.” (Heb. 9:24). T59, T124

Eastward; and before — In the form of a cross. T63; Q28:T

Seven times — Perfectly. T61

Leviticus 16:15

Then — Jesus began his secondary offering of his “members” as soon as the Father accepted his offering for us— at Pentecost. R4512:4, R4505:5; T64

Nothing could be done with the Lord’s goat until the sacrifice of the bullock was completed. R4035:2; PD36/47

Kill the goat — Representing the sacrificing followers of the Lord who are faithful to their covenant. T61; R4354:1, R4965:5, R5622:1, R5731:1; Q660:1

The putting to death of the depraved will, the crucifixion of ourselves as men. T64; R5778:1

Our Lord offered the goat, his second sacrifice, at Pentecost, and the work has progressed ever since. R4546:4, R5720:4

We do not sacrifice ourselves. R4747:3

The High Priest slays the goat, making it part of his sacrifice. Q700:2

This act represents God’s acceptance of your consecration. Q414:T

The moment he accepts you he justifies you. Q420 A goat is very lean compared with a bullock, showing that our Lord had much more of love and zeal. T61; R4035:2

Of the sin offering — “Filling up that which is behind of the afflictions of Christ.” (Col. 1:24) T66; R5777:1

The killing of the sin-offering was not ended until the goat was slain. R5880:4; Q660:1

For the people — The sacrifice of the Lord’s goat is accepted on behalf of the world, just as that of Christ is accepted on behalf of his Body and the household of faith. T67; R4035:3, R4427:6, R4475:4, R4493:2, R4499:4; SM70:T

This sacrifice of the Lord’s goat by the High Priest is acceptable to the Father only because of the merit of Jesus. R5720:4

His blood — The life given up. Q414:T

Within the veil — At the close of the Gospel age. CR485:6

Do with that blood — The blood of his secondary sacrifice, the Church. R4546:6

As he did — In every particular. T61

Upon the mercy seat — Thus satisfying justice. The second use Christ will make of his sacrifice will be on behalf of all the people. R5342:6, R4819:1

Leviticus 16:16

Make an atonement — When the blood of the Lord's goat was sprinkled upon the mercy seat the sin-offering was ended. R5880:4

Children of Israel — Representing all nations, kindreds and tongues. R4397:5

Leviticus 16:17

Shall be no man — The privileges of the true Tabernacle belong only to those who are priests, members of the body of the High Priest, spiritual New Creatures and no longer men. T75

Leviticus 16:18

Upon the horns — Symbol of power. T42

Of the altar — All who realize the power of the altar must first recognize the blood which sanctifies it.
T42

Leviticus 16:19

And cleanse it — Showing that the blood is full satisfaction, and that the work of the scapegoat which followed was no part of the sin-offering. T68

Leviticus 16:20

Reconciling — Atonement, satisfaction, not for the Court and Tabernacle as places, but for those people who are in those conditions. Q689:5

The holy place — The Most Holy. T68

The Court. Q689:5

Tabernacle — The Holy. T68

The Holy and Most Holy. Q689:5

(Editor's Note: See Appendix D for a complete tabulation of the Scriptural word for "Holy" and "Holy Place.")

And the altar — In the Court. T68

The live goat — The scapegoat, the Great Company. T68, T69

The scapegoat dealt with thirdly seems to imply the great tribulation of this class will come more specially at the end of the Gospel age. Q290:T, Q690:T

Leviticus 16:21

All the iniquities — Typifying, not Adamic guilt and condemnation, which were all figuratively canceled by the sacrifice of the bullock and the Lord's goat, but other sins of measurable willfulness committed against light and knowledge. R4015:3, R4036:2, R4856:2, R5256:4, R5462:5; Q632:6

See also comments on (Leviticus 16:10).

Children of Israel — Typical of the world of mankind. T68; R5463:2

Send him away — Not sacrificed at all, hence not a sin-offering. Q632:6

A fit man — Anyone convenient; unfavorable circumstances. T68, T70

Into the wilderness — Shows how the Great Company is turned over to Satan for the destruction of the flesh. (1 Cor. 5:5). Q24:3

Condition of separation from the world. T70

Severe testings which will demonstrate their character definitely. R4654:4

Leviticus 16:22

Let go the goat — To die unwillingly, "that the spirit may be saved in the day of the Lord." (1 Cor. 5:5), T71

The scapegoat did not go voluntarily, it was sent away. R5628:3

Leviticus 16:23

Into the tabernacle — The Holy. T72

Linen garments — Representing the merit of Christ imputed to us. Q285:5

Into the holy place — The Most Holy. T72

Leviticus 16:24

Wash his flesh — Signifying the completion of the cleansing which comes when the Body is made perfect in glory. T74; PD36/47

In the holy place — The Court. T72

Put on his garments> — His usual garments of glory and beauty. T72

Representing our Lord after his resurrection to the divine nature. R5580:1

Although Jesus has passed beyond the veil he is still in the linen garments of sacrifice. Q285:2

His burnt offering — A ram, representing God's acceptance of the sacrifice of the bullock. T73

God will not manifest his acceptance of the better sacrifices until the sacrifices for sins are complete and The Christ is glorified. T73

Of the people — Another ram, representing God's acceptance of the sacrifice of the Lord's goat. T73

Make an atonement — Another illustration of the Atonement. T72

For himself — The Body, the Church, the Little Flock. T72; R4384:6

For the people — For the sins of all the people. R4384:6

Leviticus 16:25

And the fat — Symbol of loving zeal. T57

When offered, made a great smoke, showing our Lord's heart devotion to the Heavenly Father. CR486:2; Q28:2

Shall he burn — Representing steady continuous submission to the fiery ordeal of suffering. T71

Upon the altar — Showing that God accepts the heart devotion which prompts the sacrifice. T42 Seen and appreciated by all within the antitypical Court— justified believers. CR486:3

Leviticus 16:26

And he — Representing the classes instrumental in bringing the trouble and destruction of the flesh upon the Great Company. T75

Come Into the camp — Into the same condition as the rest of the world. T75

Leviticus 16:27

Atonement — Prefigured the reconciliation of God and mankind. R5196:5

Without the camp — As a vile thing in the eyes of the world. T42, T57; R4427:4

As a stench in their nostrils. CR486:3; Q28:2; R3708:4

Signifying ostracism, rejection of men and dishonor. R4385:1

The nominal church. R246:4

“Let us go forth therefore unto him without the camp bearing his reproach.” (Heb. 13:13) T62

Burn in the fire — Representing the gradual, but complete, destruction of the human nature of Christ and the Church. T42; R4385:1

The slandering of God's people for righteousness' sake. R5655:5

And their dung — We are the filth and offscourings of the earth. (1 Cor. 4:13) T62

Leviticus 16:28

And he — Representing those principally instrumental in reproaching, reviling and destroying the humanity of Jesus and the Church. T75

Come Into the camp — Into the same condition as the rest of the world, without special punishment. T75

Leviticus 16:29

Afflict your souls — Typical of the world's painful and afflicted condition during sin's domination. R147:5

Leviticus 16:30

Atonement for you — Typically canceling the Adamic condemnation for the coming year, not the preceding one. R4034:3

Antitype started with Jesus and his sacrifice, continues with the Church sharing with Christ in his sacrifice and in the fullest sense continues to the end of the Millennium. Q26:9

Inappropriate now because there is neither Temple nor Tabernacle. R679:1

Leviticus 16:33

For all the people — When Christ shall in the end of this age antitypically sprinkle the Mercy Seat it will be for the world. R4587:4

Leviticus 16:34

Once a year — The type was repeated annually because the blood of bulls and goats could never take away sin. (Heb. 10:3,4) R4034:3, R5293:4

The Day of Atonement in the antitype is the entire Gospel age. T50, T76

All of the Millennial age will be a part of the antitypical Atonement Day. R5874:5

Leviticus 17:4

Unto the door — With the Temple desecrated God closed the way for Jews to carry out the atonement sacrifices. R3454:5*; OV104:4

Leviticus 17:5

For peace offerings — Representing vows of consecration to God made by the world during the Millennial age. T98

Leviticus 17:6

And burn the fat — Symbol of loving zeal. T57; R4602:4

Leviticus 17:11

Is in the blood — Is represented by the blood. E325

As long as the blood is passing through the organs of circulation there is life. R5341:6

Blood that maketh an atonement — The giving up of Jesus' pre-existent life was bloodless; therefore not the atonement. R1298:6

Leviticus 17:12

No soul ... eat blood — In this way God would seem to say that life is a very sacred thing. R5341:6

Leviticus 18:5

Which if a man do — Perfectly. R2728:2

Which no imperfect man could do, but which the Lord Jesus did do. R1725:2, R5046:2

Shall live In them — Have everlasting life as a result. R2728:2, R4595:2, R5128:1, R5285:5; OV118:2

Live under proper conditions. Q370:4, Q197:T

The man Christ Jesus was the one for whom this provision was made. R5046:3, R5342:4

Leviticus 18:18

Beside the other — Law against polygamy. R2016:3

Leviticus 18:21

To Molech — Type of the misrepresentation of God, worshipped by those who endorse the eternal torment theory. R2360:1, R3464:6

Leviticus 18:23

It is confusion — God prohibits any mixture or blending of natures, including human with angelic. HG724:6

The unlawful union of the Church of Rome (woman) with the Roman empire (beast) resulted in Babylon (confusion). R472:6, R45:1

Leviticus 19:3

Keep my sabbaths — Type of the Millennial age. B40

Leviticus 19:5

Of peace offerings — Representing vows of consecration to God made by the world during the Millennial age. T98

At your own will — A willing thank offering. T98

Leviticus 19:6

It shall be eaten — By the offerer; showing that in the Millennium all must eat or fulfill a covenant of consecration to God or be cut off in the Second Death. T98

Leviticus 19:8

Shall be cut off — In death, typifying the Second Death. T98

Leviticus 19:13

Him that is hired — Nothing special for the priest, a lesson in strict justice. A52, A53

Leviticus 19-14

Not curse the deaf — But no special legislation for the priesthood. A52

Leviticus 19:17

Thy neighbour — If you see him violating the law; showing that everything was not in the hands of the priests. A55

Leviticus 19:18

As thyself — It does not say, “Better than thyself”; Christ’s course of self-sacrifice in our behalf went beyond this requirement. R3804:6, R5072:3

Leviticus 19:30

Keep my sabbaths — The Jew gave God one seventh of his time but the Christian is to give him seven-sevenths. HG583:2*

And reverence — A feeling of profound respect mingled with awe and affection. R2002:3

“God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him.” (Psa.89:7) R2002:2

My sanctuary — The sanctuary was the holy structure through which God manifested himself to Israel. HG583:2*

The Christian finds his sanctuary wherever he is; every place is a holy place to him. HG583:2*

Leviticus 19:31

Familiar spirits — Communication with the fallen angels. R2172:1

Leviticus 19:32

Hoary head — Nothing is more beautiful in youth than preferment and deference to riper years, especially to old age. R2024:3

Of the old man — But no special legislation for the priesthood. A53

Leviticus 19:34

Love him as thyself — The Mosaic Law was far ahead of its time. A50

Leviticus 20:2

Unto Molech — Type of the misrepresentation of God, worshipped by those who endorse the eternal torment theory. R2360:1, R3464:6

Leviticus 20:6

Familiar spirits — Communication with fallen angels. R2172:1

Leviticus 20:7

Sanctify yourselves — Christ will require at least an outward sanctification from all during the Millennial age. F122

Leviticus 20:8

Which sanctify you — Set you apart as holy, uncondemned, because you have sanctified yourselves. Only those who sanctify themselves during the Gospel age will ever receive the crowns of glory. F122; SM581:4

A double work — we consecrate, sanctify ourselves; God accepts, thus sanctifies us. R441:3

Leviticus 20:10

Put to death — Remitted in David's case because of repentance. R2017:4

Leviticus 20:16

Be put to death — God prohibits any mixture or blending of natures. R1678:4

Leviticus 20:17

Shall be cut off — The legal justification for Absalom's killing Amnon. R2025:1

Leviticus 20:27

A familiar spirit — Communication with fallen angels. R2172:1

Leviticus 21:11

Any dead body — Any living creature after death. R2053:4

Leviticus 21:18

Superfluous — God has predetermined the exact number of the members of the Body of Christ; that number had responded to the call by October 1881; since then only replacements are accepted. C219; R2676:2

When once the Body of Christ is complete there will be no additions "Let no man take thy crown." (Rev.3:11) T127; R4693:2, R5532:6

Leviticus 21:20

Blemish In his eye — Members of the Royal Priesthood who lack clearness of vision respecting spiritual things should not be selected for public service. F243

Leviticus 21:22

Shall eat the bread — However great his defects, every member of the Royal Priesthood possesses full rights at the Lord's table. F243

Leviticus 22:11

Priest buy any soul — Being, person. R276:3

Leviticus 23:3

But the seventh day — Not the first day; if this commandment is binding at all it is binding as stated and cannot be changed. R1727:2

The sabbath of rest — Type of the Millennial age. B40

Do no work therein — Secular or religious. R1727:1

Leviticus 23:5

The fourteenth day — Inasmuch as the moon had waned for as long a time as it had increased, so Christ's death was the turning point between two equal parts of Israel's history. R2270:6

Leviticus 23:6

Of unleavened bread — Represented the joy, the peace, the blessing which resulted to the first-borns of Israel; typifying the joy and peace which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ. R5642:3

Seven days — Signifying the perfection of joy and salvation. R5192:1

Leviticus 23:11

Wave the sheaf — The firstfruits: typifying the resurrection of the Lord Jesus Christ, "The firstfruits of them that slept." (1 Cor.15:20) R2271:1, R4603:4, R5191:5,6; Q586:2; OV84:1

After the sabbath — After the Passover feast of the 15th. R5191:5

The 16th of Nisan; the strongest possible confirmation of the thought that our Lord was crucified on Friday evening and raised from the dead on Sunday morning. R2271:3, R4603:4, R5191:6

Leviticus 23:14

Forever — Hebrew “*olam*.” Like the Greek “*aion*“ meaning “age-lasting,” or “lasting to a consummation.” HG582:2*

Leviticus 23:15

From the day — The 16th of Nisan. R2819:3

Brought the sheaf — Typifying the resurrection of the Lord. R2819:3

Seven sabbaths — The Jews kept six kinds of sabbaths: the seventh day (Exo. 31:15); the seventh week (Deut. 16:9); the 7x7 and 50th day-Pentecost (Lev. 23:15); a sabbath beginning on the seventh month (Lev. 23:24); the seventh year (Lev. 25:4); and the 7x7 and 50th year or jubilee. (Lev. 25:10) HG56:1

Leviticus 23:16

Fifty days — Type of Pentecostal blessing, begetting of the holy Spirit, fifty days after Jesus' resurrection. R5831:3

The fiftieth day, Pentecost, typifying the fiftieth or restitution year; hence the Millennium. B175

Leviticus 23:17

Two wave loaves — Typifying the Little Flock and the Great Company at the time of their acceptance through the merit of the great High Priest, indicated by the anointing of the holy Spirit at Pentecost. R2271:1, R5191:5

Leviticus 23:27

On the tenth day — In the fall, the beginning of the secular year. R4384:3

Day of atonement — These sacrifices had a cleansing effect upon Israel and typified the better sacrifices of Christ and the Church for all mankind. R4655:3, R4384:3; OV250:5

The antitype ends in the fullest sense at the end of the Millennium. Q26:9

Leviticus 24:2

Pure oil olive — Type of the holy Spirit. T116

Beaten for the light — Representing the spirit of truth. T116

Leviticus 24:3

Without the veil — Passing the second veil represents death of the human body. T22

Shall Aaron — Type of The Christ. T38

Leviticus 24:4

Pure candlestick — Type of the Church as a whole. T16

Leviticus 24:5

Twelve cakes — Representing the truth, the Word of God. T16, T115

Leviticus 24:7

Frankincense — Representing praise, heart adoration. R3703:4

Leviticus 24:20

Eye for eye — It was very necessary that these lessons of just retribution for sin should be deeply impressed upon the people of Israel. R5645:2; OV21:4

But we are not to apply this principle in our dealings with fellow men. It is not the time now for us to judge and discipline the world. R5644:5

The death of angels and archangels could never take away sin because of the divine arrangement of a life for a life, a man for a man. R3174:5

Leviticus 24:22

One manner of law — In its regard for the rights and interests of foreigners and enemies the Mosaic Law was 32 centuries ahead of its time. HG535:3; A50

Leviticus 25:1

Spake unto Moses — The government instituted by Moses was a model of fairness and justice, and stipulated the rights of the stranger and the foreigner. OV10:4; OV9:4

Leviticus 25:2

Come into the land — Not when the land is divided, but at the expiration of the forty years in the wilderness when they crossed Jordan. B184, B187; HG57:6

Keep a sabbath — Observe the sabbath system; typifying the Millennial age. B40, B184, B187

Leviticus 25:4

In the seventh year — From entering the land. B184

Leviticus 25:8

Seven times seven years — 7 times 7 represents a completeness of perfection, and the fiftieth, or Jubilee following, is climactic. R5139:6

The seventh day was a sabbath; seven times seven, 49 days, bringing the 50th or jubilee day, Pentecost; the seventh year, seven times seven, 49 years, bringing the 50th or jubilee year. By squaring fifty times fifty years we get the grand cycle of 2500 years, from the time the last Jubilee was observed in 625

BC to the first year of the Times of Restitution, 1875 AD. B175-187; R5405:5; PD48/59; OV101:1

So long as the jubilee years occurred these cycles were 50 years each; when Jubilees ceased the cycles went on, having but 49 years. HG59:5

Leviticus 25:9

Cause the trumpet — Silver trumpets (of truth), by the priests; and all the people blew on ram's horns, etc. (the spirit of liberty). OV85:3, OV101:3

Typifying the "Seventh Trumpet," the "Trump of God," the "Last Trump." B197; OV386:1

Of the jubile — Typifying the great jubilee of knowledge and liberty already begun, "Times of Restitution." B199

To sound — Turnah: "Blessed are the people that know the joyful sound," the turnah. (Psa. 89:15) R2569:5

Ushering in the Kingdom. D617

The seventh month — About the beginning of the Jewish civil year, October. B187; R3574:6*

Day of atonement — Typifying the Gospel age. R2569:5

Leviticus 25:10

The fiftieth year — In God's arrangement, fifty is the greatest climax of numbers. R5139:6

Every fiftieth year was to be a jubilee year, when all debts expired and all property was to be returned to its original owner. PD48/59

In the beginning, it was a time of general tumult. OV85:4

Type of the great restitution, the Millennium. D617; B177, B197; R4603:4

On a still larger scale, 7 times 7,000 years, 49,000 years, ushers in a grand epoch when there shall be no more sighing because God's work of creation shall have been completed. F51

A jubile — Typifying the “glad tidings of great joy which shall be to all people” —Restitution. (Luke 2:10) OV118:4, OV184:5, OV320:3; SM504:1

From the date of the last Jubilee observed by Israel (625 BC) is 3500 years back to the year of the fall in the Garden of Eden, and 3500 years forward to the close of the Times of Restitution in 2874 AD. R3460:5*

Unto his possession — The Mosaic Law, by preventing the absolute alienation of property, thus particularly safeguarding the interests of the poor. A50

Return every man — Type of man's release from original sin and the weaknesses inherited through Adam's fall. SM504:1; CR113:6

Leviticus 25:11

Neither reap — The rest for the land. R4779:4*

Leviticus 25:13

This jubile — The curse of sin and death will be removed. PD26/37 See also comments on (Lev. 25:10).

Leviticus 25:15

According to the number — Exactly the terms of a lease. R937:6

Leviticus 25:23

Land Is mine — At the end of a 50-year lease all title reverted to God, the owner. R937:5

Leviticus 25:36

No usury of him — Of the poor, whose interests the Mosaic Law particularly safeguarded. A50

Leviticus 25:41

Depart from thee — During Christ's reign all are to be freed from slavery to sin and the power of Satan. R5356:1

Leviticus 25:48

May be redeemed — Gaal, set free by payment. E438

Leviticus 26:2

Keep my sabbaths — Type of the Millennial age. B40

Leviticus 26:3

If ye walk — This and the following verses typify the conditions which will prevail in the Millennial age. F631

Leviticus 26:12

Be my people — By their obedience to the Ten Commandments and the spirit of their covenant they would become God's people. R5083:2

Leviticus 26:16

Do this unto you — Bring these calamities or evils upon you as chastisements. A125

Inflict the national torments described in the parable of the rich man and Lazarus. R2604:5

I will even appoint — Only with the Israelites was consumption specially stated to be the penalty for sin. HG720:1

Consumption — The white plague. HG719:2

Consumption (tuberculosis) is a disease of the blood which afflicts more or less every part of the body. HG721:5

This disease, which literally burns up the vitality of the patient, is highly contagious through the excrement. HG721:1

Sin, like this disease, is highly contagious and every sinner must strive against contaminating others. HG721:2

Cleanliness, pure air and pure, nourishing food are the most prominent factors for the relief of consumption. HG721:1

That shall consume the eyes — That which consumeth before the eyes. HG719:2

Leviticus 26:17

They that hate you — The Gentiles. HG49:4

Leviticus 26:18

For all this — For all these previous chastisements. B88

I will punish you — The fulfillment of the prophecy shows that the Law covenant is still in force upon fleshly Israel. R1730:1

With the “torments” of the parable of the rich man and Lazarus. (Luke 16:19-31) HG386:4

Seven times — “The times of the Gentiles” (Luke 21:24) In Bible chronology a “time” is a symbolic year, and each year is composed of 360 days; each year would mean 360 years; seven years would be 2520 literal years. R5721:1; SM416:2

Seven prophetic years, a day for a year, representing 2520 years. HG49:4

Beginning 606 BC, ending 1914 AD. B79; R5047:4

Symbolic, not literal years. R4867:1; SM478:1; OV80:4; Q84:1

A prophetic year of 360 days, used to symbolize 360 years, is an arbitrary arrangement peculiar to its symbolic use. It is neither a Lunar year of 354 1/3 days nor a Solar year of 365 1/4 days. A prophetic year would mean 360 actual or Solar years. R1979:6

Illustrated by Nebuchadnezzar’s seven literal years of insanity. B90

Also, a period of disfavor to Israel. R5142:1; OV80:1,3, OV79:2; Q356:1

Both in Dan. 4 and Lev. 26 this period of “seven times” is four times repeated, though it refers to but one period of seven prophetic years. HG49:3

More — Further or additional, as a final and conclusive punishment. B88; R4497:3

Leviticus 26:21

Seven times — See comments on “seven times,” Lev.26:18.

Leviticus 26:24

Yet seven times — See comments on “seven times,” Lev.26:18.

Leviticus 26:28

Chastise you — Under God’s disfavor. R5564:3

Seven times — See comments on “seven times,” Lev.26:18.

Leviticus 26:34

Enjoy her sabbaths — “For as long as she lay desolate, she kept sabbath to fulfill three score and ten years; (2 Chron. 36:21) representing 19 Jubilees imperfectly observed, and 51 additional Jubilees of 49 years each, or 2499 years, from the observance of the last Jubilee (625 BC) to earth’s Great Jubilee, the Times of Restitution, October, 1874 AD. B192-195

Leviticus 26:35

Did not rest — So the Lord provided the “rest” feature of the Jubilee for the land when Israel went into captivity for seventy years. R4779:4*

Leviticus 26:43

Enjoy her sabbaths — 70 years—one for each jubilee period from the time of entering Canaan to 1874 AD. B192-195

Leviticus 26:45

But I will — After the “seven times” of chastisement, which cannot therefore have been literal years, but must have been symbolic “times” of 360 years each. B90, B92

Leviticus 26:46

By the hand of Moses — The whole law was the law of God, because it came from Him, and it is also all the law of Moses in that it came through him. HG583:6

Numbers - General

The Israelites spent nearly a year at Mount Sinai before they were ready to begin the march for the land of promise. During that period quite a constructive work was accomplished among them which transformed them from a horde of comparatively unorganized emigrants into a powerful nation with covenant relationship to God. The Law covenant was instituted ... the priesthood was organized ... the Tabernacle constructed and its religious services instituted ... that certainly was a year of great accomplishments in making them ready for the land. R4037:1

The Israelites were used of the Lord as a typical people, whose testings for good and for evil were made to picture forth in advance the corresponding experiences of spiritual Israel. (Brief summary follows in article) R4037:4

Numbers 1:2

The sum — 603,550 men age 20 and over; 22,273 Levites; total of about 2 million. R4037:2

Numbers 1:46

603,550 — We would estimate the whole population of Israel, including females and young children, at 2,000,000. HG362:3

A liberal estimate of the world's population at the time of the exodus would be 14,241,744. HG362:2

Numbers 2:2

By his own standard — The human skull corresponds to the layout of Israel's Tabernacle and camp. R4028:6, R4029:1

The order of the tents corresponds to the transformation of the converted mind. R4029:3

About the tabernacle — Religion was the center of all ambition and activity. R4028:3

All order in the church and harmony among brethren must recognize this common center. R4028:5

Numbers 2:32

603,550 men — Implying a total number of about 2,000,000. R3982:3, R4037:2

Prof. Petrie suggests a total number of about 30,000. R5277:3*

Prof. Petrie's reckoning refuted by B.H. Barton. R5355:5*

Numbers 3:3

Priest's — Represented The Christ—High Priest and under priests. R5298:6

Numbers 3:4

Nadab and Abihu — Representing the class that sins the sin unto death in the Gospel age and the Great Company class. T40; R4031:2

Strange fire — Attempting to offer our own imperfect works as meritorious and acceptable. R1007:3

Numbers 3:6

Tribe of Levi — Those not priests represented overcomers, not of The Christ. R5298:6
The Great Company. R4030:4

Near — Picturing the prominence given to benevolence, hope, faith and conscience. R4029:4

Minister — The Great Company, as Levites, serve before the throne. R4677:6

Numbers 3:12

The Levites — Separated by God for his own special use and as a channel of blessing and instruction for the other tribes, who represented all the families of the earth. R4389:6

The Levites did not need a Mediator because Moses represented the entire priestly class and the tribe of Levi in his various functions as Mediator between God and the nation. R4390:1

Represented the first-borns of Israel, typical of the Church of the first-born: the Bride of Christ and the Great Company. R5056:1; Q435:7, Q304:2

The firstborn — Represented the first-born of Israel spared in the Passover night, and typified those passed over in the Gospel age “night” preceding the Millennial day of general deliverance. R4537:1, 4, R5298:6

Shall be mine — Showing that the antitypical Levites would not have an earthly inheritance, but a spiritual one; and share in instructing and blessing the world. R5023:1, R4823:5; CR471:3; Q436:2

Numbers 3:19

Amram — Father of Moses: meaning “High People” or “Exalted People,” type of The Christ. F128

Numbers 3:25

The sons of Gershon — Meaning “Refugees” or “Rescued”; type of those of mankind saved during the Millennial age. F129

The covering thereof — Hiding spiritual things from the unconsecrated. T127

For the door — Typifying the death of the human will. T22

Numbers 3:26

Of the court — Typifying the condition of justification. T19

Door of the court — “I am the way” (John 14:6); “I am the door” (John 10:9). There is only one way of access to God. T18

And by the altar — The Brazen altar, type of the ransom sacrifice. T22

Numbers 3:27

And of Kohath — Meaning “Ally” or “Comrade”; type of the Ancient Worthies. F129

Numbers 3:29

Southward — Symbol of restitution to human perfection. D653

Numbers 3:33

Of Merari — Meaning “Bitterness”, type of the Great Company, saved so as by fire through bitter experiences. F129

Numbers 3:35

Northward — Symbol of the Heavenly phase of the Kingdom. D653

Numbers 3:38

Before the tabernacle — The Royal Priesthood, at the very gates of his favor. R4030:4

Numbers 3:41

The firstborn — See comments on Num. 3:12.

Numbers 3:45

The firstborn — See comments on Num. 3:12.

Numbers 3:47

Five shekels — Redemption could only be made by an estimated equivalent value. R1031:2*

Numbers 4:2

Sons of Kohath — Meaning “Ally” or “Comrade”; type of the Ancient Worthies. F129

Numbers 4:3

From thirty years — The time when a Jew became of age, and therefore when John and Jesus began their ministries. B58; R561:6*

No Levite was permitted to engage in the work of the Tabernacle under the age of 30. R1161:2

Not until Jesus attained the age of 30 was he the full-grown man, ready for sacrifice. R1682:5

Numbers 4:5

Aaron — Type of The Christ. T38

Shall come — This should not be misunderstood to mean that he and the underpriests never went in thither during succeeding days; but only once a year for the purpose of atonement. T91

And his sons — Representing the members of Christ’s Body. T36

The covering vail — Type of the death of the human body. T22

And cover the ark — Type of The Christ. T121

Numbers 4:6

Of badgers’ skins — Typifying that spiritual things are hidden from the unconsecrated. T127; R1365:1

Wholly of blue — Symbol of faithfulness. T30

Numbers 4:7

Upon the table — Type of the Church as a whole, including Jesus. T115

Shewbread — Representing the Word of God, spiritual food. T115; R5621:6

Numbers 4:8

A cloth of scarlet — Symbol of the blood of the ransom. T34, T109

Numbers 4:9

The candlestick — Type of the complete Church. T115

Of the light — Type of the spirit of truth. T116

Numbers 4:11

The golden altar — Type of the Church in the present sacrificing condition. T120

Numbers 4:13

A purple cloth — Symbol of royalty. T34

Numbers 4:15

Shall not touch — None except those who are walking in the footsteps of Jesus could have a deep, full appreciation of the divine plan. R4876:1, R1365:1, R2002:5

Lest they die — Because these things illustrated something greater and more important to come later.
T12

Numbers 4:20

But they — Representing justified believers. T19

Not go in to see — The curtains were kept down. They were forbidden to look in when the priest lifted the curtain and passed under it. R3053:6 Only New Creatures can enter into and see spiritual things. R3054:1

The holy things — Typifying the things of the New Creature, begotten of the Spirit. T19

Numbers 4:22

The sons of Gershon — Meaning “Refugees” or “Rescued”; type of those of mankind saved during the Millennium. F129

Numbers 4:25

For the door — Typifying the death of the human will. T22

Numbers 4:26

Of the court — Typifying the condition of justification. T19

Gate of the court — “I am the way” (John 14:6); “I am the door” (John 10:9). There is only one way of access to God. T18

And by the altar — The Brazen altar, type of the ransom sacrifice. T22

Numbers 4:29

The sons of Merari — Meaning “Bitterness”; type of the Great Company, saved so as by fire through bitter experiences. F129

Numbers 4:36

Those that were numbered — 17,160 Levites to 5 priests (Exod. 28:1), showing much larger proportion saved in next age compared with Gospel age priests. R443:1

Numbers 4:48

Of them — Of the Levites, representing all believers. T

118

Were 8,580 — Of whom only five, or one in 1,716, were sacrificing priests; possibly this is also typical.

T118

Numbers 5:6

When a man or woman — Typifying any of the world of mankind during the Millennial age. T99

Numbers 5:7

The fifth part — In the Millennial age retributive justice will require restoration with 20% added. T99

Numbers 5:8

Even to the priest — Representing that during the Millennial age the acknowledgments of wrongdoing will be made through the Redeemer. T99, T100

Numbers 5:15

Frankincense — Representing praise. R3703:4 Picturing relationship of Bride and Bridegroom; could not be used when sin was in question. R84:5*

Numbers 6:2

Vow of a Nazarite — A vow to avoid spiritous liquor in every form, and that the hair would not be cut; it should not be confounded with the residents of the city of Nazareth. It seems to have signified the full, complete consecration of the individual to God and his service. R5612:3, R4088:1

Numbers 6:14

For peace offerings — Typifying covenants of consecration to God made by mankind during the Millennial age. T98

Numbers 6:15

Unleavened bread — Representing the offerer's faith in Christ's character, which he will copy. T98

Numbers 6:20

For a wave offering — Showing that consecration is not for a moment or a day or a year, but continually. T45

Numbers 6:23

Speak unto Aaron — Type of The Christ. T38

And unto his sons — Representing the members of Christ's Body. T36

Numbers 6:24

Bless thee and keep — With gladness that knoweth no decay; in the shadow of his wings. R4823:3, 6

Numbers 7:7

The sons of Gershon — Type of those saved during the Millennium. F129

Numbers 7:8

The sons of Merari — Type of the Great Company. F129

Numbers 7:9

The sons of Kohath — Type of the Ancient Worthies. F129

Upon their shoulders — It was indirectly David's neglect of this command that caused the death of Uzzah. R3252:5

Numbers 7:89

Off the mercy seat — Which, with its cherubim and glory-light, represented the presence of Jehovah. T123, T124

Upon the Ark — Representing The Christ. T121

The two cherubims — Representing love and power. T125

Numbers 8:4

The candlestick — Type of the complete Church. T115

Was of beaten gold — Symbol of the divine nature. T18

Unto the flowers — Representing the fruitfulness of the Church. T116

Numbers 8:12

Levites — The house of Aaron, atoned for by the bullock of Lev. 16. R79:3

Numbers 8:17

Firstborn — See comments on Num. 3:12.

Numbers 8:18

Levites — The first-borns were exchanged for the tribe of Levi, which thereafter was the tribe of the first-borns. R4999:1

See also comments on Num. 3:12.

Numbers 8:19

Levites — Not all priests, though they were the priestly tribe. R4999:1

Those not priests represent the Great Company class. CR485:6

Numbers 8:24

Wait upon the service — Consecration to service, not to sacrifice—a Millennial age antitype. R442:3

Numbers 9:2

The passover — Represented the sacrifice of our Lord Jesus on behalf of the Church only. R4384:3

At his appointed season — In the spring, the beginning of the religious year. R4127:3, R4384:3

Numbers 9:11

The fourteenth day The full of the moon, symbol of the Law covenant and the people under that covenant. Christ's crucifixion at the full of the moon and its immediately beginning to wane foreshadowed Israel's national decline. F481

As the moon waned for as long as it had increased, so Christ's death was the turning point between the two equal periods of Israel's history. R2270:6

Of the second month — Typifying the Millennial age. R2270:6

If any miss the real communion of the Memorial because of spiritual defilement, let them purge their hearts and celebrate four weeks later. R3013:6

Thus appropriate to celebrate Memorial one month late if date missed through ignorance. R1961:5

At even — Margin: (Between the two evenings). The Jews had two evenings: one from noon to three o'clock; and the other from three o'clock until sunset. Christ's sacrifice was completed at three o'clock, midway between these. R2953:2*

Between six o'clock one evening and six o'clock the next evening. R2917:6

They shall keep it — Typifying that those prevented by ignorance from accepting Messiah as their Redeemer when offered to them will have an opportunity of doing so in the Times of Restitution when their nation, represented by the moon, shall again be full of blessings—in the latter harvest. R2270:6, R1289:6, R5191:3

Unleavened bread — Symbolizing the precious promises that come to us from the Heavenly Father through Christ. R2918:3

Symbolically, without the corruption of human theory, selfishness and ambition. F464

And bitter herbs — Symbols of trials, persecutions, etc. F460

Numbers 9:12

Nor break any bone — A type of the fact that none of Jesus' bones were broken. (John 19:36) R198:2*

Of the passover — "Christ our Passover is sacrificed for us." (1 Cor. 5:7) F460

Numbers 10:2

Of silver — Symbol of truth. T114

Numbers 10:10

Peace offerings — Typifying covenants of consecration to God made by mankind during the Millennial age. T98

Numbers 10:11

In the second year — Approximately one year; link No. 21 in the true Bible chronology. B48

The cloud — Representing the Lord. R3060:5

A continual reminder of their covenant with God. R4037:3

Numbers 10:12

Sinai — Picturing the Kingdom of God. R4037:5

Wilderness of Paran — The place from which the spies were sent out. B48

Much more rugged than Sinai. R3060:6

Referred to in Deut. 1:19 as “great and terrible.” R4037:3

Numbers 10:13

Commandment of the LORD — Spiritual Israelites should not murmur or even express a choice when the Lord’s providences lead into new circumstances. R3060:6

Numbers 10:18

Armies — Israel was now thoroughly organized. R4037:2

Numbers 10:29

Hobab — Moses’ brother-in-law who belonged to an Arab tribe of Midian known as the Kenites. R4038:3

Raguel — Otherwise called Jethro, Moses’ father-in-law. Jethro means “excellent” and was probably Raguel’s title as chief of the Midianites. R3061:5, R4038:3

We — Typifying the Church of God. R4038:4

Unto the place — The heavenly Canaan. R4038:4

Come thou with us — So we may now invite those who are still strangers to the Lord’s covenants. R4038:4

Numbers 10:30

I will not go — Similarly, if our arguments of faith fail to influence our friends we should not give up. R4038:5

Numbers 10:31

Instead of eyes — Similarly, some may be attracted to the Lord's people by opportunity for rendering service (not as elders). The Lord's people should always be ready to make use of every human instrumentality that would aid in carrying out the divine program. R4038:5

Hobab went with the Israelites (Judges 1:16; Judges 4:11; 1

Sam. 15:6) (See comment on "Hobab," Num. 10:29). R3061:5, R4038:5

Hobab was more familiar with the trackless wilderness. R4038:6

Numbers 10:35

That Moses said — As his morning invocation. R4039:1, R5313:3

Rise up, LORD — In other words, "Abide with us." R5313:3

Evidently referring to Psa. 68. R3060:6, R4039:1 This verse was Israel's usual battle hymn. R5626:3

Numbers 10:36

He said — As his evening prayer. R4039:1, R5313:3

Numbers 11:4

A lusting — Typifying God's people seeking worldly doctrines (specifically, Evolution) instead of religious (spiritual) food. R5267:3*

Wept again — To murmur is to dispute the divine wisdom and promises and to long for food of one's own provision. R5306:2, 6

The prayers of murmurers, when answered, often bring sorrow. R3061:2

Numbers 11:5

Remember the fish — How apt are all to remember the pleasures of the sinful condition and to forget its hardships. R3036:3

The world's theories. R5307:1

Numbers 11:6

Beside this manna — Representing the living Bread supplied to the world by God in Christ. T122;
R4037:5

Divine truth. R5307:1

Numbers 11:7

Manna — Meaning “What is it?” R4012:4

Numbers 11:9

Manna fell upon it — Evidently deposited in, or from, the dew by some power of God working in harmony with the natural laws of chemistry not yet thoroughly understood. R3036:4

Numbers 11:11

Moses — Who acted representatively in making the Law covenant with Israel, as Christ acted representatively in bringing it to an end. R1725:3-5

Numbers 11:12

As a nursing father — God dealt with Moses in making the Law covenant; he stood in the position of a father to the nation and they were regarded and treated as children under age. R5046:3,
R1725:3

Numbers 11:13

Give us flesh — Desires for worldly doctrines (specifically, Evolution) instead of religious (spiritual) food—Manna. R5267:3*

Numbers 11:14

Is too heavy for me — Moses, instead of being a schemer after power and authority, was really an overworked servant. A47

Numbers 11:15

Kill me — Moses urged that if this burden must remain with him it would be better for him to die. R5306:4

Numbers 11:16

70 men of the elders — Supposedly the original Sanhedrin. R4037:2, R5306;4

Elders of the people — The civil government which was established was virtually a democracy.
HG533:6

A form of government calculated to cultivate the spirit of liberty. HG534:2

Numbers 11:17

I will take — Showing Israel's government to be a Theocracy. A46

Put it upon them — Fecundating their minds mechanically, without affecting them in any moral sense.
E175

Bear the burden — God granted the prayer of Moses as a proper one. R5307:4

Numbers 11:18

Ye have wept — The murmurings of the people were classed as their prayers. They got what they desired, but with it a punishment. R5307:4

Let us take heed how we pray. R5307:4

Numbers 11:25

They prophesied — This became a sign to the elders themselves and to all who heard it that they shared responsibility of leadership. R5306:5

Numbers 11:29

And Moses — Foreshadowing Christ's willingness to share the honors of the divine nature with the Church. R3553:1

Enviest thou for my sake? — An example of true and guileless statesmanship and meekness. A47

Numbers 11:31

Two cubits high — Every spring they come in great flocks and, wearied with the long flight across the Red Sea, fly so low, about two cubits from the ground, that they are easily captured. R4012:3, R5306:5; PD34/45

Numbers 11:33

Smote the people — Those who fill themselves with Higher Criticism and Evolutionary theories perish as New Creatures. R5307:1

Very great plague — An insidious pestilence, a fever from overeating. R5306:6, R3061:2

Errors produce a fever which consumes the New Creature. R5307:1

Numbers 11:34

Kibroth-hattaavah — “Graves of greediness.” R5306:6

Buried the people — Thus did the Lord permit the murmurers to do themselves injury—a lesson for spiritual Israel. R5306:6

Numbers 12:1

Miriam — Typifying those who fail to recognize Christ as the leader of spiritual Israel and who fail to honor those whom he uses as his mouthpieces and servants. R4037:5

Her jealousy-poisoned mind began to see evidences that the Lord had forsaken Moses. R5308:2

And Aaron — Busy-bodying in other men’s matters. R3061:4

A weak character; as shown on this occasion and when he made the golden calf. R5308:3

Spake against Moses — While both participated in the sin, Miriam was the leading spirit. R5308:1

An Ethiopian woman — A Negress. R3042:6

The start of the matter was a question of family pride. R5308:1

The Lord could have hindered the marriage. He probably favored it so the Jews would not choose Moses’ children as his successors; they were supposed to look to the Lord as their leader. R3061:4

Of an alien race, she replaced Miriam as first lady, arousing Miriam’s jealousy on religious grounds. R5308:1

Zipporah, typifying the Bride of Christ. R1651:6

Perhaps Moses’ first wife had died, and Zipporah was his second wife. R5308:1

Numbers 12:2

They said — Miriam began to spread her seditious suggestions throughout the camp of Israel. R5308:3

Also by us — Miriam had been recognized by the Lord as a prophetess and Aaron had been used as the mouthpiece of Moses. R5308:2

The LORD heard it — The Lord is not inattentive to his own business. R5308:3

Numbers 12:3

Was very meek — Thus a suitable type of the meek and lowly Nazarene and of the members of his Body. R1651:3

If Moses had been proud and arrogant he would have been unfit for the duties and responsibilities which devolved upon him as the leader of his people out of Egypt to the borders of Canaan. R5252:1

Meekness was a marked characteristic of all the prophets and Ancient Worthies. R1921:1

Yet it was this same Moses who was hindered from entering the promised land as a punishment for spiritual pride. R5957:3, R4047:4, R3866:4

Numbers 12:8

Mouth to mouth — Not through dreams and visions, but in plain language. R5308:4

Similitude of the LORD — Moses was granted a closer approach to the divine presence; it may be that our Lord Jesus, as Michael, especially represented the Father with Moses. R4055:2

Numbers 12:9

Anger of the LORD — Typifying God's indignation against those who fail to recognize him as leader of spiritual Israel and fail to honor those whom he uses as his mouthpieces and servants. R4037:5

Numbers 12:10

She was leprous — Aaron realized that he had assisted and upheld his sister in a sinful course. R5308:4

Such prompt dealing with sin will be the regular order under the Messianic Kingdom. R5308:6

Leprosy: typifying sin. R5308:5

Numbers 12:14

Seven days — Type of a full and complete period of tests as respects a putting away of sin. R5308:5

Numbers 13:1

And the LORD — The request of the people that the land be spied and reported on before its conquest was begun was acceded to by Moses. R4045:3

Numbers 13:16

Jehoshua — Je: Jehovah, *Oshea*: Salvation; hence, Jehovah's salvation, shortened to Joshua (Greek: Jesus). R5335:3, R4060:3

Numbers 13:17

The land of Canaan — Typifying possession of the blessings promised by the Lord. R5314:1, 4

Numbers 13:20

The time — July, apparently one or two months were spent on the journey. R5313:3

Numbers 13:23

Cluster of grapes — Many Christians give an unsatisfactory sample of the fruits of the spirit, hindering the outflow of the Lord's blessings. R4046:4

Numbers 13:26

Kadesh — The place from which the spies were sent out. B48

A delightful place, well-watered, sharp contrast to Paran. R5313:3

Numbers 13:29

The Amalekites — The enemies of the land represent the weaknesses of the flesh and the oppositions of the Christian's fallen nature. R5314:2

Numbers 13:30

We are well able — Faith, though not minimizing the difficulties, counts on God. R4046:5

To the eye of faith all things are possible; to the eye of unbelief the conquest of the flesh is impossible. R5314:2

Numbers 13:31

But the men — The ten spies, representing the Great Company. R4046:4

We be not able — Through timidity and lack of faith they murmured against going up. R5388:1

Unbelief never goes beyond the difficulties, the cities, the walls, the giants. R4046:4*

Numbers 13:32

Evil report — Presenting the matter from the standpoint of its difficulties and forgetting the divine providences. R5313:6

That eateth up — Perhaps by pestilence or local warfare. R3063:6

Numbers 13:33

We saw the giants — Nephilim. “There were giants in the earth.” (Gen. 6:4) This was a false report. E104; R777:4

Probably some of the same families afterward represented by Goliath. R5313:6

Giants of opposition and despair. R4046:6

Numbers 14:4

Return into Egypt — To the world. R1842:6

Numbers 14:6

And Joshua — Meaning “Deliverer of his people”; type of Jesus. A79; R3064:5

And Caleb — Meaning “Dog”; type of the Church, chiefly composed of the poor of this world. R3064:5

Searched the land — Joshua toured the entire country, some 300 miles; while Caleb’s group only went as far as Hebron. R4045:3

Numbers 14:7

The land — Canaan, type of the rest of faith. R5345:4; T25

Canaan represents the conflict conditions of the trial-state. F130

“We who believe do enter into rest” in proportion to our exercise of faith. (Heb. 4:3) R5345:5

It is proper to speak of an earthly and a heavenly Canaan. R3945:2

Numbers 14:13

And Moses — Being more mindful of the Lord’s honor than his own. R1842:3

Numbers 14:14

Thy cloud — Manifestation of divine power and presence. They stopped with the cloud and journeyed when it moved. R5387:5

Numbers 14:17

The power of my Lord — Pray, pleading God's glory. R5380:6*

Numbers 14:18

By no means — He has, however, provided a way by which he can be just and yet justify and release justly condemned sinners. This one just way is through Christ. HG308:5

Clearing the guilty — Moses did not ask the Lord to clear persistently willful sinners. R1842:4

The demands of justice must be satisfied. R2328:2; Q'05/10/20

Unto the third — Deviations from the prototype are corrected in the course of three generations. R4859:6*

Numbers 14:20

To thy word — This mercy could be extended to the young, but not to the adults (willful sinners), an illustration of the value of intercessory prayer. R1842:5

Numbers 14:21

All the earth — "He shall have dominion from sea to sea and from the river unto the ends of the earth." (Psa. 72:8) R1415:1

Then all shall see the glorious brightness of God's wisdom, justice, love and power. R5210:5

Shall be filled — By the end of the Millennium. D656

Numbers 14:23

They — Type of a class of willful sinners of this Gospel age who come under condemnation to the Second Death. R1842:5

Numbers 14:31

They shall know — Showing the value of intercessory prayer on behalf of those who sin not unto death. R1842:5

Numbers 14:33

Children shall wander — Illustrates that fidelity to the truth will in due time be rewarded, though for a time the faithful may suffer on account of the unfaithful. R1842:1

Because of their lack of faith and their rebellion. R5387:6

Forty years — The remainder of 40 years. R4046:2

Typifying the period of Jewish disfavor. R3064:4

Numbers 14:34

Day for a year — A key by which nearly all time prophecies can be unlocked. B91

The six creative days were not 24-hour days. The word “day” stands for epoch, or period. F19

Numbers 14:37

The evil report — The false statement that they saw giants, or Nephilim, whom the flood had destroyed, was part of it. E104

Numbers 14:44

Departed not — We should never attempt any undertaking, temporal or spiritual, without seeking to know the will of the Lord concerning it. R3062:1

Numbers 15:16

For the stranger — The Mosaic Law was far ahead of its time. A50

Numbers 15:31

Cut off — Willful enemies are cut off in Second Death. R1176:1

Numbers 15:32

Gathered sticks — Contrary to the Law, which forbade any kind of work, secular or religious. R1727:1

Numbers 15:34

It was not declared — Moses' uncertainty proves the Sabbath to be a new law, previously unknown. R1731:3, R972:1

Numbers 15:35

Put to death— To serve as a lesson; not so punished subsequently. R2943:5

If the Sabbath still applies, so does the strictness of its adherence. R970:1, R971:5

Numbers 15:38

Make them fringes — A tassel. It is suggested that this was what led to the rebellion of Korah. R5268:1*

Fringe of the borders— Represents the “Vow unto the Lord.” R5268:3*

Riband of blue— To inspire their fidelity by recalling God’s faithfulness. R100:6*

Numbers 16:1

Now Korah — Teaches us that in God’s estimation there is no holiness that does not include humility and full submission. R3100:2

Son of Levi— The uprising was amongst the consecrated Levites. R5268:2*

Numbers 16:2

They rose up— Represents those who fail to recognize divine institutions in spiritual Israel. R4037:5

Numbers 16:3

Gathered themselves — Typical of the opposition engendered against the Lord’s harvest work: “Why so high a standard?” R5268:3*

Too much upon you — “Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.” (1Cor 10:10) R2300:4

Had they recognized the Lord as Governor they would have accepted Moses as his representative. R4047:1

So some ignore Jesus and talk of the fatherhood of God and the brotherhood of man. R4047:2

Thus Christ calls not all, but a special class. R4047:2

The Lord sets the members in the Body, we are not to set ourselves. R4047:3

LORD is among them— Boastfulness is not a sign of piety, but of the reverse. R2300:5

Numbers 16:12

We will not come up— Where the heart is wrong it cannot be guided by reason. R3100:3

Numbers 16:17

Censer — Pictures the bringing forth of many tracts and pamphlets by those who oppose the harvest work. R5268:4*

Numbers 16:22

Of the spirits — Ruach, life-power, spirit of life. E314

Numbers 16:30

Earth open — Possibly showing being swallowed up by worldliness, business, etc. R5268:4

Into the pit — Sheol, oblivion, the death-state. E356; R828:3

Typical, here, of the Second Death. R3100:5, R138:4*

Numbers 16:32

Swallowed them up — Thus worldliness or various false ideas have swallowed or buried in oblivion, as far as leadership is concerned, some who have become heady and have been rejected by the Lord. R3100:6

Numbers 16:33

Into the pit — Not only Korah, but his house and household goods all went into hell. HG556:2

They perished — Typifying the everlasting destruction of those who would despise the antitypical Moses and his redemptive work. R4037:5

Numbers 16:41

Israel murmured — Instead of recognizing the justice of the Lord in dealing with those who were rebellious against his divine arrangements. R5268:4*

Typifying some who now falsely accuse the Lord's true servants when the Lord himself has ceased to use some unfaithful servant. R3101:1

This same spirit may be noted in our day. How many there are who, because not right at heart, are more or less in sympathy with those with whom the Lord has no sympathy. R3100:6

Numbers 17:2

A rod — Authority; a special manifestation of divine power and rule. R5419:5

Numbers 17:8

Of Aaron — Representing the Royal Priesthood. T122

Was budded — Showing the elect character of all the Body of Christ as members of the Royal Priesthood. T122

And yielded almonds — A peculiarity of the almond tree is that the fruit buds appear before the leaves do; so with the Royal Priesthood: they bring forth fruit before the leaves of profession are seen. T122

Numbers 17:10

To be kept — In the ark of the testimony. T121

Numbers 17:13

Shall die — Necessary because it illustrated something greater and more important to come later. T12

Numbers 18:1

Said unto Aaron — Type of Christ. T38

Numbers 18:9

Every oblation — Every offering made by the world of mankind during the Millennial age. T92

Numbers 18:10

In the most holy — The perfect spiritual condition. T92

Shalt thou — Aaron and his sons, representing the Royal Priesthood. T92

Eat It — Accept it. T92

Numbers 18:19

Covenant of salt — The covenant of faithfulness, a pledge of lasting friendship. R4907:1

A covenant made over a sacrificial meal with salt; its preservative qualities a symbol of an enduring compact. R2099:2*

Numbers 18:23

No inheritance — Typifying that the imperfect conditions of the present time are not the inheritance of those who are consecrated to the Lord and whose hopes are heavenly. F130

All the Gospel Church are called to heavenly conditions; therefore cut off from their earthly rights as men. R5023:2

The antitypical Levites will not have an earthly inheritance. Q436:1; R4655:2

Numbers 19:2

Red heifer — Type of the Ancient Worthies; red to teach that they were not sinless, a heifer instead of a bullock to show that it was not one of the sacrifices of the Day of Atonement. T106, T111; R4389:1

They were justified by faith—red represents the blood of Christ—they caught a glimpse of Christ's day. R1872:1

Never came yoke — Showing that the Ancient Worthies were justified, made free from the Law covenant, thus to “obtain a good report through faith.” (Heb. 11:39) T110

Numbers 19:3

Eleazar the priest — Probably typifying the Apostle Paul. The name Eleazar signifies “Helped by God.” T110

And one — Not a priest, showing that the sacrifice did not in any sense of the word represent the sacrifices of the Gospel age. T106

Before his face — Representing that one of the underpriests would so recognize and approve the sacrifices of the Ancient Worthies; as the Apostle Paul has done in the eleventh chapter of Hebrews. T110

Numbers 19:4

Before the tabernacle — Showing that their lives were in full harmony with the Tabernacle conditions. T110

Numbers 19:6

Take cedar wood — Representing the gift of everlasting life to them. T109

And hyssop — Representing the purging or cleansing of truth. T109

And scarlet — Representing that they were justified or accepted by the blood of the cross. T109

Cast It — The ignominy heaped on the Ancient Worthies permitted the merit of the blood, the cleansing of the truth and everlasting life, to be accounted to them through faith. T110

Numbers 19:9

Gather up the ashes — Representing the knowledge and remembrance of their faithfulness unto death. T108

The instructions of the Ancient Worthies. T112

In a clean place — Picturing the store of blessings, instructions and help by which the Ancient Worthies will assist in the restitution work. T111

Numbers 19:11

The dead body — Representing Adamic death. T111

Numbers 19:16

Toucheth . . . a grave — Ordinary graves were covered with a stone slab and whitewashed lest someone tread upon them and be defiled. R5952:3

Numbers 19:19

In water — Symbol of truth. T112

Numbers 20:1

First month — In April of the 40th year they assembled to enter the promised land. R5315:1

Numbers 20:3

Chode with Moses — All leaders of honor and influence carry weighty responsibilities. R5315:1

Numbers 20:6

Glory of the LORD — Surmised to have been a ray of light emanating from the Mercy Seat in the Most Holy. R5315:1

Unto them — Possibly also manifest to the people of Israel, who looked on. R5315:1

Numbers 20:8

Take the rod — Presumably “Aaron’s rod that budded.” R5315:1

A reminder to the people of the Lord’s special acceptance of Aaron as the High Priest and assistant of Moses. R5315:2

Numbers 20:10

Must we fetch — Moses took the honor to himself instead of giving God the glory. R41:1, R5957:4

One of the most illustrious servants of God there fell under divine disapprobation. R5315:2

Similarly, the feet class will need to be specially upheld by the Lord that they stumble not through pride or self-conceit. R4047:5

Those who do not have sufficient faith in the Lord as the real Head of the Church are generally those who feel too much self-assurance. R3018:2

Numbers 20:11

And Moses — Typifying, in this case, those who crucify the Son of God afresh; commit the sin unto death. R3077:4, R4058:1, R5333:3, R5957:5

Smote the rock — Type of Christ. R3077:4, R5333:3

In this he spoiled a type while he made another type. Christ Jesus, the true Rock, was to be smitten but once for our sins. But the second smiting made a new type—some now crucify Christ afresh, committing the sin unto death—the Second Death. R3077:3, 4

Twice — Twice, typically putting Christ “to an open shame.” (Heb. 6:6) R3077:4

The second time; the first time in Ex. 17:1-7; this time he was to speak to the rock, not smite it. R3077:3 The smiting of the rock at the beginning of Israel’s experience was authorized; it was necessary that upon Jesus should fall the rod of affliction. The second smiting may symbolize a smiting of the people of God in the end of this age. R5315:3

Water came out — Symbolizing the blessings which flow from the smiting of Jesus’ followers. Under the divine providence blessings will flow from the wrong course, yet no greater blessings than might have come by pursuing the right course. R5315:3

Numbers 20:12

Believed me not — Self-assertion and lack of faith were Moses’ sin. R4047:6, R5315:5

Any denial of the Redeemer on the part of the consecrated would signify a crucifying afresh, a smiting of the rock a second time. R5315:4

The most unjust thing we can do is judge Moses or any other man by his deeds and not by his fruits. R4055:5

Numbers 20:14

Of Edom — Descendants of Esau, Jacob’s brother. R5316:1

Type of Christendom. D15

Numbers 20:21

Israel turned away — The Midianites, Moabites and Edomites were related to Abraham so Israel left them unmolested, except when they attacked. R5316:1

Numbers 21:2

Vowed a vow — Because of a pre-emptory attack by the Canaanites. R3101:2

Numbers 21:3

The Canaanites — Representing sin, its enticements and blandishments in the weaknesses of the flesh. R3101:3

Utterly destroyed — Not then, but a parenthesis showing that they later kept their vow. R3101:2

Hormah — So called, meaning “utter destruction,” because of their vow. R3101:2

Numbers 21:4

Compass the land — To take a shortcut through Edom, typical of taking in the pleasures of this life and the fellowship of the world as part of the Christian life. R5267:5*

Of Edom — Type of Christendom. D15

Much discouraged — Type of how in the nominal churches there is an opposition to the narrow way of self-sacrifice. R5267:6

Because of the detour around Edom. R5316:1

Numbers 21:5

Spake against God — Against the voice of the Lord through the Scriptures and against all those who walk in the wilderness way. R5267:6*

Loatheth this light bread — Representing a tendency of spiritual Israelites to lose their appreciation for spiritual food and go hungering after the pleasures of the world. Such a yielding to worldly appetites will surely expose them to the bite of the serpent of sin. R2300:2

Numbers 21:6

Fiery — Supposed to have been thus called because of red streaks upon the head. Their bite so inflames the nervous system as to cause the feeling of fire throughout the entire body, often resulting in death in a few hours. R4048:2

In India several thousand people die annually from the bite of the cobra. R3101:4

Serpents — Representing sin. “The sting of death is sin.” (1 Cor. 15:56) R5239:1, R4037:5, R4048:4, R5316:4; PD34/45

Numbers 21:7

Pray unto the LORD — On such occasions they understood that it was a punishment and made no effort to use medicines. R2029:2

Numbers 21:8

When he looketh — Our mission has been during the reign of sin and death to point the sin-bitten to the Savior. R5316:4; SM767:1

Not when Jesus was made flesh, nor when exalted, but only when looked upon does he give life; looking by the eyes of understanding is expressed by the word believing. R1328:5*

Numbers 21:9

Made a serpent — Primarily representing sin, Satan’s agent in alluring our first parents into condemnation hence our Lord Jesus, who took the sinner’s place. “He made him who knew no sin to be a sin-offering for us.” (2 Cor. 5:21 Diaglott) R4049:4, R4970:1, R5847:1; Q498:T

Of brass — Copper, symbolizing the perfect humanity of our Lord. T18; R3101:6

Upon a pole — Type of the cross. “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” (John 3:14) R5239:1, R4037:5, R4049:1

Numbers 21:11

Moab — The Moabites were children of Lot, Abraham’s nephew. R5316:1

Numbers 22:4

Midian — The Midianites were children of Abraham by Keturah. R5316:1

Numbers 22:5

Balaam — A Gentile. Before the Israelites had entered Canaan and were fully recognized as God’s holy nation, men of faith in God were more or less recognized by him. R5322:3

To Pethor — 400 miles away, on the Euphrates. R5322:3

River of the land — The Euphrates, in the country which Abraham left when he came to Canaan. R5322:3

Numbers 22:6

Is blessed — Balaam was considered an oracle whose messages were sure to come to pass. R5322:2

Numbers 22:7

Rewards of divination — Salary, maintenance of position, friendship of wealthy Balaks. R2204:5

Numbers 22:19

Tarry ye — The nobles should have been kindly, but firmly, told that the divine will was the law of Balaam. R5323:2

Say unto me more — Balaam knew the mind of the Lord on the subject but was a money-lover, hoping for a chance to get some reward. R5322:3

Numbers 22:21

And Balaam — Type of a class that teaches error for profit. (Jude 1:11-16) F166

Numbers 22:22

Stood in the way — Angels can be, and frequently are, present, yet invisible. A182

Numbers 22:33

Turned from me — Even an ass knew better than to go contrary to the Higher Power. R5323:2

Numbers 22:38

Have I now any power — Illustrating how the holy Spirit in the Jewish age took possession of prophets as machines. R217:6

Numbers 23:1

Seven altars — He would have a form of godliness even while desiring to do contrary to the divine will. R5322:6

Numbers 23:8

How shall I curse? — While outwardly he still remained loyal to God, yet inwardly his harmony with God was gone. R5323:2

Numbers 23:9

Shall dwell alone — Israel shall be separate from all other nations. To this day they remain a people of preserved identity. R5323:6

Numbers 23:10

Let me — Nephesh, the sentient being, soul. E334

Death of the righteous — Our Lord Jesus. When we think of death we should think of his death, laying down our lives for the brethren. R4055:4

Numbers 23:19

That he should lie — In contrast with Satan, the father of lies. (John 8:44) Q765:4

Numbers 23:21

Not beheld iniquity — God's covenant with Israel was that while they would be loyal to him and his Law, their enemies could not prevail against them. R5323:4

Numbers 24:9

Blessed is he — Great Britain and the United States, nations which have blessed the Jew, have in turn received great blessings. R5323:6

Cursed is he — Every nation that has dealt harshly with Israel has received severe chastisement or blight. R5323:6

Numbers 24:17

There shall come — Referring to Messiah's Kingdom. R5323:6

A Star — "I am the bright and morning star." (Rev. 22:16) R5323:6

And a Sceptre — The right to rule. B83

Numbers 24:18

And Edom — Type of Christendom. D15

Numbers 24:20

Amalek — Type of willful sinners of the Millennial age. F174

Numbers 24:25

To his place — He evidently remained to oversee the work of iniquity and to secure the rewards of his nefarious advice. R5323:5

Numbers 25:1

Whoredom — Guided by Balaam, Balak had Midianite women seduce Israelites so they would be cursed by God's Law. R5323:3

Spiritual fornication is any illicit fellowship with the world by those betrothed to Christ; friendship in spirit with those who have not the Lord's spirit. R2300:1

Numbers 25:2

Sacrifices of their gods — “Balaam taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.” (Rev. 2:14) R5323:3

Numbers 25:5

Slay — The death of thousands of Israelites on such occasions was the whole penalty for their sin. They did not drop into a hell of torment. R5323:4

God also punished the Midianites and Balaam. (Num. 31:2, 8) R5323:5

Numbers 26:51

601,730 — The male forces numbering less than when they left Egypt. (Num. 1:46) HG362:3

Numbers 26:54

More inheritance — The Mosaic Law particularly safeguarded the interests of the poor. A50

Numbers 26:56

Between many and few — No laws more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. HG535:1

Numbers 26:58

Amram — Type of The Christ. F128

Numbers 26:61

Nadab and Abihu — Types of those who sin the sin unto death during the Gospel age, and of the Great Company. T41

Numbers 27:15

And Moses — Without complaint and with touching sweetness and grandeur of nobility in his devotion to the Lord and to his people. R1850:1

Numbers 27:16

Set a man — When God bade Moses make ready to ascend the mount to view the promised land and there to lie down and die alone, Moses' only reply was an expression of deep concern for Israel. Then he applied himself to the completion of his work, giving his fatherly counsel to his beloved people, as recorded in Deuteronomy. R1850:1

Numbers 27:18

Take thee Joshua — Type of The Christ. A79

Numbers 27:21

Urim — Associated with the breastplate stones, but nothing is specifically known. Q697:2, Q728:2

Numbers 28:17

The fifteenth day — Their Passover week always began with the 15th of Nisan, by divine direction. R2115:5

Numbers 30:2

Not break his word — Subsequent verses show that a vow made by a wife or daughter was void unless ratified by the husband or father, whose responsibility as head of the family was thus shown. R2100:5

Numbers 30:7

Held his peace — The husband, not dissenting to his wife's consecration, should give liberty to her conscience. R2747:3

Numbers 31:8

They slew — Not only did God punish the Israelites for their whoredom (Num. 25:1-4), but he also punished the Midianites and Balaam. R5323:5

Balaam also — Type of the class that teach error for profit. (Jude 1:11-16) F166

Numbers 31:16

Counsel of Balaam — He instructed King Balak how to tempt Israel to sin. So Pagan priests taught the Church to indulge in spiritual fornication. R5993:1, R491:3*

Some of these Balaams are in the ministry for the sake of salary and are willing to preach doctrines which they do not believe. R2204:5

Numbers 31:19

Killed any person — Nephesh, Sentient being, soul. E334

Touched any slain — From the Lord's standpoint war is unclean. R3276:4

Numbers 31:28

One soul — Nephesh, soul, sentient being, as of man. E324

The Word of God speaks both of men and of beasts as souls. R5166:1

Numbers 32:11

Not wholly followed — The majority failed to enter Canaan because of their lack of faith, their fearfulness and their consequent rebellion. R5387:6

Numbers 32:23

Sin will find you — As King Ahab was met by Elijah as he entered the vineyard which Queen Jezebel obtained for him by perfidy. R5771:2

Zedekiah was overthrown because he broke his vow to Nebuchadnezzar. Disloyalty to our vow to the Lord would mean Second Death. R3623:3-5

Numbers 33:11

Wilderness of Sin — Type of the wilderness of sin through which the Church journeys to the heavenly Canaan. A221

Numbers 35:11

Cities of refuge — Typifying Christ. R4079:6, R3093:2

Killeth any person — Nephesh, soul, sentient being. E334

Numbers 35:12

The avenger — Every Jew was an avenger of God to render just punishment—not so with the Christian. R5645:1, 4

Typifying justice. “It is a fearful thing to fall into the hands of the living God.” (Heb. 10:31)
R3093:4

Numbers 35:24

Congregation shall judge — The cities of refuge did not shelter a willful murderer, but accorded a fair trial. R4079:3

Was it malicious? Was it with guile? Was there enmity between the two men? R3092:5

Numbers 35:25

Unto the death — As long as Christ continues in his priestly office, at the end of the Millennium. R4080:1

Of the high priest — Typifying the new dispensation when we shall be presented faultless before the Father’s presence after the last member of the High Priest has died and has been glorified. R3093:4

Numbers 35:31

Put to death — Christ is no shelter for unrepentant sinners. R4079:6

Because even the measure of life enjoyed is so much of the original divine gift and no one is at liberty to treat it lightly. R3092:3

Evidently the lesson of just retribution for sin was to be deeply impressed upon the people of Israel. R5645:4

Deuteronomy - General

The book of Deuteronomy may in a general sense be said to be the dying message of Moses to Israel. It is supposed to have been uttered within a few days of his death. (Outline of the book follows.) R5334:4, R5528:1

Deuteronomy is the title of one of the most important books of the Bible. From it evidently David and the other prophets of the Old Testament drew considerable of their inspiration and from it our Lord and the apostles freely quoted. It may be said to be a grand summary of the whole law of God. It presents to us a number of the orations of that great man of God and leader of Israel—the Mediator of the Law covenant. Its preparation may have been a gradual work on the part of Moses but its delivery was apparently reserved until shortly before his death, about the time the Israelites were ready to pass over Jordan under the leadership of Joshua to take possession of the land. The grandeur of its language is freely conceded by all. The evident object of the book was to impress upon the Israelites the glorious lessons of their past, to inspire them with reverence for Jehovah and thus to be to that people the voice of Moses and the voice of the Lord through Moses encouraging and admonishing them and, through them, future generations. R4050:3

Not only did these orations of Deuteronomy have a valuable influence upon the Israelites at the important juncture of their passing from the guidance of an old leader to that of a younger one and into a new land, but Scriptural history tells us that six hundred years afterward the finding of the book of Deuteronomy and the reading of it first in the ears of King Josiah and afterward in the hearing of all the people awakened one of the greatest revivals in the history of that nation. R4051:1

Israel's organization now was a combination of political and military under judges and officers over thousands, hundreds, fifties, tens. R4037:2

Deuteronomy 1:1

Which Moses spake — The dying message of Moses to Israel supposed to have been uttered within a few days of his death. R5334:4, R5528:1

To impress upon the Israelites the glorious lessons of their past and to inspire them with reverence for Jehovah. R4050:3

Unto all Israel — Not only a valuable lesson upon Israel then, but 600 years later awakened a great revival in that nation. (2 Kings 22:8-20). R4051:1

Deuteronomy 1:5

Saying — The beginning of the first of four addresses given a few days before his death. R5334:4

Deuteronomy 1:15

Wise men, and known — Men of influence; thus Moses was not seeking his own aggrandizement. A47; HG534:1

Deuteronomy 1:16

The stranger — Foreigner. HG534:5

Deuteronomy 1:17

Too hard for you — And you, yourselves, shall be judges as to whether it is too hard or not. A48

Bring it unto me — They themselves were the judges as to what cases went before Moses. HG534:3

And I will hear it — After Moses' death such questions were brought directly to the Lord through the High Priest, the answer being Yes or No by the Urim and Thummim. A49; HG534:6

Deuteronomy 1:19

Terrible wilderness — The desert of Paran which the Israelites traversed hither and thither in their wanderings of forty years. R4037:3

Deuteronomy 1:38

But Joshua — Type of Christ. A79

Deuteronomy 2:7

These forty years — As Israel, because of lack of faith, had its wilderness journey of forty years; so, on account of lack of faith at our Lord's first advent, they were made to wander during the past nineteen centuries. R3079:3

Deuteronomy 2:14

38 years — Thirty-eight and a large fraction of a year. HG44:4

Deuteronomy 2:25

Upon the nations — Egypt was unquestionably the principal nation of that time and the king of Egypt freely conceded that the Israelites were "more and (physically) mightier" than the Egyptians. (Exod. 1:9) HG362:6

Deuteronomy 3:28

But charge Joshua — Type of Christ. A79

Deuteronomy 4:6

Sight of the nations — God's law was more or less known, through the Jews, to other peoples. R5521:6

Deuteronomy 4:7

What nation is there — They were made to differ from other men by reason of God's dealings with them and his promises to them. SM380:1

Deuteronomy 4:10

Learn to fear me — So, during the time of trouble mankind will learn a lesson never to be forgotten. R153:4

Deuteronomy 4:13

His covenant — The Jew is bound by the Law so long as he lives. (Rom. 7:1) R5163:1

Ten commandments — The foundation of the Law covenant. R1733:5, R1724:6

Deuteronomy 4:24

A consuming fire — God's love, no less than his justice, burns against all sin; he cannot look upon sin (Heb. 12:29); "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31) F120

God is so opposed to everything that is impure that it will be destroyed sooner or later. R5266:6

Deuteronomy 4:31

Covenant of thy fathers — The Abrahamic covenant, of which the Gospel Church, as the spiritual seed of Abraham, are the chief inheritors. (Rom. 9:8; Gal. 3:29) R1850:2

Deuteronomy 4:32

As this great thing — Those wonders on behalf of fleshly Israel are eclipsed by greater wonders on behalf of spiritual Israel. R1850:3

Deuteronomy 4:33

Midst of the fire — Out of the glorious manifestations of his adorable presence with the Church. R1850:3

Deuteronomy 4:34

Before your eyes — In their emancipation from the bondage of sin and their leading through all the wilderness way, beset by foes without and within, hotly pursued by Satan, tempted, tried and persecuted, what a miracle of grace is every child of God. R1850:4

Deuteronomy 5:1

O Israel — The Ten Commandments were given to Israel alone. R971:4

Deuteronomy 5:2

Made a covenant — The Ten Commandments are the “covenant” of the Law. R542:3

The Ten Commandments alone are declared to be the covenant; the ordinances merely went with them. R974:2

With us — The Law covenant was made with the people of Israel, not with Moses. Moses was the Mediator. R4999:3, R4370:5

God dealt only with one man, Moses, in the making of the Law covenant. He stood in the position of a father to the nation, the nation being regarded as children under age. R5046:4

The Jews eagerly accepted the arrangement but, being imperfect, they could not keep this perfect law. PD35/46

Deuteronomy 5:3

With our fathers — Not with any one else previously. F356

But with us — The blessings of that covenant and its promises were only to the one nation; so also its curses. R1725:1, R5046:1

Deuteronomy 5:4

Talked with you — Not through the intervention of priests. A54

Deuteronomy 5:5

I stood between — Proving that the Law was conditional. R4370:5

It was the Law of God because it came from him; and it is the Law of Moses in that it came through him. HG583:6*

Moses was the Mediator of the Law covenant. As Mediator he stood between the two parties, God and Israel. On the one hand he represented God, and on the other, Israel. R4681:3, R2858:3, R5000:1; Q185:2

So the antitypical Moses, the Christ (Head and Body), as Mediator, will stand between God and the world and will for a thousand years shield the people from the requirements of absolute justice. R4646:1, R5000:1

The title of Mediator applied to Moses only while the covenant was being made. In future renewals, Aaron represents the Mediator in his sacrificing and subsequent blessing the people, while Moses represents the Law. R4570:3*

Not only to satisfy the claims of justice but to instruct, correct and restore as many of the fallen race as so desire. E18

Into the mount — Type of the Kingdom of God. R4037:5

Deuteronomy 5:7

Thou shalt have — The Decalogue is a synopsis of the whole Law. A45

Neither the angelic sons nor the New Creation are under the Law, nor do they need it. F365; R4014:2

The wonderful Law of God, represented by the Ten Commandments, has a depth of meaning not seen on the surface, and was apparently seen by none until Jesus “magnified the law and made it honorable.” (Isa. 42:21) R5286:2

None other gods — Mighty ones, my equals. E40

God properly puts himself first; the true God shall have first place in the human heart. R4014:3, R5286:3

Deuteronomy 5:8

Any graven image — With spiritual Israel this goes so far as to include father, mother, self, wealth, ambition; anything that would prevent the Lord from having the first place. R3038:2, R4014:4, R5071:5

Waters beneath — The waters are below, beneath, the level of the “dry land,” called the earth. R1813:1

Deuteronomy 5:9

Bow down thyself — Shaw-kaw, worship. E73

Unto them — To images or to rival gods. E73

Am a jealous God — Wanting all the affections, confidence and trust of my creatures, for their own good. R3038:3, R4789:2

God’s jealousy is just and is sure to bring to the sinner a just punishment. R4789:2

The impropriety of jealousy is when it leads to bitterness and other like qualities to which the fallen human mind is subject. R4789:2

Upon the children — By the law of nature under which, in wisdom, God has placed humanity. R3038:3

The tendency of sin is to break down the moral character and to impair the physical system. R2668:2

Suffering for the fathers’ sins. R527:6*

Unto the third — Darwin considered that species had been and were being built up by the process of natural selection, but no species is being built up, and deviations from the prototype are corrected in the course of three generations. R4859:6*

Deuteronomy 5:11

Taketh his name — The only ones who may properly take Christ's name are those who really become his disciples. R5404:6

As a child adopted into a family takes the name of the family, so we have taken upon ourselves the name of the sons of God. R4014:5

To take the name of God without careful effort to represent him is a sin against God. R1527:6

So the Jews, going to the extreme, avoid the covenant name of God-Jehovah. R3038:6

In vain — Lightly, frivolously, or in any other than a sacred and reverential manner. R3038:5, R1527:3

“Thou desirest truth in the inward parts.” (Psa. 51:6) R1527:3

“Let every one that nameth the name of Christ depart from iniquity.” (2 Tim. 2:19) R1527:3

Deuteronomy 5:12

The sabbath day — Type of the Millennial age. B40; R5071:6; Q607:4

Typifying the rest which spiritual Israelites now enter by faith in Christ. R4015:1, R5071:6, R5360:1

Sanctify it — Observance as a day of rest, and no more. R4995:3

Deuteronomy 5:14

But the seventh day — Not the first day; if this commandment is binding at all, it is binding as stated and cannot be changed. R1727:2

Not do any work — It prohibits all kinds of work, secular or religious. R1727:1

“We which believe do enter into rest.” (Heb. 4:3) R3753:4

Deuteronomy 5:15

Keep the sabbath day — This was something new to the Israelites, not previously known among them or their fathers. R1731:3

The Jewish Sabbath and its system of sabbaths are types of the greater Sabbath-the heavenly. Q759:3

Deuteronomy 5:16

Honour thy father — To the spiritual Israelite this would mean our Father in heaven. R4019:3

If our forefathers were monkeys, as so many now teach, why should we have much honor or respect for them? R4019:3

Quoted by Jesus in Mark 7:10 and attributed to Moses. HG583:6*

And thy mother — To the spiritual Israelites this would mean God's original covenant with Abraham, typified by Sarah. R4019:5

In the land — The fact that the Jews did not dwell long in the land given them is evidence that they did not keep this commandment properly. R3044:6

Deuteronomy 5:17

Thou shalt not kill — Hatred of a brother is the spirit of murder. R3045:1, R4019:6, R5286:3

We should not even kill animals wantonly. R3045:1, R4019:5, R5287:6

Deuteronomy 5:18

Commit adultery — Not even "in the heart." (Matt. 5:28) R4020:4, R5286:3

The Church is to be uncontaminated, unadulterated, separate from the world. R3045:3

Deuteronomy 5:19

Neither shalt thou steal — By any method deprive another of that which is properly his. R4020:5

Making false returns to tax assessors, attempting to smuggle without payment of customs duty, failure to give agreed-upon services for wages, are stealing. R5288:1

The worst form of stealing is the filching of another's good name. "Speak evil of no man. (Titus 3:2) R5288:1,4

Deuteronomy 5:20

Bear false witness — By a nod of the head, a shrug of the shoulders, or by silence. R3045:5

Deuteronomy 5:21

Desire ... covet — Wish to appropriate for yourself. R4021:4

"Godliness with contentment (absence of covetousness) is great gain." (1 Tim. 6:6) R3046:1

Covetousness caused Satan's fall. R3046:1

Deuteronomy 6:1

And the judgments — Decisions as to right and wrong. R4051:1

To teach you — “They are written for our admonition upon whom the ends of the world (the present evil world) are come.” (1 Cor. 10:11)—the very object of their record. R1850:2

Deuteronomy 6:2

Fear the LORD — Perfect love casteth out slavish, but not reverential fear. R2986:6, R4051:2

Deuteronomy 6:3

May be well — The promises to fleshly Israel were earthly promises. R4051:3

Deuteronomy 6:4

The LORD — Jehovah, not a general name but a proper name, the distinctive personal name of the Almighty Father. Like other proper names, it should not be translated. R1410:6

Our God — The word “god” signifies mighty one, but not always the All-Mighty One. R1410:2

Is one LORD — There is but one God, and he has not three names, but one—Jehovah. R4051:5; E41; CR289:3

Our Roman Catholic friends make many gods—the Father, Son, holy Spirit, Mary, and all the apostles and saints; and the Protestants, contrary to Scripture, declare we have three Gods in one or one God in three persons. R4051:4

The Jew rejects the doctrine of the Trinity as an absurdity. OV113:3

Jehovah, self-centered and self-contained, changes not. SM483:4

Scientifically proved by the unity of material, force, government and moral law throughout the universe. R3861:2*

Deuteronomy 6:5

Thou shalt love — Not dread, fear or tremble. R5521:3

“Love is the fulfilling of the law.” (Rom. 13:10) A246

Failure to love God and neighbor results in the time of trouble as a natural consequence. A309

The spiritual Israelite is obliged to live up to everything in the spirit that the Jew was commanded to do in the flesh. Q449:3

Love leads us to do all things in his Word. R5359:6 A law based upon justice. R5072:2

The law the whole world will be under during the Millennial age. Q172:T

The spirit of the Decalogue is today recognized as the very best statement of human obligation.
OV10:1; SM380:T

The LORD — Jehovah. E41

With all thine heart — Not a mere passing sentiment of appreciation; it is all-absorbing love that God desires. R1850:4

Some might love and yet work ill, with best intentions; but perfect love worketh no ill. R4850:1

Such love does not wait for commands, but appeals for service. F124

Deuteronomy 6:7

Teach them diligently — Cultivate this love by meditating upon his just and holy law and upon his precepts and instructions, and by teaching them diligently. R1850:4

When thou risest up — A heart thus filled with love for God would have no time for sin or frivolity and would indeed be that of a saint. R4052:3

Deuteronomy 6:8

Upon thine hand — Let the divine law affect every affair of your life. R4053:2

Between thine eyes — The memory, stored with words of revelation, is a ready weapon of defense against every attack of the Adversary. R2038:6

Misunderstanding the spirit of this exhortation, many Jews, even to this day, bind upon forehead and arm cubical leather boxes, phylacteries, containing Scriptural passages. R4053:1

Deuteronomy 6:9

Posts of thy house — Many Jews do this literally, but Moses' thought was that everything pertaining to the family of God is sacred to him and under his blessing. R4053:4

And on thy gates — The Christian who abandons the daily reading of the Word and meditation upon it is not a growing Christian. R1850:5

Deuteronomy 6:12

Lest thou forget — The light, misused, may turn to darkness; and then, "how great is that darkness."
(Matt. 6:23) R1850:5

Deuteronomy 6:15

And destroy thee — The application to reprobates of spiritual Israel corresponds to the faithful warnings of the Apostle Paul in Heb. 6:4-8 and Heb. 10:26-31. R1850:6

Deuteronomy 6:16

Ye shall not tempt — With unreasonable and unnecessary requests for temporal favors or protection against legitimate results of presumptuous experiments. R1688:5

Deuteronomy 7:1

Cast out many nations — No injustice was done to the Canaanites by the Lord's decree. R3085:3

In type the Canaanites or Amorites represented the weaknesses and imperfections of the fallen nature—sin. R3085:2

Greater and mightier — This must mean that combinedly they were greater and mightier, or else it signified that these people were larger-bodied giants, in accord with the report of the spies. HG362:6

Certainly the entire seven nations of that time could not have numbered much over a million souls, else how could that little land have supported them? HG362:6

Deuteronomy 7:2

Shalt smite them — Representing the weaknesses of our human nature against which we are to battle and overcome. Q48:T

Make no covenant — Hence the Jews were right in not acknowledging the Samaritans, having no religious dealings with them, nor intermarrying with them. R2574:2

Deuteronomy 7:6

A special people — For 2081 years—from the Abrahamic covenant to the call of Cornelius. R3459:6*

Deuteronomy 7:8

Unto your fathers — Because of Abraham's great faith in him, the Lord promised to make of his seed a peculiar people. R5490:2

Deuteronomy 7:11

Thou shalt therefore keep — Although all of the sons of Jacob were called or invited, it was a conditional call. R4781:3

Deuteronomy 7:18

Well remember — So must the Christian continually call to mind the Lord's leadings, care and deliverance in his individual experiences. R2031:6

Deuteronomy 8:2

Thou shalt remember — Moses exhorted the people to fear and love the Lord. R5296:1

God led thee — While in the wilderness they had learned to depend on the Lord. R5296:1

These forty years — Israel, because of lack of faith, had its wilderness journey of forty years. So, on account of lack of faith at our Lord's first advent, they were to wander during the past nineteen centuries. R3079:3

To prove thee — To test you. R5395:5

Deuteronomy 8:3

Fed thee with manna — Representing the living Bread supplied to the world by God through Christ. T122

But by every word — Not just the ceremonies and justice of the Law, but mercy, peace, love, reconciliation and adoption into God's family. R3080:3

The type could sustain natural life for a brief season, but the real Bread sustains spiritual life forever. R38:3, 5*

Deuteronomy 8:5

God chasteneth thee — God's chastenings have kept spiritual Israel's feet from wandering. R5527:6

Deuteronomy 8:7

Into a good land — What a wonderful application can spiritual Israel make of this scripture—we are even now in this antitypical land. R5527:6

Deuteronomy 8:19

Surely perish — As the rich man died and was tormented in the flames of persecution. (Luke 16:24) R802:3*

Deuteronomy 9:1

Pass over Jordan — The crossing of Jordan under the leadership of Joshua represents God's people passing from death unto life through faith in the blood of Jesus. PD37/48

Deuteronomy 9:4

Hath cast them out — They had been already sentenced by God to destruction before the conquest by Joshua. (Gen. 15:16) R2485:1

For the wickedness — Like the Sodomites, they had gone as far in their wickedness as divine wisdom saw best to permit. R5296:2

Deuteronomy 9:9

Tables of the covenant — The Ten Commandments were the basis of the Law covenant. R1724:6

Deuteronomy 9:10

The finger of God — Moses thus attributes the origin of the Mosaic Law to God, not to himself. A53

Deuteronomy 9:17

And brake them — Representing the failure of the Law covenant by reason of the “weakness of the flesh.” D631; R2196:4

Indicating that the covenant was broken. R5298:2

The first tables, prepared by the Lord himself, represents how man in his creation was a perfect image of his Creator. R5298:6, R2196:4

Deuteronomy 10:1

Hew thee two tables — Representing that The Christ of glory will prepare the hearts of mankind for the re-writing of the divine law. R5299:1

Deuteronomy 10:5

I turned myself — Here Moses typified the entire Church, of which our Lord is the Head. B134; D630; R5035:4

Put the tables — Representing the New covenant, of which Christ is the Mediator. D631

In the ark — It represented the eternal purpose of God, his foreordained arrangement of riches of grace for mankind in The Christ (Head and Body). T121

Deuteronomy 10:8

The tribe of Levi — Typifying the household of faith. T26; F459

Deuteronomy 10:16

Circumcise . . . your heart — Signifies a cutting off, a separation from the flesh, its aims, hopes and desires. R3022:3

A type of which circumcision they already had in the flesh. (Rom. 11:25-30) R3071:2

Deuteronomy 10:17

God of gods — Elohim—a mighty or great one, used in referring to Jehovah the Almighty God, as well as to other gods. R1410:3; E66

Deuteronomy 10:20

Thou shalt fear — Thou shalt reverence. E74

Deuteronomy 10:22

Persons — Nephesh—souls, sentient beings. E334

Deuteronomy 11:2

Know ye this day — A similar use of language to that employed by Jesus in his answer to the dying thief. (Luke 23:43) HG130:3

Deuteronomy 11:3

In the midst of Egypt — The dominion of sin and death. R5643:1, R5273:1; F458

Unto Pharaoh — Type of Satan. R5273:2, R5419:5, F458

Deuteronomy 11:4

The army of Egypt — Type of the opponents of God's people. F458; R5273:2, R5641:3

Their horses — Symbolic of false doctrines. C316

Their chariots — Symbolic of worldly organizations. C316

Of the Red Sea — Representing the Second Death. F459

Deuteronomy 11:28

A curse — But it could not come without God's permission. R1780:2, R1271:5

Deuteronomy 12:11

There shall be a place — Only one spot on earth where atoning blood could be shed. R3454:5*

Deuteronomy 12:13

In every place — This prohibition not applicable in Solomon's time. (1 Kings 3:3) R2045:5

Deuteronomy 12:19

Forsake not the Levite — The tithe, though a just debt, was not enforced as a tax but was to be paid as a voluntary contribution. HG535:6; A52

Deuteronomy 12:23

Eat not the blood — Forbidden even before the Law. (Gen. 9:4) R1473:1

The blood is the life — Represents the life. E325

Deuteronomy 12:31

Daughters they have burnt — Thus Jephthah vowed not to sacrifice his daughter, but to devote her to perpetual virginity. R2897:3, 5

Deuteronomy 13:3

God proveth you — The word prove has the sense of test. The words were addressed to Israel, who had entered into a covenant to obey all God's requirements, so it was proper that the Lord should prove them. This proving would be accomplished by permitting false prophets to be amongst them. God did not prove the heathen nations, for they had no covenant with him. R5799:3, R5527:3

Satan's opposition to the Church is permitted as a trial of faith and of patient endurance. It tests their loyalty to God, to the truth and to the brethren and becomes a test of brotherly love, thus doing a sifting or separating work. R5147:6, R5320:6, R4445:5, R4462:2, R4479:3, R4910:3

“Blessed is the man that endureth (faithfully under) temptation; for after his trials he will receive the crown of life which the Lord hath promised to them that love him.” (Jas. 1:12) R2258:3

Class troubles amongst the brethren are means which the Lord permits to test and to demonstrate the character of his people. R5948:1

To see how we learn the lessons of binding up the broken hearts. SM267, SM268

When trying experiences came to him the Lord considered them as being under the supervision of the Father. So it is with us: if the Father permits trying experiences for our testing, it is for us to rejoice. R4802:3, R2258:3

The Lord is surely judging the nations, especially those that have been greatly blessed with his favor. OV432:1; CR494:1

The Lord gives opportunities of choice, for there is no virtue in choosing that which alone is possible. R3631:3

Whether ye love the LORD — Those who will endure most patiently will give evidence of the best character. R5395:6, R4910:2

Only by permitting false teachers could God demonstrate to what extent his professed people are loyal to him. R5800:2

The Lord will not accept us merely because we are consecrated. He requires that the consecration be proved. R4910:4

Our obedience to the principles of righteousness is in proportion to our love for the Lord. These principles, obediently followed, develop character to be crystallized. R3631:3

Deuteronomy 13:9

Put him to death — Extending good will towards God's enemies is obnoxious to God. The stoning of a condemned criminal showed acquiescence and approval of God's judgment. R764:5

Deuteronomy 13:10

That he die — Thus the Lord proved Israel's determination to obey him at the sacrifice of any earthly friendship if need be. In this Israel was a type of both the world in the age to come and the Church in the present time. R768:1

Deuteronomy 13:13

Serve other gods — Those who fellowship with such have not the spirit of the Lord. R1588:3

Deuteronomy 14:2

Chosen thee — Not so much for their own sake as for God's "Holy Name's Sake" (Ezek. 36:22)—for the sake of love to all men. R518:1*

A peculiar people — The Jews were a special people whom God had separated from the world; they were a chosen generation or race. R5460:3

The Bride of Christ will be his companion, his confidant, his peculiar treasure. R1820:3

Unto himself — Peter shows these words belong not to the Jews, but to their antitype, the elect Church. (1 Pet. 2:9) R1820:3

Deuteronomy 14:21

Ye shall not eat — This was said to the Jews, not to us. Q431:3

Deuteronomy 14:27

Shalt not forsake him — Israel was voluntarily to contribute to his support because “he hath no part nor inheritance.” (Num. 18:20) A52

The position of the Levites was not fortified by threats of present or future calamity. OV11:2

No part nor Inheritance — The Levites had as much right to a share in the land as the other tribes. Instead of the land some equivalent should be provided for them, and the tithe was this reasonable and just provision. HG535:5

Deuteronomy 15:6

Thou shalt lend — Earthly goods; in order that what you have to offer of spiritual things may be more acceptable. R2539:2

Shalt not borrow — The New Creature has this as its rule now. F564

Deuteronomy 15:12

Let him go free — Picturing the release of mankind from sin and death. R5356:1

Deuteronomy 15:15

Remember — So must the Christian call to mind his individual deliverances. R2031:6

This thing to day — Here the word “today” is used in the same sense as in our Lord’s words to the dying thief. F669

Deuteronomy 15:21

Shalt not sacrifice it — It must be our justified selves and not our sins which we present. R1231:2
Such an injunction is necessary, as inborn selfishness suggests that it would be a pity to sacrifice the best things. R3148:1

So children should be trained to consider God’s service the most honorable and most highly rewarding, and encouraged to use their talents therein rather than to seek higher education for secular pursuits. R3148:2

Deuteronomy 16:2

The passover — Each house of Israel represented the household of faith and each lamb represented the Lamb of God which taketh away the sin of the world. F460

Deuteronomy 16:3

No leavened bread — Leaven is a symbol of corruption, error, sin. R5192:4; F464; T98
Symbolizing the putting away of sin. R5390:2

Bread of affliction — So called because of their sufferings in Egypt. R1800:2

Deuteronomy 16:10

Freewill offering — Thus at Pentecost the Lord's followers dispensed to all who were in readiness to receive the blessings granted them through Jesus. R4307:2

Deuteronomy 17:14

I will set a king — Judges developed the Israelites individually; the kingdom tended to develop them along national lines. The individual judgment better prepared the people for the coming of Messiah. R4193:2

Deuteronomy 17:17

Multiply wives — David sinned by taking heathen wives— Absalom's mother being the daughter of Talmi, king of Gashur, in Syria. R2024:6, R2016:3 Solomon so did for political purposes. He was influenced by his wives to support idolatry. R2068:3

Deuteronomy 17:19

All the days of his life — As a daily companion we must ponder God's Word, permitting its principles to mold our thoughts and guide our actions. R2016:5

Deuteronomy 17:20

Or to the left — The only ruler of the world who will fully meet the requirements of the divine law will be the Lord Jesus. R2046:4

Deuteronomy 18:1

No part nor inheritance — This shows that the Great Company will have no inheritance in the earthly promises. Their inheritance will be on the spirit plane. R4655:2

Deuteronomy 18:10

Pass through the fire — The people of Canaan first established the valley of Hinnom (Greek, Gehenna) as a place of torture, offering their children in sacrifice to the god Moloch. R3069:1

We have today, in nominal Christendom, a Moloch on a much larger scale. They have come to think of the Almighty as a ferocious deity who would take pleasure in the everlasting torture of mankind. R3464:6, R2360:1

That useth divination — The receiving of information from the fallen angels by means of omens, oracles, etc. R3068:3; PD42/52

An observer of times — Augury, the fixing of lucky or unlucky days. R3068:3

Or an enchanter — A hypnotist. R3068:3

Or a witch — A medium or mouthpiece of the fallen angels. R2172:1; Q840:T

One claiming to exercise power over the affairs of others. R3068:3

Spirit mediums, clairvoyants, clairaudients and the like are the modern wizards and witches. Q840:T

Deuteronomy 18:11

Or a charmer — Serpent-charmer, including those who claim to be able to put spells on people and animals. R3068:4

Consulter with familiar spirits — Or were familiar with the spirits who were disobedient in the days of Noah. PD42/52

Some mediums claim to have their special familiar spirit, while others claim a general intercourse with the spirits. R3068:4

Not to be visited, even “just to see how it is done.” R3240:5

Or a wizard — One who claims to be wise in hidden or occult wisdom. R3068:4

Spirit mediums, clairaudients, clairvoyants and the like are the modern wizards and witches. Q840:T

Or a necromancer — One who professes to hold communion with the dead. R3068:5

Those who claim to speak for the dead—spirit mediums. HG726:1

Deuteronomy 18:12

An abomination — God forewarned against the evil spirits and their mediums. He said that they should not be permitted to live in Israel. PD42/52; R5910:2

Deuteronomy 18:15

Will raise up — The entire Gospel age has been the period of The Christ's (Head and Body) raising up. D629; CR485:4

Now being prepared, educated, disciplined and instructed for a missionary work. R715:5*

Raised above the condition of the world by being called with a high calling. R2859:5

Also raised up in the sense of being transformed, walking in newness of life. R2859:6

A Prophet — A teacher. R4058:1, R2859:4

United with the offices of Priest and King. D637; OV89:4

The Christ—Jesus is the Head, and all now received into God's family by the begetting of the holy Spirit are members of the Body. R5839:4; D629, D637; F434; R5334:1, R2611:6; Q193:3

Moses was the type of this greater Prophet, Messiah; and the Law covenant was a type of the greater Law covenant of the Millennial age. Fi; OV118:3

The Man Christ Jesus, by full obedience to the Law covenant, attained the right to "Moses' seat," to supersede Moses as Mediator. R5046:6

Believed in 1887 by the Samaritans as "one who will teach the nations the good way ... so that the whole world will repent of its sins." R906:2, 5*

Of thy brethren — Not enough "Israelites indeed" being found, divine wisdom has been selecting others from amongst the Gentiles. R5334:1

Like unto me — A diminutive representation of that great Mediator, Teacher, Leader and King—the real Deliverer of Israel and the world from bondage. R5333:2; A58, A78; B177; R4595:5

Anti-typical. R2858:2

To whom every "Israelite indeed" must transfer his pledges made under the Law to Moses, accepting Christ in Moses' stead. F434

The likeness is not of a personal kind; but found rather in position and work. R1321:3

As "our Passover," as "the Resurrection," as "the Life," Christ is the Prophet like unto Moses. R1321:3

The humbler title of prophet, teacher, or representative of God, represented also in Moses' case the kingly and priestly functions. R3068:2

Ye shall hearken — When the antitypical Moses, the Great Mediator, shall have been completed he will lead the people unto rest. R5388:2; CR485:4

Since Moses referred to Jesus as greater it was not disloyal to Moses for people thus to accept Jesus. R5858:3

Deuteronomy 18:16

In Horeb — Showing that the point of the illustration was Moses' work at Sinai. R2858:5

Deuteronomy 18:18

Raise them up — The entire Gospel age has been the period of Christ's raising up. D629

A Prophet — See comments on Deut. 18:15.

Speak unto them all — The hidden truths of ancient prophecy as well as new revelations of truth.
F233; R1525:1

Deuteronomy 18:19

Shall come to pass — In the Millennial age. F709; A243

That whosoever — Every being, including the fallen angels. R1679:3, R2612:1

Will not — Will not submit to the rewriting of the divine law in his character. F360

Would fight against the Kingdom and oppose its rule in any particular after a reasonable trial.
F709

In the Millennial age there will be upon man a different test, not of faith, but of works, of obedience. F113

Hearken — Perfect obedience will be required. T50; E219; F113; R2611:6, R892:5

Learn to love righteousness and hate iniquity. A303

Gradually, line upon line, precept upon precept. F709

All the willing shall reach perfection; all the unwilling shall be destroyed. D654; R5247:3
R2612:4, R892:5

Deuteronomy 18:20

That prophet shall die — The law (of blasphemy) under which Jesus was tried. R1809:5

Deuteronomy 19:2

Three cities — Foreshadowing the refuge sinners may find in Christ. R4079:6

An advanced step, tempering justice with mercy. R3092:3

Deuteronomy 19:3

Prepare thee a way — Keep the roads to these cities well repaired and marked, to afford the guilty a full opportunity for a rapid flight to secure safety. R3092:3

Christ is easy of access to all who diligently seek him. R4080:4

Deuteronomy 19:4

Ignorantly — Cities of refuge were not for willful murder, but only for manslaughter. R3092:3

Christ is no shelter for obstinate, unrepentant sinners. R4079:6

Deuteronomy 19:6

Lest — Under Jewish custom, two scribes accompanied the flier to persuade the avenger, if he should overtake, to permit the culprit to reach the city of refuge. R3092:3,5

Avenger — In the East it is considered the bounden duty of the next of kin of the slain one to avenge his death. R3092:2

Justice is the avenger, seeking our lives for being sinners. R4079:6

Deuteronomy 19:11

Lie in wait — The fact that so many details are enumerated here and in Numbers 35 and Joshua 20 shows that the trial was to be a careful one. R3092:5

Deuteronomy 19:12

Elders — The culprit was not free, but must stand trial before the elders. R3092:5

Deuteronomy 19:15

Two witnesses — In Jesus' trial there were many false witnesses, but none agreed together. R1809:3

Deuteronomy 19:21

Life shall go for life — The Scriptural basis for viewing man's recovery from sin and death as a purchase—a redemption. R5872:3

Human life must be considered sacred and a slayer shown no pity. R3092:2

Divine justice required that a perfect human life must be given for a perfect human life. No fallen man could be a ransom, a corresponding price, for the perfect man Adam. R5429:6; SM660:1, R661:1

If a thousand perfect men had sinned it would have required a thousand perfect men to redeem them. R5429:6; SM661:1; R5141:4

The death of an angel or an arch-angel could not have redeemed man. R5429:6, R3174:5; SM660:1

A spirit being, veiled in flesh, “incarnate,” could not have been the Redeemer. R5622:5

The righteousness of the Law (Matt. 3:15) was fulfilled by Jesus’ offering of himself at Jordan as a “life for a life.” R1917:1

Eye for eye — If inclined to carry out the Law of Moses we must remember that it is not the time now for us to judge and discipline the world. R5644:5

Deuteronomy 20:10

Fight against it — Typifying how spiritual Israelites take possession of their human bodies and, as New Creatures, must conquer and destroy these tendencies of the flesh. R5706:6

Deuteronomy 20:12

Make war against thee — If we do not overcome and destroy our fleshly tendencies, they will overcome and destroy us. R5706:6

Deuteronomy 20:16

These people — A menace to the morals of Israel—not only idolatrous, but practicing licentious rites, divinations, etc. R5706:5

God doth give thee — It was not the Israelites who were to decide to possess the land—but God was to give them possession. R5707:1

Save alive nothing — God had declared that their iniquity had come to the full. It was a blessing to themselves and others that they died at the time they did. R5706:5, R5707:1

Deuteronomy 20:17

Utterly destroy — No injustice to the Amalekites, Hittites and Canaanites since they were already under the death sentence. F174

They typified the willful sinners of the Millennial age. F174

In the Kingdom man will also learn how to exterminate the things of sin. R5707:1

Our warfare against spiritual foes must result in the utter destruction of the fleshly mind, and it will also mean the death of the human body. R5706:6

Deuteronomy 21:5

The priests — A mediator between God and fallen creatures. R4553:3

Deuteronomy 21:6

Wash their hands — As Pilate did over Jesus' blood. R3896:5

Deuteronomy 21:15

And another hated — Loved less—as in “Esau have I hated.” (Rom. 9:13) F172

Deuteronomy 21:17

Double portion — The birthright. R2124:5

Deuteronomy 21:22

Hang him on a tree — Christ was made a curse by dying on the cross—such a death being necessary for the Jews but not needed for the remainder of mankind. R4868:6

It was divinely intended that our Lord should be treated as a cursed one and hanged upon a tree instead of stoned. R5221:3

Deuteronomy 22:10

An ox and an ass — Because so unequal in strength and tread it would be cruelty. The Mosaic Law was 32 centuries ahead of its time. A50, A51; OV11:1; HG535:4

Deuteronomy 23:1

Privy member cut off — Eunuchs were not fully accepted as proselytes or granted privileges of the congregation—thus the acceptance of the Ethiopian eunuch (Acts 8:29-39) must have been after the 70 weeks. R2964:6

A eunuch could be “a proselyte of the gate”—one who adopts Jewish worship. R4332:6

Deuteronomy 23:4

Balaam — Illustrating the Second Death class, forsaking the way of righteousness for earthly gain. F166

Deuteronomy 23:7

Not abhor an Edomite — Edom is symbolic of Christendom. D15

Deuteronomy 23:21

Will surely require It — “Better it is that thou shouldest not vow, than that thou shouldest vow and not pay.” (Eccl. 5:5) R2154:4, R2081:1

Deuteronomy 24:14

An hired servant — But no special legislation for the priesthood. A53

The treatment of servants, strangers and the aged was the subject of special legislation in the Mosaic Law. HG536:1

Deuteronomy 25:4

Not muzzle the ox — For the good reason that any laborer is worthy of his food. The Mosaic Law was ahead of its time. A51; HG535:4

Deuteronomy 25:6

His name be not put out — The object of this was to prevent the obliteration of any family. R3854:1

Deuteronomy 25:19

Of Amalek — Deferred until King Saul’s day because (1) they had no cavalry to cope with the marauders; and (2) to permit the Amalekites to be a thorn in Israel’s side for their chastening. R4207:2

Type of willful sinners of the Millennial age. F174

Deuteronomy 26:5

A Syrian — Jacob. B217; R599:3

And became there — At the death of Jacob, the last of the patriarchs. B213

A nation — Jacob’s descendants were first called the “twelve tribes of Israel” after his death. (Gen. 49:28) A78

Deuteronomy 27:12

Mount Gerizim — These peaks are 800 feet high and a mile apart, separated by a valley 1500 feet wide. The acoustics are such that conversation can be carried on from peak to peak or peak to valley without difficulty. R479:5*

Deuteronomy 27:15

Cursed — They were all in debt according to their covenant, or bargain, made at Sinai. R976:6

Deuteronomy 27:22

Lieth with his sister — The law whereby Absalom slew Amnon. R2025:1

Deuteronomy 27:25

An innocent person — Nephesh—soul, sentient being. E334

Deuteronomy 27:26

Cursed — In addition to the Adamic curse. R1725:1

Be he — Any Israelite. R1725:1

Of this law — This Law covenant. R1725:1

Shall say, Amen — Accept its terms, not realizing it was a covenant “unto death” (Rom. 7:10) and not unto life, because of their inability to obey perfectly its just requirements. R1724:5

Deuteronomy 28:1

Which I command thee — The blessings and curses of that covenant were only to the one nation, Israel. R1725:1

Set thee on high — Yet the Ancient Worthies were persecuted; counting on God’s character to adjust the record in the resurrection. R1409:2

Israel’s temporal blessings typified the terms and conditions of the Millennial age. F631

Deuteronomy 28:2

All these blessings — The reverse is true with the Church— temporal prosperity may mean danger. R2520:2

Deuteronomy 28:3

Blessed — The blessings of the Law were earthly and not related to the everlasting future. R1725:1

Shalt thou be — Both as a nation and as individuals. R1409:2

The covenant included every member of Israel, so that they shared in common the blessings or curses. R5046:2, R1725:2

Deuteronomy 28:5

Thy basket and thy store — As exemplified in the bountiful harvests after Josiah's reform. R2490:6

Deuteronomy 28:12

Thou shalt lend — They are, as predicted, lenders to many nations. R2125:1

Deuteronomy 28:15

All these curses — Calamities or evils, as chastisements. A125; R1780:2, R1271:5

As the punishments have been meted out to Israel, so may the promises of restoration be relied upon. R2525:5

Deuteronomy 28:16

In the city — Physical evils of any sort, not moral evils. R2029:2

Not applicable to natural disasters on Gentile cities. R2029:2

In the field — As indicated by Haggai. (Hag. 1:4-6) R2520:1

Deuteronomy 28:25

Cause thee to be smitten — As in the captivity of the ten-tribe kingdom. R1372:5

Deuteronomy 28:49

Bring a nation — The Roman nation, in the end of the Jewish age. The fulfillment of this prophecy shows that the Law covenant is still in force upon the nation of Israel. R1729:6, R1730:1; C300

As the eagle flieth — In the Roman siege, Roman eagles were planted on her walls. R233:1

Deuteronomy 28:52

Shall besiege thee — The Roman siege. R504 7:4, R1730:1

Deuteronomy 28:53

Fruit of thine own body — In the Roman siege women took babies from their breasts and roasted them for food. R233:1

Deuteronomy 28:63

Shall come to pass — The curses have had a very literal fulfillment upon the Israel of our Lord's day. (1 Thess. 2:15, 16) C300

Deuteronomy 28:64

Shall scatter thee — Their pride led the Jews to overlook these statements of God's prophets. R4782:2
As the rich man died and was tormented in the flame. (Luke 16:24) R802:3

Among all people — Throughout the Gospel age; meanwhile the Law covenant remains in force. R1730:1

Deuteronomy 28:65

Find no ease — If the British nation be any part of Israel (as Anglo-Israelites claim) verses 64 & 65 do not appear to be fulfilled. C300

Deuteronomy 29:5

Forty years — As Israel, because of lack of faith, had its wilderness journey of forty years, so on account of lack of faith at our Lord's first advent they were made to wander the past nineteen centuries. R3079:3

Deuteronomy 29:19

Drunkenness — Intoxication with false doctrines. R3962:5; D614

Deuteronomy 29:21

This book of the law — Particularly the book of Deuteronomy. R3080:2

Deuteronomy 29:29

The secret things — Questions respecting which the Lord has made no particular revelation; thus unprofitable for consideration. R3357:4

The Word of God is so complete as to leave no room for legitimate curiosity respecting the works of darkness, the occult. R4087:5

Belong unto the LORD — There is so much in God's Word that is simple and plain and well substantiated that far-away speculations are well nigh inexcusable. R4008:6

Which are revealed — In the Word of God. B18

Belong unto us — The Lord's people are to be careful to study and obey all that the Lord has commanded as it becomes due to be understood. R3357:4

Deuteronomy 30:1

Shall come to pass — Under the New covenant. R5047:2, R1729:6

Deuteronomy 30:3

Turn thy captivity — Israel restored under the new conditions of grace. R3071:2

Gather thee — Not from Babylon or minor captivities but the great regathering from all nations (Jer. 32:37-42). This is a deliverance which will need no repetition, and is already beginning. R1483:5

After their "double" of punishment. SM398:1

From all nations, and with considerable wealth and general prosperity. OV67:1

Compare Rom. 11:25-30. R3071:2

Deuteronomy 30:4

Gather thee — The basis for Nehemiah's prayer. (Neh. 1:4-11) R1496:4

Deuteronomy 30:6

Circumcise thine heart — Signifies a cutting off, a separation from the flesh, its aims, hopes, desires, etc. R3022:3

See Jer. 31:33, 34. R3071:2

Deuteronomy 30:8

Return and obey — Under the blessed arrangement of the New covenant it will not be too difficult for them. R3071:3

Deuteronomy 30:11

Neither is it far off — Not difficult to understand. R1970:2

Deuteronomy 30:12

It — Christ. R1970:3

Deuteronomy 30:14

The word — The truth which we preach. R1970:3

Nigh unto thee — Reasonable and plain. R1970:3

In thy mouth — The first outward evidence given of a faith in the heart. R3071:6

Deuteronomy 30:15

See I have — Moses, type of the Great Prophet (The Christ, Head and Body). R2611:5

Set before thee — Israel, type of the whole world of mankind. R2611:5

Spiritual Israel now, the world in the age to come. R401:5*

This day — Type of the 1000-year day of trial, the Millennial age. R2611:5

For the Church, the Gospel age. R401:3*

Here the words “this day” are used in the same sense as in our Lord’s words to the dying thief. (Luke 23:43) F669

Life ... and death — A choice for the whole world through Israel, their type. R401:2*

Eternal life or the Second Death. R2611:5

In the 1000-year day all will be called upon to decide under that most favorable opportunity for righteousness and life or sin and death. A choice must be made. R2611:5

Not heaven or hell, but life is the promise of the Law. Q328; R822:3*

It was only in the typical sense that the Jewish nation was on trial for life or death. R4598:3

Death is not a friend, but an enemy. R625:6*

Deuteronomy 30:16

Command — In the sense of laying out plainly and distinctly God’s only terms for life eternal. R3072:3

That thou mayest live — Jesus’ life would have been protected had he not voluntarily submitted and laid it down. R4642:4

Deuteronomy 30:17

Drawn away — Deceived or allured. R401:6*

Worship other gods — For spiritual Israel, the gods of wealth, fame, family circle and home, or self. R3072:5

Deuteronomy 30:19

I call heaven and earth — Such words are very forceful at this time, for Moses was about to die. R5528:1

Life and death — Typical of the great second trial and its issues of life and death-second (or restored) life and Second Death. R892:3

Blessing and cursing — There is a curse for every one who loves unrighteousness; there is a blessing for every one who loves righteousness. R5247:3

Life is the blessing; death is the curse. R5747:4

Choose life — By complying with the conditions on which God said they may have it. R363:1

Typical of the individual trial of the whole world during the great 1000-year day. R2611:5

Israel was already under condemnation of death through Adam's disobedience and could not be placed on full trial again until redeemed. R892:2, R2611:4

In the present time the Lord himself declares that it is a narrow way we walk and "few there be that find it." (Matt. 7:14) HGI60:6

Deuteronomy 31:3

And Joshua — Type of Christ. A79

Deuteronomy 31:9

Wrote this law — That the first five books of the Bible were written by Moses is a reasonable inference; the account of his death and burial being properly added by his secretary. A43; R1623:4, R1145:3

Deuteronomy 31:11

Thou shalt read this law — Made public, thus preventing designing men from successfully tampering with the rights of the people. A50; HG535:2

Deuteronomy 31:16

Sleep with thy fathers — From God's standpoint they only sleep. R5073:2

The good and bad are gathered to their fathers in death, the tomb-sheol, hades. R5151:1

Deuteronomy 31:26

Side of the ark — To show that Christ would meet in full all the requirements of God's perfect Law, and also that legal authority would be vested in him as the Law-executor. T121

Deuteronomy 31:29

Utterly corrupt yourselves — Thus deserving the curses of chapter 28. R232:6

Deuteronomy 31:30

This song — “The song of Moses, the servant of God.” (Rev. 15:3) R168:4*
Prophetic. R3078:2

Deuteronomy 32:2

Drop as the rain — “The words that I speak unto you, they are spirit and they are life.” (John 6:63)
R1937:2

My speech — “Never man spake like this man” (John 7:46); “Grace is poured into thy lips.” (Psa. 45:2) R1937:2

Distil as the dew — “All bare him witness, and wondered at the gracious words that proceeded out of his mouth.” (Luke 4:22) R1937:2

As the showers — “They could not take hold of his words ... before the people; and they marveled at his answers and held their peace.” (Luke 20:26) R1937:2

Deuteronomy 32:4

His work is perfect — Even though he may temporarily permit evil angels and evil men to pervert and misuse it. F17

Therefore God's law is perfect. R386:5

Therefore God is not the author of sin. R1225:2, R870:3; Q359:5

He does not do evil so that good may follow. R3145:4 The mentally, physically and morally blemished are not God's workmanship. E309; R2912:1, R2285:1, R5360:5

Adam was physically and morally perfect. E406; R2394:5, R1719:4, R386:5; Q741:2

Thus man will be perfect at the end of the Millennium. R5167:2

Satan was created perfect but fell by ambition. F612; SM95:1

Deuteronomy 32:10

The apple of his eye — Nothing shall by any means injure these. R4462:5

Deuteronomy 32:11

Stirreth up her nest — Mixes the thorny outside with the downy inside so the young will leave the nest and learn to fly. R3351:4*

The Lord permits trials, persecutions, etc.—for strengthening and helping his people. R4335:2

Deuteronomy 32:17

Unto devils — Ritualism in the Christian church is of pagan origin. R1991:4*

Mediums of the fallen spirits. God commanded that any amongst them who became such a medium should be put to death. R5910:2; PD42/52

Not to God — To whom the ransom was paid. R685:4

Deuteronomy 32:21

They — Paul quotes part of this prophecy and applies it to “all the house of Israel” living in his day, both in Jerusalem and scattered throughout the world. (Rom. 10:19-21) R2125:3

Deuteronomy 32:22

For a fire — The fire of God’s jealousy. E357

And shall burn — “They shall be burnt with hunger.” (vs. 24) E357

The lowest hell — Sheol, oblivion, the tomb, the state of death—a figurative representation of the utter ruin of Israel as a nation. R2599:3; E357; R5154:2

Sheol, admitted by Pastor L. S. White simply to denote the world of departed spirits and not of itself to teach anything about the punishment of the wicked. HG209:3*

Deuteronomy 32:26

Scatter them — The whole house of Israel. R2125:2

The remembrance — The same Hebrew word is rendered “scent” in Hos. 14:7 and “memorial” in Esther 9:28—so, pleasant remembrance. R2125:2

Deuteronomy 32:30

One chase a thousand — Harvest laborers, though few in number, accomplish the harvest work.
R1349:5, R6023:1

Deuteronomy 32:35

Vengeance — The time of trouble. D73, D549

Deuteronomy 32:36

The LORD shall judge — Jehovah himself is the supreme Judge, yet the “Father judgeth no man, but hath committed all judgment unto the Son.” (John 5:22) F396

Punish—perhaps chasten an individual with business reverses or with physical disease. R5957:2

Deuteronomy 32:39

No god with me — Not triune. R1052:5*

I wound, and I heal — It is the wounded heart that is ready to be bound up and to be healed and to be transformed. HG270:3

Deuteronomy 32:43

Rejoice — These victories shall ultimately be attained by all the Israel of God—the Jew first and also the Gentile, during the Millennial age. R3078:2

O ye nations — All the true Israel of God, all who shall become Israelites according to the faith and obedience of Abraham. R3078:3

And to his people —after divine wrath has burned out their national transgression the Lord will speak peaceably toward Israel. E357

Deuteronomy 32:49

Mount Nebo — It is quite possible that Elijah was taken from this same mountain. R3416:3

Deuteronomy 32:50

Die in the mount — Mount Nebo. PD37/48

If the meekest man in all the earth was overcome by the circumstances of his position, it should not surprise us if we find that in spiritual Israel some who start out meek and humble become more or less arrogant. R3866:4

Deuteronomy 32:52

Thou shalt not go — Although usually a type of Christ-in the one instance of disobediently smiting the rock Moses became a type of Christ's followers who put him to open shame and who, in consequence, will die the Second Death. (Heb. 10:29) R4058:1, R3077:4, R5333:3

Deuteronomy 33:1

Children of Israel — Typical here of the elect 144,000. R3078:4

Deuteronomy 33:2

From Sinai — A type of the Kingdom of God. R4037:5

Deuteronomy 33:3

Sat down at thy feet — Not literal feet, but figurative as truly as in Zech. 14:4; Psa. 91:12; Isa. 52:7; Psa. 8:6, Psa. 110:1; Eph. 6:15. B157

Deuteronomy 33:14

Sun — Not its body, but its light and influence. R3344:2*

Moon — Not the orb, but its shining. R3344:2*

Deuteronomy 33:17

Push the people — The Jews are prosperous as are no other people and, in a peculiar manner, are pushing or going all peoples to the ends of the earth-so much so that every nation is seeking to get rid of them. R2125:1

Deuteronomy 34:1

And Moses — The scribe, who wrote the book at Moses' dictation, finishes the account as an historian. R3078:4

Fully submitted himself to the Lord in meekness, in humility; a type of the still-greater prophet, the Christ of glory. R4054:6, R5333:3

Acclaimed as a statesman, general, lawgiver, poet and orator. R4055:1

Our Lord excepted, no character of history stands out as that of Moses: combining strength with humility, wisdom with love and gentleness. R3077:1

The top of Pisgah — 3586 feet above sea-level. R3077:6

Deuteronomy 34:4

This is the land — The antitypical Moses is now getting the antitypical vision of the glories of the age to come. R4054:1

Caused thee to see — With the eye of faith we perceive the blessing of all the families of the earth. R4054:1

Thou shalt not go over — One of the reasons was the second smiting of the rock. (Num. 20:2-12) R3077:3

As we (the Body of Christ) look into the beauties of the Millennial epoch, the Lord tells us that we shall not go over to possess it. R4054:3

Deuteronomy 34:5

So Moses — Here Moses was the type of the Law covenant which must end before the people can enter into their rest. R3077:5

Died there — Here a type of the Second Death Class; but by no means implying that Moses experienced Second Death. R5333:3, R4058:1, R3077:4

Not from weakness and infirmity of age (vs. 7); he died according to the word of the Lord. R3077:6

Moses will sleep with his fathers until the divinely appointed time when, under Messiah's Kingdom, he will be resurrected. He was seen on the Mount of Transfiguration only in a vision. R5333:5, R201:1

Deuteronomy 34:6

No man knoweth — As with Elijah. R3378:1, R2153:2

He who hid the body of Moses so that none could find it was likewise able to hide the body of Jesus. R3376:6; B130

Of his sepulchre — It was appropriate that the type should not show an earthly grave since the antitype has no hope of an earthly resurrection, of which hope the grave is a symbol. R4054:5

Unto this day — Representing that the Law covenant was not to be revived. R3078:1

Probably to hinder the Israelites from carrying Moses' mummy which, in after times, might have become a temptation to idolatry. R4054:4, R5333:3, R3078:1

Deuteronomy 34:7

120 years old — 40 years spent as an Egyptian prince; 40 years as a shepherd; 40 years as Israel's leader, lawgiver, statesman-prophet, priest and king. R3077:2, R4054:5

Deuteronomy 34:9

And Joshua — Type of the New covenant and of its Mediator, Jesus, the Deliverer. R3077:5

In his 83rd year, yet full of vigor—loudly confirming the Bible’s teaching that Adam was created perfect and contradicting the Evolution theory. R5335:2, R4060:3

Now 80 years of age. R3078:4

Heakened unto him — Joshua. R3078:5

Israel unquestionably accepted the Lord’s choice of a leader, evidently learning something by their experience in the wilderness. R3079:2

As the LORD commanded — The Christ, during the Millennial Kingdom, will attempt nothing on behalf of mankind in violation of the laws of God. R3078:5

Deuteronomy 34:10

Knew face to face — Meaning that Moses enjoyed a closeness of fellowship and favor with the Lord rather than that he really looked into the face of Jehovah. R4055:2

Joshua - General

Joshua, whose name signifies deliverer, or savior, became Israel's leader and under him they won great victories and actually entered the land promised in the covenant. A79 He was of the tribe of Ephraim, of one of its leading families, his grandfather Elishama having been a captain of the army of the Ephraimites, 40,500 in number at the organization of the Israelites soon after the exodus. R3079:1 At the time of his taking Moses' place he was in his 83rd year, yet full of vigor, and evidently the best qualified man for the position. For twenty-seven years Joshua was the leader of Israel, faithful to God and to the people. He not only led them through Jordan and directed in the conquering of city after city but he also divided the land among the tribes and governed the people with great acceptance, dying at the age of 110. It would not do for us to contrast Joshua with Moses as a leader, for they were men of totally different types. Indeed, anyone contrasted with Moses would be disadvantaged, so high did that great statesman tower above the average of humanity then or since. But while Joshua could not be Moses, the leader, commander, law-giver, he was faithful as a follower of Moses, as one who obeyed the divine law, and whose faith and influence with the people were helpful to them. He was just what God wished him to be, and whoever is worthy of such a testimony is truly great. R5335:2

Joshua's training as general assistant, private secretary, etc., to Moses, made him familiar with the divine plans and methods. To him was entrusted the command of the people in their first battle. It was Joshua who went with Moses into Mount Sinai; it was he who led one of the companies of spies . . . who brought back a good report and who courageously stood with Moses in advising that the people have faith in God and proceed to conquer and possess the promised land. He must have been either the oldest man in all the nation or next to the oldest, for only himself and Caleb of all the nation that were above twenty years of age at the exodus remained alive. R4060:6

Moses did not lead the people into the land of promise; it was Joshua—their new leader—who led them over Jordan. Thus the type shows that mankind will enter into the promised land not by the Law, but by a Savior. R5388:4, R3079:3

The expulsion and destruction of sinful nations by Israel was a type of how the people of God today are to take possession of their human bodies. We are as New Creatures to conquer, to destroy, these tendencies of the flesh that would enslave us. This warfare of Israel against their enemies may also be a picture of conditions in the Millennium, when the world, under the guidance of Christ and the Church, will be brought into a condition which will fit them to have possession of the whole earth. R5706:6

Joshua 1:1

The LORD spake — Typifying his messages of encouragement to the Christ company in the present time. R3079:5

Unto Joshua — Type of Christ. A79

Originally, "Hoshea"—salvation; to which was prefixed "Je"—Jehovah (Num. 13:16). Thus it became "Jehoshua"—Jehovah's salvation. This was shortened to Joshua and Jeshua (Neh. 8:17). Greek form is Jesus. R5335:3, R4060:3, R5296:5

The oldest or next-to-oldest man in Israel. R4061:1

Moses' minister — Moses' Prime Minister. R3079:1

This training made him familiar with the divine plans and methods as understood and practiced by Moses. R4060:6

Yet void of that ambition which led to the overthrow of Korah, Dathan and Abiram. R3079:2

Joshua 1:2

Now therefore arise — Being meek, he waited for the Lord to authorize his taking command. R4061:1

Go over this Jordan — In the case of the Church, from a state of sin and degradation into harmony with God. R5509:6

The land — As Joshua was to deliver the Lord's people and give them possession of the land of promise; so Jesus is to deliver spiritual Israel and give them their inheritance. R5296:5

Give to them — Not because of their worthiness, but because of his favor toward them, according to his own plan. R5335:6

Joshua 1:3

Foot shall tread upon — Nothing was theirs except as the soles of their feet claimed possession. It was theirs by faith in that promise—a faith that would lead to works. Likewise spiritual Israelites must claim the promises to obtain them. R4061:2

Joshua 1:4

Of the Hittites — The typical enemies of Israel picture the enemies we find entrenched in our own bodies. R5509:6

Recent excavations in Assyria show that at this time the Hittites were a mighty people. R3079:6

Shall be your coast — The boundaries outlined are practically the same as those possessed during Solomon's reign. R4061:3

Joshua 1:5

Will be with thee — “Without me ye can do nothing” (John 15:5)—he is with us only when we do what is clearly indicated in God's Word. R4061:6

Typifying that during the Millennial age the victory of Christ shall be by and through the Father's power. R3079:5

God did not say to him, “Remember your age and long experience and previous successes as a general.” R4061:4

Joshua 1:6

Be strong — In your arms and shoulders—aggressive warfare. R4061:6

God had not promised to give them amicable possessions; they were to fight and conquer their foes. R5509:3

Of a good courage — Have full confidence; not in yourself, but in God. R3079:2, R4064:5

Not the courage born of egotism and self-reliance, nor of recklessness; but, recognizing our own insufficiency, looking to the Lord for assistance. R5510:4

Associated with lower limbs, implying defensive power. R4061:6

Joshua 1:7

Be thou strong — The basis for their strength and courage was the promise of God to Abraham that he would bring his seed into the land of Canaan. R5509:2

Joshua, as successor of Moses, needed this encouragement on the occasion of the Israelites entering the promised land. R5296:1, R5509:2

Against Israel's enemies, entrenched in the land of Canaan. R5296:2

Very courageous — Morally courageous. R4062:3

The New Creatures, under the leadership of the antitypical Joshua, are to overcome the weaknesses of the fallen nature. R5296:3

Strength of character and courage are needed now when the iniquity of the whole world has come to the full; and all present governments are about to be swept away. R5707:4

There is a difference between being strong and being courageous. The Great Company will finally overcome, with the Lord's help, yet they will not have been very courageous. R5296:5

Turn not from it — Require neither more nor less than the divine standard, keeping in absolute alignment with the divine Word; a rebuke to those who think the eternal torment theory should be taught whether in the Bible or not. R3080:1

Joshua 1:8

Meditate therein — Those who carefully lay up the treasures of divine wisdom that they may live by them, are those that truly keep the commandments of God. R2093:6*

Day and night — Not literally; but in the sense of making it your guide and director at all times and in all things. R4062:4

Good success — For spiritual Israelites success in making their calling and election sure will be proportionate to their obedience to the divine message. R4062:5, R3080:5

Joshua 1:9

I commanded thee — It is not our battle, but the Lord's. R4061:6

Neither be thou dismayed — Through fear of the giants of weaknesses and sin-habits; nor through the thought of the high walls and fortifications of entrenched sin. R4064:2

Joshua 1:11

Within three days — Representing the fifth, sixth and seventh thousand-year days. R3080:6

Joshua's promptness and zeal here displayed are worthy of emulation. R4062:6

Prepare you victuals — Representing the Church with her Lord as the Bread from heaven. "We, being many, are one bread." (1 Cor. 10:17) R3081:4

Joshua 1:12

Half the tribe of Manasseh — Also given a large tract east of Jordan; showing how Joseph's branches (in Manasseh) went "over the wall" or river. (Gen. 49:22) R2124:6

Joshua 2:1

Jericho — Type of Babylon. R4054:2

Rahab — In this instance a type of the Great Company. R4054:2

Joshua 2:16

Three days — Representing the fifth, sixth and seventh thousand-year days. R3080:6

Joshua 2:18

Of scarlet — Symbol of the blood of the ransom. T34, T109; R4070:6

Joshua 3:1

Came to Jordan — Meaning "Judged down," "Condemned," typifying the sentence which has rested for 6000 years against our race. R3086:4

To the New Creation Jordan symbolizes consecration. R4063:3, R5351:3

Joshua 3:3

The people — Representing justified believers in Jesus. R4063:3

Joshua 3:4

Two thousand cubits — About three-quarters of a mile. R4063:4

Upstream, thus prominent in Israel's eyes. R3085:6

Joshua 3:5

Sanctify yourselves — As at Mt. Sinai with the giving of the Law; to set apart by purifying from sin and all earthly things, abstaining from all but necessary food to develop the proper heart condition. R4063:2

A condition of the call—both of the present time and of the Millennial age. R4063:4

Joshua 3:6

Priests — Representing the Little Flock. R4063:2

Joshua 3:7

Said unto Joshua — Type of Christ. A79; R4063:2

Joshua 3:10

Drive out — Destroy, not cast into eternal torment. R3085:3

The conquests of Canaan represent the spiritual battles of the consecrated. R5351:3

From before you — “The earth is the Lord’s” (Psa 24:1). He has the right to do as he will with his own property. R3085:1

The Canaanites, and — These nations symbolize the weaknesses and imperfections of the fallen nature which are to be blotted out during the Millennial age. R3085:2

Typifying the sins with which we must contend earnestly. R4064:2

Joshua 3:11

Behold, the ark — Type of The Christ. T121

As Israel had nothing to fear because the ark stood in the midst of the threatening danger, so the Christian has nothing to fear as long as he realizes the divine presence and approval. R1857:2

Joshua 3:13

Shall be cut off — The cessation of Adamic death to all those desiring to be the Lord’s. R4063:2

Upon an heap — See comments on Josh. 3:16.

Joshua 3:14

Removed from their tents — The lack of murmurings implies that the wilderness experiences had taught valuable lessons of faith. R5345:1

Pass over Jordan — Representing the passing of mankind into the new dispensation. R4063:2

Each Christian crosses Jordan in the sense of beginning a new life of devotion to God. R5345:5

Joshua 3:15

Of the priests — Typifying the Royal Priesthood. R3086:5

Were dipped — Representing that the Royal Priesthood must first pass into Jordan before any of the people can pass over. R3086:5

Jordan overfloweth — Supposed to have been about 500 feet wide; ordinarily about 90 feet wide. R5345:1, R4063:1

Joshua 3:16

Upon an heap — The Lord used natural means. R3085:6

Behind a temporary dam caused by a landslide. Such a dam was formed in AD 1267, leaving the bed of the Jordan below it dry for several hours. R4063:5, R5345:3, R3086:1; PD37/48

It was so well timed by the Lord that when the priests stepped up to the water, bearing the ark, the water began to subside. PD37/48; R4063:4, R5345:3

Very far from — A great way off—at the city of Adam. R4063:5, R3086:1

The city Adam — About 20 miles above, where there is a narrow gorge. R4063:5, R5345:3

Joshua 3:17

Ark of the covenant — Representing the divine promise under which they had left Egypt, hoping for grand results. R5345:2

Midst of Jordan — Typifying that the Royal Priesthood give their lives for the life of the world. R3086:5

The ark, representing the Lord, effects the cancellation of the death sentence so that the Millennial blessings might be obtained. R3086:5

All the Israelites — In all, about two million. R3086:5

Until all the people — A limited time to cross over, “now is an acceptable time.” (2 Cor. 6:2) R4064:1

The return of the waters represents the Second Death. R4063:2

Clean over Jordan — God’s people now pass from death unto life-dying to old interests and entering into the new inheritance. R4603:4, R5598:2; PD37/48

Joshua 4:6

These stones — Twelve stones were taken from the bed of the river and piled on the shore as a memorial; while twelve from the shore were placed in the bed of the river as a similar memorial. R5345:2

To bear witness to future generations of this great act of divine providence on behalf of the twelve tribes of Israel. R5345:3

Joshua 4:9

Twelve stones — (In the river), typifying the 144,000 of the elect as dying in the midst of Jordan so that all might pass over. R3086:5

Joshua 4:14

Magnified Joshua — Type of Christ. A79

Joshua 4:18

Unto their place — Representing the Second Death, which will be the portion of any who, in the Millennial age, renounce the goodly heritage which the Lord has provided for the redeemed world. R4063:2

Joshua 4:19

Tenth day of the first month — Forty years to the day from when they set out from Egypt to Palestine. R4063:1

There the Jubilee cycles began to count. R1980:3

From their entrance into the promised land in the spring to the spring of AD 1875 was the total 3449 years of the Jubilee cycles. HG59:6

Joshua 4:20

Gilgal — There seem to have been several Gilgals, meaning “circle”; so-called from places where circles of memorial stones were set up. R3344:2*

Joshua 5:3

And circumcised — Symbolizing a cutting off, a separation from the flesh, its aims, hopes and desires. R1857:3, R4070:3

The period of wilderness wanderings was a period of partial disfavor with the Lord, during which both circumcision and the annual commemoration of their Passover ceased. The renewal of both when they entered Canaan marked the return of divine favor. R3086:3

Joshua 5:6

Forty years — Typifying the 19 centuries of the Gospel age. R3079:3

Joshua 5:7

Joshua circumcised — Typifying that the first work of the Millennial age will be a consecration to the Lord. R3086:6

Typifying, as far as the Royal Priesthood is concerned, a putting away of sin from the will. R4070:3

Joshua 5:10

Kept the passover — Typifying that in the Millennial age the work of redemption through the precious blood of Christ will again be prominently brought to the attention of all who wish to become God's people. R3086:6

Typifying, as far as the Royal Priesthood is concerned, communion with Christ in his sacrifice. R3087:2

Fourteenth day of the month — There the Jubilee cycles began to count. R1980:3

Joshua 5:11

Old corn — Their first year was a Sabbath year. OV100:3

Joshua 5:12

Manna ceased — In the Millennial Kingdom mankind will no longer be dependent upon the divine revelation contained in the Scriptures. The new dispensation will have spiritual food and sustenance of its own. R3087:1

Fruit of the land — Typifying the new sources of spiritual food in the Millennium. R3087:1

Typifying, in the case of the Royal Priesthood, every word that proceedeth out of the mouth of God. R3087:2

Joshua 5:14

Captain of the host — An angel had materialized for the purpose of communicating the divine plans to Joshua. R5343:3

Joshua 6:1

Jericho — A walled city about five miles from the Jordan. R5343:2

Typifying, for the Royal Priesthood, the weaknesses and shortcomings of the flesh. R4070:3

None went out — The salvation of the Lord cannot go out and come into the world with haste. C284*; R751:1*

Joshua 6:2

I have given — Our power over our natural desires (represented by the Jerichoites) must come from God. R1857:3

Into thine hand — The “old man” of our fallen nature is to be utterly destroyed by us as “New Creatures” under the lead of the real Joshua—Jesus. R1857:3

Joshua 6:4

Seven times — Showing completeness. R1857:6

With the trumpets — Typifying the proclamation of God’s Word against sin and showing that he is able and willing to give the New Creatures victory over their carnal propensities. R1858:4

Joshua 6:5

The wall — A necessity owing to frequent incursions from Syria and Egypt, being on a main line of travel. R5343:2

Showing that the natural appetites are protected by the will of the flesh, which must be broken down. R1857:3

Fall down flat — Possibly, though very unlikely, caused by vibrations of the musical chord, or by the march-step of the Israelites. R3087:6

Joshua 6:14

Six days — Nothing accomplished except the witnessing. Represents 6000 years in which sin has been entrenched and impregnable, and God’s people have merely witnessed against it. R5344:1

Joshua 6:15

Seventh day — Represents the great seventh day, 1000 years of Messiah's reign. R5344:1

Seven times — The citadel of evil will be surrounded completely. R5344:1

Joshua 6:16

Joshua — Type of Christ. A79

Shout — Not until we have faith in God's Word can we blend the shout of victory with the shout of the trumpet and see the obstacles fall. R4071:4

Joshua 6:19

Silver, and gold — Consecrated in advance for the furnishment and adornment of the Tabernacle and Temple. R5343:2

Of brass and Iron — Picturing true Israel's ordinary possessions. R4071:1

Joshua 6:20

With the trumpets — Typifying the trumpet notes of the Royal Priesthood; of obedience to God and opposition to sin. R3087:4

Giving forth the Bible message that ultimately sin shall be destroyed. R5344:1

That the wall — Representing the strong walls of sin and error. R5344:1

Possibly weakened by vibrations of the trumpets and shouts. R3087:6

Fell down — Typifying the utter overthrow of the power of sin. R3087:4

Probably the tremor of an earthquake, under divine direction, caused the fall. R5343:6

Flat — Seems too strong a translation to represent properly the original. The wall crumbled in front of the Ark. The section of the wall where Rahab's house was did not fall. R5343:5

Joshua 6:21

Utterly destroyed — Typifying the complete extermination of sin in its every form. R3087:4

Showing how the "old man," our fallen nature, is to be utterly destroyed by us as New Creatures, under the lead of the real Joshua, Jesus. R1857:3, R4070:3

This was no injustice as they were all under the death sentence anyway. F174

Joshua 6:24

And the gold — Representing our treasures. R4071:1

And of iron — Representing our ordinary possessions. R4071:1

Into the treasury — All the spiritual Israelite possessions is to be consecrated to the Lord's service.
R1858:1

Joshua 6:25

Saved Rahab — Typifying the rescue, at the time of Babylon's fall, of the Great Company. R4054:2

Shows that some of our members once enemies of the new nature may be so transformed as to become servants of righteousness, through full consecration. R1857:6, R4070:6

Dwelleth in Israel — She afterward married into the tribe of Judah; and has the honor of being one of the ancestors of our Lord. R4070:6

Joshua 7:1

Accursed — Should read "devoted." All the spoils of Jericho were devoted to the Lord in advance.
R5350:6

Achan — Typifying those who come into outward conformity with the Lord but secretly try to hold on to some sins. R3087:5

Joshua 7:3

Let not all — Anticipating their enemies to be terror-stricken, so as to render little or no defense.
R5350:3

Joshua 7:9

Unto thy great name — Pray, pleading God's glory. R5380:6*

Joshua 7:11

Accursed — Should read "devoted." All the spoils of Jericho were devoted to the Lord in advance.
R5350:6

Joshua 7:25

And Joshua said — As a good illustration of the technique of the so-called Higher Critics, see their comments on this verse contained in article R3397:5

Burned them — Picturing the Second Death, which will be the ultimate punishment of all who willfully reject the Lord's ways; Achan himself will share in the redemption. R5351:1

Stoned them with stones — Representing the Millennial age rule, when all who even secretly love evil will be manifest and destroyed. R3091:2

Joshua 8:33

Mount Gerizim — These peaks are 800 feet high and a mile apart, separated by a valley of 1500 feet wide. The acoustics are such that conversation can be carried on from peak to peak, or from peak to valley, without difficulty. R479:5, R3091:2

Joshua 8:34

Read all the words — In the Millennial age, under the antitypical Joshua, the law of God will be distinctly set before all as a standard of conduct. R3091:2

Joshua 10:3

Adoni-zedek . . . Japhia — Mentioned by name in the Tel-el-Amarna tablets of Egypt. R1652:2, R1994:1

Joshua 10:10

And the LORD — Not Joshua. R3344:3*

Discomfited them — Used violence on them. R3344:3*

Slaughter at Gibeon — Type of God's deliverance of regathered Israel. D555

In the last days, the Lord "shall be wroth as in the valley of Gibeon." (Isa. 28:21) R564:6

Joshua 10:11

Hailstones — The immense hailstones killing so many seems quite in line with the interpretation that the day was dark instead of light. PD38/48

Joshua 10:12

Then spake Joshua — Type of Christ. A79

Sun — Shemesh, sunlight. R3344:2*

Joshua addressing in prayer the Lord as the Sun. R1381:5

Stand thou still — Continue thy mighty help for us in battle. R1381:5

Dum, be dim, let this darkness continue which accompanies the hail-storm and so greatly terrifies the Amorites. R3344:5*

The obscurity of the sun and moon was really a great phenomenon, of which Joshua made use to discomfit the foe, commanding the sun and moon to stay hidden. PD38/48; Q828:1; R3344:5*

That the sunlight continue without the orb itself being visible. R1381:5

Upon — In. R3344:5*

Gibeon — The last beams of the sun setting in the west, still lighting Mt. Gibeon. R1381:8

And thou, Moon — Yareach, moonlight. R3344:2*, R1381:5

God's peaceful blessing. R1381:5

The valley of Ajalon — The rising moon casting its beams directly through the valley of Ajalon. R1381:5

Joshua 10:13

And the sun — Shemesh, sunlight. R3344:2*

Stood still — Dum, remained dim; the great darkness accompanying the storm continued. R3344:6*

Not by a stoppage of the earth on its axis, but possibly by clouds reflecting the sunlight. R1381:5, R1813:3, PD38/48

Totally different from the reference in Hab. 3:11. R1813:3

And the moon — Yareach, moonlight. R3344:2*

Stayed — Amad, continued dim as it was. R3344:6*

Upon their enemies — The force of this continued obscuration of the sun and moon upon the Amorites can be better understood when we remember that they were worshippers of the sun and moon. R3344:6*

Book of Jasher — Now lost—this is not an eyewitness account. R1381:4

Stood still — Typical of the power to be displayed in the time of trouble at the hands of Christ. A61

The enemies of Joshua were sun-worshippers, and the darkness of the day foreboded that their Sun-god was eclipsed. PD38/48

And hastened not — Did not press or force its way through. R3344:6*

To go down — Bo, to go in. R3344:6*

About a whole day — The sunlight, usually so bright in Syria, did not press through the clouds all that day. R3344:6*

Joshua 10:35

He utterly destroyed — Proving that God can destroy souls. R1882:1

Joshua 10:42

And their land — At the end of the six-years' war after entering Canaan. B48

Joshua 11:1

Jabin — Mentioned by name in the Tel-el-Amarna tablets of Egypt. R1652:2, R1994:1

Joshua 11:23

Took the whole land — At the end of the six-years' war after entering Canaan. B48

Joshua 13:14

None inheritance — The Ancient Worthies, part of the antitypical tribe of Levi, the household of faith, may after the ending of their earthly service receive a spiritual inheritance. R4389:4

Joshua 13:22

Balaam also — Type of the class that teaches error for profit. F166

Not only did God punish the Israelites according to the terms of their Law covenant, but he also punished the Midianites and Balaam. R5323:5

Joshua 14:6

Caleb — A descendant of Abraham through the rejected son Esau, and adopted into the tribe of Judah. His faithfulness and reward have special meaning to us who by nature are children of wrath, typified by Esau. R3091:1

Joshua 14:8

My brethren — Note the absence of any evil speaking against those who sinned. R3091:6

Joshua 14:9

Thine inheritance — Caleb did not expect, and was not promised, a heavenly inheritance. R4071:2

Joshua 14:10

These 45 years — Link No. 22 in the true Bible chronology. B48

From the sending of the spies to the division of the land, leaving one year from the leaving of Egypt to the sending of the spies. HG44:3

Forty-six years after the exodus. R1980:3; B48

Joshua 14:12

Anakims — Among these entrenched enemies are traditions of men, religious customs, nominalism, sectarian pride, ambition and love of show. R3091:5

I shall be able — This well illustrates the progress of the spiritual Israelite. He looks back to the beginning of his experiences and rejoices that the Lord has kept him and has faith to see himself victor over the strongest and most entrenched enemies of the flesh. R3091:5

Joshua 14:13

Joshua blessed him — In order to inherit the promises we, like Caleb, must have faith in God and a corresponding obedience. R3092:4

Joshua 14:14

Wholly followed — These words have special weight in view of the fact that Caleb was only an Israelite by adoption. R3091:1

Joshua 17:12

Could not drive out — Compromising with their enemies, they suffered from them in future years; so with the Christian compromising with the sins of his flesh. R4064:4, R4061:3

Dwell in that land — Hence, had the Jews waited for full possession before beginning the Jubilee arrangements they would never have begun them at all. B184

Joshua 18:1

Shiloh — Twenty miles north of Jerusalem. R3252:2

Joshua 20:2

Cities of refuge — A step in advance (of other nations) along the lines of tempering justice with mercy. R3092:3

Christ is our refuge from the demands of justice. R4079:6

Joshua 20:3

Killeth any person — Nephesh, soul, sentient being. E334

Unawares — The trial sought to determine whether the slayer had laid in wait for his victim, hunted him, or smote him in secret; maliciously or with guile; whether there was previous enmity between the two men or hatred of the slain on the part of the slayer. R3092:5

And unwittingly — Christ is a refuge from unintentional sins only. R3093:2

From the avenger — Anyone who, even through error or accident, took a life was worthy of death under the decree, “He that sheddeth man’s blood, by man shall his blood be shed.” (Gen. 9:6) R3092:3

Joshua 20:6

He shall dwell — Antitypically, it is necessary that we continue to abide in Christ, that we do not put off the robe of Christ’s righteousness, or we become liable again to the demands of justice, and that without mercy. R3093:4

Until the death — Thus putting a heavy penalty upon carelessness, passion, etc. R3092:6

Of the high priest — Until Christ, Head and Body, will have died. Then the new dispensation will be ushered in. R3093:4

As long as Christ continues in the priestly office, until he is able to present all the redeemed faultless before the throne of God, at the end of the Millennial reign. R4080:1

Joshua 20:9

Killeth any person — Nephesh, soul, sentient being. E334

Joshua 23:4

Nations that remain — Had the Jews waited for full possession before beginning the Jubilee arrangements they would never have begun them at all. B184

Joshua 23:6

Book of the law of Moses — Including Genesis. R1623:4

Joshua 23:10

Chase a thousand — Armed with the divine Word. R5606:4

Joshua 23:14

Not one thing — It is appropriate to have a daily review of the blessings we enjoy. R2737:1

In the smallest and greatest affairs of our lives he has ever watched for our interests. R5387:5,
R5538:3

Joshua 23:15

All evil things — Calamities, as chastisements. A125

Joshua 24:1

Joshua gathered — Remembering Moses' command in Deut. 27. R1869:1

All the tribes — Representatives of all the tribes. R3093:2

Joshua 24:2

Served other gods — Israel's forefathers prior to Abraham were idolaters. R1869:2

Joshua 24:6

Out of Egypt — Type of the kingdom of darkness. F458

And the Egyptians — Type of the opponents of God's people. F458

And horsemen — Type of fallen angels and fallen men. F458

Joshua 24:7

Brought the sea — The Red Sea, type of the Second Death. F459

Joshua 24:9

And called Balaam — Type of those who teach error for profit. F166

Joshua 24:14

Put away the gods — Perhaps because idolatry still lurked among them; perhaps merely guarding against the tendency. R3094:1

Joshua 24:15

Evil — Undesirable. R3094:2

Choose you this day — “How long halt ye between two opinions? If the Lord be God, follow him.” (1 Kings 18:21) We should come to a positive decision whether we will serve God or Mammon (selfishness); settling the matter at once and for all time that we will be the Lord’s. OV198:7; R2950:4

Indecision is one of the greatest foes to character building while the liberty or privilege of choosing, exercising our wills, is one of the grandest blessings accorded to humanity, and is an important element of man’s likeness to his Creator. SM755:1, R757:1, R758:1, R765:1

As Joshua asked them to decide whether or not they would be faithful to the Lord, so we should come to a full, positive decision as respects our course of life. OV198:7; R4780:1

To perceive the Lord’s will on any subject would be to settle it without any temporizing. R4780:2

A will-less man is a good-for-naught. OV196:T

Illustrated by Elijah and the priests of Baal. R4740:1-6

Whom ye will serve — Having chosen wisely we must bend our every energy to the working out of that resolution. OV196:T

Whether the gods — The choice was theirs. We have no right to attempt compulsion. This is true during the Jewish and Gospel ages, but not during the Millennial age. R3094:2

As for me — Others may reverence whom they will; we can do naught else than reverence our God. R2873:1

And my house — Signifying the training of children in the nurture and admonition of the Lord. A consecrated person should have a large and good influence over his entire household. R3094:6; SM764:2

Parents must realize that few can stand an education which recognizes neither God nor responsibility to him. OV258:2, OV293:4

Will serve the LORD — Whoever has this determination will be blessed. R5149:4

Every day we should renew our covenant with the Lord. R4780:4

Joshua 24:19

Cannot serve — You must not imagine that the promises you are making can be kept without considerable effort. R3094:3

When the Jew agreed to that covenant he signed his own death-warrant; for none of Adam's children can keep it. R812:1*

Joshua 24:20

And do you hurt — Typifying that God will send strong delusions to those who receive not the love of the truth. (2

Thess. 2:11, 12) R1869:5

Consume you — To Israel, a hasty visitation of the Adamic Death penalty; to the consecrated, the Second Death. R1869:5

Joshua 24:22

We are witnesses — The Lord's spiritual people should not only make a covenant with the Lord in their hearts and minds, but should also witness it before fellow-members of the Body of Christ by confession and baptism. R3094:6

Joshua 24:24

God will we serve — Any rival occupying mind or heart is unfaithfulness to him and a despising of our covenant. R1869:4

Will we obey — "To obey is better than sacrifice." (1 Sam. 15:22) R4206:6

Joshua 24:26

Wrote these words — Corresponding to a public confession of our covenant before the fellow members of the Body of Christ. R3094:6

Book of the law of God — Including Genesis. R1623:4

Great stone — Representing the memorial of our consecration—baptism. R3094:6

An oak — Or oak grove. R3094:5

Judges - General

Israel's history from the time of the division of Canaan until the anointing of Saul to be their king, a period of 450 years, is called the period of the Judges—Joshua being the first judge and Samuel the last. These judges were evidently not elected to their position but raised to it providentially. But as these judges had no power or authority and collected no revenues it follows that any power or influence they possessed was a personal one and to give it weight or force implied a proper acknowledgment of them as divinely appointed or raised up. This arrangement led the people continually to look to God for their helpers and leaders.

If the book of Judges were to be read as a fully complete history of Israel for those four and a half centuries it would be a discouraging picture. But the record passes by the happy period of Israel's prosperity and specially points out their deflections from obedience to God, their punishments for such transgressions and the deliverances from their troubles through the judges, or deliverers, whom God raised up for them. That this was in many respects a favorable time for the Israelites was implied in the Lord's promise, "I will restore thy judges as at the first." —Isaiah 1:26 R3102:2, R5645:2

The statement by the Apostle of the length of this period of the Judges (Acts 13:20) we accept as a specially designed solution of the problem of the portion of the chronology most difficult to figure from the Old Testament record. B49

A judge, in ancient times, was one who executed justice and relieved the oppressed. Note, for instance, how when under oppression by their enemies because of transgression against the Lord, Israel was time and again released and blessed by the raising up of judges. A142 It should be noted that the object of raising up judges was a gracious and beneficent one: it was to deliver and bless the people, not to condemn and punish them. In this view of the office of a judge, how precious is the promise that our blessed Lord Jesus cometh to judge the world in righteousness. R1869:3

Judges 1:5

[The Canaanites](#) — Lowlanders. R2848:4

[The Perizzites](#) — Highlanders. R2848:4

Judges 1:16

[The Kenite](#) — From Midian, east of Sinai. R3061:5

[Dwelt among the people](#) — In fulfilment of Moses' promise in Num. 10:29-32. R3061:5

So friends of truth should be encouraged to serve the Lord and be assured of a share in the reward. R4038:5

Judges 2:1

[Never break my covenant](#) — The centuries since have shown the persistency of God's mercy. R5598:6

Judges 2:2

No league — The Lord's people should make no truce with their fleshly weaknesses. R5598:2

Truces with the flesh mean that love for the Lord has gradually cooled. R5646:1

The Inhabitants — Corresponds to the perverted appetites of the flesh, earthly hopes and ambitions, oppositions to the Lord and righteousness. R5598:2

Altars — Passion, avarice. R5598:2

Judges 2:4

And wept — The New Creature cries to the Lord for deliverance. R5598:2

Judges 2:7

Served the LORD — Things went well with the Israelites because their leaders realized the importance of being on the Lord's side. R5598:4

The days of — Covering a break between the division of the land and the first recorded period of eight years. (Jud. 3:8) HG45:4

The elders — The elders who had witnessed God's miraculous interposition were the judges of Israel. R5645:2, R3102:2, R4192:3

So spiritual Israelites of every congregation are to select fit men for services needed. R5645:5

Judges 2:8

Joshua — The first judge. R3102:2; PD38/48

Judges 2:11

Children of Israel — Many of them, not all. R5646:2, R3102:6

Judges 2:12

Other gods — Represented by idols. R5598:4

Christians have made idols, not of stone, wood or bronze; but more hideous misrepresentations of the divine character—our printed creeds. R5598:5

Gods of the people — Typifying forms of godliness taking the place of true heart-worship, reverence. R5598:5

Bowed themselves — The idols would appear to be an excellent way of keeping religion before the mind, but it was not God's way. R5598:4

False religions appealed to the baser passions, combining a form of godliness with gratification of the flesh, dancings, etc. R5598:5

Judges 2:13

Baal — Signifying overseer, caretaker. R5627:2

Judges 2:14

Anger of the LORD — Not that the period of the judges was basically idolatrous, the record passes by the happy periods of Israel's prosperity. So, reading today's newspapers would give only a bleak picture of our day. R5645:6

The Lord's displeasure does not delay until one goes fully into idolatry, but reproveth early to correct. R5646:2

He delivered them — Chastisements are evidences of special care, protection and relationship. R5646:2

Judges 2:15

Hand of the LORD — His divine power. SM623:1

Evil — *Ra*, signifying calamity, not sin. R1350:2

Judges 2:16

Raised up — Divinely appointed. R5645:2

To deliver and bless the people, not to condemn and punish them. R1869:3

Picturing God's dealing with spiritual Israel during this Gospel age, raising up special counselors, deliverers, ministers. R5645:3, R3102:2

Judges — Deliverers. R5598:6

Israel's government was a republic under divine autocracy and law supervision. R4192:3

Not a republic in the present day understanding of that term. R3216:3

Covering a period of 450 years. (Acts 13:20) B49 Israel's spiritual interests were more advanced under judges than kings. Centralization does not always mean greater blessings, but less individuality and personal progress. R4201:4

God's representatives. R4192:6

Pre-figured resurrected Ancient Worthies. R4201:4

"I will restore thy judges as at the first." (Isa. 1:26) R5645:6

Typical of the world's eventual rule—heavenly wisdom directing incorruptible earthly judges communicating and enforcing divine law. R5646:5

The office in which Jesus comes to judge the world in righteousness. R1869:3

Which delivered them — Spiritual leaders of divine appointment will always be marked by spiritual victories. R5645:3

Judges 2:17

Their judges — This verse and its connections seem to indicate that verses 1-19 cover a long period of time of Israel's experiences, under many judges. R5598:5

Judges 3:8

Eight years — One of many captivities, showing that the “seven times” of Lev. 26 could not be literal. B89

The chronological periods mentioned in Judges cover a total of 450 years; but the judges did not cover all the space of time, they were merely scattered over most of it. HG45:3

Judges 3:9

Cried — A cry of loyalty. R5646:3

Such a cry by a spiritual Israelite implies that the sin was contrary to the transgressor's will. R5646:3

The LORD raised up — All who cry to the Lord in sincerity and faith shall be heard and delivered. R5646:3

A deliverer — A judge in ancient times was one who executed justice and relieved the oppressed. The coming Judge of earth will be its deliverer. A142

Judges 3:14

Eighteen years — See comments on Judges 3:8 from B89.

Judges 4:3

Twenty years — See comments on Judges 3:8 from B89.

Judges 4:4

A prophetess — Perhaps a public teacher, or perhaps one through whom the Lord sent special messages. Probably the latter. R5605:1

Female as well as male servants of God must be faithful in using all their talents. R1549:4
Supporting female activity in the pursuits of life for which nature and education have fitted her.
R1549:3

She judged — Admonished, guided, assisted. R5605:1

Judges 4:6

Mount Tabor — The Mount of Transfiguration, thus associating the vision of the Kingdom with the Armageddon field of disaster. R5604:3

Judges 4:11

Heber the Kenite — See comments on Judges 1:16.

Hobab — Hobab was Moses' brother-in-law. (Num. 10:29) R3061:5, R4038:3

Judges 4:13

900 chariots — Showing the strength of Sisera's army. R5604:3

Judges 4:15

Discomfited Sisera — This is the first of the great battles in the Valley of Megiddo. R5604:2

Judges 4:21

A nail of the tent — Tent-pin. R5605:4

Smote the nail — Not a breach of hospitality. The custom of the Arabs in Palestine is that any man intruding into a woman's tent was considered worthy of death. R5605:4

Judges 5:4

The field of Edom — Type of Christendom. D15

The earth — Type of the existing order of things. A318; B162

Dropped water — The cloudburst of truth and the rising waters of knowledge are bringing to pass human catastrophe which the Lord will overrule for the blessing of the world. R5604:5

Judges 5:19

Megiddo — Type of the time of trouble at the end of this Christian era. Q769:2; R5604:2

Judges 5:20

Stars — Figurative: this interference of God on behalf of his people Israel pictured the great Armageddon battle near at hand. R5604:5

Judges 5:23

Against the mighty — Typifying errorists, those who fail to lift up heart, pen and voice on the Lord's side and will not be overcomers who get the victory. R1257:4

Judges 6:11

Gideon — The record implies that he was fine of form and feature, indicating natural nobility. R4082:3

Threshed wheat — Gideon was threshing out a few sheaves of wheat in a concealed place lest the Midianites rob them. R5605:3

Judges 6:13

This befallen us — It was not that God was unfaithful to his covenant, but that the Israelites had been unfaithful. R5605:6, R4082:2

How few spiritual Israelites realize that spiritual difficulties are traceable to the Lord's providences. R4082:2

Judges 6:14

Have not I sent thee? — The angel was not there to discuss theology, but to inspire Gideon. R5605:3

Judges 6:15

I am the least — Here Gideon's humility shines out. R5605:5

Judges 6:16

I will be with thee — This protection was dependent upon Israel's maintenance of heart-loyalty and faithfulness to God. R5605:5

Judges 6:21

Rose up fire — Demonstrating that the visitor was an angel of the Lord. R5605:6

Angels have powers above the human. R265:2

Judges 6:22

He was an angel — For he had appeared to him in human form. A183; B127

Judges 6:24

Jehovah-shalom — The Peace of Jehovah. E43

Judges 6:25

The same night — At night, because his family and the villagers would have stoutly resisted it if they had known. R5606:2

Grove — Large posts, significant of honor, erected near the idol. R5605:6

Judges 6:34

Came upon Gideon — Type of the Lord Jesus. R4082:5

Blew a trumpet — Representing the proclamation of the truth, the call to faith in the Lord, resulting in justification and acceptance. R4083:5,2

Judges 6:37

Then shall I know — Gideon required fresh evidence from the Lord that he was doing the divine will. R5606:4

Judges 6:39

Let me prove — The first test was not enough. He would reverse the test. R5606:5

Judges 6:40

And God did so — We are not to think that because the Lord thus granted proofs to Gideon it would be proper for us today to make similar tests. We walk by faith, not by sights and signs. R5606:5

Judges 7:1

Gideon — Type of the Lord Jesus. R4082:5, R3686:6

Well of Harod — Harod spring, a little lake which drains off eastward to the Jordan. R5606:3

Harod signifies “Coward.” It is assumed that the name was given because of the fear manifested by the 22,000 who went home. R5606:3

Judges 7:3

Whosoever is fearful — A test of faith. R1876:1

Picturing justified believers who, shunning the hardships, decline to consecrate fully. R1876:4, R5607:4, R4083:2

All the justified ones must first sit down and count the cost. R4083:2

Judges 7:4

Yet too many — Illustrating that God is not dependent upon numbers or ecclesiastical organization. R458:5

Unto the water — Typifying the truth. R4083:3, R5606:6

Shall go with thee — The honor due to the human instruments used was not in their strength and skill in battle, but in their faith in God. R1876:1

So shall it be when the Lord shall again fight for Israel; it will not be by their own power. R1747:1

Judges 7:5

Lappeth of the water — Signifying alertness and obedience. R5606:6

Judges 7:6

Putting their hand — Symbol of energy (zeal). R4083:3, R1876:1

To their mouth — Thus maintaining their own erectness of manhood, showing energy and discretion in drinking and lifting up their heads in acknowledgment of the heavenly origin of the truth. R4083:4

300 men — Representing those who are alert in the Master's service, the wiser of the two classes who appreciate the truth. R5606:6, R4082:5

Upon their knees — Typifying those who bow down in the mire of human servility, drinking the water of truth more for their own satisfaction. R4083:4, R5606:6

Judges 7:7

Gideon — Representing Christ. R5607:1, R2550:4

300 men — Christ, like Gideon, is called of God to lead a "Little Flock" forth to the conquest of the hosts of sin. Di; OV268:2; R1876:4, R4083:2

Other people go — A portion of the Lord's consecrated who, being less alert, are less used. R5607:4, R5606:6

Picturing those who are weary in well-doing, whose zeal abates, love grows cold and faith declines and who fail to push on to the end. R1876:4

Judges 7:16

A trumpet — Ram's horn trumpet. R5607:1

Judges 7:20

Blew the trumpets — Representing the proclamation of the truth. R4083:5; PD38/48

Jubilee trumpets. R2555:5

Brake the pitchers — Representing our earthen vessels. R4083:5

The lamps — The broken vessels of Gideon's band represent how the Lord's people present their bodies living sacrifices, letting the light shine out and fighting a good fight against the hosts of sin. R5607:5, R4083:5, R2550:5; PD38/48

The Lord's spirit is represented by the light of the lamp shining from the broken vessel. R5607:5

Sword of the LORD — Of Jehovah, our Captain. R4083:5

The sword represented God's Word. PD38/48

And of Gideon — Of Christ. R4083:5

Judges 7:21

All the host ran — Picturing the time of trouble. R3686:6

Jehovah fought Israel's ancient battles without being seen, except with the eyes of understanding. R286:3

Cried, and fled — Imagined themselves being surrounded by a great host. R5607:2

Judges 7:22

Against his fellow — They fought each other, mistaking each other for foes. R5607:2, R4083:4

The climax of the battle will be a temporary reign of anarchy. R5607:5

The hosts of sin, the powers of evil, will fall upon one another for their mutual destruction. R5607:5, R2550:5

Judges 7:23

Men of Israel — Others than the Little Flock will be associated in the work of overthrow. R4083:6

Judges 8:4

Came to Jordan — Typifying, as far as the Little Flock is concerned, consecration unto death. R3087:1

It will be through the intervention of the elect (on the other side of the veil) that the hosts of sin will be utterly discomfited. R2550:5

Judges 8:18

Children of a king — As Gideon and his brethren looked like sons of a king, so Christ and his followers are all godlike in character. PD38/48; R5229:3, R4082:5

Frequently with such nobility goes pride, which renders the individual unsuited to the Lord's purposes— “not many wise, not many noble hath God chosen.” (1 Cor. 1:26) R4082:4

Judges 8:26

Purple raiment — Purple is the badge of royalty. RIOO:6*

Judges 11:17

Of Edom — Type of Christendom. D15

Judges 11:30

Jephthah vowed — Jephthah's daughter took the vow of perpetual virginity and figuratively became dead to the world. PD38/48, R2897:2

Judges 11:31

Be the LORD'S — Offering his daughter in sacrifice. R2874:5

Full devotion to the Lord; a vow of chastity and sanctity. R2874:6

Be dedicated forever to his service. R2897:2*

Offer it up — Will offer to him. R2897:3*

The vow contains two parts: that the person who would meet him would be Jehovah's; and that Jephthah himself would offer a burnt-offering to Jehovah. R2897:2*

Judges 11:40

To lament — To talk with her (Margin). R2897:5*

Judges 13:1

LORD delivered them — For lack of faith. With proper faith one might have chased a thousand and two chased ten thousand. R4088:5

Forty years — See comment on Judges 3:8 from B89.

Judges 13:3

Appeared — In human form, a power which angel's possess. B127

Judges 13:4

Drink not wine — Twice before Samson's birth an angel of the Lord impressed upon his mother the importance of abstemiousness. R5612:3

Judges 13:5

Nazarite — It was included in the vow of a Nazarite that he would avoid spiritous liquor in every form, that his hair would not be cut and that he would avoid contamination with dead bodies—signifying full, complete consecration. R5612:3, R4088:1

There is no intimation that Samson ever violated this vow. R4088:1

Not a resident of Nazareth. Jesus was from Nazareth, but not under a Nazarite vow. R5612:3

Deliver Israel — According to divine promise, Samson was to be one of the Judges of Israel, one of the deliverers of Israel. R5612:6

Philistines — They were supposedly pirates, preying upon Israel. R5612:6

Judges 13:8

Let the man — The angel who had appeared in human form. E94

Judges 13:13

Angel of the LORD — Perhaps this was the last direct communication between the Lord and any of his people Israel. R5615:5

Judges 13:20

Ascended in the flame — Similar in manner to our Lord's ascension. R2818:6

Judges 13:21

Then Manoah knew — Previously thought to be a man, showing that angels can assume human bodies and appear as men. A183; R265:2, R18:3, R261:6, R578:6

Judges 13:22

God — Hebrew, Elohim, a mighty one, referring to the angel. R1410:3

Judges 13:25

Spirit of the LORD — Such a mechanical operation of the holy Spirit is wholly different from that which applies to the Christian, begotten of the Spirit. R5613:3

Judges 14:6

Nothing in his hand — Because the Philistines forbade blacksmiths lest the Israelites arm themselves. (1 Sam. 13:19,20) R4088:3

Judges 14:8

Honey in the carcass — Some Michigan lumbermen recently found the carcass of a large raccoon full of wild honey. R3329:5

Judges 15:5

Burnt up — Not wantonly, but to impoverish Israel's captors and recover the land for the nation. R1381:4, R4088:4

Samson used every means at his command to break the forces of the oppressors and to deliver his people. R4088:4

Judges 15:12

That we may deliver thee — Showing the abjectness of the Israelites' servility. R4088:4

Judges 15:15

Slew a thousand — Consider the activities of the early Church and the victories they gained. R4088:6

Judges 15:19

His spirit came — Ruach, vital or life-power returned. E314

Judges 16:4

Delilah — The standards of the Ancient Worthies were different from those of the Gospel age.
R4087:6

Judges 16:5

Entice him — Consider how the Adversary seduced the Church. R4088:6

Judges 16:17

If I be shaven — Samson's strength, considered in relationship to his Nazarite vow, should show the Lord's acceptance of the consecrated and his making them mighty to the overthrow of their enemies. R4088:3

Judges 16:18

All his heart — We should be specially on guard against the blandishments of the world and the Adversary through the nominal church. R4088:5

Judges 16:19

Made him sleep — Consider the stupor, drowsiness, ease and worldliness upon those who made a vow to faithfulness during a considerable time. R4088:6

Upon her knees — Similarly, those who are strong in the Lord are in danger of going to sleep in the lap of the modern Delilah, Churchianity. R4088:6

Shave off — A vow once taken must be observed faithfully if its blessings would be enjoyed. R5613:5

His strength went — The strength of the Gospel message was lost while in the drowsy condition in the "Dark Ages." R4088:6

A condition of his vow being broken. R4088:6, R5613:4

Judges 16:21

Put out his eyes — Illustrating how the Church lost the eyes of her understanding in the Dark Ages.
R4088:6

Bound him — Ever since the Reformation time the Church has been to a considerable extent a slave to Churchianity and the world. R4088:6

He did grind — Thus the Church has been grinding food of a certain kind for many while still a slave to the world and under its blinding influences. R4089:1

Judges 16:22

Began to grow again — Representing the growing power of Present Truth. R4089:3

Judges 16:23

Dagon their god — Representing the modern god of Evolution. R4089:3

Judges 16:25

Their hearts were merry — The worldly-wise feast and rejoice, giving honor to the god of Evolution through their Higher Critics. R4089:3

Make us sport — Those who are faithful to the principles of the Lord's Word will yet be made sport of by the worldly-wise. R4089:4

Judges 16:26

Samson — Still full of the spirit of his consecration. R4089:1

Judges 16:28

Strengthen me — We have come to a time when the Lord's people are recovering a little of the strength of the early Church. R4089:3

That I may be at once avenged — One lesson we may learn from Samson is the importance of having an object in life. R5613:5

Judges 16:29

Samson took hold — Even now Labor, like the blind giant Samson, is groping for the pillars whose fall will overthrow present conditions. PD89/103

Judges 16:30

Let me die — His whole life was used in serving his people. R5613:2

Nephesh, soul, sentient being. E334

All his might — The Lord's true people are ready to put forth all their strength to move the pillars of error which uphold Churchianity. R4089:4

And the house fell — With the death of the last member of the Church, the Body of Christ, will surely come the downfall of Churchianity and the present system of world power. R4089:4

Were more than — He did more damage to the Philistines and more for the deliverance of his people in that one act than in all the other experiences of his life. R5613:4, R4089:2

Judges 16:31

Buried him — According to the Law, Samson was rated as a very faithful servant of God. R5613:2, R4088:1

Judged — In the sense of avenging wrongs that Israel sustained upon the enemies who committed those wrongs. R4088:4

His chief work was to revive the spirit of the totally dejected people; encouraging their return to the Lord, with its resultant prosperity. R5613:1

Judges 19:10

Jebus — Because it belonged to the Jebusites; earlier called Salem. (Gen. 14:18) R1296:3*

Judges 20:16

At an hair breadth — Therefore David's marksmanship against Goliath was not unusual. R4216:4, R3230:5

Ruth - General

The story of the book of Ruth gives us a little glimpse into the affairs of the Israelites, showing us that there was a deep spirit of religion underlying the surface of wars and captivities. The opening was at Bethlehem, “the city of David,” where, centuries later, Jesus was born. The religious sentiment of the family is shown by the significance of their names. R5614:1

The book of Ruth is valuable to us in various ways: (1) It furnishes an important link in the chronological chain leading down to King David and, hence, a part of the chronological line leading down to the man Christ Jesus. (2) It gives a glimpse of the habits and customs of the Israelites in general as an agricultural people in contrast to Judges, Kings and Chronicles, which deal more particularly with rulers, generals and wars. (3) It is a very beautiful lesson of fidelity, sympathy and love amongst the people at that time. R3110:2, R4089:3

Ruth 1:1

When the judges ruled — Somewhere about Gideon’s time. R3110:3

Famine in the land — As a judgment of the Lord upon his people for some measure of unfaithfulness to him. R3110:3

How many forget that God will supervise the affairs of all his covenant people and cause all things to work together for good to them. R3110:6

And a certain man — Making the common mistake of choosing temporal prosperity rather than suffering affliction with the people of God. R4089:6

Of Bethlehem-Judah — “The city of David.” R5614:1

Went to sojourn — Thus leaving the privileges of association with God’s people, and failing also to contribute toward their comfort and encouragement in time of distress. R4089:6

Country of Moab — The Moabites were descendants of Lot, but were not to be considered the children of Abraham. R3110:3

It would not have been proper to try to convert the Moabites, for God had only called Israel. R5614:2

And his wife — Naomi, however, was not to blame; the responsibility rested with her husband. R3110:5

Ruth 1:2

Elimelech — Meaning, “My God is King.” R5614:1

Naomi — Meaning, “Loveable, pleasant” or “The pleasure of Jehovah.” R3111:4, 5614:1

The religious sentiment of the family is shown by the import of their names. R5614:1

His two sons — Mahlon “Sickly one” and Chilion “Pining one.” R5614:1

Continued there — It was unwise to take two boys into a heathen land where they were likely to be contaminated. Many Christians have made the same mistake. R5614:2

Ruth 1:4

Women of Moab — The Bible does not disguise the fact that Ruth was, by nature, a foreigner, a Gentile, and at one time an idolatress. R5614:5

Ruth 1:6

With her daughters In law — Showing Naomi's character, to influence both daughters-in-law to prefer to leave their homeland and join her, though only Ruth finally made the journey. R5614:2

Might return — She realized it had been a mistake to attempt to regulate their own affairs when they were specially under the Lord's protection and guidance. R3110:3

Ruth 1:10

Return with thee — Though Naomi and her husband had erred in judgment they were still loyal to God and had let their light shine. Both daughters-in-law had been influenced by it. R4090:1

Ruth 1:11

Why will ye go — As our Lord advised those who would become his disciples, first of all to sit down and count the cost. R3111:1

Ruth 1:13

Against me — The hand of the Lord against her had a proper influence upon her and brought her back to the land of promise. R5614:2

Ruth 1:15

Is gone back — Orpah concluding that after all it would be too much of a sacrifice for her to part with her kindred, etc. R3111:2

Ruth 1:16

Whither thou goest — "Forget also thy father's house and thine own people." (Psa. 45:10) R4090:4

I will go — The positiveness of her decision is worthy of note. A Christian does not become a Christian without just such a positive decision. R5614:4

Where thou lodgest — All of the Lord's people can dwell together in love, in fellowship, seated together in heavenly places. R4090:5

Thy people — Next to the Lord are his people. To love him is to love them and meet with them. R4090:4

Shall be my people — Though a Gentile by birth, Ruth became a sincere Jewish proselyte. R4089:3

So surely as any of God's people are found, they are all brethren of one family. R5615:1

My God — Ruth was converted to Judaism. This is a testimony to the faithful living of Naomi. R5614:3

We who by nature were Gentiles have by God's grace become spiritual Israelites; and should determine that henceforth former conditions, interests, pleasures and relationships are gone forever. R4090:2

Ruth 1:20

Call me not Naomi — "Loveable, pleasant" or "The pleasure of Jehovah." R3111:4, R5614:1

Call me Mara> — "Bitter." R3111:4, R351:2*

Ruth 1:21

Testified against me — Later on she came to see that the Lord's afflictions upon her had been for her good, bringing her back to the land of promise and to fellowship with her people. R3111:4

Ruth 1:22

With her — Alone, unprotected, but without molestation; showing the general law and order prevalent among the Israelites. R3111:6

Ruth 2:1

Boaz — Whose mother was Rahab, also a Jewish proselyte (Josh. 6:25). R4089:3

Ruth 2:2

Glean — The harvest work is going grandly on. R5950:1

Perhaps descriptive of harvest work after 1914. R5602:3

At first we were inclined to surmise that the Harvest proper closed in October 1914, and that the work going on was a gleaning work; but the facts seem not to bear this out. R5950:1

Ruth 2:3

Gleaned — Gathering stray handfuls of grain missed by the men who were reaping. This was permitted by Jewish Law. (Lev. 19:9) R3111:5

Ruth 2:4

The LORD be with you — How few employers in this day would be inclined to salute their laborers thus. R3111:6

The LORD bless thee — How few farm laborers would in this day respond in such a manner. Evidently men were far from monkeys at that time! R3111:6

Ruth 2:23

Barley harvest — The barley harvest commences about half a month after the vernal equinox (March 21) R4127:1

Ruth 3:4

Lay thee down — Here again Naomi betrayed the weakness of her trust in God, but God in kindness overruled all for good. R4090:2

Ruth 3:14

She lay at his feet — The advice of Naomi to Ruth concerning Boaz was not of unalloyed wisdom. Such a course today would brand any woman as a loose, if not disreputable, character. R4090:2

Let it not be known — Boaz feared such reproach upon Ruth's character. R4090:2

Ruth 4:4

I will redeem it — Representing “The Son of The Man,” the Redeemer of Adam's lost possessions. E153

Ruth 4:10

Have I purchased — “The redemption (deliverance) of the purchased possession.” (Eph. 1:14) E153

To be my wife — Boaz pursued the course of the Jewish Law; Ruth became his wife. Thus Ruth, the Gentile, became identified with the royal family as an ancestor, and with King David's greatest Son and Lord, Jesus. R5614:5, R3111:5

Ruth 4:22

Jesse begat David — The chief object of the book of Ruth is to preserve an authentic record of our Lord's human ancestry. R4089:3

1 Samuel - General

Gives a little insight into the family conditions of the Israelites at a time not long after the days of Samson and Ruth. It shows the deep religious sentiment prevailing amongst many of the people. The Tabernacle, in this study styled the Temple, was located at Shiloh, a few miles north of Jerusalem. The people by divine direction went annually to worship the Lord, offer sacrifice, etc., at the Feast time, the Passover. God seldom sent messages at that time. Perhaps that of the angel of the Lord who appeared to the father and mother of Samson, probably fifty years before, was the last direct communication between the Lord and any of his people Israel. R5615:1,5

Samuel is styled the first of the prophets of Israel. R5616:1 The Prophet Samuel established a new order of things. He did not do as others before him had done—have his place of residence to which all the people must go to ask his advice, counsel, judgment; but he introduced the circuit judge system and went from place to place holding a court—not so much to condemn anybody but rather to advise those who desired advice. R5628:5

Samuel reviews his career, 1 Samuel 12:13-25 R3222

1 Samuel 1:11

I will give him — A prebirth consecration showing a prenatal influence insuring a mental and spiritual inheritance tending towards godliness. R1671:3, R1882:2

1 Samuel 1:15

A sorrowful spirit — Ruach, mind, disposition. E318

1 Samuel 1:19

The LORD remembered her — With the miraculous interposition of divine power quickening the dormant and inoperative natural forces. R560:6*

1 Samuel 1:20

Samuel — Meaning “In God’s name.” R5615:2

1 Samuel 1:22

Weaned — The time when he was able to do without his mother’s care, probably ten to twelve years old. R5615:2, R4091:2

Abide for ever — Many seemingly consecrated people hold back their most precious possessions, their children, from the Lord and incline to devote them to some worldly calling. R4091:2

It is the privilege of consecrated parents to present themselves and all they have to the Lord, including their children. R4091:2

1 Samuel 1:27

For this child — Samuel was desired, prayed for, prepared for. R5615:3

The story of the parents of Samuel gives us a glimpse of the God-fearing piety prevalent amongst many in Israel. R3102:5, R4090:3, R5615:1

1 Samuel 1:28

Lent to the LORD — This Jewish custom is largely responsible for the consecration services observed by some today. Q758:T

1 Samuel 2:1

Mine horn — Horns are symbols of power. T42

1 Samuel 2:6

Down to the grave — To sheol, oblivion, the state of death. E358

And bringeth up — By a resurrection out of sheol, oblivion. E358

Showing that those who go to hell don't stay there forever. HG556:4, HG734:6*

1 Samuel 2:8

For the pillars — The saints, the Little Flock. R1813:2

Of the earth — The new social order. R1813:2

1 Samuel 2:11

Did minister — He was a servant of the Lord by virtue of his being a servant to Eli, God's priest. R5615:5

It is a mistake to suppose that the early years of life, 10 years onward, should be largely spent in play. R4091:3

Unto the LORD — It is a mistake for parents to think that children cannot appreciate religious things at an early age. R4091:4

1 Samuel 2:12

Sons of Belial — While Eli's own influence was exemplary his sons were wicked in various ways, for which he became responsible. R5296:3

If weakness and indecision be a natural failing with us, we are not excusable in failing to fight against it. R1882:5

1 Samuel 2:17

The sin — They took more of the sacrifice than allowed in the divine arrangement. R5615:5

1 Samuel 2:18

But Samuel — As a natural result of favorable prenatal influence. R1671:3

1 Samuel 2:22

All that his sons did — Practicing immorality, misleading the people into unrighteousness when, as priests, they should have been instructors of the people in righteousness, both by precept and example. R5615:6

1 Samuel 2:30

I will honour — In my own due time and way. R2888:6, R2887:5,6

This principle holds good many ways. R5703:2

1 Samuel 3:1

Was precious — Scarce. R4091:5

No open vision — Visions and revelations were not then given; the Urim and Thummim answers had ceased. R5615:5

1 Samuel 3:2

Eyes began to wax dim — Eli was then about 70 to 80 years of age. R5615:5, R4091:5

1 Samuel 3:9

Speak, LORD — Indicating Samuel's readiness to do him service. R5297:1

1 Samuel 3:10

Samuel answered — Blessed shall we be if, like Samuel, when we hear the Lord's message we respond promptly. R4092:5

Thy servant heareth — We should be willing to receive the truth in whatever way the Lord is pleased to send it, whether from the mouth of a little child or from unlearned men. R5297:2

How often the servant wants to do all the talking and to have the Lord hear him and perform his will. R1882:5

Some mistakenly interpret the Lord's voice directing them in accordance with their own wills. R4092:5

Eli showed no resentment against Samuel, the channel the Lord had used. R5297:1

1 Samuel 3:13

I will judge — This was not the first time that the Lord had reproved Eli regarding the wrong course of his sons. R5615:6

Restrained them not — Hence he was a sharer in the penalty which came upon his sons. R5615:6

1 Samuel 3:15

And Samuel — Samuel exhibited the spirit of meekness; so we should speak sympathetically when telling of the trouble coming on Babylon. R4092:4

1 Samuel 3:16

Eli — Seems to represent the Great Company. R5297:5

Samuel — Seems to represent the Little Flock. R5297:5

1 Samuel 3:18

Told him every whit — It was a trial to Samuel to tell his friend and benefactor of the Lord's criticism and pronouncement of judgment. Sympathy and tenderness of heart must not prevent the Lord's faithful servants from speaking his message boldly. R5615:6

It is the LORD — Some in Nominal Christendom are not in sympathy with the trend of affairs. R5297:5

The Great Company are weak in standing forth, yet submissive in the time of trouble. R5297:5

Seemeth him good — If Eli was weak in some respects he was strong in others, as is shown in his humility and this beautiful example of absolute submission. R5297:2

We should all strive to have that attitude of mind that would be fully submissive to the divine decree. Q499:T

Eli should have trained his sons in righteousness, otherwise they should have ceased to be members of his household and should have come under certain restraints, which he as a lawgiver should have enforced. R5296:6

1 Samuel 4:1

Now Israel went — Some twenty years after God's prediction of the calamities that would befall Eli and his family. R5626:1

1 Samuel 4:2

Israel was smitten — The evil example of the priestly office had an injurious effect upon the people. God was bound to punish them. R5626:1

1 Samuel 4:3

Fetch the ark — An attempt to invoke the assistance of religious symbols, thinking that God would not permit the Ark of the Covenant to be injured or captured. R5626:2

Thus evidencing faith in the divine institutions although their lives were corrupt. R3252:2

1 Samuel 4:4

Between the cherubims — Between love and power, above a foundation of justice, represented by the Mercy Seat. T124

Looking at the Mercy Seat as representing God's chariot or throne. R529:6*

Two sons of Eli — They were thieves and robbers, garbed as the priests of God; immoral, impure, posing as the representatives of the divine holiness. R5626:3

Apparently no reformation had taken place in all those twenty years. R5626:1

1 Samuel 4:5

A great shout — Their usual battle-hymn: Num.10:35. R5626:3

1 Samuel 4:7

The Philistines — The Philistines revered Jehovah, the God of Israel, when they returned the Ark of Jehovah to Israel. R2541:3

1 Samuel 4:18

When he made mention — Notwithstanding his weakness his heart was always loyal and true to God. R1882:3,4

He died — Although he was faithful at heart, in his character was too much of the "peace at any price" and not enough of that courage which is prepared to die for righteousness' sake. R5626:5

1 Samuel 5:6

Emerods — Hemorrhoids. R5626:5

1 Samuel 6:8

Lay it upon the cart — Contrary to law. God tolerated the ignorance of the Philistines who were not his people. R2003:2

1 Samuel 6:19

50,070 men — We are not to think of these men as destroyed in Second Death. R2003:1

1 Samuel 6:20

To whom shall he — This symbol of his presence. R2002:6

1 Samuel 7:2

Kirjath-jearim — Between Jaffa and Jerusalem in the Wady Ali. R1381:5

1 Samuel 7:3

Ashtaroth — Plural for Ashtoreth, a female diety, goddess of fertility and sexual relations. R5627:3

Prepare your hearts — By making a consecration unto the Lord. R3713:1

He will deliver you — Samuel was warranted in so telling the people because this was God's standing agreement with them. R5627:2

1 Samuel 7:4

Baalim — Plural for Baal, meaning "Overseer" or "Caretaker." R5627:2

1 Samuel 7:5

Mizpeh — Watchtower. R3218:2

1 Samuel 7:6

Mizpeh — Not the Mizpah east of Jordan where Jacob covenanted with Laban. R1381:5

Drew water — As the water was drawn from the depth of the earth, so their confession came from the depths of their hearts. R5627:4

Poured it out — Representing their vows of faithfulness to the Lord, which would be as irrevocable as the water poured out. R5627:4

Representing the truth which they could not gainsay, could not take back, even as water spilled upon the ground cannot be recovered. R5627:4

We have sinned — Confession was appropriate when asking God to receive them back into covenant relationship. R5627:3

The humility necessary in making such confession was profitable in their character-building. R5627:4

Samuel judged — As a judge, a counselor, he gave advice, gave decisions in respect to their affairs, disputes, etc. R5627:5

1 Samuel 7:8

He will save us — They were learning to look for help in the right direction. R5627:5

It is vain for the Lord's people to call upon the Lord for assistance and blessing while they are living in sin, in violation of their covenant and its obligations. R5627:5

Philistines — Our Philistines are our passions and weaknesses, and the oppositions of the world and the Adversary. R5627:6

1 Samuel 7:9

A sucking lamb — A type of "The Lamb of God, which taketh away the sin of the world." (John 1:29) R5627:6

1 Samuel 7:10

They were smitten — As a result Samuel was recognized as the divine representative and judge of Israel. R4192:6

Before Israel — As God led, disciplined and delivered his ancient people, so now he bestows the same attentions upon his faithful Church. R1883:4

1 Samuel 7:15

Days of his life — From God's standpoint; even though the people meantime did have a king. R1882:3

1 Samuel 8:1

Made his sons judges — Their elevation to office proved detrimental to them, placing before them opportunities for dishonest gain. R1887:1

1 Samuel 8:3

Perverted judgment — They were unreliable. R5636:6

Samuel's integrity is shown by the fact that when it was proven to him that his sons were guilty of accepting bribes to pervert justice he promptly removed them from office. R3216:2

1 Samuel 8:4

Gathered themselves — They became fearful. They forgot that God was their real judge, their king, and that Samuel was only his mouthpiece. R3216:3

1 Samuel 8:5

Make us a king — Judges developed the Israelites individually; the kingdom developed them along national lines. Individual development prepares better for the Messiah. R4193:2, R4201:4

Commendable human prudence, but not in Israel's case. R1887:2, R4193:1

It is thus easy to see how Moses could have firmly established himself at the head of a great empire without difficulty. HG534:4

Like all the nations — They felt they were "out of style." R3216:4

Desiring a united kingdom. R4193:1

A desire to appear great themselves. R1887:4

As exemplified in the "broad-minded" policies of Solomon to be popular with neighboring kings. R2359:2, R2069:1

They did not want to be a peculiar people. R2359:2

1 Samuel 8:6

Give us a king — Corresponding to the desire of the church early in the Gospel age to have an earthly head, a pope. R3217:2, R4200:1

And Samuel — Not attempting to decide the matter on his own responsibility; thereby setting us a fine example. R3216:5

1 Samuel 8:7

In all that they say — Changed to a monarchy by the Lord's permission but without his approval. OV10:2; A48

Rejected me — They already had a powerful, invisible king, before whom none of their enemies could stand. R1887:2

The Lord's promise, "I will restore thy judges" (Isa. 1:26) intimates the superiority of the republican form of government. R4193:2, R4201:4

Reign over them — Since God was Israel's king, Saul and his successors sat upon the throne of the Lord. R1979:1

1 Samuel 8:8

I brought them up — They were evidencing a lack of faith in past providences and weariness in well-doing. R1887:2

1 Samuel 8:11

This will be the manner — Not the Lord's idea of government, but his foretelling the actions of imperfect men exalted to power. R2046:1

Referring to Deut. 17:14-20. R1887:5

Instead of being sovereigns, the people would be the slaves of a sovereign. R5637:1

For three reasons: (1) his own imperfections; (2) his subjects' imperfections; and (3) the temptation to abuse power to maintain order. R4193:5

Immanuel's kingdom will be autocratic in the extreme. R4193:6

1 Samuel 8:19

Will have a king — Instead of the republican form of government established by the Lord. A48; R5636:3,6

1 Samuel 8:22

Make them a king — An example of an unfavorable answer to prayer. (See Hosea 13:9-11) R3217:4

1 Samuel 9:2

Choice young man — Tall, manly, well-balanced mentally, but not specially religious. R4197:1

His noble stature and physique may have been the result of divine foreordination. R4197:2

He was higher — Hence easily recognized later on by the witch of Endor. R2172:2, HG726:2

Such a type of man appealed strongly to the sentiments of the people. R4197:2

Though tall and athletic, he was also humble (I Sam. 15:17). R4197:4

1 Samuel 9:6

Cometh surely to pass — Pointing out that all things are known to God and that the prophet was God's special representative. R4197:1

1 Samuel 9:12

In the high place — Prohibited by Mosaic Law (Deut. 12:13, 14) but accepted by God until the Temple was built. R2045:6

1 Samuel 9:19

Will tell thee all — Samuel's occult powers were manifested under divine direction at a time when God used such powers amongst Israel. R5637:5

1 Samuel 9:21

Smallest of the tribes — Whose territory lay between the two principal tribes; thus he would be more likely to have the sympathy and cooperation of the people. R4197:2

The least of all — In selecting both Saul and David the Lord sought a meek and quiet spirit. R1888:2

1 Samuel 10:1

A vial of oil — Typifying the anointing of the holy Spirit. R4197:6, R5636:2

To be captain — Representing Jesus as the head of the Church. R3218:5

1 Samuel 10:6

Spirit of the LORD — Controlling his words and actions rather than enlightening his mind in respect to the deep things of God. R4197:5

Another man — Similarly, those who believe God's message and accept the anointing of the holy Spirit also find new aims, new impulses, new hopes, new desires. R4197:6

1 Samuel 10:9

Another heart — Fixed his mind upon the more sober things of life and God's relationship to these. R4197:5

In the sense that he no longer had the "disposition" to be a farmer, but a divine "disposition" to be a statesman. It did not signify that he had become a New Creature in Christ. R5637:4

1 Samuel 10:10

Spirit of God — An invisible power from God. R5637:3

The Bible makes a clean-cut distinction between the holy Spirit's operations upon men before Pentecost and since. R5637:3

God's holy Spirit qualifying Saul for king was a mechanical one and not the spirit of sonship. R5637:4

1 Samuel 10:16

He told him not — It was in harmony with the prophet's advice that Saul kept the matter of his anointing secret. R4197:1, R3218:2

So now, the people know not the Lord's Anointed, the matter is kept secret for a time. R3218:5

1 Samuel 10:18

Delivered you — Samuel impressed upon the people the fact that no king could have done them better service than their great King, Jehovah. R3218:2

1 Samuel 10:19

Your adversities — Calamities or evils sent as chastisements. A125

Before the LORD — Israel's solicitude to have the Lord make the choice is in contrast with present-day wire-pulling for office. R3218:1

1 Samuel 10:20

Benjamin was taken — Similarly today, the Lord is passing by the prominent people and choosing the little and the humble. R3218:5

Samuel cast lots so the people might know it was the Lord's choice. R3218:2, R5637:6

1 Samuel 10:21

And Saul — Meaning “Desired”; typifying, in this case, Christ. “The desire of all nations shall come.” (Hag. 2:7) R3218:5

They sought him — In due time search will be made to find the Lord’s Anointed and he will be found at his second advent. R3218:5

1 Samuel 10:22

Inquired of the LORD — The Christ of God will be the desired one of all nations. R3218:5

Hath hid himself — In marked contrast with some of the chief ones of the world and the nominal church. R3218:4, R5636:2

The stuff — Baggage piled up surrounding the camp. R3218:4, R5637:6

1 Samuel 10:23

Fetches him thence — The Lord’s Anointed shall be found at his second advent. R3218:5

He was higher — Representing the largeness and grandeur of character in those whom the Lord is choosing. R3218:6

1 Samuel 10:24

None like him — “Chiefest among ten thousand; the one altogether lovely.” (Song of Sol. 5:10, 16) R3218:6

The people shouted — So the world of mankind will shout for joy when they shall realize the presence of the Christ of God. R3218:6

1 Samuel 10:25

Write it in a book — By divine direction. R1145:3

1 Samuel 10:26

Went home — Displaying patience, wisdom, humility. R5636:1

Went with him — It is because we see Jesus to be the Father’s choice that we unite ourselves to him. R3218:6

A band of men — Typifying the Little Flock. R3218:6

1 Samuel 10:27

Children of Belial — Children of the devil; representing those out of harmony with God, speaking evil of the members of the Body of Christ. R3219:1

They despised him — So mankind is not yet ready for the reign of the Royal Priesthood. R5636:2

He held his peace — Made no attempt to exercise authority, seeing that he had only half-hearted support from the people. R5635:2

1 Samuel 11:6

The Spirit of God — The spirit of wisdom or judgment pertaining to the government of Israel. E176

Came upon Saul — Energizing his mind mechanically without affecting him in any moral sense. E175
For as long as he was loyal to God. E176

1 Samuel 11:12

Bring the men — When the power of Messiah shall be manifested, the general sentiment of the world toward him will be loyalty. R3219:4

Put them to death — The great Armageddon is at hand. Thereafter the kingdom of Messiah will be popular and they will say, "Let those who oppose be put to death." R5636:2

1 Samuel 11:13

Not a man — But the Messiah will show mercy toward those who, during the darkness of the present time, have spoken evil of him. R3219:4

The king was wise and generous. R5635:5

1 Samuel 11:14

Gilgal — One of several prominent places for public gatherings at which Samuel was in the habit of holding court as judge. R3222:3

1 Samuel 11:15

They made Saul king — The interim had given time for the appreciation of their new king. So, the influence of the Church, after anointing and before coronation, will have a helpful influence upon the world. R4199:1

1 Samuel 12:5

Have not found ought — Every family member, similarly, should be able to call fellow-members to witness their faithfulness. R4199:3

He is witness — Of his spotlessness, his integrity as a judge. R4193:3

A wonderful tribute. In our day, however, even the noblest officials have their traducers and backbiters. R3222:3

1 Samuel 12:9

King of Moab — “Moab is my washpot” (Psa. 108:9) to cleanse Israel from their defilements. R4199:5

1 Samuel 12:12

Nay — Concluding that their disasters were not punishments, but the result of poor political organization. R4199:5

1 Samuel 12:14

Ye and also the king — A sin by the king would mean a national sin, for which the people as well as the king would be punished; unlike sins of the judges. R4200:3

1 Samuel 12:17

That ye may perceive — Corroborating his declaration that their calling for a king was a sin by the people. R4200:3

1 Samuel 12:18

And rain that day — Ordinarily it does not rain in Palestine from the end of April to the beginning of October. R3223:3

1 Samuel 12:22

Will not forsake — Israelites indeed in spiritual Babylon. R4200:2

1 Samuel 12:23

To pray for you — This illustrates the grandeur of Samuel’s character. He seems to have none of the animosities which some smaller creature might have. R3223:6

1 Samuel 12:24

With all your heart — A loyal heart will control all the products of life. R4201:3

Great things — With even greater force for spiritual Israel. R4201:5

1 Samuel 13:5

Thirty thousand — A copyist's error, should be three thousand. R4206:2

1 Samuel 13:9

He offered — Without authority to do so. R5638:2, R3240:2

Zeal, disregarding divine instruction, is not approved. R4207:1

Similarly, Christians sometimes undertake to do the work of others, "busy-bodies." (1 Peter 4:15)
R4206:5

The burnt offering — Perhaps this failure of Saul to recognize his typical mediator typifies fleshly Israel's rejection of Christ's mediatorial work 3 1/2 years after the kingdom in embryo was set up at the first advent. R4018:2*

1 Samuel 13:12

I forced myself — He sinned presumptuously when he should have waited for the deliverance which God alone could give. R1887:3

1 Samuel 13:13

Hast done foolishly — Apparently King Saul was not evilly intentioned, but lacked proper respect and reverence for the Lord, as with some in spiritual Israel today. R5647:1

Hast not kept — This may be said to be the beginning of Saul's rejection by the Lord. R3224:2

See comments on verse 9 from R4018:2*.

1 Samuel 13:14

Shall not continue — Yet God did not take the kingdom from Saul at once. There was time for repentance and reformation. R1887:6

Jonathan would otherwise have been the next king. R1907:3

Sought him a man — David. This was said about the time of David's birth. Similarly, God chose Jacob and Paul before they were born, and has doubtless so chosen others. R3225:3

His own heart — In the sense of being full of faith in God and aiming aright. R3238:3; Q200:T

Not a testimony to the perfection of either the youth or the man, but rather to his fitness for the office. R1996:2

1 Samuel 13:19

No smith — The Israelites were poorly armed for this reason. R5638:1

1 Samuel 14:1

Not his father — Indicating his great love for his father. R1907:3

1 Samuel 14:6

Will work for us — Jonathan had a strong faith in the power of God on their behalf. R1907:6

1 Samuel 14:15

A very great — Elohim, strong, power, great, in connection with inanimate things. E69

1 Samuel 14:39

Jonathan my son — Indicating Saul's great love for Jonathan. R1907:6

1 Samuel 15:2

Amalek — A branch of Esau's family related to the Israelites and the Arabs of today. R4207.2

1 Samuel 15:3

Go and smite Amalek — Typical of wilful sinners of the next age. F174

The people of the land of Canaan had allowed their cup of iniquity to come to the full. R5663:5

These Amalekites, Sodomites and others were set forth as examples of God's just indignation and his ultimate destruction of evil-doers. OV227:5; A112

The Lord used Israel as his sword to enforce his judgment. R4207:3

No injustice, as the Amalekites were already under the death sentence. F174

And utterly destroy — Did not mean they went to eternal torture. R3224:6

Under divine arrangement, when iniquities have reached their full, punishment is to be expected. R5647:6, R3225:1

As examples of God's just indignation and determination to destroy evil-doers; examples which will be of service not only to others, but also to themselves when their day of judgment or trial comes. HG345:6

And spare them not — The death by the sword was with much less pain than if it had been by pestilence. R3224:6

1 Samuel 15:4

200,000 footmen — Little more than one-third of the number that left Egypt. (Num. 1:45, 46) HG362:3

1 Samuel 15:9

People spared Agag — Many are disposed to destroy the foolish things connected with sin, but to save alive the king sin. R3225:3

Not utterly destroy — Showing too slack an appreciation of the Lord's word. R4208:1

1 Samuel 15:11

Is turned back — Saul had not misunderstood, but had with considerable deliberation violated instructions. R3225:1, R5431:2, R5647:6

1 Samuel 15:13

I have performed — To a considerable extent hypocritical. R3225:1, R5431:2, R5648:1

1 Samuel 15:14

Bleating of the sheep — Israel was not to destroy their enemies for their own advantage and enrichment but to act as the agent of the Lord in executing his decree. R3225:2, R5648:1

1 Samuel 15:15

To sacrifice — Fallen human nature ever seeks to justify itself in its disobedience to God. R5431:3

1 Samuel 15:16

This night — The night preceding, because in Jewish reckoning their day began in the evening. R5648:1

1 Samuel 15:17

When thou wast little — It is only the humble that God can exalt and use. R1888:4, R4197:4

Christians must likewise be taller than their fellows in respect to character, but still humble. R4197:4

Anointed thee king — The exaltation of Saul proved too great a temptation. R1888:4

1 Samuel 15:19

Fly upon the spoil — A selfish desire for things which the Lord has condemned. R4208:1

Imitating the robber nations about them. R3225:2

1 Samuel 15:20

I have obeyed — Saul had grown more self confident and less reliant upon the Lord, less attentive to the Lord's commands. R5648:2

1 Samuel 15:21

But the people — A man-fearing spirit, fearing the reproaches of the people. R4208:1

To sacrifice — See comments on 1 Sam. 15:15 from R5431:3.

1 Samuel 15:22

To obey — Obedience to God demands that we strive to be just in deed and word and thought. R5430:6

A man must be just before he is generous. R5430:6

To obey God is a duty of the very highest type. R5431:3

Better than sacrifice — No sacrifice will be acceptable unless we first obey his word. R5431:2, R5647:3

Israel often mistakenly felt that their injustices could be righted by sacrifice. R5430:2

Before we can make much development in the cultivation of sacrificial love we must learn to have a love of justice. R5430:5

How careful it should make us to inquire what the will of the Lord is. SM438:3

How many of those who have heard the call to "Come out of" Babylon need to heed the instructions of this lesson. R3224:3, R5431:1, R5647:3

1 Samuel 15:23

Sin of witchcraft — Human wilfulness trusts to erring human judgment in preference to the infallible divine judgment. R1888:1

Idolatry — Human wilfulness adores and seeks to please self rather than God. R1888:1

1 Samuel 15:26

I will not return — Hence absurd to suppose that Samuel would hold any conference with Saul arranged by the witch of Endor. HG726:5

1 Samuel 15:35

No more to see Saul — Had no further dealings with him in any way, showing that the manifestations to the witch of Endor were the work of the fallen angels. R2172:3

It was no longer Samuel's province to go to Saul respecting the interests of the kingdom. R4209:1

Samuel mourned — As a father over a wayward son. R1888:2

Having a feeling of compassion for those who were out of the way. R5648:5

So we feel a deep interest in matters and persons of our intimate association. R4209:1

1 Samuel 16:1

How long wilt thou mourn — A slight reproof. R4209:2

I will send thee — When our hopes and aims have failed us, the Lord bids us look in another direction. R4209:2

1 Samuel 16:2

Say, I am come — If the whole truth would do injury, then it is the course of wisdom and love to withhold the injurious element. R4209:5

1 Samuel 16:4

Comest thou peaceably — Does your coming mean judgments of the Lord upon us, or blessings? R4209:5, R3226:2

1 Samuel 16:5

To sacrifice — The Ark being in the hands of the Philistines, the Tabernacle services had been discontinued. R3226:3

Sanctify yourselves — By washing, and with clean clothes, drawing nigh to the Lord with their hearts, typifying the justification and sanctification which the Gospel age Church enjoys. R3226:3

The sacrifice — An acknowledgment of sin and thankfulness to the Lord for his mercy; a consecration of obedience. R4209:6

1 Samuel 16:6

Looked on Eliab — Judging from the human standpoint, Eliab was the most suitable person, but not so in the Lord's sight. R3226:3

1 Samuel 16:7

Looketh on the heart — The mind, the intention, the endeavor. R5947:4

It behooves us, then, to see that our hearts are loyal, faithful and obedient. R1902:4

He knows to what extent you are striving against sin. CR335:1

If he sees earnest endeavor to do his will he will cover the deficiencies and imperfections with the merit of our Savior. R5757:5

And not on the social, intellectual, moral or educational position of those he would honor. "Ye see your calling, brethren, how that not many wise men after the flesh are called." (1 Cor. 1:26) R3226:5

1 Samuel 16:8

Jesse — Doubtless one of the elders of the city of Bethlehem. R3226:1

1 Samuel 16:10

Not chosen these — There was some unfitness in his heart. R4210:1

1 Samuel 16:11

Keepeth the sheep — David was counted by his brethren too insignificant to be considered in this connection, so also are those whom the Lord is now choosing for his heavenly kingdom. R3226:4

Will not sit down — To the feast of which they were about to partake, celebrating a communion with the Lord. R3227:1

Till he come — A feast of fat things for the whole world cannot be participated in until the justifying and sanctifying sacrifice has been killed and the Anointed One comes. R3227:1

1 Samuel 16:12

A beautiful countenance — David was fair complexioned, with auburn hair, and about 18 to 20 years old. R4210:1, R3225:3

Goodly to look to — He had not wasted the precious spring-time of life in sowing wild oats. R1901:3

This Is he — One who aptly prefigured Christ. R1901:2; B255

1 Samuel 16:13

Anointed him — Samuel probably privately informed David of the meaning of the anointing but his father and brethren probably did not understand. R3226:2

As David was anointed years before he became king, so Christ and the Church receive their anointing years before the Kingdom's establishment. PD39/50; SM601:1; CR367:1; Q501:4

We, as members of Christ's Body, have in our anointing of the holy Spirit a recognition of our coming kingship and joint-heirship with him if we remain faithful. SM601:1

Came upon David — The spirit of wisdom and judgment pertaining to government. Note his subsequent discreetness. E176

David means "beloved"; we are "accepted in the Beloved." (Eph. 1:6) Each Body member must be beloved, else he cannot be acceptable. R3226:4, R4210:4; PD39/50

The reigns of David and Solomon picture the great work of the Lord's Anointed: David's, the work of the Church in the flesh; and Solomon's, the work of the Church glorified. R1901:3, R2010:4

1 Samuel 16:14

But the Spirit — Previously energizing Saul's mind. E176

An evil spirit — A spirit of sadness, dejection and loss of confidence. E176

From the LORD — Due to the Lord's dealings with him. E176

1 Samuel 16:23

Evil spirit from God — The spirit of melancholy due to the Lord's dealings with him. E176

1 Samuel 17:2

Set the battle — Evidently the opposing forces were fairly well matched and neither cared to make the attack. R4215:6

1 Samuel 17:4

Goliath — Probably a descendant of Anak. R5662:1

Six cubits and a span — By an 18-inch cubit, would represent 9'9". R4216:1

About 10 feet high and probably stout in proportion as indicated by the weight of his armor, spear and sword. R3230:2

There is nothing improbable in the story of Goliath. Encyclopedia Britannica lists several giants of similar size. R4216:1

1 Samuel 17:5

Five thousand shekels — 220 pounds. R5662:2

1 Samuel 17:7

Weaver's beam — Nearly three inches thick. R5662:2

Six hundred shekels — 25 pounds. R5662:2

1 Samuel 17:17

David — Then a young man of about 21 years. R3230:2

To the camp — About 20 miles from Bethlehem. R4216:2

1 Samuel 17:23

Goliath by name — Representing Satan and all who are on his side seeking to bring the Lord's people into bondage to errors or sins. R3230:5

The hosts of doubt and skepticism are led about by the great giant of unbelief. R3230:6

Goliath may properly represent pride, backed by worldliness. Another giant is fear, distrust; another sectarian influence. R3231:1

The downward tendencies of our flesh must be killed, must be beheaded, as was Goliath. R4217:2

1 Samuel 17:29

Is there not a cause — One approved by God. R5662:4

1 Samuel 17:32

David — Type of Christ. R1901:2; B255

1 Samuel 17:34

A lion — As David, after being anointed, encountered the lion, so Jesus, after being anointed, endured a great fight with the Adversary. R3230:5

1 Samuel 17:36

Lion and the bear — Christians should be daily alert to overcome little weaknesses and frailties. R5662:5

Every battle we fight and every victory we win through faith in God develops strength for future conflicts. R1902:4

Typifying the wolves, who get into the fold in sheep's clothing, who would destroy the sheep. R3142:3

1 Samuel 17:38

Saul — At this time being king, though David had already been privately anointed. R3230:1

1 Samuel 17:39

Not proved them — David found that it would require considerable time to learn how to use such armor. R3230:3

Put them off — Having faith, we need no carnal weapons, no armor of human invention is of use to us. R1902:1

1 Samuel 17:40

His sling — Which he had thoroughly practiced. R1902:4

He drew near — First our strife is in our own hearts; secondarily against public evils. R5662:5

1 Samuel 17:42

The Philistine — See comments on 1 Sam. 17:23.

David — As David risked his life for the deliverance of Israel, so our Lord Jesus risked and sacrificed his life for the deliverance of antitypical Israel. R3230:5

1 Samuel 17:43

Am I a dog — According to tradition, when the giant laughed and threw his head backward his helmet fell off or the visor opened. R5662:4, R4216:4, R3230:4

With staves — A club. Probably Goliath did not notice the sling. R3230:3

1 Samuel 17:45

Name of the LORD — Strong in his faith in the Lord, who was able to give him victory and deliver his people. R3230:4, R5662:2

1 Samuel 17:46

Will the LORD — A faith gradually developed in previous victories over lesser foes helps to give courage and strength for battling with the most terrifying giants we may encounter. R5662:4

1 Samuel 17:49

Smote — Many in the tribe of Benjamin could throw such sling stones to a hair's breadth. (Judg. 20:16) R3230:5, R4216:4

In his forehead — The neck and a portion of the head were exposed, and David's stone struck the vital spot of the forehead. R3230:5

1 Samuel 17:50

David — "Beloved;" The Christ, Head and Body. R5662:5

With a sling — Shortly a sling-stone of truth is to smite down the great giant of sin and iniquity. R5662:5

1 Samuel 18:1

Knit with — The two beings were united. R205:3

Their affections, confidences and loves were interwoven. R3232:3

Loved him — Because of his nobility, courage, honesty, faithfulness and, above all, his trust in God. R3232:6

As his own soul — The bond of union was the faith and devotion of each to God. R3232:6

Well represents the love of our Lord Jesus for his people. R3233:1

Also represents a love and friendship amongst the Lord's people, stronger and deeper than any earthly relationship. R3233:3

1 Samuel 18:4

And Jonathan — May be considered to be one of the grandest characters in the world. R4223:2

Doing what was derogatory to his own natural interests. R3232:3

Gave it to David — In recognition of the fact that he was the Lord's anointed, the Lord's choice for the kingdom by and by. R1908:1

1 Samuel 18:8

Saul — Perhaps pictures those who, in the nominal system, affect to be reigning now. R4219:1

Displeased him — Some are jealous because of the progress of present truth against the institutions of Babylon. R4219:1

1 Samuel 18:10

Evil spirit — Perhaps a fallen spirit or demon. R3231:6

An evil mind, a perverse mind or disposition. R4218:2, R3231:6

The spirit of sadness, dejection and loss of confidence. E176

From God — Due to the Lord's dealings with him. E176

Not of; apart from; contrary to the Lord. R3231:6, R4218:3

And he prophesied — Spoke unwise, improper, foolish things. R3231:6

Corresponds with the power of evil spirits exercised in the past. R4219:1

1 Samuel 18:11

Cast — Original word means simply a motion. Subsequently he did actually hurl the weapon. (1, Sam. 19:10) R3232:1

Javelin — The "Image of the Beast" may seek to destroy us with the javelin of bitter words and slander. R4219:2

Avoided — We shall not be injured as New Creatures no matter what the Lord may permit to come against us. R4219:2

1 Samuel 18:12

Afraid of David — "The darkness hateth the light." (John 3:19,20) The worldly feel a jealousy toward those who have more of the Lord's spirit than themselves. R3232:4

1 Samuel 18:27

Slew — The divine instructions to Israel were that the Philistines and all other occupants of Canaan should be utterly destroyed. R5663:5

1 Samuel 19:2

Delighted much — The love of Jonathan has become a proverb. R5663:2

1 Samuel 19:6

And Saul hearkened — Indicating Jonathan's great influence with his father. R1907:6

1 Samuel 19:9

The evil spirit — The reverse of the Lord's spirit of kindness, justice, love. R5663:1

Jealousy is the bitter fruit of selfishness gone to seed. It is the most terrible manifestation of selfishness. R5662:6

1 Samuel 20:1

David — Then about 21 years of age. R3232:2

Jonathan — The recognized heir to the throne, about 35 years of age. R3232:2

1 Samuel 20:2

He will show it me — Intimate confidence between father and son. R1907:6

1 Samuel 20:5

Third day — Showing that when a month has 30 days, the last day of a month and the first of the next are both kept as a New Moon. R4127:4

1 Samuel 20:14

And thou — When thou comest into the kingdom. R1908:2

1 Samuel 20:15

My house for ever — As you might be tempted to do when my descendants urge their claims to the throne. R1908:2

1 Samuel 20:17

To swear again — David kept his covenant in the kindness that he showed to Mephibosheth, Jonathan's son. (2 Sam. 9) R2010:6

He loved him — Jonathan's friendship, love, was not of the effervescent kind. It was the genuine article. R5664:2, R4223:2

The influences making for true friendship, true love, are from the Lord. It was because Jonathan realized that David was guided by the spirit of righteousness that he loved him. R5664:3

The king was made jealous; Jonathan, reversely, loved his rival. R4223:2

1 Samuel 20:23

The LORD be between — We are to know our brother according to the spirit, and not according to the flesh. R4247.6*

1 Samuel 20:41

Three times — An eastern custom expressive of humility and appreciation. R4224:1

In token of great respect for both the person and the office of his friend. R1908:1

1 Samuel 22:2

In distress — Due to the erratic, unjust course of Saul. R3239:2,1

1 Samuel 22:3

Be with you — As a place of safety. R4225:3

1 Samuel 23:2

Shall I go — We should never engage in battle without the assurance that the battle is the Lord's, nor forget that our weapons are not carnal weapons. R2015:3

1 Samuel 23:16

And Jonathan — In this instance reminding us of the attitude of the Ancient Worthies towards the glorified Church. R1908:5

In God — Their great bond of union was the faith and devotion of each to God. R3232:6

1 Samuel 24:8

And bowed himself — Shaw-kaw, worshipped. Worship of Christ is not displeasing to God. E73

1 Samuel 24:9

And David — Type of Christ. B255

1 Samuel 25:8

Give — Jewish Law provided that any hungry person might enter any farm and eat to his satisfaction. R3239:2

1 Samuel 25:23

Bowed herself — Shaw-kaw, worshipped. E73

1 Samuel 26:7

Within the trench — Within the space, or corral, formed by the camp wagons. R3239:2

At his bolster — To distinguish him as chief. This custom is still followed by the Bedouins of Arabia. R3239:2

1 Samuel 26:9

And David — Type of Christ. B255

1 Samuel 26:11

The LORD'S anointed — Saul had been anointed with special anointing oil, typifying the holy Spirit. To have made an assault upon him would have been to attack the Almighty's arrangements. R5673:2, R3239:3

1 Samuel 26:22

And David answered — He neither affirmed nor denied Saul's guilt. R3239:6

1 Samuel 26:23

To every man — According to his righteousness. R4225:6

1 Samuel 26:24

Eyes of the LORD — Not of King Saul. R3239:6

1 Samuel 26:25

Went on his way — Unwilling to trust himself to Saul's power. Illustrating that love for enemies need not lead us to be too readily convinced of reformation on their part until a reasonable time has shown that the profession of reformation is not merely a passing emotion. R3239:6

1 Samuel 28:6

Answered him not — He was out of fellowship with God. PD42/52

It is not for a moment supposable that God and Samuel, having refused to communicate with the king, would change and permit a witch, condemned by divine Law, to overrule the matter. PD42/52; R2172:3,4

Urim — The Urim and Thummim answers of the Lord to the inquiries of the people had ceased. R5615:5

1 Samuel 28:7

A familiar spirit — Familiar with the spirits who were disobedient in the days of Noah. PD42/52

These fallen angels seek to make void the Word of God despite being restrained in "chains of darkness." (Jude 6) R4976:2

1 Samuel 28:8

Disguised himself — Endeavored in vain to do so as "from his shoulders and upward he was higher than any of the people." (1 Sam. 9:2) R2172:2

Divine unto me — Make known. R755:4*

1 Samuel 28:11

Bring me up Samuel — Awaken Samuel. PD42/52

1 Samuel 28:12

Woman saw Samuel — The evil spirits caused to pass before the medium's mental vision the familiar likeness of Samuel. R2172:2

1 Samuel 28:14

And she said — Describing a mental or "astral" picture. HG726:2

Covered with a mantle — Saul did not enquire why Samuel wore the same old mantle as a spirit that he had worn as an earthly being. HG726:3

Saul perceived — When she described the mental (or astral) picture, Saul recognized it as Samuel. R2172:2, R4234:2

Saul saw nothing; the witch said she saw Samuel. PD42/52

And he stooped — He did not question how it could be that Samuel looked as old and stooped as before and wore a mantle if he was now a spirit being and far better off. R2172:2

1 Samuel 28:15

And Samuel said — The manner, style and sentiments of the dead prophet were assumed, the better to deceive. R2172:3

These "lying spirits" always seek to counterfeit the face, manner and disposition of the dead. R2172:3

Disquieted me — Corresponding to the Jewish belief that when a person had died he became unconscious in sheol, the grave waiting for a resurrection. R2172:3; HG726:4

To bring me up — Up from the grave, not down from heaven. R2172:3; HG726:4

Answereth me no more — Saul was easily deceived into thinking that while Samuel had refused to commune with him while alive, he had now been forced to commune with him by the powers of the witch. R2172:3

Neither by prophets — Hence Samuel would have had no right to give him any information which the Lord was unwilling to give him. HG726:5

I have called thee — His boldness in still attempting to ascertain the future is remarkable. He should have feared God's further displeasure in doing that which was forbidden. R4234:3

1 Samuel 28:16

LORD is departed — See comments on 1Sam. 28:6.

Become thine enemy — The familiar spirit, impersonating Samuel, foretold nothing which Saul himself did not anticipate. R2172:4

1 Samuel 28:17

LORD hath rent — Saul anticipated what he heard. He knew that the kingdom should be taken from him and his family. HG726:6

1 Samuel 28:19

And to morrow — Scholars say that the battle and the death of Saul occurred several days later.

Thou and thy sons — The familiar spirit erred—two of Saul's sons escaped and lived for years. R2172:5; HG727:1

Be with me — Would wicked Saul be with righteous Samuel? R754:6*

From the standpoint of the general faith then, that all who die go to sheol, the grave. R2172:6

Host of Israel — The demons could see that one day's battle would probably settle the question; and since Saul was already panicstricken the death of the king and his household would be the only logical result. R2172:5, R4234:2

Into the hand — Not that Satan is a prophet, but he is a student and believer of God's Word. R265:5

1 Samuel 30:8

Shall I pursue — We should never engage in battle without the assurance that the battle is the Lord's, nor forget that our weapons are not carnal. R2015:3

1 Samuel 31:1

Mount Gilboa — In the vicinity of the Hill of Megiddo, or Armageddon. Di; OV268:1

1 Samuel 31:4

Fell upon it — "He ate of the fruit of his own way and was filled with his own devices." (Prov. 1:31) R3240:5

Saul committed suicide, lest falling alive into the hands of his enemies they would have tortured him. R3240:6

1 Samuel 31:12

Took the body — Thus they attested their recognition of the king's kindness to them. R4234:5

Burnt them there — Probably to prevent their further desecration. R3241:1

2 Samuel - General

We have no certain knowledge of the regularity of Tabernacle worship during the period from Joshua to this time. Quite probably the services were maintained with more or less regularity. Shortly after Israel entered Palestine Joshua located the Ark at Shiloh. That it was still there at the close of the period of the Judges and while Samuel lived with Eli is shown by 1 Sam. 1:3. The sons of Eli took the Ark with them into battle against the Philistines ... the Lord permitted it to be captured. However, while they possessed it a curse seemed to accompany it. The Philistines loaded it upon a cart and started the oxen in the direction of the Israelites. From the time of its return the Ark was in the custody of Abinadab. R3252:2,3

David was in his thirtieth year at the time of Saul's death. During the ten preceding years he had led a varied life ... banished from Saul's court, hunted by the king as a wild beast, chased as a brigand and looked upon with distrust by the majority of the people. R4234:3 David waited upon the Lord those many years, fully confident that in the end he should be the king of Israel, not hastening the event in any way but simply standing ready for the responsibilities and the power of the office where the Lord should put him. It was more than seven years after this before he became the king of all Israel. R5674:2,3

2 Samuel 1:1

[When David](#) — Type of Christ. B255 Now in his 30th year. R4234:3

[Of the Amalekites](#) — Typical of wilful sinners in the Millennial age. F174

2 Samuel 1:2

[Came to David](#) — David and his men had been living in the country of the Philistines and had been treated by them as allies. R3245:6

2 Samuel 1:9

[Slay me](#) — Probably manufacturing this part of the story to bring honor to himself. R5674:2

2 Samuel 1:15

[Fall upon him](#) — Demonstrating David's patience in waiting for God's time and way to give him the kingdom, and his unwillingness to sanction the death of the king at the hands of another. R3245:3,6

2 Samuel 1:17

[This lamentation](#) — The Dead March from Saul, based on this poem, is identified with the funeral services of the great today. R5674:1

2 Samuel 1:18

The use of the bow — Called the Song of the Bow. R5674:1, R4224:2

2 Samuel 1:23

Lovely and pleasant — No suggestion of how Saul had persecuted him or sought his life. R5674:1

2 Samuel 1:26

Passing the love — Illustrating the still more wonderful “love of Jesus.” R4224:2

2 Samuel 2:1

David — Not wishing to choose his own course. R3246:1

He had a great appreciation of justice and also a breadth of sympathy for his enemies. R5674:4

Of the LORD — Probably through the High Priest, Abiathar. R3246:1

What a wonderful example we have in David’s course! How much Christians can learn of patient waiting for the Lord’s time in all their affairs. R5674:2

Hebron — A central city of the tribe of Judah, where he and his family were well known and safe. R3246:1

2 Samuel 2:4

Men of Judah came — Thus falling in line not only with the divine anointing, but also with their own preferences. R1996:5

Anointed David king — As in the case of David, Jesus did not begin his reign immediately after being anointed. He first needed various experiences. So with the Church. R4210:5

2 Samuel 2:5

David sent messengers — Illustrating greatness through gentleness. R1709:1*

Blessed be ye — Wishing them to know that he did not regard their act as an act of enmity, but rather one of decency and loyalty. R4235:3

How different was this from the evil spirit that would triumph over the death of a powerful rival and relentless enemy. R1996:6

2 Samuel 2:7

Anointed me king — Hinting that the men of Jabesh might like him as king also. R4235:4

2 Samuel 2:9

King over Gilead — David made no attempt to coerce the other tribes. R5674:3

2 Samuel 2:11

King In Hebron — Patiently waiting for the Lord's time and way to make him king over all Israel. R3245:3

So the Lord's people, having been anointed kings and priests unto God, it is their part to wait patiently for the Lord's time for their exaltation. R1996:5

2 Samuel 3:1

Long war — Brothers fought against brothers—one party of God's favored people against another. This continued for two years. R4235:5

Pictures spiritual Israel, when brother shall be against brother, which the Lord will permit just prior to the establishment of the Kingdom. R4235:5

2 Samuel 3:3

Maacah — The daughter of a heathen king. Absalom was brought up under the influence of a heathen mother with little respect or reverence for the true God. R2024:6, R3261:6, R5700:2

2 Samuel 3:38

Prince and a great man — A courageous statement in the presence of his own ablest soldier. R5674:4

2 Samuel 3:39

The LORD shall — In the future (the Millennial age). R2613:6, R723:4

2 Samuel 4:11

A righteous person — David was broad-minded and generous toward his enemies. R5674:4

2 Samuel 5:3

A league with them — Probably a kind of charter outlining the rights and limitations of the people and the king. R2001:3, R4236:1

Anointed David — The third time that anointing oil was put upon his head. R5674:5

King over Israel — David was 37 years old when made king over all Israel. This was 7 1/2 years after the death of Saul and about 17 years after David had been first anointed by Samuel. R5674:4

2 Samuel 5:5

And six months — Thus David actually reigned more than 40 years. HG68:4

Jerusalem — Chosen by David for the capital of the now united kingdom; within Judah, but central to all Israel. R2001:3

2 Samuel 5:6

Jebusites — Jerusalem was still inhabited by the Jebusites, a remnant of the Canaanites, whom Israel was commissioned to destroy. R2001:6

Blind and the lame — Boasting defiantly that even the blind and lame among them would be able to defend the city. R2001:6

2 Samuel 5:7

Strong hold of Zion — Tower of David, near the Jaffa gate. R1390:2

2 Samuel 5:8

Up to the gutter — The water courses. R2001:6

2 Samuel 5:12

Established him — The secret of David's success was not merely fixity of purpose, but additionally that his purpose was kept fully in accord with the divine will. R4255:3

2 Samuel 5:19

Shall I go up — We should never engage in battle without the assurance that the battle is the Lord's, nor forget that our weapons are not carnal. R2015:3

2 Samuel 5:20

Baal-perazim — Type of God's deliverance of regathered Israel. D555

Smote them — Illustrating God's "strange act." (Isa.28:21) R564:6

2 Samuel 5:21

David — Type of Christ. B255

2 Samuel 6:1

Gathered together — To revive the religious sentiments of the people. R3252:4

30,000 — It is wiser, better every way, that all the Lord's people participate in any prominent matter connected with the Lord's service, according to ability. R3252:4

2 Samuel 6:2

Baale of Judah — Or Kirjath-jearim (margin). The Ark was at Kirjath-jearim a total of 70 years. R3252:3, R5679:3, R2003:1

To bring up — David's spiritual nature began to assert itself in respect to the government of Israel. R5679:3

Between the cherubims — Between love and power and above a foundation of justice, represented by the Mercy Seat. R3252:3; T123-125; R5680:1

2 Samuel 6:3

Upon a new cart — After the example of the Philistines. R2003:1

Instead of upon the shoulders of the Levites as instructed by the Lord. R3252:6, R2003:1

2 Samuel 6:7

Against Uzzah — For his loss of respect of the Ark as representative of God and for the bad example in the sight of all Israel. R3252:6

God smote him — God had tolerated the ignorance of the Philistines, but he slew Uzzah as a reminder of his displeasure with Israel for their carelessness in complying with the requirements of the Law. R2003:2

Illustrating the importance of types being kept in every minutiae. T12

For his error — In handling the holy things of the divine Word and service of the truth. Spiritual Israelites are not at liberty to do as they please, merely assuring themselves that their motives are good. R4260:1

There he died — No injury was done to Uzzah's eternal future. R3253:2

2 Samuel 6:8

Was displeased — With his former determination to bring the Ark to Jerusalem; and that through lack of care matters had gone astray. R3252:5

Divine providence gave him a great lesson of reverence for the Almighty and carefulness in respect to his laws. R5679:3,5

A breach upon Uzzah — This was no injustice, because he was already under the death sentence anyway. F174

It was necessary because everything connected with the Tabernacle (Ark) typified something greater and more important to come afterward. T12

2 Samuel 6:9

David was afraid — The king and the people understood the smiting of Uzzah as a rebuke for their disobedience, their lack of proper reverence for the symbol of God's presence. R2003:2

2 Samuel 6:11

Blessed Obed-edom — The Ark was in the house of Abinadab 70 years, but without bringing him any special blessing. Similarly, the Bible in some families brings no blessings from year to year; but in others it brings great blessings in a few short months because of greater reverence for the Lord and his Word. R3253:4

Obed-edom was a Levite who doubtless reverently received the Ark. R2003:2

2 Samuel 6:12

Brought up the ark — This time it was reverently borne according to divine directions. (See 1 Chron. 15:1, 2, 13-15, 28) R2003:4

2 Samuel 6:13

Bare the ark — By the divinely directed method. It is not for us to be inventive in respect to divine services, but rather to be students of the divine will. R5680:3

2 Samuel 6:14

David danced — An expressive symbol of joy. R2003:5

The 24th Psalm is supposed to have been sung as marching accompaniment on this occasion. R4260:4

2 Samuel 6:15

Brought up — King David composed Psalm 24 for this very occasion. R5680:4

The ark — The Ark represented Christ. The bringing of it into the city corresponds in a measure to our receiving of Christ. R5680:5

2 Samuel 7:2

The ark of God — A symbol of the divine presence. R2010:5

2 Samuel 7:5

Shalt thou build — No justification for elegant church buildings and furnishings. R2010:5

For me to dwell in — We are not to conclude that, because our plans are reverential and designed for the glory of God, therefore they must have the divine approval. R3258:6

2 Samuel 7:6

In a tabernacle — The Lord prefers that his representation in the world in the present time shall be extremely simple and unostentatious. R3259:2

2 Samuel 7:8

Unto my servant — To David and will evidently have a partially literal fulfilment, although the substance is in Christ. R1364:2

From the sheepcote — The low estate we occupied on the animal plane. R3259:4

Ruler over my people — The Lord has advanced the Church step by step until now we are joint-heirs with Jesus Christ. R3259:4

2 Samuel 7:9

All thine enemies — David, as the man of war, represents the saints of God in their present militant condition, warring with the world, the flesh and the devil. R3259:2

2 Samuel 7:10

And move no more — A prophecy of the Millennial age. R3259:4

2 Samuel 7:12

Thy days — The reign of David prefigured the preparatory work of this Gospel age. R2010:4

Thy seed after thee — Partially to Solomon, ultimately to Christ. R2010:4, R2372:6

A prophecy of the Lord's first advent. R1673:6

Establish his kingdom — The reign of Solomon represented the glorious reign of Christ. R3259:3,6, R2010:4

2 Samuel 7:13

An house — The construction of Solomon's Temple typified the resurrection of the Church. R3259:3

A symbol of future spiritual Israel. R2010:5

I will stablish — The final confirmation of the Abrahamic covenant. R2372:6, R3114:6

His kingdom for ever — The Period from Zedekiah's reign to that of Christ being merely an interregnum, a suspension of David's kingdom. R3259:5; PD47/59

2 Samuel 7:14

I will chasten him — May be properly applied to the spirit-begotten sons of God. "What son is he whom the father chasteneth not." (Heb. 12:7) R3259:6

2 Samuel 7:16

Established for ever — See comment on 2 Sam. 7:13.

2 Samuel 8:7

Shields of gold — The spoils, dedicated to the Lord, were reserved for the Temple which Solomon was to build. R2015:5

2 Samuel 8:11

Did dedicate — The mission of the Church in this present time is to prepare the gold, silver and precious things (the saints) for the future Temple. R3259:3

2 Samuel 9:1

Is there yet any — David's search for opportunities to do good reminds us that such should be our attitude. R4269:1

For Jonathan's sake — David had promised to show kindness to Jonathan's posterity. (1 Sam. 20:14-17) R2010:5

There is no more worthy trait to adorn a righteous character than that of gratitude, that returns filial affection to God and encourages loyal devotion between friends. R2010:6

So the glorified Church will remember its covenant to bless the Ancient Worthies first. R1908:5

2 Samuel 9:6

Fell on his face — His fear that the king's words might be treacherous caused him fear and trepidation. R4268:6

And did reverence> — Shaw-kaw, worshipped. Worship of Christ is not displeasing to Jehovah. E73

2 Samuel 9:7

Restore thee — This shows David's confidence that the kingdom should not be taken from his posterity. R4268:6

Eat bread at my table — With people of Oriental lands this implies a pledge of friendship and fidelity; and to eat continually implies membership in the family. R4268:6

2 Samuel 10:12

Seemeth him good — If the battle is the Lord's it is sure to be victorious. R2015:5

2 Samuel 10:19

And served them — Under David Abraham's seed first possessed the land from the river of Egypt to the Euphrates. (Gen. 15:18) R2015:5

2 Samuel 11:2

And it came to pass — This narrative is given as a part of the genealogy of King Solomon, son of Bath-Sheba. R1420:2

Roof of the king's house — It is easier to live a consecrated life in poverty than when surrounded by the wealth and liberties of court. R5681:1

Very beautiful — It would be a great mistake to suppose that the blindness of intoxication with the spirit of the world constitutes a proper excuse for sins committed in that state. R2017:1

2 Samuel 11:3

Sent and enquired — First, David coveted his neighbor's wife. R5681:2

2 Samuel 11:4

And David — Possibly to some extent influenced by the prevailing notions that whatever the king was pleased to do was proper because of his exalted station. R3253:6

Took her — He was awake to sin, asleep to righteousness. R5681:2

Lay with her — Considering the higher interpretation of adultery and murder in Matt. 5:22, 28 some Christians may find themselves near the plane of David as respects sin. R3254:1

2 Samuel 11:15

Set ye Uriah — Compared with other contemporary kings David's course was moderate; not directly taking Uriah's life but merely conniving at his death. R3254:5

2 Samuel 12:1

Sent Nathan — It required courage, but whoever has a message from the Lord must needs have the courage to deliver it wisely and faithfully. R5681:3, R2017:1

The prophet was sent directly to the king. PD43/53; R4271:5

There were two men — The prophet made a parable showing the injustice and asked what would be a just decision. PD43/53; R5681:3, R4271:5

2 Samuel 12:5

Anger was greatly kindled — King David asked the name of the unjust man that he might be punished. PD43/53; R5681:3, R4271:5

Shall surely die — David unconsciously condemned himself to death. R2017:3

2 Samuel 12:7

Thou art the man — It was a critical moment for David. Would he proudly resist the power of the truth, claiming that the customs of the world, instead of the Law of God, were to him the standard of privilege? R2017:2,3

Blessed is he who is not condemned by his own declarations in respect to the affairs of others.
R3255:6

2 Samuel 12:11

Of thine own house — Absalom's rebellion was the means employed for this punishment. R1397:2

2 Samuel 12:13

I have sinned — The king saw the horrible mistake and humbly confessed the sin to the Lord.
PD43/53; R5681:3, R4271:5

David saw his own conduct, not from the standpoint of other kings and what they did, but from the standpoint of the divine law of righteousness. R5681:3, R1396:6

The 51st Psalm is generally recognized as his expression of contrition for the sin. R3254:2

Put away thy sin — Justice would have been required in respect to the sins; but to the repentant soul the Lord's favor would, nevertheless, still be granted. R5681:4

God showed mercy on David (as to all Jews under the Law's typical sacrifices) in that he made allowance for his fallen condition. R1397:2

Realizing the Lord's forgiveness for the penitent moves one toward repentance. R3254:2

For the Christian, involuntary sins are cancelled; but wilfulness has a penalty attached. R1397:4

Sinful Christians find great consolation in the Lord's compassion if they are exercised as was David by their sins. R3254:2

Thou shalt not die — Because he had confessed and repented. R5681:3, R2017:5

The penalty of David's sin was death, under two indictments: Lev. 20:10 and Lev. 24:17. In view of his repentance the Lord remitted the death penalty, inflicting only such punishment as was necessary for the correction. R2017:4, R5681:3

If sin is fallen into, God does everything to encourage the acceptance of forgiveness and reformation, though the sinner is obliged to bear some severe penalty. R5681:4; Q281:3

2 Samuel 12:14

To blaspheme — While David's sin has given occasion to blasphemers, his repentance and forgiveness have given hope and encouragement to many who have been overtaken in a fault. R3260:6

2 Samuel 12:18

The child died — Though the Lord indicated his forgiveness, yet there must be a punishment.
R5106:4, R3255:5

2 Samuel 12:24

Solomon — His name signifies “the peaceful,” thus commemorating God’s promise concerning him. R2045:3

The LORD loved him — God accepted David’s penitence and restored him to his favor. PD43/53

2 Samuel 12:25

His name Jedidiah — Meaning “Beloved of Jehovah”; indicating David’s forgiveness and restoration to divine favor. R2045:3

2 Samuel 12:31

Put them under saws — While we mark with pleasure the noble traits in David’s character, we must deplore the steps of his decline leading to unnecessary cruelty, not only conquering, but triumphing ignobly over his foes. R2016:3

2 Samuel 13:1

And it came to pass — This narrative is given to account for Absalom’s estrangement from his father David. R1420:2

2 Samuel 13:23

After two full years — For two years no punishment was inflicted because David did not know what to do even though the matter (vs. 10-21) sorely vexed him. R4275:5

2 Samuel 13:28

Kill him — A modern method of assassination is slanderous words, by insinuations, etc., often committed in the presence of the heavenly brotherhood. R4275:6

2 Samuel 13:37

Absalom fled — Fearing David’s indignation. R2025:1

Went to Talmi — Absalom’s maternal grandfather. R2025:1

2 Samuel 13:38

To Geshur — Surrounded with the influences of a heathen land. R2025:4

2 Samuel 14:4

And did obeisance — See comments on 2 Sam. 9:6.

2 Samuel 14:28

Not the king's face — As a continued showing of disfavor. R4276:1

This experience fastened upon the mind of Absalom the conviction that his father no longer loved him. This prepared him to set at defiance his kingly authority. R2025:1, R4278:1

2 Samuel 14:32

See the king's face — Absalom realized that as an exiled prince his chances of acceptance as king of Israel would be comparatively small in the event of his father's death. R4276:1

2 Samuel 15:1

Prepared him chariots — A custom from his grandfather's court. R3262:1

2 Samuel 15:2

King for judgment — The king acted as a superior court, so that cases not satisfactorily adjudicated before the regular judges were appealed to him. R3262:2, R5700:2

2 Samuel 15:4

I were made judge — Would that I were king! It would be different! R5700:3

Do him justice — Implying that his hearer had justice on his side and would be pleased with the results. R3262:2

2 Samuel 15:6

Stole the hearts — By feigning humility and zeal for justice, by careful attention to his personal appearance and by attention to those in influential positions. R4276:1

Many in our day are willing to steal the affections of another and to misrepresent another to their own advantage. R3262:3

2 Samuel 15:7

After 40 years — After four years; the error of a transcriber. R2025:5, R4276:2

Four years from his full acceptance back to fellowship with his father. R3262:3

Let me go — In order not to excite the suspicion of the king or others he asked permission to go. R3262:4, R4276:2

2 Samuel 15:10

Absalom reigneth — The people would gain the impression that the revolution of the kingdom was complete and that David was thoroughly vanquished. R3262:4

Although the Lord restored David to divine favor and communion, he punished him severely for his sin—Absalom's rebellion being the means employed. R1397:2, R3262:5

2 Samuel 15:11

Knew not anything — Were totally ignorant of the use that was being made of them. R3262:4

2 Samuel 15:12

Sent for Ahithophel — This would mean a tower of strength to Absalom's position and ambition. R4276:4

The conspiracy — Begun when Absalom returned from exile, or two years later. R3262:3

So today: the Lord will permit conspiracies against the truth, but to go only so far as they will work for his glory. R3262:6

Increased continually — Political intrigue stole the hearts of the people and made the cause of Absalom temporarily very prosperous. R2024:3

2 Samuel 15:14

Let us flee — David wished to avoid the horrors of civil war. He was overwhelmed with grief that his enemy was his son and that his former friends had become his enemies. R4277:1

2 Samuel 15:17

All the people — His bodyguard consisted mostly of foreigners. (vs. 18) R4277:2

2 Samuel 15:19

An exile — It is supposed that the 4th Psalm and portions of the 3rd were written from the standpoint of David's experiences as an exile from his capital. R4277:3

2 Samuel 16:20

Then said Absalom — This narrative is given to prove that the Lord's penalty against David for his injustice toward Uriah was fulfilled. R1420:2

2 Samuel 17:22

Then David — Meaning "beloved," type of Christ. R3226:4

Passed over Jordan — Meaning "Judged down," "Condemned." R3086:4

2 Samuel 18:1

David — Now about 62 years of age. R4277:5

2 Samuel 18:5

Deal gently — Mark the father's love, even under extreme, trying circumstances. He charged the soldiers to do Absalom no harm. R2025:2, R3268:2, R4277:5

2 Samuel 18:7

20,000 men — Absalom's forces. R3268:1

2 Samuel 18:15

Slew him — Absalom is a distinguished example of dishonor to a father. R3262:1

How suddenly God brought to naught the evil designs of this wicked young man. R2025:2

2 Samuel 18:16

Joab — Chief of King David's generals. R3268:1, R4277:5

Blew the trumpet — Of victory. The conspiracy had come to naught, the usurper was dead. R2025:3

2 Samuel 18:21

To Cush — Literally, "To the Cushite," the negro. R3268:4

2 Samuel 18:27

With good tidings — A good man should always seek to carry a good message. R3268:1, R4277:6

2 Samuel 18:29

Is ... Absalom safe? — In harmony with David's parting words (vs. 5). R3268:2

It was far more pleasing to the Lord that he should love his enemy too much rather than too little. R4277:6

God so loved us while we were "yet sinners." (Rom. 5:8) R4277:6

But I knew not — The Lord's people should be particular to discriminate between knowledge and belief and hearsay. R3268:4, R4278:1

2 Samuel 18:33

O my son Absalom — David's former attitude of neglect toward his son was a great mistake, the realization of which doubtless deepened the grief. R2025:1

Parents should heed well this lesson. If David had exercised more kindness, loving counsel and sympathy with his son, he might have been spared this bitter lament. R2025:4, R3268:5, R5700:5

I had died for thee — David was more anxious for Absalom than for his throne or for his own life. R3268:2

We have two parallels in Scripture: Moses (Ex. 32:32) and Paul (Rom. 9:3). R4278:2,4

For five years David had allowed the hard side of his nature to conceal his tender emotions. How often is the mistake of David repeated by parents. R2025:2,4

There is not in all of the Old Testament a passage of greater pathos than this. R4278:2

2 Samuel 19:9

At strife — Israel had been thrown into a state of confusion, threatening anarchy, being left for a time without any official head or king. R1690:1

2 Samuel 19:11

Bring the king back — This is an illustration of a very similar condition of things in the world today. Earth's rightful king is not upon his throne, nor has the world recognized his right to it nor desired his return. Men have tried every experiment of self-government and all have ended in failure. R1690:2

2 Samuel 19:14

Return thou — Practically the whole nation had given allegiance to Absalom, so it was necessary for them to publicly request King David to return. R3262:5

2 Samuel 21:9

Days of harvest — The reaping of the barley commenced the harvest, the wheat following. R4127:1

2 Samuel 22:1

David spake — The entire chapter is one of David's songs of praise and gratitude to God for his loving providence. R2031:1

A type of the Church in her deliverance. R153:6, R264:6, R265:1, R287:6

2 Samuel 22:2

The LORD is my rock — Upon which I safely build my hopes. R2032:4

And my fortress — In which I may safely hide. R2032:4

And my deliverer — In every time of trouble. R2032:4

2 Samuel 22:3

And the horn — Horns are symbols of power. T42

2 Samuel 22:6

Sorrows of hell — Sheol, oblivion, the state of death. E358

In the Revised Version, anglicized as "sheol," as in all poetic passages. R828:5

A figure in which trouble is represented as hastening one to the tomb. R2599:3

Compassed me — Literally David; prophetically The Christ. E358

2 Samuel 22:8

Then — The deliverance of the Body of Christ will be just before a great time of trouble and manifestation of divine power and indignation against wickedness. E358

Shook — A great time of trouble. E358

Of heaven — The powers of spiritual control. A318

2 Samuel 22:17

He took me — See comment on 2 Sam. 22:8 from E358. Delivering his Bride from her fleshly nature into the perfection of our new nature. R153:6, R265:1

2 Samuel 22:18

[My strong enemy](#) — Death. R153:6, R265:1

2 Samuel 22:31

[His way is perfect](#) — He could not be holy in all his works if he were the author of sin and crime. R1351:4, R849:1

Therefore we cannot conclude that God made us sinners. HG650:2

2 Samuel 22:41

[The necks of mine enemies](#) — Enemies of the Lord which David was commissioned to conquer— prophetic of Christ's victories over the enemies of truth and righteousness. R2032:1

2 Samuel 22:44

[Head of the heathen](#) — Verses 44 to 46 are fully applicable only to the wider dominion of Christ as earth's future king. R2032:4

2 Samuel 22:50

[Therefore I will give thanks](#) — “We love him because he first loved us.” (1 John 4:19) R2031:5

No one can be a true Christian and be unthankful. R2460:2

This principal of gratitude and praise is that which makes human fellowship possible. R2031:6

2 Samuel 23:3

[Must be just](#) — This is the meaning of the Lord's careful selection, instruction, discipline, judging and proving his people whom he is now calling to a ruling position in the Millennial Kingdom. R4198:6

But enforcement of justice is not the Lord's rule for his people in the present time when they themselves are weak and imperfect. “Judge no man before the time.” (1 Cor. 4:5) R4198:6

2 Samuel 23:5

[Everlasting covenant](#) — The original grace, or Sarah, covenant. R4321:2

2 Samuel 23:15

[Well of Bethlehem](#) — Now (1892) on the principal street of Bethlehem. R1401:5

2 Samuel 23:17

Would not drink it — He considered it too costly to drink, so he made it an offering to God. R2015:6
Few indeed among the kings of the earth would consider any sacrifice of their fellow-men too costly to be bestowed on them. R2015:6

2 Samuel 24:1

He moved David — Satan provoked David to number Israel, contrary to the command of the Lord. R5106:4; Q281:4

2 Samuel 24:2

The king said — As the Lord's representative, he was acting without instructions and due authority. Q832:2

2 Samuel 24:14

I am in a great strait — Realizing his own weakness; David, in humility, declined to make a choice. R5106:4; Q281:4

2 Samuel 24:16

The angel stretched — The word "angel" here does not necessarily refer to a member of the angelic order, but signifies "messenger" or agency which God used; in this case, a pestilence. R2382:2

The LORD repented — Before the Lord's punishment reached David he had received the Lord's forgiveness. R5106:4; Q281:4

2 Samuel 24:18

Rear an altar — A remarkable spot. It was here that Abraham offered Isaac and Solomon built the Temple. (2 Chron 3:1) R2510:6, R1395:6

2 Samuel 24:25

The LORD was intreated — Only proper for Israel, because of God's special covenant with that nation. R2029:2

Offered burnt offerings — Recognizing God's chastisement, he prayed for divine mercy. R2029:2

1 Kings - General

David had now accomplished nearly all of his earthly mission. He found the dominion small; now it was much extended. He found it in disorder and left it thoroughly organized. He found religion at a low ebb and he succeeded in greatly reviving and energizing religious devotion and zeal. He found powerful enemies on every side but he subdued all of them and led the nation to a condition of peace and introduced them to a season of unparalleled prosperity. His life had been an eventful and troubled one, not without its grave mistakes, but it had accomplished great things. The glory of Solomon's reign was but the harvest of David's labors and sufferings. R2030:2

Israel's kings were anointed by divine commission and authority as were no other kings and they were said to "sit upon the throne of the kingdom of the Lord" (1 Chron. 28:5) as no other kings before or since have held such dominion. It was, therefore, quite in line with the arrangements of that time that the kings of Israel and Judah should fortify and strengthen themselves and defend the land which the Almighty had specially given to their nation. R4786:2

The chronology differences between the books of Kings and Chronicles are not to be considered errors of inspiration but merely such slight discrepancies as we might expect to find in any history and which God permitted for a purpose, while he supplied the deficiency in the Old Testament chronology by a fuller record on these obscure points in the New Testament. R1419:6

1 Kings 1:1

David was old — Having brought order out of confusion, and having established peace and prosperity on a permanent footing. R2030:3

Stricken in years — 70 years of age. Absalom, his eldest son, had died in rebellion. R5701:1

1 Kings 1:5

Adonijah — Made heir-apparent to the throne by the death of Absalom. R5701:1

As with Absalom, the notes of discord came from within his own household. R2030:2, R4286:2

Exalted himself — Adonijah succeeded in gaining the friendship of Joab, the long-time military leader. R5701:1

I will be king — This attempted usurpation led to the immediate anointing and proclamation of Solomon. R2030:2

1 Kings 1:6

Not displeased him — He was a spoiled child never under the tutelage of the prophet Nathan. R4286:6

It is a mistake for parents to allow a child's early years to be wasted through inattention of training. R4286:6

1 Kings 1:7

Joab — A long-time head of David's army, probably retired because of age and for disregarding King David's instructions that Absalom's life be not taken. R5701:1

1 Kings 1:10

He called not — Members of The Christ must not wonder if they are excluded from the companionships and feastings of the Absalom and Adonijah types. R4287:1

1 Kings 1:11

Nathan — Solomon was the ward and pupil of Nathan. R5701:5, R4286:5

Spake unto — Adonijah's disloyalty was thus brought to the notice of King David, resulting in Solomon's being publicly crowned. R2045:3, R5701:2

Bath-sheba — Solomon's mother was not a heathen, but an Israelite, and therefore more in sympathy with divine arrangements and laws. R5701:5

Solomon — Meaning, "*The peaceful*." Partook of his father David's religious disposition. We are handicapped or blessed by the disposition and traits we inherit. R2045:3, R5701:4

1 Kings 1:13

Assuredly Solomon — Having been selected by Jehovah. R2045:3, R2030:2, R5701:4

1 Kings 1:30

Reign after me — In view of the fact that Solomon was the Lord's choice. R2045:3

1 Kings 1:33

Ride upon mine own mule — An act which would of itself proclaim Solomon as David's successor. R4286:5, R5701:2

Gihon — Near where Jesus later rode on the ass. R4286:5

In the Valley of Kidron. R1401:1

1 Kings 1:34

Nathan the prophet — And Benaiah, another general. R4286:4

1 Kings 1:38

Cherethites and the Pelethites — Two companies of the king's special body-guard. R4286:5

1 Kings 1:39

Anointed Solomon — The first time. The second time is recorded in 1 Chron. 29:22, 23. R2031:4

King Solomon — For his father David's sake. Of his posterity was to come the long-promised Messiah, King of the antitypical Kingdom of God. R2045:3 Solomon came to the throne at about 19 or 20 years of age and reigned jointly with his father David for some 6 months. R2045:3, R4286:5

It required the two reigns of David and Solomon to represent the great work of the Lord's Anointed: David's represented the work of the Church in the flesh, while Solomon's represented the work of the Church glorified. R1901:3

1 Kings 1:46

Sitteth on the throne — Reigning jointly with David for some 6 months. R4286:5

1 Kings 1:50

Adonijah feared — Because of the custom amongst other kingdoms that when a king was installed in office, others who might become rivals were put to death. R4287:4

Probably judging Solomon by himself, and concluding that his life would be in danger. R4287:4

On the horns — As a place of safety. R4287:4

1 Kings 1:53

Go to thine house — Indicating that no punishment would be inflicted. R4287:4

1 Kings 2:4

If thy children — Conditional; his royal line failed and was abandoned from being the Messianic line. E131

Whatever is clearly promised on condition of obedience is forfeited if that obedience is not rendered. R467:5*

Shall not fail thee — Be cut off from thee, from the throne. E131

Thus the Maccabees were unsuccessful in establishing a kingdom, because not of the promised line of David. Q79:2

1 Kings 2:6

Down to the grave — Sheol, oblivion, the state of death. E358; R828:5, R2600:1, R2599:6

1 Kings 2:9

To the grave — To sheol, oblivion. E358

1 Kings 2:10

David slept — Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6, R4794:2, R5166:4

The body did not sleep, it was absolutely dead. That which slept was that which God recognizes as the personality, the soul. R5611:5

With his fathers — The Bible declares that the Ancients, good and bad, were gathered to their fathers and slept. R5179:4, R2617:5

Was buried — Purportedly in a cave with Solomon and other kings, today (1892) on Zion Street in Jerusalem. R1390:2

1 Kings 2:28

Horns of the altar — Pointing to Christ as our refuge, and to his abundant power and grace to all who should come to him. R101:1*

1 Kings 3:3

Sacrificed — Unto the Lord. R2045:6

In high places — This was prohibited by Mosaic Law (Deut. 12:13, 14), but was accepted of God until the Temple was built. R2045:6

1 Kings 3:4

Sacrifice — Each has a sacrifice to bring: his justified self, his will, his time, his influence, his talents. R4292:1

1000 burnt offerings — Burnt offerings only in the sense that they were offered in connection with a religious ceremony. Certain portions, particularly the fat, were burned and the food portions became the basis of the feast. R3277:3, R5714:2

1 Kings 3:5

Appeared — While Solomon's mind was active in religious matters. R3277:6

In a dream — All dreams are not of the Lord, but he is able to use dreams when he so chooses to convey lessons and instructions. The only safe way is to interpret dreams in full accord with the Scriptures. R3277:6, R3278:1, R5714:5

Ask what I shall give thee — So God is asking all who would become his children. He desires to do them good, but wishes them to realize their needs and make requests accordingly. R5714:6

1 Kings 3:6

Thou hast shewed — Indicating that he realized that God's favor was merely the continuation of the divine mercies which had blessed David. R4290:6

1 Kings 3:7

Thou hast made thy servant — This should give strength to all the Lord's consecrated people who have come into present grace and truth, not by their own wisdom but through the wisdom and grace of God. R3278:2

A little child — Teachable, not boastful or self confident. R5714:6

Go out or come in — How to conduct myself in public or in private before the people. R4291:1

1 Kings 3:8

Thy servant — Solomon recognized that the people were God's, not his. R4291:1, R3278:2

Midst of thy people — A lesson to those who speak of God's people as "My people," "My flock," "My church." R3278:2

A great people — Estimated 6,000,000. R3278:3

1 Kings 3:9

An understanding heart — The most necessary thing for the welfare of the nation was righteous judgment. R3278:4

Its full realization will be in Solomon's antitype. R2053:5, R1517:2

To judge — To administer justice. Messiah is to accomplish this in the world in the Millennial age. R5715:1, R3278:5

1 Kings 3:12

According to thy words — Insofar as the dream was fulfilled in Solomon and his reign, it prefigured the glorious and peaceful reign of David's greater son, Jesus. R2046:5

Neither after thee — Since typical of Christ, it is harmonious with Matt. 12:42, "A greater than Solomon is here." R1517:2

1 Kings 3:13

Hast not asked — This was just like our Heavenly Father. R3278:5

Riches and honor — Typifying the spiritual riches and honors given to the true Church. R3278:5

1 Kings 3:14

As thy father David — Showing that the Lord was not expecting absolute perfection, but heart intentions. R2059:6

I will lengthen thy days — Conditional. Solomon lived to 60 years; he would have lived to 80 years had he been more obedient. R3278:6

1 Kings 4:6

Adoniram — Secretary of the treasury, the one having charge over the assessments, etc., and who presided over the forced labor. R3385:4

1 Kings 4:24

Peace on all sides — Whereas King David's reign was full of wars, King Solomon's had none. PD44/53

1 Kings 4:29

Gave Solomon wisdom — Not the heavenly wisdom, not spiritual understanding. R2053:2

1 Kings 4:30

Solomon's wisdom excelled — Prefigured the all-comprehensive wisdom of Christ. R2053:1

Only an imperfect realization of the wise and understanding heart suggested in his dream-prayer. R2053:2

Children of the east — Implying that his wisdom was along the lines of the sciences and philosophies popular with them. R2053:5

1 Kings 4:31

Wiser than all men — In the time of Solomon, the zenith of their glory, the Jews were a people distinguished and honored among nations. C244

1 Kings 4:32

Three thousand proverbs — Not all deemed of the Lord worthy of preservation in sacred Scripture. R2053:5

1 Kings 4:34

Of all people — “Many people will say, Come and let us go up to the house of the Lord.” (Isa. 2:3) R2053:1

1 Kings 5:3

My father could not build — The lesson is that the complete divine arrangement is not to be established by Christ in the flesh, represented by David, but by The Christ of glory, represented by Solomon. PD45/55

Christendom, not heeding this counsel, has built up earthly institutions contrary to the divine intention for this present age. R4261:3

For the wars — David typified the battling of Christ and the Church while in the flesh. R4261:1

1 Kings 5:4

Hath given me rest — To illustrate the Millennial Kingdom of The Christ in glory. R4261:1

1 Kings 5:5

I purpose to build — The “greater than Solomon” (Matt. 12:42) is to build the antitypical Temple. R172:2

1 Kings 5:11

Twenty measures — 200,000 gallons. R3431:2

1 Kings 5:13

Raised a levy — Drafted. R3282:3

1 Kings 5:17

Costly — The Temple of God, built by Solomon, was probably richer in its ornamentation and more costly than any other temple. It represented so glorious a class and such rich blessings of God to men that it was very appropriate that the type be costly. R2054:1, R4296:5

Lay the foundation — The resurrection of the prophets. The apostles and the prophets are the foundation. (Eph. 2:20, 21) R180:6*

1 Kings 5:18

So they prepared — The getting out of the stones and timbers seems to be the work done during the Gospel age. R169:6*

1 Kings 6:1

In the 480th year — The Diaglott footnote on Acts 13:20 shows that this text has been corrupted by substituting the Hebrew character daleth (4) for hay (5), which is very similar in form. This would make 580 (instead of 480). R1980:3; B53

Leaving 350 years for the period of the judges whereas the time as given in the Judges in 19 periods makes a total of 450 years. Admitting the single mistake of 480 years for 580 in the Kings will set it right. HG104:6

He began to build — Solomon was not only a prince of peace but a wise, rich king, who builded the Temple of Jehovah. PD44/53

1 Kings 6:7

And the house — Typical of the greater spiritual Temple, the Church. F73

Was built of stone — Type of the “living stones,” each one fitted and prepared for his place. F196, F73

Made ready — typified preparation of the Church in the present life and their construction as God’s spiritual Temple by resurrection power. PD45/55; R1237:4, R172:2

Before it was brought — The trials and difficulties of the present are the chiseling, and the quarry is the world. CR360:1

The construction of the antitypical Temple is not to take place until all the stones have been prepared. R4261:6

All the fitting and preparation is done in the present life. F196

Neither hammer nor axe — No need of trimming or altering any of the perfected ones who will constitute the glorious Temple of God. R2987:2

Nor any tool of iron heard — Quietly and orderly, no confusion. CR359:6

Showing the noiseless resurrection of the dead in Christ and the change of the living. R4296:6
Babylon's false temple, in contrast, builds and rebuilds with great noise-confusion. R1237:5

1 Kings 6:17

That is, the temple — The Hebrew term for the Jewish Temple is heykal, a royal residence; qualified by the term kodesh, a sanctuary, to indicate its sacredness as the dwelling place of Jehovah. R1981:1

1 Kings 6:18

Knops and open flowers — Representing the Church as both beautiful and fruitful. T116

All was cedar — Representing everlasting life. T109

There was no stone — Represents the true Church, "living stones." (1 Pet. 2:5) F196

1 Kings 6:19

The ark — Represents the eternal purpose of God in The Christ, Head and Body. T121

1 Kings 6:20

The oracle — Its size indicates the size of the Most Holy of the Tabernacle and the placement of the second veil. R100:2*

1 Kings 6:21

So Solomon — Type of Christ. (Matt. 12:42) R1517:2; B255

Overlaid — Wood merely used as a filler. Wood, hay and stubble have no place in the true Temple. (1 Cor. 3:12). R2054:5

Pure gold — The faith and character of the true Church is represented in the gold, silver and precious stones. R2054:5

1 Kings 6:23

Cherubims — Not literal angels, but symbols of God's attributes. R529:6*

Ten cubits high — Probably nearly 21 feet high. R530:2*

1 Kings 6:25

Of one measure — Illustrating the time equality of the Jewish and Gospel dispensations. R39:2*

The two covenants were represented by the two cherubim over the Mercy Seat. HG53:6

1 Kings 6:27

He set the cherubims — Upon their own feet: independent, yet in perfect harmony. R530:2*

1 Kings 6:38

Month Bul — Month is translated from the Hebrew word for “moon.” R4127:3

Eighth month — Month here translated from the Hebrew word for “innovation.” R4127:3

1 Kings 7:1

He finished — After 24 years of reigning, at age 44. R2059:2

1 Kings 8:1

Then Solomon — The Great King, antitypical Solomon, our Lord Jesus. R3283:1

Assembled — The Lord’s people are now gathering from the four quarters of the spiritual heavens.
R3283:1

Elders of Israel — The Lord’s very elect. R3283:1

The city of David — Mount Zion was one division of the city of Jerusalem, while the Temple was built in another division, called Mount Moriah. R4297:1

1 Kings 8:2

The feast — The Feast of Tabernacles. R3509:2*

1 Kings 8:4

Priests — Little Flock. R172:4

Levites — Great Company. R172:4

1 Kings 8:6

Brought in the ark — The Temple was not complete until the Ark was placed in position, typifying that every member of the Body of Christ must be changed from the Tabernacle to the Temple, or permanent, position in the first resurrection. R3283:1

1 Kings 8:9

Nothing In the ark save — Golden bowl of manna, a type of immortality, and the budded rod of the blessings, fruitfulness and privilege of service of the Levites, will end as types in the present dispensation. R3283:2

Tables of stone — Of the Law, showing how Christ would meet in full all the requirements of God's perfect law and also that legal authority would be vested in him as the Law-executor. T121

The Law will always be an integral part of the divine covenant. R3283:2

1 Kings 8:10

The cloud — Symbolizing the Lord's presence. R3283:2

The house — Typifying the glorified Christ. R3283:5

1 Kings 8:11

The cloud — An extreme brightness, symbol of the Lord's presence. R3283:3

Glory of the LORD — The fact that the glory of the Lord filled the typical Temple before it was completed seems to imply that at this present time there will be some manifestation of God's favor toward his Church before the work of construction is quite finished. R5714:4; CR360:5; R4297:5

Causing the shekinah glory to shine upon the Mercy Seat, thus indicating a transfer of divine presence from the Tabernacle to the Temple. R2054:6

The fact that the Temple was built and then glorified proves that all, dead and living, will be made spiritual bodies before any are glorified. R169:6*

Filled — Then the new dispensation begins. PD45/55

The house — The Temple, permanent place for the manifestation of God's presence. R2054:6

1 Kings 8:19

Out of thy loins — Children are spoken of as being of, or from their fathers; and borne by their mothers. E99; R776:5

1 Kings 8:27

Heaven of heavens — The throne of God is referred to as “the heaven of heavens.” R619:6

1 Kings 8:29

Toward this house — During the Millennium, the world will approach God through the glorified Church. R5714:1,4

The dedication of the Temple teaches God’s people it is necessary to positively and formally dedicate themselves to God and to his service before being recognized of him and filled with his spirit. R5714:1

1 Kings 8:30

Forgive — So, during the Millennium God will hear the prayers thus properly presented and will forgive the sins of the people. R5714:4

1 Kings 8:42

Of thy great name — In all this Solomon very beautifully, modestly and properly gives the credit for his wisdom and greatness to God. R2067:3

1 Kings 8:54

On his knees — Evidence of Solomon’s earnestness. Suggests to us the importance of not only having good desires, but also of permitting those desires to occupy our time, thoughts and attention fully. R2054:3

1 Kings 8:56

Not failed one word — All who have the unction from the Holy One can with patience wait and trust implicitly for future good things. D616

All things will work in us for our welfare because we are his, and for the glory of his Kingdom. R4262:4

All his good promise — Let us not blame God for the non-fulfillment of our expectations. R4261:6

1 Kings 8:57

Not leave us — Shows great modesty as well as zeal, for he included himself as well as the people. R2054:3

1 Kings 8:63

Dedicated — God's people should positively and formally dedicate themselves. R5714:1

About a month before the Temple was completely finished, doubtless a typical lesson which we may some day more fully understand. R5713:2

1 Kings 9:1

Finished the building — He began the building in the fourth year of his reign. Its construction occupied seven years. R2059:3

The king's house — Solomon's own palace took 13 years to build. R2059:3

All Solomon's desire — Reached the period where he was "in all his glory," (Matt. 6:29) the critical point of danger. R2059:3

1 Kings 9:2

Appeared ... second time — Occurred 24 years after he had become king, when he had reached 44 years of age. R2059:2

As he had appeared — As before at Gibeon, in a dream. R2059:6

1 Kings 9:3

Shall be there perpetually — Implying his approval of Solomon's course up to this time. R2059:6

1 Kings 9:4

In integrity of heart — Not absolute perfection, but heart intentions. R2059:6

1 Kings 9:5

Promised to David — Not merely to the immediate descendants of Solomon and David, but his particular reference is to Christ. R2059:6

1 Kings 9:6

Turn from following me — Solomon chose the wrong path. R2060:1

1 Kings 9:7

Cut off Israel — The Lord's rejection for a time was the result of their rejection of him, in part induced by Solomon's choice. R2060:1

Byword — The house which Solomon built unto the Lord was later robbed, profaned, and did become a byword. R2060:1

Among all people — When noting the fulfillment of these prophecies against Israel we must not forget the equally strong testimonies of God that he will gather them again. OV76:1

1 Kings 9:8

High — Notable in the eyes of the world. R2060:1

Hiss — It was robbed of its treasures and profaned. R2060:1

1 Kings 9:21

Their children — 150,000 laborers, probably Canaanites. R3282:3

A tribute of bondservice — Typical of the fact that strangers and enemies of truth have the larger share of preparing the antitypical temple by their hammering and chiseling of the living stones. R3282:6

1 Kings 10:1

Queen of Sheba — Presumed to have been a Negress. In modern times the Emperor of Abyssinia claimed to be a descendant of Solomon by this Queen. R3043:1

A more-than-ordinarily brilliant woman. R2067:2

She came — From far-off southern Arabia, a journey of 1500 miles. R2067:2, R5722:1

Thus she put to shame the people of Israel who later disregarded the superior wisdom of Jesus, the greater than Solomon. PD44/53

At about the middle, or 20th year, of Solomon's reign, when he was in all his glory. R5722:1, R2067:2

Hard questions — Probably relating to the sciences, arts, wise government, and respecting God and the future life. R2067:2, R3284:5, R5722:4

1 Kings 10:2

She came — A journey of 1500 miles, to Jerusalem and back, consuming five months. R5722:1, R3284:2

Spices — From India. R2067:5

1 Kings 10:5

His ascent — The corridor, or grand stairway, which led from his house to the Temple was a marvel of architecture. R3284:6, R5722:1

Spirit in her — It took her breath away. R3284:6

1 Kings 10:7

I believed not — Reports of Solomon's greatness. R3284:2

Mine eyes have seen it — The appreciation of values depends much upon the eye. So the eyes of our understanding must be opened truly to appreciate spiritual things. PD44/53

Half was not told — Applies (though not as an antitype) to the Gospel Church. Once afar off, they come and confess that the half was never told them of the riches of divine grace in our Lord. R2068:4

“Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath in reservation for them that love him.” (1 Cor. 2:9) R3285:2

1 Kings 10:10

120 talents of gold — Estimated at \$3,000,000. R2067:5

1 Kings 10:13

All her desire — Richly rewarded by having her every inquiry answered and by seeing the Temple built to the glory of God. R2067:5

Of his royal bounty — It was a custom for kings and princes to give presents according to their wealth, and Solomon was no doubt more wealthy than the queen. R2067:6

1 Kings 10:14

The weight of gold — King Solomon's annuity is supposed to have been more than ten million dollars. R4722:3

1 Kings 10:23

Solomon exceeded — In glory, attracting the wonder and admiration of the world. C244

Illustrates the tendencies of wisdom and riches to lead imperfect men away from God, the source of wisdom and riches. R4297:3

Solomon typified the Church glorified. PD44/53

1 Kings 10:27

Made silver ... as stones — The glitter of success held the nation loyal to him, notwithstanding the fact that it was achieved by oppressive measures. R2324:1

1 Kings 11:1

Strange women — Mismarriage was a worldly-wise step with a view to a closer relationship with surrounding nations and royal families, but an unwise one, for God desired his elect people to be separate from all families of the earth. R2324:1

1 Kings 11:3

700 wives — Some of these “queens” were ladies of rank and refinement from the various royal families of surrounding nations, one being Pharaoh’s daughter. R2068:3

1 Kings 11:4

Solomon was old — Prematurely old, at about 50 years. R2068:3

1 Kings 11:6

Went not fully after — But we are not to suppose that he ceased to believe in the only true God. R2068:3, R4297:6

1 Kings 11:7

Solomon build an high place — A notable house in the eyes of the world. R2060:1

To please his various wives. R2068:3

In a spirit of “broad-mindedness” or “public policy,” which led to laxity respecting the worship of the true God. This finds its counterpart today. R2359:3,5

In the hill — Now called the Mount of Offence, opposite Siloam. R1400:6

Molech — The Valley of Hinnom (Greek, Gehenna) had erected in it a hollow brass figure of the god Moloch, a torment deity, which was heated intensely and then into its outstretched arms were occasionally placed children offered in sacrifice. R3069:1

Today we see in nominal Christendom a Moloch on a much larger scale, a worse misrepresentation of a loving God, in the doctrine of purgatory and eternal torment. R2360:1, R3464:6

1 Kings 11:8

Likewise did he — When one system of idolatry had been introduced, the other foreign wives claimed similar rights, etc. R2068:3

He sought to be more broad and liberal than the Almighty in the recognition of foreign religions forbidden to Israel. R2324:1

1 Kings 11:9

Angry — A righteous indignation against sin. R2068:5

The Lord rebuked Solomon for his course, doubtless through the prophet Ahijah. (verses 29-37) R4297:6

1 Kings 11:11

Rend the kingdom — Would be rent or torn with violence. R4297:6

Complete overturning. Messiah could not be expected through the line of Solomon. E133

The penalty for Solomon's sin. R2068:5

1 Kings 11:12

Thy son — Rehoboam. R2068:5

1 Kings 11:13

Not rend away all — Fulfilled through Jeroboam. R2069:1, R4297:6

Thus ten of twelve parts were rent away; two retained for David's and Jerusalem's sake. R467:6*

Will give one tribe — Judah's consort Benjamin (after it was almost destroyed) was absorbed into the tribe of Judah. R2069:4; E132

1 Kings 11:26

He lifted up his hand — Contrary to the Lord's plan for the division, which was after Solomon's death. R2069:1

1 Kings 11:28

Industrious — Having a natural ability as a manager of men. R2324:4

1 Kings 11:31

Take thee ten pieces — Thus anointing him to be king over the ten tribes. R2324:4

I will rend the kingdom — With one favorable effect-that the two tribes could learn from the bad example of the ten and be more faithful. Also illustrated in the divisions within the nominal Gospel church. R2324:6

Will give ten tribes to thee — The division of the kingdom was of the Lord's foreknowledge and arrangement, for the Lord saw that it would work favorably for the development of his purpose. R2324:5

1 Kings 11:36

Which I have chosen — As the religious and political center of the typical kingdom. R1296:6*

1 Kings 11:38

Walk in my ways — Solomon lost the kingdom because of leading the people toward idolatry. Jeroboam should have had this in mind and sought to banish idolatry. R4723:6

1 Kings 11:42

Was forty years — Possibly typifying the harvest of the Millennial age. R4018:2*

1 Kings 11:43

And Solomon slept — Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6

The condition of all the dead up to the time when the resurrection work begins. R4794:2

Rehoboam his son — His mother was Naamah, an Ammonitess and idolater, for whom Solomon built a temple to Moloch. R2324:5

1 Kings 12:1

Rehoboam — Solomon's son by a heathen mother; had inherited personal beauty from both parents. R4722:3

To make him king — Rehoboam was about 21 when he came to the throne of a great kingdom; and he quickly dissipated a vast fortune. R4722:3

1 Kings 12:2

Jeroboam dwelt in Egypt — Where he had fled when Solomon suppressed his incipient rebellion.
R4723:3

1 Kings 12:3

Called him — From exile in Egypt, to become leader and spokesman of the ten tribes. R4722:6

Spake unto Rehoboam — A council of all the tribes except the one to which the royal family belonged. R3384:3

They were not satisfied and would not acknowledge him as king unless he gave them what might be termed a bill of rights. R4722:6

Saying — They inquired what he would promise in the way of a reform government. R4722:6

1 Kings 12:4

Make our yoke grievous — By providing magnificent palaces for himself and his heathen wives, gardens, raiment, chariots and soldiers. R2046:5

The capital city had been favored out of all proportion to the remainder of the country, and the ten tribes had shared in a labor conscription at small compensation. R5723:1

They were ready to break out in open rebellion. R3384:3

Even today many of the best governed and most prosperous are discontented. R3384:3

Make . . . lighter — The Jews as a people have always zealously guarded their liberties. R2068:6

They wished assurance that there would be an abatement of demands of levies of men for public labor, of taxes, liberties, etc. R3384:3

A demand similar to that of the British public in connection with the Magna Charta. R5723:1

1 Kings 12:5

Depart ... three days — He and all realized that a crisis had come, too weighty to be decided hastily.
R4722:6

1 Kings 12:6

King Rehoboam — Recognized as king by the tribes of Judah and Benjamin. R4722:6

Consulted — In every enterprise of life we should seek counsel. R4723:4

With the old men — His father's counselors; to know their advice. R4722:6

1 Kings 12:7

They spake unto him — Their recommendations were good, exactly what the ten tribes desired.
R4723:1

If thou wilt be a servant — Proper advice—a ruler should be the servant of his people. R5723:5

1 Kings 12:8

He forsook the counsel — The golden rule, laid down by the great head of Christianity, is rejected as impracticable. R5723:5

Consulted with the young — His friends, whom he was disposed to bring into power with himself.
R4723:1

His course should have been to seek counsel from the Lord. R2324:4

1 Kings 12:10

Spake unto him — To intimidate, rule with a heavy hand. R4723:1

Shall be thicker — Unwise, boastful, vainglorious language, which no doubt was the abundant overflow of a heart in similar condition. R2324:4

1 Kings 12:11

With scorpions — Whips with metal lumps on the strands. R3384:6, R5723:2

1 Kings 12:13

Answered ... roughly — The young king had not been rightly taught the principles of justice in human affairs. Pride and ambition are dangerous counselors. R4723:1

Wealth, power, influence, gained through oppression and injustice, are unworthy of noble minds.
R4723:4

Forsook the old men's — Made an unwise decision and lost the greater part of the kingdom. R4723:1

1 Kings 12:14

I will chastise you — The answer was a foolish one and precipitated the separation of the ten tribes from the two. R3384:6, R5723:2

Scorpions — Whip with metal pricks at the ends of the thongs. Drafted men were treated as the veriest slaves, under taskmasters with whips. R4723:1, R2324:3

1 Kings 12:16

All Israel — Ten tribes, and the adjacent kingdom which had been under Solomon's sovereignty. R4723:1

Israel departed — The ten tribes revolted and maintained the title, "kingdom of Israel." The two tribes were called the "kingdom of Judah" for over 500 years. R3385:4, R5723:2

393 years before the overthrow of Zedekiah, corresponding to the division of Christendom into Papacy and Protestantism in the year 1521, when Luther was excommunicated. R3574:1*

Unto their tents — Splits in the nominal mass, and the resulting benefits, do not justify splits among those faithful to the Lord. R2325:4

1 Kings 12:17

Children of Israel — Refers to the Israelites from all those tribes which dwelt in the cities of Judah who were not moved to join with their tribes in the rebellion. C292; R3385:4, R1341:1

Judah — In which God, through the prophet, had declared that his blessings should come. R3385:4

Reigned over them — Thus loyal to the Lord whose worship centered in Jerusalem, and to the tribes of Judah, from which the promised king was to come; typifying the siftings of spiritual Israel. R3385:2

Spiritual Israelites should notice that the Lord overruled in all the affairs of the typical people for the welfare of the true-hearted and should expect the same. R3385:4

1 Kings 12:18

Adoram — Secretary of the treasury, the one having charge over the assessments, etc., same as in 1 Kings 4:6. R3385:4

Stoned him — After the manner of their time. R3385:5

1 Kings 12:19

Israel — The ten tribes maintained the title "kingdom of Israel" for over 500 years, until the return from captivity. R5723:2, R3384:6

1 Kings 12:20

Made him king — The ten tribes chose Jeroboam for their king and supported a separate government. R3385:5

1 Kings 12:21

To fight — King Rehoboam, loath to lose so large a part of his empire, at first thought to compel the union by putting down the rebellion. R3385:5

1 Kings 12:24

Ye shall not — It was part of the divine plan that the nations should be divided. R3385:5

1 Kings 12:25

Jeroboam — Of the tribe of Ephraim, a man of large natural ability but inclined to be worldly-wise and to neglect his God and his religion. R4723:2

Possessed more of confidence in himself than of trust in God, more of impatience to be king than of loyalty. R4723:3, R3385:3

1 Kings 12:26

Said in his heart — Decided to take the selfish course. R4723:5

1 Kings 12:27

If this people go — To worship yearly, they would again draw back to the kings of the line of David. R5732:2

At Jerusalem — By divine order, the center of religious service. R3385:6

1 Kings 12:28

Two calves — Probably because the people, while in Egypt, were accustomed to the worship of the sacred bull, Apis, of Egyptian mythology. R2325:5

One of the first arrangements was to break the religious tie. R3386:1, R2325:3

For policy's sake, he led the nation directly into idolatry. R4723:6

Of gold — Probably made of wood, overlaid with gold. R3386:2

1 Kings 12:29

The one in Beth-el — Where Jacob had his dream, and which was therefore somewhat sacred to the minds of the children of Israel. R3386:1 In the southern part of the territory. R5732:3

Dan — In the northern part of the territory. R5732:3

1 Kings 12:30

Became a sin — Because it was contrary to the divine arrangement and led them gradually into idolatry. R3386:2, R5732:3

1 Kings 12:31

The sons of Levi — Probably, though not so stated, the Levites refused in the establishment of these unauthorized religious services. Consequently many of them removed to the kingdom of Judah. R3386:3

1 Kings 12:33

And burnt incense — Similarly the emperors of Rome took to themselves the priestly office that they might the more effectually bind the people to them. R3386:4

1 Kings 13:1

Stood by the altar — Jeroboam seems to have appointed himself the chief priest of the new religious institution, for he offered the incense. R2325:6

1 Kings 13:2

Men's bones ... burnt — Fulfilled in 2 Kings 23:16 and 2 Chron. 34:5. R3607:3

1 Kings 14:25

Shishak — There has been discovered at Karnak, Egypt, a splendid structure erected by him. R3467:6*

1 Kings 14:26

He took away — Commemorated by a sculpture at Karnak by Shishak, which includes a Jewish king among the 38 whom he had subdued. R3467:6*

1 Kings 16:23

Omri — A great general, he succeeded Jeroboam on the throne. His dynasty was a successful one according to worldly standards but a failure from the divine standpoint. R4729:2

1 Kings 16:24

City which he built — Omri strengthened his hold upon the people by the building of a new capital city, Samaria. R3399:2

1 Kings 16:25

Omri wrought evil — Outranked Jeroboam as a misleader. Worldly wisdom suggested a still further departure from God. R4729:3

1 Kings 16:26

In his sin — Introducing idolatry and licentious practices. R3399:2

Vanities — Vain religious ceremonies, provocative of greater evils. R3399:2

1 Kings 16:28

Omri slept — We are not to draw the inference that, as a wicked man, he went to eternal torment and that the nature of the torment is sleep. R4729:3, R3399:2

With his fathers — The Grecian theory, that when people die they become more alive than ever, had not yet been introduced. R3399:2

1 Kings 16:29

And Ahab — Typical of the Roman empire. B256; R234:3

Typified the civil government, symbolically called the “dragon” in Revelation. OV268:3; Dii; R4730:4

Ahab’s name signified “like his father.” Surely he was. His was a reign still more successful in unrighteousness. R4729:3

1 Kings 16:30

Did evil — For 22 years he devoted himself to the further undermining of true religion and to the introduction of the worst forms of licentious, heathen idolatry. R4730:4, R4729:5

1 Kings 16:31

To wife Jezebel — Typical of the apostate Church of Rome. R5629:1; B256

The improper marriage of Ahab and Jezebel, contrary to the Jewish Law, typified the marriage, or union, of church and state. R4730:4, R234:3

Typified a religious system. She was a desperate character, used to symbolize the great mystery of iniquity in the book of Revelation. (Rev. 2:20) R3399:4

In marrying her Ahab secured an able accomplice in evil. R3399:4

Her name signifies “chaste”; yet she used her great influence for the furtherance of unchastity in connection with the worship of Baal and Ashtoreth. R4729:5

The effect of the prosperity of Ahab and Jezebel was two-fold: degrading one class, while separating from itself another class—the true worshippers of God. So it is today. R4730:1

Ethbaal — A priest of Baal who murdered his father, the king of Tyre, and then succeeded him. R3399:4

Served Baal — Or Bel; type of the god of Babylon, the Pope. D40

1 Kings 16:32

An altar for Baal — The ordained worship in the Temple was neglected and image worship established. Thus was the true Temple and priesthood counterfeited. Similarly, we have in nominal spiritual Israel a great counterfeit system. PD46/56; R3399:5

1 Kings 17:1

And Elijah — Type of the true Church in the flesh—The Christ, Head and Body. B256; R5629:1, R5569:5, R5741:3, R5857:4; Q259:1

Said unto Ahab — Worldly system, to which this professed nominal church of Christ is united. R5741:6

Type of the Roman empire. R3408:3; B256

He reproved King Ahab, Jezebel and the ten tribes. R4730:3

The king doubtless considered this a vain boast. R4731:2

God of Israel liveth — Whom you seem to think is dead. R2326:1

Before whom I stand — Whose representative I am. R3400:1

True prophets of God are not boastful; they speak merely as divine mouthpieces. R5741:2

Not be dew nor rain — A declaration of a divine judgment. R2326:1

Intended to be corrective. R5741:2

A drouth which was a retribution of punishment upon Israel. R4730:6

The 3 « year drouth and resulting famine of 1260 days were prophetic of the 1260 years from 539 AD to 1799 AD, when there was a famine in the world for the hearing of the word of the Lord (Amos 8:11, 12) under Papal domination. R5742:1, R5741:6, R5751:5, R234:6

The word for rain is that which refers to the principal rain, which comes in the fall of the year. R3400:2

1 Kings 17:3

And hide thyself — Keep his whereabouts unknown to the king. R3400:2

Representing the flight of the true Church into a condition of isolation during the three and one-half symbolic “times” of Papal supremacy. B256

Brook Cherith — On a mountainside, on the road leading from Jerusalem down to the Dead Sea, a lonely spot. R5741:2

1 Kings 17:4

Ravens to feed thee — Our Heavenly Father was quite able to use the ravens in supplying the needs of his servant, and we are told, “He careth for you” (1 Pet. 5:7); “My God shall supply all your need.” (Phil. 4:19) R3400:3, 4

1 Kings 17:5

Dwelt by the brook — For about two years. R2326:2

1 Kings 17:6

Ravens — Exhibit not only extraordinary intelligence, but sometimes also sympathy. R2326:2

The food for Elijah was probably stolen from the bazaars of Jerusalem or Jericho. R2326:3

Bread and flesh — Typifying the Lord’s care of the true Church during the time she was hiding from Papacy. B256

1 Kings 17:7

No rain in the land — Typifying the lack of truth the living water, during the 3 « symbolic “times” of papal persecution. B256

1 Kings 17:9

Zarephath — Outside the kingdom of Israel. R3400:5

A widow woman — A godly Gentile who had respect to Jehovah. R3400:5, R2326:4

1 Kings 17:10

A little water — The gift of water to the thirsty is regarded as a sacred duty. R2326:4

The streams of that vicinity, from the mountains of Lebanon, had evidently not completely dried up. R3400:5

1 Kings 17:12

An handful of meal — Even so, small amounts of consecrated funds can greatly spread the gospel.
R2549:5

Eat It, and die — What she presumed would be her last meal. Your meal and oil may run low, but God knoweth it and will provide with spiritual blessings accompanying, if you will trust him. R2326:5, R2021:4

1 Kings 17:13

Fear not — This was a severe test to the woman's faith and generosity. R4731:4

A little cake first — If the woman had the faith necessary to obey she would be esteemed worthy of the Lord's assistance through the prophet. The Lord tests our faith, too. R2326:5, R3400:6

1 Kings 17:14

Barrel of meal — Symbol of the bread of truth, of which our supply is continued from day to day.
R2326:6

Neither shall ... oil fail — You will increase your own store of spiritual food as you give it to others.
CR302:3

Representing the holy Spirit, which helps to make the truth nourishing and profitable to us.
R2326:6

1 Kings 17:15

She went and did — She had faith enough to share her little remnant with him, resulting in a miracle.
R5741:3

A lesson that, even in our extremities, we should exercise sympathy toward others. R4731:5

Is thy cruse of comfort failing? Rise and share it with another. R2326:6*

Did eat many days — The Lord's people have great need to cultivate a large generosity, not only of thought, but of deed. R2326:4, R3400:6

1 Kings 17:22

And the soul — Nephesh, being, life, existence. R366:6

And he revived — Awakening, not resurrection, of the dead. R2618:2, R360:2; F704

Thus foreshadowing the Times of Restitution. (Isa. 25:6-9) R4758:5, R62:1*; HG336:1

1 Kings 18:1

Elijah — Type of the true Church in the flesh—The Christ, Head and Body. B256; PD46/56

Third year — Either the third of Elijah's sojourn at Zarephath, or after his original announcement to Ahab. R4740:1

The entire period of the drouth was 3 « years. (Luke 4:25; Jas. 5:17) R4740:2

Shew thyself — Prefigured the coming out of the true Church of God from her wilderness hiding after the year 1799

AD. R5857:4

Unto Ahab — Type of the Roman empire. B256

Representing the governments of earth. PD46/56

I will send rain — Showing return of divine favor. A

sufficiency of punishment had come upon Israel for their iniquities. R4740:2, 6

1 Kings 18:2

A sore famine — Typifying the spiritual famine during the Dark Ages. B256; R5741:6

For 3 « years, typical of the “time, times, and a half,”—1260 years, of the famine “not of bread, nor of water, but of hearing the word of the Lord.” (Amos 8:11) R5993:3

Typical of the period in which the true saints of God were hidden from the eyes of the world in a wilderness condition. R4741:2

1 Kings 18:3

Governor — Royal superintendent, or prime minister. R4740:2

Now Obadiah — Represents partially consecrated ones. R3401:5

Feared the LORD — But must have failed to let his light shine properly, else he would not have been an acceptable servant in the house of Ahab. R3401:3

He was a true worshipper of the Lord, but timid. R3401:3

Such as are ashamed of the Lord will lose the great prize. R3401:5

1 Kings 18:4

When Jezebel — Typical of the apostate church of Rome. B256

Symbolizes the great mystery of iniquity. R3399:4; PD46/56

Cut off the prophets — The first religious persecution on record. R2325:6

Hid them — Evidently at the risk of his all. R4740:2

Fifty in a cave — The experiences of God's prophets, for the most part, were far from enviable. A54

Fed them — Josephus connects Obadiah's widow with the woman of 2 Kings 4:1-7 and her debt with the funds needed to feed the prophets. R3430:6

1 Kings 18:5

Horses and mules — Apparently he was more solicitous for his beasts than for the poor of the people. R3401:2

1 Kings 18:6

Ahab went — Probably with a good retinue of servants. R3401:2

1 Kings 18:12

He shall slay me — He surmised that Elijah would in some manner disappear during his absence and that, in consequence, the king's anger would be against his servant. R3401:5, R4740:2

1 Kings 18:13

Slew the prophets — See comments on 1 Kings 18:4.

LORD'S prophets — The worthy servants of Mark 12:3-5. R1796:1

1 Kings 18:16

Ahab went to meet Elijah — Prophetic of the great contest between Catholicism and Protestantism in the Reformation period. R5751:5

1 Kings 18:17

Ahab — Type of worldly governments claiming to be Christ's kingdom. R5751:2, R389:2*

Elijah — Type of the true Church of Christ in the flesh, this side the veil. R5751:3

Although the true Church is indeed represented symbolically by a woman, it is also represented sometimes by a man—when the picture includes the Lord Jesus Christ, the Head of the Church. R5751:3

Art thou he — Implying that all the trouble was properly chargeable to Elijah. R3401:6

This is the worldly custom. R4740:3

That troubleth Israel — The valiant for the truth have always been considered enemies by the nominal mass. R577:5, R234:6

We would trouble Israel by showing the Lord's people their transgressions. R234:6

1 Kings 18:18

Baalim — Bel, type of the God of Babylon: the Pope. D40

1 Kings 18:19

Prophets of Baal — So the priests and the religious representatives of a great church system have been the obedient servants of the great false institutions, pictured by Ahab and Jezebel. R5751:3

Jezebel — A false Christian church system married to earthly governments. R5751:2, R389:2*

1 Kings 18:20

Mount Carmel — About seventeen miles from the palace at Jezreel, an ideal place for such a spectacle. R3406:1

1 Kings 18:21

Elijah — Here representing Jehovah. R3402:1, R4740:3

How long halt ye — “Choose ye this day whom ye will serve.” (Josh. 24:15) R2950:4, 6

“Today, if ye will hear his voice, harden not your hearts.” (Heb 3:15) R2950:6

Coming to a positive decision is a great blessing, and a great help in the formation of character. R2950:4

Two opinions — “Ye cannot serve God and Mammon.” (Matt. 6:24) R2950:3

A contrast to the present dominant religious sentiment of compromise. D190

1 Kings 18:24

Your gods — Infidelity in our day is calling upon many to worship the god of nature; and, through Higher Criticism and Evolution theories, the priests of error are misleading many. R3407:5

That answereth by fire — Elijah challenged the priests of Baal to a public test as to which god could answer prayer. PD46/56

1 Kings 18:26

Called on ... Baal — Noted for being preeminently the sun god, the god of nature, fertility, etc. R3406:2

To accept the offering and vindicate his cause. PD46/56

If Baal were powerful enough to answer their prayers, then the people might understand that it was because Baal was offended with them that they had experienced the drouth. R2332:5

1 Kings 18:28

They cried aloud — Yelling and cutting themselves, claiming they had committed sins, chastising themselves, that Baal be propitiated and answer them. R3406:3

1 Kings 18:31

The sons of Jacob — Typifying the twelve apostles. B246

1 Kings 18:33

Barrels — Earthen jars. R3406:3

Water — From a never-failing spring which is to be found on the slope of Mt. Carmel. R3406:3

Pour it on — No one could say that there was a secret smouldering of fire beneath. R4740:5; PD46/56

1 Kings 18:36

Came near, and said — This prayer is beautiful in its simplicity, manifesting no boastful spirit. R3406:4

1 Kings 18:37

Hear me, O LORD — Elijah prayed to God to vindicate his cause. PD46/56

Turned their heart — Recalling them again by their experiences, and by these signs, to be thy people. R2332:6

1 Kings 18:38

Fire of the LORD fell — The fire descended and consumed the sacrifice, licking up even the water in the trench. PD46/56

1 Kings 18:39

All the people — Representing the world. R5629:1

Fell on their faces — A lesson for us is that the masses of Christendom are deceived today, as were the masses of Israel. By and by, when God shall open their eyes, every knee shall bow. R4740:5

The LORD — Jehovah, He is God. PD46/56

1 Kings 18:40

Prophets of Baal — Public teachers of idolatry. A55

And slew them there — Representing the punishments visited upon the Papacy at the end of the three and one-half symbolic “times” (1260 literal years). B256

It is not a divine command to us today to put all false teachers to death. R4740:5

It is for us to slay and utterly expose the errors and follies which are deceiving the people. R3407:5, R4211:3*

Foreshadowing the Second Death of all who work iniquity after full opportunity. R4740:6

1 Kings 18:41

There is a sound — Might be understood better, “I hear from the Lord the message of an abundance of rain coming.” R3407:1

Abundance of rain — Typifying the millions of Bibles published and issued shortly after the end of 1799. B256

Showing a return of divine favor. R4740:6

Nearly all of our great Bible Societies were organized within fifteen years after 1799. R5752:5, R4211:3*

A spiritual drouth ended in 1798. R5751:3

From 325 AD, when the Nicene creed was promulgated, there was practically no Bible study for 12 centuries until 1526, when the art of printing had become common and Tyndale had published his manuscript. It was 1799 before the Bible came into great prominence. R5752:1-5

1 Kings 18:42

Down upon the earth — Elijah did not pray for rain until he understood that it was the Lord’s due time for it to come. We are to pray for and confidently expect those things and only those things which the Lord has promised to give us. R3407:2-4

1 Kings 18:45

Great rain — Representing the wide circulation of the Bible since 1799. R5857:4

1 Kings 18:46

Was on Elijah — Enduing him with supernatural power. R3407:4

Ran before Ahab — An act of courtesy, showing that he recognized Ahab as the king of the nation. R3407:4

1 Kings 19:1

And Ahab — Type of the Roman empire. B256; R5629:1, R4741:1, R3408:2

Told Jezebel — Type of the apostate church of Rome and of the so-called Protestant sects. B256; R5629:1, R3408:3

Herodias was an advanced type of her. R3408:2

All that Elijah — Representing the true Church in the flesh. B256; R5629:1, R5857:4, R4741:1

John the Baptist was a type, corresponding to Elijah. R3408:2

Had done — Jezebel viewed the matter, not as a combat between the Almighty and Baal, but as between her prophets and Elijah. R4741:1

1 Kings 19:2

Jezebel — Representing the principles of Papacy in Protestantism. B256

Represents a form of godliness, great and boastful, and supported by earthly power. R5752:6

Sent a messenger — So the gospel Church has been persecuted and compelled to flee by a woman who sat as “a queen” (Rev. 18:7) and is called “Jezebel.” (Rev. 2:20) HG69:4

The great social and religious upheaval of a century did not alter the attitude of the church nominal and the world toward the true Church. The Reformation was partial only. R5752:6

Of one of them — Declaring that he would be as dead as the priests of Baal within 24 hours. R3408:1

The queen did not persecute him, but threatened him. R5629:1

1 Kings 19:3

Went for his life — The message was a boast and threat designed to intimidate him and to cause him to flee, which it did. R3408:1

Antitypically, this implies a measure of fear and cowardice on the part of God’s saintly people, and their becoming obscure for a time. R4741:4

The reformers of the 16th century fled the threats of the antitypical Jezebel, being caused to desert many prominent principles of righteousness for fear of the consequences. R2341:1

The complete separation of a class from the power of Jezebel in the interests of the new life, 1829 to 1846. R4211:3*

1 Kings 19:4

Into the wilderness — Not for a specified time, however. R5629:1

In fulfillment, Protestant sects compel the saints again to flee into the wilderness condition. B256

O LORD — Signifying his discouragement. R5629:4

Take away my life — Why thus flee from death, and yet pray the Lord for death? An illustration of how some of strong faith amongst the Lord's people at times become discouraged, panic-stricken, fearful. R3408:5

1 Kings 19:5

Arise and eat — God realized, better than did Elijah, the physical exhaustion experienced in the great work he had done. R2333:3

The "Miller Movement," with special food: the ransom, the return of the Lord, and an understanding of prophecy. R4211:3,6*

1 Kings 19:6

There was a cake — A loaf of bread, somewhat like a pancake; symbol of the Church's spiritual food, the unleavened bread of life, Christ. R2333:5

The special message that is now feeding the people of God. R5629:4

A cruse of water — Symbol of truth, the water of life. R2333:5

1 Kings 19:7

Angel of the LORD — The Lord thus gave him a special message of comfort and food which lasted forty days, until he came to the mount of God—Horeb. R5752:3

The messenger whom the Lord has been using since 1874. R4211:6*

The second time — Second awakening, 1874 to 1914. R4211:6*

Arise and eat — However earnest and zealous the Lord's people may be, they need rest and food. R3408:6

Represents the special blessings and refreshments of the truth in the experiences of the Church. R3408:6

The journey — The hope of our calling, to be joint-heirs with our Lord. R4211:6*

Too great for thee — Unless strengthened by the special food provided. R4211:6*

1 Kings 19:8

That meat — Present truth. R4212:1*

Forty days — 1874 to 1914. R4212:1*

Unto Horeb — Mt. Sinai, a type of the Kingdom of God. R3408:2, 6

Represents the Messianic Kingdom. R5629:4, R5752:6, R4212:1*

Elijah's reaching Mt. Horeb typifies the Church at the incipient establishment of the Kingdom in 1878. R3408:6

Coming of Elijah to it shows that the Church will be in and under the Kingdom administration while still in the flesh, although the last members will not fully participate in the Kingdom honors and blessings. R5752:6

1 Kings 19:9

He came thither — Chronologically Messiah's Kingdom began its operation in the world in 1878 while the last members of the Church are still in the flesh. R5753:1

Unto a cave — The cave of Moses. R3414:1

Lodged there — No special aim or purpose before his mind. R2333:5

What doest thou — It may be asked, What are we doing for the Lord and for his cause? R2334:1

Here — Not in a place to do anything. R2334:1

1 Kings 19:10

I only, am left — As Elijah was discouraged, so it has been with the Church. There was much discouragement felt until the Lord began to make clear the divine plan. R5753:5, R3414:2

They seek my life — The experiences of God's prophets, for the most part, were far from enviable.
A54

1 Kings 19:11

Stand upon the mount — The final overthrow of present institutions will not take place until the Elijah class has reached the mount of God—actually changed. R4212:4*

Before the LORD — The Lord gave him illustrations of different ways of accomplishing results. We need, and are getting, such a lesson. R3414:2,3

To us he makes clear the divine plan by which Messiah's Kingdom will be inaugurated. R5753:5, R2333:5

And strong wind — Not the Lord's manifestation of himself, but merely an illustration of power. R4741:4, R3414:2

Winds of strife, symbol of wars. R5753:1, R2334:4

Windy strife of words, not the voice of God, but the voice of humanity. R4741:4, R2333:6

Quite probably they are already (1904) being let loose. R3414:3

Represents the present (1915) war. R5629:4, R5753:1

Rent the mountains — Mountains represent kingdoms; a great weakening of the nations, governments of the earth, by wars; and increased knowledge and discontent among the people. A318; SM795:3; R5601:2, R5629:4

Not In the wind — God's Kingdom will not follow the epoch of war. R2334:4

An earthquake — Symbolically represents a social revolution. R5629:4; SM795:3; R5753:2, R2334:4, R3414:3, R5649:5, R5601:2; A336, D528

The earthquake of Rev. 16:18. R3414:3, R2334:5

When the kings and captains of industry, finance and politics will, in self-defense, exalt the power of religious leaders. R5601:3

Another power by which, ultimately, the present order of things will give way before the Kingdom of God's dear Son. R4741:4

This will not come as soon as the war begins, but the war might continue while the earthquake is on. R5629:4, R5753:2

Not in the earthquake — Revolutionary experiences will not be sufficient to prepare men to hear the voice of God. R2334:4

In none of these great experiences coming to the world will God be manifest. They will all be merely to fit and prepare man for the voice of Eden. R5753:2, R2334:4

1 Kings 19:12

A fire — Anarchy, symbolically represented by St. Peter as consuming the ecclesiastical heavens and the social, financial and political earth. (2 Pet. 3:10-13) R5753:2, R3414:3 The great time of trouble (Dan. 12:1) is prefigured also by a tidal wave, a whirlwind and the loosing of the four winds. R5863:6

Celestial fire, lightning, symbol of anarchy, consuming and destroying the present order of things. R2334:4, R5753:2, R5567:4, R5601:2, R5629:4, R5649:5, R2333:6

The third great phase of the calamity. SM795:3

Anarchy—Armageddon experiences. I think the Church will be gone before the Armageddon experience, but cannot be sure. Q617:4

Not In the fire — The fire, representing consumption, destruction, anarchy, is not the Lord, but merely human passions which he will permit. R4741:5

After the fire — These calamities having completely exhausted and humbled mankind. R2334:5, R5649:5

A still small voice — The voice of truth, love, wisdom. R3414:3

The voice of God, the divine power, which will bring the blessings to the world. R5629:4, R5601:2

The “pure language” (Zeph. 3:9) or pure message of God’s Word. R3414:5

Corresponding to the “Be still” of Psa. 46:10. R3414:6, R2334:5

Not by earthly might nor by earthly power will the Lord establish his rule. R3414:6

The King will take his great power with the result that the fires of anarchy will be extinguished. SM795:3

Which Luther’s translation renders, “The voice of Eden.” God was in the voice—it really and truly represented him. R5752:3

“It shall come to pass that every soul that will not hear that prophet shall be destroyed from amongst the people.” (Acts 3:23) R2334:5

Elijah had expected his reformation to go forward like a windstorm, or an earthquake or lightning; and when it did not, he fled. Now he was to understand that it would be more secret and quiet in the hearts of men, before giving outward manifestation. R2340:3,6

The voice of God’s Word speaking to his people today. R4741:5

1 Kings 19:13

Went out — The type here changes to teach lessons of our present privileges and responsibilities. R4212:4*

1 Kings 19:16

And Elisha — Probably a type of the Great Company until he re-crossed Jordan. Q260:3; R3416:4, R4758:2, R5771:6

A class that will come into deep sympathy with the Elijah class, and follow the Lord’s leading with it, yet a class that will not expect to be glorified. B265

We have no positive proof in the Scriptures that he was a type at all. Q259:2; R3429:2

Prophet in thy room — To prepare and instruct Elisha, representing those who shall succeed the overcomers as the Lord’s mouthpiece on the earth. R557:6

1 Kings 19:18

7,000 in Israel — Similarly there are thousands in the nominal system who are not in sympathy with the errors they are taught, but are confused and blinded. R3415:1 Similarly today there are two classes in spiritual Israel: one class is in the wilderness condition; another, a larger class, is still more or less associated with, and bound up in, Babylon. R4741:5

The “Little Flock” may be rather difficult to discern. We are to look for them everywhere—in all denominations, and outside all. SM702:1

Unto Baal — The Papal “Beast” and the Protestant “Image.” (Rev. 13) R290:6

Hath not kissed him — Which was the custom. R3415:1

1 Kings 19:19

Elisha — Signifying, “God is deliverer.” R3428:3

With twelve yoke — Indicating that he was the son of a wealthy Israelite. R3428:3

1 Kings 19:21

Ministered unto him — For more than 10 years. R3428:3

1 Kings 20:1

Ben-hadad the king — Overlord of Syria, who had under him 32 kings. R4758:3

1 Kings 20:4

King of Israel answered — Recognizing the greatness of Syria’s army and his unpreparedness for resisting. R4758:3

1 Kings 20:11

Let not him — The test of endurance is one of the severest to which the elect Church is subjected. R1656:1

Boast himself — Applicable, not only to every new recruit in the Lord’s army, but similarly to all who have not yet finished the good fight of faith. R1656:1

Putteth it off — We are forewarned of the great necessity of the whole armor of God. R1656:2
To put on the robes of glory in the first resurrection. R3125:2

1 Kings 20:13

That I am the LORD — God would demonstrate his power by protecting his covenant people, reviving their faith and loyalty. R4758:6

1 Kings 20:16

Thirty and two kings — Benhadad and his host would correspond to Satan and his various hosts of unrighteousness. R4759:1

May represent various trusts, political grafters, various preying vices. R4759:1

1 Kings 20:32

Let me — Nephesh, soul, sentient being. E334

1 Kings 20:35

Of the prophets — Gatherings of young men desirous of studying the Law and appreciating the divine will. R3415:1

1 Kings 21:3

Give the inheritance — Jewish Law forbade the selling of family inheritances; but he could have given a lease for a time to the king's pleasure. R5770:6, R4741:3

1 Kings 21:4

And Ahab — Type of the Roman empire. B256; R3408:3

1 Kings 21:5

But Jezebel — Type of the apostate church of Rome and her false spirit in Protestant sects. R5629:1; B256

1 Kings 21:6

Give me thy vineyard — The crime of covetousness is now not only general and common, but almost approved as proper. It seems to be generally practiced. R2340:1

1 Kings 21:8

With his seal — The emblem of authority. R360:4*

Unto the elders — Ahab's covetousness was of the most approved kind, in that it sought to act through others, and stoned Naboth by proxy. R2340:3

1 Kings 21:9

Proclaim a fast — To make a mockery of religion. R4741:5 Seemingly in honor of God's laws and his justice. R5771:2

Set Naboth on high — Religion has often been injured by being made the tool of hypocrisy and covetousness. R2340:4, R4741:6

1 Kings 21:11

Even the elders It is doubtful whether our disgust should be greater with the queen who instigated the evil, or with the elders who so supinely became the tool to accomplish it. R2339:6

1 Kings 21:12

Set Naboth on high — Covetousness sometimes strikes the dagger of scandal under professions of love and esteem, or of pity and sympathy. R2340:2

1 Kings 21:13

Naboth did blaspheme — Sometimes covetousness has the hypocritical mask of duty, religion and fidelity to God. R2340:2

And stoned him — Jewish Law provided that any blasphemy against God's name should be punished by stoning. R5771:1, R4741:6

That he died — Wars of commercialism show a spirit of willingness to kill our neighbors in order to enlarge our own properties. R5853:2, R4741:6

Sharp, competitive business practices are covetousness of the same kind. R4741:6

1 Kings 21:16

To take possession — Thus he fully endorsed the conduct of Jezebel. R2340:3

As though he did not recognize that there is a God of justice to whom he must ultimately account. R4742:4

1 Kings 21:17

Came to Elijah — Type of the true Church in the flesh. B256; R5629:1

1 Kings 21:19

Thou shalt speak — So it is our place to speak the word of God that the antitypical Ahab shall be slain. R235:5

Dogs lick thy blood — This prophecy was fulfilled to the letter very shortly after. R4742:4

1 Kings 21:20

Ahab — The Roman empire. R235:5

Hast thou found me — Inclined to ignore the Lord and to think merely of the prophet. R4742:4

Sold thyself — If God denounced Ahab, what would the Lord's verdict be on some of the customs of our day? R4742:1

Covetousness is one of the most crying evils of our day. R4742:4

1 Kings 21:21

Thy posterity — Empires succeeding the Roman. R235:5

1 Kings 21:23

The dogs — The degraded. R235:5

Eat Jezebel — The church and world united system shall be cast down and consumed. R235:5

1 Kings 21:29

Because he humbleth himself — On account of this degree of repentance. R2340:5

In his son's days — A mark of God's patience and forbearance. R2340:6

1 Kings 22:22

A lying spirit — One of the fallen angels. R2173:4, R2171:3

1 Kings 22:24

Micaiah — One of the worthy servants of Mark 12:3-5. R1796:1

1 Kings 22:40

Slept with his fathers — Death is a condition of rest, quiet, or peaceful unconsciousness. R5605:4, R5059:6, R4794:2

1 Kings 22:41

In the fourth year — The total years of the reigns of Asa, Jehoshaphat and Jehoram of Judah agree with the total of Ahab, Ahaziah and Jehoram of Israel; though the details do not show the closest harmony. R4601:5*

2 Kings 2:1

When the LORD — Elijah had a specially protected life; he was wholly under divine control; true also of the antitypical Elijah class. R3415:3

Would take up — A parallel to the taking away of the last members of Christ. R5845:2

Elijah — Type of the true Church in the flesh. B256; R557:3, R4757:2, R5771:3; Q305:2

John the Baptist, as the forerunner of Jesus in the flesh, typified the greater Elijah. R4757:3; B250; R557:1

Into heaven — Into the air; “No man hath ascended up to heaven.” (John 3:13) R3378:4, R558:5, R3417:4, R5772:3, R4757:1; Q259:4

By a whirlwind — Uniformly used in the Scriptures to represent great confusion and strife. R4757:6

A symbol of trouble; fiery trials. B260; R5773:1, 4, R2341:6

Severe persecutions, ecclesiastical commotions. R3417:2,3

Anarchy. R5845:6, R5867:4

Elijah went — His closing experiences parallel the closing experiences of the last members of the Christ Body in the flesh. R5845:1; B255, B256; R557:2, 3

With Elisha — Possibly a picture of the Great Company. R5771:6, R4757:5, R3429:2, R3417:1, R1132:1, R558:2

He may typify two classes: those who now are associated with the Elijah class, and those in whose charge will be the dispensing of restitution blessings. R5780:1, R3429:2,3, R3417:2; Q260:3, Q305:2

We may not be quite so sure that Elisha represented a secondary class of God’s people, a great company. R5771:6, R4757:5, R4758:2; Q260:3, Q259:2

Gilgal — Gilgal means “rolling away the reproach.” (Josh. 5:9) HG70:1

Elijah’s movements from leaving Gilgal to crossing Jordan have their exact parallels under the midnight cry movement. HG69:6

Site of a “school of the prophets.” R3416:1

Would seem to represent the beginning of the harvest time—October, 1874. R5772:4, R5845:2

2 Kings 2:2

Tarry here — The stopping places foreshadowed various points in the time proofs where it was thought that the translation of the saints might be due. R558:1

Implying that Elisha was discouraged and had lost faith in the journey; but they went on. R5772:4

Representing the trials and difficulties in the pathway of the Church, a sifting or separating work. R4757:5, R558:1; Q305:2; R1132:3

October 1874 (Gilgal) was looked forward to as the possible time when the Church would be completed. Some measure of disappointment was felt when expectations were not realized. R5772:5

Beth-el — Where Jacob's ladder stood, receiving its name in consequence of that vision. HG70:2

The Spring of 1878 corresponded to Bethel, a parallel to the Lord's assuming his kingly office in the end of the Jewish age. R5772:5, R5845:2

I will not leave thee — He understood that the degree of his blessing would depend upon the closeness of his company with Elijah. R2341:4

A blessing came to all those who received their disappointment in the proper spirit and went on. R5772:5

If Elisha typifies the Great Company this would prove no outward separation between the Church and the Great Company. Q305:2

Those who are sifted out by the way will be neither of the Elijah nor of the Elisha classes. R2431:4

Elisha represents a persevering and faithful company. R558:1

2 Kings 2:3

Sons of the prophets — Schools of the prophets, gatherings of young men desirous of studying the Law and appreciating the divine will. R3415:1, R3416:1, R2341:1

Apparently these schools were started in the time of Samuel as "summer schools," not a monastic order. R3430:3

If types, they would seem to represent a third class, acquainted with Elijah and Elisha, yet not particularly associated with them. R5772:1; Q666:2,4 The theologians of that day. B266

Now, as then, some come together as schools for the study of prophecy; and now, as then, these schools are on the increase. R2341:2

That were at Beth-el — Exercising a wholesome influence for righteousness and the worship of God, the operation of the "still small voice." (1 Kings 19:12) R2341:1

Said unto him — In confidential whispers. R3416:2

2 Kings 2:4

Tarry here — See comments on 2 Kings 2:2. Although not promises, it was not unreasonable to think of the Scripturally-marked date of Spring, 1878 as the time for the Church's glorification. R5772:5

Came to Jericho — Which means "his month," or "moon." HG70:2

Corresponded to 1881, parallel to the door being opened to the Gentiles. R5772:5, R5845:2

2 Kings 2:6

Tarry, I pray thee — See comments on 2 Kings 2:2. We assumed that 1881 might mean a change of dispensation and the glorification of the Church; but we were mistaken and went on. R5772:5

Sent me to Jordan — Which is *judgment*. HG70:4 The word Jordan has the significance of “judged down”; thus would seem to represent the peoples of earth, judged by the truth. R5846:2

To the Royal Priesthood, Jordan represents consecration unto death. R3087:1

Corresponding to October 1914, the close of the Times of the Gentiles. R5772:5, R5845:2

2 Kings 2:7

Fifty ... sons of the prophets — While refraining from following, they were deeply interested, and witnessed what transpired. R3416:3

They two stood by Jordan — At very nearly the same point the Lord wrought through Joshua the miraculous crossing of the Israelites. The steep hillside beyond Jordan was quite possibly Mt. Nebo, where Moses died. (Deut. 32:49, 50) R3416:3, R3429:2

So the Lord’s people have been standing for some time since 1914. R5845:3; Q387:2

2 Kings 2:8

Elijah took his mantle — An outward indication, or sign, of God’s power with Elijah; representing God’s power and blessing with the Church. R5846:4, R5950:2; Q387:2

Wrapped it together — Concentration of forces for the smiting. R5950:2

Evidently referring to some special power given to the Elijah class. Q387:2

It may mean a great deal of money. Q387:2

And smote the waters — In Bible symbolic language, water represents both truth and peoples. R5846:2

Pictures a mighty work yet to be accomplished, and apparently in the very near future. R5950:2

As Elijah did the smiting, so all those who belong to the Elijah class will have a share in it. R5988:4

The Church will use what is in their hand, the power and authority of the truth, the power of God, in smiting the waters, peoples, who will be judged by the truth. R5846:2,4

The smiting will probably affect the whole civilized world. Q387:2

Apparently the consuming of the tares will correspond very closely with the division of Jordan. The smiting will reveal the truth in respect to what is the real Church of Christ and what are imitations. R5951:4

They were divided — People are to be separated from people, the truth being received by some and rejected by others. R5846:2, R5950:2

The division of the waters may require either years or months. R5888:4

2 Kings 2:9

Elisha — See comments on 2 Kings 2:1.

I pray thee — Elisha's special desire, above all things, was to have a large measure of the spirit of the Lord. R2431:5

A double portion — Not twice as much as Elijah possessed, but twice as much as given to any other. R3416:4, R3428:6

The portion of the first-born. R4771:1

Of thy spirit — Energy, force, power to teach. R558:2

An extra share of his spirit of consecration and power. R1132:4

2 Kings 2:10

A hard thing — It will be a very difficult matter, even for those expecting the event, to recognize the change of the Elijah class. R558:2

If thou see me — If you continue steadfast and follow on, and are not separated by the trials by the way. Q305:2; R5772:6, R3417:2, R2341:5

Only in proportion as they discern the completion of the Elijah class will they become recipients of a large measure of Elijah's spirit and zeal. R3416:5

Only such as recognize the change of the Elijah class can fill the teaching position. R558:3

When I am taken — To some the thought of being taken away from the present life suddenly, violently, in fiery troubles, would be a terrible prospect; not so for the Elijah class. R5773:4

It shall be so — After the Elijah class has been glorified, the Elisha class will be energized by the change of dispensation and evidences of the fulfilling of the divine plan, to be practically as devoted and zealous as the Elijah class. R3416:6

2 Kings 2:11

They still went on — Not that they are necessarily personally acquainted in the antitype, but they walk the same road. R1132:2

Not disconcerted, Bible Students, since 1914, are going on, not headed for any particular date, even as Elijah was not directed to go to any other place. R5772:6

And talked — In sympathy and interest, friendship profitable and encouraging to both. R1132:3

A chariot — The Elijah class caught up in power and great glory; the spiritual exaltation of the Church. B254; R968:5, R2341:5, R5845:5, R2341:5; B260

A figure of victory and glorious escape from the whirlwind of trouble. B260

Ours is the real deliverance by chariots of victory and divine power from death. R3429:1

Of fire — May signify that the last members of the Church will be separated under very trying circumstances, fiery trials, persecutions, violence. R2341:5, R3417:2, R5569:5, R5772:6, R5845:5, R5950:2; Q259:4

Horses of fire — Spiritual doctrines. R1132:6

And parted them both — Separating the Elijah and the Elisha classes, the Little Flock and the Great Company. R5845:3, R5950:2, R4757:6, R5773:1

Already (1889) the fiery chariot begins to separate the classes. R1132:2

Elijah went up — The close of the Church's career in the flesh will come suddenly, abruptly. R4757:6

We expect that the Church, the antitypical Elijah, will all have passed beyond the veil before the anarchy predicted in the Bible. R5794:5

The transfiguration of Elijah was a picture, or vision, of the change of the Church at the end of this age. Q259:4

By a whirlwind — See comments on 2 Kings 2:1. Many of the Lord's people will be taken from the present life in some anarchistic movement. R5845:6, R5773:1, R5950:3, R5867:4, R2341:6; Q259:4

Fierce trouble, agitating the heavens or ecclesiastical powers. R3417:3

And not by the chariots. R3417:2, R1132:4

Further trouble to the chariot experience. R5773:1

Into heaven — No doubt buried somewhere by the Lord, as Moses was buried secretly. R2342:4

Possibly to some other world, to return in due time to impress certain lessons on mankind. R3417:4

If still alive, still under the death sentence, not escaped from the bondage of corruption. R3417:5

See comments on 2 Kings 2:1.

2 Kings 2:12

Elisha — See comments on 2 Kings 2:1.

Saw it — Holding back from the persecution, but not drawing back to sin, or to a repudiation of the Lord. R5950:3

Rent them in two pieces — An act, in that day, symbolic of grief, sorrow and mourning. R3429:2

2 Kings 2:13

He took up also — Representing that Elisha had become Elijah's successor, to receive a special blessing of the Elijah spirit. R5771:6; B265

Continuing for a while the work that Elijah had been doing. R3416:6, R5771:6

The mantle — The power and spirit of fuller consecration. R1132:5

Elijah's mantle of power and authority as the Lord's representative (See 2 Kings 2:8). R5780:1; Q260:3, Q305:2

The receiving by Elisha of power seems to correspond to the "foolish virgins" getting their oil. (Matt. 25) R3416:6

Elijah — See comments on 2 Kings 2:1.

2 Kings 2:14

Smote the waters — The Elisha class passes through death in much the same way as the Elijah class does. Q260:3, Q305:2; R3417:1

Where is the LORD God of Elijah? — That is to say, Is not the Lord God of Elijah with me? Showing faith that the same power of God exercised through Elijah would be exercised through him. R2341:6

Elisha — Our thought is that he typified two classes: first that he typified those associated with the Elijah class (the Great Company); and that after the taking of Elijah and re-crossing the Jordan (picturing the death of the Great Company) he became a type of those associated with the dispensing of restitution blessings (the Ancient Worthies). R5780:1, R4758:2; Q305:2; R3429:3, R3417:1; Q260:3

2 Kings 2:15

Sons of the prophets — See comments on 2 Kings 2:3.

Doth rest on Elisha — See comments on 2 Kings 2:1. The meaning of the name Elisha is "mighty deliverer," and the career of Elisha was one of restitution work. B266

2 Kings 2:16

Seek thy master — Illustrating how the world will be as ignorant of the glorification of the true Church as they were of the glorification of its head at the commencement of the age. R558:3

2 Kings 2:17

And they sought — Certain classes of Christian people may doubt that the Church has really gone to glory, but afterwards they are thoroughly convinced. R5772:1, R3429:4

Three days — May be symbolic, representing three years. R5772:1, R3429:4

2 Kings 2:18

Tarried at Jericho — The word “Jericho” signifies “His moon” or “month.” There is a hint in this that Jericho typifies fleshly Israel, which will be the first to recognize the Elisha class, the Ancient Worthies. R3429:5

2 Kings 2:19

The water is naught — Brackish, representing impure doctrines. R5780:2; B266; R4758:4

2 Kings 2:20

A new cruse — Representing the new institutions, new conditions, new views of the Jews respecting Christ and the glorified spiritual Israel. R3429:6

Put salt therein — “Ye are the salt of the earth.” (Matt. 5:13) R3429:6

2 Kings 2:21

Unto the spring — Representing the Word of God. B266

Representing the Law. R3429:5

Of the waters — Representing the waters of truth, now brackish with error. B266, R4758:4, R5780:2, R2345:3

And cast the salt — The purifying property of salt is here referred to. R2099:2

“Ye are the salt of the earth.” (Matt. 5:13) It will be in and through the glorified salt of the earth that the blessing will come, the streams of truth for human refreshment. R5780:2, R4758:4

The Law was in itself just, perfect, good, yet it lacked something necessary to make it a blessing to Israel—the work of Christ fulfilling the Law and removing its condemnation. R3429:5

Healed these waters — Cleansing from untruth and error, by the glorified Church, through the Ancient Worthies, to the world, through the Jews. This is also what St. Paul calls to our attention in Rom. 11:25-33. R4758:4, R5780:2

2 Kings 2:23

Little children — Not babies, but young hoodlums, from 10 to 20 years of age. R4758:2, R5780:2, R3429:6

Out of the city — Indicating that amongst natural Israel will be some who will not appreciate the healing work done by the Elisha class. R3429:6

These will disregard the instructions of the earthly representatives of the Kingdom. R3429:6

Go up — Your master, Elijah, went up to heaven in a whirlwind. Why do not you go also? R4758:1

Thou bald head — You are a bald head, or one who has lost his master. R4758:1

A particularly opprobrious epithet in those days. R3429:6

Failing to render a proper appreciation of the dignity of the office of the Ancient Worthies as chosen agents of the heavenly Kingdom. R3430:1

2 Kings 2:24

Cursed — Declared them “evil in the name of Jehovah” (Young’s translation). R3429:6

He did not swear at them, but denounced their conduct as wrong and declared that it would have a punishment. R5780:2, R4758:1

And tare — Tore them, wounded them; there is no suggestion that the bears ate them or killed them. R5780:2, R4758:2

“When thy judgments are in the earth, the inhabitants of the world will learn righteousness.” (Isa. 26:9) R5780:3, R3430:1

So there will be judgments in the world during the Millennium; punishments for every wrong course, rewards for every right deed. R5780:3, R3429:6, R4758:5

2 Kings 4:1

A certain woman — Josephus claims that this woman was the widow of Obadiah. R3430:6

Of the wives — Indicating that the school of the prophets was not a monastic order. R3430:3

Sons of the prophets — See comments on 2 Kings 2:3.

Unto Elisha — Her cry to the prophet of the Lord was a cry to the Lord himself. R3431:3

Fear the LORD — That is, he revered, worshipped and sought to serve the Lord. R3430:6

To be bondmen — According to the terms of the law her sons must serve the creditor until the debt was paid or until the Jubilee year. R2345:3

Represents how the whole world of Adam’s family was sold under sin and obligated to pay the wages of sin, death. R3430:3

2 Kings 4:2

Elisha — Elisha may also typify the Ancient Worthies (See 2 Kings 2:14). R5780:1, R4758:2; B265; R3417:2

What shall I do — Showing the Lord’s willingness to help us to pay our honest debts; and our responsibility to pay them. R2345:5

What hast thou — During the Millennium the Lord will bless what people may have according to their faith. R5780:4

We should look to see what we have in our possession. R5419:3, R5780:4

God can use our humblest talent to his praise. R5419:2

Hath not any thing — The woman did not appeal for divine aid until she was in extremities, and neither should we. R3431:3

A pot of oil — God is pleased to bless the use of things which we have rather than to send us other things. R2345:5

Olive oil was used for light, cooking, and as butter in those days; a household necessity and an article of ready sale. R3431:2

The Lord used what she had on hand. R5419:4

Olive oil is used in the Scriptures as a symbol of the holy Spirit. R3431:4

2 Kings 4:3

Even empty vessels — It is for us to see that we are emptied vessels; empty that he may fill us with his Spirit. R3431:5

Borrow not a few — Her faith was tested and developed by the prophet's requirement that she and her sons should cooperate in the borrowing of vessels. R3431:4, R2345:5

The fact that she was able to borrow from her neighbors implies a good reputation. R3431:2

2 Kings 4:5

She poured out — Reminding us that during the Millennial age his Spirit shall be poured upon all flesh. (Joel 2:28) R3431:4, R558:4

A beautiful picture of restitution blessings. R4758:5, R2345:5

Thus, as we acknowledge divine mercies and render thanks, the blessing is only increased. F687

2 Kings 4:6

The vessels were full — Illustrating the blessed rewards of faith that the Lord will grant during the Millennium. R5780:4

Representing how the antitypical Elisha will help the poor to secure the oil of joy for the spirit of heaviness in the Millennium. B266

Every vessel fitted for its reception shall be filled with the Spirit to its full. R3431:4, R558:4

2 Kings 4:7

Pay thy debt — Justice was not to be violated. R5780:4, R2345:5

2 Kings 4:8

A great woman — Evidently widely known as a good and wise woman, and probably possessed of a large estate. R3431:3, R2345:6

The kind of greatness, too, which recognizes goodness and reverences the Lord and those who are his. R2345:6

2 Kings 4:9

Unto her husband — Manifesting a commendable wifely deference to his wishes. R2346:1

2 Kings 4:10

A little chamber — Every home, if possible, should have such a guest chamber for the Lord's servants. R2346:1, R3432:1

Present day arrangements for public hotels are calculated to hinder the development of the spirit of hospitality. R3432:1

2 Kings 4:13

What is to be done — Those who accept the favors of others and lack the desire to do as much in return are lacking the Lord's spirit. R2346:2

2 Kings 4:17

The woman conceived — The miraculous interposition of divine power quickening the dormant and inoperative forces. R560:6*

2 Kings 4:22

To the man of God — Her faith in the prophet corresponds very well to our faith in the Lord Jesus. R3432:4

2 Kings 4:26

It is well — Avoiding the questions of Elisha's servant. R3432:3

An answer of faith having full confidence in the power of God, through the prophet, to awaken her son from the dead. R2346:2

2 Kings 4:27

Hid it from me — It was not by any power that the prophet himself possessed that he had any special knowledge, but by revelations from the Lord. R2349:6

2 Kings 4:29

Take my staff — Much after the same style that the Apostle Paul sent napkins and handkerchiefs to the sick. R3432:3

2 Kings 4:30

I will not leave thee — Possibly realizing that the servant was not such a man as his master. R3432:3

2 Kings 4:35

Then he returned — The Lord is pleased to exercise his power, either slowly or quickly, according to circumstances and conditions. R2346:5

Walked ... to and fro — Apparently the prophet was perplexed by this case. R2346:4

Child opened his eyes — This restoration of life was a foreshadowing of the great Times of Restitution. HG336:1

Picturing coming restitution work of the Millennium, when all the sleeping dead will be awakened. R5781:2; B266; R4758:5

Was merely awakened, not “resurrected,” not “raised to life again.” F703, F704; R2346:5

2 Kings 4:38

There was a dearth — Representing a lack of spiritual food. B266

Sons of the prophets — Representing theologians. B266; R558:4. See comments on 2 Kings 2:3.

2 Kings 4:40

Death in the pot — Deadly doctrines, error and superstition, combined with Satan’s great falsehood. R4758:4, R558:4

This will be effectually offset by the blessings of the Lord through his glorified Kingdom. R4758:4

2 Kings 4:41

That they may eat — May represent a healing of the food of theologians by the putting of an antidote into their poisonous mess. R558:4

2 Kings 4:44

And they did eat — Representing that spiritual food shall be made wholesome and plentiful. B266; R558:4

2 Kings 5:1

The LORD had given — Naaman's victory is credited to Jehovah, who did interfere with the affairs of outside nations to some extent. R3438:2

Deliverance unto Syria — To Syria and Israel, in combination against Shalmaneser II. R3438:2

He was a leper — Leprosy corresponds to sin: it is incurable, loathsome, contagious, destructive, painless. R4769:1, R3439:3, R2347:2

A figure of sin, incurable, except by divine miracle. R5780:4

2 Kings 5:3

She said unto her mistress — So all those who know of a divine power and arrangement for the healing of sinners may tell the good tidings, even to their enemies. R4769:1

Leprosy — See comments on 2 Kings 5:1.

2 Kings 5:7

Rent his clothes — In indication of his great distress. R5780:5, R3438:6, R2347:1

Am I God — The king of Israel was an idolater. He probably had no dealings with, and scarcely any knowledge of, Elisha. R3438:6

Leprosy> — See comments on 2 Kings 5:1.

2 Kings 5:10

And Elisha — See comments on 2 Kings 2:14.

Sent a messenger — We feel sure that it would not be the Lord's will that we as his followers should duplicate or copy Elisha's manner, but should render honor to those to whom honor is due. R3439:1

Elisha's course declared, "I am greater than you, because while you are the servant of the king of Syria, I am a servant of the King of kings." R3439:2

Wash in Jordan — See comments on 2 Kings 2:6. The antitypical Jordan, "the fountain filled with blood, drawn from Immanuel's veins." R2347:6, R4769:1

Seven times — A complete cleansing, washing. R4769:1, R3439:4, R2347:6

Our belief, obedience and baptism unto death must be perfect or complete, otherwise there is no remission of sins. R3439:4

Signifying that half-hearted consecration and obedience are not what the Lord is pleased to honor and bless. R3439:5

2 Kings 5:11

But Naaman was wrath — He expected great consideration for his rank. R4768:6, R2347:1, R3439:1, R5780:5

2 Kings 5:12

Are not Abana — No doubt the modern river Barrada; it has the clearest waters possible. R3439:2

May I not wash in them — There are various theories, philosophies and many suggestions as to how sin can be gotten rid of. R3439:4

2 Kings 5:13

His servants came near — In a moderate and wise manner, and offered him some good advice. R2347:2, R4768:6

When someone comes to the place of being ready to obey the Lord's voice, to be rid of his load of sin, it not infrequently is the result of good counsel on the part of his Christian friends. R2347:6

2 Kings 5:14

Then went he down — Although fearful that no good would come from the washing and that he would be the laughing stock of all. R4768:6

Others may help to impress the lesson; yet no recovery from sin can be made except as the individual himself follows the divine prescription. R4769:1

Seven times — See comments on 2 Kings 5:10.

And he was clean — As only divine power could heal the leper, only the same can heal the sinner. R4769:1

Foreshadows the restitution work. B266

2 Kings 5:15

And he returned — Retraced his journey nearly forty miles to thank the prophet and to bestow gifts. R4769:2

Gratitude is one of the most worthy sentiments of the human mind. R4769:2

Demonstrating that the Lord's blessing of healing was conferred upon a man of naturally noble traits. R3439:5, R2348:2

Take a blessing — A present. R2348:2

The truly great take pleasure in being just and generous. R3439:6

His gifts were consecrated beforehand and so, after receiving the blessing, to have withheld any part would have proven him unworthy; so with our consecration. R3440:1

2 Kings 5:16

I will receive none — Thus showing that Naaman's healing was a favor, and not in exchange for the expensive presents he brought. R3439:2, R2348:4

The gifts of God's grace are not to be bartered for earthly good things. R4769:4, R5780:6

While it is not wrong for servants of the Lord to receive compensation, yet the Lord is more glorified if they do not. R3440:2

How much to the Lord's glory if all of God's people would emulate Elisha in this respect. R4769:4, R3440:2, R2348:4

2 Kings 5:17

Burden of earth — Enough of the consecrated soil of Palestine for the building of an altar to the Lord. R3440:2, R2348:5

2 Kings 5:18

Pardon thy servant — Since Naaman was not an Israelite but a stranger to the covenant and promises of Israel, less would be required of him. R3440:3, R2348:6

My master — The king of Syria. R3440:2

2 Kings 5:19

Go In peace — Elisha's answer was, in substance, that if the General made full profession of faith in the true God it would not be improper for him to accompany his master to the house of the false god, for his adherence to Jehovah God would be recognized. R5781:1

2 Kings 5:20

But Gehazi — Elisha's servant had a different spirit and determined to get something by a process of graft." R4769:4, R5781:3, R3440:5, R2349:2 Covetousness leads to various other sins. Nearly every crime is more or less traceable to it. R2349:2,4

There are some today in daily contact with the truth who do not partake of its spirit and in whom selfishness is the ruling passion. R3440:5

2 Kings 5:27

Leprosy . . . of Naaman — With knowledge came responsibility; hence, the severe punishment inflicted upon him for hypocrisy and deception. R5781:2

2 Kings 6:12

But Elisha, the prophet — Apparently the knowledge of Jehovah and Elisha had spread from General Naaman to some of the household of the king. R5781:4

Telleth the king — Probably angels were the divine instrumentality in informing Elisha of the things proper to be told the king of Israel for his protection. R2349:3

2 Kings 6:13

Go and spy where he is — The king was not wise in his determination, not realizing that the prophet would be informed by the wisdom of God. R3440:6

2 Kings 6:15

The servant — Not Gehazi, but another more worthy. R2349:6

Was risen early — Elisha doubtless understood in advance, but did not flee. R3441:1

2 Kings 6:17

Open his eyes — The spiritual body, though shining "above the brightness of the firmament," cannot be seen by mortals without a special revelation. HG28:6

That he may see — Angels can be, and frequently are, present, yet invisible. A182

Giving to his eyes of understanding a proper conception of the divine power present with the prophet. R3441:2, R5781:5

A prayer doubtless intended of the Lord as a lesson for his people down through the ages. R3441:1

And he saw — A vision, an active parable, a picture similar to the symbolic pictures of Revelation. R3441:2, R5781:5

Horses and chariots — Illustrative of the divine power and protection. R3441:2

Of fire — Like fire, as all spirit beings are described in Scripture. R2350:1

Round about Elisha — The Father has numberless messengers to care for the interests of his cause on earth, ministering especially unto the very elect. (Psa. 34:7; Matt. 18:10) R3441:3, R5781:5, R4769:3, R2350:1

God's omnipotent power, like a mighty army, completely surrounds those who are his. R5781:5, R4769:3

The Christian is enabled, through faith, to see the armies of the Lord encamped about him without a miracle being performed on his natural sight. R2350:1

2 Kings 6:18

With blindness — Not total blindness, but bewilderment or hallucination similar to that produced by hypnotism; the eyes of their understanding being closed. R5781:6, R4769:6, R3441:5, R2350:4

2 Kings 6:19

Neither Is this the city — True, for Dothan was not Elisha's city; his house was in Samaria, where he took them and brought them to the man they sought—himself. R2350:5

2 Kings 6:21

Shall I smite them? — Israel's kings were learning gradually that the will of the Lord was to be considered. R2350:5

2 Kings 6:22

Set bread and water — "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." (Rom. 12:20) R3441:6

How many enemies could be won by kind treatment, who would be made bitter by even just treatment. R4770:1

2 Kings 6:23

Came no more — The best victories are the bloodless ones; where the spirit of righteousness, mercy and benevolence are victorious over the spirit of rivalry, ambition and selfishness. R2350:6

2 Kings 8:6

King appointed unto her — A secondary reward for her hospitality and faith. R3432:5

2 Kings 8:17

He reigned eight years — Usher's chronology incorrectly makes this period only four years. B52

A confirmation rather than a source of doubt. R4601:4*

2 Kings 8:18

Way of the kings of Israel — Baalism extended from the court of Israel to the court of Judah.

R3446:3

2 Kings 8:26

Two and twenty years old — 42 years, according to 2 Chron. 22:2. HG105:2

2 Kings 9:9

The house of Ahab — Representing civil power, the Roman empire. B256; R4741:1; Dii; OV268:3

2 Kings 9:10

Jezebel — Symbolizing corrupt church system, the great harlot, Babylon. (Rev. 2:20) R4741:1, R2341:2; B256; Dii; OV268:3

2 Kings 9:16

Went to Jezreel — In the plain of Esdraelon, near the hill of Megiddo (Armageddon). Di

2 Kings 9:22

Whoredoms of thy mother — Jezebel is the type of the Papal church, the mother of abominations.

R389:2*

2 Kings 9:30

Jehu — He served as the sword of the Lord to execute retribution upon Ahab and Jezebel. R3446:6;

B266

[Jezebel](#) — See comments on 2 Kings 9:10.

2 Kings 9:33

[Throw her down](#) — Foreshadowing the final overthrow of the system represented by her. B266

2 Kings 10:18

[Ahab](#) — See comments on 2 Kings 9:9.

2 Kings 10:28

[Jehu destroyed Baal](#) — When the systems typified by Ahab and Jezebel, and all who unite with them against God, shall be fully and finally overthrown. B266

2 Kings 11:1

[Athaliah](#) — Daughter of Jezebel. R3446:6, R4776:3

[Seed royal](#) — She caused all her grandsons to be put to death. R3446:6, R4777:1

2 Kings 11:2

[Jehosheba](#) — Daughter of Athaliah, but wife of the High Priest and under his influence. R3446:6

[In the bed chamber](#) — A room used for the storage of sleeping mats. R4777:1

Because of Baal worship the rooms of the priests, in connection with the temple of Jehovah, were generally neglected and were a safe place to rear the young king. R2366:3

2 Kings 11:3

[Athaliah did reign](#) — As Queen Dowager, she was the highest authority in the kingdom. R4776:3

2 Kings 11:4

[Jehoida sent](#) — With great wisdom he called together the chiefs of the nation at a festival time, when their coming would not be thought strange. R4777:4

2 Kings 11:12

The testimony — On top of the crown was laid the testimony, the parchment scroll of the Ten Commandments, indicating that the divine law was superior to the crown. R4777:5

2 Kings 11:14

Treason, Treason — Injustice sometimes becomes entrenched and fortified in human minds, so that an attempt to establish righteousness is considered treason. R4777:5

2 Kings 12:1

And forty years — Which Usher incorrectly reckons as thirty-nine. B52

2 Kings 12:3

High places were not taken — The influence of the idolatry of surrounding nations was still upon them. R4777:3

2 Kings 12:4

Passeth the account — A poll tax. R3447:6

Is set at — Possibly the tithes, one-tenth of all the profits of the year. R3447:6

Heart to bring — Voluntary donations above those required under the Law. R3447:6

2 Kings 12:5

Repair the breaches — The Temple had long been in disuse, and stones from it may have been used for the temple of Baal. R3448:1

The spiritual Temple has become seriously deranged during the long period of the Dark Ages. R3448:2, R4778:2, R2367:4 As Christians we are individually the temples of God (1 Cor. 3:16, 17), and must not only keep as undefiled as possible in thought, word and act, but also take reasonable care of our physical bodies. R2367:2

2 Kings 12:6

Priests had not — The Reformation promised great things in the way of repairs needed in the spiritual Temple, but the Protestant clergy have used the means and opportunities for personal advantage. R3448:2, R2367:4

2 Kings 12:7

The other priests — Representing the Protestant clergy (See 2 Kings 12:6). R3448:2

Said unto them — The king passed over the matter of the lack of repairs as lightly as possible, without charging the priests with embezzlement or neglect. R4777:3

Breaches of the house — See comments on 2 Kings 12:5

Receive no more money — Voluntary offerings are approved rather than those that are importuned, coaxed begged, wheedled from saints and sinners. R4777:6

2 Kings 12:8

Repair the breaches — See comments on 2 Kings 12:5.

2 Kings 12:9

But Jehoida — Representing our High Priest, the Lord Jesus. R3448:2

A hole In the lid — A money chest with slotted top for voluntary contributions, convenient to worshippers passing in and out. R4777:3,6, R3448:1

2 Kings 13:14

Now Elisha — Elisha's remarkable history as a prophet and representative of God in Israel continued for nearly 65 years. R2354:2

And Joash — Otherwise called Jehoash. R2354:2

Was evidently very humble and had come to realize that Israel's trouble lay in neglecting Jehovah. R2354:3

Wept over his face — Sorrowful that he now would no longer have heavenly counsel; perhaps remorseful that he had not sooner appreciated the privileges which he did enjoy. R2354:3

Chariot ... horsemen — May signify that he regarded Elisha as a host in himself, as the chief defense of the nation. R2354:3

The same words Elisha used of Elijah's taking (2 Kings 2:12). Seems to intimate that the Elisha class belongs to the spiritually-begotten family. R558:5

2 Kings 13:17

Shalt smite the Syrians — Jehoash having come to a right attitude of mind, the Lord was pleased to release him and the kings of Israel from Syrian subjection. R2354:3

2 Kings 13:18

And he smote thrice — Whether through little faith or lack of patriotism, he struck the arrows in a feeble way, and three times only; not even asking how many times he should strike. R2354:3

And stayed — A lesson that whatever we do should be done with our might. We should keep on smiting until our enemy is vanquished. R2354:5

2 Kings 13:19

Was wroth with him — Reasoning that if Jehoash had been full of zeal and faith for delivering Israel he would have been more energetic to strike the floor, representing Syria. R2354:5

Till thou hadst consumed — We have a spiritual conflict against a wily foe, and we must smite energetically until victory. R2354:5

2 Kings 13:20

The Moabites invaded — As a further chastisement, possibly because the faintheartedness of Jehoash became all the more manifest after Elisha's death, and because he and Israel did not serve the Lord with a whole heart. R2354:6

2 Kings 13:21

He revived — God would remind Israel of his power and his word, by reminding them of Elisha and his words. R2354:6

2 Kings 14:25

Jonah ... of Gath-hepher — In Galilee, thus contradicting the Pharisees who said, "Out of Galilee ariseth no prophet." (John 7:52) R3568:2*

2 Kings 16:2

Reigned sixteen years — Which Usher incorrectly gives as fifteen. B52

2 Kings 16:18

The king's entry — A remarkable passageway leading from the palace to the Temple. R2067:5

2 Kings 17:2

That were before him — A rather doubtful compliment, of being less evil than some of his predecessors. R4819:3

2 Kings 17:6

And carried Israel — The ten tribes. R4819:3

The fall of the ten tribes of Israel pictures the fall of Papacy. R2360:5

2 Kings 17:8

Statutes of the heathen — Israel was quite willing to be God's special people, but seemingly they did not wish to be his peculiar people. R2359:1 Spiritual Israel must be "peculiar people" and not attempt to please and copy the world. R2360:4

2 Kings 17:9

Did secretly — Hypocritically, under the pretense that they were doing this in the service of the true God. R2359:3

Corresponds with the tendency of many in Christendom today of publicly showing an outward display in forms and ceremonies, thinking they are increasing in godliness. R2359:4

2 Kings 17:10

Images and groves — As natural Israel had its groves and totem-posts, so many spiritual Israelites have their various creeds. R3464:6

2 Kings 17:12

They served idols — Idols today are popularity, wealth, fame, self, denomination. R2359:5, R3464:6

2 Kings 17:13

Keep my commandments — Israel's prosperity or defeat indicated the Lord's favor or disfavor, in a manner not applicable to other nations. R4820:1

2 Kings 17:14

Hardened their necks — A figure of speech drawn from the stiffness of neck of a yoke of unruly bullocks. R3464:1

Symbolizing a self-willed and rebellious attitude of heart. R4820:2, R3464:1

2 Kings 17:15

Rejected his statutes — Israel rejected God's Law, God's word; lost faith in God's promises; lost sight of the result of forsaking his counsel; followed foolishness, desiring to be not peculiar but popular. R2360:2

This applies to antitypical nominal Israel of today. R2360:4

Went after the heathen — The disposition to do like the world is the seductive point at which the great Adversary would switch us off from being the Lord's peculiar people. Let us remember John 15:19. R2360:4

2 Kings 17:17

To pass through the fire — The fire of Moloch, as sacrifices. The modern Moloch is a god of everlasting torture. R2360:1

We have today a Moloch on a much larger scale, the God-dishonoring imaginations of a god red hot with the flames of hell or purgatory. R3464:6

Divination and enchantments — God's Word warns us against having anything to do with occult powers. R5800:2

They held intercourse with the fallen angels. R2359:6

This same spirit of wilfulness and dissatisfaction with divine arrangements is not lacking today. R2359:6

Sold themselves to do evil — They became the slaves of their passions and self-deceptions, misled of the evil spirits. R3464:1, R2359:6

2 Kings 17:18

With Israel — These other nations were not specially chastised for idolatry as was Israel. R3463:6

Removed them — Israel's overthrow was a judgment from the Lord. R4820:1

It was God's abandonment of the ten-tribe kingdom, his permission for them to have their way and henceforth to be treated of him as the heathen. R3463:6

An entire alienation from God. R3464:1

The greater religious faith and zeal was always to be found in Judah, and gradually many of the more religious in Ephraim (the ten-tribe kingdom) removed to Judah. R3464:2, R4819:3

Tribe of Judah only — There are analogies in spiritual Israel: the great "falling away" from the faith; the captivity to Papacy and the world (Babylon); the "Reformation," and the separation of "Israelites indeed." R3464:5

The fall of the ten tribes of Israel reminds us of the fall of Papacy for similar reasons. R2360:5

2 Kings 17:20

All the seed of Israel — The Israelites were destroyed as a nation; but God's favor will return to the twelve tribes, and their regathering will be the first blessing to humanity under Messiah's reign. R4820:4

2 Kings 17:23

Removed Israel — See comments on 2 Kings 17:18.

So was Israel carried away — Whoever of them maintained faith in God and observed circumcision maintained his membership as an Israelite. Others ceased entirely to be Israelites. R4819:6, R3464:4

To Assyria — They gradually assimilated with the population surrounding them and lost identity as Israelites. R3463:6

2 Kings 17:24

Place them in ... Samaria — Thus the Samaritans of Jesus' day were Gentiles who had been transported to Samaria. R2574:1

2 Kings 17:27

Let him teach them — Thus the Samaritan Gentiles obtained a smattering of knowledge of Jewish hopes, combining them with false ideas of their own. R2574:1

2 Kings 17:41

Feared the LORD — Comprehended through the light of nature; but not justified thereby. R1030:2*

2 Kings 18:3

Did that which was right — The fact that so good a son could come from so evil a father is an evidence that under divine providence it is not necessary that we should inherit all the evil traits of our ancestors. R2379:2

The secret of the difference between the father and the son was a godly mother. R3462:3

His faithfulness formed the basis for his later prayer for an extension of life. R3588:4

2 Kings 18:4

Removed the high places — He began in the first month of his reign to inaugurate reforms; the restoration of the worship of Jehovah as divinely appointed. (2 Chron 29:3) R2379:3,5

The antitypical cleansing of the Lord's Temple, his Church, is still in progress. R3463:4

2 Kings 18:5

None like him — Hezekiah was reckoned in the Lord's sight as one of the three most acceptable kings—David and Josiah being the other two. R3462:3

2 Kings 18:7

He rebelled against — By joining the confederacy of Egyptians, Philistines and Sidonians, contrary to the Lord's admonition through (Isa 8:12), this error was allowed to work out a serious penalty. R4832:3

2 Kings 18:12

Not hear . . . nor do them — If reproofs do not have a corrective influence they will have the opposite effect—the sinner will be the more obstinate and opposed to God. R4820:2

2 Kings 18:14

To Lachish — The siege and capture of Lachish is amply illustrated on the walls of the palaces in Nineveh, with full particulars given. R2382:5, R520:3*

That which thou putttest — Hezekiah's first move was to placate his adversary by becoming his vassal and paying annual tribute, wherein he greatly erred. R2381:3

2 Kings 18:15

All the silver — Spiritual Israelites may be disposed to do as Hezekiah, purchase peace with things consecrated to the Lord—to compromise the truth, to subtract from the time, influence, means, etc., consecrated to the Lord. R2381:6

If the Lord's consecrated people do this, he will permit to come upon them the very difficulties they dread and seek to avert by unholy compromise. R2381:6

2 Kings 18:17

Against Jerusalem — Sennacherib rued his agreement and violated it. R4832:6

This attack was permitted as a consequence of Hezekiah's failure to recognize Jehovah at once as the almighty ruler and preserver of his people. R2381:3

2 Kings 19:2

To Isaiah — Hezekiah's friend, advisor and supposed tutor in earlier years. R2381:3

2 Kings 19:7

I will send a blast — Smiting of the angel of the Lord. (See 2 Kings 19:35) R2382:2

Some have supposed a simoon, or sandstorm, not uncommon in the Arabian desert. R2382:1

Fall by the sword — Sennacherib was assassinated by his own sons. R2382:4

2 Kings 19:15

Between the cherubims — Representing love and power, above a foundation of justice represented by the Mercy Seat. T125

2 Kings 19:28

Hook in thy nose ... bridle — Representing the manner in which bullocks and horses are controlled. R2381:5

2 Kings 19:29

This shall be a sign — That the deliverance was not temporary but permanent. R2382:4

2 Kings 19:32

Shall not come into — Confirmed by the inscriptions on the monuments unearthed in Sennacherib's palace in Nineveh. R520:5*

2 Kings 19:35

Angel of the LORD — Does not necessarily refer to an angelic being, but signifies "messenger." God is able to use winds or waves, lightnings or sandstorms, or pestilence, or any other agency. R2382:2, R3582:5; PD41/52

Smote In the camp — Would have been most horrible if those smitten had gone to eternal torment instead of awaiting a resurrection, secured by Christ's death. PD41/52

Jewish tradition ascribes the destruction to a pestilence. R2382:2

Egyptian history ascribes Sennacherib's retreat to an invasion of field mice which gnawed the quivers, bowstrings and thongs of their shields. But mice, to the Egyptians, are a figurative way of speaking of the plagues. R2382:2

Other incidents of divine providence similarly intervening to protect those whom divine will did not want further injured include the destruction of the Spanish Armada and the retreat of Napoleon's army from Moscow. R2382:2

2 Kings 20:1

In those days — Somewhere in the period of Hezekiah's prosperity and consequent pride. R2382:6

731 BC, 125 years before the removal of the crown from Zedekiah (606 BC); corresponding to the date of the French Revolution, 1789 AD, from which Christendom recovered, though it must have seemed to be a "sickness unto death"; which was 125 years before 1914, when Gentile crowns are removed. R3574:1,2*

Was Hezekiah sick — Penalty for his failure to render unto the Lord according to his blessings. R2382:6

2 Kings 20:2

And prayed — Isa. 38:9-22 records in poetic form Hezekiah's resolves and is evidently the embodiment of his previous prayer. R2382:6

2 Kings 20:7

And Isaiah said — Isaiah did not pray with Hezekiah, nor suggest prayer, but was surprised when sent back to inform Hezekiah that he would recover. R2028:6

A lump of figs — A poultice. Many who believe in faith healing today would object to a fig poultice or any other human instrumentality being used. R2029:1

2 Kings 20:8

Shall be the sign — The Lord's people of the New Creation should avoid putting the Lord to tests and signs. He desires his people to walk by faith and not by sight. R3589:1

2 Kings 20:11

Brought the shadow — Probably by means of conditions in the upper atmosphere causing two parhelia or mock suns. R2383:1,* R3589:2; Q770:4

Ten degrees backward — Professor Garbet declares that he knew of an afternoon when, on sundials in Southern England, there occurred exactly the same wonder. R2383:1, R3589:4; Q770:4

Perhaps symbolically representing the ten years from the French Revolution to the beginning of the Time of the End. R3574:3*

2 Kings 20:20

Brought water — This seems to shadow forth the founding of the various Bible Societies at the beginning of the last century. R3574:3*

2 Kings 21:1

Manasseh — Isaiah, his supposed grandfather, having died previously. R2386:3

Was twelve years old — If properly reared, he should have been considerably established in the ways of righteousness. R3598:3

2 Kings 21:2

That which was evil — Good men and loyal to the Lord may be poor fathers as was Hezekiah in this case. R3598:2

The Lord's people have a serious responsibility to impress the plastic minds of their children with the principles of righteousness: "Train up a child in the way he should go." (Prov. 22:6) R3598:2

2 Kings 21:6

With familiar spirits — The fallen angels. R5800:1, R1643:1, R2171:3, R2172:1; Q804:3

2 Kings 21:16

Shed innocent blood — Probably in ignorance, under the frenzied zeal of false religion. R2387:2

2 Kings 22:1

Josiah — Meaning "Jehovah will support." R2390:2

Jedidah — Meaning "the beloved of Jehovah." R2390:2

Adaiah — Meaning "the honored of Jehovah." R2390:2

2 Kings 22:5

Repair the house — After cleansing the land of idols, he determined next to repair the Temple. R2390:5

So with the consecrated; after destroying the fleshly idols of the heart comes usefulness and service to the Lord, in building up the true temple. R2390:5

2 Kings 22:11

The book of the law — Presumably the original copy of the book of Deuteronomy, written by Moses' own hand. R2390:6

Corresponding to the Reformation movement of the 16th century, leading to the finding and understanding of God's law, the Bible. R2391:5

The reading of it awakened one of the greatest revivals in the history of that nation. R4051:1

Rent his clothes — An expression of dismay. The book's delineations of the Law were so different from what had been taught by the priests that the king was astonished. R2390:6

Realizing how far short Israel had come and noting the punishments prescribed, he was greatly troubled. R2391:1

In olden times, this was a symbol of distress, perplexity or fear. R3608:3

2 Kings 22:14

Unto Huldah — For several reasons: (1) perhaps a woman, especially one connected with the court, would give a softer message; (2) Jeremiah and Zephaniah may have been away from Jerusalem; (3) the king may have considered the above two prophets too extreme; or (4) to obtain an outside testimony since Jeremiah was the son of the High Priest and Zephaniah his own cousin. R2391:2

The prophetess — God, who is no respecter of persons, requires faithfulness on the part of female as well as male stewards in the use of all their talents. R1549:4

2 Kings 22:16

Evil upon this place — It was too late for any national reformation. So far as Christendom is concerned there is no balm in Gilead that will help and recover her. R2391:4

2 Kings 22:19

Thine heart was tender — An honest, believing heart, realizing that the nation of Israel had committed the very sins recorded in Deut. 28. R3608:3

2 Kings 22:20

Behold therefore — Because of the splendid work of reformation which the king had inaugurated. Q765:2

Thy grave in peace — Conditioned on Josiah's faith and obedience to the Lord. Q765:2

2 Kings 23:4

Made for Baal — Or Bel, type of the god of Babylon, the Pope. D40

2 Kings 23:10

Molech — The valley of Hinnom (Greek, Gehenna) had erected in it a brass figure of the god Moloch which, being hollow, was heated intensely and then into its outstretched arms were placed children offered in sacrifice. R3069:1

Today in Christendom we have a Moloch on a much larger scale, a much worse representation of God—a god red hot with the flames of hell or purgatory, with millions in his embrace. R3464:6, R2360:1; PD41/52

2 Kings 23:16

And burned them — Prophesied in 1 Kings 13:1-3. R3607:3

2 Kings 23:20

Slew all the priests — Violent opposition to idolatry was a responsibility of every king in Israel; but spiritual Israelites are not to war with carnal weapons. R3607:3

2 Kings 23:21

Keep the passover — 641 BC. The 2520-year parallel in the Gospel age of the great passover, the resurrection of “the dead in Christ” in 1878 AD, and the passing over of the feet members since that date at the moment of death. R3574:4*

2 Kings 23:24

Familiar spirits — The fallen angels. R5800:1, R1643:1, R2171:3, R2172:1

2 Kings 23:25

With all his heart — It is not sufficient that we be well-disposed and moral; it is necessary that we devote ourselves wholly to do his will, and then seek after him to know his will, and do it. R2390:3

2 Kings 23:29

And he slew him — The reason why Josiah suffered a violent death is outlined in 2 Chron. 35:20-22. What a lesson for all, not to meddle in the affairs of others. Q765:2

2 Kings 24:3

At the commandment — The Lord gave Judah every opportunity to learn the needed lessons: (1) in the object lessons of the works of idolatry in the ten-tribe kingdom; and (2) when they witnessed the captivity and dispersion of the ten-tribe kingdom for disloyalty to Jehovah. R2401:2

2 Kings 24:8

Eighteen years old — Not eight, as in 2 Chron. 36:9 by a copyist's error. B53

2 Kings 24:14

Carried away all Jerusalem — This partial captivity occurred eleven, not eighteen, years before the dethronement of King Zedekiah, as Usher incorrectly puts it. B52

Daniel and his companions were included in this captivity. R2401:6

Save the poorest — Shortly even these, “all people, both small and great,” fled to Egypt for fear of the Chaldees (2

Kings 25:26) and the seventy years of desolation of the land “without an inhabitant” began to be fulfilled. B52; R3437:3, R1372:5

2 Kings 24:17

Made Mattaniah . . . king — Compelling him to take an oath of allegiance to the kingdom of Babylon. R2401:6

2 Kings 25:6

They took the king — As nearly as we can tell, it was the year 606 BC. R5564:2

2 Kings 25:7

Carried him to Babylon — Fulfilling two very remarkable prophecies: That Zedekiah would be taken captive to Babylon and die there, yet never see the city (Ezek. 12:13); and, contrary to this, that he would speak with Nebuchadnezzar mouth to mouth and see his eyes. (Jer. 32:4, Jer. 34:3) R2402:1; PD47/59

2 Kings 25:8

The seventh day — The 10th day, according to Jer. 52:12. HG105:2

2 Kings 25:9

Burnt the house — Nebuchadnezzar utterly destroyed Jerusalem and its Temple with fire. PD48/59

2 Kings 25:13

To Babylon — Symbol of Babylon the Great. C120

2 Kings 25:15

As were of gold — Symbolic of precious truths. C120

2 Kings 25:26

And all the people — Thus beginning the seventy years desolation. B52; R2402:1, R1372:5

Came to Egypt — Therefore, in reckoning the time to the desolation of the land, all periods up to the close of Zedekiah's reign should be counted in. B52; R3437:3, R1372:5

2 Kings 25:28

Spake kindly to him — In spiritual Israel the unfaithful, like Jehoiachim, might be chastened and afterwards treated with leniency. R3623:3

1 Chronicles 1:5

Sons of Japheth — Supposed to be the original settlers of Europe. D556

1 Chronicles 1:9

Sheba and Dedan — Supposed to be original settlers of northern Africa. D556

1 Chronicles 1:17

Sons of Shem — Supposed to have settled Armenia, Western Asia. D556

1 Chronicles 2:55

The Kenites — Sharing in the promised land because of the help given by Hobab in guiding Israel through the wilderness (Num. 10:29; Jud. 4:11). R3061:5

1 Chronicles 3:5

Of Bath-shua — It was in Solomon's favor that his mother was not of an heathen family, but an Israelite, and therefore more in sympathy with the divine arrangements. R5701:5

1 Chronicles 4:43

Rest of the Amalekites — Representing sins. The Lord's command comes to us to put away sin entirely. R3225:3

1 Chronicles 5:1

Unto the sons of Joseph — Indicated by Jacob's giving Joseph the coat of many colors: a royal garment. R1635:4

1 Chronicles 5:2

Above his brethren — In Genesis 49 the blessings of both Joseph and Judah are great, but that of Judah is far greater. R2124:6

1 Chronicles 5:20

Trust in him — Pray, having faith in God. R5380:2*

1 Chronicles 6:1

Gershon — Meaning “Refugees” or “Rescued,” type of the saved world of mankind. F129

Kohath — Meaning “Ally” or “Comrade,” type of the Ancient Worthies. F129

And Merari — Meaning “Bitterness,” type of the Great Company. F129

1 Chronicles 6:2

Amram — Meaning “High People” or “Exalted People,” type of the Little Flock whose head is Christ Jesus. F128

1 Chronicles 9:1

Reckoned by genealogies — Clearly kept to show the outworking of every item of God’s plan “in due time.” R1420:1

1 Chronicles 10:12

All the valiant men — Whom Saul had rescued 40 years earlier. R4234:5

Buried their bones — So no further indignities could be expressed. R4234:5

Fasted seven days — Illustrating the fact that the human race, though sadly fallen, retains elements of the original image of God in the flesh. R4234:5

1 Chronicles 10:13

Saul died — The threatened punishment. R755:1*

Which he kept not — Of these commands Saul was well aware. R755:1*

Asking counsel — Advice. PD42/52

Contrary to God’s command, of one that had intimacy with a spirit. R755:1*

A familiar spirit — A witch at Endor. PD42/52 Communication with fallen angels. R2172:1

We are warned against having anything to do with occult powers. R5800:1

To enquire of it — We should not suppose that God would recognize or use any means of communication which he had prohibited on pain of death and condemned as wicked. R265:6

1 Chronicles 11:2

That leddest out — Performing all the duties of a government in protecting from the incursions of the bordering tribes. R4225:1

1 Chronicles 11:3

Made a covenant — Agreeing to serve as a king under a limited monarchy, under a constitution spelling out the rights of the people and the rights of the king. R4236:1

1 Chronicles 11:18

Not drink of it — Few indeed among the kings of earth would consider any sacrifice of their fellowmen too costly to be bestowed on them. R2015:6

Poured it out — Such water he considered too costly to drink. R2015:6

To the LORD — Tendered the water as a thank offering to the Lord and as an expression of highest appreciation to his followers. R4225:2

1 Chronicles 12:1

They that came to David — A large band of discontented people, mostly victims of Saul's persecution. R4225:1

1 Chronicles 13:1

With every leader — It is wiser, better every way, that all the Lord's people be invited to join in any prominent matter connected with the Lord's service. Even in a small congregation it will be found disadvantageous to have one person do all the speaking, all the leading, all the serving. R3252:4

1 Chronicles 13:2

Let us send abroad — Gathering 30,000 representatives and making the Ark's restoration a national act. R2003:1

1 Chronicles 13:3

The ark of our God — Symbol of the divine presence, the most sacred thing about the typical Tabernacle. R2002:3

Possibly its movements may have included the movement of the other articles of furniture of the Tabernacle. R3252:1

To us — To the capital city, making it the city of the great King, directing the minds of Israel, through the earthly king, to the heavenly King whom he represented. R3252:4

As David desired to be near the Tabernacle, close to the Lord, so should we long for a closer walk with God, a nearness to the Mercy Seat-Christ Jesus. R4260:5

1 Chronicles 13:6

Between the cherubims — Representing love and power; upon a foundation of justice, represented by the Mercy Seat. T125

1 Chronicles 13:7

In a new cart — Instead of upon the shoulders of the Levites as instructed by the Lord (Num. 4:15; Num. 7:9). R3252:6, R2003:2, R5679:6, R4259:5

It is not our part to change one iota of the ordinances of God. R2003:5

Uzza and Ahio — Sons of Abinadab the priest. R3252:3

Drive the cart — Probably by oxen. R2003:1

1 Chronicles 13:9

Put forth his hand- God is guiding his own affairs and he is fully capable of their management. R4260:1

Quite possibly long association with the Ark had bred in Uzzah a familiarity and loss of respect for it as representative of God. R3252:6

The poet has noticed this tendency of some to “rush in where angels fear to tread.” R3253:1

1 Chronicles 13:10

The anger of the LORD — Not violent passion, but sufficient displeasure to warrant punishment. R3252:6

Against Uzza — For his lack of reverence and for his open violation of the divine regulation in the sight of the representatives of all Israel. “The fear of the Lord is the beginning of wisdom.” (Prov. 9:10) R3252:6

God tolerated the ignorance of the Philistines who were not his people; but gave Israel a severe reminder of his displeasure at their carelessness. R2003:2

To the ark — Let us not feel for a moment that everything will go to pieces in the Church unless we steady the ark. R3613:2

And there he died — But no injury was done to Uzzah’s eternal future. R3253:2

1 Chronicles 13:11

Was displeased — With his former determination to bring the Ark to Jerusalem, and that through lack of care matters had gone astray. R3252:5

A breach upon Uzza — This was no injustice, because he was already under the death sentence anyway. F174

It was necessary because everything connected with the Ark typified something greater. T12

1 Chronicles 13:12

How shall I bring — The lesson was one of avoiding irreverence-in manner, language, jokes on religious things. R5680:1, R3253:1

1 Chronicles 13:13

Obed-edom — A Levite, possibly a priest. R5679:6

1 Chronicles 13:14

Blessed the house — Because Obed-edom reverently received the Ark. R2003:2

Abinadab received no special blessing during the years the Ark was in his house. Similarly the Bible in some families brings no blessing from year to year, but in others it brings great blessings in a few short months. R3253:4

So that King David noticed, and resolved again to restore the Ark to Jerusalem. R5680:1, R3253:5

1 Chronicles 14:11

David smote them there — Illustrating God's deliverance of regathered Israel. D555

1 Chronicles 15:2

But the Levites — David read the lesson clearly—this time the symbol of divine presence should be reverently borne according to divine directions. R2003:4

1 Chronicles 15:15

Upon their shoulders — The lesson was learned that obedience to the letter is better than sacrifice. R4260:3

1 Chronicles 15:29

Came to the city — The justified can enter the city of God, the Church, only by consecration; not sorrowful at the cost of sacrifice, but joyful. R4260:5

1 Chronicles 16:12

Remember — The spirit of praise was cultivated by calling to mind and recounting what the Lord had done for Israel. R2031:6

His marvelous works — So must the Christian continually call to mind the works of the Lord, especially in his own individual experiences. R2031:6

1 Chronicles 16:17

And to Israel — The twelve tribes of Israel after Jacob's death. A78

1 Chronicles 16:22

Mine anointed — King Saul was God's anointed. In sparing his life David acted in harmony with the Lord's will. PD40/50

1 Chronicles 16:33

He cometh — When he appears day appears, life appears, fruitfulness appears. The curse departs. The "bondage of corruption" (Rom. 8:21) is no more. Clouds, storms, troubles, sorrows vanish. The face Of nature reassumes the smile of Eden times. It is earth's festival, the world's Jubilee. R302:3

To judge the earth — The judgment day will be a glorious and desirable day. A147

"He hath appointed a day in the which he will judge the world in righteousness." (Acts 17:31)
R3028:6

1 Chronicles 17:1

David said to Nathan — Some in the present time anxious to establish the kingdom of the Lord, have not taken counsel of the prophets of God to know his will. R4261:3

Under curtains — David thought of the incongruity of his living in a grander house than that of his God. R4260:3

1 Chronicles 17:4

Thou shalt not build — "Because thou hast been a man of war, and hast shed blood." (1 Chron. 28:3)
It was not part of the divine program for David to build, but for his son Solomon. These were types of glorious things to come. R4260:6

We are not to conclude that because our plans are reverential and designed for the glory of God they must have the divine approval. R3258:6

1 Chronicles 17:5

From tent to tent — The Lord prefers that his representation in the world in the present time shall be extremely simple and unostentatious. R3259:2

1 Chronicles 17:7

From the sheepcote — Representing the plane of the fallen natural man. R3259:4

1 Chronicles 17:9

Moved no more — Temporarily fulfilled under David and Solomon but really to be fulfilled in the Millennial age. R3259:4, R4261:1

1 Chronicles 17:10

Will build thee an house — The Lord would not cut his family off from the throne. This will be fulfilled by Messiah and his Kingdom. R4261:2

1 Chronicles 17:11

His kingdom — Solomon's kingdom, typical of Christ's Millennial reign. R3259:6

1 Chronicles 17:12

He shall build — Primarily Solomon, who built the typical Temple; but the antitype, Christ, will build the real Temple. R4261:2

An house — Typifying the Church of the living God, through which all prayers to God and all blessings from God will pass. R4261:3; PD45/55

His throne for ever — The period from Zedekiah's reign to that of Christ being merely an interregnum, a suspension of David's kingdom, which might not go to another. R3259:5; PD47/59

Our Lord sprung not from Solomon's line. Christ was the heir prophesied who should establish David's throne forever. R4261:4

1 Chronicles 19:8

When David heard of it — It should be noted that David's wars were not aggressive wars, nor wars of conquest, but that they were always defensive. R2015:2

1 Chronicles 19:9

Children of Ammon came — The disposition of these nations was to exterminate Israel. David's only righteous course was to fight. R2015:2

1 Chronicles 20:3

So dealt David — While outwardly prosperous, David declined an inward piety, resorting to unnecessary cruelty. R2016:3

1 Chronicles 21:1

To number Israel — Contrary to the Law of God and the counsel of his wisest men, putting his trust in numbers and equipment rather than in God. R2016:3

1 Chronicles 21:8

I have sinned — David was presumptuous in not first ascertaining the will of God, the true King of Israel. God's people should not lean to their own understanding. Q832:2

1 Chronicles 21:12

Three years — Mentioned as seven years in 2 Sam. 24:13. The numbers 7 and 3 resemble each other closely, so that one of these is probably incorrect. R4018:4*

1 Chronicles 21:13

A great strait — Realizing his own weakness David, in humility, declined to make a choice. R5106:4; Q281:4

1 Chronicles 21:14

Upon Israel — The sin of David was esteemed a national sin and carried a national penalty. R4200:3

1 Chronicles 21:15

He repented him — Before the punishment reached David he had received the Lord's forgiveness for his sin. R5106:4; Q281:4

1 Chronicles 22:5

Exceeding magnificent — To represent the labor and care and sacrifices of the loving hearts and active hands of a people devoted to God. R2030:6

The humble Tabernacle, whose beauties were hidden, typified the presence of God with his people in the present time, while the glorious Temple typified the Church in glory during Christ's Millennial reign. R1237:4

1 Chronicles 22:7

And David — Typifying the Church in the flesh. R1901:3,6

Said to Solomon — Typifying the Church in glory. R1901:3,6

To build an house — Like David, the Church in the flesh is not privileged to build the Temple of God. R1901:6

1 Chronicles 22:8

Hast made great wars — Typifying the continual warfare of the Church in the flesh. R1901:6, R4261:6

This was no reproach against David, for he had done so in the name of the Lord and for his people. R2030:3

1 Chronicles 22:9

Name shall be Solomon — The Lord's choice among David's sons to succeed him. R2045:3

Peace and quietness — An apt symbol of the reign of the glorified Church. R1901:6

1 Chronicles 22:11

Build the house — Over every other ambition, David's zeal for God predominated. R2030:6

1 Chronicles 22:13

And of good courage — Both strength and courage are necessary to every Christian and are developed by patient endurance and faith in God under trials. R2031:1

1 Chronicles 23:3

From the age of 30 — Not until Jesus attained the age of 30 was he the full-grown man, ready for sacrifice. R1682:5

1 Chronicles 23:6

Gershon — Meaning “Refugees” or “Rescued”, type of the saved world of mankind. F129

Kothath — Meaning “Ally” or “Comrade,” type of the Ancient Worthies. F129

And Merari — Meaning “Bitterness,” type of the Great Company. F129

1 Chronicles 23:12

Amram — Meaning “High People” or “Exalted People,” type of the Little Flock whose head is Christ Jesus. F128

1 Chronicles 24:2

Nadab and Abihu — Type of the class that sin the sin unto death during the Gospel age, and of the Great Company class. T40

1 Chronicles 27:32

A scribe — In the days of the kings, scribes appear to have been appointed to keep records of important events, which were preserved and incorporated with the Law. R1145:3

1 Chronicles 28:1

David assembled — To ratify Solomon’s appointment and anointing. R3276:2

David’s course of seeking the cooperation of the entire congregation points a good lesson to those who would serve the Lord’s flock. R3276:2

1 Chronicles 28:2

Stood up — Notwithstanding his age and decrepitude and the fact that it was usual to sit in such assemblages. R3276:3

Upon his feet — Implying the importance of the matters to be dealt with. R3276:3

Hear me, my brethren — A gracious salutation that was not haughty, domineering or tyrannical. R3276:3

1 Chronicles 28:3

A man of war — Typifying the battling of Christ and the Church while in the flesh. R4261:1; PD44/53

And hast shed blood — Our God is a God of peace, but the gods of the heathen are gods of war and their mighty ones are their bloody ones. Most of the names made prominent in Westminster Abbey are those of generals and admirals and men of the world. R3276:4

1 Chronicles 28:4

Chose me — Similarly, “God has set the members in the body as it hath pleased him.” (1 Cor. 12:18) R3276:6

For ever — The kingship should be in the line of David’s posterity. R3276:5

1 Chronicles 28:5

Hath chosen Solomon — At this time about 20 years of age; of milder disposition than his elder brothers; born after David’s sin and humiliation; educated by the prophet Nathan. R3276:1

Upon the throne — It is appropriate that the Lord’s anointed king should be charged with this important business since it was a national project and he was their representative and head. R2030:6

Antitypically The Christ shall sit upon the throne of his glory. SM600:1

Corresponding to the clothing of purple, symbolically representing royalty, in the Parable of the Rich Man and Lazarus (Luke 16:19). HG428:2, HG161:5

Kingdom of the LORD — Kings of Israel typified the King of glory. SM600:1

1 Chronicles 28:6

Solomon thy son — Typical of the Church glorified. PD44/53

Shall build my house — The divine arrangement complete is not to be established by Christ in the flesh but by The Christ of glory, represented by Solomon. PD45/55

To be my son — In a typical sense; to typify Christ. R3277:1

1 Chronicles 28:7

If he be constant — The promise is specifically conditional; the implication is that unfaithfulness would bar Solomon’s posterity from the throne of Israel. E131

If Solomon had obeyed God the throne of David would have been established in his line forever; consequently, the deathless heir to that throne would have come of his seed. R467:3*

As at this day — Solomon at this time was a model young man. R3277:1

1 Chronicles 28:9

And thou, Solomon — Whose name signifies “peaceful.” R4286:1

Solomon partook of his father David’s religious disposition more than his brethren did. His mother, an Israelite, was more in sympathy with the divine arrangement than David’s other wives were. R5701:5

Know thou the God — Only in proportion as we come to know God can we properly trust or serve him. R3277:4

And serve him — Outward service is not sufficient in our dealings with the Lord. R4287:1

A perfect heart — He seeketh such to worship as worship him in spirit and in truth (John 4:23,24). R4287:1

Will cast thee off — As he did, Solomon’s line being rejected. E131

On the ground of lack of obedience alone we must conclude that David’s throne and kingdom cannot be established forever in Solomon’s line. R467:5*

1 Chronicles 28:10

Build an house — The growing together of the living stones of the antitypical Temple is already in progress. R3277:5

Be strong, and do it — Giving Solomon abundant opportunity for the exercise of his intelligence and ambitions along proper and helpful lines. R4287:2

The Christ, the antitype of Solomon, has been strengthened, faithful, an overcomer and approved of the Father. R3277:5

1 Chronicles 28:11

David gave to Solomon — So the Lord makes known to us his great plans and purposes respecting the future. R4287:4

1 Chronicles 28:15

Candlesticks of gold — In Solomon’s Temple, as in the Tabernacle, a type of the complete Church. R3569:4; T115

1 Chronicles 28:16

For the tables — The truly consecrated are the antitypical priesthood whose “table” was typified in the Tabernacle and in the Temple by the table of shewbread. R4782:4

Of shewbread — In the Temple, as in the Tabernacle, a type of the Word of God. R4782:4; T115

1 Chronicles 28:18

Cherubims — Always connected with the immediate presence or with the throne of God. R529:6*

Covered the ark — Type of the divine covenant centering in The Christ. It was transferred to the Temple, which superseded the Tabernacle as the meeting place between God and his covenant people. R3282:6, R3284:1; T121

1 Chronicles 28:19

By his hand — Showing that the Temple was of the Lord's design, not David's. R2030:5

1 Chronicles 29:1

For the LORD God — A building, into every fiber of which should be worked the religious devotion and zeal of the whole nation. R2030:5

The erection of this great Temple at Jerusalem would put the true religion in the most prominent position before the nation of Israel. R4287:2

1 Chronicles 29:2

I have prepared — Typifying that the Church in the flesh prepares the materials of which the true Temple of God is to be constructed. R1901:6

1 Chronicles 29:9

Offered willingly — Voluntary offerings have the approval of both God and men. R4777:6

1 Chronicles 29:22

The second time — This second anointing was like the grand Amen! of the whole nation to the first anointing which had been done in a comparatively quiet way. R2031:4

1 Chronicles 29:23

Throne of the LORD — Before the first of their kings, Saul; God considered himself as Israel's king. R1979:1

Typical in some respects of the Millennial Kingdom. A248; C257

It was God's kingdom established in Israel. God was the king of Israel. King David merely sat upon the throne of the Lord. R507:2, R1358:4, R2364:1, R4722:3, R5700:3; OV82:1

As the Lord's representative he must act with instructions and due authority. Q832:2

God was not only their ruler and king, but also the chief executive officer to administer punishment for the violation of his own laws. R2485:3

Though the earth is now given up to the undisputed dominion of the Gentiles, the time was when God had a kingdom on earth. HG47:3

Instead of David — The kingdom of David is to be restored; but David means Christ. And the kingdom of David was the kingdom of the Lord. HG37:5

Israel obeyed him — Solomon was recognized as king in Israel in the room of his father David. R2030:2

1 Chronicles 29:27

Was 40 years — A link in the chain of Bible chronology. B50; R1980:4

Possibly typifying the harvest of the Gospel age. R4018:2*

The fact that he reigned more than forty years is three times repeated, as in 2 Sam. 5:4, 5. HG68:4

Seven years — Possibly typifying the seven years from 1874 to 1881. R4018:2*

1 Chronicles 29:29

They are written — Scribes kept a careful record of the important events in Jewish history. R1145:3

2 Chronicles 1:5

The brasen altar — Type of the ransom sacrifice. T22

2 Chronicles 1:10

This thy people — A lesson to those who speak of God's people as "My people, "My flock," "My church." R3278:2

That is so great? — Estimated at about 6,000,000. R3278:3

2 Chronicles 1:11

But hast asked — The same Hebrew word as "borrowed," where we read that the Israelites "borrowed of the Egyptians..." (Exod. 12:35). R2911:5

2 Chronicles 1:12

Will give thee riches — It was just like our Heavenly Father to give Solomon the riches and honors which he had not asked as a reward for his appreciation of wisdom. R3278:5

Wealth, and honour — The true Church receives spiritual riches and honors for seeking heavenly wisdom. R3278:6

2 Chronicles 2:1

Build an house — The Temple which Solomon erected was a picture of the great Temple which God is erecting. CR359:6

"Which temple ye are." (1 Cor. 3:17) CR359:1

2 Chronicles 2:7

To work in gold — Symbol of the divine nature. T18

And in silver — Symbol of the spirit nature—the Great Company. R4092:6*

And in brass — Copper, symbol of perfect human nature. T18

And in purple — Symbol of royalty. T34

And crimson — Of scarlet, symbol of the blood of the ransom. T109

And blue — Symbol of faithfulness. T30

2 Chronicles 2:8

Cedar trees — Symbol of everlasting human life. T109

2 Chronicles 2:17

And Solomon — Typifying our Lord. R1237:5

All the strangers — Foreigners (the Tyrians) and the enslaved Canaanites. R1237:1*

God has selected most of the Church from among those not Israelites according to the flesh. R1237:5

Typical of the fact that aliens, strangers, foreigners and enemies of the truth have the larger share in the work of preparing the antitypical Temple, although in their hammering, chiseling, melting and casting they little realize the glorious interests served. R3282:6

3,600 — Canaanites. R3282:6

2 Chronicles 3:1

Mount Moriah — Before Jerusalem became a place of residence its sacred hill was called “Moriah.” R1296:3*

2 Chronicles 3:10

Two cherubims — New and very large, probably nearly 21 feet high. R530:2

Always connected with the immediate presence or with the throne of God. R529:6*

“Thou that dwellest between the cherubims.” (Psa. 80:1) T124

With gold — Symbol of the divine nature. T18

2 Chronicles 3:14

Of blue — Symbol of faithfulness. T30

And purple — Symbol of royalty. T34

And crimson — Or scarlet, symbol of the blood of the ransom. T109

And fine linen — Symbol of righteousness. T36

2 Chronicles 4:1

An altar of brass — In the Tabernacle it was a type of the ransom sacrifice. T22

2 Chronicles 4:19

The golden altar — In the Tabernacle, a type of the Church. T120

And the tables — In the Tabernacle, a type of the Church. T115

The shewbread — Type of the Word of God. T115

2 Chronicles 4:20

The candlesticks — In the Tabernacle, a type of the complete Church. T115

Of pure gold — Symbol of the divine nature. T18

2 Chronicles 5:1

Was finished — The harvest is the time for the construction of this antitypical Temple, i.e., the bringing of all the members, fruit-bearing branches of the Vine, into the perfect spiritual condition. R172:2

2 Chronicles 5:2

Then Solomon — Typifying the Lord Jesus. R3283:1

Assembled — Typifying the present harvest work. R3283:1

Elders of Israel — Typifying the Lord's very elect. R3283:1

2 Chronicles 5:3

In the feast — The Jewish New Year Feast held in connection with the Great Day of Atonement. R3282:6

The seventh month — The Atonement Day sacrifices probably having already been made in the Tabernacle. R3282:6

2 Chronicles 5:5

They brought up — Illustrating the bringing of the members of the Body of Christ from the Tabernacle or earthly condition to the heavenly or Temple condition. R3284:1

The ark — Typifying the divine covenant with Abraham, the fulfillment of which centers in Christ. R3282:6

2 Chronicles 5:7

Brought in the ark — Type of The Christ. T121

Of the cherubims — The presence or throne of God. R529:6*

2 Chronicles 5:10

Nothing in the ark — The golden bowl of manna, typifying immortality, and the budded rod, the blessing, fruitfulness and privilege of service of antitypical Levites, will not be needed in the future conditions of glory represented by the Temple. R3283:2

The two tables — Representing the Law and teaching that Christ would meet in full all the requirements of God's perfect Law; also that legal authority would be vested in him as the Law-executor. T121

The Law will still be an integral part of the divine covenant. R3283:2

2 Chronicles 5:12

The Levites — The Levites of the future, the ancient Worthies and others, shall chant the praises of Jehovah throughout the earth. R4297:2

Advanced justified believers. R344:6

Only a part of the Levites composes the singers, illustrating that only a part of the Great Company are already arrayed in white robes. R292:5

Which were the singers — We tarry only as mouthpieces, priests of God, to sound the trumpet of truth until the white-robed Levites learn to sing the song of restitution. R344:6

The altar — The Brazen altar. R3283:2

2 Chronicles 5:13

As one — Perfectly in harmony; the priests sounded the keynote to the Levites but it took some time before the harmony was perfect. R292:4

The priests reach a harmony in their trumpeting before the glory of the Lord fills the Temple. R292:5

The Little Flock (Priests) will give the key note of their song to the Great Company (Levites) before their glorification. R292:5

For he is good — Showing that the character of the song to be taught and learned is restitution. R292:5

His mercy endureth — That during the Millennial age man will have the privilege of returning to God and to all that was lost. R4297:2

For ever — The Hebrew word signifies “to an end.” Divine mercy shall be exercised to its completeness. R3283:4

That then the house — Typifying the glorified Christ. R3283:5

A cloud — The peculiar pillar of cloud which symbolized the Lord’s presence through the wilderness journey and subsequently in connection with the Tabernacle. R3283:3

2 Chronicles 5:14

Priests could not stand — The glorying shows the marriage, after which fleshly priests no longer remain in the Temple, representing that we will be no longer under the veil of flesh. R172:5

Glory of the LORD — Representing that the glory of the Lord will come upon the living Temple, of which we hope to be living stones beyond the veil. CR360:5

Filled the house — The antitypical Temple (the Church) must be completed before the glory of the Lord fills it. R172:2

2 Chronicles 6:9

Out of thy loins — Children are of the father, by the mother, which was also true of Jesus’ human birth. E99; R776:5

2 Chronicles 7:8

The feast seven days — The dedication of Solomon’s Temple and the descent of the Shekinah glory upon it took place at the Feast of Tabernacles. R3509:2*

2 Chronicles 7:14

Called by my name — Israel, signifying “The people of God.” D654

2 Chronicles 7:20

Among all nations — And the prophecy has been literally fulfilled. R2060:1

2 Chronicles 9:1

The queen of Sheba — Presumed to have been a Negress. The present Emperor of Abyssinia claims to be a descendant of Solomon by this Queen. R3043:1

2 Chronicles 9:3

[Of Solomon](#) — Type of Christ. A79; B255

2 Chronicles 9:4

[Spirit in her](#) — It took her breath away. R3284:6

2 Chronicles 9:6

[Was not told me](#) — “Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation for them that love him.” (1 Cor. 2:9) R3285:2

2 Chronicles 9:9

[120 talents of gold](#) — Estimated at \$3,000,000. R2067:5

2 Chronicles 9:17

[Made a great throne](#) — Solomon laid aside his father’s throne, and made a unique and costly one for his own use. R1283:1*

2 Chronicles 9:23

[To hear his wisdom](#) — Representatives of many nations will say, “Come, 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.” (Isa. 2:3) R2053:1

2 Chronicles 9:30

[Forty years](#) — Link No.26 in the chain of Bible chronology. B50; R1980:4
Possibly typifying the harvest of the Millennial age. R4018:2*

2 Chronicles 10:4

[Our yoke grievous](#) — The best-governed people are not always the most contented. R3384:3

2 Chronicles 10:14

[With scorpions](#) — Whips with metal lumps on the strands. R3384:6

2 Chronicles 10:16

All Israel went — The one house or family of Israel. The 10 tribes which split off have been since called the “lost tribes,” not a separate house. R862:5

2 Chronicles 10:17

Rehoboam reigned over them — Those of all Israel whose worship of the Lord centered in Jerusalem, chiefly the tribe of Judah from whom the promised Messiah was to come. R3385:2,4

2 Chronicles 10:19

And Israel rebelled — The division of the typical kingdom 393 years before the overthrow of Zedekiah corresponds to the division of Christendom into Papacy and Protestantism in 1521 AD, when Luther was excommunicated, 393 years before 1914, the time for the overthrow of Christendom. R3574:1*

2 Chronicles 11:4

This thing is done of me — The division of the kingdom worked to the advantage of Judah and Benjamin, humbling them, drawing them nearer to the Lord, more zealous of his worship and more faithful in resisting idolatry. R2362:3

2 Chronicles 11:13

All Israel — Represented by the one house which stumbled at the first advent. R862:5

2 Chronicles 11:16

Came to Jerusalem — King Rehoboam and the people of Judah experienced a sort of religious reformation, attracting the more religious of the two tribe kingdom. R2362:3

2 Chronicles 12:1

Forsook the law — Finding himself strong in the kingdom, Rehoboam became lax in respect to its religious conditions. R2362:6

2 Chronicles 12:2

Against Jerusalem — There has been discovered at Karnak, Egypt, a splendid structure erected by the very Shishak who conquered Rehoboam, commemorating his victories. R3467:6

2 Chronicles 12:5

Therefore have I also left — Teaching them the important lesson that if the Lord let go of them they would be swallowed up of their enemies. R2363:1

2 Chronicles 12:9

Shishak — See comment on 2 Chron. 12:2.

Took away the treasures — This was intended of the Lord to teach Israel that if the Lord let go of them they would be swallowed up of their enemies, and that he always made obedience profitable to them in their temporal welfare. R2363:1

2 Chronicles 12:13

Seventeen years — Link No.27 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 12:16

And Rehoboam slept — Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6, R4794:2; HG121:6

2 Chronicles 13:2

Three years — Link No.28 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 13:5

Covenant of salt — Covenant of faithfulness. R4907:1

2 Chronicles 13:8

Kingdom of the LORD — In some respects typical of the Kingdom promised, when Messiah should reign. A248

Though the earth is now given up to the kingdom of the Gentiles, the time was when God had a kingdom on earth. HG47:3

Golden calves — Probably because the people, while in Egypt, were accustomed to the worship of the sacred bull, Apis, of Egyptian mythology. R2325:5

2 Chronicles 14:2

Good and right — In the midst of an unfavorable setting, Asa quickly developed a loyalty to God and soundness of judgment beneficial to his kingdom. R4724:2

We have seen children of evil parentage become nauseated by evil and take right paths. R4724:2

2 Chronicles 14:3

Took away the altars — Erected on various hilltops, at which the orgies of heathendom were practiced. R3392:3

It would be improper now for the people of the United States to decide what is false worship and abolish it or interfere with absolute religious liberty because the people of the United States are not God's Kingdom as was Israel. R2364:2

Brake down the images — Asa did much to abolish idolatry in his kingdom and to sway the minds of the people to the reverence and obedience of Almighty God. R4724:3

Cut down the groves — Accessories to the worship of Baal and Ashtaroth by those who affected to be largely worshippers of nature. R3392:3

2 Chronicles 14:4

Judah — The two-tribe kingdom. R3392:1

2 Chronicles 14:5

He took away — Such action has been misunderstood to imply that rulers in other countries should take similar action for the destruction of all false religions. R3392:3

It would be entirely improper for any king, governor, president or emperor of earth today to exercise such power, claiming divine approval. R3392:5, R2363:5, R2364:2

2 Chronicles 14:6

Built fenced cities — Fortress cities as a protection against attack from Egypt on the south and west, from Syria on the north and east, and from the ten-tribe kingdom on the immediate north. R3392:6

No war in those years — Asa had peace for ten years, during which time he encouraged his people and trained an army. R4724:3

2 Chronicles 14:7

Build these cities — Fortified cities on the extremity of his kingdom for protection against attacks of enemies. R4724:3

We should erect fortresses of character which will be a defense against attacks of the world, the flesh and the devil. R4725:4, R3392:6

2 Chronicles 14:8

An army of men — These preparations for war had the divine approval, but in no sense indicated that we should take a similar course, for we contend not with flesh and blood. R3392:6

2 Chronicles 14:9

Came out against them — To punish Asa for erecting fortifications, etc., to bring away more spoil and to reduce the nation again to the condition of a vassal. R3393:1

Zerah the Ethiopian — Supposed to have been Osorkon II of Egypt. R3392:6

2 Chronicles 14:11

Cried unto the LORD — A perfectly proper thing for him to do as the representative of God's chosen people; but prayers for victory in war are improper when made by any nation since Israel's rejection of the Lord at the time of his crucifixion. R3393:4

Asa's faith looked up to God, realizing that with him was the power to give or to withhold victory. R4724:3 We are to look to the Lord for victory: "For when I am weak (in myself), then am I strong (in the Lord)." (2 Cor. 12:10) R4725:4

We rest on thee — Pray, trusting God's power. R5380:5*

2 Chronicles 14:12

So the LORD smote — In the battle which followed Asa and his army were successful. R4724:3

2 Chronicles 15:2

Asa — Whose environments in youth had been unfavorable but who quickly developed a loyalty to God and soundness of judgment beneficial to his kingdom. R4724:2

The LORD Is with you — They had all done well and faithfully and therefore God's blessing was with them. R4724:5

While ye be with him — The continuance of divine blessing would depend upon their faithfulness to God and to the requirements of his Law. R4724:5

If ye forsake him — The hour of victory is more dangerous than the hour of distress; the heart is more apt to be proud and feel its own importance. The divine warning helped Asa and his people take a firmer stand for righteousness. R4724:5

Nor should a great victory elate us and make us careless and self-sufficient. R4725:4

2 Chronicles 15:3

Israel — The ten tribes. R5733:3

2 Chronicles 15:4

He was found of them — The Lord helped Israel proportionately as they at any time had turned to him. R5733:3

Reveals God's care over his people when they seek him. R5733:5

2 Chronicles 15:7

Be ye strong therefore — Asa had manifested a disposition in harmony with God and now had this encouraging message. R5733:3

Work shall be rewarded — God's promise to Israel was his divine blessing of peace and earthly prosperity in proportion to their loyalty to him. R4725:1

Contrariwise, spiritual Israel is assured of tribulation, hatred, opposition and suffering in the world, but with the peace of God and a spiritual reward. R4725:1

2 Chronicles 15:8

Abominable idols — No idolatry was thenceforth permitted in the kingdom under penalty of death. R4724:6

We should put away all idolatry of money, fame, honor of men, and do the will of the Lord from the heart. R4725:4

Renewed the altar — Today, proportionately as creed idols and their worship would cease, the repair of the true altar of God would progress and many would rejoice to present their bodies living sacrifices. (Rom. 12:1, 2) R5734:1

As the Bible comes to be rightly understood, the unscriptural follies of the creeds will be appreciated. R5734:1

2 Chronicles 15:9

Out of Israel — Many of the ten-tribe kingdom who were piously inclined and still respected God and his promises were glad to leave their king and ally themselves with the tribe of Judah, where the great God was worshipped and they were known as "Jews." R5733:3, R2380:2, R2084:6

God grants blessings to those who humble themselves and are obedient. R2380:2

2 Chronicles 15:10

They gathered themselves — A great convention was held—a holiness convention. R2363:5

2 Chronicles 15:12

Entered into a covenant — A great national awakening along religious lines. R5733:5

Such a company of consecrated covenanters, enlightened as we are today, would be a mighty force, a mighty power. R5734:4

2 Chronicles 15:15

Lord gave them rest — The Lord's blessing continued with the kingdom of Judah. R4724:6

2 Chronicles 15:17

Were not taken away — It is not sufficient that we outwardly acknowledge the Lord to be our God; we must also be zealous in serving his cause. R2363:3

The heart of Asa was perfect — Asa was not serving the Lord because it would be the most profitable course for himself and for the nation but from a heart that was in harmony with God. R2363:3

Perfection of heart in the Lord's consecrated people of the Gospel age means a great deal more—a full consecration in thought, word and deed. R2364:4

2 Chronicles 16:9

Eyes of the LORD — The Lord's influence, his power of knowing, whatever the means. R5634:2

His divine wisdom. SM623:1

Let your child feel that your eye and God's is ever upon him, just as we feel that God's eye is upon us. R1097:5*

The whole earth — This does not mean that God personally beholds every individual act of every person on earth, but that he takes cognizance of matters throughout the world by means of his power, his agencies. R5634:2

2 Chronicles 16:10

Put him in a prison — The statement that his heart was right before God does not signify that he was always right. R2364:3

2 Chronicles 16:12

Diseased in his feet — His sickness was a punishment for his sin according to the Israelitish covenant with God. R2029:2

God has not promised to keep spiritual Israel free from sickness, pain and trouble. R2364:5

Not to the LORD — Who had entered into covenant relationship with the Jews to bless them physically if faithful to him. R2364:4

His heart should have repented and turned toward God, but instead he turned to the physicians. R2029:2

To the physicians — Enchanters, magicians, black-art doctors using Satanic powers. R2364:5

There is no intimation here that it would be wrong to make use of bona-fide medical skill and aid today. R2364:5

2 Chronicles 16:13

One and fortieth year — Link No.29 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 17:1

Jehoshaphat his son — Who had the great advantage that his parents were Godly people. R4730:1

Reigned — While Ahab was king of Israel Jehoshaphat succeeded to the throne of Judah. R4730:1

Against Israel — The iniquity and idolatry of Israel reacted favorably by driving the most saintly characters of all the tribes to Judah, including the priests and Levites who were still loyal to God. R4730:1

2 Chronicles 17:2

Set garrisons — He fortified its various boundaries, especially toward the land of Israel, Judah's nearest neighbor. R4730:2

2 Chronicles 17:3

Was with Jehoshaphat — Jehoshaphat's fidelity to the Lord was rewarded with prosperity for his kingdom. R4730:2

Does not mean that all prosperous persons and nations are in divine fellowship. R4730:2

Of his father David — Copying after David's earliest course of devotion to the Lord. R2365:1

2 Chronicles 17:5

He had riches — Prosperity is not always a sign of divine favor, but to Jehoshaphat and his kingdom it was because Judah still represented God's chosen nation in a special manner. R4730:3

2 Chronicles 17:6

Heart was lifted up — Not in pride and self-adulation, but with encouragement, as recognizing the fulfillment of the divine promises in the blessings enjoyed. R2365:1

Ways of the LORD — As Ahab exceeded his father Omri as an evil-doer, so Jehoshaphat exceeded his father Asa as an upholder of the divine Law. R4730:2

The high places — The young king began a general crusade against every idolatrous place and custom in the kingdom. R4730:2

2 Chronicles 17:7

Teach in the cities — Perceiving the necessity of knowledge as a basis for faith, the king instituted a general system of instruction in the Word of the Lord throughout his kingdom. R2365:2

In proportion as the Lord's people are intimately acquainted with his Word, they are made free from earthly affairs and realize their obligations to the King of kings. R2365:3

2 Chronicles 17:10

Fear of the LORD — The world recognizes in a general way that there is some truth in Christianity. R2365:5

2 Chronicles 17:11

Presents, and tribute — Neighboring nations sought Judah's favor and paid tribute until Jehoshaphat's kingdom was very prosperous. R4730:2

2 Chronicles 18:1

Joined affinity — Ambitious to unite the two nations, Jehoshaphat made a marriage alliance for his son with the daughter of Ahab and Jezebel of the ten-tribe kingdom. R3393:3

The Lord's people should be especially on guard against associations with the ungodly. R3394:2

“Be not unequally yoked together with unbelievers” (2 Cor. 6:14) neither by marriage nor by business partnerships and close friendships. R4730:5

With Ahab — Jehoshaphat's most important mistake was in affiliating with Ahab. R4730:5

The lesson to us is that we need to “keep ourselves unspotted from the world.” (Jas. 1:27)
R3394:1

2 Chronicles 18:3

We will be with thee — Out of courtesy and to cultivate the friendship of Ahab Jehoshaphat yielded and accompanied him, with disastrous results. R3394:2

2 Chronicles 18:22

A lying spirit — One of the fallen angels. R2173:4

2 Chronicles 19:1

Jehoshaphat — Noted as one of the best kings in the history of Judah. R3393:3

King of Judah — He had been reigning 20 years at the time of the events narrated in this lesson.
R3393:3

2 Chronicles 19:2

Help the ungodly — Indicating the Lord’s disapproval of Jehoshaphat’s fellowship with Ahab.
R4730:6

We should be especially on guard against associations, fellowships, matrimonial alliances, etc., with the ungodly. R3394:2

“Blessed is the man that walketh not in the counsel of the ungodly.” (Psa. 1:1). R2366:1

Wrath upon thee — Indicated by his ignominious return without any evidence of divine favor.
R3394:2

2 Chronicles 19:3

Good things found in thee — While reproofing Jehoshaphat, the Lord graciously mentioned approval of his destroying idolatrous worship and of his heart seeking the Lord. R3394:3

Taken away the groves — He had utterly destroyed all the groves where idolatry had been practiced.
R3393:3

2 Chronicles 19:4

Went out again — The experience led him to still greater zeal for righteousness. He went out amongst the people and effected a religious revival. R3394:3

Brought them back — To a higher appreciation of the Lord and observance of his statutes. R3394:3

2 Chronicles 19:6

Take heed what ye do — The king had a very high sense of justice and honor, expressing grand sentiments worthy of a saint of this Gospel age. R3394:3

Evidence that the lesson of verse 2 was not lost upon Jehoshaphat. R2366:1

What may the world hope for when the great King Immanuel shall rule with superhuman knowledge and wisdom. R3394:4

Judge not for man — The Lord's people should render to no man less than is due him; and not only be just but generous. R3394:4

2 Chronicles 19:7

No iniquity — God is not the author of sin. He is just and right, hating evil and condemning sin in every form. R870:6

2 Chronicles 19:10

Blood and blood — The degree of murder, whether first, second or third. R3395:1

2 Chronicles 19:11

The Levites — The tribe especially consecrated to the Lord's service. R3394:5

Deal courageously — Justly. R5413:3

In the Kingdom we shall be required to render righteous and courageous judgment. R5414:4

In doing unpleasant tasks which are necessary, but in a kindly manner. R5414:5, R3395:4

Whoever has a duty to perform let him not fear. R5414:5, R3395:4

LORD shall be with — Applicable to the Jews because they were a typical people of God. R5414:4

There is no partiality with the Creator, no class distinction, neither high nor low, rich nor poor, noble nor peasant. R5413:3

The good — His whole dealing at this time is with the Church. R5414:2

The Lord will be with the good work that his faithful people will do. R5414:1

2 Chronicles 20:22

The LORD set ambushments — Believed to be an illustration of the time of trouble at the end of the Christian era. Q769:2

2 Chronicles 20:31

[Twenty and five years](#) — Link No.30 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 20:37

[Hast joined thyself](#) — In a business partnership with one out of harmony with the Lord. R2366:2

2 Chronicles 21:1

[Jehoshaphat slept](#) — Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6, R4794:2

2 Chronicles 21:20

[Eight years](#) — Link No.31 in the chain of Bible chronology. B50; R1980:4

Usher gives it as a reign of four years, while the Bible says it was eight years. B52

2 Chronicles 22:2

[Forty and two years old](#) — Not 22, as in 2 Kings 8:26. HG105:2

One year> — Link No.32 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 22:12

[Six years](#) — Link No.33 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 24:1

[Forty years](#) — Link No.34 in the chain of Bible chronology. B50; R1980:4

Usher reckons this as 39 years, while the Bible gives it as forty years. B52

2 Chronicles 24:2

[Jehoida the priest](#) — The Lord's High Priest, whose wife, Joash's aunt, had secreted Joash as an infant. R2366:3

Joash's foster-father. R2366:6

2 Chronicles 24:5

Levites hastened it not — Probably because the people of Judah had come to doubt the priesthood. R2367:1, R3447:6

2 Chronicles 24:7

Broken up the house of God — Stones had been taken for building the temple of Baal, representing the damage done to the true Temple during the Dark Ages. R3448:1,2

2 Chronicles 24:9

The collection — A tax of half a shekel on each male of 20 years old and upward (See Exod. 30:11-16). R2367:1

2 Chronicles 24:10

All the people — The remnant of the ten tribes joined in the work. R2084:5

Rejoiced — “The Lord loveth a cheerful (Greek, hilarious— merry) giver.” (2 Cor. 9:7) R3448:5

Cast Into the chest — When they once see the need of repairs and the safety of the channel the people of God will be encouraged to do everything necessary for the accomplishment of the work. R3448:4

2 Chronicles 24:12

Jehoiada — Representing our High Priest, Christ. R3448:2

Repair the house — To this end we are exhorted by the Apostle to build one another up in the most holy faith. R2367:4

It is our duty to keep our bodies, which are temples of the holy Spirit, pure in thought, word and act, and to take reasonable care of our physical systems. R2367:2

2 Chronicles 25:1

Twenty and nine years — Link No.35 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 25:18

Sent to Amaziah — Even before the captivity a fellowship had sprung up between the people of the two divisions of Judah and Israel. R2084:5

2 Chronicles 26:3

Fifty and two years — Link No.36 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 26:9

Fortified them — It was quite proper for the kings of Israel and Judah to defend the land which the Almighty had specially given to their nation. R4786:2

2 Chronicles 26:16

To his destruction — “Pride goeth before destruction.” (Prov. 16:18). R4786:2

Went into the temple — Uzziah evidently felt that God was proud of him and would be pleased to have him enter the Temple after the manner of the priests. R4786:2

Many successful people fall into the same error in their approach to God. R4786:2

2 Chronicles 26:17

Valiant men — Courageous men. King Uzziah was likely to resent any interference. R4786:6

2 Chronicles 26:18

Not unto thee — The great King Eternal has rules and regulations governing all attempts to approach him. R4786:3

But to the priests — Recognizing Jesus as the great antitypical Priest none should intrude into the divine presence in prayer other than through him. R4786:5

Thou hast trespassed — If the king had good intentions they should have guided him to a study of the divine arrangements. Ignorance of the Law is no excuse. R4786:6

Honour from the LORD — True honor cannot be found in opposition to the divine arrangements. R4786:6

2 Chronicles 26:19

Leprosy — Typifying sin. R4786:5

2 Chronicles 26:20

LORD had smitten him — Signifying typically that whoever with knowledge would approach God aside from his ordained priest would come under divine sentence as a wilful sinner. R4786:5

2 Chronicles 27:1

Sixteen years — Link No.37 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 28:1

Sixteen years — Link No.38 in the chain of Bible chronology. B50; R1980:4

Usher incorrectly reckons this as 15 years. B52

2 Chronicles 28:27

Hezekiah his son — King Hezekiah has a wonderful record as a man of God; yet he was the son of a bad father who was the son of a good father who was the son of a bad father. This alternation illustrates that heredity has counterbalances in nature. R4812:1 It is not necessary that we should inherit all the evil traits of our ancestors. R2379:2

2 Chronicles 29:1

Hezeklah — Signifying “strength of Jehovah.” R3462:3

Reckoned in the Lord’s sight as one of the three most acceptable kings of Judah. R3462:3

Nine and twenty years — Link No. 39 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 29:2

That which was right — His entire reign was one of reformation. R3462:3

He was not double-minded but with his whole heart he sought to do right, to do the Lord’s will. R4812:2, R3462:3

It is supposed that Isaiah, who was related to the royal family, was Hezekiah’s tutor and helped guide him into right ways. R2379:2

Teaches the necessity for having a positive or strong will, rightly directed. R4812:2

2 Chronicles 29:3

In the first month — He was already well instructed and thoroughly consecrated to the Lord at the time of his entrance to kingship. R2379:3

2 Chronicles 29:4

Priests — Typical of God’s saintly or sanctified people. R4812:4

Levites — Typical of the household of faith. R4812:4

2 Chronicles 29:5

Sanctify now yourselves — Before the cleansing of the Temple began the king directed the priests and Levites first to sanctify themselves. R4812:3

No one is properly ready to serve God in any form or work until he has come to a sanctified condition of heart. R4812:4

“Be ye clean that bear the vessels of the Lord’s house.” (Isa. 52:11) R4812:4

House of the LORD — The great King commands his consecrated people to purify the Temple of God, which is the Church. R4812:4

2 Chronicles 29:7

The God of Israel — Jehovah, to whom the price was to be paid. E449

2 Chronicles 29:16

Uncleanness — Typical of the idols and traditions of men in the form of venerable creeds of the past defiling the Temple of God. R4813:4, R3463:4

2 Chronicles 29:18

We have cleansed — If any have fallen into worldliness, sin, worship of Mammon, etc., there should be first a cleansing, a reformation. R3463:2

A great reformation came in the days of Luther, Melancthon and others. R3463:4

“Let us cleanse ourselves from all filthiness of the flesh and spirit.” (2 Cor. 7:1) F409

All the vessels — The vessels of the Lord’s house must be cleansed of all defilements—their human traditions, heathen philosophies and superstitions. R4813:4

2 Chronicles 29:19

All the vessels — Probably including certain brass plates and borders which King Asa had removed from the altar and tables for use in other places. R3462:6

2 Chronicles 29:21

Seven — A symbol of perfection or completeness, thus intensifying the matter. R3463:1

A sin offering — Shadows and types of the true sacrifices for sins by which the Lamb of God taketh away the sin of the world. R685:4

Altar of the LORD — Jehovah, to whom the price was paid. E449; R685:4

2 Chronicles 29:24

An atonement — Not the regular atonement day sacrifice, because the proper day had passed; the sacrifices offered were effective merely for the remainder of the year. R3463:1

The Lord's people, after a reformation, should appeal to God for at-one-ment with him, for forgiveness of sins. R3463:2

For all Israel — Exhibiting Hezekiah's generous spirit. R3463:2

The whole nation seems to have come to a realization of its low condition and need of an uplift. R3463:1

Hezekiah recognized that the divine promises were made to all the seed of Abraham. R2379:5

2 Chronicles 29:30

Sang praises with gladness — The work of reestablishing the true religion was not to be accomplished in a doleful manner. R3463:5

2 Chronicles 29:31

Thank offerings — The Lord's truly consecrated today rejoice to be free from the sins of the past and worship the Lord with thank-offerings and praise. R3463:5

2 Chronicles 30:1

Sent to all Israel — Isaiah's prophecy respecting the carrying away of Israel into captivity was already in progress and this invitation served to incite "Israelites indeed" to return to the Lord's worship. R2380:1

2 Chronicles 30:5

Throughout all Israel — Not only to his own kingdom of Judah, but also to the ten tribes. R4812:5

Such a message of true fellowship to the true Israel is made alike to all, ignoring all creeds and parties. R2380:6

2 Chronicles 30:10

They laughed — In the northern kingdom, where idolatry had a stronger hold, the invitation was derided by many. R4812:5

Them to scorn — Now, as then, the proud will stand up for sectarianism and for its honors and dignities, and will fail to get the divine blessing. R2381:1

2 Chronicles 30:11

Divers of Asher and — The true, faithful Israelites were gathered out of the ten-tribe kingdom into the two-tribe kingdom at that early day. R2380:3

All are to be esteemed and treated as Israelites indeed who trust in the precious blood of Christ and are consecrated to the service of the Lord. R2380:6

Humbled themselves — A few humble ones from almost all sects, parties and creeds will be attracted. R2381:1

2 Chronicles 30:18

Not cleansed themselves — Similarly, in the Church of Christ, we find some who but imperfectly comprehend the sanctification of life necessary to a proper participation in the Lord's "feast of fat things." R4813:1

Prayed for them — Let us not denounce as hypocrites those who imperfectly comprehend sanctification of life, but pray for them and assist them in the more excellent way. R4813:1

2 Chronicles 30:23

With gladness — There is no other peace or joy so soul-satisfying as that which comes from fellowship with the Creator through Christ in the antitypical passover. R4812:6

2 Chronicles 30:25

Came out of Israel — The true faithful Israelites were gathered out of the ten-tribe kingdom into the two-tribe kingdom. R2380:3

It was the remnant of Israel and not merely of Judah that was gathered into the Gospel age, while the remainder were "blinded." R2380:3

All "Israelites indeed," trusting in the precious blood of Christ, are one in Christ Jesus and are to be esteemed as brethren. R2380:6

2 Chronicles 30:26

Great joy — Many seek pleasure and joy but few find it. Real pleasure is in finding the Lord and coming into heart-harmony with him. R4812:6

2 Chronicles 31:1

Brake the images — One of these idols is sectarianism; another is money; another is lust; another, selfish ambition. They are legion with one family name, selfishness. R2381:4

2 Chronicles 31:6

Israel and Judah — The more religious in Ephraim removed to Judah and identified themselves therewith. Thus Judah eventually represented the cream of the nation. R3464:2

God's dealings with nominal spiritual Israel are gradually separating to the Lord an overcoming class. R3464:5

2 Chronicles 31:21

With all his heart — Hezekiah claimed, as all should be able to, that he walked before the Lord with a perfect heart, with a perfect will, with thoroughly good intentions. R3588:4

2 Chronicles 32:2

Against Jerusalem — The march of Sennacherib's army meant destruction and captivity to many small cities and towns on his route toward Jerusalem. R3581:6

2 Chronicles 32:9

Send his servants — Although tribute was sent, he sent three chief generals to Jerusalem to accomplish its captivity while he remained with his army besieging Lachish. R3582:2

We cannot purchase peace with things consecrated to the Lord—compromise the truth. So surely as the Lord's consecrated people do this, the Lord will permit to come upon them the very difficulties which they seek to avert. R2381:6

2 Chronicles 32:18

In the Jews' speech — The Hebrew language was used, in order that the people might understand their hopeless situation; yet they remained calm. R3582:3

That were on the wall — Some of them soldiers with bows and arrows, spears, etc., to defend the walls. R3582:2

2 Chronicles 32:20

Prayed — Hezekiah had undoubtedly come to deprecate his course in ignoring the advice of Isaiah in respect to the tribute. He was thoroughly humbled now. R3582:4

When our proudest, strongest foes seem triumphing the most, we should lay hold on the Lord's promises with the greatest confidence. R3582:6

Cried to heaven — Their faith grew stronger the more the false gods were brought into contrast with the true. R3582:4

Those most rooted and grounded are those who have been attested trying experiences and have had occasion to call mightily on the Lord for help. R3582:6

2 Chronicles 32:21

Sent an angel — Probably a simoon (sandstorm) or pestilence. R2382:1

Not necessarily a member of the angelic order of beings, but simply a “messenger.” R2382:2

The Lord could use as his angel or messenger a flame of fire, a stroke of lightning or a breath of pestilence. R3582:5

The extremity of Hezekiah and his people became God’s opportunity. R3582:4

Which cut off — In answer to faith and prayer, yet in full accord with his foreknown plans. R3582:4

2 Chronicles 32:23

Presents — In consequence of this marked deliverance of Judah from the superior power of Assyria. R2382:5

He was magnified — Honored, because the Lord’s victory doubtless became known as that of Hezekiah. R3582:6

2 Chronicles 32:24

In those days — 731 BC, 125 years before the overthrow of Zedekiah, corresponding to the date of the French Revolution, 1789 AD, when Christendom seemed sick unto death, 125 years before 1914. R3574:2*

Hezekiah was sick — Evidently the sickness had somewhat to do with his prosperity and consequent pride and with his failure to render unto the Lord. R2382:6

He gave him a sign — The Lord’s people of the New Creation are advised not to request signs of the Lord or to make tests. “We walk by faith, not by sight.” (2 Cor. 5:7) R3589:1

2 Chronicles 32:25

His heart was lifted up — Prosperity is often a severer test of character than adversity. R2382:6

2 Chronicles 32:30

To the west side — Typifying the founding of the various Bible societies at the beginning of the nineteenth century. R3574:3*

2 Chronicles 33:1

Was twelve years old — If properly trained he should have had by this time a fairly well-developed character for righteousness. R3598:3

When he began — Isaiah, his supposed grandfather, having died previously. R2386:3

To reign — The brightest children the most precocious, are in greatest danger if placed in positions of responsibility and influence early in life, without experienced advisors. R2386:6

Fifty and five years — Link No.40 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 33:2

That which was evil — Hezekiah, though a good man, was evidently a poor father. R3598:2, R4839:2

2 Chronicles 33:3

He built again — Probably within 10 years of his accession to power. R2386:6

2 Chronicles 33:6

Children to pass — Children were sometimes offered in sacrifice to the false deities on the outstretched arms of a great, hollow brass image, heated by fires built underneath. R4840:1

Son of Hinnom — In Greek, Ge-Hinnom or Gehenna, illustrating the Second Death. R4840:4

Used witchcraft — It is sufficient that God warns us not to have anything to do with occult powers. R5800:1, R265:4

A familiar spirit — A wicked spirit, who pretended to be able to give him superhuman wisdom and advice. R2387:2

2 Chronicles 33:9

To do worse — More evil. Sin is constitutional derangement. Through the fall the whole human family is prone to sin so that it requires continual effort under the guidance of the Lord not to go backward into sin. R3598:6

Than the heathen — The nations. The Amalekites, the Perizzites, the Hittites, and all those nations whom the Lord drove out of Canaan to make room for Israel. R3598:6

A lesson for spiritual Israel: there is a continual warfare between the flesh and the spirit and we must be continually on guard. R3599:1

2 Chronicles 33:10

The LORD spake — Probably through the prophets Micah and Nahum. R2387:3

2 Chronicles 33:11

To Babylon — The very story of the Chronicles has been found written on clay tables. R2101:5*

2 Chronicles 33:12

Was in affliction — The judgment of the Lord as a punishment for sin which came upon Manasseh eventuated in a blessing for the evil-doer, illustrating the principle that will go into effect in the Millennial age. R3599:1

2 Chronicles 33:13

Was intreated of him — Illustrating the mercy of God to the truly repentant. R3599:4

Then Manasseh knew — The clear intimation is that previously he did not know; that his sins were largely of ignorance. R2388:1

2 Chronicles 33:15

And he took away — 674 BC, corresponding to the antitypical cleansing of the sanctuary in 1846. R3574:4*

2 Chronicles 33:17

In the high places — The evil effects of Manasseh's reign were never thoroughly effaced before his death. R3599:4

Many of the Lord's jewels are today suffering for sins that are past and forgiven. R3599:5

The degradations coming to the world through sin will survive the forgiveness of their sins. R3599:5

2 Chronicles 33:19

They are written — Showing that the prophets did not confine themselves to oral teachings. R1145:3

2 Chronicles 33:21

Two years — Link No.41 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 34:1

One and thirty years — Link No. 42 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 34:3

In the eighth year — 651 BC, parallel to 1869 AD, when the editor of Zion's Watch Tower first began to search the Scriptures for the true plan of God. R3574:4*

While he was yet young — An example of the proper course for every young person in that the heart should be given to the Lord in the days of youth before evil experiences have come. R4838:5

He began to seek — It is one thing to be well disposed and another thing entirely to consecrate the heart to the Lord. R2390:3

In the twelfth year — By the time he was twenty, Josiah's religious convictions were so deep and fixed that he dared to begin the work of reformation. R4837:3, R3607:2

It is a great mistake to assume that children must first "sow wild oats" before they can appreciate righteousness. R4837:6

He began to purge — Under the Law every king of Israel had a responsibility to oppose idolatry with violence because the kingdom typically represented God and his reign of righteousness. But when fleshly Israel was cast off, all such laws were made null and void. R3607:3

With spiritual Israel each heart has its own dominion to conquer, to clear of idols. R3607:5

2 Chronicles 34:4

Break down the altars — As it was with Josiah's work, so it should be with all who present themselves to the Lord. They should begin by breaking off their sins, destroying the fleshly idols of the heart. R2390:5

2 Chronicles 34:5

Burnt the bones — This work of reform had been prophesied for him years before (1 Kings 13:1-3; 2 Kings 23:15-17). R3607:3

2 Chronicles 34:8

In the eighteenth year — 641 BC, parallel to 1879 AD, the date of the founding of Zion's Watch Tower. R3574:4*

2 Chronicles 34:14

Found — In the process of the cleaning up and restoring of the Temple services commanded by King Josiah. R3608:2

A book — Possibly including the five books of Moses and the book of Judges, including the original copy of Deuteronomy written by Moses' own hand. R4850:3, R3608:3, R2390:6

Now, in due time, the Word of God is being found, shining with wonderful brilliancy upon the path of the just. R4851:5

Law of the LORD — The Word of the Lord was lost during the Dark Ages, resulting in confusion and deterioration of spiritual vitality. His Word is found now in the sense of being easily accessible. R3609:3

2 Chronicles 34:15

Shaphan the scribe — His position corresponded somewhat to the Secretary of State at the present time. R3608:2

In the house of the LORD — King Ahaz had caused the manuscripts to be burned, but in God's providence one copy of the Law was buried under a pile of stone and rubbish in one of the rooms surrounding the Court of the Temple. R3608:2

In one sense, the Word of the Lord is still hidden, covered with a thick coating of false teaching and human tradition. R3609:4

2 Chronicles 34:19

The king had heard — Due to the long period of idolatry preceding Josiah's work of reformation, the king may have never heard of the divine Law up to this time. R4850:3

To the masses of the people today, God's Book is lost. R4851:1

Words of the law — He realized that the nation of Israel had committed the very sins recorded in Deuteronomy 28, and that therefore they were subject to the very penalties therein specified. R3608:3

Rent his clothes — The tearing of the loose outer garment in olden times was a symbol of distress, perplexity or fear. R3608:3

So it is with the Christian who at last discovers the true meaning of the great law of love, and feels his shortcomings. R2391:3

2 Chronicles 34:21

Wrath of the LORD — Deuteronomy 28 is a statement of the penalty due Josiah's kingdom because of idolatry preceding his day. R4851:1

2 Chronicles 34:22

Went to Huldah — Instead of Jeremiah or Zephaniah, perhaps to ascertain whether she would confirm their public prophecies of coming judgment upon the nation. R2391:1

The prophetess — God requires faithfulness on the part of female as well as male stewards in the use of all their talents. R1549:4

2 Chronicles 34:24

Evil upon this place — It was too late for any national reformation, as it is now too late for the reformation of Christendom. R2391:4

Curses — Evils. R3608:5

2 Chronicles 34:27

Thine heart was tender — Words of comfort and consolation for the king himself. R2391:4

The Lord's promise is comforting to all those who mourn in Zion, who are out of sympathy with evil and unrighteousness. R2391:6

2 Chronicles 34:28

To thy grave — Qeber, tomb, place of interment. E348

In peace — The king, and presumably others who manifested a similar spirit, would be preserved from the trouble. It would not come at a time and manner as to involve them. R4851:1, R3608:5

2 Chronicles 34:33

All the abominations — The purging from idolatry was still more thoroughly carried out and the work of reformation made more deep. R4851:1

They departed not — The majority of the Israelites were swayed by the example of the king, without any clear moral and religious sentiments of their own. R3608:6

2 Chronicles 35:1

The fourteenth day — The full of the moon, symbol of the Law covenant and the people under that covenant. Christ's crucifixion at the full of the moon, and the fact that it immediately began to wane, foreshadowed Israel's national decline. F481

2 Chronicles 35:19

In the eighteenth year — 641 BC, parallel to 1879 AD, the date of the founding of Zion's Watch Tower. R3574:4*

This passover kept — Typifying the great passover, the resurrection of the dead in Christ in the year 1878 AD and the passing over of the feet members of the Body since that date at the moment of death. R3574:4*

2 Chronicles 35:20

Josiah went out — Acting contrary to the Lord's will. Q765:2

What a lesson to all—to mind their own business and not to meddle in the affairs of others. Q765:2

2 Chronicles 35:22

Valley of Megiddo — These battles were, in a sense, typical. Di; OV268:2

2 Chronicles 35:24

And he died — Despite the promise of 2 Kings 22:20 that he would die in peace; indicating that the promise was conditioned on Josiah's continued faith and obedience to the Lord. Q765:2

2 Chronicles 36:5

Eleven years — Link No.43 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 36:9

Was eight years old — An error of a copyist, should be 18 years. B53

2 Kings 24:8 says 18 years old. HG105:2

2 Chronicles 36:11

Reigned — Until the overthrow of the dynasty. R3623:2

Eleven years — Link No.44 in the chain of Bible chronology. B50; R1980:4

This reign was actually ten years, four months and nine days, but is stated in round numbers. B48

2 Chronicles 36:13

Made him swear by God — The taking of that oath was the immediate cause of his downfall. R3623:2

Stiffened his neck — A figure drawn from the stiffness of neck of a yoke of unruly bullocks, unmanageable, self-willed, resenting every effort to turn them in the right way. R3464:1

Representing those who break the oath of their covenant with the Lord, thus suffering loss in every respect. R3623:3

Let us be faithful to our vow and, for the present, be submissive to the powers that be. R3624:5

2 Chronicles 36:16

Mocked the messengers — Referred to by Jesus in the parable of the Wicked Husbandmen (Mark 12:3-5). R1796:1

2 Chronicles 36:17

The king — Nebuchadnezzar. B191

Of the Chaldees — Of Babylon. B191

He gave them all — God foresaw the calamities which then came upon his chosen people; he foretold them and permitted them. R3623:5

The final overthrow of the typical kingdom is parallel to the final overthrow of nominal Christendom. R3575:2*

2 Chronicles 36:20

Away to Babylon — Corresponding to the captivity of the true Church in mystic Babylon. B246; R1483:6

2 Chronicles 36:21

By the mouth of Jeremiah — Who specifically told, not only of the destruction of the city, but also that it would be 70 years before the return of its inhabitants. (Jer. 25:12; Jer. 29:10) R4893:1

Land had enjoyed — The land did not enjoy her sabbaths while they dwelt upon it. (Lev. 26:34,43) HG59:2

During this time the 70 years of rest were accomplished for the land, but the return feature of the Jubilee was neglected until the antitype in 1874. R4779:5*

The Jews were not forced to keep their sabbaths while in Babylon, but the land was forced to keep these sabbaths while the Jews were in Babylon. R4933:1; Q381:5

Her sabbaths — The sabbath system (the seventh day and fiftieth day, the seventh year and fiftieth year) was a connected whole. R2534:3

Lay desolate — “Without an inhabitant.” (Jer. 44:2) HG47:2

Not 70 years captivity, but 70 years desolation. R3624:1, R1372:5, R1976:4

The time of the 70 years desolation of the land began in 606

BC with the carrying away of Zedekiah, not with his father’s captivity 11 years previous. R5721:2, R3624:1

The date 606 BC marks the date of the beginning of the “Times of the Gentiles,” the final conclusive punishment of “seven times” visited upon the Jewish people. A literal “time,” or year, is 12 months of 30 days each; seven “times” would be 2520 days, representing 2520 actual years, ending in 1914. B89; R5721:2; Q356:2

We cannot make 70 years of desolation of the land into 51 years desolation for the sake of harmony with Ptolemy. We reject all of Ptolemy’s Canon back of the first year of Cyrus, 536 BC. R3437:3

She kept sabbath — There is no record of Israel’s keeping the Jubilees and the Lord here declares that they were neglected. R3624:1

God declared that their observance of the year sabbaths and jubilees was unsatisfactory to him, and he gave them all their jubilees at once. OVI00:T

To fulfil — The 70 years desolation of the land of Israel, accomplished by Nebuchadnezzar, fulfilled the entire number of typical jubilee years divinely foreordained. R4779:1*, R3624:2; OV100:1; PD48/59

Marking: (1) The beginning of the Great Jubilee cycle; (2) the close of God’s typical kingdom; and (3) the beginning of the Times of the Gentiles. R1372:6

Threescore and ten — A period long enough to allow nearly all of them to die in exile, a period in which those who loved idolatry might go their way. R3623:5

The number 70 was put here to show us when the time should come for the Lord to bless Israel and the whole world. Q382:T

These 70 years represent 19 Jubilees imperfectly observed in the period of 950 years from the time the Jews entered Canaan until 19 years previous to the desolation of the land, and 51 additional Jubilees of 49 years each, 2499 years from the observance of the last Jubilee to earth’s Great Jubilee, the Times of Restitution of all things, October 1874. B192, B195; R1493:2, R3624:4; OV88:1

2 Chronicles 36:22

First year of Cyrus — The year 536 BC, a date well established in secular history. The 70 years of desolation of which this is the end is therefore link No.45 in the chain of Bible chronology. The Bible chronology does not go beyond this point at which secular history becomes reliable. B51; R1980:5; B80; HG46:5

The year 536 BC corresponds to 1309 AD, the year when the Papal residence was transferred from Rome to Avignon, marking the first favorable condition for the liberation of the truth from bondage to Papacy (typified by Babylon). R3577:2*

Like every other feature of God's plan, the deliverance of Israel from Babylon was promptly on time. R1483:3

He made a proclamation — The prophet had said that Cyrus would let Israel go, and God had to bend his will until he was in harmony with that prophecy. HG62:2

2 Chronicles 36:23

Thus saith Cyrus — Signifying “sun” or “brightness” and representing the deliverance of spiritual Israel out of Babylon the Great by the bright shining of the Sun of Righteousness. R1483:6

God had marked him out by the prophet Isaiah for this very purpose, calling him by name and specifying the work he was to do (Isa. 44:24, 28; Isa. 45:1-6). R1483:3

Who is there — Only a few, about 50,000, learned the lessons which their fathers refused to learn and accepted the offer to return. R3623:6

The remainder of the nation had become so comfortably settled in Babylon, socially and financially, that their interests in these things outweighed their faith in the Abrahamic promise. R3648:3

Let him go up — Not as masters of the land, but as servants of Cyrus and his successors. R1483:5

Ezra - General

The books of Ezra and Nehemiah are historical; they take up the history of Israel where it was laid down by the scribes who wrote the books of Chronicles. Ezra, the writer of the book bearing his name, was a scribe, or educated man, whose genealogy is traced back through the priesthood to Aaron. Ezra was not amongst those who went up first to Jerusalem under the proclamation of Cyrus; indeed he was probably not born for a considerable time after that notable event. The record of the first six chapters of Ezra covers a period of 20 years; and then an interval of about 50 years transpired before the events recorded in the seventh chapter. The history of the return from captivity and the experiences of the people in connection with the rebuilding of the Temple Ezra probably got from the records of the scribes at Jerusalem. R2501:9:1

The events of this lesson are located at the close of the 70 years desolation of the land of Israel and of the captivity of the people of Israel in Babylon. The cause of this long exile and this utter desolation of their land is stated to be their failure to let their land enjoy its Sabbaths. Although the people were negligent and only partially observed this requirement God did not permit their indifference to mar his typical prophecy, but turned even this circumstance to make the prediction more emphatic. And not only had Israel neglected the typical Jubilees, but they also had lapsed into idolatry and had polluted the house of the Lord. It is pleasing to note that in the land of their captivity Israel (with some exceptions) were reclaimed from idolatry so thoroughly as never to return to it again; and then, without the Temple and its services, they learned to appreciate what was left to them still—the Word of God and the teaching and counsel of some of the faithful ones among them. R1483:2

Ezra and Nehemiah and the people regarded themselves as Israel, including all 12 tribes, proving that the two sticks (representing the divided people—Ezek. 37:16, 20) had become reunited in Babylon before their return from the Babylonian captivity. R2084:4,6; C294; B206

We suggest a careful reading of Jer. 25:12; Jer. 29:10 and 2 Chron. 36:22, 23 to establish the fact that the 70 years related to the desolation of the city of Jerusalem and of their land, and not merely to the captivity of the people. Many in applying this have started the 70 years from the beginning of the first captivity, and thus are 20 years out of the way. R4893:1

Psalms 126 seems to picture the returning of the Jewish exiles from the Babylonish captivity. We are interested in this narrative sympathetically, but we have greater interest because spiritual Israel in captivity has been waiting for the glorious deliverance to be brought about by Immanuel, the Deliverer greater than Cyrus. R3643:1 The narratives of the building of the Temple as mere narratives of history, would be of little interest or importance to us were it not for the fact of its typical character. In the light of the teachings of the apostles we see that the antitype of that Temple was the one true Church of the living God (explanation follows). R1484:1

We have a parallel between Ezra's commission in 467 BC and Wycliffe's acts in 1378 AD. Ezra did for the literal Temple what Wycliffe did by his doctrinal reforms for the spiritual Temple. R3575:5*, charts, R3576*, R3578* This work of opening up the truth and examining and appreciating its beauty is being accomplished. We thank God for the privilege of being engaged with others in this blessed work of bringing the golden vessels of the Lord's house (precious truths) back from the captivity of (symbolic) Babylon the Great and replacing them in the Sanctuary. C120

Ezra 1:1

First year of Cyrus — Not his first year as king of Persia, but his first year as king of both Persia and Babylon, the year 536 BC. R3642:2

It was the custom to date events according to the period of the reigning king. R5141:2

Cyrus succeeded Darius the Mede. R2509:3, R4893:2

Corresponding (1845 years later) to 1309 AD, the beginning of the “Babylonian Captivity” of the Papacy at Avignon, generally recognized as the foundation of the Reformation. R3578 2*

Avignon marked the first favorable condition for the liberation of the truth, long in bondage to Papacy. R3577:2*

Deliverance of fleshly Israel by Cyrus, whose name signifies “sun” or “brightness,” represents the deliverance of spiritual Israel out of “Babylon the Great” by the bright shining of the Sun of Righteousness, the great Deliverer. R1483:6

The great Deliverer is the antitypical Cyrus. Soon he will go forth to victory and establish his Kingdom under the whole heavens. OV177:1

The 70 years of desolation of the land represent the 70 Jubilee cycles appointed to them. We are now living in the time of their fulfillment. R3643:1

Word of the LORD — The Lord’s word, at the mouth of Jeremiah, told of the return of the Israelites from captivity after 70 years (Jer. 25:12; Jer 29:10). R4892:6

Stirred up the spirit — Probably Daniel was the one the Lord used to call his attention to the Scriptural predictions marking Cyrus as the divine agent, even referring to him by name (Isa. 44:26, 28; Isa. 45:1-5). R2509:3, R3642:3

Possibly he reflected that by such a course he would firmly establish himself in the good will of the Israelites, few of whom would avail themselves of his generous offer to return. R2509:5

Possibly by the Lord putting it into his mind that it would be a great convenience to have Jerusalem as a friendly way-station between his capital and Egypt. R2509:5

Similarly, spiritual Israel in captivity in Babylon has been long waiting for the glorious deliverance by Immanuel, the greater than Cyrus. R3643:2, R1483:6

Made a proclamation — Not the “commandment” of Dan. 9:25, which was in the 20th year of Artaxerxes to Nehemiah. B67

It was not an expulsion of the Israelites, but merely the liberty to return with the king’s approval. R2509:5

Not only for the Jews. He did the same for the people of other nations exiled in Babylon. R4893:2

In antitype, the proclamation of liberty for the Lord’s people to go forth from Babylon has not been generally responded to. R3643:2

Ezra 1:2

Cyrus — Plutarch declares that “in wisdom, virtue and magnanimity he seems to have surpassed all kings.” R4893:1

God of heaven — Might seem to imply that Cyrus was a believer in and a servant of the true God, but heathen kings at that time recognized the gods of the various countries which they governed, for political reasons. R3642:3

Charged me — Cyrus was named by the prophet Isaiah in advance, and called “God’s Shepherd.” (Isa. 44:28) R4893:1

To build him an house — Though without the Temple, they had learned to appreciate the word of God; the forms of worship giving place to the more real heart-worship of the one true God. R1483:3

At Jerusalem — A journey nearly 800 miles, taking about four months. R3648:6

Ezra 1:3

Of all his people — Of the whole twelve tribes. C294

Does not limit to the members of Judah and Benjamin the liberty to return. R1341:3

Let him go — In reverence to God Cyrus gave liberty to the captives of Israel to return from Babylonian captivity. R2541:3

Not as masters of the land, but as servants of Cyrus and his successors. They were not to possess the land as an independent kingdom until their Messiah should come (Ezek. 21:25-27). R1483:5

A secondary application is to Israel’s liberty to return from their captivity in Christendom to divine favor, and to Palestine. R4892:2

And build the house — Cyrus’ order was to build the house of the Lord, the Temple and its court wall. But there was another decree, granted to Nehemiah in the 20th year of Artaxerxes, to rebuild the walls of Jerusalem, which at that time were still unrepaired (Neh. 2:3-8; Neh. 6:15; Neh. 7:1). B67

Ezra 1:4

And whosoever — All Israelites of all the tribes then captives. B206; C294

In any place — World-wide, as was Cyrus’ dominion. R1341:3

Where he sojourneth — Unprepared for the journey. R4893:2

Help him — He encouraged all the people of Babylon to help. R3642:5

Ezra 1:5

And the Levites — It was not only the chiefs of Judah and Benjamin who responded. C294

With all them — The very choicest of all Israel, out of all tribes, numbering in all not quite fifty thousand. R2510:1, R5732:6; C294

Whose spirit God had raised — Israelites indeed, in whose hearts burned faith in God and in the great Abrahamic promise, who, like Simeon, were “waiting for the consolation of Israel.” (Luke 2:25) R3642:6, R1341:3

Similarly, of the Lord's people in Babylon some have heard, some have stepped out. No one should be urged to come out of Babylon if he loves the advantages of Babylon or if he does not come out willingly and joyfully. R3643:4

Ezra 1:6

Strengthened their hands — With presents; implying that many of those returning were of the poorer class, to whom this would be an encouraging indication of divine providence. R2510:2

As the Apostle explains in respect to the elect Church, not many of them are great, wise, learned or noble according to this world (1 Cor. 1:26). R3648:3

Ezra 1:7

King brought forth — He provided liberally, sending a troop of 1000 for the protection of the emigrants. R3642:5

The generosity of Cyrus was manifested in his sending back the precious vessels of the Temple. R2510:2, R3642:5

The vessels — Typifying the precious truths carried captive to mystic Babylon. C120, R2510:5, R483:6

Our antitypical Cyrus, our present Lord, has permitted us to bring back the golden vessels, the golden truths, so long misapplied and misused in Babylon. R3643:4; C120

Ezra 1:11

Sheshbazzar — Or Zerubbabel, which means “born in Babylon.” He was of the royal family of David and Solomon, appointed governor of the colony. R2510:2

From Babylon — Type of mystic Babylon. R2372:3; C120

Unto Jerusalem — Journey of nearly 800 miles. They must have been traveling about four months. R3648:6

Ezra 2:1

The children — Only about 50,000; but they had learned well the lesson which their fathers refused to learn, to shun idolatry. R3623:6

Came again — From the day of the return, we have no record of further idolatry in Jerusalem and Judah. R3623:6, R4893:4, R1483:3

Jerusalem and Judah — God represented this union through (Ezekiel 37:15-28) by two sticks, joined together to show that the exiles of Israel were to unite with the captives of Judah. R4893:5

Ezra 2:2

The people of Israel — From all twelve tribes. R2084:6

Ezra 2:64

The whole congregation — Since scarcely any of the Jews living in Babylon at this time had ever seen Palestine, those returning were a choice 50,000; Israelites indeed. R3642:6

Supposedly about 35,000 from Judah, Benjamin and Levi; and about 11,000 from the other nine tribes. R3649:3

42,360 — The great mass, settled in business and family arrangements, were loath to leave. So, Jews returning today are primarily poor and from lands of persecution; comparatively few from America, where they are prospering. R3642:6, R2509:6

Ezra 2:65

200 singing men — Going forth to the sound of joyous music, in harmony with Isa. 48:20,21. R4893:4, R3643:1

No one should be urged to come out of Babylon; if he does not come out willingly and joyfully let him stay in Babylon. R3643:4

And singing women — Israelites left Babylon with great joy and rejoicing; so we, free from mystic Babylon, rejoice exceedingly and would not go back. R3643:4

Ezra 2:69

Gave after their ability — Voluntarily, about \$400,000: one-third by those who remained in Babylon, one-third by the few wealthy of the returned; and one-third by the mass of the people. There is a great blessing in voluntary giving. R2511:2

The mass of the people contributing an average of about \$3 each. R2511:2

Ezra 2:70

And all Israel — Remnants of the whole twelve tribes, no more a divided nation. B206

In their cities — Occupied only a small district in Palestine. R3649:3

Ezra 3:1

Children of Israel — Not just Jews (of the two tribes). R2124:4

God had sifted the nation; from all the tribes he had the jewel class, the very best and most loyal of all the seed of Abraham. Similarly, the Lord now proves his people, selecting his jewels. R3648:3

Gathered — Religious sentiment stirred them to prepare for offering formal worship. R4894:1

Ezra 3:2

Built the altar — Now constituting themselves a church. The chief concern of the leaders was to develop their religious life. This policy of exclusiveness saved Judaism. R4893:5*

Believed to have been the same spot upon which Abraham offered his son Isaac (Gen. 22:3-13); subsequently the threshing floor of Araunah, where David offered acceptable sacrifice to the Lord which stayed the plague. (2 Sam. 24:21-25) R2510:6, R4894:1

Their first work was the building of the altar. R2510:3

The first step of approach to God is a recognition of the great sacrifice which the altar typically represented. R2510:3

Vain are all the approaches to God which recognize not as their basis the sin-offering which God himself provided— “the ransom for all.” R2510:3

To offer — By making a groove or trench in the rock to conduct the blood of the slain animals by a natural drain into the valley of Jehoshaphat. R2510:6

Offerings thereon — The beasts slain there were types of the great ransom sacrifice; and their blood, which drained into Jehoshaphat, the valley of graves, symbolizes the blood of the Lamb of God, providing a fountain of life for the dead world of mankind. R2510:6

Ezra 3:3

Set the altar — Upon the “rock of the dome,” the top of Mt. Zion, picturing Jesus, the rock of our salvation. R3649:6

Fear was upon them — Their journey ended, they found still greater discouragements: ruins, desolation, disorder, a wilderness—which tried their faith and zeal. R3648:6

The spiritual Israelites have similar trying experiences, which will work out to advantage by perseverance in faith, love and zeal. R3648:6

Ezra 3:4

Feast of tabernacles — A time of special rejoicing; and evidences of returning divine favor added to its joys. R2511:1

Ezra 3:5

A freewill offering — There is a great blessing in giving, and those who do not learn to give deprive themselves of a great spiritual grace. “The Lord loveth a cheerful (willing) giver.” (2 Cor. 9:7) R2511:2

Ezra 3:6

First day . . . seventh month — They began their public worship of Jehovah very speedily after their arrival (in July or August), probably about the beginning of their “new year,” October. R2510:3

Ezra 3:8

The second year — After establishing reasonable living conditions, they promptly turned to the rebuilding of the Temple, which speaks well of their spiritual condition. R3649:1

Ezra 3:10

Foundation of the temple — Antitype is the one true Church, a spiritual Temple, built up with living stones, of which Jesus Christ is the chief cornerstone. R1484:1

Jesus Christ became the foundation of this spiritual house when he gave his life a ransom. R1484:1

The Church is, in one sense, regarded as the Temple of God now. R1484:4

Foundations of our Temple were laid at Pentecost, also under unfavorable conditions. R3649:5

The rebuilding of the Temple after captivity in Babylon prefigured the rebuilding of the Church after captivity in Babylon the Great, in the great Reformation. R1484:4

The “Babylonian Captivity” in Avignon in 1309 was the foundation of the Reformation. R3578:5

Priests ... with trumpets — Making a joyful noise before the Lord, representing the faith and confidence of the people in the precious promises associated with the Temple. R3649:1

Levites ... to praise — Not a command for the selection of trained choirs; but, contrariwise, typifying that none can offer acceptable praise who are not of the priestly tribe, “the household of faith.” R2511:6

Ezra 3:11

They sang together — Typified the songs and melodies of our hearts, expressing thankfulness and gratitude to the Lord. R2511:5

All spiritual Israelites who are in the right attitude of heart toward the Lord are full of songs of gratitude and praise, although not always audibly. R3649:2

All who realize the importance of the redemptive work of Christ rejoice and praise the Lord. R1484:1

Only man, of all earthly creatures, has been given the power of song; how appropriate that he use this power to praise the King of kings. R2511:3

The people shouted — All the tribes, praising God as they laid the foundation of the Temple. Suggests to us how much more the spiritual Israelites, who have returned from mystic Babylon, should shout and sing the praises of our King. R3649:2

With a great shout — The enthusiasm of the people for the worship of the true God is noted. R4894:1

Ezra 3:12

Wept — So today, among spiritual Israelites who have returned from Babylon, there are some who weep for the past when they should be rejoicing for the future. R3649:3

Perhaps in appreciation of the fact that the Temple they were founding would be much less glorious than Solomon's. R4894:2

With a loud voice — Lessons we learn from past experiences, even from adverse experiences, while they should be kept in memory, need not be mourned over by spiritual Israelites. R3649:3, R2511:6

Shouted aloud for joy — Full of faith and hope, they were also filled with joy in prospect of still further favors from the Lord, in harmony with his glorious promises. R3649:2

All who possess the same spiritual vision rejoice in the greater work the Lord is accomplishing, in the preparation of "living stones" for the glorious Temple of God. R3649:6

Ezra 3:13

Not discern the noise — Shouts were discordant. Those who looked forward in hope shouted for joy and those who looked backward wept. So among spiritual Israelites, some weep for the past when they should be rejoicing for the future. R3649:3

Ezra 4:1

The temple — Type of the true Temple of God, "Which temple ye are." (1 Cor. 3:17) R3649:5, R1484:1

Ezra 4:2

Let us — In our Lord's day, 566 years later, they were known as the Samaritans. R3649:4

They had been unneighborly up to this time. R3649:4

There are numerous “Samaritans” today in churches of all denominations, who have neither part nor lot in this great Temple and its construction, even though some are “good Samaritans,” ready to relieve the sick and indigent. R3649:6

Build with you — You Israelites, representing the spirit-begotten ones, the Israelites indeed. R3649:6

One of the great difficulties with Christianity today is that it has admitted the “people of the land” and recognized them as Christians. R2512:2

We seek your God — Various nationalities that had settled in Palestine had acquired some of the traditions of the land and its religious customs. R3649:4

Ezra 4:3

Nothing to do with us — The Jews were not at liberty to change or amend the divine proposition, and to bring others into the “elect” nation. R4894:4, R2512:2

Jesus, by his conduct and words, fully substantiated this thought (Matt. 10:5). R3649:4

Realizing that, if they had a share in the work, they could with propriety claim a share in the nature of the worship, opening the door to laxity in religious matters and idolatry. R2512:1

No outside, unconsecrated stones are wanted in the spiritual Temple, and there is no place for worldly workers in this building. R4894:5, R2512:2

As oil and water will not mix, so there cannot be any real union between the consecrated and the unconsecrated in respect to their religious views and the divine service. R3650:1

The Jews still keep aloof from other religions and from intermarriage, so that God can preserve them separate for a future work in his plan. R4894:5

Ezra 4:4

People of the land — Of mixed nationality, colonized by the Assyrian and Chaldean empires to destroy patriotic feelings and unite them with the one central government at Babylon. R2512:1

Weakened the hands — Many are inclined to upbraid us now, as they upbraided the natural Israelites for refusing the fellowship and cooperation of the Samaritans of their day. R3649:6

Troubled them — Did all in their power, politically and otherwise, to hinder the Temple building. R3650:1

The work of reformation has gone steadily forward and, like that of the typical Temple, in the midst of great opposition, but the living stones are being prepared. R1484:4, R3650:4

Similarly, spiritual Israel is opposed by those who hate the light because it condemns their darkness, doctrinal and otherwise. R2512:4

Ezra 4:24

Unto the second year — 521 BC, 1845 years (the length of the Jewish “double”) prior to 1324 AD, the time of the publication of Marsiglio’s *Defensor Pacis* (Defender of the Peace), the greatest work of its time against Papacy. R3577:5*

Reign of Darius — Israel’s enemies hired attorneys to frustrate the Temple-building at the court of Cyrus, all through the days of his son, Cambyses, until Darius came to the throne. R4894:2

Darius Hystaspes, king of Persia. R3577:4*

Ezra 5:2

Build the house — After 70 years of desolation, on the return of the Israelites from captivity (536 BC), it was rebuilt the second time. R1297:1

Ezra 5:13

This house of God — The Temple and its court wall; not the wall of the city. B67

Ezra 5:14

And the vessels — Precious truths of God’s Word. C120

Temple of Babylon — Type of Babylon the Great. C120

Ezra 6:3

The king made a decree — The decree of Cyrus, though issued 536 BC, did not “go forth” (Dan. 9:25) until the days of Ezra and Nehemiah, but lay concealed in the treasure house of the kings of Persia. HG105:5

Let the house — The Temple and its court wall; not the wall of the city. B67

Threescore cubits — Larger dimensions than that of Solomon, but inferior to it in ornamentation. R1495:3

Ezra 6:5

And silver vessels — Silver is a general symbol of truth. T114

Brought unto Babylon — Symbolic of Babylon the Great. C120

Be restored — This restoration is now taking place. C120

Unto the temple — Type of the cleansed sanctuary class. C120

Ezra 6:14

Through the prophesying — Their mission was to encourage Zerubbabel and all who labored, who were beset by innumerable oppositions, difficulties, etc. R2521:2

And finished it — Not only the rebuilding of the Temple, but also the city wall. R1495:2

And Artaxerxes — His command went forth long after the Temple was finished. R1495:3

Ezra 6:15

In the sixth year — 517 BC, 1845 years (length of the Jewish “double”) prior to 1328 AD, the time of the death of the reformer, Marsiglio. R3577:5*

Solomon’s Temple had been destroyed about 90 years previous. R1495:3

Ezra 6:16

Rest of the children — The offering of themselves by the “living stones” is pleasing and acceptable to God, as much by those with few talents as by those with many. R1495:5

Kept the dedication — A very notable event with the people, not one of whom, probably, had seen Solomon’s Temple. R1495:3

Ezra 6:17

Offered at the dedication — An elaborate ceremony, but as nothing compared with that of Solomon’s Temple. Suggests consecration of the living Temple, with “living stones” offering themselves, acceptable to God through Christ. R1495:3

Twelve he goats — What better evidence could we have that all the twelve tribes were represented. R1495:6

Ezra 7:1

After these things — Nearly 75 years after the return of the first company from Babylon. R3659:1, R4911:2

Reign of Artaxerxes — Xerxes had been murdered by a palace conspiracy, and his son Artaxerxes was reigning monarch at the time Ezra undertook the expedition. R3659:1

Ezra — A scribe of the genealogy of Aaron. His name means “help” or “helper” (Strong’s). He was not among those who went up first under the proclamation of Cyrus. R2509:2

Ezra, Nehemiah and the people who returned from captivity regarded themselves as Israel. R2084:6

Ezra 7:6

In the law of Moses — Judah, probably under Ezra, prospered more in Babylon than did many Jews in Jerusalem. R4911:2

Ezra 7:7

Some of the children — The Lord stirred up the love and zeal of others in Babylon, chiefly the children of some who had declined in the first return or were too young to go. R3658:6

In the seventh year — 467 BC, 1845 years prior to 1378

AD, the dawn of the Reformation, when the schism occurred in the Papacy, two popes being on the throne at one time, each denouncing the other as Antichrist. This was the turning point with Wycliffe, and from this moment his activities were devoted to the translation of the Bible and to attacks on the fundamental error of the Papacy, the doctrine of transubstantiation. R3578:2*

Ezra 7:13

I make a decree — Not the “commandment” of Dan. 9:25, which was in the 20th year of Artaxerxes to Nehemiah. B67

Ezra 7:19

The vessels — Bringing with him the vessels (symbol of truths). Ezra did for the literal Temple what Wycliffe, by his doctrinal reforms, did for the spiritual Temple. R3575:6*

Ezra 7:20

For the house— The Temple and its court wall. B67

Ezra 7:22

Hundred talents of silver — The donations of gold and silver totaled a little more than \$2,000,000. R4911:3

Ezra 8:1

Them that went up — About 1700, probably including the families of some of them; all volunteers. R3659:2

We see spiritual Israelites coming forward from Babylon with great zeal for the Lord and his cause. R3659:3

Ezra 8:21

Proclaimed a fast — Fasting is not the weakening of the body by absolute abstention from food, but rather a disciplining of the body by abstaining from delicacies, relishes, etc. R3659:6 The first condition enjoined on the assembly was a day of fasting and prayer. R3659:2

Awakening in them the thought that the whole expedition was based upon faith in the Lord and in his promises. R3659:4

We commend fasting (self-denial) in reasonable and proper ways. R3659:5

With the consecrated Christian self-denial is not the incident of a day, but the course of a life. R3659:6

Fasting, prayer and an earnest desire to know and to do God's will are more efficacious for good than large donations of money. R4911:5

To seek of him — The very experience of realizing danger is a blessing if it will but lead us nearer to the Lord. R3659:5

In vain would any attempt to serve the Lord and yet neglect to humble himself before him, requesting guidance and blessing. R4911:3,5

Ezra 8:22

I was ashamed — Ezra felt that now to ask the king for protection would have implied at least their doubt of the favor of God or of his ability to protect them. R3659:4

Spoken unto the king — Relying on the Lord's promises of temporal blessings to Israel, he had almost boasted of this to the king. R3659:4

Hand of our God — We, as Spiritual Israelites, are not guaranteed earthly blessings or earthly protection, but we have a still higher guarantee, that whatever shall befall us, the Lord will overrule it for good. R3659:5

Ezra 8:23

Fasted and besought our God — Could be applied in full measure to the spiritual Israelites for protection and help along the narrow way. R3659:6

Intreated of us — The Lord assures us in advance that all such petitions are granted. R3659:6

Ezra 8:25

Weighed unto them — Thus our Lord, for our journey to the heavenly kingdom, gives to everyone of his followers pounds and talents for which they must ultimately give account. R3660:1

Estimated at between two and three million dollars. R3659:3

Silver, and the gold — The king furnished the money and gave the necessary authority. R3659:1

Ezra 8:29

And keep them — An illustration of our need to watch over and keep the spiritual gifts and treasures committed to us. R3660:2

Ezra 9:1

Have not separated — Similarly amongst Protestants, some, after having come out of Babylon's Roman Catholicism, become involved in worldly alliances, sects and parties properly termed Babylonish-Churchianity, contrary to the divine injunction. R3660:5

From the people — The spiritual Israelite is directed to be not unequally yoked together with unbelievers in marriage, and to have as little as possible to do with the world in general. R3660:4

Ezra 10:3

Make a covenant — Ezra magnified the Law, showing the people that their calamities were the result of a failure to keep the Law, and the proper course was to go back to the Law and seek to keep it inviolate. R3660:3

Put away all the wives — Conformity to the divine Law would mean the breaking of family ties—the hard penalty for breaking the Law (for natural Israelites under the Law covenant only). R4912:1

This spirit has persisted amongst the Jews ever since, keeping that nation and people comparatively separate and distinct from all others. R3660:4

The spiritual Israelite is enjoined that if the unbelieving husband or wife remain, they should, if possible, live together in unity; but if the unbelieving one depart, let him depart (1

Cor. 7:13, 15). R3660:4

Ezra 10:8

Should be forfeited — Ezra used more aggressive legal prosecutions while Nehemiah, in contrast, sought to awaken consciousness to God's Law so that each might act for himself, heartily unto the Lord. R2531:1

Ezra 10:9

For the great rain — In contrast with Nehemiah, who chose pleasant seasons and accustomed occasions for gathering the people. R2531:1

Nehemiah - General

An historical book, supervised by divine providence and intended for the instruction and edification of God's people. This book is sometimes recognized as the second book of Ezra, because its narrative is the sequel to the book of Ezra. Undoubtedly, however, Nehemiah was the writer of the major portion of it. Portions of the book are apparently copied from the state archives and written in the third person, while Nehemiah evidently was the writer of the portion presented in the first person. R2524:3

Though strictly historical, the book of Nehemiah admirably tells the story of the soul's renewal. Chapter 1 represents conviction and confession of sin; 2, determination to rebuild with God's grace; 3, actual rebuilding the soul's defense in sanctification; 4, attacks upon the soul from without; 5, assaults from within; 6, temptations of the Adversary, disguised; 7, successful accomplishment of spiritual work in the soul; 8, study of the Word; 9, confession of weaknesses; 10, covenant relationship emphasized; 11, systematizing the efforts of the godly life; 12, acknowledgment of God in everything; 13, a sad exhibition of the Christian's fall and renewed influence of the Spirit. R2524:3*

Nehemiah was an Israelite of the tribe of Judah. He was of one of those families which had not returned to Palestine under Cyrus' decree of about ninety years previous. R1495:3

Nehemiah occupied a confidential position with Artaxerxes, the Persian king, somewhat similar to the office held by Mordecai under King Xerxes (Ahasuerus) the father of Artaxerxes. His official title does not give the proper conception of the dignity of his position. In those days, kings needed to be continually guarded against poisons, which could be easily mingled without detection with their liquid refreshments. Consequently, the cupbearer was one whose loyalty was esteemed irreproachable. They became confidants of royalty and court advisors, really occupying the position of Minister of State. R3662:2

Thirteen years after Ezra's company returned to Jerusalem, Nehemiah went thither. The Jews, now considerable in number, were despised by their neighbors, who wished to drive them out of the land. R4912:3 The seventy years had not been years of prosperity, but of adversity to the Israelites, both in Jerusalem and in Babylon. Their enemies, taking advantage of the weaknesses of Ahasuerus, who reigned during the interim, had attacked the partially rebuilt walls and gates of the city of Jerusalem and had wrecked the former and burned the latter . . . and at Babylon, as we learn from the book of Esther, a plot for the complete extermination of the Israelites had almost succeeded but had been prevented by divine interposition. R1496:1

The year 1391 AD corresponds with the year 454 BC, when Nehemiah received his commission to rebuild the walls of Jerusalem. It was in 1391 that John Huss might be said to have received his commission to rebuild the walls of spiritual Jerusalem, for it was in that year that he became acquainted with the works of Wycliffe. R3575:6*

Nehemiah 1:1

Words of Nehemiah — A young man of the tribe of Judah; of one of the prominent families of the Babylonian captivity. R1495:3, R3662:2

Sometimes recognized as the second book of Ezra because its narrative is the sequel to the book of Ezra. R2524:3

Shushan the palace — Josephus says that Nehemiah, wealthy and favored of the king of Persia, resided in the king's palace at Shushan. R4912:6

Nehemiah 1:2

Hanani — Nehemiah's brother, who had been amongst those who went up to Jerusalem with Ezra. Having returned, Nehemiah gained information respecting the deplorable condition of affairs at Jerusalem. R3662:3, R2525:1, R4913:1

Nehemiah 1:3

In great affliction — God used this trouble to raise up wealthy and friendly brethren yet in Babylon to come to their relief. R2525:4

Just so with spiritual Israelites. Trials and difficulties are often the very means God employs to bring needed relief. R2525:4

Is broken down — In spiteful retaliation by Israel's enemies for the sending back to their homes of all foreign wives under Ezra. R3662:3

Nehemiah 1:4

Sat down and wept — The news made him heartsick. He had an intensity of love for the land of promise. R3662:6

All Christians who are spiritual Israelites should have the same spirit of love and sympathy for their brethren, and look for the prosperity of spiritual Zion and her ultimate deliverance. R2525:3

Mourned certain days — Not that the Lord needed urging on the subject, but because the subject was growing on Nehemiah's mind and heart. R1496:4

Fasted, and prayed — For the Lord's blessing, that the promises respecting the holy city and land might be fulfilled. This prayer is a general outline of the sentiments he expressed for four months without ceasing. R3662:6, R4912:1

Self-denial, fasting and prayer should be associated. It is the fervent, earnest prayer that is effectual and that prayer is not to be entered into with a view to changing the divine will, but rather to bringing our hearts and minds and conduct into conformity to the divine will. R3664:6, R1496:1

Nehemiah 1:5

O LORD God of heaven — Acknowledgment of the divine greatness and the relative littleness of the petitioner. R2525:5

The great — Reminding one of the Lord's prayer, "Our Father, which art in heaven, hallowed be thy name." (Matt. 6:9) R2525:5

That keepeth covenant — Acknowledged that the Lord's ways and dealings with Israel had been just and true, having before the mind the testimonies of God's Word. R3663:3

God's dealings were in exact fulfilment of his covenant (Lev. 26:33, etc.; Deut. 4:25, etc.; Deut. 28:64). R1496:4

For them that love him — He expressed confidence that the Lord would keep his covenant and have mercy upon his people. R3663:3

Nehemiah 1:6

Day and night — He prayed after this manner for four months before he began to have an answer. R3662:6

Of course, during all this time he attended to his duties. But this prayer was always in his heart. R3662:6

“Men ought always to pray and not to faint” (Luke 18:1). The things which lie close to our hearts should become our continual prayer ... making sure they are the right things. R3662:6, R4913:1

We have sinned — No proper prayer can be offered to the great Creator which does not in some manner acknowledge the comer’s imperfections. Our boldness is not that of self-confidence. R3663:3

Against thee — Nehemiah was very open in his confession, which is proper for all who approach the Lord; but sins and weaknesses may be reasonably screened from the eyes of others while we are doing our best to walk after the Spirit. R3663:4

Nehemiah 1:7

We have dealt — He confesses the justice of the Lord’s chastisement and properly includes himself with the others of his nation. R1496:4, R2525:5

Nehemiah 1:9

If ye turn unto me — This turning to the Lord’s promises for forgiveness and mercy and reconciliation is proper for all—Jew or Gentile. R3663:5

To all Israelites indeed who are in trouble for past unfaithfulness the Lord says, “Draw nigh unto me and I will draw nigh unto you.” (Jas. 4:8) R2525:6

Will I gather them — Claiming the promises of returned favor (Deut 30:4, Deut. 9:29; Isa. 11:12). R1496:4

Nehemiah’s prayer has not yet been fully answered, but we do see that the Lord is ready to do this as soon as he shall have gathered the spiritual seed to heavenly conditions. R2526:1, R3663:6

The gathering of natural Israel will not include all Jews, but such as maintain their Abrahamic faith in the divine promises. R2526:1

Nehemiah 1:10

Whom thou hast redeemed — Israelites indeed who transgress can plead the Lord’s promise to be merciful based upon the great redemption sacrifice. R3663:5

Nehemiah 1:11

I beseech thee — All who would engage in divine service require not only zeal, but wisdom; and only those who seek it prayerfully can be helpful as reformers amongst their brethren. R2530:3

Thine ear be attentive — The Lord did respond to Nehemiah's prayer by granting privileges possible at the time; but it was not God's due time for fulfilling all the gracious promises that he had made to that nation. His prayer will be much more than fulfilled in accordance with the Lord's plan in due time. R3663:5, R3664:1

The prayer of thy servant — All true Israelites. R3664:2

Prosper, I pray thee — He resolved that he would not only pray to the Lord, but would consecrate himself, his wealth and his favored relationship with the king to the answering of his own prayers. R2525:2

Gradually he was made earnest and strong enough to take an important part in the answering of his own prayer. R1496:1

Sight of this man — Artaxerxes, an absolute monarch, whose ill will might be easily aroused by imagined disloyalty, the result being Nehemiah's execution. R3664:3

Nehemiah's prayer to the Lord to grant mercy in the sight of Artaxerxes shows he had faith in the divine power. R3664:3

The Lord's people have similar privileges in prayer at the present time and should remember that, as in the case of Nehemiah, God has full power to open ways and means and to shape all our earthly affairs for us. R3664:3

The king's cupbearer — Minister of State, confidential advisor. R3662:3, R1495:6, R2524:6

In presenting wine to the king it was the custom for this officer to pour out a sample for himself. From this probably originated the title, Cup-bearer. R2524:6

That it was not impossible for Hebrews to occupy confidential and high positions in the Persian empire is shown by such other cases as Daniel, Esther and Mordecai. R2525:1

The Lord chooses as noble, great and learned as he can find who have the right condition of heart. R3676:5

Nehemiah 2:1

The month Nisan — A delay of four months (Neh. 1:1) waiting for a favorable opportunity to approach the king. R2525:2

The four-month delay was doubtless used by the Lord to prepare the king to cooperate with Nehemiah's request; and so, while we pray, the Lord not only prepares us but also the circumstances and conditions to bring us the opportunities in the best form. R3664:6

In the twentieth year — 454 BC, troublous times. R3574:6*, R3578:2*

The beginning of the 70 weeks of Daniel (Dan. 9:24-27); dated by Rollins as 454 BC. R3575:4*
A parallel date to 1391 AD when Huss carried Wycliffe's teachings into effect. R3578:5*

Artaxerxes — An arbitrary, self-willed, passionate king who, a few years before, had issued an edict against Jerusalem and put a stop to the building of its walls (Ezra 4:8-24). R2526:2*

Nehemiah 2:2

Very sore afraid — And with good reason, because his life was in danger. Monarchs demand smiling countenances on all occasions. R2526:2*

Nehemiah 2:5

Thou wouldest send — Prayers not accompanied by earnest efforts brand themselves as insincere. R4913:1

Nehemiah 2:8

Wall of the city — “From the going forth of the commandment to restore and to build Jerusalem unto Messiah shall be 69 weeks” (Dan. 9:25). Sixty-nine symbolic weeks would be 483 symbolic days, or 483 literal years. B67

And the king — In the year 454 BC, according to Dr. Hale and also according to Dr. Priestlie. B67

1845 years (the length of the Jewish “double”) prior to 1391 AD

when Huss, the reformer, became acquainted with the works of Wycliffe and continued the Reformation. R3575:6*

Nehemiah 2:9

King had sent captains — Nehemiah did not permit any spirit of bravado to hinder his acceptance of the escort. Similarly, spiritual Israelites are in no case to refuse reasonable safeguards, when under the Lord’s providence they are furnished. R2526:3

Horsemen with me — It was perfectly proper for Nehemiah to make use of this protection, just as today a Christian, while fully trusting in God, may properly carry fire insurance. R3674:3

Nehemiah 2:11

So I came — The preparations for the journey occupied nearly a month, the journey itself about three months, bringing Nehemiah to Jerusalem about July. R2526:2

Three days — Nehemiah was a man of action. He had come to Jerusalem for a purpose and wasted no time. R3675:2

Nehemiah 2:12

Some few men — Some of his trusted servants. R3675:2

Neither told I any man — Had he told of his plan, enemies would have taken steps to interfere. R3674:6

Many of the Lord's people need to learn this lesson of secretiveness: to be wise as serpents while harmless as doves, swift to hear and slow to speak. R3675:1

An evil mind can put an evil construction upon the noblest words and deeds. R3675:1

Nehemiah 2:13

Went out by night — He wasted no time, but made a thorough inspection of the walls and then promulgated his plan for speedy work. R3675:2

Inspection properly precedes intelligent and profitable reformation of any kind; no less the walls of spiritual Zion. We should first take a full survey of our weaknesses and deficiencies in order to build up ourselves. R2526:5

Nehemiah 2:17

Then said I unto them — He did not begin his work by chiding or boasting. R2526:5

Coworkers with God should work guided by the spirit of love which is not unkind, slighting or boastful. R2526:6

See the distress — Distress is from the Hebrew word "ra" also rendered "evil" and "calamity." R1351:2*

Calamities or evils sent as chastisements. A125

Build up the wall — For the security of the people, to arouse their national spirit, to revive their hopes in the promised kingdom of God, to afford a practical demonstration of God's favor, thus leading to trust in other promises. R3676:2

Illustrating both the walls of spiritual Zion, the Church of the living God, and the walls of our characters. R2526:5

Nehemiah 2:18

The hand of my God — The proper course is to begin work afresh with confidence, not in ourselves, but in him who called us. R2526:6

Let us rise up and build — The entire wall was reared in 52 days. R3675:2

Their hearts were in the work. R3675:2

Nehemiah 2:20

We his servants — They were all to be associates and partners in whatever blessing and honor might accrue from this service. R2527:1

Arise and build — Nehemiah not only prayed and labored, but he planned that each should undertake the building of the wall nearest his own residence. We, too, should begin our reform work of character building at home—within ourselves. R3675:2, R2527:1

Nehemiah 3:1

With his brethren — Each person of prominence and capability should have a certain share in the work and responsibility. R2527:1

Nehemiah 3:28

Against his house — So he would not only get credit for rapid and good workmanship, but because he would be anxious that the wall would be strong in the vicinity of his own house. R2527:1

So the Lord gave “to every man his work” (Mark 13:34) represented by his talents. R2627:1

A practical illustration of such distribution of labor is the varied work of colporteurs, pilgrims, tract distribution in the general co-laboring with the Lord. R3675:3

Nehemiah 4:1

When — The Christian finds the gates and fortresses of his nature weak and broken down. The moment he starts to repair and build he finds enemies within and without to hinder. R1498:5

Sanballat — The Christian’s opposition today is chiefly from the Sanballat followers of nominal Christianity—the “mixed peoples” who have a form of godliness without its power. R3675:4

Was wroth — For four reasons: (1) the exclusiveness of the Jews; (2) racial and religious differences; (3) Israelites, under divine favor, prospered beyond themselves; and (4) the wall would interfere with their plundering of the Jews. R2527:2

Mocked the Jews — Opposition first took the form of sarcasm and ridicule. Those who today are building upon the wall of Zion must be prepared for similar sarcasm. R3675:4

Nehemiah 4:2

Revive the stones — Precious truths. R2527:4

Gold, silver and precious stones for the erection of Zion. R2527:3

Heaps of the rubbish — Sectarianism. R2527:4

Human tradition. R2527:3

Nehemiah 4:3

If a fox go up — Sarcasm is one of the most successful of our Adversary's weapons. R2527:4

Ridicule, saying that the wall was not scientifically done and would not stand the test of "Higher Criticism." R3675:4

Nehemiah 4:6

So built we the wall — It would be well for all the Lord's people charged with the building of the wall of righteousness to encourage and stimulate one another in the work all have at heart. R3675:2

The harvest work is the rebuilding of the walls of Zion, the replacing of the doctrines of righteousness and truth overthrown by the Adversary during the Dark Ages. R3675:4

Had a mind to work — The people entered into the matter spiritedly. So, in this harvest of the Gospel age, there is an abundance of labor for all who have a mind to work. R3675:2

Nehemiah 4:7

Sanballat — Governor of the Samaritans, a people of mixed Jewish and heathen blood. R3675:3

Tobiah — Governor of the Ammonites, across Jordan. R3675:3

Arabians and the Ammonites — Illustrating how the lust of the flesh and the eye and the pride of life conspire against the New Creature once he begins building the wall of righteousness in his life. R2527:3

Ashdodites — Ashdod was a Philistine city in the South. R3675:3

Were made up — It is only from the time that it begins to build that Zion is opposed by the forces of Babylon. R2527:3

They were very wrath — Being opposed because the fortification meant an increase of Jewish power and because the success of the Jews in Jerusalem meant the triumph of the God of the Jews. R3675:3

They feared that scattered Jews would become amalgamated with those in Jerusalem if the capital were again a stronghold. R3675:4

As these enemies were wrath, so those who are engaged in the harvest work find opposition, not only from the world, the flesh and the devil, but also from the followers of nominal Christianity. R3675:4

Nehemiah 4:8

Conspired — Conspiracies of the great deceiver and his hosts are not because injury has been done to them, but because the progress of the truth is of itself a rebuke to all who are not of the truth. R2527:3

Opposing influences are ready to combine to hinder the re-establishment of the truths and principles which properly separate the Lord's consecrated people from all others. R3675:4

To fight against — The city would be rebuilt under unfavorable circumstances, in troublous times (Dan. 9:25). B65

When sarcasm availed nothing, they secretly took counsel to make an attack. R3675:5

To hinder it — So it is with individuals who resolve to build themselves up. They immediately find themselves beset with enemies bent on hindering their work. R2527:2

Nehemiah 4:9

Prayer... watch — Each of us must do as this band did—put on the armor and watch and pray and build. R1498:5, R2527:6

Nehemiah 4:10

Judah — Apparently the less zealous of the Israelites residing in favorable localities nearer the Samaritans. R2527:3

Much rubbish — Illustrating the present rubbish pile of human tradition and falsity. R2527:3

Not able to build — Fighting without and foes within tended to hinder and discourage the workers. R3676:1

How many spiritual Israelites who began with great courage and zeal have become disheartened by suggestions respecting the difficulties and impossibilities of the work they are undertaking. R3676:2, R2527:4

Nehemiah 4:14

Fight for your brethren — “We ought also to lay down our lives for the brethren.” (1 John 3:16) R2528:1

Nehemiah 4:15

When our enemies — The preparation for the conflict itself hindered it; so those of the Lord's people who most carefully prepare themselves with the armor of God are much less frequently attacked than are those who neglect it. R2528:1

Nehemiah 4:16

Half of my servants — The special guard, divided into two parts, relieved each other at labor and at military service. R3675:5

Nehemiah 4:17

Held a weapon — The hod-carriers were armed. Those who did the mason work had swords at their sides. Similarly, all who labor in the harvest work need to be armed; not, however, with carnal weapons. “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.” (2 Cor. 10:4) R3675:5

Nehemiah 4:18

For the builders — Typifying the reformers of the great Reformation. R1484:4

Had his sword — Typifying the Word of God. R1484:4

All those laboring today upon the walls of Zion need to be equipped with the helmet of salvation, the breastplate of righteousness, the sandals of patient endurance, the shield of faith and the sword of the spirit. R3675:5

So must Christians maintain their armor and keep watch against the Adversary while building themselves up in the most holy faith. R2528:4

Nehemiah 4:20

Sound of the trumpet — The sound of the trumpet was used to summon the workers. The same is true today. The seventh trumpet sounding is gathering together his saints unto him. R3676:5

Nehemiah 4:21

So we laboured — The work progressed under serious difficulties which demonstrated that zeal and love were behind the movement. R3675:5

So must the Christian maintain his defensive armor while seeking to build up himself and others. R2528:4

Nehemiah 5:1

A great cry — The poor Jews had been giving all their time to the repairing of the walls and had thus cut off their income from other sources, and they went into debt. R4921:2

Some of those who labored on the wall were made to suffer for their faithfulness by wealthy Jews who took advantage of their destitution. R3676:2

Nehemiah 5:3

We have mortgaged — Their richer brethren had made hard contracts with them, taking away their possessions when they were unable to pay because engaged in the Lord's service. R3676:4

Nehemiah 5:6

I was very angry — Nehemiah was righteously indignant with this condition. R3676:4

Nehemiah 5:7

I rebuked the nobles — Shaking out the flowing folds of his outer garment he declared that thus the Lord would shake out any who had such a selfish spirit. R3676:4

Amongst the Lord's people we find not only a general tendency to avoid asking the poor brethren to contribute, but a willingness to assist the needy ones. R3676:4

Nehemiah 5:11

Restore, I pray you The Law required brotherly obligations— “Thou shalt love thy neighbor as thyself.” (Lev. 19:18) R4921:3

Nehemiah 5:13

Said, Amen — In contrast with Ezra, Nehemiah kindly and moderately remonstrated against the wrong course and was successful in correcting it without antagonizing the wrongdoers. R2531:1

Nehemiah 5:17

At my table — It may be inferred from these verses that Nehemiah inherited great wealth. R2525:1

Nehemiah 5:19

For this people — Examples of justice are powerful in opposition to wrong. Christians should not only take the proper stand, but let it be known to others as reproofs of unrighteousness. R4921:3

Pray, pleading our righteousness. R5381:2*

Nehemiah 6:2

Let us meet together — Finding that the Jews could not be taken unawares, their enemies invited Nehemiah away to a conference relative to his authority. R3675:6, R4921:3

Doubtless our opponents now would like to divert our attention from the work we have to do. R3675:6, R4921:3

In the plain of Ono — Twenty miles from Jerusalem on neutral ground. R4921:6

Nehemiah 6:3

I cannot come down — Nehemiah refused four times to confer with them, sending them word that his work was great and urgent. R3675:6

Similarly we have the Lord's work to do and no time to discuss social reform, etc. R3675:6

We should always have time to discuss God's Word and his love with the brethren and to give the reason for the hope that is in us, but we have no time for discussing outside questions. R4921:5

Nehemiah 6:7

Prophets to preach — To publicly expound the Law of the Lord. A55

Let us take counsel — Nehemiah perceived that during his absence they might overpower the garrison of Israel and destroy the work accomplished or do him violence at the conference. R4921:6

Nehemiah 6:8

Thou feignest them — A false rumor to alarm the Jews to thus discourage the completion of their work. How cruel are the multitudinous methods of slander. R4922:1

Nehemiah 6:12

God had not sent him — The next step of the Adversary was to threaten Nehemiah, but he could not be frightened. May it be so with us. May our confidence in the Lord be such that the fear of man will not be a snare to us. R3675:6

Nehemiah 7:5

By genealogy — He reorganized the people socially according to the heads of their families, especially the priests and Levites. R2531:1

Nehemiah 7:65

The Tirshatha — Nehemiah was the Tirshatha (Persian for provincial governor). R2531:1

Nehemiah 7:70

Gave unto the work — Total about \$400,000—one-third contributed by those who remained in Babylonia; one-third by the few wealthy of the returned Israelites; one-third by the mass of the people—about \$3 each. R2511:2

The Tirshatha gave — Nehemiah himself setting an example of liberality with his large gifts. R2531:2

Nehemiah 7:73

All Israel — The breach between the two tribes and the ten tribes was already healed. R2084:6

Nehemiah 8:1

Into the street — The Plaza. R2531:2

Nehemiah 8:2

First day — The “Feast of Trumpets” on the first day was a time for general gathering, the beginning of their civil year, announced by trumpet blowing. R2531:2

Nehemiah not only chose a pleasant season, but an accustomed occasion, for gathering the people. R2531:1

Arrangements are already made for the antitypical “Feast of Trumpets” and the beginning of a new civil year, or Millennial era for mankind. R2531:4

Nehemiah 8:3

He read therein — The public reading of the Scriptures was the only means of keeping them before the people. R1145:4

Morning — Daybreak. The service began early in the morning. R2531:3

The people were attentive — Gave close attention, to hear and to understand every word. R2531:3

It was not only necessary that they should desire to know and they should be in the attitude of heart to implore divine blessing and assistance, but it was also necessary that they should be attentive. R2531:3

Nehemiah 8:4

Ezra the scribe — In recognizing Ezra to be more suitable than himself for this work, Nehemiah manifested his humility. R3676:6

While God has all power, he nevertheless uses human instrumentalities. R2532:1

Stood upon a pulpit — Raised above the people, on a higher plane of being, will be Christ, the great Priest, and his associates, spiritual Israel, to declare the law of righteousness. R2531:4

On the plaza of the Temple. R3676:6

Beside him stood — On Ezra’s right were seven prominent men and on his left six more, and the reading of the Law was done by course, probably by all fourteen. R3676:6

Mattithiah, and Shema and — Chiefs of the people, representing the various tribes. R2531:2

Nehemiah 8:5

Ezra opened the book — Ezra's chief place of importance was the ceremony of reading the Law and introducing it to the attention of the people. R3676:6

Stood up — Out of respect, while the Law was being read; then sat on the ground while it was being discussed. R4922:3, R3678:6, R2531:4

Nehemiah 8:6

Ezra blessed the LORD — Apparently the convention was opened with prayer. No one can be taught and blessed by the Lord's Word unless he be in the attitude of heart which appreciates the greatness of God and the unworthiness of self. R2531:2

Nehemiah 8:7

Jeshua — Shortened form of Jehoshua or Joshua. Jehoshua signifies "Jehovah's salvation." R5335:3

The Levites — Is it not time to strive as Levites and spiritual Israelites to turn afresh to the Bible and instruct the people respecting its teachings? R4923:4

To understand — Having been scattered so long, they needed these teachers for two reasons: (1) to explain the classical Hebrew which they probably didn't understand, and (2) to give a particular explanation of the sentiment or meaning. R3677:1

Teachers expounded the Law, explaining the meaning of words, how the Law applied to daily life, and what it signified. R2531:3

Nehemiah 8:8

So they read — God chose human instrumentalities to make his will known to the people. R2532:1

Evidently this was the first presentation of the Law since their return from captivity. Ezra had given his attention to the rearranging of the Law and the instruction of the priests and Levites, but had not as yet caused it to be promulgated amongst the people. R3677:3

As the returned Israelites were blessed by the reading and understanding of Moses' Law, much more those returning to the Lord, out of bondage to "Babylon the Great," are being blessed by an appreciation of the divine law, love, granted to the house of sons. R1498:3

It will not do to attempt to tell the Lord's plan but ignore the Lord's Word. R3677:3

Book In the law — Nehemiah's method was to make general a knowledge of the divine Law, appealing to the awakened consciences of the people to act for themselves heartily, unto the Lord. R2531:1

Distinctly — Typifying the time when the declaration of the Gospel message will come to the people and they will get the “sense” and “understanding” of it. R2531:5

In the Millennium it will no longer be a din, a Babylon of confused noises. R2531:5

Gave the sense — The real essence of preaching, “Preach the word.” (2 Tim. 4:2) R3677:1

Caused them to understand — It was not sufficient that the priests and the Levites be learned in the Law, but that the people themselves should be made to understand the divine message. The same is true today. R3677:3, R4923:1

Nehemiah 8:9

And Nehemiah — The man of opportunity. R3676:6

Representing the Lord Jesus at his second advent. Our great and wise governor is instructing the Royal Priesthood and thus preparing for the great work of the future. R2531:5

The Tirshatha — Provincial Governor. R2531:2

And Ezra — Nehemiah recognized Ezra as more suitable than himself to take a prominent part in educating the people, thus manifesting his humility. R3676:6

Levites that taught — The unconsecrated cannot be recognized as religious teachers in any sense. R2531:4

This day is holy — In the Lord’s providence the work was accomplished in time to celebrate the civil new year, which symbolized to them a fresh start in the ways of the Lord. R3676:3, R3677:5

Mourn not, nor weep — With repentance and the forgiveness of sins, the time for mourning is past. R3677:3

Because the great sacrifice for sins has already been offered. In consequence, the Millennial day is not a day of mourning, but of rejoicing. R2531:5

For through Christ there is a full propitiation, not only for the sins that are past, but also for the inherited weaknesses of the present and future. R2531:6

All the people wept — When the Law was read and expounded they saw that they had been under chastisement because they had neglected divine institutions. R3677:3, R4922:6

The first hearing of the divine law brings remorse and tears as we realize our shortcomings. R2531:6

Nehemiah 8:10

And drink the sweet — The exceeding great and precious promises given to us, and to drink of the sweets of his favor, and to send portions of this blessing to others who have not yet seen and heard and tasted of the riches of divine grace. R2532:1

And send portions — Representing the sending forth of the knowledge of the Lord to fill the whole earth. R2531:5

For this day — Typifying the Millennial day. R2531:5

Joy of the LORD — The joy of realizing that the Lord is our fortress, that no ill can betide us without his knowledge, that all things work together for good. R3677:5

Is your strength — So that all the trials and difficulties of the way would seem as nothing. R3677:5

Nehemiah 8:11

Stilled all the people — The message that the leaders set forth was repeated to the people by the Levites and the tears were dry. R3677:5

Nehemiah 8:12

Make great mirth — They rejoiced in the opening of a new year, which symbolized to them a fresh start in the way of the Lord and in his favor. R3677:5

Nehemiah 8:13

The chief of the fathers — The reading of the Law on the second day was to heads of families, emphasizing their responsibilities amongst the Lord's people. R3677:5

Nehemiah 8:14

They found written — During this reading they discovered that the “Feast of Tabernacles” feature of the Law had been overlooked. R3677:6

Dwell In booths — For a week, to remind them how once they had been a people without a home from Egypt to Canaan; a special festival of thanksgiving. R3677:6

Our present sojourn is toward the kingdom and everything of the present should be considered as a temporal or tabernacle condition. R3678:1

Nehemiah 8:15

Olive branches — Symbols of peace. D651

Nehemiah 8:17

Sat under the booths — The Jews rejoiced and had a feast of good fellowship. The whole people for a time were on a common level studying the Word. R3678:1

This corresponds well with our conventions, in temporal tabernacles away from our usual home. R3678:2

Jeshua — Shortened form of Jehoshua or Joshua. Jehoshua signifies “Jehovah’s salvation.” R5335:3

Nehemiah 8:18

Read in the book — It was a time for Bible study. R3678:1

Feast seven days — Our conventions are after this Feast of Tabernacles pattern, only on a higher spiritual plane. We exhort all to have in mind the spending of one week in each year separate and apart from ordinary business and work. R3677:6

Nehemiah 9:2

Seed of Israel — There was then no division in Israel (between the ten tribes and the two). R2124:5

Separated themselves — Israel was thus separated because God’s covenant was with them and not with others. R4963:6

Nehemiah 9:9

In Egypt — Type of the kingdom of darkness. F458

By the Red sea — Representing Second Death. F459

Nehemiah 9:10

Upon Pharaoh — Representing Satan. F458

Nehemiah 9:13

And gavest them — The Ten Commandments were given only to Israel after the flesh. R971:5, R1726:5

Nehemiah 9:14

The holy sabbath — Type of the Millennial age. B40

Nehemiah 9:16

Hardened their necks — A figure drawn from the stiffness of neck of an unruly yoke of bullocks. R3464:1

Nehemiah 9:17

A God — A God who appeals to our hearts. How much Christians and the world have lost through misconceptions of God's character. R5299:4

Ready to pardon — To such as renounce sin and desire to return to the Lord, God proffers mercy, forgiveness, through the merit of Christ's sacrifice. R4811:6

God has not yet forgiven the world's sins. He has only made proper provision for their cancellation, in due time, through the death of his Son. R5299:5

Of great kindness — Abundant in loving-kindness; not intent upon torturing his creatures. R5299:4

Nehemiah 9:20

Thy manna — It represented the living bread supplied to the world by God through Christ. T122

Nehemiah 9:23

Thou hadst promised — Pray, trusting God's faithfulness. R5380:4*

Nehemiah 9:27

When they cried — Such a cry to the Lord implies that the sins and weaknesses of the flesh are contrary to the transgressor's will. R5646:3

Thou heardest them — When the spiritual Israelite cries for deliverance from his own weaknesses, his prayer is heard and deliverance provided with the assurance that the Lord's grace is sufficient. R5646:3

Gavest them saviours — With spiritual Israel, God also raises up, from time to time, special counselors, deliverers, ministers. R5645:3

Nehemiah 9:28

They did evil again — The book of Judges gives a discouraging picture; but was in many respects a favorable time. R5645:6

Nehemiah 9:29

Again unto thy law — The Lord's corrections in righteousness are evidences of special protection, care and relationship. R5646:2

Nehemiah 11:1

One of ten — Regardless of the original tribe to which they belonged. B206

Nehemiah 11:20

Residue of Israel — Of all the tribes who had respect to the promises. B206

No more a divided nation; but as at first, one people, known by the original name, Israel. B206

Nehemiah 12:47

All Israel — The twelve tribes, not just Judah. R2084:6

Nehemiah 13:2

But hired Balaam — Illustrating those forsaking righteousness for earthly gain. F166

Nehemiah 13:4

Eliashib — The High Priest. R2534:1

Allied unto Tobiah — An Ammonite; became related to the High Priest by marriage. R2534:1

Nehemiah 13:6

Came I unto the king — Nehemiah remained with his people for 12 years, when he was recalled to the palace by Artaxerxes. R2534:1

Obtained I leave — He returned to Jerusalem by the king's permission, probably five years afterward. R2534:1

Nehemiah 13:7

The evil — In Nehemiah's absence the Israelites had prospered in temporal matters, but suffered morally and religiously through desire to be on friendly terms with the Gentiles. R2534:1

See comments on Nehemiah 13:16.

Nehemiah 13:9

Cleansed the chambers — Nehemiah at once ordered the cleansing of the Temple with the restoration of its service. R2534:3

Nehemiah 13:15

On the sabbath — The conciliation of foreigners and relaxing of interest in the Lord and his commandments resulted in the disregarding of sabbath observance. R2534:2

The spiritual Israelite, although not under the Law, has his sabbath day—a grander and more perfect rest—resting in faith in Christ. R2534:4

The antitype is not a rest of one day out of seven, but a continual rest every day. The fact that it was the seventh day is further typical that the fulness of the antitype will not be realized until 6000 years of evil end and the seventh or Millennial day begins. R1499:4

“Let us labor therefore to enter into that rest (sabbath,) lest any man fall after the same example of unbelief (of fleshly Israel).” (Heb. 4:11) R2534:5

Although not a substitute for the Jewish sabbath, Sunday is a great blessing to the spiritual Israelite, giving opportunity to glorify the Lord, bless the brethren and do good unto all men. R2535:1

The general observance of the first day of the week gives spiritual Israel opportunities to assemble for the study of the Word, for praise, for prayer, for spiritual fellowship—building one another up. R2535:2

Sunday should be carefully observed by Truth people as a God-given privilege: lest it fall into disuse or disrespect: lest it lead others to a violation of a less enlightened conscience: and to maintain a proper religious influence with neighbors. R2535:4

Nehemiah 13:16

Dwelt men of Tyre — As heathen people surrounding Israel exercised a continual pressure upon them, so worldly influences surrounding spiritual Israelites continually press them with the spirit of worldliness which must be repelled. Let us be on guard against the influences of the world, the flesh and the devil. R2534:2

Nehemiah 13:17

Contended with the nobles — Remonstrated against such a violation of the divine command, the fourth in Israel’s Decalogue. R2534:3

Nehemiah 13:18

Did not your fathers — He reminded them that sabbath desecration had much to do with their Babylonish captivity. R2534:3

Profaning the sabbath — Doubtless had Israel properly observed their sabbath days they would also have properly observed their sabbath years and jubilees. R2534:3

Nehemiah 13:19

Gates should be shut — We must all commend Nehemiah's devotion to the divine Law. R2534:4

Nehemiah 13:20

Lodged without Jerusalem — Foreign tradesmen were disappointed and obliged to camp outside the city. R2534:4

Once or twice — In expectation that the reformation would be short-lived, they came in like manner the next sabbath. R2534:4

Nehemiah 13:21

Testified against them — Nehemiah warned them that to come again for sabbath trade would subject them to arrest as disturbers of the Law and peace of the city. R2534:4

Nehemiah 13:22

Remember me, O my God — Nehemiah asks the Lord's blessing upon himself in view of the work which he has done in the name of the Lord. R2535:4

Spare me — He was fighting valiantly for God's cause, making many enemies; hence it was very proper that he should think of the Lord's faithfulness toward all faithful to him. R2535:5

Nehemiah 13:23

Married wives of — A lesson for spiritual Israel who are commanded to be separate from the world, to seek fellowship with their own people, and not be unequally yoked in marriage, or even business partnership. R2534:2

Nehemiah 13:28

One of the sons of Jolada — The High Priest's grandson, Manasseh, married the daughter of Sanballat, once a prominent enemy of the Jews. R2534:1

Nehemiah 13:31

Remember me, O my God — See comments under Nehemiah 13:22.

For good — To be amongst the Worthies of the past, mentioned in Hebrews 11—those who wrought righteousness and were valiant on the side of God and his Law. R2535:5, R2526:4

Esther - General

While the more faithful of the Jews had gone back to Palestine to repair its wastes and were rebuilding the Temple, the Lord was not negligent of the remainder of the people who had not been sufficiently zealous to return to “the land of promise” under the decree of Cyrus granting them the privilege. Hundreds of thousands of Jews resided in all parts of the Persian empire, which then included Babylonia and Persia and nearly all Asia, including India. While special lessons and peculiar trials were given to those rebuilding the Temple, the Lord’s favor was upon the remainder of the chosen people to the extent that he permitted to come upon them a great trial, severe testing, which undoubtedly taught them a valuable lesson in their far-off homes. A record of this great testing is furnished us in the book of Esther. R3656:3, R1502:1

Esther 1:1

Days of Ahasuerus — Xerxes, king of Persia. This occurred about 40 years after the completion of the Temple. R3656:3; PD52/62

The Xerxes of secular history. R3656:3, R3659:1

Possibly typifying Christ. The name means “King.”. R4018:5*

Esther 1:9

Vashiti — She was neither a Christian nor a Jewess, therefore without divine instruction or guidance. R4900:5

Esther 1:10

Merry with wine — This was probably Vashti’s reason for ignoring the king’s request. R4900:3

Esther 1:12

Queen Vashti — She was unwise when she met command with refusal. R4900:3

Refused — She should have relied upon her charm, tact, purity and her husband’s love and care to rebuke any immodesty. R4900:3

Esther 1:17

Despise their husbands — In the opposite course of the two queens we find a lesson bearing on the suffragette question of today. R4900:3

Esther 2:5

Mordecai — Possibly typifying the Ancient Worthies. The word means “Dedicated to Mars.” Mars is comparatively close to the earth. There is a suggestion in this that the Ancient Worthies may, after the close of the Millennial age, attain heavenly honors and stations. R4018:5*

Esther 2:7

Esther — Possibly typifying the Bride of Christ. The word means “The planet Venus.” Venus is the most glorious of all the planets. R4900:2, R4018:5*

Esther 2:16

Esther was taken — Accepting her accession as of divine providence. R4900:6

Esther 2:17

She obtained grace — Noted for her beauty, she clothed herself with humility and with the most becoming of her fine apparel, making herself as agreeable as possible to the king. At this time she was 15. R4900:2,6

Esther 3:1

Haman . . . the Agagite — The last Amalekite mentioned in the Scriptures; possibly typifying the class that may try to take the power out of the hands of the Ancient Worthies in the end of the Millennial age. R4018:5*

Esther 3:6

All the Jews — Hundreds of thousands, in all parts of the Persian empire, including Asia and India. R3656:3

Esther 3:8

All the provinces — The Jews were scattered all over the Persian provinces and were living in a measure of temporal prosperity. R1502:1

Esther 3:9

10,000 talents — Their destruction and the confiscation of their property would be a large acquisition to the king’s treasury, since so much was willingly appropriated. R1502:1

Esther 3:10

Ring — The emblem of authority, investing Haman with all the power and authority of the king. R360:4*

Esther 4:1

Sackcloth with ashes — Such an experience would do more to draw the hearts of the Jews to the Lord than would anything else that could have occurred. R3657:1

Esther 4:11

Unto the king — Xerxes was a notoriously cruel, bloodthirsty monarch. R3657:3

These thirty days — Queen Esther delayed using her influence to help rescind the order against the Jews because the king had shown a coldness toward her. R4900:6

Esther 4:14

Holdest. thy peace — Mordecai assured her that she was about to lose a great privilege of service for her people. R4901:1

Deliverance — This marked providential care is specially noteworthy, for these were the descendants of those Jews who failed to go to restore Jerusalem under Cyrus' permission. R1502:4, R3656:3

For such a time — Similarly, at the proper time, a Jew was premier of England. R351:2,4*

Whatever we have of influence is so much of a stewardship granted to us by the Lord, for which we must give account to him. R3657:2

Esther 4:16

Fast ye for me — Including petitions to God for the deliverance of his people and for wisdom to guide Esther in her endeavor. R4901:1

Eat nor drink — Not complete abstention, but short allowance and avoiding luxuries. R3657:4

Night or day — With Esther 5:1, a proof that the term “three days and nights” is idiomatic for “till the third day.” R3574:5*

And my maidens — Not all the Jews who had faith in the Lord had returned to Palestine. R3657:4

If I perish, I perish — We must be faithful even at the risk of losing our lives in the interests of the Lord's people and cause. R3657:2

Esther 5:1

That Esther — Her plans were well thought out, although she was only about 15 at the time. R3657:5

By appearing as attractive as possible she sought to cooperate with her prayers. Some of the Lord's people trust the Lord, but do nothing to forward the cause they wish to serve. R3657:4

Her royal apparel — To make as good an impression as possible. R3657:4

And stood — She thus risked her station, her life and everything for her race. R4901:1

Esther 5:2

Obtained favor — She charmed the king. R4901:1

Esther 5:3

What is thy request? — Wisely she refrained making it at that time. R4901:4

Half of the kingdom — Probably a mere formality indicating great interest. R3657:5

Esther 5:8

Will do to morrow — Esther's course is a good example of propriety. We should both watch and pray, labor and wait, be wise as serpents and harmless as doves. Meantime the Lord worked upon the king from another standpoint. R3657:5

Esther 6:2

Was found written — The king was guided in this matter by the Lord's providence. R3657:6

Esther 7:10

Gallows that he had prepared — "The wise are taken in their own craftiness." (Job 5:13; 1 Cor. 3:19) HG363:6

Esther 8:1

What he was — Esther was cousin to Mordecai. She was also his adopted daughter (Esther 2:7). R4900:6

Esther 8:2

Ring — The emblem of authority, delegated to one by him who owned it. R360:4*

Mordecai — Now the king's chief counsellor or, as we would say today, "Secretary of State." R3658:2

Esther 8:8

Also for the Jews — Since he could not rescind the first decree, he issued another which would in some measure at least, offset it. R3658:2, R4901:4

Esther 8:16

Joy, and honor — Such shall be the Church's joy in the morning of her great deliverance. R303:4*

Esther 9:5

All their enemies — But spiritual Israelites are instructed to love their enemies and to do good to those who hate, despitefully use and persecute them (Matt. 5:44). R3658:3

The heart of this lesson is respecting divine providence. When we note the providential care over God's typical people it increases our faith and trust that God is both able and willing to do as much and more for spiritual Israel. R3658:4,5

Esther 9:28

Memorial — The Hebrew word means "scent," a pleasant remembrance. R2125:3

Job - General

The book of Job is credited with being the finest piece of literature in the Hebrew language. It is a poem: and all scholars admit that no translation yet given does it justice. Whoever was used of God as the penman, his name is not given. Some have assumed that the book of Job is merely a parable, and that Job himself is merely an imaginary character. In Ezekiel 14:14 and James 5:11, Job is classed with other holy men, which would not be the case were this narrative merely a parable. The fact that Job lived a hundred and forty years after his adversities, or probably over two hundred years in all, together with the fact that neither he nor his friends make any allusion to Israel or Moses or the Law, nor to Abraham and God's Covenant made with him, seem to indicate beyond doubt that he belonged to the Patriarchal age. Possibly he lived about the same time as Abraham and Melchisedek. His home was evidently in Arabia, probably not far from Palestine. R1505:2, R5401:3; PD26/37

God made him a great type of the human family, of the troubles of their fallen condition and of their final restoration to all that was lost in Adam, with the blessings of added experiences to make them wise. R194:2, R413:1, R584:2, R5803:4

What patriarchs like Job did in the matter of sacrifices was evidently a token on their part of appreciation of God and of the fact that a sacrifice for sins was necessary ... but none of these sacrifices was accepted in the same sense that the sacrifices were accepted under the Law. R4667:1; Q553:1

God would teach us that we are not to attribute our calamities to him ... that they are merely permitted to come upon us for our testing and ultimately for the good of all whose faithfulness and integrity toward him are proved thereby. The lesson furnished shows that, in the case of God's people at least, Satan's power is limited. He cannot destroy them at his will; he cannot touch them with adversity except as their God permits. R1779:5

Job 1:1

There was a man — There is no cause to doubt that such a man did live and pass through the experiences related. R1505:3

The exact time in which Job lived we do not know, but we think we are justified in supposing that he did not live during the Law dispensation. Q552:6

Possibly a contemporary of Abraham and Melchizedek. PD26/37, R1505:6, R5401:6

Land of Uz — Evidently in Arabia, possibly not far from Palestine. R1505:6, R5401:6

Whose name was Job — Classed with other holy men in Ezekiel 14:14 and James 5:11, which would not be the case if this narrative were merely a parable. R1505:3; Q793:2

His experiences are typical of the fall and rise again of humanity. PD26/37; R584:1, R5403:6, R5803:4; Q793:2

Was perfect — So was man at first in the divine likeness and favor, with all things subject to him (Psa. 8:4-8). R5403:6

He walked before God with a perfect heart. R4667:1

Upright — Appreciated justice. R5401:6

Feared God — Reverenced God. R5401:6

Job 1:3

Great household — Numerous servants. R5401:6

This man — A merchant prince of great wealth who carried on a very prosperous traffic. R5401:6

Job 1:6

Sons of God — Angels. R315:3, R1005:1, R2843:5

And Satan — Whose very existence is now denied by many. F609

Unlike the flesh or the world, Satan is the only wilful, intelligent plotter in opposing righteousness and truth in humanity. F612

Job 1:7

Said unto Satan — Job knew nothing about this, else he would have known that Satan was afflicting him. R452:1*

Satan answered — This account of Satan's conversation with God concerning Job should be considered as allegorical— like "Pilgrim's Progress." R5401:3, R1507:4, R1779:5

Job 1:10

An hedge about him — "The angel of the Lord encampeth round about them that fear him." (Psa. 34:7) R4227:6

Job 1:11

Put forth thine hand — Permitted for the purpose of displaying to the world the integrity and faithfulness of Job. R452:1*

As the Lord gave the Adversary permission against Job, so Satan will gain liberty in the impending hour of temptation. R4227:6

Job 1:12

In thy power — In his dealings with mankind the Lord has allowed Satan to be the willing medium through whom the penalty of sin should be meted out. R452:4*

Satan cannot afflict God's children beyond the penalty for sin without God's permission, and that only where it will result in greater good to the subject and greater glory to God. R452:4*

Satan has "the power of death." (Heb. 2:14) R452:4*

Satan's power, like that of a hangman, is a delegated power. E449

Put not forth — Satan must have permission from God to execute the death penalty. R265:6

Job 1:13

Eating and drinking — Having a birthday party. PD26/37, SM523:1

Job 1:15

And the Sabeans — Instigated by Satan, as the context shows. R2189:4

Job 1:16

The fire of God — Probably a bolt of lightning, caused by Satan. R1800:1, R2189:4

Job 1:17

The Chaldeans — Instigated by Satan. R2189:4

Job 1:19

A great wind — A cyclone or tornado, raised up by Satan. R1800:1, R3324:5, R2189:4

In a sense Satan is prince of the air power—literally. R1684:4, R1800:1

Job 1:20

Rent his mantle — “Many are the afflictions of the righteous.” (Psa. 34:19) SM523:1

Job 1:21

Naked came I — It is a favor from God that we have life at all. R5418:1

We know that we have no rights whatever. All we can do is call upon the Lord’s mercy. R5418:4

Shall I return — Death, corruption, touches everything earthly under present conditions, no matter how careful or thoughtful the provision. R4567:1

The LORD gave — We have nothing that is really our own. R5418:1

All that we have should be regarded as a gift from God, whether it be much or little. R5417:3

The LORD hath taken — He realized that all he had possessed belonged to God. R5418:1

Similarly, we can take, in perfect submission, whatever experiences God permits. R5418:5

Job had no claim on everlasting life, though he had a hope of it. R5418:1

Even though those who are being “sifted” have been very dear to us, it is for us to humble ourselves under the mighty hand of God. R4483:5

Blessed be — There was no spirit of rebellion in a heart out of whom came such loving words of submission, and that without a clear vision of the divine wisdom in permitting them. R1937:4

God has provided for a future life beyond the tomb, a resurrection. R4567:1

Job 1:22

Sinned not — Job was very careful not to sin with his lips. R1937:3

Nor charged God — Having the deep-rooted conviction that God was his friend and would in the end protect him, though evil, for a time, might seem to prevail. R452:1*

Foolishly — With being the author of his calamities. R1684:4, R1800:1

He did not charge God with injustice. R5803:4

Job 2:1

The sons of God — The angelic sons. R1005:1, R2843:5, R315:3*, R777:4; Q840:4; E105

And Satan — Whose very existence is now denied by many. F609

Job 2:6

He is in thine hand — Satan is the direct cause of earth’s woe and sorrow. R584:4

But save his life — Satan’s power is limited. R2180:1, R1779:6

Satan cannot afflict beyond God’s permission. R452:4*

Job 2:7

With sore boils — Satan has considerable of the “power of death,” including disease. R760:4

If disease and death are to a considerable extent under Satan’s control, why might he not reverse the method and do some healing of disease. R1644:3

Job 2:9

Thine integrity — Suggesting that it had been without divine appreciation that he had sought to do justice and mercy all his life. R5401:6, R1505:6

Job 2:10

Receive evil — Calamities, troubles, for discipline or refining. R1937:3

Whatever God permits must be intended for our good. R1271:3, R1780:1, R1800:1

In all this — Loss of children, wealth, influence and health. R5401:6

Did not Job sin — He still trusted in God. R5401:6

With his lips — He knew that his words would be taken by the Lord as an index of his heart. R1937:3
“By thy words thou wilt be acquitted, and by thy words thou wilt be condemned.” (Matt. 12:37),
R1937:1

Job 3:11

Died I not — He wished that he had never been born. R5402:1

Job 3:17

Be at rest — Asleep in the tomb, in sheol, in hades, in the grave. SM312:T, R4792:6

Job 4:1

Eliphaz the Temanite — The false reasonings of Job’s friends many improperly quote as inspired.
R1506:1

Job 4:17

Mortal man — The Bible distinctly declares that man is mortal. R1642:5, R254:5

Job 5:7

Born unto trouble — All of Adam’s posterity are “born in sin and shapen in iniquity.” (Psa. 51:5)
R2049:3

Job 5:13

Own craftiness — The wisdom of selfishness seeks to grasp and hold everything for self. R1518:3

The Lord chooses “babes” who will babble forth the truth unceremoniously to confound the wise. R942:2 Illustrated in the effect of the gold standard and the demonetizing of silver on the stock market. SM687:3; OV337:4

Job 5:17

Despise not — Illustrated by David's confession, reformation and seeking of forgiveness when overtaken in a fault. PD43/53

Job 5:18

He woundeth — Many of our own hearts were wounded, but it is the wounded heart that is ready to be bound up and to be healed and to be transformed. HG270:3

Job 5:19

Shall deliver thee — Exceeding great and precious promise to the Bride class. R4784:2

Job 7:9

Down to the grave — Sheol, oblivion, death, not torment. E358, R2600:1, R828:5

Come up no more — Mankind had no hope of saving themselves. R194:2

This was, properly, the human standpoint; for the ransom had not yet been paid. R194:2

Job 7:21

Pardon my transgression — Job seemed to realize that God intended furnishing a ransom for sin to take away the sin of the world. R194:2

Sleep in the dust — Sleep in death during the night of weeping and trouble, dying and crying. E359

Thou shalt seek me — In resurrection power. E359

In the morning — The Millennial morning when the night of death and weeping is past. E359; R678:3, R194:2, R604:3*, R1017:6*

But I shall not be — Death will have worked my utter destruction. E359; R678:3, R1017:6*, R846:4

Job 9:2

How should man — The court of heaven has regulations and ceremonies of respect to gain an audience with the King of kings. R1864:5

Job 9:6

Shaketh the earth — Shaking of the pillars of the present social structure in the coming time of trouble. R1813:2

Job 9:9

Which maketh — He needed the assistance of the one who was able to create the earth and the heavens. R3424:4

By their numberless multitude, orderly grouping, continual yet never conflicting movements, perfect harmony and magnitude and mutual benign influence, do the shining host of heaven declare the glory of God. R1391:1

And Pleiades — The probable seat of divine empire. D653

Job 9:33

Any daysman — An expression on Job's part of his need of a mediator between God and himself. R1506:1, R5402:1

Our Lord Jesus, the appointed "daysman" said: "No man cometh unto the Father but by me." (John 14:6) R1864:6

Job 10:8

Thine hands — Power. R4519:6*, R4059:2

Job 10:9

Hast made me — The "wind" cannot fashion a created organism, but God's invisible creative power can. R4520:1*

Job 10:19

I had not been — Death, destruction. R1039:6, R1878:6

The wicked (all who, after coming to a clear knowledge of the truth, still wilfully disobey it) shall be cut off in the Second Death. E387

To the grave — Qebar, tomb, the grave. E348

Job 10:21

Land of darkness — Instead of a place of blazing fire it is described as a state of "darkness." R2599:2; CR209:2*; HG335:2

Job 11:8

It — God's wisdom. R2599:4

Deeper than hell — Than any pit, sheol, oblivion. R2599:4; E359

What canst thou know? — As there is no knowledge in sheol, there can be no knowledge of the divine wisdom and plan. E359

Job 12:10

In whose hand — In the divine power. E314

And the breath — Ruach, life-power, spirit of life. E174, E314

Job 13:1

Lo — Commencing Job's masterly reply. R5402:1

Hath heard — The false reasonings of his friends (which many improperly quote as inspired). R5402:1

Job 13:4

Of no value — His friends told him that he must have been a great sinner and a hypocrite. R5401:6

Job 13:15

Though he slay me — Though much cast down, he maintained his integrity and his faith in the Lord. R5803:4

He sought in vain for an explanation. R5401:6

Many of God's people since have been similarly confused as to why God permits evil to come upon his faithful servants. R5402:1

Yet will I trust — Job's expression of confidence in God and in his ultimate deliverance. R5402:1

I shall yet receive his favor and learn what he means by these afflictions coming upon me. R5333:4

His trust was not misplaced. After his testings, God gave him back children, houses, lands and friends which foreshadowed the coming blessings of restitution. R5333:4

Mine own ways — Conscious of his own heart-honesty toward God, Job defends himself, but goes to too great an extreme in declaring his own innocence. R5401:6

Job 14:1

Man — Mankind. R5402:1

Full of trouble — Job's prophetic wisdom. Life under present conditions is full of trial and sorrow, from the cradle to the tomb. R5402:3

The world is full of troubled hearts. Each of us has not only his own burdens, but our weaknesses are augmented by the idiosyncracies of others. SM262:1

Job 14:2

Continueth not — No wonder Lazarus and others were silent about their experiences in hades. R822:5*

Job 14:4

Who can bring — Comparatively few parents seem to realize that when children are less than graceful in feature and character a responsibility for the defects rests upon them. R5251:1

All existence comes from the father and not the mother, the mother receiving and nourishing the germ until it is able to maintain an independent existence. R776:3

In harmony with this principle God was the “Father,” or life-giver, while the earth was the mother of Adam. R776:5

A clean thing — Perfect, free from sin, in the full sense of the word. R5402:3, R1506:3

Jesus’ perfect life “proceeded forth and came from God” (John 8:42) and was merely developed and nourished in Mary. E105

Jehovah has begotten sons of the divine nature as well as other natures—angelic (Job 2:1; Job 38:7; Heb. 2:9), human (Luke 3:38) and the “new creatures” who shall be of the divine nature (2 Pet. 1:4). R777:4, R354:5

Similarly, father Adam was born into being perfect because he was born of God, though his mother (the earth) was still imperfect except for the specially prepared Garden of Eden. E106

If the father is perfect, the child will be so. R776:6 In the case of Jesus, a perfect life-germ transferred by divine power from a pre-existent condition to the embryo condition was born “holy” and “perfect”, though of an imperfect mother. R777:2

Out of an unclean — Out of Adam, the contaminated fountain. E103; R5402:3, R777:1

Applying to the man and not to the woman. R777:1 It would not be possible that any imperfect human pair could bring forth absolutely perfect children. R5251:1; CR428:2; R1780:6

Though life or being comes from the father, form and nature come from the mother. R777:2

The female furnishes organism as well as sustenance—in fact, furnishes all except the life-seed or sperm, which comes from the father or life-giver. E103

Illustrated by the offspring of the union between the “daughters of men” and those angels which kept not their first estate—their progeny had the vitality of the fathers but the nature of their mothers. R777.2

In the typical dispensation a child inherited blessings and privileges from its father according to the favor and standing of its mother (Gen. 21:10; Exod. 21:4; Gal. 4:30). R777:5

Not one — No man would have such power. But this is the very power which God possesses and exercised in the birth of Jesus. OV151:3

Not answered by the doctrine of “Immaculate Conception”; for, if Mary had been free from Adamic sin she must have received it from her mother, and so on all the way back to Eve, “the mother of all living.” (Gen. 3:20) R776:2

When Adam fell the whole human creation was made subject to the inherent taint of sin and its condemnation to death. R1780:6

Job 14:5

Determined — In the Lord’s hands. R5402:3

Job 14:6

That he may rest — Let all men live out their short time in peace. Job did not see the ministry of trouble. R5402:3, R1506:3

Hireling — Why afflict those who already have a heavy, burdensome task. R5402:3

Job 14:7

That it will sprout — But man cannot sprout, he cannot raise himself, he must await the great Deliverer. R194:2

Job 14:9

The scent of water — Favorable conditions. R5402:3

Job 14:10

Man dieth — Utter hopelessness of man in death, so far as any powers of his own are concerned. R5402:3

Wasteth away — There is no root left, no spark of life remains. R5402:3

Giveth up the ghost — Life. R142:3, R279:1; A210 “Gasps out, expires”, Young. R754:5*

Where is he? — As the diamond loses its beauty when light is withdrawn. R142:3, R279:1

Job 14:12

Riseth not — Loses all power to raise himself. R1506:3, R5402:4, R194:2

Till the heavens — The present powers of spiritual control. R1506:3, R194:2

The present order of things, or dominion of earth, is symbolically termed “the heavens.” These must give place to the Kingdom of Christ, the “new heavens,” when the dead shall be awakened. R1018:4*

A blessed provision, they shall not be awakened until surrounding circumstances shall be more favorable for their trial. R846:2

Be no more — Till the new dispensation has been ushered in. HG194:6

Out of their sleep — Unconscious, peaceful rest. R2172:3

Of death; by anyone, until God’s due time. R5402:4

Job 14:13

Hide me — A human being, not a new creature. R5109:1

In the grave — Sheol, oblivion, the state of death. SM524:1; E359, E410; R5402:4, R2598:5, R2600:1

Because of his experience he wished for death, that he might have no further experience with sin. PD26/37; R5402:4

Sheol not here translated “hell” because it would have been absurd for Job to have prayed to God to hide him in a hell of torments. R2598:5

Keep me secret — Hidden in the grave. R1506:4, R5402:4

Thy wrath be past — This time of wrath which has now lasted for 6,000 years is to be brought to a close by the great Day of Vengeance. E410, E346, E359; R1378:1, R2805:4, R1881:2

The “wrath” here mentioned is elsewhere called the “curse.” SM524:2

Until the reign of sin and death should be ended and the Sun of Righteousness shine with healing in his beams. R1506:4, R2805:4; HG194:6, R332:4

The saints are to be raised before the day of wrath, but the class Job speaks of do not arise until the time of trouble is over. R194:3

After the seven last plagues are fulfilled. HG91:3

Until the dawn of the great Lord’s day. R1017:2*, R5109:1; SM525:T

A set time — God’s due time, when evil shall have no more dominion. R5402:4

The resurrection time. HG194:6

And remember me — By calling me from oblivion into being again, a resurrection. E360; R2600:1, R5109:4, R5402:4; PD26/37

Job 14:14

Shall he live again? — There is a longing hope within man that death does not end all existence. E383

Will I wait — Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6, R5605:4, R4794:2

Until God's due time. R5402:4

Till my change come — The hope of a resurrection. R1017:6*

Job 14:15

Thou shalt call — The time of wrath is to be brought to a close by the great Day of Vengeance. E410

In the resurrection morning. R5402:4; SM525:T

“The dead shall hear the voice of the Son.” (John 5:25) E346

“Thou shalt seek me in the morning.” (Job 7:21) E359

If man is not in existence, yet comes forth when called, the calling forth is a re-creation. R846:4

Like Lazarus, at the call of Jesus, earth's dead millions shall again spring into existence. R604:3*, R678:3

And I will answer — A re-creation. R846:4, R1017:6*, R604:3

Will spring into being again, at thy Word. R678:3, R1378:1, R5402:5

All will answer the resurrection call. E359

Work of thine hands — His people are his workmanship (Eph. 2:10). R5402:5

Job 14:19

The hope of man — In himself. E348

Job 14:21

He knoweth it not — A direct contradiction to the claims of spirit mediums that they hold communication with the dead. R265:5

The Israelites were distinctly told that the “dead know not anything.” (Eccl. 9:5) SM99:2; OV215:T, OV362:3; Q204:3

Contrary to the teachings of Spiritualism. R2170:2 Total unconsciousness. “There is no ... knowledge, nor wisdom, in the grave whither thou goest” (Eccl 9:10)—no knowledge of anything until the resurrection. R4794:1, R4551:6, R5303:1; E348; A210

Thus Dorcas (Acts 9:32-43), though a good woman and a child of the Lord, when awakened to life, had no wonderful experiences or mysterious visions to relate. R1450:6

During the Jewish age God guarded his typical people against delusions of lying spirits, that the dead are alive. R1642:6

Job 14:22

Soul within him — Signifying that man would suffer and mourn from his inmost being. Q836:T

Job 16:21

One might plead — He seems to realize his need of someone to represent his cause before the Lord— a mediator. R5401:6, R1506:1

Job 17:13

The grave — Sheol, oblivion, death, not torment. E360, R2600:1

In the darkness — Not a place of blazing fire. R2599:2

Job 17:14

To corruption — To which my body turns; while my soul, my being, sleeps, inanimate, awaiting the resurrection. E360

Job 17:16

The bars of the pit — Sheol, oblivion, death. F360; R2600:1

Our rest together — Whether they have hope for an awakening or not, all find rest in the dust. E360

Job 19:20

Skin of my teeth — Teeth—membrane or skin. R5994:4

Job 19:25

That my redeemer — Gaal, the one who sets free by payment. E438

He shall stand — Job prophetically recorded his hope of a coming Redeemer. SM524.2

Job 19:26

Shall I see God — I shall yet praise the Lord in the flesh and in health. R3040:2

I shall yet receive his favor and learn what he means by these experiences, these afflictions. R5333:4

See his hand. See his works. “All flesh shall see the salvation of God.” (Luke 3:6) R3040:2

Job 21:13

In wealth — Describing the prosperous course of some who are not the Lord's people in contrast with the tribulations of some who are the Lord's people. E360

Down to the grave — Sheol, oblivion, death, not torment. E360; R2600:1

Job 21:30

Day of destruction — Day of judgment, the Millennial day. R1882:4; HG334:5

Job 24:19

So doth the grave — Sheol, oblivion, death, not torment. E360; R2600:1

Which have sinned — All mankind, but especially evil-doers, who hasten their own death. E360

Job 26:6

Hell is naked — Every secret thing of sheol, oblivion, is known. E361; R2599:4

Job 26:7

The north — Throughout the scriptures the north seems to be closely associated with Jehovah's government of earth. R5710:3

Over the empty place — There seem to be fewer stars in the north than in any other part of the heavens. R5710:5

Hangeth — Prof. Young says, "To hang up"—used 13 times in referring to the hanging of men upon gallows. R1814:3

Earth upon nothing — Confirms the fact that the earth is a globe hanging in space, contrary to the "flat earth" theory. R1813:4, R1814:3

The history of astronomy dates back to very ancient time. R1814:3

Launched it out in the abyss of space, subject to fixed laws. R1815:2

Job 27:9

Will God hear — "God heareth not (the prayers of) sinners." (John 9:31) R2024:1

Job 28:28

The fear of the Lord — The reverence of the Lord. R1518:2, R5952:5

Some are disposed to speak jestingly of the Lord and the scriptures. This is a dangerous practice.
R5952:5

Job 31:16

The widow — Job, a man of great generosity, considered the widow. R5401:6

Job 31:17

Fatherless — Job was a man of great generosity who considered the orphan. R5401:6

Job 31:30

Mouth to sin — Job in the midst of all his afflictions, was very careful not to sin with his lips. R1937:3
How necessary this is to the stability of Christian character. R1937:3

Job 31:39

The owners — Margin: the soul of owners. It is not the body, but the being, called in the scripture, “soul,” that dies. R205:4, R277:1

Job 32:2

Elihu — Whose name signifies “God himself.” R1506:5, R5402:5

Son of Barachel — Such genealogical details not common to parables. R1505:3

Wrath kindled — Because Job had been reasoning in part from a wrong premise. Job must not expect fully to comprehend all the ways of God, but must trust him. R5402:5

Than God — God’s wisdom and justice cannot be impugned. R5402:6

Job 32:6

Answered and said — Elihu’s words were probably wiser than those of the other comforters, but they were merely human wisdom as far as we can discern. R5402:6

Job 33:4

Spirit of God — Invisible influence. R4519:6*

Job 33:14

Once, yea twice — Thinking men observe the persistency with which questions of right and wrong, justice and injustice, are forced upon their consideration, demanding an expression of their individual principles. B152

Job 33:16

Then he openeth — With the thunder tones of the day of trouble. B153

Job 33:17

From his purpose — From his own purpose. B153

Job 33:18

Soul from the pit — The being from death. R205:4, R277:1

Job 33:23

Messenger — As defender. R5402:6

Among a thousand — A rare one. R5402:6

To shew — To declare. R5402:6

His uprightness — His own righteousness for man. R5402:6

Job 33:24

Then he — God. R5402:6

Him — Man. R5402:6

Deliver — Release him. R5402:6

Down to the pit — Of death, or the grave. R5402:6; E462

Found a ransom — Christ Jesus, who gave himself a ransom price for all by paying the death penalty that was upon Adam, a corresponding price. R5402:6, R4154:3; E462

God will not let the sinner go unconditionally, but because he has found a ransom. R324:4, R1058:5

Job 33:25

He shall return — Restitution. R5402:6

Youth — To perennial youth, in which death and decay will find no place. R5402:6

Job 33:26

Pray unto God — Communion with God. R5402:6

Favourable — They shall find acceptance with God. R5402:6

Job 33:27

I have sinned — An acknowledgment that God is just and that the restitution was unmerited will be required. R5402:6

Job 33:28

Deliver — Redeem. R5402:6

See the light — May be brought to the light. R5402:6

Job 33:29

Oftentimes — Margin: twice and thrice. Based on this and on Amos 2:4, the Jewish rabbis limited the granting of forgiveness to a repentant wrong-doer to three times; but our Lord taught forgiveness times without number. R2665:3

Job 34:1

Elihu — The youngest of four friends of Job who called upon him in his adversity to comfort him. R5878:2

Job 34:2

My words — As wise, or wiser, than any spoken by Job's comforters, but they were merely human wisdom. R5402:6, R5878:2

Job 34:3

Ear trieth words — The ear is the mouth of the mind by which it receives the word. R2949:2*

Mouth tasteth meat — Meat that goes no further than the mouth cannot nourish. R2949:2*

Job 34:12

Not do wickedly — God is responsible for evil (calamity, trouble) in the sense of permission and arrangements as the penalty for violating his laws; but not in the sense of being the author of it. R871:6

Pervert judgment — The punishment must have some relation to the enormity of the offense—a principle out of harmony with the eternal torment theory. R523:4*

Job 34:29

When he — Jehovah; the “God of all comfort.” (2 Cor. 1:3) R2058:2*, R5403:1

Although these words (of Elihu) are not inspired, they are very wise. R5403:1

Giveth quietness — The children of God take these words in a very different sense from that suggested to Job by Elihu. We have quietness and rest of heart even in severe trouble. R5879:1

The Lord’s people have a peace and rest of mind through the knowledge of God’s plan and his justice, mercy and love. R5403:2

Precious balm of Gilead for wounded spirits on the battlefield of life; the gentle whisper of hope and love and courage when heart and flesh are almost failing. R5803:1

Knowing that when our hearts are loyal and true, our God does not mark against us the unavoidable blemishes of our earthen vessel. R5802:5

There is a cry which never fails to bring this quietness. It is the prayer for sweet, trustful, loving acquiescence to the will of God. R2058:3*

When God purposes to give peace, the whole universe will be in obedience to his laws and none can make trouble. R5403:1

Can make trouble — Job’s calamity was not accidental. R5878:3, R5403:1

God permitted trial to come to test his servant, just as he permits trouble to come upon his Church. R5878:6

While the world is troubled, God’s children have a peace that the world knows not of and can neither give nor take away. R5403:3

Trouble is not necessarily a sign of the disfavor of God. “Many are the afflictions of the righteous.” (Psa. 34:19) R5879:4

God did not always give our Lord Jesus quietness, but allowed trouble, like a great flood, to sweep over his soul. Some of the Lord’s followers may have similar experiences. R5403:4

He will not suffer us to be tempted above what we are able to bear (1 Cor. 10:13). R5878:6

To the world it might appear that the trials, testings, scoffs, to which faithfulness to the Lord exposes, would rob life of all its pleasures. But not so. R4103:1

The spirit which once tossed restlessly in chafing winds of lesser trials sinks in sweet submission under heavier griefs. R2058:6*

Against a man — Satan could not have sent all those calamities unless God had permitted it. Similarly we are under special divine care. R5403:1

Job 35:10

Songs In the night — Even in this night-time the Lord's people do not need to sorrow as others who have no hope. "He hath put a new song into our mouths." (Psa. 40:3) R3123:3

Job 36:14

They — Margin: Their soul. It is not the body, but the being, called in scripture "soul", that dies. R205:4, R277:1

Job 36:17

Take hold on thee — "Justice and judgment are the habitation of thy throne." (Psa. 89:14) T124

Job 37:16

Is perfect — God is of purer eyes than to recognize iniquity and cannot look upon sin with allowance. "His work is perfect." (Deut. 32:4) R1225:2

Job 37:18

Spread out — Spread forth (Revised Version). R1812:2

Not literally—the language is highly figurative and poetic. R1812:2

Job 37:23

In plenty of justice — Illustrated by the Mercy Seat in the Tabernacle. T124

Job 38:2

Darkeneth ... by words — "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" (1 Cor. 14:9) R1481:4*

Job 38:4

The foundations — Illustrated by the rock on which the Great Pyramid is built. C318; R1813:5

Of the earth — "In the beginning God created the heaven and the earth." (Gen. 1:1) F17

Job 38:5

Laid the measures — The Great Pyramid abounds in significant measurements. C318

The line upon it — The perfection and exactness of the Great Pyramid show it was constructed by a master architect. C318

Job 38:6

The foundations — The socket stones (margin). R1813:5; C329

Fastened — Or, made to sink. The Great Pyramid has four corner socket-stones sunk into solid rock. C318

The corner stone — “The chief corner stone” (Eph. 2:20); The top stone; “The stone which the builders rejected” (Matt. 21:42); “He shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it.” (Zech. 4:7) C318, C329

A pyramid has five cornerstones, but the reference here is to one particular cornerstone, the top stone. It is a perfect pyramid in itself, to which the lines of the entire structure conform. C318

Job 38:7

The morning stars — Early bright ones. R1005:1

All the sons of God — The angelic sons, to whom he was the life-giver. F51; E105; R816:5, R1005:1, R2843:5, R5290:3

Shouted for joy — At the creation of this earth. R1005:1; F17, F18

In the dawn of earth’s creative week of 49,000 years. F51

Their interest in the human race was manifested in singing over the works of creation. A220

Job 38:9

Swaddlingband — Heavy rings enveloping the earth. F31, F23-26

Job 38:11

But no further — For 6,000 years the Lord has been letting mankind learn their own lessons, except as their course of sin might interfere with the outworking of God’s great plan. R5771:3

God’s providence has often interfered in the past, but now we have apparently reached the time when the Lord is saying, “Let loose the winds of strife.” R5825:4

God can harness even every opposing element, animate or inanimate, and make them all work together for the accomplishment of his grand designs. R1560:2

That which would work no good, serve no purpose or teach no lesson, he restrains. A250

God has not given present rulers unlimited power, but only so far as it does not interfere with his plans—there it must stop. R799:1

Even the wrath of men and devils shall be controlled by God's providence and made to praise him; and the remainder, which would in any way thwart his ultimate purpose, he will restrain. R1778:4

Job 38:22

Hast thou — Verses 22 and 23 seem to be figurative language, not prophetic. R1762:4

Hail — Stones of congelation, hail of frozen water. R3344:3*

Job 38:31

Canst thou bind — By their numberless multitude, orderly grouping, continual yet never conflicting movements, perfect harmony, magnitude and mutual benign influence, do the shining host of heaven declare the glory of God. R1391:1

The Lord desired to reassure Job of his superior power and grace. R1390:6, R3424:4

Of Pleiades — While the planets of our solar system revolve around our sun, there is a far mightier center around which countless millions of suns revolve, seemingly associated with the Pleiades, particularly with Alcyone, its central star—thus possibly representing the residence of Jehovah. R5710:2

The probable seat of divine empire. D653; C327; Q813:2

Job 42:7

Against thee — Job's three friends are severely reproved by God. R5403:5

Job 42:8

Burnt offering — These sacrifices were not sin-offerings, but merely a manifestation of a good desire or heart and a reverence for God. R4666:6; Q552:5

Job 42:9

Went, and did — They obeyed God and were restored to divine favor. R5403:5

Job 42:10

Twice as much — Type of the final restoration of all that was lost in Adam, with the blessings of added experience to make them wise. R5803:4

Job 42:11

All the evil — Job recognized his adversities as God-permitted (Job 2:10), because Satan could do no more than God would permit him to do. R1800:1

God is not the author of sin (evil). R1799:3, R1800:2

Job 42:12

Latter end of Job — Typifying mankind, in some respects. R5403:6, R1507:4, R5803:4

Foreshadowing the blessings of restitution: how the tribulations of mankind will eventually work out for good to those who love God. R5333:4; PD26/37

Job 42:13

Sons and ... daughters — The same number as before, a restitution. R5403:5

Job 42:15

Daughters ... inheritance — Foreshadowing the time when the curse will be entirely lifted and woman will find her natural and honored place at the side of her noble husband as his helper and companion “heirs together with him of the grace of life.” (1 Pet. 3:7) R1554:1

Job 42:16

After this — After his adversities. R5401:5

Job 42:17

Being old — Probably over 200 years in all, indicating that he belonged to the Patriarchal age. R5401:5, R1505:5

Psalms - General

It is safe to say that no other collection of poems has accomplished as much good as the book of Psalms. Its sentiments seem to touch the soul at every turn—in joy, in sorrow. R5653:3

David's thought in writing the Psalms may have been merely to their use in song; but the Lord's object was to give prophecy to assist his people of a later period. R2345:4 Many of David's prophetic words relate more particularly to The Christ than to himself and many were written from this standpoint, as speaking for Messiah. R3609:1

The book does not claim to be a book of David's psalms, but a book of psalms. While a majority of the psalms particularly claim that David was their author, some do not name their authors. The Jews recognized the book of Psalms as a whole—as sacred Scripture—as a holy or inspired writing. And our Lord and the apostles quoted directly or by allusion from sixty-one of the psalms, some of them repeatedly. Our Lord himself quoted from nineteen of them. These quotations embrace, not only some of those definitely ascribed to David, but equally those whose authorship is not stated. And in one case (John 10:34, 35) our Lord, quoting from Psalm 82:6, distinctly terms it a part of the "Scriptures" which "cannot be broken." R1418:3

Psalms 1:1

Blessed is the man — The Lord Jesus and those who walk in his footsteps, the pure in heart. R1383:2

That walketh not — Has no fellowship, sympathy or common interest. R1383:2, R2697:3

Evil companionship corrupts good conduct. Let all of our special friends or companions, in business or pleasure, be the Lord's friends, who honor him. R2366:1

It is not our mission to follow others into outer darkness in conversation and reading, but to remain with the Lord and seek others to take their places and crowns. R1860:6

We should fellowship with the saints of the Most High, who are meek and lowly of heart and whom he shall lead in his ways. R4484:4

Lot did not pursue this course and hence failed of a blessing. R2853:2

In the counsel — That there is a way of salvation for man other than that provided in God's plan. R2698:2

Of the ungodly — The worldly. C89

The wicked and slothful servants in the Church who, having been made partakers of the holy Spirit, commit wilful sin. R2697:6

Those who neglect this counsel need not be surprised if they fall into temptation, sin and disfellowship with the things which are pure. R4076:2

Standeth — Entering into their plans and schemes, thus likely becoming partakers of their spirit, careless of consecration vows and overcharged with earthly cares. R2698:4

Stand with God even if that should imply standing alone. R1383:3

The way of sinners — The assemblies of the wicked. C89

Sinners against their covenant of consecration, being overcharged with the things of this life. R2698:3, R4079:5*

Nor sitteth — We cannot sit down in the light. We must walk in it if we are to stay in it. A25

Because of ignorance of God's plan and character, because they are blinded by Satan and because their ideas of right and wrong are warped through false doctrines and theories. R1174:6

Of the scornful — Some, not of the Church, unteachable; those possessing more or less knowledge of holy things and rejecting them, speaking of them lightly and scornfully. R2698:4

The heart that is contentious and that sitteth in the seat of the scornful is not in a condition to receive the blessings of the Lord. R4475:3

Illustrated by one church which invited Dr. R. G. Ingersoll, the agnostic, to preach to them. R1968:4

Psalms 1:2

But his delight — The sentiment of our heart should be the desire to get the divine mind as nearly as possible on every subject. R5518:6

One thus isolated from the ungodly will have a delightful experience. "I delight to do Thy will, O my God." (Psa. 40:8) R1383:3

Is in the law — Three lessons for the Lord's faithful to learn: (1) Meekness, humility; (2) Obedient faith, abiding trust; (3) Love. R4483:6

Briefly comprehended in the word "Love." R2698:5

God's will and plan. R1383:3

Doth he meditate — Not read carelessly. R2146:5*

Study. C89

A contemplative study to see how the Law would work out its influence on oneself. R4838:3

Only in so doing can we receive the nourishment it is designed to give. R1390:3

When the memory is stored with the words of divine revelation, what food is furnished for prayerful meditation. R2038:6

That its principles may be assimilated. R4835:4, R4838:3, R5518.5

Psalms 1:3

Rivers of water — God's grace and truth. R1383:3

Forth his fruit — The fruits of the spirit. R2698:6

His leaf also — His hopes. R2698:6

Shall not wither — Become dead and barren. R1383:3

Whatsoever he doeth — His aim is to glorify his Heavenly Father. R2698:6

It will make happier homes, better husbands, better wives, better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. R4835:4, R1296:5

“All things shall work together for good to them that love God, to the called according to his purpose.” (Rom. 8:28) R1646:4

Shall prosper — Not because of our own wisdom in the management of our affairs, but because our infallible Lord is supervising our interests and outworking them for good to him. R2699:4

Since God’s plan shall prosper, their plan shall prosper; for his plan is their plan. R1383:5

What matter if instead of earthly prosperity is brought financial loss, if it work our spiritual gain? R2699:1

Psalms 1:4

The ungodly — Those who wilfully prefer sin to righteousness. R1383:5

Are like the chaff — Shall have no place after the Lord has thoroughly cleansed the world and swept them into oblivion. R1383:5

The wind driveth away — The winds of false doctrine or the storms of opposition. R605:6

Psalms 1:5

The ungodly — The wicked (and slothful servants) shall not stand in the assembly of the righteous. R2975:2

Shall not stand — Though a thousand unfaithful shall fall at his side and ten thousand at his right hand the faithful shall stand and, in due time, receive the great reward. R606:1

Shall not continue to stand, but shall fall, pass away as the chaff. R1383:5

In the judgment — Of the Millennial age. R1383:6, R1219:5

Nor sinners — Violators of their covenant of consecration. R1383:6

In the congregation — Not permitted to continue, but cut off in the Second Death. R1219:5, R1235:1

Psalms 1:6

Knoweth the way — The judgment will determine who are the lovers of righteousness. R1383:6

Of the righteous — God’s care is over the righteous. “The Lord knoweth them that are his.” (2 Tim. 2:19) R3155:6

The justified. R3156:1

Shall perish — If justice be delayed it is only for the development of some greater good than could be accomplished by a speedy adjustment. R2025:5

Psalms 2:1

Why do the heathen — The nations. R1385:1

This Psalm is a prophecy of Jesus at his first advent and still further of the entire Christ, including the Church, and their final exaltation as the Millennial Kingdom. R1384:3

Though applied in Acts 4:25-27 to events connected with our Lord's crucifixion, the fulness of the import belongs to the time of the second advent. R1384:6

Rage — Tumultuously assemble. A271

In the worldwide commotion and discontent already prevailing. R1385:1

A vain thing — As the cry of Peace, Peace, when there is no peace. D239

Vain schemes, such as Communism, Socialism, Nihilism, Anarchism. God's remedy is the only one that will cure. R1385:1

Every nation in this war (1915) seems to believe itself God's favored people whose ultimate mission is to rule the world. They are all in error. R5788:3

Psalms 2:2

Kings of the earth — Civil and ecclesiastical authorities. D239

Set themselves — In opposition. D52

The rulers — Religious, financial, and political. R1385:1; SM695:2

Take counsel together — For the preservation of the present inequities in the world by which they are profiting. SM695:2

“Associate yourselves (unite), O ye people and ye shall be broken in pieces; ... take counsel together and it shall come to nought.” (Isa. 8:9, 10) R1079:5

Against the LORD — Against Jehovah. R1385:1

Against his anointed — The Head of The Christ in the Jewish harvest, and the feet members in the Gospel age harvest. B263

The King, who has come to rule in righteousness and whose presence and power is now forcing upon the minds of men the perplexing questions of the hour. R1519:3

The kings of the earth do not know that by attempting to uphold their present institutions they are really fighting against the establishment of the Lord's Kingdom. R1385:1, R1425:5

Psalms 2:3

Let us — Jehovah and his Anointed. R1385:2

The kings and rulers of earth. D52

Those seeking freedom from the restraints of consecration. R4707:1

Break their bands — The restraints which the people are putting upon them, seeking to reinaugurate a reign of autocracy. SM695:2

The combinations of those who have banded themselves together to oppose the setting up of the Kingdom. R1385:2

The Adversary still leads the world into all kinds of excesses in the name of liberty. R4707:1

Their cords — By which they endeavor to retain control of their kingdoms. R1385:2

Psalms 2:4

Shall laugh — The Lord shall have them and their wonderful banding together in derision. R1385:2

“I also will laugh at your calamity; I will mock when your fear cometh.” (Prov. 1:26) R1519:4

The Lord — Adonai, Jesus. E48

Shall have them — Their futile schemes. R1079:5

Psalms 2:5

Then — Since they persistently neglect to heed his warnings. D52

He — The Lord. R5574:2

Them — The world. R5574:2

In his wrath — The great time of trouble just approaching. R1385:3

Also merciful and gracious to those who will then turn unto him. R5989:2

He who smites them in his wrath is also merciful and gracious, unwilling that any should perish but desirous that they should obey his counsels and live. R5989:2

Sore displeasure — Hot and just displeasure. D631

Psalms 2:6

Yet — Meanwhile. R1385:3

Have I — Jehovah. D632; R1352:6

Set my king — Anointed my king. A271

Already the Father has appointed our Lord as King, and will soon deliver to him the power and glory of his office. R5181:3

Since 1878 AD. R1914:2, R5990:2

Upon my holy hill — The Kingdom of God. Dix; OV272:3

Or “hill of the sanctuary,” being the original site of the Tabernacle, pitched by David for the reception of the Ark. R1648:3

Psalms 2:7

I will declare — He (Jesus) will first make plain to the world that it is by the Father’s decree that he takes possession. R1385:4

The decree — The decree is that the dominion shall be taken from them, that he whose right it is shall take the kingdom and that the nations shall be given to him for an inheritance. D12

The LORD — Jehovah. E48

Thou art my Son — God honored him in this way. R5472:3; E72

“He that honoreth not the Son, honoreth not the Father which sent him.” (John 5:23) E72

Begotten thee — Fulfilled when our Lord Jesus, at 30 years, consecrated himself wholly to the will and plan of God. R1385:4

Borne, or delivered thee, from death by a resurrection. R2149:6

Psalms 2:8

Ask — The Redeemer will not ask for the world until his Church will have been gathered to glory. R5493:4, R1385:4; CR490:6, CR51:5; R4476:4, R5054:6; HG669:2

When Christ shall have paid over the ransom-price. R5683:3; SM666:1

The Lord did not ask for his great power sooner. He was well contented with the divine times and seasons. SM436:1

This worldwide dominion has not yet come to Messiah. “Darkness covers the earth and gross darkness the heathen.” (Isa. 60:2) CR50:2; SM435:1

God will make his enemies his footstool. R5054:5

Pray for. R5493:4

Messiah, after finishing his work, shall make application for a kingdom which divine providence has already arranged for, and which divine prophecy has already foretold. R5492:3

Misapplied by the Papacy to the Papal Millennium. HG268:6, HG269:1

Of me — Jehovah. R5777:4, R5492:3

I shall give thee — “The God of heaven shall set up a kingdom.” (Dan. 2:44) A308

It is Jehovah’s power that will bring about the Millennial victory of The Christ. R3079:5, R5492:2

This, we believe, is at the door because the Lord is about to take possession of the Church. R5622:3, R4476:4

Our Lord will make application of the ransom-price for the world. Then ignorance and superstition will be supplanted by divine enlightenment. SM666:1; R4819:5

In “due time,” when the Church shall have passed into heavenly glory. SM666:1

During Messiah’s reign the Lord Jesus will be given full power and authority to control the world. This is the particular business appointed to him. R5022:6

Messiah will take possession of man’s inheritance purchased by him for humanity at Calvary. The nations will become Christ’s by the conquering power of the time of trouble. HG669:4

The heathen — The nations. D12; Q29:4

Who are not now members of the household of faith. R5777:4, R5493:4

God’s due time for giving the heathen to Christ is in the Millennial age and not in this Gospel age. R1710:4

For thine inheritance — God is about to show the world the true and beneficial operation of the Law of Primogeniture. R1164:2

The King’s Son is soon to receive his long-promised inheritance. R5489:5

When the Church shall have inherited the Kingdom they will be prepared to do the work of judging the world. R5776:4

Uttermost parts — Jesus gained the right to control all for whom he died. R43:5*, R483:6*

Of the earth — The purchased possession includes the world of nature. R593:3

Psalms 2:9

Thou — The Christ, Head and Body. B77, B100; R30:6*

Shalt break them — In the great time of trouble just approaching. R1385:3, R5527:4, R5493:4, R268:4, R1092:2, R1095:1, R1692:5

When the selection of the Church shall have been completed. CR51:5; SM441:1

When the work of destruction is accomplished the people will return to the Lord and he will heal them. A256; R1869:3

The iron rod of Christ’s rule must bring down every high thing and subdue all things unto him. R1735:3

Breaking up all their former habits and customs as well as breaking up present institutions founded upon these false habits and false ideas of liberty. A302

He wounds to heal. The lessons of the time of trouble will be salutary. R5493:4

Men must learn their own impotence and the true Master; just as every colt must be “broken” before it is of value. D378

The myriads of ignorant and barbarous heathen who have gone down to the grave with lifelong habits of fierce passion and deep degradation. HG31:2

The thousand-year period, known as the Millennium, is set apart for this work. Q69:5

This does not commence until the sounding of the seventh trumpet. HG13:6

This war (1915) was allowed to occur at about the end of the Times of the Gentiles, the appropriate time when they are to be dashed to pieces with the iron rod of the iron rule. R5632:3

With a rod — Symbol of divine authority. R4058:4

The rod will be merely for temporary service, bringing the race back to their original privilege as kings of the earth. R5377:4

He will rule with the iron rod to the intent that all mankind may learn the divine law and have the divine blessing. R4819:5

Of iron — Of unbending and just retribution. R1423:2

With firmness and vigor, cutting off every opportunity to do wrong to others or to oneself. A302

Shalt dash them — By the tumult of contending factions. R362:1

The Gentile governments. B77, B100

The present strife in Europe (1914-1918) is only the beginning of the great trouble and overthrow of the nations. R5735:4

Intimating that in some sense the Lord will take possession of these before they have been completely overthrown. R5631:5

In the midst of the time of trouble. HG14:1

Everything appertaining to present institutions contrary to the divine standards of justice will be rudely shaken and eventually destroyed. R5493:4

As a result of manifesting the judgments of the lord in the world. (2Thess 1:7-10) R5527:4

When “the kingdom is the Lord’s and he is Governor among the nations.” (Psa. 22:27,28) R321:2

Jesus’ title, the Prince of Peace, will not then apply to him. R5136:4

In pieces — “In the days of these kings shall the God of heaven set up a kingdom, and it shall break in pieces and consume all these kingdoms.” (Dan 2:44) HG 75:5

Potter’s vessel — The existing institutions, those vessels of the Adversary potter. SM717:1

Psalms 2:10

Be wise ... O ye kings — Ye powers of Christendom. D52

Including financial kings. OV86:4

Those nations who heartily accept Messiah’s rule will be saved from the breaking process. SM441:3

Be instructed — God’s Word furnishes the only principles which, if put in operation, would avert the dread calamity now impending. R1369:1

Part of Messiah's Kingdom work will be to stop the anarchy when it shall have done its work, when it shall have demonstrated to the human race that nothing that man can do will be able to help the race. R5567:2

Psalms 2:11

Serve the LORD — The conditions of consecration for mankind in the next age will not be sacrifice, but obedience to God and his law of love. R442:6

With fear — Respect. R442:6

With trembling — “Let him that thinketh he standeth take heed lest he fall.” (1 Cor. 10:12) OV272:3; B300

Psalms 2:12

Kiss the Son — Misapplied by the Pope to himself in compelling kings and emperors to kiss his great toe. OV272:3; B300; R54:4, R305:4; HG269:4

Make friends with the Son. A272

Yield cheerful, willing submission to the Lord. B300; A272

The Greek word translated “worship” in the New Testament is proskuneo which signifies “to kiss the hand,” as a dog licks the hand of his master. The significance is reverence. E72

God's last warning to Christendom. D52

Now or never (as nations) they may recognize their new king by abandoning oppression and establishing justice. Now is the time to concede to all men their natural rights. R713:4

Lest he be angry — Lest he bring the threatened Day of Vengeance. D52

Scriptures intimate that all nations will be found in violent opposition to the heavenly Kingdom and hence will be crushed as the vessels of a potter. CR51:6

But a little — For his wrath may soon be kindled. A272

Are all they — Primarily the consecrated Church as the time of trouble draws near. R1385:5

Psalms 4:1

Hear me — It is supposed that the fourth Psalm and part of the third were written regarding David's experience as an exile from his capital. R4277:3

Psalms 5:3

In the morning — In the Millennial age. A9; E359

Psalms 5:4

Pleasure in wickedness — The destruction of the incorrigible after the final test will be a demonstration of God's unceasing hatred of sin. R1782:1

Therefore God is not pleased to accept men without testing and proving them as to whether, after full knowledge, ability and choice, they will sincerely love the right and hate the wrong. R1273:5

The very character of God demands that we become holy. R5901:6*

Neither shall evil — Nothing short of perfection can find favor in God's eyes. R5902:1*, R1610:2

God permits evil for a time because he sees a way to make it a valuable and lasting lesson to his creatures. A118; HG393:1

God could not excuse the sin, for he cannot look upon the least sin with any degree of allowance. R386:6

Dwell with thee — Every good cometh from God as the good fountain. Evil, on the contrary, comes from sources in opposition to God and his goodness. R870:6

We must in this life become Christlike, or perfect in character; else we cannot eternally dwell with God. R5902:1*

This does not signify a perfection of the flesh, which is an impossibility; but a perfection of heart, of intention, of will, of endeavor. R5902:1

Psalms 5:7

Thy holy temple — The Christ. T70

Psalms 5:11

Ever shout for joy — If suffering, are we rejoicing? R4248:3*

We ought to rejoice, remembering that the Lord's dealings were designed to work out a far more exceeding and eternal weight of glory. R4248:2*

Thou defendest them — It is profitable in many ways to love the Lord. He has provided a place of safety during the day of wrath for every trusting, loving child of his. R32:5*

That love thy name — Those who love the name, the character of God, are endeavoring by his grace to develop it. R4248:2*

Psalms 6:4

Deliver my soul — It is the soul, the being, which is destroyed. E361

Psalms 6:5

Is no remembrance — There is no consciousness in hell. E361; R4781:2, R552:6, R802:2*, R4363:4*; SM525:1; HG511:1

“The dead know not anything.” (Eccl. 9:5) R754:4* Death is the “land of forgetfulness.” (Psa. 88:11) CR209:2; HG335:1

Therefore they can neither assent to, nor oppose, their awakening. R1509:5

Man’s probation or trial must occur, not in death, but before the state of death has begun or after it has ended—in the resurrection. R909:3*, R915:6

Even from the human standpoint it would be a short time for each individual who would only have the few remaining years of life before the Kingdom. R3180:6

Thus, when our Lord was dead he could not preach and the dead of mankind could not hear. R4176:6

In the grave — Sheol, oblivion, death, not torment. E361; R828:6; HG216:2

Give thee thanks — The text manifestly refers to the pious. E361

Therefore the departed saints have not been praising the Lord after their death all during the past ages. R1881:5

Psalms 7:11

God is angry — Righteous indignation against sin. R5603:1

Anger in itself is not sin. R5417:5

Inability to be angry under proper cause would imply imperfection. R3928:2

It would be improper for our Creator to refrain from righteous indignation where there is a just cause; just as it would be improper for him to be angry without a cause. R787:4

God is not so overbalanced in love that he cannot permit justice thoroughly to scourge the race of condemned sinners. R880:6

He tells us to be like him in our loves and hates—to hate sin and love righteousness. R1251:1

The force of character which permits of anger is the very same force which, otherwise directed, signifies intensity of love. R3928:2

If we feel that anger is proper for us we should use a great deal of discretion. “Be ye angry and sin not.” (Eph. 4:26) R5417:5

If any walk after the flesh and not after the spirit such will proportionately lose the love of God. R3034:1

Psalms 7:15

Fallen into the ditch — Those who dig pits for others are likely to fall therein themselves. R2503:4

Which he made — As illustrated by Haman and by those who caused Daniel to be cast into the lion's den. R2503:1

Psalms 8:2

The mouth of babes — Foreshadowing the multitude's shouting Jesus' praise as the Messiah, the Son of David. R4670:4

Psalms 8:3

Consider thy heavens — When we realize that the countless stars are each one a solar system we are amazed and feel our own littleness. CR188:5; R4972:2

Gaining thereby a high conception of the divine character. R3313:4

Our solar system is a small fraction of God's creation. Astronomers count 125 million suns and estimate that there are millions of others further distant. SM467:2

How much more profitable is the consideration of the still higher things revealed to the Gospel Church through the holy Spirit since Pentecost. R3313:4

Psalms 8:4

What is man — Man is of the earth, earthy, an earthly copy of his heavenly Maker. "Let us make man in our image, after our likeness." (Gen. 1:26) R1266:1; OV288:1

How little is man, how small a speck in the universe. CR188:5

Orthodoxy falsely teaches that he is of two indestructible, indistinguishable parts, soul and spirit, enclosed in a prison-house of flesh. E302

Science says he is merely an animal of the highest type known, and has evolution hopes. E304

The Bible says that he is a Nephesh, soul, sentient being, composed of a body animated by Ruach, life-power, sometimes called the spirit or breath of life, because sustained by breathing. E308

Adam was the man preeminently in that he was the head of the race of men, and in him resided the title to earth and its dominion. E152

Art mindful of him — In his present deplorable, fallen, sinful condition. HG670:3

Not having forsaken the original plan. A175

God has provided a Savior, a way of restoration to divine favor. CR317:5, CR189:6; R5140:3

And the son of man — The posterity of Adam, the fallen human race. E426

Thou visitest him — Carest for him. R5291:4

Eventually, in the Times of Restitution. E426

Psalms 8:5

Thou hast made him — Claimed by Popists to refer to the Pope. B309

A little lower — In intelligence and capacity. R3922:2

Only a little lower. CR189:2, R4972:3, R453:5

Not a little while, as if a matter of time; but clearly and distinctly a little lower in degree. A175; R329:1; HG670:4

Not lower in the sense of being less than perfect, but a totally different kind of being. R329:1

Consequently mortal. E390; R1879:4

On the earthly plane instead of the heavenly. R5837:3

God designed an order of beings adapted to the earth by nature. R363:3, R470:3

Therefore the Redeemer must be on the same plane. R5025:5

Because Adam was not a spirit being he could not die a spiritual death. CR131:1

As there is a vast difference between the conditions of existence of a fish and a bird, so we may reasonably suppose that there is just as wide a difference between the human and the angelic conditions. Q769:5

Restored perfect men will still be a “little lower” than the angels, while the glorified Church will be “so much better than the angels.” (Heb. 1:4) R637:5, R2317:5, R4176:1, R616:2*, R852:4

Jesus was made alive from the dead in the divine nature, far higher than the angels, while manhood is a little lower than the angelic nature. R1228:2, R486:1; Q838:4

Than the angels — Elohim, a name frequently applied to Jehovah. E67, SM497:2

Like them, mortal; where death is a possibility. E390; R4972:3

The highest of earthly creatures, and but a little removed in intelligence from the angelic hosts. R2836:4

Fallen man cannot cope with the cunning of fallen angels. R2172:5

Angels are the lowest in rank on the spirit plane and man is the highest of all earthly beings. But man, even when perfect, was a little lower than the angels because he was an earthly and not a spiritual being. OV137:1; Q502:6; SM53:3; R4774:3, R5837:3, R456:6, R506:6

Orders of spirit beings (all perfect) were made before men. R5057:6, R4972:3; OV15:T

Man is lower than the angels as far as nature is concerned, but this Psalm speaks of man as superior in that he has a dominion. R4972:5

Man was not an angel, so he could not fall from the condition of angels or fall from heaven; therefore he will not be restored to being as an angel. CR279:2, CR269:4

Neither was Jesus a combination of the two natures, human and spiritual. A179

Crowned him — An earthly crown. SM153:3

As the king of all creatures on the animal plane. SM469:1

Originally in God’s likeness and, as his representative, Adam was the king of the earth. R1510:4

Glory and honour — Of perfect manhood. E427; R1794:1, R5417:3

As a son and heir of God, beloved and owned of God. R1266:3, R5223:3

The moral likeness of his Creator. R2394:5

“Glory”—Adam was made in the image of his glorious Creator. R5229:1; CRI73:1, CR279:3

Man was so grandly formed as to be able to receive and retain life by the use of the means which God supplied, and never grow dim. A208

Lost in sin and degradation, through disobedience. Restitution to “honor” and life in God’s favor was redeemed for all by our Lord’s sacrifice. R1761:3

Possessed by Jesus at his consecration, originally by Adam before sin and death, and ultimately by the restored race at the close of Jesus’ glorious reign. R573:5

Men must discern God by his works, the noblest of which is perfect man, made in his moral image on the earthly plane. R4966:5

Glorious and honorable indeed will be the estate of men when lifted up to perfection in Paradise restored. A191

Psalms 8:6

Thou madest him — Mankind, in the person of Adam. A247, R453:3

Both man, the sovereign of the earth, and woman, his joint-heir and queen. R1552:2

It was purposed from the first—the Heavenly Father made man the king of the earth. R5377:1

As a result of Adam’s covenant with God. E27; CR326:2

To have dominion — As an earthly representative of the Creator. CR425:1; F722

“And thou, O Tower of the flock (Christ) ... unto thee shall it come, even the first dominion.” (Micah 4:8) E152

“Fill the earth and subdue it and have dominion.” (Gen. 1:28) B94

The Heavenly Father made man king of the earth. R5377:1, R5403:6; CRI89:3

Adam had dominion over the earth, but none of the angels were ever set over anything. R5290:3, R4972:5; CR189:3

Jesus took the place of father Adam with all his rights and authorities. OV251:T, E152; R4452:1; Q224:T

The “likeness” of God (Gen. 1:26) in which man was created. R2836:3

A likeness of the divine honor and rulership of the earth. R871:3

Man stands related to the lower creatures as God does to the entire universe. R4972:3, R3922:2; A174

Representing man as the crowning masterpiece of mundane creation. R5140:3

Qualities of justice and judgment fitted him to be a ruler; qualities of mercy and love prepared him to be a reasonable, kind and wise ruler. R163:2, R417:1

The specialization in the case of man's creation is shown in his vast superiority over the lower animals. PD7/13

Though Adam was privileged to be a great king, he himself failed to be fully loyal to the Creator. CR425:2

The divine plan ultimately is to have mankind perfect, as the lord of earth, controlling earth and its creatures in harmony with the laws of the divine Creator. E426; HG669:1

With the restitution of perfect mental and moral balance to man, the original king of the earth, will also come a blessing to his subjects, the beasts of the field; and the ordering of the earth itself is likewise promised. HG299:6

Peter, Jesus and all the prophets declare that the human race is to be restored to human perfection and is again to have dominion over earth as Adam had. R612:6, R2606:6, R3572:3, R860:5

In "the fulness of times" there will be on the earthly plane perfect fish, perfect birds, perfect beasts; and over and above them all, their ruler, perfect man. R828:1, R4535:4

Typified by Job with his estate. R1507:4, R5403:6

The father of lies seduced Adam and robbed mankind of the dominion, thus becoming the "prince (ruler) of this world." R453:3

Works of thy hands — The winds and waves, the light and heat, the electric currents, the minerals and gases and liquids, and vegetation in all its varied forms will freely minister to his comfort and blessing. R1267:4

Hast put all things — Divine power will put all things under Messiah. (1 Cor 15:28) HG671:6

Under his feet — The feet in this passage are figurative. B157

All life on earth was subject to Adam. CR173:1, CR326:3

Psalms 8:7

All sheep and oxen — The dominion is not to be over each other, for when love controls there will be no necessity for dominion over one another. R655:2

Beasts of the field — To become docile and obedient to mankind, as originally as a blessing of Christ's Millennial reign. R1352:3

Naturally and without compulsion the beasts, cattle, fish, and fowl will be man's willing servants. R1267:4

Psalms 8:8

Fish of the sea — Claimed by the Pope to refer to those who are in hell, agitated by its waves of affliction. B312

Psalms 9:8

And he shall — In the Millennial age. F396

Psalms 9:11

Dwelleth In Zion — The spiritual Church of God. A297; D23; T33

Psalms 9:15

That they made — Those who dig pits for others are likely to fall therein themselves. R2503:4

Psalms 9:17

The wicked — Those who forget God after clear knowledge. E361; R2610:1; HG498:5

This text applies to the time when the highway of holiness is set up. R2610:2, R553:2

Saints and sinners all go into Sheol now. R553:5

Turned into hell — Shub, returned, into Sheol, oblivion, Second Death. E361; R2610:4; OV174:6; Q329:3

Into the condition of death. R553:2

Showing that some go into hell once, come out of hell, learn of God, forget him and are returned to hell. HG734:3*

Since they are returned to hell, it must be to the Second Death. R769:5, R1298:3*, R3084:1

Nations — Goi, heathen, Gentiles, people. All who, under that full knowledge, do not become Israelites indeed. R2610:3

That forget God — That do not become God's covenant people. R2610:3

They must first have known him. Q329:2; R2610:1

Psalms 10:4

Not In all his thoughts — Their minds are distracted, turned to unworthy and ignoble subjects that have a more and more degrading influence upon them. R3893:2

God's Word is neglected by scientists; hence the proper foundation for reasoning and judgment along geological lines, for example, is lacking. R4825:5

Just as Israel failed to think of the Lord's will in their affairs. R4277:1

Although the nations of Europe style themselves Christian nations, not one of them manifests any faith in God. R5754:3

Psalms 10:6

In adversity — Rendered “evil” in “I create evil.” (Isa. 45:7) A125

Psalms 11:1

Put I my trust — Like David against Goliath, we must battle in full reliance upon the Lord, using the sling and pebble of truth. If we cannot conquer along these lines we cannot conquer at all. R4216:6

Psalms 11:4

In his holy temple — The Christ. T70

Psalms 11:6

Upon the wicked — In the Day of Vengeance, the time of trouble. D541

And in the testing season at the end of the Millennium. A303

Fire and brimstone — Trouble and destruction. D541

Psalms 12:5

Oppression of the poor — The whole present order of things shall be reversed, for the Lord shall espouse the cause of the poor and needy. R1896:5

Psalms 13:3

The sleep of death — A condition of peaceful unconsciousness. HG726:4

Dr. Trench says of this word sleep, “The reality of death is not denied, but only the fact implicitly assumed that death will be followed by a resurrection, as sleep is followed by an awakening.” R2617:5

Heaven is not a sleeping place, but a place of joyful activity and life. Neither could we imagine mankind as sleeping in a Catholic purgatory or a Protestant hell. R5060:1

Psalms 14:1

The fool — One who ignores, or lacks, reason. HG528:1

The person who, after intelligent thought, concludes that there is no God; that everything came to be what it is by chance. SM467:3; R5210:3, R2834:2

Those who do not recognize the great First Cause, God, have their intellects so perverted that they are fools. R2834:2

The study of creation is the key to knowledge. PD1/7

Blinded with pride and liberty of earthly wisdom, science falsely so called. R525:4

So undeniable is the basis of fact in nature's testimony, and so logical the reasoning from cause to effect, that the Bible declares the man a fool who does not accept the conclusion that there is an intelligent Creator. R1158:2

Said in his heart — Even the “fool” says it to himself. It is not a conclusion of reason, but an expression of a wish. He is anxious to get rid of God in order that he may freely exploit his folly. R3421:1

There is no God — That each cranium makes its own god, according to its own development of the qualities of wisdom, justice, love and power. OV61:T

It is a self-evident truth that effects must be produced by competent causes. HG528:1

Nature alone teaches that there is a God. R932:4, R2162:2; HG528:1

Only 35% of the students in a large class at Columbia University expressed their belief in a personal God. R3792:1

None that doeth good — All have shared in Adam's sin and its death sentence. All come short of the glory of God as represented in the first perfect man. HG193:5

Psalms 14:3

None that doeth good — None up to the standard of perfection required by the Law; hence none approved by it. R812:2*

None perfect, sound in either mind or body. R1080:2, R1413:1

Psalms 14:7

Out of Zion — The spiritual Church of God. A297; D23; T33; R4474:2

Psalms 15:1

Who shall abide — It is not enough to consecrate ourselves, for the consecration will avail nothing if we prove unfaithful to it, except to rise in judgment against us. R2154:5

The one ultimate standard of admission to blessedness in the future is character. R800:5*

It is one thing to get in; another to stay in. R4240:5*

In thy tabernacle — Wherever there are one or more loyal, consecrated hearts, there is a dwelling place of God. R2080:3*

Especially the glorious temple of God, which shall be the dwelling place of the saints throughout eternity. R2080:5*

In thy holy hill — The Kingdom of God. D628

Psalms 15:2

Walketh uprightly — Implies the strictest integrity in our dealings, both with God and with our fellowmen. R4808:5

The measure of our acceptableness is only to the extent that we earnestly strive to attain actually to the standard of perfection. R1295:6

Psalms 15:3

Taketh up a reproach — A violation of the law of love. We will not be against our brother unless he acknowledges the wrong. Love will cover a multitude of sins. R4240:5*

Psalms 15:4

Is contemned — He who sympathizes with the evildoer whom God condemns is partaker of his evil deeds. R764:5

Swareth — Makes a solemn covenant to present himself a living sacrifice to God. R2080:6*

And changeth not — Carries out his part of the agreement faithfully even though the covenant be unfavorable to him. R3108:2, R4808:5

One cannot, by subsequently changing his mind, be released from the obligations of consecration vows. R2080:6*

Having made a covenant, do not ignore its solemn obligations. R2080:6*

Psalms 15:5

To usury — Taking unjust advantage of the necessities of others. R2155:1, R4808:5, R1994:6

The word “usury” is now always used to indicate oppressive interest. Formerly its meaning was, simply, interest. R1995:1

We do not understand the taking of reasonable interest to be usury. R1994:5

If the party using the money is making something out of it, it is not usury. R1994:6

Never be moved — Such a one is a virtuous man, a man of fortified or strong character. R2155:1, R4808:6

Psalms 16:5

Lord is the portion — Your life consisteth not in the abundance of the things you possess. You are not dependent upon these earthly things. R2130:6*

Psalms 16:6

Unto me — The Lord does not keep any who do not make the proper effort to know the will of God. R5501:4

In pleasant places — What a flood of glory now shines upon the path of the saints. R5501:2

Psalms 16:7

Given me counsel — Thus Jesus, the Great Teacher, would be himself taught of Jehovah. E51

Psalms 16:8

At my right hand — Signifies the chief place, next to the chief ruler. A92; R2089:5

Psalms 16:10

Not leave my soul — Fulfilled in Jesus' being raised from the dead. R5832:1; Q668:1; SM526:1

We are particularly told that it was the soul of Jesus that was raised from the dead. R5017:2, R5612:4; SM25:2; CR290:3; HG245:6; R3854:5

“He, seeing this before, (prophetically) spake of the resurrection of Christ.” (Acts 2:31) R2600:6

Cannot refer to David personally, for his soul was left in hades and his body did see corruption. R2600:6, R5832:1; HG121:3

Our Lord's soul was not left in Sheol, but God did not give him back the body he died with. HG204:6

The act of baptism represented, in the one act of going into the water and rising from it, his going down into death and his trust in the Father's promise that he should not be left in death. R444:6

In hell — Sheol, oblivion, death; not torment. R5154:3; SM30:T, SM526:1; Q668:1; E348, E362

“He hath poured out his soul unto death.” (Isa.53:12) E362

The Lord Jesus was in hell during the three days following his crucifixion. Q784:2

Compared with Acts 2:27-31, a proof that the word hades in the New Testament is the exact equivalent of the word Sheol in the Old Testament. SM526:1; HG511:2

Holy One — Hebrew, ghahseed; literally, God-seed, meaning saint. HG26:2

To see corruption — The removal of the crucified body from the tomb was also miraculous, for it did not see corruption, nor was a bone of it broken. R1817:4

We incline to the opinion that his flesh, man's ransom price, will never see corruption, but that it will be preserved as an everlasting testimony of the grace of God. R2478:6

The body would vanish, be dissipated or dissolved, without corrupting or decaying. R666:2

The New Testament writers record the fulfillment of these predictions in Jesus of Nazareth. A58

Psalms 16:11

Thou wilt shew me — Cause to have a knowledge of. E52

If meekly desirous of being shown and honestly in doubt of God's teaching on a subject. R1256:3

The path of life —The narrow way, with its strait entrance. R814:1*

God made known to our Redeemer step by step the path that would lead to the glorious consummation. CR158:3

Our Lord was shown that the path of sacrifice meant the path to glory; similarly, he shared this light with his followers. R4155:4

“I am the door” (John 10:7) —the door of opportunity, the way of access to eternal life. R1647:3

In thy presence — No matter where we are. R1949:5

By and by in the immediate presence of God. R1949:2

Instituting a lively and delightful fellowship with God, which is the chief end of human existence, both on the side of the creature and of the Creator. R2031:3

Fulness of joy — If any of God's children is not happy in him, he is living below his privileges. R1949:5

“Ask, and ye shall receive, that your joy maybe full.” (John16:24) R1949:5

At thy right hand — To which we may approach by prayer. F679

A place of favor and power. R2089:5, R655:6, R1394:1, R2607:5; A92

There are pleasures — True happiness can come only to those who form a character modeled after that of the Heavenly Father. R1840:6

For evermore — Beginning in the present life. R1949:2

Psalms 17:8

Apple of the eye — The true Church, espoused to Christ. D29

Psalms 17:15

I shall be satisfied — It will more than compensate for all the little things you suffer and endure now. CR462:6

We will not attain full satisfaction until we experience our resurrection change. R4558:1, R4810:2, R1387:6

We may be content now, but we shall be satisfied only when we get those eternal verities of which we now have only the promise or hope. SM739:3

By faith we are satisfied and rest in hope—actually we shall be satisfied when we awake in his likeness. R3730:6

Nevertheless, there is a measure of satisfaction to our drinking, even in the present time. R4132:5
The prophets of past ages will likewise be satisfied when they awake with God's likeness as Adam had it. R613:2

When I awake — In the first resurrection. R1703:4, R2671:6

Death is a condition of unconsciousness, rest and quiet. R5059:6

With thy likeness — Christ in the likeness of the Father. T67

The Church in the likeness of its head, having the divine nature. T67; A222; E140; R4966:5;
CR117:4 Mankind in the likeness of the man Jesus. E140

There are two likenesses spoken of in the Bible—the likeness of men and the likeness of God.
R89:1

“It doth not yet appear what we shall be, but we know that when he shall be revealed, we shall be like him, for we shall see him as he is.” (1 John 3:2) R4675:3; CR117:4

Psalms 18:2

And the horn — Horns are symbols of power. T42

Psalms 18:5

The sorrows of hell — The bonds of Sheol, oblivion, the fear of death. E362 A figure in which trouble is represented as hastening one to the tomb. R2599:3

Prevented me — Seized me. E362

Psalms 18:7

The earth shook — Verses 7 to 19 give a vivid description of the awful time of trouble. R5735:4

Psalms 18:10

He rode upon a cherub — Jehovah is frequently spoken of as dwelling between, or above, the cherubim. R529:6*

Psalms 18:12

And coals of fire — To batter down man's pride, selfishness, and prejudices, and consume these.
B153

Psalms 18:14

Sent out his arrows — Divine truth slaughtering the hosts of error. R5493:6; CR164:4; SM51:T See comments on Psalm 45:5

Shot out lightnings — Diffusions of knowledge. R511:2

Psalms 18:19

Brought me — The David class, heirs of the Kingdom. R4242:6*

Large place — The place of freedom. R4243:1*

The place of justification and consecration—seated with Christ in heavenly places. R4243:2*

Delivered me — In two ways—deliverance out of the vexations and deliverance in the distresses. R4243:2*

Either by removal of difficulties, or by increased grace and ability to stand the trials. R4243:2*

Not as individuals, but as members of the Body of Christ. R4243:2*

Not necessarily from financial troubles, but he will give us peace and rest. R5218:1

Psalms 18:25

Shew thyself merciful — If we come to God's Word as reverent students, expecting to find therein the delineation of the character and plan of God, it will be revealed to us. R3337:1

Psalms 18:26

With the pure — A person's idea concerning God is a fair index of his relation toward God. R139:6*

The froward — These can warp and twist the Scriptures to suit their own ideas. R3337:1

Psalms 18:27

High looks — "A haughty spirit precedes a fall." (Prov 16:18) R3337:2

Psalms 18:28

Enlighten my darkness — To those humble and faithful ones whom the Lord has been leading. R3337:4

Psalms 18:29

By thee I have — "I can do all things through Christ which strengtheneth me." (Phil. 4:13) R2154:3

Through a troop — Of opposing enemies. R3337:5

Over a wall — Of bondage into the glorious liberty of a son of God. R3337:5

Psalms 18:30

As for God, his way — God's way is his plan or purpose, that which he purposes to accomplish, and which is steadily working out. R3336:3

Is perfect — Just, merciful, wise, benevolent, practicable and sure of a glorious termination. R3337:5

Nothing short of perfection can find favor in the eyes of God. R1610:2

God created man perfect, in his own image or likeness, not in the image and likeness of a monkey. CR208:6*

But we received our lives from our parents, and so on back to father Adam. Our first parents sinned, and thus the curse of death came upon the race. HG650:2

Our blemishes came to us from our parents, not from God. R2285:1

Therefore God is not the author of sin. R1225:2, R1782:4

Therefore we are to be so fully in accord with God's arrangements that we will not be disturbed or distressed by the fact that some will go into the Great Company and that others will go into the Second Death. Q498:7

Is tried — When fully understood it will stand the test of every argument that could be formed against it as to its justice, wisdom and benevolence. R3337:5

He is a buckler — A defense. R3337:5

Psalms 18:31

For who is God — Who is mighty. R3337:5

Who is a rock — A safe anchorage to our souls. R3337:5

Psalms 18:46

The LORD liveth — Securely anchored in him, we may trust and not be afraid.) R3337:5

Psalms 19:1

The heavens declare — By their numberless multitude, their orderly grouping, their continual yet never conflicting movements, their perfect harmony, their magnitude and mutual benign influence. R1391:1

Much more shall his intelligent creatures exhibit, in variety, the glory of his power. A188

But many wise men who study these wonderful works of God do not appreciate the love of God. They have a certain knowledge of his power, but few appreciate his character. R5717:2

The glory of God — Speaking of an intelligent designer, wisely adapting means to good and benevolent ends, and ministering to the necessities of his intelligent creatures. R1562:6

We stand awestruck at the immensity of space and at the law and order which everywhere reign. R5210:3

An appreciation of the infinite power of the Creator and of our own littleness should make us teachable. PD1/7

The magnificent pageantry of the heavens, daily and nightly should elicit our praise and adoration. R1815:1

They tell of the order and harmony of the circling spheres, and of the benevolent purposes of God. R1560:3

Psalms 19:2

Sheweth knowledge — Of the immensity of creation. SM467:2

Psalms 19:3

Is not heard — Their voice is heard by some; by those who have a hearing ear. R3848:2

Psalms 19:4

Is gone out — Shall go. This proves that the Gentiles shall yet have this Gospel preached to them. R1970:5

Psalms 19:7

The law of the LORD — The law of love. R1462:5

Margin, doctrine. R524:2*

Is perfect — “The law is holy, and the commandment holy, and just and good.” (Rom. 7:12) R1462:2*

How true these prophetic declarations are may be comprehended only by those who have learned to appreciate the Word of God. R3609:2

The Jews perceived that such was his covenant with them— obedience was rewarded; disobedience was punished. R4922:6

Converting the soul — Transforming the being. R4923:5

Completely turning us from sin to righteousness if we give heed to it. R1296:2, R4834:6, R276:6

Only what the Bible teaches should be believed. R4923:3*

It deters from sin, encourages toward righteousness, gives consolation in trouble, strength and courage for fear and quaking, wisdom in times of perplexity. R3609:2

Other influences may lead to temporary and partial changes of course and action, but only God's revealed truth can change being, character, soul. R1391:1

The testimony — The instruction. R1296:2, R4834:6

Of the LORD Is sure — Not doubtful, but clear and positive. R1391:2

Making wise the simple — The meek, teachable ones— clearly pointing out to them the ways of righteousness. R4384:6, R1296:2

A right understanding of God's Word not only adds to the wisdom of the wise, but also maketh the wise simple. HG315:1

The humble. HG471:1

Those with no other desire than to know God's will. R524:2*

Psalms 19:8

The statutes — Piqudim, appointments, appointed plans. R1391:2

Decrees, ordinances and precepts. R4834:6

Are right — The infallible rules of righteousness. R4834:6

Rejoicing the heart — The plan of the ages rejoices the hearts of all who come to a knowledge of it. R1391:2

Of the obedient. R4834:6

The commandment — Mitsvah, precepts or teachings. R1391:2

Enlightening the eyes — Showing us clearly the certain ends of righteousness and unrighteousness. R1391:2

Giving us right ideas of justice, love, etc. R524:2*

Psalms 19:9

The fear — Yirah, reverence. R1391:2

Of the LORD is clean — Not a menial, servile fear; but a noble fear, begotten of love; a fear of falling short of his approval. R4834:6, R1296:2, R1391:2

The judgments — Mishpat, ordinances, decrees. R1391:2

Of the LORD — Expressed by his holy apostles and prophets. R2057:6

Altogether — His judgments as to right or wrong in any manner are always correct. R524:4*

Psalms 19:10

Are they — The Law and the testimony of the Lord. R4834:6, R1296:2

Psalms 19:11

Moreover by them — By the judgments or decrees of the Lord as to the course of righteousness or of unrighteousness with its rewards and penalties. R1391:3

Is thy servant — The faithful servant who meditates on these things. R1391:3

Warned — Concerning the dangers of the way and the snares of the Adversary. R4835:1, R1296:2

In keeping of them — In remembering and harmonizing with them. R1391:3

Psalms 19:12

Who can understand — Guard against, by his own wisdom and foresight. R1391:4, R1296:2, R4835:1

His errors — Rightly judge himself by using merely his own fallible judgment without the Word of God. R1296:3, R4835:1, R4524:1

Cleanse thou me — The prophet recognized that he was not capable of cleansing himself. R5739:3

To strive against outward sin while neglecting the beginnings of sin in the secrets of one's own mind is attempting a right thing in a very foolish way. R2249:1

From secret faults — Those he did not see himself. We should pray to the Lord that he would show us whatever in our lives is not fully pleasing and acceptable to him. R5739:3

Imperfections and faults of the mind, unknown to anyone but ourselves and the Lord. Suggestions of pride or avarice or envy, if entertained, become secret faults. R2248:3

“All things are naked and opened unto the eyes of him whom we have to do.” (Heb. 4:13) R2094:4*

Psalms 19:13

Presumptuous sins — Which must first have their roots in secret faults. R2249:1

To presume signifies to take for granted without authority or proof. R4835:1

Presuming to approach God in our own righteousness. R1836:6

Such as presuming that the Lord “Takes the will for the deed” instead of actually “keeping” his words. Love is the measure of our obedience, and vice versa. R1802:3*

Dictation to the Lord. A191

Sins of pride or of arrogant self-will which do not meekly submit to the will of God. R4835:2, R1296:4

The perversion of what he has revealed, or claiming and holding tenaciously any doctrine merely on the ground of fallible human reasoning. R4835:1, R1296:4, R1391:5

Illustrated by the strange fire offered by Nadab and Abihu. R1836:5

It is best to “wait upon the Lord.” R1959:1*

Not appreciating the necessity for the precious blood of Christ. Q548:2

Great transgression — Willful, deliberate, intentional sin. R2249:1

The sin unto death referred to by the Apostles. (1 John 5:16; Heb. 6:4-6; Heb. 10:26-31) R4835:2

Psalms 19:14

Let the words — A prayer appropriate to all the Lord’s people. R3305:6, R2240:4

Even the most advanced of the Lord’s people are liable at times to err with their lips. R3305:6

What a fearful responsibility attaches to the tongue that wags in an evil, or even in a flippant, way—which is also dishonoring to God. R1938:2

Meditation of my heart — Begin with the heart. Harbor no thoughts that in any sense of the word would be evil. R4803:3

Not manifest to fellow-men until expressed in word or action, but all open and manifest to God. R1296:1

Be acceptable — Nothing short of purity of heart, will, intention, can be acceptable to God. R5123:4

We are to measure ourselves continually by this standard. R5123:4

In thy sight — With what confusion and chagrin would we greet the sudden appearance of a friend of high and noble character while we were in the midst of some ignoble transaction! God is just such a friend, always present. R1295:6

Psalms 20:2

Out of Zion — The spiritual Church of God. A297; T33

Psalms 20:7

Trust in chariots — Symbols of worldly organizations. C316

And some in horses — Symbols of doctrinal bobbies. C316

Remember the name — Christians must cultivate the spirit of praise by calling to mind the works of the Lord. R2031:6

Psalms 21:3

Crown of pure gold — Symbol of the divine nature. T18

Psalms 21:9

And the fire — Destruction of his foes in the time of trouble. R5761:6; A318

Psa. 22:T

A Psalm of David — David may have spoken of himself, but Jehovah guided his utterance, and made him thus to represent Messiah. R436:2, R1364:2

Psalms 22:1

My God, my God — Jews read from Psalm 22 and cried aloud these words at the wailing place in Jerusalem. C275*

Forsaken me — There came a time when the gate of earth and the door of heaven were both closed to Jesus. He hung suspended between the earth and heaven; he had given up earth at his consecration, and now the door of heaven was also closed. R4529:5*

Such a dark moment might be permitted to even the most worthy followers of the Lamb. F143

Psalms 22:11

None to help — Pray, pleading our need. R5380:5*

Psalms 22:14

It is melted — As every particle of the meat offering was exposed to the fire. R84:2*

Psalms 22:18

Part my garments — Minutely fulfilled. R1394:5, R3370:3

Little did the soldiers think, as they divided his garments, that they were fulfilling prophecy. R3901:5

Upon my vesture — Symbolizing the righteousness of Christ, which can be appropriated only as a whole. R2474:1

Psalms 22:22

Unto my brethren — The Little Flock, the Bride class. R5007:1

Who have received the spirit of adoption. E109

Psalms 22:23

That fear the LORD — Perfect love casts out slavish, but not reverential, fear. R2289:4

Psalms 22:25

My vows before them — Nothing in the Scriptures intimates that our Vow to the Lord must be kept secret. Indeed, our baptismal vow we are required to symbolize or profess publicly. R4266:4

Psalms 22:26

The meek shall eat — The table of the Lord has been spread for his Church from the very beginning of the Gospel age, and has always been supplied with meat in season. R1899:2

Psalms 22:27

Shall remember — The resurrected ones shall have personalities identical to those with which they went into the grave, able to recall their former degraded conditions. R360:5, R604:3*

Turn unto the LORD — In due time. (1 Tim 2:4) SM311:1

The Christian church has been right in believing in the eventual conversion of the world, but it is the work of the Kingdom and not of the Gospel age. HG14:2

All the kindreds — Including those who have perished from the earth, for the Scriptures assure us of the awakening of all the sleeping millions of earth's population. HG434:2

Worship before thee — “All nations shall come and worship before thee” (Rev 15:4); the ultimate result of the work of Christ. R99:2*

Psalms 22:28

Kingdom Is the LORD'S — The conversion of the world is not due while the devil is “the prince of this world.” R532:4, R256:4, R321:1, R5:2

Psalms 22:29

Keep alive his own soul — The soul can be destroyed by its Creator. R1882:1; HG334:5

Psalms 23:T

A Psalm of David — Himself a shepherd, one of a group that might be termed an intellectual and thinking class of people. R2556:5

Psalms 23:1

The LORD — Jehovah. E45; F251, F396

Jehovah, the great over-shepherd, appointed his Son to be the under-shepherd. R5490:1, R2706:5

In David's day, the arrangements for the shepherd and the flock of John 10:1-16 had not been completed. R2672:1

All the features of this Psalm are applicable to our Redeemer himself, as well as to his followers. R5653:6

Is my shepherd — Jehovah is the shepherd in the largest sense of the word; Jesus is the great shepherd to all the flock; every local elder is a shepherd in a local capacity. F251

Fed by Messiah "in the strength of Jehovah." (Mic 5:4) E45

Originally the Jewish nation constituted this flock, David himself being one of the sheep. R5490:2

In the present time, the Little Flock only. R3268:3, R1396:2

The only begotten Son is called the Lamb of God, and all his people are styled his sheep. R2441:2

Of the antitypical David—Christ, Head and Body. R4851:3, R5490:3

The shepherd has particular care over the affairs of spiritual Israel. R5490:2, R5491:1

Sheep are meek, docile; when they hear the voice of the shepherd, they run to obey it. R3116:2

I shall not want — Temporal necessities. "Bread shall be given him; his waters shall be sure." (Isa. 33:16) R1745:2, R4279:3

Light. "Unto him shall be given the light of life." (John 8:12) R1745:2

Care and discipline. "Whom the Lord loveth he chasteneth and scourgeth every son." (Heb 12:6) R1745:5, R4279:3

Consolation and fellowship. "I will never leave thee nor forsake thee." (Heb 13:5) R1745:5

Anything. "All things work together for good to them that love God." (Rom 8:28) R1396:3, R5654:2

The only condition connected with this promise is that we shall abide in his love and follow his directions. R4279:3

Those who are proper sheep trust wholly to his guidance, and are thus relieved of that anxious craving so common to the world. R3269:2

Though the promises of God's Word may not hinder us from feeling pain, they will modify the pain and its frequency. R2083:3

Psalms 23:2

To lie down — To rest, the rest of faith. R3116:5, R4279:5

This rest, this peace of heart, is absolutely essential to our development as New Creatures. R4279:5

In green pastures — Of spiritual refreshment, private devotions, studies of divine things, and Christian fellowship. R3269:3

Being spiritually fed and refreshed. R5654:2

We shall be bountifully fed with meat in due season. R1396:5

He leadeth me — Away from the strife of worldly ambition. R3269:4

Divine leading is necessary to find the streams of truth and grace. R3269:4

To appreciate the desirableness of his ways and the undesirableness of every other way. R5654:3

Shielding us from every foe and the dangerous pitfalls that lie in our path R5490:6

The still waters — The deep waters of Present Truth. R3295:6

Streams of truth and grace. R3269:4, R5654:2 Living, but comparatively quiet waters. R3269:4

Psalms 23:3

Restoreth my soul — Justified me to life. R3269:5, R1396:5

He brings me back to himself. R5654:3

In the paths — The path marked out by the Word of the Lord as one of meekness, faith, patience, love, etc. R1646:5

Of righteousness — Suitable for spiritual development. R3269:5

All his ways are perfect, righteous. R5654:3

For his name's sake — Because we are his and because we trust in his name, in his merit. R1396:5

Because I am his child I bear his name. R3116:5 His promise is involved; his honor is at stake. R4280:1

Psalms 23:4

Yea, though I walk — In common with all the rest of the world of mankind. R3269:5, R5654:3

Through the valley — Far below the mountaintops of life and perfection. R360:3

The valley of sin, with its broad road to destruction and its narrow way to life. R3269:5

The farther we go into this valley the darker it becomes, until the last spark of life expires. R15:2

Of the shadow — The journey of life, since the fall, has been through a vale of tears, upon which rests the shadow of death. R3116:5

Lingering on the brink of death. T90

Of death — I was born in this valley and I shall die in it. R1396:5

We have been in this valley for more than 6000 years, but the end of it is near. R4280:2, R5654:4

I will fear no evil — No failure of thy sure covenant. R1396:5

Because the Shepherd is with us. R4280:3

They realize that divine love has provided a redemption R3269:6

We should seek to drive away our fears, giving heed to God's Word, having it before our minds and considering its precious promises concerning God's love and care. Q272:2

For thou art with me — Even here. R1396:5

Thy rod — Such chastisements as are necessary to correct me and to bring me back into fellowship with the flock. R2672:5, R4663:1

And thy staff — Of promise and hope. R1396:5 Of providential care. R1721:3

A rod for our correction; a staff for our relief, assistance, and protection. R4280:3

Even straying sheep the Shepherd will not leave. R5654:2

If one becomes overcharged with the cares of this life the Lord may permit affliction or disaster to teach a lesson that could not otherwise be learned. R4663:1

They comfort me — Protect me from difficulties and defend me from enemies. R3269:6

“Before I was afflicted I went astray.” (Psa. 119:67) F648

The rod and the staff are designed to bring back the sheep from some course leading in the wrong direction, away from the Shepherd's footsteps. F648

Psalms 23:5

Thou — As my host. R3270:1

Prepares a table — To the end that his children should be so full of happiness as to bubble over all the time. R1494:2 Divine truth. R3270:2 Clean, good, orderly, bountiful, beautiful. (Contrast Isa. 28:8) R1475:2

The Lord girds himself and sets before us rich things from his storehouse—things old and new. R4280:5, R3455:5

Especially since his presence. R4280:5

The privilege of feasting at this table, even when misunderstood and opposed, represents God's provision and favor to his people. R5654:4

Of mine enemies — The Adversary and the wicked spirits in high places. R3270:1

They see the bounties and feel jealous, but refuse to accept the good things we would so freely share with them. R3396:1

Anointest my head — Christ Jesus, the Head of the Body. R5654:5, R3270:4

With oil — Symbol of the holy Spirit. T116

My cup — Both of joy and sorrow, sweet and bitter; represented in the communion cup. R3270:4, R5654:5

Our cup is full, but we would not wish it one drop less. R5654:5

It represents sorrows unto death. R4555:5

Runneth over — A cup of joy and of sorrow; in both respects it overflows. R3270:4, R4280:6, R4555:5

Psalms 23:6

Surely goodness — The few who can join in this expression of confidence have therein a great joy and rest of heart which none others possess. R5425:2

Shall follow me — “Pursue me” appears to be the stricter translation. R4280:6

It has already begun, and will follow beyond the veil. R3270:4

God’s goodness and mercy, following us every day and every moment, making all things work together for our good. R5654:6

And I will dwell — In the present life, through faith. R2642:5

In the house — The heavenly state, in the Father’s house on high. R3270:5, R5654:6; CR92:3

Of the LORD for ever — As his child, a member of his household. R3116:5

He will be our Shepherd to the end of the way, receiving us into the glorious condition at the end of the journey. CR92:3

Psalms 24:T

A Psalm of David — Supposed to have been sung as a marching accompaniment as the procession returning the Ark was entering Jerusalem. Seven choirs formed part of the procession. R4260:4, R5680:4

Psalms 24:1

The earth — The joint care of which, with its fulness, was committed to mankind by God as a stewardship. D310

The symbolic earth, the new social order. R3113:3

Is the LORD’S — From the time that “the kingdoms of this world become the kingdom of our Lord and of his Christ.” (Rev. 11:15) R3113:3

The fulness thereof — Every good and every perfect gift cometh down from the Father through the Son. R5680:5

Psalms 24:2

Upon the seas — After God had said “Be still” to the restless sea-element of society. R3113:6

The new earth will be established upon the ruins of the old. R3113:6

God is founding his new order of things in the midst of seas of discontent. R5680:5

The new earth will be established where the sea now is; the class symbolized by “the sea” shall be no more— “There shall be no more sea.” (Rev 21:1) R1814:2

Upon the floods — Replacing anarchy. R3113:6

Psalms 24:3

Who shall ascend — Go as true subjects, loyal citizens, no longer aliens and strangers. R3114:1

Hill of the LORD — Jerusalem was built on a double-top mountain, symbolizing the unity of the kingly and priestly qualities in the glorified Church, and also the heavenly and earthly phases of the Kingdom. A301

After the time of trouble there will be only one mountain, or hill, left—the Kingdom of God. R3114:1

Who shall stand — Be counted worthy to remain. R3114:1

In his holy place — The spiritual phase of the Kingdom of God. A301; D582; R5680:5

Psalms 24:4

He — Whether as an heir or as a subject of the Kingdom. R3114:2

Hath clean hands — An honest life. D582

Clean actions, clean conduct, determined opposition and resistance to sin in all its forms. R3114:2

Righteous living to the best of one’s ability. R5680:5 The one ultimate standard of admission to blessedness in the future is character. R800:5*

A character which is the outcome of true faith exercised unto godliness. R3114:2

Free from self-emulation and human glorying. R2275:1

Among whom the delusions of error can make no headway. R2275:1

The best provision which parents can make for their children for the time of trouble is to give them faithful instruction in righteousness. R1963:5

And a pure heart — An honest heart. R5680:5 Void of offense towards God and man. D582 A will, intention or purpose that always, like the needle to the pole, turns toward righteousness, truth, purity, cleanliness of person, clothing, language, habits, and companionship. R3114:4

A single-hearted purpose to glorify God and bless fellow men. R2275:1

Lifted up his soul — Aspired to be great, or good, or wise in the eyes of men. R2275:2

Unto vanity — But is humble, meek, modest, candid and sincere. R3114:4

Cultivating no earthly ambition or pride, but patiently waiting for the glory to follow the course of present self-sacrifice. R3826:5

Nor sworn deceitfully — Ignoring or despising his covenant with God. R3114:5, R3826:5, R5680:6, R2275:2

Psalms 24:5

He shall receive — Those who have done all they have covenanted to do. R5680:5

The blessing — The promised share in the Kingdom. R3826:6

And righteousness — Perfection, full deliverance from present imperfections. R3826:6

Psalms 24:6

That seek thy face — None can obtain God's blessings without seeking them through Christ. R3114:5

O Jacob — O God of Jacob. (Margin) R3114:5

Psalms 24:7

The King of glory — Jehovah. E44

We are still waiting for the entrance of this King of Glory in the full sense of the word. R5680:6

The Pope is the imitation "king of glory." R1002:3

Psalms 24:8

Mighty in battle — In the time of trouble. D549

Psalms 25:9

The meek — The fully consecrated children of God who have laid aside their own ways and thoughts to both know and to walk in God's ways. R1023:2

Those who hear the Master's voice by whomsoever he speaks. R1574:3

Ones willing to leave the confession found to be false and the denomination found to be in error. R1305:5

If you are honestly in doubt as to God's teaching, and meekly desirous of being shown, God is ready and willing to lead you into the truth. R1256:3

Guide in judgment—Guidance for the knowing of his will. R590:1*

Thus the results of the consecrated deliberations of the Church should be accepted by all as the mind of the Lord. R1891:6

The spirit of a sound mind leads one to accept God's instructions and reject his own faulty judgment. R5095:4

All classes of mankind need divine instruction. R5370:1

Meek will he teach — It is to those who are meek that Jesus was sent to preach the good tidings. (Isa. 61:1) R3103:3

As we seek to teach the meek, let us see that we also maintain a meek, childlike spirit. R957:4

Before honor is humility, and before exaltation is humiliation. R764:5

Self-confidence hinders the seeing of truth. R2882:3 “God resisteth the proud.” (Jas. 4:6) R5370:4

The meek are the only ones in a position to receive instruction. R5370:4

The proud and haughty, therefore, are very unsafe spiritual guides. R2241:3

Psalms 25:10

All the paths — God will bring order out of present confusion. R2334:6

“And we will walk in his paths.” (Isa. 2:3; Mic. 4:2) R2334:6

Psalms 25:14

Secret of the LORD — The deep things of God, the divine plan. R5989:5, R2208:3, R5462:4

“The mystery” —revealed only to the saints and hidden from all others. (Col. 1:26) R4492:1, R4715:2

That we should be fellowheirs, and of the same nature as our Redeemer. (Eph. 3:6) SM152:2

The full import of the great oath-bound promise. R5285:3

In the secret of the Lord's presence an armament of grace and truth is specially provided. SM289:2

The principle of keeping secret the divine purpose, yet providing a key to its understanding in due time, can be illustrated by the time-lock of a bank. OV6:2

Is with — So that the Lord's consecrated people might know of the time in which we are living and be more and more quickened, energized and separated from the world and its spirit. HG399:1

Them that fear him — Such as have made a covenant with the Lord by sacrifice. R4666:3, R5462:4, R5039:2; SM457:3; Q719:7; CR9:4, CR10:3, CR90:4, CR92:2

But not with others, not even Satan—to whom, no doubt, much of the Word is obscure. A171; D611, D612; R4492:1, R4631:3; OV65:3; CR10:1, CR92:2; Q621:2

It is the due time to open up things new as well as old. CR92:4

Developing in them the spirit of perfect love. CR9:5 Not all have ears to hear. SM183:2

The Lord does not honor the world, nor the worldly-wise, with a knowledge of his secret purposes. R1617:6

The world cannot comprehend our joy, nor know the sweets of this fellowship with God and his Son. R1906:5

Not seeing their need of the great Physician, the worldly are not listening in that direction and do not hear his voice. R3915:2

For the uncontrite of heart to understand would mean that they would oppose God's plan the more and would come under greater responsibility themselves. R4599:2

“The wise shall understand (matters as they become due) but none of the wicked shall understand.” (Dan. 12:10) R3947:1

“Unto you it is given to know the mysteries of the kingdom of heaven, but to them (unbelievers) it is not given.” (Matt. 13:11) R1063:3* , R1957:6

To whatever extent we lose the spirit of the Lord, to that extent we lose its illumination. R5100:2

Any, once sanctified and blessed, are sure to lose their interest in the deep things of God if they return to their “wallowing in the mire” of sin. R3213:5

Not those who fear man and the work of man, sectarian systems, creeds, etc. “The fear of the Lord is the beginning of wisdom” (Psa. 111:10) because it leads to sonship. R2208:3

That love him, that love his will and his way more than anybody else's. CR159:5, CR175:3

“Fear”—reverence. R4599:2, R4631:3, R4715:1, R5100:1; SM6:1

Honesty and sincerity lead to zeal to know and to do the will of the Father. R5522:2

He will shew them — And no others in the present time. A171

Otherwise it could not be understood. R4631:3

To understand it distinctly we must be in the right attitude of heart and abide under the shadow of the Almighty. CR159:6, CR175:3

His covenant — The Abrahamic covenant, that “all the families of the earth (shall) be blessed” in the seed of Abraham, The Christ. R2209:3; CR9:6, CR11:1

His covenant is to make it known to them. R1913:5, R3371:4

Whoever loses sight of this mystery shall cease to strive for it. R4535:5

To be in covenant relationship with God is to be in harmony with God; and to be called a son of God is a full measure of this. CR93:3,4

To those worthy of heart, God revealed his Son. R4715:1

To such the Bible, as a telescope, will bring divine things into close view; and, as a microscope, magnifying the law of God in all the little affairs of life, will help us to bring every thought into subjection to the divine will. R2210:5

Psalms 26:2

Prove me — He proves to see if we are worthy—to see if we love him best or love self best. R5914:1

Psalms 27:T

A Psalm of David — This entire Psalm applies to every member of the Body of Christ. R3248:5

Psalms 27:1

The LORD is my light — Guiding the heart. R3248:2

An encouragement when facing the finger of scorn or the lip of sarcasm and slander. R4857:5

And my salvation — Overruling our affairs for good. R3248:2

The more fierce the conflict with the powers of darkness, the more glorious the deliverance. R1915:1

Whom shall I fear? — The proper frame of mind for all the Lord's people who are fighting the good fight of faith. R2016:4

Courage, born of faith and strengthened by endurance, cries with humble boldness in the midst of the deepest darkness of the most perplexing difficulties. R1915:4

Our consciousness of loyalty to God and of divine guidance should keep us without fear. R4922:4

Psalms 27:3

Encamp against me — Let us not be of those who draw back, or those that faint by the way, for glorious will be the victory of faith and zeal. R1876:4

Psalms 27:4

That I may dwell — Be counted worthy to be recognized by him as a member of his Church. R1915:1

In the house — “Whose house are we.” (Heb. 3:6) R1915:2

Beauty of the LORD — The beauty of holiness; our pattern and chief joy. R1915:2

And to inquire — As students, of his holy law and testimony. R1915:4

Psalms 27:5

The time of trouble — Rendered “evil” in “I create evil.” (Isa. 45:7) A125; R1351:2*

Psalms 27:10

Father and my mother — My most trusted human friends. R1788:4

Psalms 27:11

Teach me — We know that the Lord can direct our course in whatever way he chooses, if we put ourselves under his care. R5212:2

Thy way, O LORD — We should study the scriptures bearing on any subject, trying to find the underlying principle of God's teachings; then commit all to the Father in prayer, asking him to guide both reason and judgment; then use that reason and judgment to the best of our ability. R5212:5

Psalms 27:12

False witnesses — Foretelling the painful circumstances of the sacrificial death of the Messiah as the Lamb of slaughter. R1205:2

Psalms 27:14

Wait on the LORD — Not a ministering to the Lord, but a patient watching and waiting until we learn what our Lord would have us to do. R5711:3, R5712:1

Be of good courage — Courage, fortitude, persistency, in the service of the Lord are very necessary to the child of God. R5712:2

Courage, born of faith in God and in his exceeding great and precious promises, is required to surmount difficulties. R5712:3

Shall strengthen — So that we will not be overwhelmed. R5712:3

Thine heart — The soul, the being, especially the intelligent portion of man. R5712:2

Wait — We are to have faith and hope even though the way is rough. R5331:4

Psalms 28:7

Trusted in him — The grandeur of David's character was shown in his devotion to God and in his submission to the divine will. R5674:5

Psalms 29:1

O ye mighty — *El*, a name often applied to Jehovah. E67; R296:3

Psalms 29:2

Beauty of holiness — The worship of God is elevating and ennobling, calculated to develop in us the glorious moral likeness of God. R1836:1

Psalms 29:10

Sitteth upon the flood — Indicating that Jehovah's dominion is established over all created beings. R1283:5*

Psalms 29:11

The LORD will give — So, then, if you lack the strength to use faithfully your talent, the fault is yours, not God's. R1282:6

Strength — Courage. The Lord encourages us in many ways. R4817:6

His people — His trusting, faithful servants. R4818:6

With peace — In this age, when all creation groans and travails in pain. R4818:5

Psalms 30:3

Soul from the grave — Sheol, oblivion, death—not torment. E348, E363

The soul can be destroyed by its Creator. R1882:1; HG334:5

Hast kept me alive — This passage expresses gratitude for recovery from the danger of death. R2600:2

Psalms 30:4

His holiness — His justice, wisdom, love, and power which insure his doing all things well. R5989:6

Psalms 30:5

For his anger — Which must necessarily be manifested in the great trouble that will soon overwhelm the world. C304

There was anger against Jesus "for a moment" when he bore the sinners' curse. R302:5*

Favour is life — Everlasting life. R5475:6, R436:1 The future existence. R581:1

The earnest of the morning he has tasted, but the morning itself he anticipates. R302:5*

Jesus' resurrection was a manifestation of Jehovah's favor. R302:5*

Weeping — Not only for the departed ones, but also by reason of the imperfection, mental, moral, and physical, which they find in themselves, their neighbors, and friends. HG415:5

Sorrow. OV202:2

In connection with our fightings with foes within and without. R3259:3

Endure for a night — During the period in which sin is permitted. A9

The night of dying and sleeping. E345; HG332:1 Six thousand years. SM470:2; R5273:2

The entire period of human history thus far. SM789:2; CR324:1; R5097:2, R6013:1

We are still in the night of weeping. R4892:1

The Gospel age is part of the world's dark night. R1877:5

The healing of diseases of mind and body will not be complete until the Millennial morning. R2028:3

Sickness, sorrow, sighing, and dying continue; and will continue until the glorious morning of Messiah's Kingdom. OV176:1; R4892:1

Jesus had a night of weeping, of "strong crying and tears," (Heb. 5:7); being "sorrowful, even unto death." (Matt. 26:38) R302:5 *

But joy cometh — Showing the strong contrast between the present evil age and the coming age of righteousness. R2398:2

Note three contrasts: the length of the night with the longer day; the cause of the night with the cause of the morning; the cause of weeping with the cause of joy. R1868:3

When that which is perfect shall have come. R3259:3 Whose glory, brightness, and blessing will fully compensate for all the dark shadows of the nighttime past. SM789:2; R6013:1

There was a joyful resurrection morning for Jesus, and there shall be one for his saints also. R302:6*

Israel's "double" has been fulfilled and her morning of joy will soon break. SM399:T

"Awake and sing, ye that dwell in the dust." (Isa. 26:19) E345

In the morning — The morning of awakening, resurrection. A9; E345; R4329:5, R1881:1, R1533:2, R302:6 *

When the Church will be known and honored. CR492:1

The glorious morning of Messiah's Kingdom. OV176:1, OV205:1,4

The great antitypical Sabbath, the seventh thousand-year day. R5273:2; SM471:1

The Millennial morning is already here, but it is early—not yet light except for the Morning Star. It will be some time yet before the Sun of Righteousness shall arise. R348:6

We can see the reflection from the "Sun," although it has not yet arisen. We are now in the early dawn. R5097:6

The night will give way to the glorious day of his presence. HG433:3

"The Sun of Righteousness shall arise with healing in his beams." (Mal. 4:2) HG336:5

The path of the elect is a dark way, a nighttime when the Word of the Lord is a “lamp to their feet”; the path of the non-elect in the Millennium will be radiant because the Sun of Righteousness shall arise. R3026:5,6

Psalms 30:7

[Made my mountain](#) — My Kingdom. A318

Psalms 30:11

[Hast turned for me](#) — The chastened and converted world. C304

Psalms 30:12

[And not be silent](#) — And never be silent. C304

Psalms 31:1

[In thy righteousness](#) — Pray, pleading God’s justice. R5381:1*

Psalms 31:3

[For thy name’s sake](#) — For the sake of thy work and the share that I may have in it. R3062:4

Pray, pleading God’s glory. R5380:6*, R5381:1*

[Lead me, and guide me](#) — Every spiritual Israelite must recognize the leadership of the Lord. R3061:6

And never attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. R4859:1, R3062:1

Psalms 31:5

[Into thine hand](#) — Quoted by Jesus on the cross. (Luke 23:46) R2474:6

Hoping to receive it again by a resurrection. E315; R2475:4

[Commit my spirit](#) — Ruach, spirit of life or vital energy. E315

The ransom-price was thus placed into the hands of the Father, giving Jesus the right to all those things which he intends to bestow upon the whole world of mankind. R4637:5

Psalms 31:15

Times are in thy hand — All the affairs of life, temporal and spiritual, of God's people. R4527:3, R4533:6

We wish to have the Lord's will done in respect to the time of our change, and in respect to all we enjoy together daily. R5728:5

Psalms 31:16

For thy mercies' sake — Pray, trusting God's love and mercy. R5380:5*

Psalms 31:17

Silent in the grave — Sheol, oblivion, death, not torment. E363; HG121:3

Psalms 31:20

Strife of tongues — Confusion of human traditions. R1788:2

Psalms 31:23

Preserveth the faithful — God is both able and willing to keep that which we have committed to his keeping, but we are not to expect miraculous help except when necessary. R2021:2

By being all gathered through death to glory before the terrible severity of the world's trouble will be permitted to come. R2020:4

Psalms 31:24

Be of good courage — Courage is necessary to fight down the tendency to sin. R5329:6

We are to resign our earthly interests to our Heavenly Father and to leave them under his supervision. If we allow the Adversary to beat our courage down, he will soon put us out of the battle entirely. R5329:3

Strong courage, godly courage, from right principles, based on faith in the Lord which says to us, do your duty whatever may be the Lord's will for you. R5330:1

Thus demonstrating our faith in the Lord. R5330:4

Strengthen your heart — Our faith is the basis of both our strength and our peace. R4817:6

That hope — The Lord will supervise our affairs and we are to trust in him. R5329:3

The Christian's secret of a happy life is in his knowing and trusting the Heavenly Father and the Heavenly Bridegroom. R2083:5

Psalms 32:1

Blessed is he — Primarily David himself. R3260:1

Taking the standpoint of the prophet after his heart had returned to peace with God through assurance of divine forgiveness of his sins. R4271:2

Whose transgression — Against Uriah. R3260:1 Nearly all sins committed by God's people may be classed as mixed sins—only partially wilful. R5690:2

Is forgiven — If you believe God exercised mercy toward you and forgave your sins, then believe also that the Lord has a similar arrangement for the world. HG147:3

Is covered — The Lord will cover the unwilful portion of a mixed sin, but will punish that portion which was of knowledge and assent of the mind. R5690:1

Set aside; not actually blotted out until the resurrection. R3261:1, R3314:6, R2667:1, R4272:5

Psalms 32:2

Imputeth not iniquity — So long as we renounce it and seek the Lord in faith and sincerity. R3314:6

There is no guile — No deceit or hypocrisy; whose conduct is open and transparent. R2017:5

No secret longing for sin with merely the restraints of fear. R4271:2

Psalms 32:3

When I kept silence — Verses 3 and 4 briefly rehearse the king's unhappy experiences during nearly a year. R4271:3

Apparently for a time the king had smothered his conscience. R4271:5

The sin was concealed, unrepented of. R2016:2

My bones waxed old — He seemed to age rapidly that year; he became enfeebled prematurely. R4272:1

Psalms 32:4

Thy hand was heavy — The chiefest of his troubles consisted in his separation from the Lord. R4271:4

Turned into the drought — All the freshness, vigor and joy were consumed, as by a drouth. R4272:1

Psalms 32:5

Acknowledged my sin — “Against thee, and thee alone, have I sinned, and done this great evil in thy sight.” (Psa. 51:4) R4271:5

Unto the LORD — To the Lord only could he go asking forgiveness. R4271:5

Psalms 32:6

For this — For this cause, because of God's mercy. R4272:5

Mayest be found — There is a time limit to divine mercies. R4272:5

Before the heart becomes calloused and set in an evil course. R2017:5

David's experience taught him that every day he remained unrepentant carried him further from fellowship with the Lord. R3261:4

Surely — If the sinner will promptly confess and repent. R3261:4

Of great waters — Of trouble. R3261:4

Psalms 32:7

From trouble — Not necessarily implying that they would be taken away before the trouble. It is "through much tribulation we shall enter the kingdom." (Acts 14:22) R4273:1

Songs of deliverance — David could figuratively hear the heavenly messengers singing songs of his deliverance even while in the affliction. R3261:5

Psalms 32:8

With mine eye — The eye is the symbol of wisdom. R4858:6

We should look to the Lord for leading in all of life's affairs. R4859:1, R4858:3, R3062:1

As a horse, driven without reins or bridle, simply directed by the eye and watching for the master's will, the animal being without restraint. R4273:2

The Lord's eye will watch over us, that he may give us the necessary proper counsel. R4273:1

Those who can be guided only by continual scourgings are not of the overcoming class. E234

See comments on Psa. 31:3.

Psalms 32:9

Be ye not as the horse — But, in the legitimate use of our intellectual endowments, let us apply our hearts unto instruction. R1661:6*

As the mule — Stubborn. R680:1*

No understanding — God would have his reasoning creatures serve intelligently and without force. R1566:2, R680:4*

While the Lord promises grace sufficient, he never encourages any to rest supinely upon his promises, but exhorts to activity, alertness, energy, perseverance. R1670:3

With general directions he sends us forth: not like machines, but as intelligent beings, to use our brains as well as our hands and feet. R3161:5

The two extremes of underrating and overrating human reason are both fraught with evil consequences. R1566:6

With bit and bridle — The world will be restrained with bit and bridle during the Millennium, but they must advance beyond this to be fit for eternal life at its close. R4273:2

Lest they come — Else they will not come (R.V.) R2017:6

Psalms 32:10

Mercy shall compass — Though, to outward appearances, having as many sorrows as their less pious neighbors, God's promise is sure and his grace sufficient. R4273:4

Psalms 32:11

Glad in the LORD — A very different thing from being glad in the trifling things of this world. R4273:4

Ye righteous — God's people, reckoned righteous through faith. R4273:1

Psalms 33:1

Rejoice in the LORD — Rejoicing and the spirit of praise are indissolubly linked in the divine economy. R2031:3

Praise is comely — Gratitude is one of the divinely implanted instincts of a soul bearing the image of God, and should therefore be cultivated. R2031:2

Psalms 33:6

By the word — Not Jehovah personally, but he used various agencies. He gave orders and they were promptly executed. E182

Psalms 33:8

In awe — Before God, infinite in wisdom, justice, love and power. SM168:4

Psalms 33:9

For he spake — When we read that Jehovah created the heavens and the earth, we are not to suppose that he personally handled it, but that he used various agencies. R370:4

And it was done — His orders were promptly executed. E182

Satan has never interfered with God's plans. A116

Psalms 33:13

From heaven — The bodily presence of Jehovah is in heaven. R5547:6

Psalms 33:14

Looketh upon all — The Lord has means by which he can be cognizant of all earthly affairs. R5547:6

Psalms 33:19

Their soul — Being. R277:1

From death — Not the body, but the being, called in the Scriptures, "soul," dies. R205:4, R277:1

Psalms 34:2

Boast in the LORD — "Let him that glorieth glory in this, that he understandeth and knoweth me." (Jer. 9:24) The beginning of this wisdom is indeed the reverence of the Lord. R1919:6

Psalms 34:7

Angel of the LORD — There is some power by which God seems to encircle his holy people. CR314:4

May stand for any agency or power, whether animate or inanimate, that God would be pleased to use. R5633:3, R3798:1

The angels are "ministering spirits" (Heb. 1:4) and always have access to the Father's face on behalf of his Little Flock. F76

God's dealings with his people in earlier times was through angels. R5634:1

In this text the word angel probably refers to spirit beings. R5634:1

Doubtless the angels of the Lord are as present with his people now as ever. R5606:1, R5635:1; Q437:4; F76

Perhaps one guardian angel to each saint; perhaps more than one. R2350:4

It will be part of our joy, on the spirit plane, to make the acquaintance of these angels. R4823:5

Persons whose minds are in accord with righteousness and truth are proportionately surrounded by a protective influence which shields them from the intrusion of the evil spirits. R4218:3, R4069:2

Encampeth — An encampment, representing a continual and abiding presence, of divine representatives. R3441:2

Present in our midst without our being conscious of their presence. R265:2

Present, yet invisible. A182; R5781:5

So the Lord, at his second advent, can be present, yet invisible. R2974:3

Round about them — For their deliverance or protection. R4477:3, R4348:4, R4769:3, R5634:5, R5781:5

Illustrated by the vision granted to Elisha's servant. R3441:1, R2349:2

On the snowy curtain above the Holy of the Tabernacle, and on every side, are pictured cherubim. R158:6 *

That fear him — Any special supervision intimated in the Scriptures is only for the Lord's "little ones." R3798:1

Especially deputed to watch over and minister unto the very elect. R3441:3

Who not only will to do right, but who do the right to the extent of their ability. R3641:4

Delivereth them — In the way that will bring the largest measure of blessing. R5634:5

Only those who are in covenant relationship with God. R4769:3

Protect them, not always from the threatening disaster, but from any injurious or evil effects therefrom. R3641:3

The angel of the Lord was as truly with James, who was killed, as with Peter, who was delivered. The deliverance is such as cannot always be appreciated by the natural senses; sometimes granting sustaining strength to endure even when not delivered. R2140:5

In James' case the "escape" was final and decisive; in Peter's case it was only temporary. R3004:5

But it is the interest, the good, of the New Creature that is being considered and not the interests of the flesh. R5606:1

Psalms 34:8

O taste and see — Of the feast now spread for the elect Gospel Church, or of that of the Millennium for all people. R1957:6

But do not let it stop at that, as many do. F117

Psalms 34:9

O fear the LORD — Perfect love casts out slavish fear, but increases reverential fear. R2986:6

The fear (reverence) of the Lord is the beginning of wisdom. R2289:4

Psalms 34:10

Any good thing — They shall not lack anything good for them. R4731:5

Psalms 34:13

Keep thy tongue — A warning to the world in general. A309; D68

“Speak the truth in love.” (Eph. 4:15) R2157:4

From speaking guile — Our first concern, then, should be for the heart. R1937:2

Psalms 34:14

Seek peace, and pursue — Insisting on such rights as are reasonable and necessary for the cause, and freely relinquishing other rights in the interest of peace. R4407:5

Whether the great trouble be very near or farther afield, the proper course of God’s consecrated people is the same. R5458:6

“God has called us to peace.” (1 Cor. 7:15) R2946:3

Psalms 34:15

Eyes of the LORD — Let your child feel that your eye and God’s is ever upon him, just as we feel that God’s eye is upon us. R1097:5*

His ears — Are bowed down to hear the groaning of the prisoner. SM623:1

Open unto their cry — No matter how long we have walked in a blundering way. R2147:4

Psalms 34:17

The LORD heareth — A promise applicable to all who fulfil its conditions. R1358:6

Let your faith grow strong by meditation upon the promises. R5381:5*

Psalms 34:18

Broken heart — Those discouraged and despairing, bereft of all hope. R5862:2

A contrite spirit — Their lowly estate in the present life is only their necessary discipline to fit them for the glory and service of the time to come. R2139:5*

If any violation of the golden rule brings pain and regret it is a sure sign that it was not wilful, but stumbled into by the flesh contrary to the desires of the spirit. F375

Psalms 34:19

Are the afflictions — Rendered “evil” in “I create evil.” (Isa. 45:7) A125; R1351:2 *

Trouble is not necessarily a sign of disfavor. God permits us to have afflictions. R5879:4

Illustrated by the life of Job. SM523:1

Psalms 34:20

Not one...is broken — The New Testament writers clearly record the fulfilment of this prediction. (John 19:36) A58; R1394:5, R1205:2, R1817:4

One of the many prophecies which show that the Bible is a divine revelation. A58

Psalms 34:22

Redeemeth the soul — Actually, death is an extinction of the soul. R3174:3

Psalms 35:11

False witnesses — All the painful circumstances of the Lord’s sacrificial death were foretold. R1205:2

Psalms 35:27

Pleasure...prosperity — It is God’s good pleasure to give the Kingdom to his Little Flock. (Luke 12:32) R1272:6, R1781:4

Psalms 36:6

Is like the great — El, a name often applied to Jehovah. E69; R296:2

Psalms 36:8

Abundantly satisfied — The Ancient Worthies shall be satisfied when they awake with God’s likeness as Adam had it. R613:2

Psalms 36:9

Fountain of life — Thus it can be withdrawn by him in whom we all “live...and have our being.” (Acts 17:28) R822:2 *

In thy light — To see any truth clearly we must look from the standpoint of the divine revelation. F45

Psalms 37:1

Fret not thyself — The New Creature should not be distressed over political, financial or other wrongdoings. F592

Under the Millennial order of things right-doers are to be exalted and evildoers restrained and punished. B138

Psalms 37:2

They shall soon be — Verses 1 to 19 give clear prophectic testimony relative to the Kingdom and its operation on behalf of the poor—its overthrow of injustice and the general equalization of human affairs. B138

Cut down — In the reign of Christ. R492:6

Psalms 37:3

Do good — So much the more as ye see the day drawing on, “strengthen ye the weak hands and confirm the feeble knees.” (Isa. 35:3) R707:5

Especially when confronted with “perils among false brethren.” (2 Cor. 11:26) R4540:3

Rather earn a humbler living with godliness and contentment and spend more time in his service, doing good unto all as you have opportunity. R1243:3

To forward the truth and suffer for it. R1102:5

Thou shalt be fed — Our food and water will be sure. He will never leave nor forsake his own. R1840:1

Naturally and spiritually. R2021:5

It is improper for saints to ask alms. R4101:5*

Psalms 37:4

Delight thyself — This is a step further than trusting. “I delight to do thy will, O my God.” (Psa. 40:8) R1840:1

To delight thus in the Lord is to have the affections centered on him. R1840:2

The heart that is continually looking for divine direction is continuously in a prayerful attitude. No other condition is proper to the Christian. R3806:1

The desires — If those desires are in harmony with his plan. R4983:6

Psalms 37:5

Commit thy way — It is not sufficient that we merely place ourselves in the hand of the Lord. R4790:1

Before becoming entangled in multiplied cares and hampered by the outcome of our own misguided course. R1554:2

Bring it to pass — Their fervent prayers will avail much. R1840:4

Blessings and peace, even in the midst of the storms of life; and eventually glory, honor and immortality through Christ. R4506:4

Psalms 37:6

He shall bring forth — In his own due time. R3820:3

There is likely to be in all our affairs a time in which, if we have been misunderstood and misrepresented, the truth will ultimately be brought forth. R2888:2

Thus we can rejoice when we are accounted worthy of misrepresentation for his sake. R1193:4

Thy righteousness — Thus silencing all our opposers. R1102:5, R1816:1

As the light — Clear, cloudless and widely manifest. R5803:5

As God was ultimately glorified by Daniel's course of letting his light shine. R3639:3

Thy judgment — Character will, in every case, be revealed in due time and meet its just recompense. R801:5*

Psalms 37:7

Rest in the LORD — Do not make the mistake of expecting him to give you the desires of your heart instantly. R1840:5

Wait patiently — We must not be disappointed and allow our faith to falter when the test of patient endurance is applied. R5802:6, R1840:5

“They that wait upon the Lord shall renew their strength.” (Isa. 40:31) R1840:5

Outward peace and calm are not always the conditions best suited to our needs as New Creatures. R5803:1

Our Father has not forgotten us when the answer to our prayers seems delayed. R5803:1

For the grand outworking of his plan. R1070:1

Psalms 37:9

For evil doers — All who, after coming to a clear knowledge of the truth, still wilfully disobey it. E388

Unless they attain the spirit of love, they will not be fit for the Kingdom, for God is love. SM230:2

From the mention of the character of this class it is manifest that the Second Death into which they are cast is not a death to sin, as Universalists claim. R1443:5

Shall be cut off — During the Millennial age. A67; R492:6, R443:1; HG538:2

“From among the people” (Acts 3:23) in the Second Death. E473; R2763:5, R1878:6, R1272:5

Because God has no pleasure in them that love evil. R1781:3

This rule, however, does not apply to the Gospel age. R2061:1

But those — During the Millennial age. E240

That wait upon — The Prince of life will use for servants the pure, the holy, the reverent, the godly. OV91:1

Psalms 37:10

Wicked shall not be — God tells us plainly that the nature of the everlasting punishment of the wicked will be death, destruction. R2607:3

Contrary to the teachings of Universalism. R3083:6

It is merciful on God’s part to destroy the incorrigibly wicked. R3083:6

Psalms 37:11

Meek shall inherit — Not yet. Today they seldom even get a good slice of it. CR493:5

In the reign of Christ. R492:6

Of peace — “God has called us to peace.” (1Cor. 7:15) God’s Word has many messages on peace. R2946:3

Psalms 37:16

Little that a righteous — The Christian does not strive as anxiously as others for his full rights and full share of present blessings. R1245:2

Psalms 37:20

Wicked shall perish — All who, after coming to a clear knowledge of the truth, wilfully disobey it. R1878:6

Suffer the loss of everlasting life and all of its privileges, joys and blessings. E388 Perish does not mean preserve. SM521:T

“All the wicked will he destroy.” (Psa. 145:20) R2607:3, R891:5

We do not find one verse in the Bible saying that the wicked can have life in torment or in any other condition. R2607:3, R1039:6

Psalms 37:23

The steps — Walking in the right paths. R4628:6, R3155:6

“The Lord knoweth the way of the righteous.” (Psa.1:6) R3155:6

Of a good man — A righteous man, reconciled to God through the death of his Son. R4628:6, R3156:1

Are ordered — The Lord will surely direct the path of such. R5711:5, R4628:6

Especially in respect to the service of the truth. R3157:2

Sometimes in sending financial or social disappointments or sickness to bring back his wandering sheep. R3157:2

The providence of God over his sons is a very particular providence. R1561:2

Therefore, the Christian should never view any experience as being lucky or unlucky. R4628:6

God does not arbitrarily interfere in the affairs of his people, set aside their free agency, and force them to move as mere machines. R3156:5

We must scrutinize the circumstances of life, lest that which is only a device of Satan be mistaken for the providence of God, and an indication of his will. R614:2,3

By the LORD — Who exercises supervision over his individual affairs. R3155:6

And he delighteth — Because of confidence in God’s love and wisdom. R2762:6

In his way — In God’s way; because, be it ever so thorny, narrow and rocky, he knows the end is best. R2762:6

Psalms 37:24

Though he fall — The feet class. R1268:2

Err in judgment and bring upon himself the consequences of his error. R3156:6

The noblest characters you have ever known in the racecourse have made failures at times. CR153:1

A just man will not fall into sin. The very most that could happen to him would be to stumble. R5218:3

While all the Bride will not fall with Babylon, yet some, really children of God, will fall, yet not be utterly cast down. R177:5

He shall not be — But, in due time, by constant effort, be able at least measurably to overcome the weaknesses of his nature. R628:5*

Utterly cast down — Which would mean Second Death. CR153:1; R3157:5

LORD upholdeth him — By making his blunders and weaknesses react so as to establish him in righteousness and fit him for joint-heirship in the Kingdom. R3156:6, R5218:3

With his hand — He will not let go of us as long as we are striving to walk in his way. R3157:5 His hand is still held by the Lord. R3157:4

Psalms 37:25

The righteous forsaken — The Lord's children and work will get along without us; but a loss of opportunity and blessing will be sustained by us if we do not assist. R548:3,4

Begging bread — Each has confidence regarding the bread, water and plain clothing. What they fear is the loss of some of the comforts, the luxuries that God has not guaranteed us. R832:5

Does not exclude the providing of means for their deliverance. R1963:1 *

The Lord may provide through their own industry, through the generosity of friends, or by public provision. R2021:5

Accepting proffered help is not begging. R2021:5 It is improper for saints to ask alms. R4101:5*

Psalms 37:31

Is in his heart — Symbolized by the breastplate's being bound to the High Priest's heart. R72:1

None of his steps — The Word of God furnishes principles, precepts, and examples broad enough to indicate the Lord's will in the minutest affairs of life. R614:4

Psalms 37:35

Seen the wicked — At the present evil time. CR493:4; HG538:3

In great power — It is seldom indeed that God visits punishment upon the world in the present time. He has appointed a day in which he will judge the world by Christ Jesus. R569:5

Spreading himself — During the time in which evil has been permitted. A68; R492:3

Psalms 38:3

No soundness — We are all enslaved to the extent that we have these imperfections. CR429:3

Psalms 39:1

I will take heed — If our ways please the Lord our utterances will be right. R4804:3

With my tongue — The tongue is potent in its influence, beyond any other member of the body, for either good or evil. R4805:1, R4804:6

Thereby we may honor God, or blaspheme him. R4804:3

In the unregenerate the tongue is a fire, stimulating all the fallen passions. R4805:2

The perfect mastery of our words is to be sought by vigilant, faithful effort. R4805:2

To utter an injurious remark against another, and then to add, “I do not know whether it is true or not,” is to show that the speaker is exercised by an evil spirit. R2444:6

Keep my mouth — To the end that, when we speak, our speech may be with grace, seasoned with salt, and that under all circumstances we may speak as the oracles of God. R1937:6

Satan and his angels are seeking to subvert the Lord’s people and catch them in their words. R5518:2

With a bridle — A restraint, a controlling influence. R4804:3

While the wicked — The wicked one, who tempts and tries the righteous. R1937:4, R5518:2

The evilly inclined of the world, and those with a knowledge of the Lord who are in opposition to him. R4804:6

Psalms 39:2

Dumb with silence — The safest attitude for a saint when being tried. R1937:5

Even from good — From doing or saying what seemed good in my own sight. R1937:5

Psalms 39:3

The fire burned — A fiery trial. R1937:5

Psalms 39:4

Measure of my days — However vexing our experiences, they will soon be over. R1937:5

How frail I am — Realizing the vanity of all earthly things, and their inability to satisfy or comfort, and that our days are but as a handbreadth. R1937:5

Psalms 39:11

Like a moth — When sin deprived humanity of the right to life, immediately the jewel began to lose its perfection of brilliancy and beauty. R279:1

“Yea, man giveth up the ghost (life) and where is he?” (Job 14:10) A209

Psalms 39:12

And a sojourner — A law-abiding, tax-paying alien, looking for protection under the laws, but not compelled to fight against the rightful king. F594

Psalms 40:1

I waited patiently — Pray perseveringly. R5381:2*

Psalms 40:2

He brought me up — By the “arm of the Lord” Christ Jesus. (Isa. 53:1) E418

A testimony to be proclaimed publicly by all in their lives and conversation. Q514:4

An horrible pit — The pit of condemnation, sin and death. R3000:6; OV308:3

Depth of confusion. R287:6

Out of the miry clay — Of personal sin. R1673:1

My feet upon a rock — Christ and his redemptive work. R3000:6

Especially applicable to the feet members of Christ being established on the rock of truth. R287:6, R757:5

Established my goings — Established my feet of faith upon the rock foundation. R3000:6

Our course no longer vacillating. R3000:6

Psalms 40:3

Hath put a new song — Of divine justice, mercy and love, reasonable and harmonious in its every cadence. R3001:1

“The song of Moses and the Lamb.” (Rev. 15:3) R3998:6; C237

Now sung by those who can exercise faith in the Lord, but its complete fulfilment will be in the Millennial age. R3999:1

In my mouth — What further commission is needed for every member of the New Creation to preach. F295

Psalms 40:4

The LORD his trust — “This is the victory that overcometh the world, even our faith.” (1 John 5:4) R3064:6

Psalms 40:5

Thy wonderful works — Thy kindness towards us already performed. R3000:6

And thy thoughts — Thy plans, purposes, promises for the future. R3000:6

Cannot be reckoned — “Neither count I my life dear unto me.” (Acts 20:24) R3001:3

“I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” (Phil. 3:8) R3001:4

“Count it all joy when ye fall into divers temptations.” (Jas. 1:2) R3001:4

“I reckon that the sufferings of the present time are not worthy to be compared.” (Rom. 8:18) R3001:5

“I thank Jesus Christ, who counted me faithful, putting me into the ministry.” (1 Tim. 1:12) R3001:6

“That ye may be counted worthy of the Kingdom for which ye also suffer.” (2 Thes. 1:5) R3002:2

Psalms 40:6

Thou didst not desire — The finest bullock could not take away sin. A perfect man had sinned. Only a perfect man could redeem the sinner. SM660:1

These were not the end of God’s desire or intention; he had in mind the better sacrifices of Christ and the Church. Q611:4

Psalms 40:7

Then said I — Christ Jesus, at the time of his baptism. F437

Lo, I come — At age 30 Jesus offered himself as the antitypical bullock of the sin-offering. R5128:2, R4969:6

Our Lord made a covenant of death at that moment, which required the succeeding three and a half years to accomplish. HG602:2

Representing in the consecration of the priesthood (Lev. 8) by the offering on the altar of the fat and parts of the life-producing organs as a sweet savor unto the Lord. T42

Volume of the book — The Law and the Prophets. CR400:4

At consecration, Jesus offered to do everything written in the book, though he did not then know all that was therein written. R5086:1, R5165:4

What book? The book of the divine will, represented in Revelation by the scroll written on the inside and outside, sealed with seven seals. Also the books of the Old Testament. Q182:1

Submitting himself to everything that was written in the book. R5085:3, R5264:2; Q36:7

We must also be willing to do everything written in the book. R5447:1

His consecration went beyond the moral law and embraced everything that God had written prophetically. R5165:4

Psalms 40:8

I delight — “Delight thyself also in the Lord; and he shall give thee the desires of thine heart.” (Psa. 37:4) R1840:1

Jesus was willingly delivered up to die; every talent and power was offered up as a sacrifice to God in the carrying out of the divine plan, whatever that might involve. SM644:3; CR401:1

Jesus came not for exaltation, but from a delight to do the Father’s will. R5375:2, R5186:3

To have the affections centered in him, to see in God the fountain of all goodness and truth. R1840:2

We must all come to that point or we cannot be his disciples. CR322:6; R4462:5; CR469:4; R5269:6, R3021:3

How important patient, cheerful endurance seems to be in the light of the Word. R4910:5, R5650:6

Willing service, not compulsion. CR489:4

Not merely a willingness to do the Lord’s will under restraint, but of a willing heart. R3609:1

Jesus had pleasure in self-abasement. R3885:5

The pleasure of an ideal life. R2694:6*

Not taking pleasure in turning, twisting and endeavoring to avoid the force of that Word, but seeking to conform thereto. R2649:1

Delight to surrender and sacrifice our own wills. R3237:2

Such desire is necessary before we can be, in any sense of the word, pleasing or acceptable to him. R4596:5

Endurance in an impatient or unhappy state of mind cannot be pleasing to God. R4910:5

So that his will is not grievous to us. R4277:4

The language of love, the language of the heart. SM283:T, F452

To do thy will — Christ Jesus, highly exalted as he is, delights to acknowledge the headship of Jehovah. R765:2*, R920:4, R1075:3*; SM492:3; OV307:T, We know that God’s will is best whether we understand it or not. R5843:6

God was specially, and more particularly, manifest in the flesh of Jesus when he presented himself to John at Jordan. (1 Tim. 3:16) R5291:5

Our first battle should be to gain the consent and full cooperation of our wills with the divine Word. R4062:3

Consecration to God will ensure a searching of his plan revealed in his Word, that we may be able to spend and be spent for him, in harmony with his revealed plan. T119

In accordance with the Father’s will; NOT in obedience to the Father’s law. R4591:2

He left the dignity of the chief place on the spirit plane and came prepared to face death to carry out the Father's will. R5846:6, R5085:3, R5022:6; Q212:4

Our service must not be rendered to obtain the reward. We must seek to know the divine will and to obey it. R4836:4, R5648:4, R5431:6

Yea, thy law — The Law, "Thou shalt love the Lord thy God with all thy heart, mind, being and strength." (Mark 12:30) F356

He sees more than merely, "Thou shalt," "Thou shalt not." He sees things from God's standpoint. He sees the principles of God's character which govern the universe. R5277:5

All under it must love God supremely. F356

That which condemns all imperfection. T35

Is within my heart — In the midst of. R5085:5

Is my pleasure. In the type, the breastplate of judgment, representing the Law, was worn upon Aaron's heart, Aaron typifying Christ. T35; R72:4

A part of the Christian's daily business is to engrave in his character, in his heart, more and more deeply the laws of the Lord. R3609:2

Moses carried the Law to the people in his hands; Christ carries the law to the people in his heart. R1322:5*

Psalms 41:1

In time of trouble — Rendered "evil" in "I create evil." (Isa. 45:7) A125

Psalms 41:9

Own familiar friend — Judas. R3760:2

Eat of my bread — One who partook of the same supper, common hospitality. R4906:6

Trials from "brethren," some of whom were only weak, and one false at heart, must have been the sorest among our Lord's experiences. R3820:3

Lifted up his heel — The Lord quoted this prophecy, but it did not move Judas to change his course. R4906:6

A radical change from an attitude of love and friendship to an attitude of bitterness and enmity is not an instantaneous, but a gradual, work. R4234:4

Psalms 41:13

From everlasting — From all eternity, without any beginning. E86

Psalms 42:1

After the water brooks — “Ho, every one that thirsteth, come ye to the waters (the refreshing waters of divine truth).” (Isa. 55:1) R1936:1

So panteth my soul — With increasing appreciation of spiritual blessings comes a more ardent longing for more and more fellowship with God, and more intense longings after holiness. R2123:5

Hungering and thirsting for righteousness. (Matt. 5:6) R5163:6

After thee — Not only after truth with a curiosity interest, but after that righteousness which comes through a knowledge of the truth. R1936:1

Psalms 42:5

Art thou cast down — “Perfect love casteth out fear.” (1

John 4:18) R1906:2

Hope thou in God — As the eagle soars above the storm cloud, live at such an altitude of Christian experience as to enable you to rejoice in the Lord always, and in everything to give thanks. R1906:2

Psalms 43:3

Unto thy holy hill — The heavenly phase of the Kingdom of God. D582

Psalms 44:3

And thine arm — The power of Jehovah; in highest matters, Jesus. E47

Psalms 44:14

Makest us a byword — Since the Jews’ rejection of Messiah, since their house was left desolate, Israel has had no marks of God’s favor—their tears, groans, and prayers have gone unanswered. B216

Psalms 44:22

All the day — The Gospel age. R5173:4

Psalms 45:1

The king — The Lord, after being invested with Kingdom authority. SM55:1

Psalms 45:2

Thou art fairer — In his earthly life. HG448:3

He had proven purity of heart and absolute loyalty to the Father. SM55:1

Grace is poured — “Let your speech be always with grace (with manifest love and kindness), seasoned with salt (a purifying and preservative influence).” (Col. 4:6) R1937:3

Into thy lips — The grace of our Lord’s lips is manifest to us in the message which he left. SM55:1

“Never man spake like this man.” (John 7:46) “All bear him witness and wondered at the gracious words that proceeded out of his mouth.” (Luke 4:22) R1937:2

Blessed thee for ever — Jesus’ exaltation is perpetual; far above angels and powers and every name. SM56:T

Psalms 45:3

Gird thy sword — Make ready for the Day of Vengeance. D549

The sword of Messiah is the truth, and with it he shall smite the nations. R774:2

Divine knowledge as it shall go forth in due time for the binding of Satan and the liberating of all the slaves of sin and death. SM56:1

Thy majesty — The establishment of Messiah’s Kingdom with power, great glory, and majesty. R5493:6; SM56:1

Messiah’s triumph in the Millennial age. SM440:1

Psalms 45:4

Ride prosperously — Prophetic of Jesus in his glorified condition. CR164:2

The saints also ride upon white horses (pure doctrines). R774:6

Because of truth — The lessons of “right” (righteousness), the necessity of equity and fairness in their dealings with one another, is being forced upon every one—nations and individuals. R774:2

And righteousness — A reign of force. SM56:1

Thy right hand — Thy power. CR164:2; SM57:1

Terrible things — There will be a terrible time of trouble. CR164.2; SM57:1

Psalms 45:5

Thine arrows — Words of divine truth shall enter in and show the whole world just where they are, and shall cut them to the heart. (See Acts 2:37) CR164:4, CR51:4; SM51:T, SM53:T, SM440:1; R5493:6

The sharp truths and righteous judgments of the Lord which shall prevail during the Millennial age. HG270:3

Are sharp — “Sharper than any two-edged sword.” (Heb. 4:12) R3726:6

King’s enemies — Hosts of error. R5493:6; CR164:2; SM52:1

The people fall — In submission to the Kingdom. SM60:2

A picture of the conversion of the heathen. CR51:4; SM440:1

The slaughter of the hosts of error will mean a great blessing, for the Lord smites to heal. R5493:6; HG270:3

Every knee must bow and every tongue confess. (Rom. 14:11) HG448:3

Those who fall before him in obedience and reverence to his scepter of righteousness will the soonest be blessed and exalted by the King of glory, while those who oppose his scepter are counted his enemies and shall fall before his sharp arrows. R774:3

Under thee — To confess and adore him. SM60:2

Psalms 45:6

O God — Given of God (Leeser). R774:1

The sceptre — The right to rule. B83

Psalms 45:7

Lovest righteousness — Only those who learn to love what is right will have life on any plane. A303; SM65:3; OV202:1

Hatest wickedness — In equity, injustice; the very opposite of love. SM395:T, R5125:1

All brethren of the Lord Jesus must take the same stand regarding sin, especially sin in ourselves. R5702:5

We should hate the wrong but not the individual who does the wrong. R5125:2

Not like Balaam, double-minded, not reliable in every way. R5323:1

We should not become more loving than the Lord. We want to love just what he loves and hate what he hates. R4909:6

Thy God — The mighty one above even thee. R354:1

Anointed thee — We have received of the anointing under our Lord. CR436:1

The oil of gladness — The holy Spirit. F132; R5654:5

The holy joy of our Lord, and the holy prospects which sustained him in his sacrificing, laying down his life. R5847:1

Above thy fellows — As David was chosen over his older brothers. R4210:4

As head over the Royal Priesthood—his fellows. F132; CR435:6; T37

Above the angels, above the Church, making him head over all things. SM434:2

Psalms 45:8

Smell of myrrh — Symbol of wisdom. R4093:2*

Psalms 45:9

Thy right hand — The place of favor. R354:1

The queen — The Bride of Christ, the true Church. R1944:1; OV255:5

In gold of Ophir — Clothed in the glory, honor and immortality of the divine (gold) nature. R354:1, R1944:1

Psalms 45:10

Hearken, O daughter — Daughter of Jehovah, not of Christ. E49; R385:1*

The Church, espoused to Christ. CR39:2

Was ever a proposal of marriage couched in more delicate and beautiful phrase? R1494:6

And consider — That present life is brief, and that we have the opportunity to sacrifice it for eternal life in the future. HG450:3

Incline thine ear — Give attention to Jehovah's instructions; search the Scriptures and learn of him. R354:2, R458:3

Forget — By becoming so enchanted with future prospects as to be almost oblivious to the things of this present time, except as to "things needful." R4090:4

Thine own people — Earthly friendships. R1386:5, R1318:2 *

Thy father's house — The human nature. R1386:5

The world—its vanities, smiles, frowns, praises and scorn. R354:2, R1141:5

Adam's house, the world in general. R1494:6; CR39:2

The human relationships, the ambitions, hopes and aims of the children of Adam. C193; R5862:5

Psalms 45:11

So shall the king — The Lord Jesus. R5862:5; C193; E49

Greatly desire — Have respect only to his approval, his smile, his praise, and his frown. R354:2

Although the whole family in heaven and earth will be blessed through him, only his wife, cooperating with him, will be his companion, confidante and treasure. R5862:5

Thy beauty — Of character, of heart loyalty. R5862:5, R1554:3

Thou art beautiful already in his eyes, for he looks upon the heart and reads its loyalty to him. R1141:5

“The ornament of a meek and quiet spirit.” (1 Pet. 3:4) R1820:6, R5862:6

For he is thy Lord — Adon, not Jehovah. E49

Worship thou him — Our Lord, while on earth, was really worshipped, and properly so. R2337:3; E72

Psalms 45:12

Daughter of Tyre — The strong ones of earth. C193

Shall be there — During the Millennium. C193

Psalms 45:13

The king's daughter — Jehovah's daughter, the Bride of Christ. C193; CR8:3, CR39:2, CR101:5; Q436:2; R5865:5

Pictured by Asenath, wife of Joseph. R2888:5

Is all glorious — With the beauty of holiness. C193; CR217:1

Not merely a glory of office, but an inherent and eternal glory as well. CR39:2, CR8:3

Within — Not to the vision of the natural man. C193

Her clothing is — Will be, when she is glorified. C193

Of wrought gold — immortality—the divine nature. T18; C193; CR217:2, CR253:5, CR39:2, CR8:3, R2161:5; SM727:1

Psalms 45:14

She — The Little Flock. Q106:3; R4655:1, R4973:6

Brought — Led—all through the Gospel age, from grace to grace. SM254:1

Unto the king — The Bride's exaltation to Plane K of the chart will come when the Heavenly Bridegroom shall present his Bride complete before the Heavenly Father. R5060:5; Q53:4

The intimation is that after the Church has experienced her change she will be absent from the earth for a while and will be brought into the presence of Jehovah, the great King. R5181:6, R4973:6

In raiment — The simple white robe of her Lord's own furnishing. C193; R5197:6; HG449:3

There is a difference between her imputed robe and the one she will wear when she is changed. HG449:5

Represented by the seamless robe of Christ. R2788:3,4

Of needlework — The beautiful adornments of the Christian graces. C193; R5181:6, R2782:6; CR217:2; SM259:1; HG449:4, HG180:5

As Peter expresses it, she is to “add to her faith” the various Christian graces. (2 Pet. 1:5) R458:2

Painstaking endeavor to fix and establish in their robes the glorious pattern outlined by the Lord. SM254:2, SM205:3; R5197:6, R2161:6; CR253:4; Q159:1

Painstaking embroidery of actual righteousness. R1494:6

Every stitch must be taken carefully, painstakingly. Each feature of the outline must be carefully studied. HG449:6

The virgins — The five “foolish virgins.” (Matt. 25:2) C192; F128; R5232:2; CR101:5; Q300:1, Q437:T

Though foolish, they are, nevertheless, virgins. Q296:T

Her companions — The Great Company are to be companions of, and ministers to, the Church. F121; R5394:3, R4655:1, R3869:2; Q436:2

Typified by the damsels that accompanied Rebecca. R4761:1; F171; R428:4; Q304:2; SM205:3

They neglected the work on the garment; they lacked zeal. SM260:T, R4648:1, R5023:2, R5656:2, R4855:2, R4921:4

The Great Company is part of the household, part of the Church of the first-born. Q304:2; R4761:1, R4875:3 Bridesmaids. R5865:3

In olden custom, the father would present the wife with a maidservant, who would accompany her mistress and would necessarily be associated with her. R4655:2

Though companions, there will be a very great difference in the degrees of glory. R458:1

They will never be sharers of the Bride’s portion. R2764:4, R5232:2, R4036:1

They are also invited to the marriage supper. Q229:2, Q106:2

Also represented by Benjamin. R4437:1, R5232:2,6

That follow her — At the fall of Babylon they will be fully set free from the timidity that has restrained them, and be glad to acclaim the Bride. Eventually, they will be invited to the marriage supper. R4647:6

Shall be brought — As soon as they have all finished their course. Q314:4

They shall also be brought into the presence of the King. Q161:T, Q106:3; CR62:6; SM727:1, SM326:T

The Great Company shall be honored also, though less highly than the Bride, by the King. R828:5; HG450:1; SM727:1

Psalms 45:15

And rejoicing — Finally delivered from Babylon, with rejoicing. R4079:6*

After they have passed through their great tribulation. R2162:1

Shall they — The Bride, all glorious, shall be presented to the great King, the Father, by the great King, his Son. R4148:5

The Great Company—after severe testings, and after having lost the chiefest blessing. F128

They shall enter — “The virgins, her companions,” as guests at the great supper. After the marriage they will enjoy the feast with the royal family. R343:6, R3834:5

The king’s palace — By an instantaneous resurrection to perfect spiritual conditions. F707

Psalms 45:16

Instead of — Instead of being any longer considered. D625; R5199:4; Q751:T, R4715:3, R5074:1

Thy fathers — Messiah’s progenitors—the Ancient Worthies, the Patriarchs. E142; R5199:4, R4555:2, R1006:5, R354:2,4; Q750:4; SM733:1, SM397:1

The faithful among Israel who earnestly endeavored, in their weakness, to keep God’s covenant. B207

These men, great in faith and obedience to God, will be known to the Jews as “the fathers.” OV321:5; F128; D628

Developed by the Law covenant. Q196:1

Be thy children — They will be the first-born children of the “Everlasting Father,” the Messiah. R4535:4, R4321:2, R5199:4, R4990:5, R4555:2, R3245:5; CR104:2; OV46:T

Instead of Christ’s roots, they shall be his branches. R809:6

The father of Messiah in the flesh will become the son of Messiah in glory. R4687:5

But not of the father’s (divine) nature. To be a father does not imply that the children will partake of the father’s nature. R354:5

Typified by Kohath, on the Church’s right hand, their closest of kin. F129

Whom thou mayest — By an instantaneous resurrection to perfect human conditions. F707

Eventually to be made sharers of the spirit nature and become members of the Great Company class. R5182:4

Make princes — Examples of perfect manhood, leaders of the people. R4990:5, R5344:4

Perfect on the earthly plane, made princes amongst men. R3937:2, R5810:1 R4836:4, R5189:5

Chief ones, captains. F707; D625; R5074:1, R4555:3, R5199:5, R4930:6, R5031:1; SM733:1

Fleshly representatives of the Kingdom. E78; C257; R4535:4, R4974:2, R5344:4, R5505:4, R5836:3, R4715:2; OV56:4; CR104:2; SM402:1

The agents of the Kingdom's judgments and the channel of its blessings. T109, R5241:4, R5836:3, R5182:2; SM191:T, OV96:2

Representatives of the invisible Messiah and his Bride, backed by their full power and authority. R5189:5

The seen representatives of God's Kingdom, while Christ and the Church, the real spiritual leaders, will be unseen. R1872:5

As perfect men they will be the superiors and natural leaders of the world. R1872:5

The princes who will execute judgment will all be Israelitish and all perfect men—tried and approved of God. OV321:5; R5809:6

To them, first, will be drawn the Jews. OV109:1, OV116:3; F178

Israel's polity will be restored under these princes or judges. (Isa. 1:26) A294

Representing Israel when the blessings of the New covenant will be poured upon them. OV119:3,4

So recognized by Israel and all nations. R1904:2

A remnant of fleshly Israel shall join with Abraham, Isaac, and Jacob, who will then be princes, in constituting a nucleus of a holy nation. R2860:5

Inheritors of the earthly phase of the Kingdom. R4072:1, R5964:3

When Christ, as King, appoints those resurrected and perfect men as the rulers, exemplars, and teachers of men. R1157:1

Being resurrected perfect men, they will be the perfect images of God. In each one of these Ancient Worthies God will be manifested in the flesh. R5291:3

Presumably they will have a great work of instruction to do for the rest of humanity. R5182:2

In contrast, the Church will be a Kingdom of priests, a Royal Priesthood. R5859:3

“Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” (Isa. 2:3) R5293:4

Only the merciful of the Ancient Worthies will share with Abraham in dispensing the divine favors to mankind as “princes in all the earth.” R2857:5, R3947:5

Represented by Moses on the Mount of Transfiguration. R3794:3

“A king shall reign in righteousness and princes shall rule in judgment” —to act as magistrates (Young). (Isa 32:1) R354:5

Administrators of the law. OV184:4

Intermediaries between the spiritual Kingdom, the saints, and their subjects, mankind. D619, D626, D629; CR117:1

Typified by the veil that Moses wore at Mt. Sinai. D630

The contrasting standard of perfection that men must recognize in the Kingdom. F717

Like the ashes of the red heifer (Num. 19), the results of the painful experiences of the Ancient Worthies will be a store of blessings, instructions and help in the restitution work. T111, T112

The “reward” that he gives to “his servants, the prophets.” (Rev. 11:18) R5567:5; F119

Not likely to be as many as 144,000. Q606:1

In these Christ will be manifested, in their flesh, even as the Father was manifested in his flesh.
B136

In all the earth — The nation of Israel will be the first to respond to this standard of the Lord thus set up. R2983:1

Psalms 46:T

A Song — The utterance of the faith of Israel's faithful ones in the time of Jacob's trouble. R302:6*

Psalms 46:1

God Is our refuge — The antitype of Israel's cities of refuge. R3093:1

The Church's refuge and protection. A323; D158

Justice is the avenger of sin and Christ is the refuge and deliverance. R3093:5

All of these blessings are of the Father, through the Son. R3093:5

And strength — "In the LORD JEHOVAH is everlasting strength." (Isa. 26:4) R1787:3

In trouble — The great storm of trouble at the close of this age in which Babylon will go down, like a millstone cast into the sea. R5058:6

Which will entirely change the present construction of society. R5059:1

Psalms 46:2

Will not we fear — Because we have made the Lord our refuge and habitation. CR18:3; R5059:1

Because we are waiting for and expecting thus to see Messiah's heavenly Kingdom introduced.
R879:6

Knowing that, at the same time, our redemption draweth nigh. R1379:4

The saints rejoice and are restful of heart while others lament and weep. R5989:5

Nor will we, if permitted to remain even until they sink into the midst of the sea. R845:4*

Though the earth — The trouble upon the earth (society) will not reach its intensity until the shaking of the heavens (ecclesiasticism) has broken the fetters of superstition, plunging the masses into skepticism and infidelity. R1308:4

When the present organization of society. A323; C229; D46

Be removed — Unsettled, disorganized and overthrown. A323; C229; D46; CR18:3

Not until the servants of God are "sealed in their foreheads." (Rev. 7:3) R1863:2

When newspapers and banks, politicians and everybody, will be lost, and every man's hand will be against his neighbor. HG480:5

Psalms 46 seems to give a complete picture of the seventh plague of Revelation. R511:4

And though — And when. A323

The mountains — Kingdoms, autocratic governments. A323; C229; D46, D551; SM320:3; R4990:2, R5059:1

As mountains and hills tower above the earth, they aptly symbolize the civil powers of earth. R716:2*

While kingdoms (mountains) shall give place to republics (islands), so the islands in due time shall also flee away. (Rev. 16:20) R511:4

Be carried into — Signifies the overwhelming of a government in a revolutionary uprising of the masses. R816:1, R686:2,3

Others will melt with fervent heat. (Psa. 97:5) R815:6, R4573:1

Are swept into. A323

By a great tidal wave. R5364:1, R5863:6; SM320:3

The midst of the sea — Lawless, ungovernable masses. A323; C229; D46, D551, D596; R5364:1, R5863:6, R1489:4; Q842:2

Anarchy, which will swallow up the false systems. R5478:2, R4772:3, R5059:1; SM320:3

The great waves (Luke 21:25) of nihilism, communism, socialism and anarchism are sweeping with irresistible force against the bulwarks of present institutions. Q841:4

Babylon is to be “cast as a great millstone into the sea.” (Jer. 51:62-64; Rev. 18:21) R5478:3

Psalms 46:3

Waters thereof roar — Become infuriated. A323

And be troubled — With the disputing of contending factions. C229; HG401:6

With retributive and purgatorial troubles. R1470:3

Though the mountains — The kingdoms. C229; D45

Shake — By terrible revolutions. D551

Tremble for fear and insecurity. C229; R1489:4

He shakes and sifts because he would separate the many who have assumed the name of Christ, but who are not truly his people. R1307:6

With the swelling — The threatening and rising power. C229

Psalms 46:4

There is a river — The river of salvation. CR18:5

A river of truth. R686:4

Illustrated by the Niagara River. R4066:4,5

The river of the water of life which will flow during the Millennial age from the glorified New Jerusalem, the Church. R2508:3,5

Shall make glad — But not rejoicing in its own security, regardless of the woes of others. R686:5

The city of God — The Kingdom of God, the Church, even in its present hampered condition. C229; CR18:5; R686:4

The holy place — The Church, the Sanctuary. C229

It is not the Kingdom set up and glorified, else it would be represented as in the Most Holy. R686:4

Of the tabernacles — The dwelling place. C229

Psalms 46:5

The midst of her — The true Church. A323

The center of our interests is our great Advocate. R5306:2

She — The Church, the Bride of Christ. R3259:3

Shall not be moved — Not exempted from the shakings, but not moved by them. R3053:1

Earthquakes cannot dissolve the relationship subsisting between the Lord and his faithful; they are preserved by the peace of God ruling in their hearts. HG401:6

There is no saint of God so weak as not to be able abundantly to stand, even in this evil day, if he is only loyal and faithful to God. R1318:6*

Because her faith is established, not in ignorance and credulity, but in the Word of God. F592

“That those things which cannot be shaken may remain.” (Heb. 12:27) R3053:2; CR18:5

Help her — Rescue her from her toil, weariness and peril. R2650:5

Deliver, “change.” (1 Cor. 15:51, 52) R4133:5

And that right early — The morning brings with it deliverance from danger, victory over enemies, peace to the nations, and the renewal of earth, by the establishment of Messiah’s glorious throne. R303:1 *

Just as in the morning watch he looked out from the fiery cloud and troubled the Egyptians. R303:1*

When the morning appeareth the saints will be changed in the first resurrection. C230; R5567:6

“When the morning appeareth.” (margin) What a morning! — Resurrection for the Church, restoration for Israel, restitution for the earth! R303:1 *, R2064:3

At the dawning of her morning, when she has passed through her nighttime in which “no man can work,” (John 9:4) and has been ushered into glory. Her morning is to precede the Millennial morning. C230; A323; E437

In the morning of the Millennial day. R1832:5, R3701:4, R2973:3, R2759:5

The morning is already dawning. CR18:6

Earlier in the morning than others not winners of the prize of the high calling. R2109:5, R2504:4; HG745:3 As Israel's deliverance did not come in the night in which the Passover was eaten, but in the morning which followed it. R2918:3

As Jesus was raised — “very early in the morning.” (Luke 24:1) R3375:3

As Jesus came to the disciples in the midst of the storm in the fourth watch of the night. (Matt. 14:25) R2650:5

Psalms 46:6

Uttered his voice — “The voice of the archangel.” (1 Thes. 4:16) B147

Assumed command. B147

God will speak “Peace” in tones that will shake not only the earth (social structure), but also the heavens (ecclesiastical structure). R2515:2

The earth melted — Organized society disintegrated, the systems of error going down. B147; A323

Psalms 46:8

Desolations — Divine wrath. SM188:1 He wounds to heal. R1869:3

He hath made — Truth on every subject, however, or by whomsoever uttered, is the voice of God. R686:6

“Behold, the Lord maketh the earth empty, and maketh it waste.” (Isa. 24:1) R686:6

Psalms 46:9

Maketh wars to cease — By the “desolations” of verse 8. The nations will be so satiated with bloodshed that they will willingly turn and seek for purity and peace. R35:2*, R269:1, R532:3

With the crisis of its trouble, the world will be saved from its own madness by the establishment of Messiah's Kingdom. R5852:2

By subduing all classes and enforcing principles of righteousness in the Millennium. A333; E372

In the fire — In the destruction of the time of trouble. D528

Psalms 46:10

Be still — “After the fire a still small voice.” (1 Kings 19:12) R3414:6, R2334:5

The time of trouble will paralyze the whole world. Q204:9

Desist from your former ways, O people. A323

God's message to babbling, clamorous, self-assertive humanity in the time of trouble. D637; B78
Out of the wild commotion of that stormy sea, God will bring order and peace. R3114:1
Applicable to the Church now. R687:1
Those who bid their own wills and prejudices to be still are learning now, from God's Word, the blessed truth. R687:4

And know — Come to the knowledge. A323

After the trouble the Lord will command the nations to be still and recognize him as God. R5364:1

Then the preparatory work will be accomplished, and the proper work of the new Kingdom may begin. R763:5

I am God — That the Lord's Anointed has taken the dominion. R1095:1, R1423:2, R1715:1

I will be exalted — The only true basis of peace is righteousness. SM606:2; CR114:5

Among the heathen — Rich and poor of every nation shall gradually be made aware of the changed conditions, and all lovers of righteousness will rejoice. SM456:T

Therefore the heathen cannot be going to an everlasting hell. R870:4*

Exalted In the earth — In the new order or arrangement of society. A324

After 6000 years of human pride and boasting. R2145:6

Psalms 47:T

A Psalm — Probably written for the occasion of the bringing of the Ark to Jerusalem. R4297:1

Psalms 47:3

Subdue the people — Forcibly. B101

Not a peaceable conversion of the nations. B101

The work of subduing and ruling the nations with a rod of iron does not commence until the sounding of the seventh trumpet at the end of the Gospel age. HG13:5

Psalms 48:2

Is mount Zion — The heavenly phase of the Kingdom of God. R3647:2; A295

God's agency. Dviii

The reward of The Christ. R5711:2

Sides of the north — The great eminence which Lucifer sought, that he might "sit upon the sides of the north," (Isa. 14:13) will be granted as a reward to The Christ. R5711:2

The city — The New Jerusalem. A295

Psalms 48:6

A woman in travail — The troubles of the Day of the Lord are but the labor pains of the old, as the new dispensation is ushered into existence. R621:2

Psalms 48:9

Of thy temple — The Christ. T70

Psalms 48:14

Be our guide — Ask him to guide you, with no will of your own, no choice as to the pathway. R590:5

Psalms 49:T

A Psalm — These are Christ's words, as proven by the quotation of verse 4 in Matt. 13:35. R302:6*

Psalms 49:7

None of them — None born of Adam, the contaminated fountain. R5972:1, R777:1,2, R1247:4; E102; HG351:5; A172

Because there is "none righteous, no, not one." (Rom. 3:10) R5429:6; E96; T78

Illustrating the exactness and particularity of divine justice. OV22:1

Therefore without hope of ability to recover himself. R3847:3

Since none could be found, God arranged with the Logos that he should become a man and be the Redeemer of the race. R5352:4

Had our Lord not been absolutely free from sin he never could have redeemed us. R1186:6

Jesus must have been a perfect man since he was able to do what no imperfect man had done or could do—give himself a ransom. R776:2

Proven by God's Law to Israel and, through their experience, to all the world. R682:6

Thus the necessity for Jesus' having no earthly father, but being begotten of the holy Spirit. R4941.2

Redeem his brother — Adam and all condemned in his transgression. E418

To give a ransom for father Adam, or for any other man. OV150:2; R4426:1, R5352:4

Or even satisfy the claims of justice against himself. F101; R5972:1

Since man could not justify himself he would be wholly unable to justify another—his brother. R5972:1

A ransom — The word “ransom” in the Old Testament seems to be used less definitely than in the New Testament. The Hebrew word is “kopher” and signifies a covering, a protection. R5972:1

Proving that God’s Law did demand a ransom; that he will by no means “clear (excuse) the guilty.” (Ex. 34:7) R709:5

None can, by any works, meet the requirements of justice. F101

So God had compassion on man, and love made a provision for this. The Son of God became a man and paid man’s ransom-price. HG346:5

Psalms 49:10

Leave their wealth — The result of an unsound mind. If the mind were well balanced its energies would be divided between accumulation and using, for good and noble uses for himself and his fellowmen. R1080:5

Psalms 49:11

That their houses — Their families. C20

Shall continue — Holding to the present arrangement of society with a death clutch. C20

Psalms 49:13

Posterity approve — Receiving their inheritance with mean ingratitude and generally using it to their own injury. R1080:5, R1413:4

Psalms 49:14

Like sheep — Sheep are not buried in graves, but in oblivion. E363

They — A certain class who vainly think to build up fortunes and make their names endure without realizing what is the true wealth of character which should be sought. R2338:2

Laid In the grave — Sheol, oblivion, death; not torment. E363; R2600:2

And the upright — The saints. (Dan. 7:27) R2600:2

“The saints shall judge the world.” (1 Cor. 6:2) E364

Dominion over them — Come under the dominion of Christ and the Church in the morning of the Millennial day. R2338:3

“Rule them with a rod of iron.” (Rev. 19:15) A303

In the morning — Of the resurrection, the Millennium. A60; E363; R302:6*

The morning shall bring dominion to the righteous— redemption from the power of the grave. R302;6*

Grave from their dwelling — The grave, sheol, oblivion, being an habitation to every one of them (margin). E363

Psalms 49:15

Will redeem my soul — By giving thy Son as my ransom price. A172

It is the soul that was sentenced to death. R5166:3, R1510:2, R3854:5; E328, E348

The soul that went into death is the soul that was redeemed by Jesus. R5166:3

Power of the grave — Sheol, oblivion, death; not torment. E328, E363

Psalms 49:19

They shall — His earthly riches shall. R1761:5

Never see light — Never more be seen as his. R1761:5

They shall never see light before death overtakes them. R3725:4*

Never— “ad,” as far as, or until; “naytsakh,” goal, or the bright object at a distance traveled towards; “lo,” not. Instead of teaching everlasting death, the word “never” teaches resurrection. R2358:4*

Never see life in the full sense, though all the families of the earth shall be awakened and brought to a full clear knowledge of the truth before being sentenced as wicked. R1106:4

Never be enlightened concerning a better way. R3725:4*

Psalms 49:20

That is in honour — Therefore not heathen, or men dying in ignorance of God. R1761:3

Lifted up by restitution processes to the glory and honor of perfect manhood. R1761:3

Understandeth not — Does not appreciate the work which Christ has done for him. R1761:5

Like the beasts — Perishing hopelessly. R1761:3

Psalms 50:1

The mighty God — El elohim, the mighty of the mighty. E67

Even the LORD — Jehovah. R3647:2

Hath spoken — Through the glorified Christ. R3647:2

And called the earth — To repentance, righteousness and eternal life. R3647:2

With thunder tones of judgment. R5990:4, R1914:4

Rising of the sun — “The Sun of Righteousness shall arise.” (Mal. 4:2) R3647:2

From the east to the west. R5990:4

Going down thereof — At the close of the Millennial age. R3647:2

Psalms 50:2

Out of Zion — The heavenly phase of the Kingdom. A295; T33; R4454:1, R5874:4

God hath shined — His glorious character and plan are made known. R3647:3

Psalms 50:3

Our God shall come — The promised blessings are still future. R3647:3

A fire — The time of trouble. “The fire of my jealousy.” (Zeph. 3:8) R3647:3; A323

Very tempestuous — The Millennial morning will be specially cloudy— “Behold, he cometh with clouds.” (Rev. 1:7) R1073:5

Psalms 50:4

To the heavens — The high or ruling powers. D75

And to the earth — The masses of the people. D75

Judge his people — His professed people—Christendom. This judgment is now in progress and accounts for the merciless criticisms of the nominal church by the world at large. R3647:3; D75

As the supreme Judge. F396

Psalms 50:5

Gather my saints — “Gather the wheat into my barn.” (Matt. 13:30) BI04, B164, B229; C139; SM127:1 Separating them as wheat from tares. R1488:1, R248:5

From every quarter of Babylon. R3786:5

Into oneness with the Lord and each other, and out of fellowship with mere professors, tares. C139; CR84:1

It was the Lord who said the gathering time would be in the end of the age. R6023:2*

The present time is a gathering, rather than a sowing, time. R442:2

The first work of Christ at his second advent will be the harvest work. B104, B229

This call, or invitation, has been going forth during the entire Gospel age. R5424:3; CR84:1,3

He is gathering merely those who have the hearing ear and the responsive heart—from inside and outside of all denominations of Christendom. SM130:1; R4831:2, R5092:5; HG671:1

Saints—holy ones. R5877:6, R5928:1; SM186:T, SM334:1; OV119:2, OV156:3; Q177:T, Q194:4

In the day when the Lord shall make up his jewels, he will gather such as have completed the covenant of sacrifice. R581:6

Preparatory to the setting up of his Kingdom in power and great glory. R1745:5

Not at death, nor continuously during the age, but after, and in consequence of, the Lord's return. R154:3*

Hebrew, ghahseed; literally, God-seed. HG26:2

Together unto me — Not into any man-made organization. SM343:2; R4638:3, R5092:4, R2994:1; CR84:6, CR85:2

Primarily, this drawing is not to the Savior, but to the Father. CR84:6

“They shall be mine, saith the Lord, in that day when I make up my jewels.” (Mal. 3:17) C139; R3849:5

This class as a whole is the Messiah, the spiritual seed of Abraham. OV156:3

A covenant — The Sarah covenant, the Grace covenant. R5909:2, R5690:4

The Church is developed under the same covenant-mother as was Christ. R5246:1, R5644:4

To be fully submissive to the headship of the Savior. R5308:5, R4548:1, R5644:4, R5758:1; Eiii

Under which Christ and the Church are called, sanctified, and developed. R5928:1, R5909:2, R5071:2; CR100:2; Q181:4, Q196:2

A new covenant, in the sense that it is different from the Jewish covenant of Mt. Sinai, but it is not THE New covenant. Fii

Not the Law covenant or the New covenant. R5542:6, R5947:1, R5021:6

Not without law, but under law in Christ. The law in Christ is the law of their covenant, the law of love. R5072:3

The only way to gain justification in God's sight. OV280:1

This covenant has been made individually with the entire Church of Christ. R5071:3

Offering life. A141

Offering the divine nature. SM154:1

To be carried out day by day. SM683:2

A covenant of consecration. R1383:6

Covenant-keeping sacrificers. R1170:4

A fellowship covenant. R4490:1*

Many people are not Christians because they have not entered into a covenant with God. R5055:3

None can enter into this covenant without a definite knowledge of its terms and conditions. R5775:6

When this company shall have completed their covenant by sacrifice the present age will end. R5928:1

By sacrifice — Not by a promise to sacrifice. R3647:3, R4494:4, R5654:1, R5775:6; CR98:3

Self-sacrifice; a full surrender to the divine will in thought, word and deed. OV156:3, OV422:5, OV344:1; R5006:6, R5301:4; Ev We make the covenant to sacrifice. It is for the Lord to give us the opportunity to do so. R5168:6

We sacrifice earthly things. The reward is heavenly things. R4902:2, R4869:6

Of the earthly nature. R4681:1, R5226:6, R5163:5

Represented by the goats (of Lev. 16) being tied at the door of the Tabernacle. But it has not yet been offered. R4864:3

A daily work of the crucifixion of the flesh. R5855:4

More than merely obedience to the divine law. Justice, the divine law, could not demand sacrifice. R5006:6, R5128:4

A sacrificial arrangement, based upon our Lord's merit, imputed to us. R5089:6, R5877:6

That I might attain unto the heavenly inheritance in joint-heirship with my Redeemer. R5165:3

As Jesus laid down his life in doing good and proclaiming the truth, so do his followers in the same manner, whether for three-and-a-half years, or twenty, or whatever it may be. R5671:6

The Church attains her relationship with God, not through the work of a mediator, but by sacrifice. CR98:3

The privilege of joining in this sacrificial work is limited to those who have certain characteristics—character-likeness to the Great High Priest. OV107:T

Not a portion of time and substance. Cain came with such a sacrifice and it was not received. If we present ourselves we must surely present all we have also. R328:6*

None are saints who make no sacrifice. R156:3*, R5134:2, R3871:5, R4450:1*

Proving a most drastic test, demonstrating to the Lord those whom he desires to be the spiritual seed of Abraham. R5301:5

Those accepting this call to enter into sacrifice are received of the Father; then they are begotten of the holy Spirit. Thenceforth they are New Creatures. R5439:1

“Bind the sacrifice with cords, even unto the horns of the altar.” (Psa. 118:27) R4244:4*

Psalms 50:6

And the heavens — The Kingdom of God which will be established. R3647:5

His righteousness — God's righteousness. R3647:5

For God — Who cannot err. R3647:5

Psalms 50:7

O Israel — Nominal spiritual Israel—Babylon, Christendom. D75

Psalms 50:8

Thy burnt offerings — Freewill offerings, such as benevolent works. “Many wonderful works.”
(Matt. 7:22) R3647:6

Psalms 50:9

I will take no bullock — Neither will he compel his children to sacrifice anything in his service, nor will he accept anything from them short of a cheerful freewill offering. R885:5*

Psalms 50:10

Is mine — “The silver is mine and the gold is mine.” (Hag. 2:8) R3844:2

And the cattle — The Almighty is not poor that he should need our gifts. It is a privilege to give to the Lord and his cause. R5781:3

Yet, while so rich, he has deposited a little here and there with us, giving us the control of it that we might have the privilege of ministering to the saints, being thus co-workers with God.
R547:3,5, R3844:2; Q615:T

Psalms 50:12

Would not tell thee — I do not need your wisdom nor your works. R3647:6

We should not wait for the Lord or his cause to be hindered and embarrassed for money before giving it. R855:4

Psalms 50:14

Pay thy vows — As a thank-offering for all his multiplied favors. R885:6*

“When thou vowest a vow unto God defer not to pay it.” (Eccl. 5:4) R4265:6

Unto the most High — All our covenants or vows, except for the marriage vow, should be made with the Lord. Our responsibility should be realized to him and not to man. R4265:1

Psalms 50:15

Call upon me — We need to reinforce our courage with the special promises of divine grace. R4817:3

In the day of trouble — “I will be with thee in six troubles and in the seventh I will not forsake thee.”
(Job 5:19) R4784:2

I will deliver thee — We have enlisted in no uncertain struggle, except as our faint-heartedness or unfaithfulness should make it so. R1281:6, R4817:3

Shalt glorify me — By thy testimony and faithfulness. R3648:1

Let your faith grow strong by meditation upon the promises. R5381:5*

Psalms 50:16

But unto the wicked — Covenant-breakers who still claim to be God’s people. R3648:1

The unrepentant, who walk after the flesh, not after the spirit. R3483:3

Who have a form of godliness, but deny the power thereof. R3330:5

Who know what is right but refuse to practice what they preach. R1922:1

The messages of peace which the Bible extends are not for the world. SM334:1

All who are not in the attitude of full consecration to the Lord are in opposition to some extent, and to the extent that they are in opposition they are wrong, or wicked. R2925:5

The difference between the Church and the world should be distinctly discerned. R5692:4

Declare my statutes — Decrees, doctrines, plans. R3648:1,2

Why should any undertake to give out the message of God who has not been anointed by his spirit? R5537:3

The privilege of testifying for God, or being ambassadors for truth, is a favor reserved for the Lord’s own people. R3309:4

No man should be regarded as a minister of the gospel who cannot claim his commission by virtue of his anointing as a consecrated child of God. R1715:3, R1922:2, R2057:3

The Lord does not desire the testimony of the devils or unregenerate respecting himself or his plan. R3727:6

Better to waste or destroy the money than to contribute to those who fetter others with error and dishonor God. R1173:5

Take my covenant — “Thou shalt not take the name of the Lord thy God in vain” (Exod. 20:7)—
falsely, or to no purpose. R1527:3

“Let every one that nameth the name of Christ depart from iniquity.” (2 Tim. 2:19) R1527:6

In thy mouth — The Lord’s people should resent the services of any who do not give evidence of heart union with the Lord. R3309:4

Seeing with what aversion the Lord regards anything short of simple candor and honesty of heart, with what carefulness we should take upon us his worthy name. R1527:6

Neither Jesus nor Paul would accept testimony from the fallen angels. R3309:4

Prayer is the privilege of “believers,” reconciled children of God, only. R2024:4, R2644:1, R3805:3, R5692:3

Psalms 50:17

Hatest instruction — These who have no heart union with the Lord would deceive and mislead the children of God. R3309:5

Psalms 50:18

Sawest a thief — One desirous of robbing God’s children of the truth. R3648:4

Teaching men to climb up to life by some other way than that of God’s appointment. R1528:4

Consentedst with him — A listener to, or repeater of, slander is partaker with the thief in his robbery of a reputation. R4282:5

With adulterers — With the Mother of Harlots and her daughters. R3648:4

Psalms 50:19

Thou — The unfaithful nominal church. R3648:4

Psalms 50:20

Against thy brother — The true saints, the wheat class. D75

Psalms 50:21

And I kept silence — Up to the present time. R3648:4

Thou thoughtest — Because I kept silence, that I was consenting to your evil ways. R3648:4

But — Now that the Harvest time has come. R3648:5

I will reprove thee — Hence the exposures and growing unrest in the various sects of Christendom. R3648:5

Psalms 50:22

Now consider this — This reproof. R3648:5

He sets men’s sins in order before them that they may freely confess their sins and bear their shame, as did the brethren of Joseph. R1646:4

Tear you in pieces — Destroy you. R3648:5

Psalms 50:23

Whoso offereth praise — Thankfully receives the reproof and applies his heart unto instruction. R3648:5

Glorifieth me — As a faithful, consistent believer and representative of the truth. R3648:5

Conversation aright — Makes his life conform to the light received. R3648:5

Psalms 51:T

Chief musician — Indicating that David had this confession chanted in the Tabernacle with the other Psalms. R3254:2

When Nathan — In this Psalm, David makes public confession of his sin and asks God's mercy in forgiveness. In Psalm 32, he gratefully records the blessedness of the man whose transgression is forgiven. R2017:5

Psalms 51:1

Have mercy — Pray, trusting in God's love and mercy. R5380:5*

God showed mercy to David, as to all Jews under the Law covenant, in that he made allowance for their fallen condition and punished with trouble, not everlasting death. R1397:2

Blot out — David's sins were not blotted out nor forgiven, for the Lord punished him severely for his sin; yet he did not exact the full penalty, everlasting death. R1397:2

Psalms 51:2

Mine iniquity — These words of honesty assure us that the king was overtaken in some kind of mental fog. R5681:5

Psalms 51:3

I acknowledge — Commendable that he did not attempt to justify his course or deny the wrong. R1396:6

My transgressions — Because he had allowed earth-born clouds to arise between the Lord and himself. R5681:5

Psalms 51:4

Thee only — God is the Great Judge. R3254:5

David's confession here was to God, for the wronged Uriah was dead. R1397:5

While the wrong to fellow-creatures was recognized by the king, he recognized a still higher responsibility to God. R3254:5

Be clear — He confessed his sin that others might know, when the chastisements should come, that the king's troubles were just punishments and not violations of God's covenant promises. R1397:5

Psalms 51:5

Shapen in iniquity — By heredity. E484; R4752:6, R5032:3, R5093:1, R5768:4; OV329:6; HG351:4, HG574:2

Mis-shapen. CR451:3

None was ever born perfect except one, Jesus. CR427:2

These conditions of the fallen race may be accentuated or diminished to a considerable degree by the mental condition of the parents. R5615:3

We cannot assent to the doctrine of total depravity. CR113:3

We cannot do perfectly because we are imperfect. We are imperfect because we are born in sin. Q798:T

Therefore we cannot be perfectly holy in every action, word and thought. CR451:3

But God has graciously arranged that the merit of Christ's sacrifice shall compensate for the weaknesses and blemishes of the followers of Jesus. R4558:2

"We cannot do the things that we would." (Rom. 7:14-25) OV366:1

Poor material out of which to form likenesses of God's dear Son. R4837:1

Selfishness seems right to man in his depraved condition because he was born with it. SM162:2

If the perfect man by disobedience forfeited his standing, we who are imperfect could have no hopes of justifying ourselves before God. F101

"Condemned already" as children of Adam. HG434:3

Therefore our need for the robe of Christ's righteousness. HG409:5

Not that God made us sinners. We received our life from our parents, all the way back to Adam. These first parents sinned and came under the death sentence. HG650:2

Imperfection of mind, morals and body is passed from mother to child. HG693:4; R4982:2

Nevertheless, we cannot accept the doctrine of total depravity—that there is nothing good in any man, nor in all men. SM501:3; HG650:1

Confident that the Lord would give him the benefit of every mitigating circumstance. R3254:5

If no fall, then no death, no ransom. R1616:1

The very essence of Jewish belief, upon and into which were fitted the various typical sacrifices for sins, atonements and washings from uncleanness. R1794:1

Therefore our minds, at first conformed to earthly things, generally take the earthly view of matters, the selfish view. R4628:1

The shape of the brain of the child is largely influenced by heredity—particularly by the mother. R4752:6

The realization of this helps to make us more sympathetic with the depraved and degraded, not approving their wrong, but intelligently assisting to better mental views. R4866:5, R5102:1, R4991:4; HG650:3

Few parents realize how much they have to do with the moral and physical status of their children—in the qualities which are given them at the time of their begetting and during the period of gestation. R5360:3; F551; HG650:4-6

And in sin — Under the death curse. E409; R5093:1, R5360:3; SM436:2; CR496:2; HG193:5

The dying process of 6000 years has affected the race mentally, morally and physically. R5063:6, R4443:4, R4612:3, R5149:3; CR428:1

But all are not born in the same degree of degradation. Some parents produce types higher than themselves. R2902:2, R5201:1

The only exception to this rule of being born condemned is in the case of children, one or both of whose parents are believers. (1 Cor. 7:14) R2719:1, R3773:6

The statement that in Christ there was life (John 1:4) implies that he did not receive his life from an earthly father. R4154:3

The rationale for infant baptism. HG252:6

The better we understand the origin of sin and the methods of its operation in ourselves and others, the more successful we will be in combating it. R650:1

My mother conceive — Accounts for the fact that the infant shares in the dying process and the pain as well as those who live longer and participate personally in transgression. F333

Psalms 51:6

Thou desirest truth — Candor, honesty, truthfulness. Any who have not this quality in the heart cannot be pleasing to God. R5453:5, R2943:6

“Let every one that nameth the name of Christ depart from iniquity.” (2 Tim. 2:19) R1527:3

The inward parts — In the heart. R1527:3

Although mankind is fallen in the flesh, and unable to do perfectly, God demands purity of heart, purity of motive or intention, and this David realized he had not manifested. R1397:5

We are to be loyal to the very core or God will reject us. SM346:1

Outward crime and a crime allowed in the mind are alike heinous in God’s sight. R3254:5

Although David had not directly taken the life of Uriah, but merely connived at his death in battle, he was a murderer. R3254:5

Psalms 51:7

Purge me — The pardoned sinner in the Millennial age. T112

With hyssop — With the application of the instructions that will be given by the Ancient Worthies. T112; R1872:5

Used in the sprinkling of the unclean under the Law. David desired the antitypical cleansing of his heart. R3254:6

Wash me — With the truth. T112

I shall be whiter — The Hebrew root word from which we get the word “frankincense.” R84:5*

Made so in the great fountain of redeeming love, the Redeemer’s merit. C209

Psalms 51:8

Hear joy and gladness — Implying that during the preceding year even the music of singers and joyous songs of nature were sore to his heart. R3254:6

May rejoice — As freely as God forgave, so must all his people; and therefore we rejoice to recognize David as one of the Ancient Worthies. R2017:6

Psalms 51:10

In me a clean heart — The lesson here is that we shall keep close accounts with God. R5681:6

The world’s need is thus foreshown. D450

Renew a right spirit — Disposition. R2322:4

If we would realize the influence of our minds over our own bodies what a great thought-reform movement would speedily begin in us. R2322:1

Sinners . . . converted — Prophetic. R3600:5

In the present time, sinners are reclaimed through good example. In the future, we hope that they will be turned to the Lord under the more favorable Millennial conditions. R3600:5

Psalms 51:13

Then — After we have experienced the joys of his salvation and forgiveness. R3255:2

Will I teach — Those who would be thus used of the Lord, in this age or the next, must be fully consecrated to God— clean, pure in heart. R1397:5, R3600:5

Psalms 51:14

Of thy righteousness — The mission of the cleansed ones is to accept the Lord’s mercy, extol his righteousness, acknowledge their unworthiness and call upon others to recognize this fountain of forgiveness. R3255:2

Psalms 51:15

Open thou my lips — None can tell the glad tidings of great joy unless first the Lord shall have opened his lips with his mercy and truth. R3255:2

Psalms 51:16

Desirest not sacrifice — Typical sacrifices. R3255:4

In burnt offering — Only the Day of Atonement sacrifices were sin offerings. The burnt offerings and peace offerings of the remainder of the year represented consecration to the Lord. R3255:4

Psalms 51:17

Sacrifices of God — The thing which is most difficult for us to sacrifice is self. R3845:3

A broken spirit — Nothing we can give the Lord, even after our acceptance in Christ, has any value in his sight until we first give him ourselves—our hearts and our wills. R3255:4

A contrite heart — Of humble mind. R5596:3 Those who have broken and contrite hearts may know that they have not committed the “sin unto death,” for it is impossible to renew such “again unto repentance.” (Heb. 6:6) R3255:5

It is the crushed olive that yields the oil, the pressed grape that gives forth the wine; and it was the smitten rock that gave water in the wilderness. So it is the broken, contrite heart that is most rich in holiness and most fragrant in grace. R1775:5

Wilt not despise — All who are mourning and sorrowful, drawing nigh to God through Christ, will be comforted. Q782:T

Psalms 51:19

Then — At the close of the Millennial age. T96

Of righteousness — Of right doing. T96

With burnt offering — Thankful prayers to Jehovah for a ransom through Christ. T97

They — Mankind, on reaching perfection. R5383:3

Offer bullocks — Perfect sacrifices. T96

Cannot refer to the Church in the present time, for on the Atonement Day the Church is represented by a goat, and our Lord by a bullock. R5383:3

Psalms 53:3

None that doeth good — An important factor to consider in marriage, therefore not expecting perfection of one's mate. R5900:5

Psalms 53:6

Come out of Zion — The heavenly phase of the Kingdom. A295; T33; R4454:1

“There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” (Rom. 11:26) R238:4*

Jacob — Natural Israel. A300

Psalms 55:15

Let them go down — “I would that they were even cut off which trouble you.” (Gal. 5:12) R356:1

Quick into hell — Sheol, oblivion, death, not torment. R2599:3; E364

The gradual change of language has attached a totally different meaning than the word “hell” originally had—the grave. PD29/41

Psalms 55:22

Cast thy burden — “Every man shall bear his own burden.” (Gal. 6:5) This Psalm refers to burdens which we cannot bear. R549:6*

Psalms 56:12

Vows are upon me — Nothing in the Scriptures intimates that our vow to the Lord must be kept secret. Indeed, our baptismal vow we are required to symbolize, or profess, publicly. R4266:4

Psalms 56:13

My soul from death — The soul can be destroyed by its Creator. R1882:1; HG334:5

Psalms 57:7

My heart is fixed — Established in love, reverence and faith in the sure Word of God. R3337:4

If Christ be formed in one, these established principles of Christian character will hold him firm and steady in the midst of temptations and error. R1274:5

Illustrated by the heroic examples of the godly zeal and fortitude of Daniel and his three Hebrew companions in Babylon. R1708:6

Psalms 58:3

Are estranged — By heredity. R3133:3

They go astray — The image of God has largely given place to the image of Satan. R3773:6

Psalms 60:2

Hast made the earth — The present organizations of society. A323; C229; D46

Psalms 61:3

A strong tower — The divine plan of the ages is an ample shield and buckler to all who, in simplicity of heart, receive it and prove faithful to it. R3332:1, R4926:1

See comments on Psa. 91:4.

Psalms 61:4

I will trust — The responsive language of the hearts of God's faithful children. R3331:6, R4926:1

“He shall cover thee with his feathers, and under his wings shalt thou trust.” (Psa. 91:4) R3331:6

So close to his heart does Jehovah gather his children that they feel the warmth of his love.
R3331:6

Psalms 61:5

My vows — My covenant of consecration. R3331:6

Psalms 63:3

Because — And not for money or reputation. R2853:4

Thy lovingkindness — Divine favor. R2850:3, R5435:3, R5475:3

In a sense to all creatures, but especially to those who have lovable qualities of heart. R5440:3

Seen through the divine plan of the ages—the salvation planned from before the foundation of the world. R5441:3; CR480:4

Here the Psalmist represents The Christ. R5436:1, R5441:1,3

The more a reality to us, the more we lay down our lives in his service. R5441:1,4,5

Not merely favor as respects future prospects and hopes, but it extends down to the present life.
R2852:2, R5441:4

But God does not love the wilful sinner. R5440:3

Is better than life — In view of God's provisions for the future, we count what remains of the present life as a trifling thing and are glad to lay down our human lives in doing the things that are pleasing to God. CR481:2; R5436:1, R2852:1

“I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” (Phil. 3:8) R2851:6

None but those who walk and talk with God can say this. R5441:3, R2850:3

Jesus, in appreciation of God’s lovingkindness, laid down his life. It is the same with those who walk in his footsteps. CR481:2, CR489:4

More esteemed by us than all of earthly life and its good things. R2853:4

David would rather die than live without divine favor. The same is true, prophetically, of The Christ. R5436:1, R5475:3

My lips — The Church’s lips. CR481:1; R5436:1, R5441:3, R2850:3

Shall praise thee — Not from a sense of duty or love of money or worldly position, but because the message is too good to keep. R2852:4

“He hath put a new song in my mouth, even the lovingkindness of our God.” (Psa. 40:3) R2852:4

Showing forth the glorious character and loving kindness of our God. R5436:4, R5476:1, R5440:6; CR481:3

Costing trouble, money, misunderstandings, persecution, and perhaps breaking of home ties. R5441:2

By telling the wonders of the divine plan. R5436:4, R5476:4

Not only as a witness to the world. The witnessing also has a good effect on us. R5436:4, R5476:1

Psalms 63:5

Shall be satisfied — David referred to God’s favor, raising him from shepherd boy to king. R5785:2

The Ancient Worthies will not envy the Church, but will be satisfied when they awake with God’s likeness as Adam had it. R613:2

Shall praise thee — The Psalms contain many beautiful expressions of praise and thanksgiving to the Almighty. R5785:2

Psalms 63:6

When I remember thee — The spirit of praise is cultivated by calling to mind and recounting what the Lord has done. R2031:3

So must the Christian continually call to mind the works of the Lord, especially in his own individual experiences. R2031:3

Meditate on thee — Not thinking foolish thoughts, nor planning foolish things. R5785:2

In the night watches — If there is a prophetic thought here, it is that all through the Dark Ages, all through the nighttime of this age, God’s faithful people have been praising him. R5785:5

Psalms 64:3

Shoot their arrows — Bitter words of the opponents of the truth. “The arrow that flieth by day.” (Psa. 91:5) R3332:1; SM51:T

Receiving no arrows again in return from those who are seeking to serve the Lord. R4112:5

Even bitter words — The method of persecution at the present time. SM217:2

May hurt our flesh, but cannot do us harm. CR314:3

Possibly the extent of our sufferings may be the wounding of our feelings. R3002:4

Slanders and misrepresentations of the faithful. R2450:3, R2560:5, R5288:5; CR351:4*; HG558:1

Psalms 64:4

Shoot in secret — Injure the righteous. SM50:3

At the perfect — All identified with the work in a public way. R5365:3

Psalms 65:1

In Sion — The heavenly phase of the Kingdom. A295; T33; R2737:4

The vow — The vows of sacrifice. R2737:5

Psalms 65:4

Whom thou choolest — Not many great and rich are chosen because their riches usually make them too self-confident and not sufficiently humble and reliant upon the Lord. R5605:2

Of thy holy temple — The Christ. R2508:2; T70; R2737:5

Psalms 65:7

Noise of the seas — The restless, ungovernable masses. A323; C229; D46, D551

Psalms 65:9

Visitest the earth — The new social order. R3113:6

The river of God — The river of the water of life, flowing from the city of God in the Millennial age. R2508:5

Is full of water — Truth. R2508:3; C65

Psalms 65:10

Waterest the ridges — The ground of Israel is no more chapped, for there are now rains in the land. The favor of Jehovah is causing the city of Jerusalem to revive R1297:5*

Psalms 65:11

Crownest the year — The Lord's people should continually keep track of the mercies and blessings they enjoy and, at the close of a year, take a comparative view of their experiences. R2737:1

With thy goodness — Recalling life's storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles. R2737:3

Our Lord Jesus was the great channel of this divine goodness, through whom it reaches his followers. They, in turn, can become channels for dispensing divine goodness ultimately to Israel and all the world. R4100:6

Psalms 66:1

A joyful noise — The Lord can get along without trained choirs. What he desires is that all should praise him in their hearts. R2511:3

All ye lands — All the world. R5500:3

Psalms 66:8

Our God — His name is Faithfulness. R5501:2

Ye people — Primarily relates to natural Israel—even more appropriately to spiritual Israel. R5500:6

Psalms 66:9

Feet to be moved — They were not vanquished by their enemies as long as they trusted and obeyed; so with spiritual Israel. R5500:6

Psalms 66:10

Proved us — Probed our heart within. R187:5

Psalms 66:13

Pay thee my vows — Which David had made in the time of his trouble. R5500:3

Psalms 66:18

If I regard iniquity — Pray, being free from condemnation. R5380:3*

Having prayed against sin, be sure you watch against it. R585:3*

To take the name of God, claiming to be Christians, without determination and effort to fairly represent him, is a sin against God. R1527:6

In my heart — We are to be loyal to the very core or God will reject us. SM346:1

The Lord will not hear — “God heareth not sinners.” (John 9:31) R2024:1

To undertake the Christian life is to engage in a great warfare against iniquity. R1527:6

“Let every one that nameth the name of Christ depart from iniquity.” (2 Tim. 2:19) R1527:6

Psalms 67:6

Then shall the earth — By the close of the Millennial age. E30

Yield her increase — Easily and naturally. A192 Discoveries are already being made in preparation for the fulfilment of this promise. SM37:1; R5058:2, R2775:6, R2776:1-3

Every hope held forth to the Jews is earthly. OV118:1

The entire earth is to become like the Garden of Eden. R6013:5

Become a fit habitation for man. Q777:1

Psalms 68:1

Let God arise — This Psalm seems to be a description of the journey towards Canaan. (Num. 10:35) R3060:6

Psalms 68:18

Thou hast ascended — “He that ascended, what is it but that he first descended, into the lower condition of the earth.” (Eph. 4:9) R5066:3

Captivity captive — The glorious outcome of the Savior’s work. R5066:2

“A multitude of captives.” Our Lord purchased the whole race of mankind, captives to sin and death. R5066:2, R5067:1

Gifts for men — “The heavenly gift,” the Spirit, at Pentecost. E210

“And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.” (Eph. 4:11) R567:1, R5265:1

The Church, in turn, will be his gifts for mankind. R5067:6

Psalms 68:20

Belong the issues — Or escapees from death, which Jesus owns by purchase. R1337:1*

Psalms 68:21

His enemies — Those who still (in the Millennium) go on in their trespasses. R1337:4*

Psalms 69:4

Without a cause — Prophetic of Jesus (John 15:25)—who was crucified because his works were good and theirs were evil; because he taught the way of the Lord more perfectly than they. R5215:2

Psalms 69:8

Unto my brethren — In the case of Jesus and the early Church, the persecution came from their brethren according to the flesh, the Jews. Since then, from their nominal Christian brethren. R5215:5

Psalms 69:9

The zeal — That which is warm, aglow, hot. R5250:2

Born of love. R3296:1

That eager, arduous, active interest in the Lord's plans and their development which is begotten of sincerest love for the Lord and those dear to him. R913:2*

The measure of our zeal in the service is the measure of our love for the heavenly Bridegroom. R913:6*

The more love there is connected with our consecration to God, the more quickly will it consume our offering. T46

If we have the spirit of Christ, it will be the spirit of service. R5250:2

Of thine house — David had a zeal for the Tabernacle and the Temple. Jesus had a zeal in cleansing the Temple. But now the Church is the house of God, the Temple. (1 Cor. 6:19) R5250:1

Hath eaten me up — Our Lord's zeal prompted him to lay down his life for us, and he invites the Church to be similarly consumed with him in service to the Church. R5250:2

Consumed all my energies. R913:2*

And the reproaches — "Let us go to him without the camp, bearing the reproach with him." (Heb. 13:13) T62

All associated with the truth will bear some of its reproaches. R1798:5

Are fallen upon me — Christ and all who faithfully teach the truth. E490

Psalms 69:21

Vinegar to drink — Prophetic of the circumstances of Jesus' sacrificial death. R1205:2, R1394:5

Not ordinary vinegar, but more properly sour wine, the common, cheap drink of soldiers. R2474:3

Jesus hungered and thirsted that we might have the water and bread of life. R4173:3

Psalms 69:22

Let their table — The table of fleshly Israel, so bountifully spread with the rich promises and blessings offered them through Christ. B215; R4287:6

Become a snare — Because of their hardness of heart. B215

Psalms 69:23

Eyes be darkened — They have stumbled, they are blinded; but their blindness is not to be perpetual. CR104:3; SM398:T

The period of their blindness is the second part of the "double"; with its fulfilment, their blindness will begin to vanish, and "all the blind eyes shall be opened." (Isa 35:5) CR104:3

Psalms 69:33

Not his prisoners — Death's captives. A112

Psalms 72:1

Give the king — Christ during the Millennial age. B138

This King whom thou hast appointed. R1415:5

Thy judgments — The execution of thy grand designs. R1415:5

Unto the king's — Jehovah's. R1415:5

Son — Messiah's Kingdom is to rule the world in righteousness. R5706:4

The Body of Christ is, collectively with their Head, the King's son. R49:1*

Psalms 72:2

Thy people — For thy people. R1415:2

With righteousness — In due time, God will establish righteousness in the earth. R5115:3

And thy poor — And for thy afflicted. R1415:2

With judgment — With justice. R1415:2

Psalms 72:3

The mountains — New ruling powers of Christ's Kingdom. R1415:2

The little hills — The tributary powers under the main government. R1415:2

Psalms 72:4

He shall save — Shall give help to the children of the needy. R1415:2

Break In pieces — This will be the beginning of the purgatorial judgments of the Millennium—in favor of the poor and against the wealthy. R1470:4

The oppressor — All oppressive systems and institutions— civil, social, financial and religious. R1415:1; OV46:3

Psalms 72:5

Sun and moon endure — The glorified Church will have no need of the sun or moon (Rev. 21:23) literally, because they will be spirit beings. Symbolically, she will not need the light of the Gospel or Jewish ages because of her more excellent glory. R2833:6

Nothing in the above indicates that the world will not have need of both sunlight and moonlight during the Millennial age and subsequently. R2833:6

Psalms 72:6

Like rain — Symbol of truth, refreshing— “showers of blessings.” (Ezek. 34:26) R5575:5

Upon the mown grass — The world of mankind, after they have been shorn of all that has encumbered them and prevented the showers of grace from reaching their hearts. R5575:5

Water the earth — “Times of refreshing.” (Acts 3:19) R1414:6

Psalms 72:7

In his days — In “the world to come, wherein dwelleth righteousness.” (Heb 2:5; 2Pet 3:13) A67
In the reign of Christ. R492:5

Righteous flourish — Temporally, mentally, physically, morally. R2763:5

The reverse of what we now witness. R1412:3, R2406:2; HG538:2, HG681:2

The same rule as in the Jewish age—faithfulness brought temporal prosperity. R2060:6

The very circumstances which now make sacrifice necessary will be gone; consequently, the opportunity for sacrificing will be gone. R443:1

The rewards and punishments will be equitable. An appeal will be made to the hearts, supplemented by stripes, judgments and chastisements. R3304:6

This has not been fulfilled yet. R5853:5

Abundance of peace — Because the King, the Lord's Anointed, rules in righteousness and princes decree justice. (Isa 32:1) R3114:1

Psalms 72:8

From sea to sea — While there is a work of grace now going on in the hearts of believers, a veritable Kingdom of God is yet to be established under the whole heavens. A282

Ends of the earth — Christ's Kingdom will be without an opponent. R4974:4, R1415:1

After every evil thing has been destroyed, every creature in heaven and in earth will be heard praising God. (Rev 5:13) R5183:2

“As truly as I live, the whole earth shall be filled with the glory of the Lord.” (Num 14:21) R1415:1

Psalms 72:9

In the wilderness — Beyond the pale of Christendom. R1415:1

And his enemies — Those who, after full knowledge, oppose the Kingdom and its laws. R1415:1

Wilful enemies—not the ones referred to by Jesus when he said, “Love your enemies.” (Matt. 5:44) R1176:1

Shall lick the dust — Be destroyed. R1415:1, R1176:1

Signifying the destruction of Satan, symbolized by the serpent. “Dust shall be the serpent's meat. (Isa. 65:25) R5574:4

Psalms 72:10

And of the isles — Symbol of republics. R511:3

Psalms 72:11

Yea, all kings — The prominent and influential among men. R1415:1

Psalms 72:12

Deliver the needy — By causing the general leveling of society. R1955:1

When he crieth — Pray, pleading our need. R5380:5*

Psalms 72:14

Shall their blood — Their lives. R1415:4

Psalms 72:15

He shall live — Receive all the blessings of everlasting life which God has made provision for through Messiah. R5706:4

Of the gold — Representing obedience. R3703:4

Have we laid at his feet our earthly substance, our gold? R3703:5

Psalms 72:16

An handful of corn — An abundance of corn. R1415:4

Top of the mountains — As a blessing from the King. R1415:4

The fruit thereof — The fruitage of our Lord's death was the bringing forth of the Church. The dying of those grains is to bring forth the appointed crop. R4354:3

Like Lebanon — Like the trees of Lebanon. R1415:4

And they of the city — Those blessed by the Kingdom of God. R1415:4

Psalms 72:17

Endure for ever — Be as that of a son, continuing his father's name forever. R1415:4

As long as the sun — As the sun's brightness increases to noon, so shall the honor of the Messiah grow brighter and brighter as the mists and gloom of sin are driven away. R1415:4

Blessed in him — Blessed through him; it will be in and by the blood of the Lamb that this opportunity for cleansing shall come. R1415:4

Christ, Head and Body. R238:4*

All nations — Including the half-civilized and savage tribes. R1415:1

Psalms 72:18

Doeth wondrous things — Whose wisdom alone devised the wondrous plan. R1415:5

Psalms 72:19

With his glory —The whole earth shall be filled with the glory of the Lord. B99

Psalms 72:20

Are ended — Summed up. R303:2*

Psalms 73:2

Well nigh slipped — In former ignorance and foolishness, until he held us up by the right hand (verse 23), and did not suffer us to fall. R1562:5

Psalms 73:3

I was envious — If justice be delayed it is only for the development of some greater good than could be accomplished by a speedy adjustment. R2025:5

Prosperity — The effect of Satan's reign on sinners. R492:3

Of the wicked — Who, in the present life, flourish more often than do the righteous. R1383:5

Psalms 73:5

They — The wicked class, the worldly. R1652:3

Not in trouble — All suffering is not the direct penal result of some personal sin. R1773:3

It is very seldom, indeed, that God visits punishment upon the world in the present time. R569:5

As other men — The saints. R1652:3

But we see the justified ones suffer and die just like other men. R1561:1

Psalms 73:7

With fatness — Under the reign of the prince of darkness, evildoers often have great success. R5778:2; CR493:4

They seem to go unheeded in their wrong course. R4856:4

Psalms 73:8

Wickedly concerning — In the wickedness of oppression. R1562:2

Loftily — From the chief places of power and control. R1562:2

Psalms 73:9

Their tongue walketh — Their influence has free course. R1562:2

Psalms 73:10

Therefore his people — God's people. R1562:3

Return hither — Turn into the wilderness condition of separation from the world. R1562:3

And a full cup — Of affliction and persecution. R1562:3

Psalms 73:11

And they say — The ungodly say. R1562:3

Psalms 73:12

Prosper in the world — Occupying the chief places of control—political, financial and religious. R1562:4

Because, during this age, Satan is permitted to be the prince of this world—to rule as he will. R569:2, R5778:2

Psalms 73:17

Into the sanctuary — The holy place of entire consecration to God, typified in the Holy of the Tabernacle. R1562:4

Their end — In the day of judgment they will get their lessons and have much more difficulty than those who learn the lessons now. R4856:4

“The Lord knoweth how to reserve the unjust unto the day of judgment to be punished.” (2 Pet. 2:9) R569:5

Psalms 73:22

So foolish was I — In being envious of the prosperous wicked. R1562:5

Psalms 73:24

Thou shalt guide me — Nothing indicates that God is pleased to guide his people by impressing his thoughts upon them in any other way than through his Word. R2240:6

If the heart desires guidance, divine light will be shed through the Word, under the illuminating power of the holy Spirit. R590:5*

One of life's most important lessons is our own insufficiency, our own lack of wisdom. R2240:2

He will not drive his sheep, but goeth before them to lead, that they may follow. R2672:3

We should not expect to be able always to comprehend the divine wisdom which is so much beyond our own, yet we can often see it afterward. R1562:2

With thy counsel — As contained in the Scriptures. R2240:5

Those who can be guided only by continual scourgings are not of the overcoming class. E234

Not only respecting the life to come, but also respecting the things of this present life. R2240:2

We believe in divine providences, but these do not supplant God's written Word. R2240:5

Even the best of earthly counsel is of value only as it has been directed by the divine counsel. R2240:3

As a natural man, Jesus had no need of the Father's special counsel, being perfect and able to guide his own way, but as a spirit-begotten individual he, like the members of his Body, needed the Father's counsel. R4246:6*

Afterward — If we give heed to the counsel. R2240:3

The present life, being preparatory, is a time for the schooling and discipline of the sons of God. R1561:2

“Afterwards it yieldeth the peaceable fruits of righteousness.” (Heb. 12:11) R1562:2

Receive me to glory — The overcomers of the Gospel age to celestial glory and the overcomers of the Millennial age to terrestrial glory. R2242:5

Only those who seek diligently to know the most minute features of the Lord's counsel will afterward be received into glory. R4247:2*

Those of the Jewish age into the glory of the earthly phase of the Kingdom; those of the Gospel age into the glory of the heavenly phase. R1562:2

It was not the man Christ Jesus that was received into glory. R4247:1*

Psalms 73:26

My heart faileth — The flesh is too weak and the heart is too faint to pursue the course marked out for the righteous in this evil time, except as strengthened and upheld by power from on high. R1562:5

Jesus realized that, as a human being, though perfect, his heart and flesh would fail unless reinforced by divine grace. R1807:2

Psalms 74:1

Sheep of thy pasture — We are his sheep. The Jews were also referred to as God's sheep. R5383:2

Psalms 75:3

The earth — Not the literal, physical earth, but the symbolic earth, society as at present organized.
R1813:6

Psalms 75:6

Promotion — All prominence, all promotion, and all control of the Church, is in the hands of the Lord.
R5711:1

Cometh — The Church is on the way to a promotion, a prominence, greater than that of all others.
R5710:6

Neither — Throughout the Scriptures, the North seems to be closely associated with Jehovah's government of earth. R5710:3

The members of the Church do not promote their own selfish interests, but lay down their lives in carrying out God's great purpose and plan. R5711:1

Psalms 75:7

God is the judge — The great eminence which Lucifer in his pride sought to grasp, that he might "sit on the sides of the north," will be granted as a reward to The Christ. (Isa. 14:13; Psa. 48:2)
R5711:2

All things are of the Father and by the Son. In this work of judging the world, Christ will be the Judge, and the Church will be the associate judges. R5710:6

He — "God hath set the members, every one of them, in the body as it has pleased him." (1 Cor. 12:18)
R5711:2

Putteth down — Therefore a brother, losing the office of elder or deacon, should accept the decision as from the Lord. R5305:6, R5711:3

The Lord will put down the attempt of the great usurper, Satan, to rule the world. R5710:5, R5305:5

Setteth up another — God sets up elders and deacons through the voice of the church. R5305:5

As he set up Nebuchadnezzar as the head of gold and raised up Pharaoh. (Ex. 9:16; Rom. 9:17)
R5305:2

Psalms 75:10

All the horns — Horns are symbols of power. T42

Psalms 76:2

Salem — The most ancient name of Jerusalem. R1296:3*

In Zion — The spiritual phase of the Kingdom of God. A295; T33

Psalms 76:6

Both the chariot — Symbol of worldly organizations. C316

And horse — Symbol of doctrine. C316

Psalms 76:8

From heaven — From the new powers of spiritual control. A318; D618

The earth — The present organizations of society. C229; D46

Psalms 76:10

The wrath of man — The Lord has even used the devil as his agent. R5527:1

In far-seeing wisdom, God has permitted all present disorders. R1408:5

The Adversary may have had to do with the movement toward communism, socialism and anarchism. Q579:4

Shall praise thee — Unintentionally, by working out thy plans. E448; Q23:6; R5205:4, R799:1

This would imply that the affairs of the world may be safely left with the world, under the Lord's supervision. R3853:3

Some agencies, not in themselves good, will be made use of in destroying present evil governments, thus accomplishing the Lord's purpose. R592:5, R5061:4

The wrath of men and devils, while not in any sense of God, shall be operated or controlled by God's providence. R1778:4

The remainder of wrath — That which would work no good, serve no purpose, or teach no lesson, but which would be subversive to the divine arrangements. R3179:5; A250; R5257:5, R4843:1*, R2973:6

Shalt thou restrain — Not permit to interfere with his plan. R1270:1

God's actions, where he has interfered at all, have been toward the restraining of sin. R1779:1, R1270:4

Psalms 76:11

Vow and pay — Taking a vow, let us keep it in letter and spirit. R4267:4

Psalms 77:3

And my spirit — Ruach, mind, courage. E318

Psalms 77:6

And my spirit Ruach, mind. E318

Psalms 77:10

I will remember — Nothing is more encouraging to faith than to consider the Lord's past faithfulness to us and his promise that thus it shall be unto the end. R2163:5*

In Israel, the spirit of praise was cultivated by calling to mind and recounting what the Lord had done for them. R2031:6

So must the Christian continually call to mind the works of the Lord, especially his own individual experiences of the Lord's leading, care and deliverance. R2031:6

Psalms 77:12

I will meditate — With a meek and prayerful spirit; not read carelessly. R2146:5*

Work . . . doings — Here the two great books of nature and revelation are pointed out as special themes for meditation. R1390:6

Psalms 77:15

With thine arm — The Lord Jesus. E47

Psalms 77:18

Voice of thy thunder — Symbol of controversy. R576:6

Was in the heaven — In "the day of his preparation" (Nah. 2:3) for the blessings of mankind. R738:5

The lightnings — Diffusions of knowledge. R511:2

Not the brilliancy of the "Brain Age." A171; R738:5; HG346:5

Lightened the world — In "the day of his preparation" (Nah. 2:3) for the blessings of mankind. A171

Psalms 78:2

In a parable — If our Lord's parables and dark sayings be taken as plain, literal statements, they will lead to all kinds of error. R4644:1

It is the invisible world which is the fact. It is the visible world which is the metaphor. This fact is why the Bible is so inexhaustible in its meanings. R29:5*

“Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand.” (Mark 4:11) R3763:3

The misconceptions of our forefathers on the subject of punishment for sins were built upon mistranslations or statements meant to be understood symbolically. HG653:6

I will utter — Our Lord opened his mouth in figures and obscure sayings. R2602:6

Dark sayings — Without his enlightenment through the Apostles, his words would today be dark and not understood. OV151:5; R5455:5, R5088:1

Of old — Expound the hidden truths of ancient prophecy. F233

Psalms 78:9

Children of Ephraim — Ephraim was the name of the ten-tribe kingdom of Israel, as Judah was the name given to the two-tribe kingdom. R3463:3

Psalms 78:25

Angels' food — The manna, a food supplied by the Lord's providence. R4011:6

Representing our spiritual supplies. R3036:6

All life, other than immortal, both of angels and men, must be supplied by food or other conditions. R280:1, R252:3

Psalms 78:35

God their redeemer — Gaal, the one who sets free by payment. E438

Psalms 78:40

Provoke — Though God is love, the children of Israel aroused his indignation repeatedly. R5125:1

Psalms 78:50

Soul from death — Not the body, but the being, called in the Scriptures, soul, dies. R277:1

The soul can be destroyed by its Creator. R1882:1; HG334:5

Psalms 78:71

His inheritance — The people over whom he ruled, under Jehovah. A248

Psalms 79:5

Burn like fire — In the time of trouble. “Fire of my jealousy.” (Zeph. 3:8) D528

Psalms 79:7

Jacob — Natural Israel. A300

Psalms 79:11

Of the prisoner — Death’s captives. A112

Psalms 79:13

Sheep of thy pasture — The Jews are referred to as God’s sheep. R5383:2

Psalms 80:1

Between the cherubims — Between love and power, above a foundation of justice. “The Lord of hosts that dwelleth between the cherubims.” (2 Sam. 6:2) T124

Shine forth — A bright light represented Jehovah’s presence. T123

Psalms 80:15

And the vineyard — “The vineyard of the Lord of hosts is the house of Israel.” (Isa. 5:7) R1795:3, R5504:3

Right hand — The vine of the Father’s right-hand planting, the fruitage of which is the character-likeness of Christ. R5505:5

And the branch — He will not look for ripe clusters on the new branch, or even green grapes, but for the small indication of the fruit-bud; and subsequently, the blossoming of these in flower. F170

Psalms 80:17

Of thy right hand — Position of power and authority. A92

See comments on Psa. 110:1.

Psalms 81:1

A joyful noise — All who have heart sentiments of thankfulness and gratitude should be encouraged to make “a joyful noise unto the Lord” without trained choirs being necessary. R2511:4

Psalms 81:16

Finest of the wheat — It is necessary that the New Creature be fed upon it. R5735:6

Psalms 82:T

A Psalm of Asaph — A Psalm for Asaph—to set to music. This Psalm is questioned by Higher Critics, but Jesus quotes from it in John 10:34, 35. R1418:2

Asaph was a Levite whom David made musical director in the services of the Sanctuary. R1418:2; HG310:5

Psalms 82:1

God — Elohim, Christ appointed by the Father to judge the world now. E69

Of the mighty — The saints. R1410:3, R296:3, R338:2, R421:3

The financial, political and ecclesiastical princes. D53; E69

Among the gods — These same Elohim, mighty ones, saying. D53; E69

Psalms 82:2

How long will ye — Ye earthly princes. D53; E69

Psalms 82:5

They know not — Earth’s mighty ones need not his reproofs. E69

Walk on in darkness — Respecting the outcome of their policy. E69

Until, as a consequence. D55

All the foundations — The established principles of law and order. D55

Of the earth — The present social structure. D55, D542; E69

Are out of course — Moved, terribly shaken. D55

And must be removed, is his decision. E69

All the basic principles of the present social structure are distorted, out of proper relationship to each other, in confusion. HG551:4

Psalms 82:6

I have said — Distinctly termed by Jesus as part of the “Scripture” which “cannot be broken.” (John 10:34, 35) HG310:6

He now addresses his faithful Little Flock. E69

Ye are gods — Elohim, mighty ones, applied to the saints. C239; E68

Quoted by Jesus in John 10:35. C239

You are children — “Beloved, now are we the sons of God.” (1 John 3:2) E69

The present work is that of selecting this class. R5007:1

Not only was Jesus the Son of God, but he said he would bring many sons to God. R5623:3

Of the most High — Claiming Jehovah as our Father is claiming that we are divine beings, hence all such are gods. R474:1

Psalms 82:7

Ye shall die — All who have consecrated themselves unto death. “But we shall not all sleep.” (1 Cor.15:51) C238, C239; Q117:2

There is no other way of entering into the spirit nature than by dying according to the flesh. R5624:2

Nevertheless, though the natural man understands it not, these are passed over, or rescued, from death. F460

Like men — Like other men. E68; Q122:2; R5729:1, R338:2, R421:4, R3823:3

It is as co-sacrificers with Christ that the death of the saints is esteemed by God. (Psa. 116:15) C239

Or, as men. R4519:4

Confirming the distinction between men and the “New Creatures,” between the human and the divine natures. R515:1

One of the princes — Not like Prince Adam, but like Prince Jesus. F444; E68; HG368:3; R301:6, R1106:3

Dead with Christ; made conformable unto his death. C239

The world in general die like Adam, sharing his sentence. F724

Literally, heads (Young’s translation). R301:2, R473:6

As joint-sacrificers with Jesus in his death of obedience. R2982:6

“Filling up that which is behind of the afflictions of Christ.” (Col. 1:24) R3175:3

Psalms 82:8

Arise, O God — As soon as the elect Church have all died, Christ will be called upon. E69

In Psa. 110:1 we see Jesus at Jehovah's right-hand, waiting for his enemies to be made his footstool. Then he who had said unto him, "Sit," shall say, "Arise." R303:1*

Judge the earth — Let loose the judgments of the time of trouble. E69

Inherit all nations — In the succeeding "Times of Restitution." (Acts 3:21) E69

Psalms 83:18

Alone is JEHOVAH — This title belongs only to the Father. E65, E66, E47; R379:5

The distinctive personal name of the Almighty Father, never applied to any other being. R1410:6

Psalms 84:1

How amiable — How lovely. D652

In the eyes of all who have the same spirit. R1401:6

Tabernacles — Dwelling places. D652

"Ye are the temple of the living God." (2 Cor. 6:16) R2080:3*

Wherever God is, there is his Tabernacle. Wherever there is a loyal consecrated heart, there is the dwelling place of God. R2080:3*

Such are not only tabernacles individually, but the Church of Christ as a whole is one great Temple of the future. R1401:6

O LORD of hosts — Jehovah of hosts. D652

Psalms 84:2

My soul longeth — After more and more of the manifestations of the divine favor. R2080:3*

Courts of the LORD — Wherein the individual tabernacles will be brought together into one grand holy Temple of God. R1401:6

Crieth out for — Shout with joy unto. D652

Psalms 84:3

Yea, the sparrow — Leeser's translation is better: "Even as the sparrow hath found a house and the swallow a nest for herself, where she may lay her young, (so have I found) thy altars, O Lord of hosts, my King, my God." R1402:2

Even thine altars — Even so have I found thy altars. D652

The Brazen altar in the Court representing the ransom-sacrifice of Christ, and the Golden altar representing the Church's acceptableness as joint sacrificers with him. R1402:2

Psalms 84:4

Blessed are they — Happy are they. D652

In thy house — Now, or at any time. R1402:2

They will be still — They shall be continually. D652

Psalms 84:5

Whose strength — Whose strong confidence. D652

In whose heart — Whose heart reflecteth wholly on the paths of righteousness. D652

The ways of them — Portraying the journey of the consecrated toward the heavenly home. R1402:2

Psalms 84:6

The valley of Baca — The valley of mourning, or "tears." D653

"The valley of the shadow of death." (Psa. 23:4) R1402:4

Make it a well — Turn it into a place of joy-springs, a "Valley of Blessings." D653

The rain also — The outpouring of the Millennial blessing, after the great time of trouble has ended, at the second advent. R1402:4

Psalms 84:7

Strength to strength — A matter of growth. "First the blade, then the ear, after that the full corn in the ear." (Mark 4:28) R5912:6

Showing the progressiveness of the journey. R1402:4

Every one of them — It is an individual work, not a congregational or sectarian one. R1402:4

Appareth — May be presented perfect. D653

Psalms 84:10

Than a thousand — Elsewhere. R1402:4, R2080:3*

Be a doorkeeper — Wait during the present life for admission to the Father's house. R1402:4

Psalms 84:11

For the LORD God — Even while we wait for admission into his presence. R1402:4

Is a sun — To shine upon our pathway and into our hearts, enlightening us and filling us with a sense of his greatness and perfection. R1906:2, R1402:4, R4219:6

And shield — To protect us from all the fiery darts of the wicked. R1906:4

The merit of Christ is freely imputed to all who will accept it as their covering or shield. R1402:5

Grace and glory — Favor and honor, mingled with tribulation working patience. R1402:5

No good thing — Really advantageous and useful to fit us for admission to the Father's house. R1402:5, R5835:5

Yea, even chastisements and sorrowful experiences. R5654:2

Our bread and water shall be sure. (Isa. 33:16) R2326:3

Will he withhold — For the proper development of his children. R5296:4

Even in this present life. R2087:4

But he requires sometimes that we wait for a considerable time. At other times there may be a speedy answer. R5835:5

It is improper for saints to ask alms. R4101:5*

Psalms 84:12

Blessed is the man — Now and forever. R1402:5

Psalms 85:1

Brought back — Cyrus gave Israel liberty to return from Babylonian captivity. Messiah, the antitypical Cyrus, is about to give full liberty for the return of Israel to divine favor, to Palestine. OV176:3; R4892:2

Captivity of Jacob — Natural Israel. A300

Psalms 85:2

Forgiven the iniquity — The Deliverer will do more than merely regather them. R4892:2

Israel's sins have not yet been taken away. OV176:4

Psalms 85:6

Revive us again — Israel has the promise of a mighty deliverance. OV176:3

Psalms 85:11

Out of the earth — The earthly phase of the Kingdom. D653

Down from heaven — The heavenly phase of the Kingdom. D653

Psalms 85:12

Yield her increase — Until the whole earth shall smile as the Garden of Eden and break forth into singing. R1248:3

Psalms 86:5

Ready to forgive — Let your faith grow strong by meditation upon the promises. R5381:5*

Psalms 86:8

Among the gods — Elohim, mighty ones. E67

Psalms 86:9

Glorify thy name — “When thy judgments are made manifest.” (Rev. 15:4) All will hail him as the infinitely wise one. R5430:4

Psalms 86:13

Delivered my soul — Christ’s soul. E365

From the lowest hell — Depth of sheol, oblivion. Peculiarly applicable to Jesus since he was liable to perpetual oblivion if not raised from the dead. E365

Margin, the grave. R2599:3

The gradual change of language has attached a totally different meaning to the word “hell” than it originally had— the grave. PD29/41

Psalms 87:2

The gates of Zion — The heavenly phase of the Kingdom. A295; T33; R4454:1

Dwellings of Jacob — Natural Israel. A300

Psalms 87:3

O city of God — The Kingdom of God, the Church. C229; D25

Psalms 87:5

Zion — The heavenly Zion, those who shall be born in the first resurrection. Q330:4; CR335:5

Was born in her — There will be a list made so the world will know who are on the other side.
CR388:1, CR52:5

Psalms 87:6

Shall count — A very honorable roll call, the Lamb's book of life. Soon everybody will know about it.
CR52:4

Psalms 88:3

Is full of troubles — Rendered "evil" in "I create evil." (Isa. 45:7) A125

Nigh unto the grave — Sheol, oblivion, death, not torment. E365

Psalms 88:4

I am counted — By my enemies; but none will be in this class whose hearts are in the attitude of the Psalmist. R2338:2

The writer is not declaring his own opinion, but merely saying how he is regarded by others.
R2338:2

Psalms 88:5

Lie in the grave — Qebar, tomb, place of interment. E348

Rememberest no more — Disesteemed by others as one unworthy of any future life, remanded to the Second Death. R2338:2

Psalms 88:11

Declared in the grave — There must be a resurrection before they can give God thanks. HG121:5

Psalms 88:12

Land of forgetfulness — Not pain, suffering or remorse. R2599:2

Where we can neither help nor hinder, do good or do harm. SM28:T

A condition of extinction. CR209:1*

Thus Lazarus and others were silent about their experiences in hades. R822:6*

“There is no work, nor device, nor knowledge, in the grave whither thou goest.” (Eccl. 9:10)
R2599:2

Psalms 88:13

In the morning — Of the resurrection, the Millennium. A9; E359

Psalms 89:6

The mighty — Hebrew, El, signifying strong or powerful; applicable to any powerful being, especially to the most powerful, the Almighty Jehovah. R296:2

Psalms 89:7

To be feared — Not treated with irreverent familiarity. R2002:2

When the people, contrary to the Law, looked into the Ark (symbol of the divine presence), and God punished them. R2002:6

A feeling of profound respect, often mingled with awe and affection. R2002:3

Psalms 89:9

Raging of the sea — The restless masses of mankind. A318

Psalms 89:10

With thy strong arm — The power of Jehovah; in the highest sense, Jesus. E47

Psalms 89:14

Justice — Jehovah’s government is based on justice, not on mercy. R4980:6, R5857:1; OV229:4; SM661:1; R586:5

Justice must also be the foundation principle governing our lives, the foundation of all Christian character. R5431:5, R5857:1

Only after we have rendered justice are we at liberty to practice love towards another. SM354:1

The results of injustice will be more injurious to the doer than to the victim. R4500:6

Represented by the slab of the Mercy Seat, above which the glory of the Lord appeared in the Most Holy. T124

The basic principle of God's character. R2120:5

If God were an unjust God we could never depend on him. R5857:1

All the power, all the justice, all the wisdom of God must be used in accord with his own character, which is love. R5210:6

Its value manifested in the great expense at which God maintained it inviolate—the sacrifice of his only begotten Son. R1275:2*

Judgment — Equity. R769:2

Are the habitation — The foundation. Otherwise his creation would become filled with imperfect beings. E472

The just sentence against Adam would have stood forever had no acceptable substitute been found. E421

While love can guide divine justice, justice must rule. R5159:6

The principle which underlies all God's dealings with his creatures; God's unchanging business principle. R5884:1

Justice is the basis of love. R5266:1

Therefore the satisfaction of justice is the satisfaction of God. Q388:T

Therefore God cannot justly set aside his own laws. HG309:1

Throne — Empire. R5210:6

Mercy and truth — God maintains the even tenor of his rule of righteousness, but makes special provision for the sinner race through Christ Jesus. SM662:1

God's own character (love) and law (justice) are twin bulwarks, each as high and strong as the other. R2328:1

Psalms 89:15

That know — Can distinguish the joyful sound of the heavenly message. R2569:3

The joyful sound — Turnah, Jubilee (Lev. 25:9), the Gospel. "Good tidings of great joy, which shall be unto all people." (Luke 2:10) R2569:5, R2568:3

Shout. Jubilee means "time of shouting" or "shout." R2025:3*

The "shout" (of encouragement) (1 Thes 4:16) should be understood to be the people's response to the Jubilee trumpet blown by the priests. R2026:2

The new song of Moses and the Lamb. R2569:6

They — Those whom God has blessed with a knowledge of Present Truth. R2570:1

Shall walk — In the narrow way of self-control and self-sacrifice, even unto death. R2570:4

In the light — Shall be his blessed people. R2570:4 In the path “that shineth more and more unto the perfect day.” (Prov 4:18) R2570:4

Psalms 89:17

Our horn — Horns are symbols of power. T42

Psalms 89:19

Laid help upon — Because a sinless sacrifice was needed. E96

Accomplishing salvation through the Son—every feature is of the Father and by the Son. R3172:3

One that is mighty — Mighty to deliver from the power of death. SM116:2

Fully qualified. R3172:3

Primarily our Lord Jesus, but subsequently The Christ complete—Head and Body. R1936:2

“Mighty to save” —having both the right and power to call the dead to life, and the ability to instruct, discipline and lead back to the perfect estate. R3951:2, R713:2

Psalms 89:20

David my servant — Christ. The name David means “beloved.” R1364:2

David’s character was a beautiful type of Christ. R1936:5

Anointed him — In the following verses the “sure mercies” of David (Isa. 55:3) are enumerated. R1936:5, R1364:2

Psalms 89:21

With whom my hand — Power, dominion, kingdom. R1936:4

Mine arm — Of support and strength. R1936:4

Strengthen him — To perform the great preparatory work of sacrifice. R1936:4

Psalms 89:22

Afflict him — “All things shall work together for good to those who love God.” (Rom 8:28) R1936:4

Psalms 89:24

Shall his horn — Authority and power. R1936:4

Psalms 89:25

In the sea — His power will in due time control all the restless, ungovernable masses of the world.
R1936:4

Psalms 89:26

Art my father — Realizing communion and fellowship with God even in the midst of their earthly trials. R1936:5

Psalms 89:27

Him my firstborn — “The firstborn of all creation.” (Col. 1:15) E87

Head of the “Church of the firstborn.” (Heb. 12:23) R1936:5

The Logos was Jehovah God’s first creative act as respects intelligent beings. SM491:2

Psalms 89:29

His seed also — The redeemed and restored race of mankind. R1936:5

By redemption and regeneration. R1364:2

To endure for ever — They shall have everlasting life. R1936:5

Psalms 89:32

Then — During the Millennial age. A303

Psalms 89:34

My covenant — The Abrahamic and the New covenants, particularly. R3109:2

Not break, nor alter — “I am the same, I change not.” (Mal. 3:6) R3107:3

“That we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast.” (Heb. 6:18, 19) R3109:3

The Lord would have his people similarly faithful to their covenants. R3109:5

Psalms 89:35

Not lie unto David — Unto Christ. R1936:5

Psalms 89:36

His seed — The genealogical records, as given by Matthew and Luke, prove that Jesus was the son of David. R944:1*

Psalms 89:45

Hast thou shortened — Prophetic of the painful circumstances of Jesus' sacrificial death. R1205:2

Psalms 89:48

His soul — Being. R205:4

Hand of the grave — Power of sheol, oblivion, death. E348, E365

It is not the body, but the being, soul, that dies. R205:4, R277:1

Psalms 90:T

A prayer of Moses — Written by Moses. R1418:2, R4055:2*; HG310:5

Psalms 90:1

LORD — Jehovah. E45

Dwelling place — Refuge. The city of refuge which God has provided for us is Christ, under the cover of his merit, his robe of righteousness. R3116:1

Psalms 90:2

From everlasting — From all eternity, without a beginning. E86; CR247:1; R338:4, R421:5, R3920:3, R4107:2

His qualities and attributes have always been the same. R5209:3

With unlimited time, he is working out his plan with great deliberation. R5251:3

Back of all inanimate causes there must be an intelligent first cause, an intelligent designer, and that is God. R675:6

Contrary to Mormonism. HG731:4

To everlasting — Self-centered, self-contained, the same yesterday, today and forever, he changes not. SM483:4

Psalms 90:3

Man to destruction — A condition of peaceful unconsciousness. R2172:3

As a natural result of the penalty on father Adam. E363; F331

To sheol, hades, the grave. HG228:3

Not torture. R649:3, R846:4

And sayest, Return — In resurrection, because the price is paid. E353; R615:5*; HG333:5

The revival of man's life will not make him immortal or incapable of destruction. HG358:3

Psalms 90:4

For a thousand years — From the divine standpoint “a day with the Lord is as a thousand years.” (2 Pet. 3:8) “In the day that thou eatest thereof.” (Gen. 2:17) SM151:2

It was within one of these “days” that Adam died at the age of 930. F332

God has permitted a reign of evil during six of these thousand-year days. PD18/26

“A little while and ye shall not see me: and again, a little while, and ye shall see me.” (John 16:16) R702:4

But as yesterday — It is only as measured by the shortness of present life that the 6000 years of evil seems very long. R1092:4

The lapse of time between death and the awakening will be nothing to the dead when it is past, since they are entirely unconscious of it. R1017:6

Watch in the night — To God a thousand years are but a watch in the night. R5210:3

Showing that even a shorter period than a “day” can be referred to as a thousand years. SM151:2

Psalms 90:5

They are as a sleep — Rest, or peaceful sleep. R2172:3

Psalms 90:10

And we fly away — Into the land of the enemy, the prisonhouse of death. R4792:6

Psalms 90:12

Number our days — Counting the days as so many blessings, so many privileges, so many opportunities to serve. R2896:6

“Not slothful in business; fervent in spirit; serving the Lord.” (Rom. 12:11) R1532:2

Psalms 90:17

And let the beauty — The justice, mercy, wisdom and power. R2570:5

Psalms 91:1

He that dwelleth — The Church in the end of this Gospel age, The Christ. R4925:3, R5437:3; A338

The cause of protection for those who do not fall is the fact that they live in God. R862:3, R593:4, R4227:6

In the secret place — Of consecration, communion and fellowship. D66; R1788:2; HG717:3

Typified by the Holy (Most Holy, D43; R3331:5) of the Tabernacle. R4925:3, R5815:2, R5989:5, R159:1*, R1913:5

Provided in these perilous times with a clear knowledge of the divine plan, with its times and seasons. R5989:5

They have entered “the holiest, by the blood of Jesus.” (Heb. 10:10) R4767:6

Of the most High — Sanctified, wholly set apart to God. D158

Under the shadow — Very close to the Lord, where the wicked one cannot touch us. R4311:2, R4524:6, R4736:3, R4925:6

Symbolized by the cloud that covered the typical Tabernacle. R1913:4, R5989:5

Psalms 91:2

I — David here represents Christ Jesus, addressing the Church. R3331:5, R4925:6

Will say of the LORD — Of Jehovah. R3331:5

He is my refuge — Those who have the Lord for their refuge and fortress have a superhuman care and protection. R4487:4

Psalms 91:3

Deliver thee — Those who abide under the protection of the Almighty. R4925:6

Snare of the fowler — The deceptions of Satan. R3331:6, R4304:4, R4925:6

Satan is represented as a hunter, seeking the Lord’s people as earthly hunters are prone to hunt after speckled birds. R5693:4

The strong arguments and deep-laid plans of error. R36:3

Noisome pestilence — The pestilence which destroys. The sinful propensities of the old nature, and the spiritual pestilences of Christian Science, Spiritism and Universalism. R3331:6, R4926:1

Psalms 91:4

He shall cover thee — So close to his heart does Jehovah gather his loyal and faithful children that they feel the warmth of his love. R3331:6, R4926:1

“The Father himself loveth you.” (John 16:27) “Fear not, Little Flock, for it is the Father’s good pleasure to give you the kingdom.” (Luke 12:32) “He that loveth me shall be loved of my Father.” (John 14:21) R3331:2

With his feathers — As New Creatures, as a shield from the enemy. R5438:4

Not only the strong, sheltering wings, but also the feathers of the hen-mother’s breast are used to protect her young. R5438:1

Under his wings — The picture is that of a mother hen who, when the hawk is about, clucks for her brood, calling them under her wings, under her special protection; the cluck corresponding to the “Vow.” R4304:2

The soft, downy feathers under the mother-hen’s wings serve to keep the little chicks warm and hide them from their enemies. R5438:1

His truth — That grand system of truth comprised in the divine plan of the ages. R3332:1, R4926:1

Shield and buckler — The whole armor of God, to enable us to stand in the very midst of the time of trouble, no matter how fiercely the storms of life may assail us. C228, R3332:1, R4817:6, R707:4 Only a clear and harmonious understanding of God’s Word will enable us to withstand the powerful attacks of this time. R36:4

Psalms 91:5

Terror by night — The terror of the dark night of the great time of trouble “wherein no man can work” (John 9:4) in the dissemination of divine truth, so great will be the terror, tumult, trouble and persecution. R3332:1, R4926:2

Nor for the arrow — “Even bitter words” (Psa. 64:3) of the opponents of truth. R3332:1, R4926:2, R112:3

That flieth by day — At the present time which, in comparison with the dark night that is coming, is called day. R3332:1, R4926:2

Slanders and misrepresentations will be open. R2450:3

Psalms 91:6

For the pestilence — Moral and spiritual stumbling stones— error, Higher Criticism, unbelief, infidelity. R3332:1; SM289:1; R5437:3, R4926:2, R844:3, R36:3

The moral pestilence of Spiritualism. R267:1, R125:2 As a pestilence, infidelity suits itself to its various surroundings. R36:3

A pestilence spreads because people are in poor physical condition. So it is with spiritual pestilence. Out of the heart are the issues of life. R3826:5

When pestilence is in the air, it inoculates a person without his being aware of the fact—likewise with spiritual pestilence. R5815:6

Walketh in darkness — Secretly, hidden. R2450:3

Spreading and making its victims among those in darkness, ignorant of the truth or unfaithful to it, and therefore subject to the strong delusions of error. R3332:1, R4926:3

For the destruction — Caused by these pestilences. R3332:1

Wasteth at noonday — Subverting the faith of many just when the light of divine truth is shining gloriously upon the faithful, as it is today. R3332:1

Science, falsely so-called, claims to be at its very zenith, its noontide of light and glory. R862:3

Psalm 91:7

A thousand shall fall — Into infidelity. C241; R4926:4, R5816:2

But not into eternal torment, nor Second Death. SM325:2; CR115:3

God wishes some to fall. SM325:2

The cross has ever been the great stumbling stone. R5801:6, R1644:2, R4110:4

A testing time is now upon the Church. R4304:2, R4745:3, R4926:3, R5437:3

No overstatement of the fact. R867:6, R2817:2, R684:4; HG317:5

Into mere social moralism. R1911:5

Because only one in a thousand of nominal Christians is really consecrated wholly to the Lord. R1307:6

Partly caused by natural calamities, as well as social, financial and religious convulsions. R3033:5

One of the signs of the close of the present dispensation. R3199:1

Like Gideon's typical band, the victory is reserved for the faithful few. R1356:6

At thy side — The true Church's side. R5801:6

Those who were actually begotten of the holy Spirit, or who have assumed such a position; for instance, the tares. R4926:3, R4304:2

The only things which will stand will be those which cannot be shaken, the true and faithful. R3053:2, R5816:5; OV320:1

Ten thousand — We might infer that the one thousand may fall into total unbelief, and the ten thousand, the Great Company, into the great time of trouble to wash their robes white. R4926:4

So great will be the failing away from the truth, even among those who once received it with joy. R3332:2

Into Higher Criticism, Evolution, Theosophy, Christian Science and various other delusions. R4304:2

Including some of the most learned of our day. SM245:2

Thy right hand — These fall because they have neglected the necessary development of character; failed to put on the whole armor of God. R5678:4

Not come nigh thee — The true Church, because of their loyalty and uncompromising faithfulness, and because of the ample armor of truth and righteousness. R3332:2, R4926:3, R4955:6, R4167:6; D592

Kept by the power of God through faith. R3295:5

The citadel of truth will be preserved, notwithstanding the fall of the masses of Churchianity. R3455:3

Not one whose name is “blotted out” of the book of life (Rev. 3:5) shall stand, and not one whose name remains shall fall. R745:2

Psalms 91:8

Only with thine eyes — Enlightened by the spirit of truth. R2450:3

Of the wicked — Those who reject the truth or prove unfaithful to it. R3332:2, R4926:4

Psalms 91:9

Thou — The shielded ones will be those who live very near to the Lord. R4438:6, R4379:4

Thy habitation — The only safe retreat in the Day of Wrath. D242; R2770:6

These shall not be moved, yet many of them will pass through most severe trials and temptations. R5652:4

Psalms 91:10

No evil befall thee — The New Creature. We see that no evil befell our Lord as a New Creature. R4767:2, R4311:2

No evil of the kind referred to. Any other seeming evils shall, under divine providence, work together for good. R3332:2, R4926:5

That will mean divine protection to the very end of our course. R5817:4

Some evils do befall the Great Company, to bring about the destruction of their flesh. R4767:6

Plague come nigh — “That wicked one toucheth him not.” (1 John 5:18) SM289:2

Psalms 91:11

For he — Jehovah, the Heavenly Father. R5257:2

His angels — Heavenly messengers and the Lord’s earthly children are used of him as ministers, servants, as well as various other agencies. R4926:6, R5257:2, R3441:4, R5815:5, R5816:6

God will raise up some faithful pastors and teachers. R4926:5, R4927:1

Divine promises and helpful assistance of the saints. R5437:6

Charge — The loving, protecting care of God. R5257:2

The message of Present Truth. R2647:6, R1268:2, R745:2

In the Harvest time a “charge” or counsel is given to bear up all members of the feet class, lest they stumble. R3441:5

Divine agency and power are everywhere, and ready at any instant to be exercised as much as need be for the accomplishment of God’s will. R4769:3

Over thee — Concerning thee. R3332:2

The Messiah class, Head and members. R5257:2, R4545:1

To keep thee — The Lord, our Shepherd, will care for the true sheep. Nothing can harm these, except as the Heavenly Father sees that earthly injury would prove profitable. R4926:6 , R3332:4, R4545:1

In all thy ways — In all the affairs of the Church, at all times, including the Dark Ages. R5257:5

Psalms 91:12

They — Doubtless the heavenly messengers are connected with this work, yet it is done through the Church in the flesh. R4927:1, R3441:4

Human agents. R844:6, R1480:4*

Shall bear thee up — All the members of the Body of Christ, individually and collectively. R3332:4, R4927:1

By helping them to a clear understanding of the truth and encouraging them to be faithful to it. R3332:4, R4927:1, R4545:1, R5437:6, R2567:5

To a higher plane of devotion and appreciation of divine love. R5105:1, R4674:5

In their hands — Upheld with the right hand of his righteousness, the power of his truth. R1307:6

Dash thy foot — Symbolic of the last members of the Body of Christ. R3332:4, R4927:1, R5257:6, R5437:6, R681:6, R3719:1, R3298:5, R2244:2, R1688:6, R757:6, R288:1; B157

After a description of the evil day which this “feet” class shall experience, special provision for the help and support of the “feet” is promised. R844:3

It is in this day that we are living that the “feet” are in special danger of stumbling. R3668:6

Against a stone — Only the sanctified in Christ Jesus, the “feet” class, will be kept from stumbling. R844:3, R2647:6

Stumbling-stones of false doctrines, especially the errors regarding the great fundamental doctrine of redemption through the blood of Christ, and our Lord’s presence. R4927:1, R5817:1, R3332:4, R4110:4

Lest some overwhelming trial should prove too much for them. R1801:6

Psalms 91:13

The lion and adder — Every device of Satan, whether boisterous as a lion or stealthy as a serpent.
R3332:5, R4927:4

Psalms 91:14

His love — The love and loyalty of each member of the “feet” class. R4927:4

Upon me — Saith Jehovah. R3332:5

Deliver him — The Heavenly Father will deliver him (the “feet” class) from the pestilence, etc.
R3332:5, R4927:4

Set him on high — As joint-heir with Christ, a partaker of the divine nature. R3332:5, R4927:4

He hath known — Hath appreciated. R3332:5, R4927:4

Psalms 91:15

He shall call — This Psalm applies especially to Jesus and the Church. R5757:3,5

I will be with him — Whether standing alone or in company with others. R4927:5

In trouble — The Lord may not prevent or deliver us from trouble if his wisdom sees best for us to have it. R5758:4

I will deliver him — There are deliverances at present according to our needs. R5758:5

Final deliverance in the resurrection. R5758:5

Honour him — Not the kind the world now appreciates, but which in the end it will. R5758:5

Psalms 91:16

With long life — Eternal life. R3332:5

My salvation — Make him understand my plan. R3332:5, R4927:5

Psalms 92:10

But my horn — Horns are symbols of power. T42

With fresh oil — Type of the holy Spirit. T116

Psalms 92:12

The righteous — And they only. C371

Shall flourish — In the Millennial age, in Christ's Kingdom. C371; R492:6

Like a cedar — Symbol of everlasting human life. T109

Psalms 93:1

The world also — The new, perfect conditions of the Millennial age. R1814:2

Cannot be moved — Thus, in the change of dispensations, there is little or no change of the earth or heavens, but simply a great destruction of life. HG11:4

Psalms 93:4

Waves of the sea — Restless masses of mankind. A318

Psalms 94:3

How long — After the Lord has chosen his jewels, “then shall he return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.” (Mal. 3:18) R1653:6

Psalms 94:9

He — Shall we not consider God as infinitely superior to the very highest of our human ideals? OV3:2

Shall he not see? — We can also say that he who knew how to make the tongue knew what words to select for his message to men. R52:2

He that gave humans the sense of justice and the power of sympathy, compassion and love— shall we not consider him as infinitely superior to our highest ideals? SM625:1

Psalms 94:13

Days of adversity — Rendered “evil” in “I create evil.” (Isa 45:7) A125

Psalms 95:1

A joyful noise — All who have heart sentiments of thankfulness and gratitude should be encouraged to make a joyful noise unto the Lord, without trained choirs being necessary. R2511:5

Psalms 95:3

For the LORD — Jehovah. E67

Is a great God — El, mighty one. E67

Above all gods — Elohim, mighty ones. E67

Psalms 95:8

In the provocation — While passing through the wilderness, the children of Israel aroused his indignation repeatedly. R5125:1

As in the day — Forty years, not 24 hours. B47; F19; PD3/8; HG583:4

Psalms 95:10

Forty years long — Typifying the 19 centuries of the period of Jewish disfavor. R3079:3

Psalms 96:1

O sing unto the LORD — The judgment day, instead of being a time of terror, distress and sorrow, is represented in the Scriptures as being a special time of joy and gladness for the world. Q853:4; HG273:5

Psalms 96:4

Above all gods — Elohim, mighty ones—a name applied to Jehovah. E68

Psalms 96:5

Are idols — Septuagint: demons. So Romish nations stand under demoniacal tutelage, just as did the Gentiles of old. R1991:5

Psalms 96:9

Worship the LORD — The worship of the one true God is elevating and ennobling, and calculated to develop in us the moral likeness of God. R1836:1

Beauty of holiness — In the spirit of the truth. R1836:1

Psalms 96:10

Among the heathen — It is the privilege of the saints to tell the glad tidings to all who will hear. R5989:2

The LORD reigneth — Blessing not only the living, but also those who have fallen asleep in death.
R5706:4

Judge the people — The saints are to be judges with Christ. R5776:2

Psalms 96:11

Heavens ... earth — Not only the saints, but the whole earth. R5989:2

Psalms 96:12

Field be joyful — Prefigured by the High Priest, when he lifted up his hands and blessed the people.
R1248:4

“The whole earth is at rest and is quiet; they break forth into singing.” (Isa. 14:7) R1248:5

Trees of the wood — “The trees of the field (the people) shall clap their hands.” (Isa. 55:12) R1024:4

Psalms 96:13

For he cometh — When he appears, day appears, life appears, fruitfulness appears; the curse departs; difficulties, wars, troubles, sorrows vanish; it is the world’s Jubilee. R302:3*

He who so loved us as to give his life for our ransom comes again to reign. R1352:2

To judge the world — The object of the second coming of Christ is to bless all the families of the earth. HG315:4

Rewarding with restored perfection the willing and worthy, and cutting off from life forever all wilful sinners. R1073:4

With righteousness — Swift and unerring justice. D519

Psalms 97:1

The LORD reigneth — Having special reference to the period from 1878 down to the full inauguration of his Kingdom, when his glorious reign will be clearly recognized. R5989:1

Typically, over Israel. R1887:5, R1996:6

The fulfilment of every foretold sign of his presence bears witness to this fact. R814:6

Let the earth rejoice — It is great cause for rejoicing if they can only have the faith to realize it.
R816:4

Psalms 97:2

Clouds and darkness — Storm clouds and the darkness of gloom, perplexity and trouble. R1913:1, R5989:1

Therefore men cannot see the blessings beyond, since they walk only by sight and not by faith. R815:1

The morning without clouds is that of the perfect age beyond the reign of Christ. The Millennial morning will be especially cloudy. R1073:5

And judgment — Justice, represented by the slab of the Mercy Seat, above which the glory of the Lord appeared in the Most Holy. T124

It is this judgment of the nations, manifesting all unrighteousness, that is causing the clouds and darkness. R1913:1, R5989:1

This trouble is a necessary preparation for the glorious reign, which is an abundant cause for rejoicing. R5989:2

Justice is the foundation of God's government, and his love could not operate in violation of his justice. R1286:3

The basic principle of God's character. R2120:5

Are the habitation — The establishment. R35:4*, R269:6

The foundation; otherwise his creation would become filled with imperfect beings. E472

Also the foundation of our present and future security. Without the justice of God, we would have no assurance that his gracious promises would ever be fulfilled. R3656:2

The just sentence against Adam would have stood forever had no acceptable substitute been found. E421, E422

See comments on Psa. 89:14

Psalms 97:3

A fire — Wisely directed by the High and Holy One. R1913:1, R5989:2

Increased knowledge, like a pendulum, will swing to the opposite extreme of impropriety, bringing great trouble and anarchy. R815:5

Burneth up — Cut off, destroyed, devoured with "the fire of his jealousy." (Zeph. 3:8) R1913:1, R5989:2

His enemies — All opposers of his righteous course. R1913:1, R5989:2

Of God and man, the oppressive organizations of both church and state, thereby liberating the people. R815:5

Psalms 97:4

Lightnings — Diffusions of knowledge. R511:2

Not the brilliancy of the “Brain Age.” A171

A flash of lightning from the obscured throne discloses here one error, and there another, with remarkable glimpses of the great principles of truth and righteousness. R1913:2, R5989:3

Principles of the Word of God brought to the front and discussed in the news media and at public gatherings. R5989:4

In contrast with which the world’s present disorder is so manifest. R1913:2, R5989:3

The increase of knowledge, general diffusion of education, multiplying of inventions, general interchange of thought, wider range of commercial interests, rapid modes and cheap rates of travel, multiplicity of books and periodicals, wonderful power of the daily press. R815:5

Enlightened the world — In the day of his preparation for the blessing of mankind. A171

Continually calling attention to the Word of God, the golden rule, the equal rights and privileges of human brotherhood. R1913:3, R5989:3

Revealing corruption and dishonesty, in high places. R5989:4

Flashes of light and knowledge manifest his presence and more and more disclose to the world his power, glory and reign. R153:5

The earth — The present organization of society. A323; C229; D46

Saw — Worldly men are drawing attention to the prophecies of Scriptures. R5989:3

And trembled — For fear and insecurity. C229

Not knowing what the outcome will be, but dreading the worst. R1913:3, R5989:3

Knowing that the present war of words must sometime come to blows—and is now beginning to do so. R1913:4, R5989:5

Popular thought is set in a revolutionary direction. R5989:4

The first flashes bring terror and dismay to the world, disclosing the gigantic proportions of evil and oppression. R547:4

“The earth shall reel to and fro like a drunkard.” (Isa. 24:20) R1913:4

As Israel did at Mt. Sinai. R5990:2, R1914:2

Psalms 97:5

The hills — The less high, less autocratic, governments. D551; R5575:4

Melted like wax — Retain their form, but as the earth (society) gets hot, they come down little by little, to the level of popular demand. D551

Some melt under fervent heat, while others will be carried forcibly into the midst of the sea. (Psa. 46:2) R815:6, R511:4

The result of the “shout” and the “trumpet” of 1 Thes. 4:16, and of “Michael standing up” in Dan 12:1. R668:1

Great Britain is an example. If all governments would fully concede to the people their rights (melt), much of the great calamity of revolution would be averted. R815:6

Russia, on the other hand, conceding nothing to the people, shall be forcibly carried by the tumult of revolution “into the midst of the sea.” R816:1

Illustrated by the decree of the Czar of Russia (1903) providing for freedom of religion and establishing some degree of local self-government. R3177:6

Psalms 97:6

The heavens — The new heavens of the Millennial age. A323

Heavenly rulers, the saints. R493:5*, R270:1, R35:4*

Psalms 97:7

Confounded — Put to shame and confusion; their idols destroyed. R5990:1

Graven images — Human philosophies and science falsely so-called. R1913:6, R5990:1

Idols — Which their wayward hearts have set up instead of God. R5990:1

Those who are worshiping mammon, stocks and bonds, houses and money, will be ashamed of riches that they cannot account for along lines of the golden rule. SM595:3

All ye gods — “Let all the angels of God worship him.” (Heb. 1:6) E72

Psalms 97:8

Zion heard — The true Church heard. D158

Not all who claim to be of Zion, for the great nominal church turns away, saying, “Where is the promise of thy presence? for since the fathers fell asleep all things continue as they were from the beginning.” (2 Pet. 3:4) R814:6

And was glad — Psalms 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. R1913:4, R5989:5; D158 It is the sinners in Zion that are afraid. (Isa. 33:14) R5989:5

Daughters of Judah — Fleshly Israel, whose blindness shall be taken away. R816:4

Psalms 97:10

Hand of the wicked — Some power is in Satan’s, hand, but with limitations. R2180:1

Psalms 97:11

Light — Truth. A20

For the righteous — The truth is only intended for God's consecrated people. Q719:7; R1305:5, R652:1; HG745:6

It is a mistake to suppose that those without faith, and consequent justification, should be able to apprehend clearly the truth. It is not for such. A20

“The path of the just is as a shining light.” (Prov. 4:18) A20

Righteous at heart, as Saul of Tarsus. R1444:2 Justified, reckoned righteous in God's sight. R945:6 Who faithfully and thankfully receive and disseminate it. R3648:2

If any of the wicked gains a partial knowledge of the truth, we may be sure he will lose it. R2823:6

Those who have been blessed with light and have made no use of it, have not been privileged to retain it. R946:2

To the extent that men observe the principles of righteousness, they are correspondingly favored with truth and its attendant blessings. R945:3

Sown, through the prophets, for the righteous some centuries down the stream of time. R946:1

Sown centuries ago, but now being most gloriously revealed to those for whom it was sown. R947:4

Gladness — Which comes from a realization of the truth. R3648:2

Psalms 98:T

A Psalm — Written by inspiration for the dedication of the Temple. R4297:1

Psalms 98:1

His holy arm — Jesus, the power of Jehovah. E47; R4792:6

To no human generalship can the honors of the coming victory for truth and righteousness be ascribed, but to the King of kings and Lord of lords. D19

Psalms 98:4

Make a joyful noise — All who have heart sentiments of thankfulness and gratitude should be encouraged to make a joyful noise unto the Lord, without trained choirs being necessary. R2511:5

All the earth — The work of judgment is a great cause for rejoicing, not only among the saints, but in the whole earth. R5989:2

Psalms 98:7

The world — The face of nature reassumes the smile of unfallen times. It is earth's festival, the world's Jubilee. R302:3*

Psalms 98:9

For he cometh — See comments on Psa. 96:13

To judge the earth — A period of glory and blessing, not dread. OV255:1, OV311:1; A142, A143

Cannot begin until the great Judge takes his seat and authority. R5443:5

The saints are to be judges with Christ. R5776:2, R569:4

Judge the world — By the Messenger of the Covenant, now present. R5442:3

After the Day of Wrath. R5442:4

The love of God brings judgment to the world. R5442:1

All hopes of eternal life are based on this trial. R5442:2

All who prefer sin will be destroyed in Second Death. R5442:3

Psalms 99:1

The LORD reigneth — This Psalm was apparently written by inspiration, on the occasion of the dedication of the Temple. R4297:2

Between the cherubims — Between love and power, above a foundation of justice, represented by the Mercy Seat. T125

Let the earth — The present organization of society. A323; C229; D46

Psalms 99:4

In Jacob — To natural Israel. A300

Psalms 99:5

At his footstool — The earth re-established under God's dominion. D649

Psalms 99:9

At his holy hill — The earthly phase of the Kingdom of God. A301

Psalms 100:4

Enter — Only applicable to the priestly class. R3054:5

Into his gates — The Holy and Most Holy conditions. R3054:1

Psalms 101:5

Him will I cut off — The Second Death, the final sentence of those failing the individual trial of the Millennial age, will never be destroyed. R2609:6

Psalms 101:8

Destroy all the wicked — All evildoers and corrupters of earth will be destroyed. R4999:1, R894:5; SM230:2

The Second Death will never be destroyed. R2609:6

Psalms 102:13

Time to favour — A large proportion of the promised coming blessings belong to natural Israel; all should not be spiritualized. OV108:2

Set time — Fixed and unalterable. SM479:2

At the end of the Gentile lease of power, God's provision for Israel to represent his kingdom in the world returns. SM477:1

Psalms 102:14

For thy servants — “For thy servants hold dear her stones, and her very dust they cherish.” (Leeser) CRI35:5

Psalms 102:16

Shall build up Zion — Restore the natural city of Jerusalem and complete the construction of the New Jerusalem, the Church. R56:2*

Implying a process, including the restoration in all its parts; true both of earthly Jerusalem and the Gospel Church. R56:6*, R58:3*

Appear in his glory — “When Christ who is our life shall appear then shall we also appear with him in glory.” (Col 3:4) R56:2*

Psalms 102:19

Behold the earth — In his sympathy, God beheld our sorrow. R4963:5

If God so loved these, if Christ died for them as well as us, why should we not be very sympathetic with them? R3933:4

After the saints have all gone to be with the Lord. R60:5*

Psalms 102:20

Hear — Figuratively. R4963:5

Describing, not an impersonal Creator, but a personal one— one who feels, thinks and exercises his power. SM623:1

Groaning — The suffering of humanity under the death penalty and the incidental aches and pains of our fallen condition. R5032:1, R4963:5; SM610:2

The prisoner — Prisoners of sin; captives in the prison house of death. Q159:T, A112; R4963:5

To loose those — He did more than look and pity. His right arm of divine power in due time began to bring deliverance to the captives of sin and death. R5032:1

Psalms 102:23

Weakened my strength — Christ's strength. R449:1

Here the speaker changes from Jehovah to Jesus, speaking at the time of his crucifixion. R449:1

Psalms 102:24

Midst of my days — Prophetic of the painful circumstances of Jesus' death. R1205:2

Thy years — Jehovah's answer to Jesus prayer. R449:4

Psalms 102:25

Of old — In the creation of our first parents. R1814:1

Of the earth — The present social order. R1814:1, R3154:6

Originally, Adam was king, with dominion over the beasts, fowls and fish. R4222:6

The physical earth—referring to changes taking place as to earthly conditions; also used as the basis for a symbol, indicating the transformation of the present social order into one more acceptable to God. R3154:6

And the heavens — Powers of spiritual control. R3154:6

Originally, the spiritual heavens recognized the supremacy of the Almighty and that his will must be law for mankind. R4222:6

The spiritual or superior rule of the angels, which was connected with the epoch that preceded the flood. R4222:3

Psalms 102:26

Be changed — Rearranged, made over, made new. R3154:6

One such change took place at the flood. We anticipate another in the near future, making the earth more fit than at present for the Millennium. R3154:6

Already changed twice, until today we have what is known as “This Present Evil World.” (Gal. 1:4) R4222:6

They need changing, not because of any imperfection of the divine arrangement, but because it was departed from through sin, disobedience and death. R4222:6

Psalms 102:28

Children of thy servants — The best provision which parents can make for their children is to give them, by precept and example, instruction in righteousness. R1963:5

Shall continue — “Seek meekness, seek righteousness. It may be that ye shall be hid in the day of the Lord’s anger.” (Zeph. 2:3) R1963:6

Psalms 103:2

O my soul — The appeal is not merely to the lips, but to the entire being. R2551:2

Forget not — One of the least expensive, but most highly appreciated, offerings we can present to God is thanksgiving for mercies past and present. R2551:2

He that is conscious of being forgiven much loveth much; hence the danger of forgetting it and of falling into the idea that every one must suffer the full penalty for his own sins. R137:4*

Psalms 103:3

Who forgiveth — It is the new mind that recognizes his healing, his forgiveness, his reconciliation to God. R4981:4

They who hide their sins from themselves and think to hide them from the Lord greatly err, and will make no progress. R5234:4

Not generalizing, but particularizing. Properly, the first item of praise is redeeming love through Christ’s sacrifice. R1402:3

The Church’s sins are only “covered” now, but wait to be “blotted out.” R2028:3

The work of Christ for the Church, of blotting out sins and healing all diseases, will not be complete until the Millennial morning. R2028:3

Who heareth — God is prepared to heal us spiritually when we come into the proper attitude of heart and go to the heavenly throne of grace. F145

By heeding your fervent prayers for restoration of favor after you have amended the wrong as far as possible. F144, F649

With spiritual healings. R5234:4

Those who receive physical healing by “gifts” or “prayers” have never yet been completely healed. At most they receive a temporary blessing. R2028:3

Those resurrected will be without any of their present mental, moral, or physical diseases or weaknesses. R1402:6

All thy diseases — Applicable physically to the Israelites under the Law covenant and spiritually to the Church, the New Creation. R4979:6, R4981:4

New Creatures have such experiences. F649

Soul disease, due to the Lord’s hiding his face because of our neglect of consecration vows. F144, F145

Certainly not physical diseases; the Lord’s bloody sweat, the bursting of his heart, and Paul’s thorn in the flesh prove the contrary. F649; R5234:4

Psalms 103:4

Who redeemeth — Gaal, sets free by payment. E438

The original sentence to destruction is now offset by the ransom. HG333:5

Thy life — Soul, being, not the body. OV166:2, R5017:2

It is the soul that is doomed to destruction not the body. The body changes every seven years anyway. HG204:5

From destruction — “Thou turnest man to destruction.” (Psa. 90:3) E353

It would have been destruction—death as that of the brute beast—except for the fact that Christ paid our penalty. HG195:2; R803:3

Not from torment. HG197:1

Psalms 103:6

That are oppressed — The weak and oppressed of the world. R1402:6

He makes their cause his cause. R1402:6

Psalms 103:7

His ways unto Moses — His care for the interest of the weak in the laws which he promulgated through Moses. R1402:6

Psalms 103:8

LORD is merciful — Especially towards spiritual Israel. R5818:1

Toward the world, in its release from the bondage of sin and death to full liberty of sons of God. R5818:4

Plenteous In mercy — Making provision for the passing over, covering, and ultimate blotting out of our weaknesses. R3425:5

Except for his mercy and love, God would have been fully justified in canceling our covenant long ago. R4056:1

If we would appreciate his mercy through Christ, we should similarly exercise mercy toward others. R4056:4

His grace, while limited first to one earthly nation, then later to an elect company from all nations, is finally to be extended to every human being the world around. R5818:4

Psalms 103:9

Not always chide — Contend with the wayward. R1402:6

Reprove. R1272:3

Neither will he keep — Hold back, retain; a time of retribution shall come. R3947:2, R1402:6

“The Lord is not slack, as men count slackness.” (2 Pet 3:9) R1272:3, R1781:1

His anger — Righteous indignation against wilful sin and sinners. R1772:2

Psalms 103:10

After our sins — According to the just desert of our sins. R1402:6

To our iniquities — As they deserved under his righteous law. R1402:6

Psalms 103:11

Great is his mercy — We cannot come too often, then, to the throne of heavenly grace. R1865:3

Them that fear him — And love him. R1403:1

Psalms 103:12

Our transgressions — The transgressions of those who love and fear God. R1403:1, R5427:2

Full and complete forgiveness to those who are truly repentant and desire to draw near to God through Christ. Q832:4

Psalms 103:13

Like as a father — “I will receive you and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (2 Cor. 6:17, 18) R5739:5

Illustrated by anecdote. . . “If God cares for you as I do...” R3808:1*

His children — The first step is to come into harmony with God and become his child. SM682:T

Those who come in childlike faith and obedience to God he calls his “little ones.” R657:1*

LORD pitieth — Gives sympathy to. R1585:4

He invites us to confide in him as children and speak to him freely of all that concerns us. R3161:4

Them that fear him — Reverence him. R2083:5 Perfect love casts out slavish, but not reverential, fear. R2289:4-6, R2986:6

Psalms 103:14

Knoweth our frame — He knows that we are fallen—imperfect mentally, morally, physically. R5101:3, R5585:6

He has compassion on us. The fact that we are weak and lame does not separate us from his love and power, for he has covered us with the imputed righteousness of Christ. R4818:1, R5803:2; Q655:T

In our trials, the Lord permits us to be taken out of the fire for a little while so that they will not be too severe. R5778:6

It is not his purpose that we shall always be in conflict with ourselves—perfect will against imperfect body; but he has provided for perfect resurrection bodies in accord with our new minds. R4897:6 Graciously giving us time to run the race and develop character. F372

Therefore arranging that we have little seasons of refreshment between times of trial. R5779:1

That we are dust — That we cannot do what we would like to do. R5437:4

God invites our confidence in the smallest affairs of life. R3161:4

And so has compassion on the sons of his love, and is very pitiful and of tender mercy. R4818:1

Our testing is not to see whether we are perfect according to the flesh. R5115:1

Psalms 103:17

Them that fear him — Lack of reverence for God was the cause of the fall of Eve, Adam, Satan; the cause of calamities upon Lot, Ishmael and Esau. It was reverence for the Lord that brought blessings to Noah, Abraham and Isaac. R2872:3

Psalms 103:19

His throne — Power, dominion, control. R1815:2

His kingdom ruleth — The Kingdom for which we pray. R1403:4

Psalms 103:22

In all places — After the end of the Millennium. R1403:4

Psalms 104:3

Clouds his chariot — “Behold, he cometh with clouds.” (Rev 1:7) R153:3

Psalms 104:4

Maketh his angels — “Who maketh the winds his angels and flaming fire his servants.” R2382:2

God is as able to use winds or waves, lightnings or sandstorms, or pestilence, as any other agency in the execution of his will. R2382:2

Spirits — Spirit beings. R5043:1; Q838:4

His ministers — God can use anybody or anything as his agency, his messenger. R5815:3

A flaming fire — Spirit beings can appear as a flame of fire, as in the burning bush. (Exo. 3:2) HG28:4

Psalms 104:5

Of the earth — The new, perfect, conditions of human society. R1814:1

For ever — Not to be burned up, but to “abide forever.” (Eccl. 1:4) R6013:5

The same physical earth remains, and is the scene of great revolutionary changes, justifying the use of the symbols of a new heaven and a new earth. R1615:4

Psalms 104:13

Earth is satisfied — Not envious of the Gospel Church and its reward. R613:2

Psalms 104:20

Beasts — Wild beasts; not man-eating Negroes, as some claim. R3044:5

Psalms 104:34

My meditation — Only in pondering the Word of the Lord can we receive its nourishment. A hasty reading of the Scriptures makes a spiritual dyspeptic. R1390:3

Psalms 105:8

Covenant for ever — Both the Abrahamic covenant (spoken of here) and the New covenant are scripturally styled “The Everlasting covenant, “ in contrast with the Law covenant, which passed away. R4321:2

The one covenant is perpetual in the other, even as the spiritual seed shall rule and bless through the earthly. R4321:2

Psalms 105:9

Which covenant — The promise of the land was the covenant. HG44:1

His oath — Confirmation of the participation of Isaac and Jacob in the great promise that God made to Abraham. OV73:2

Psalms 105:15

Touch not mine anointed — An assault on one of these would be an attack on the Almighty’s arrangements. R5673:2

Though King Saul was the Lord’s anointed, we are not to think of the kings of today as the Lord’s anointed. They are their own anointed. Their kingdoms are kingdoms of this world. R5673:2

We shall not be injured as New Creatures, no matter what the Lord may permit to come against us according to the flesh. R4219:2

My prophets — Ministers. R4219:2

No harm — Injure your real, highest, interests. R4219:2

Psalms 105:18

Hurt with fetters — With a clear conscience, and a sense of the divine approval, Joseph determined to make the best of that situation also. R1640:2

For very shame’s sake, we should strive at least to come up to the standard of Joseph. R3973:4

Egyptian prisons were terrible places, with the prisoners horribly mistreated. R2886:2, R3973:3

He — Nephesh, soul, sentient being. E334

Psalms 105:24

Increased his people — Israel's increase was a miracle. HG362:3

Psalms 105:25

Turned their heart — Injustice inequity iniquity got such a hold upon them. R5271:2

To deal subtilly — The practice of injustice injures both parties the afflicter as seriously as the afflicted. R5271:1

Psalms 105:26

Moses his servant — Who stood in the position of a father to the whole nation. R1725:3

Who acted representatively in bringing the Jews under the Law covenant, as Christ acted representatively in removing it. R1725:4

Thus, as God's representative on the one hand, and Israel's on the other, Moses could be the Mediator of the Law covenant between God and that nation. R5046:6

Psalms 105:27

Shewed his signs — The plagues were doubtless a full compensation of justice upon them, equivalent to the injuries which they had practiced. R5271:3

And wonders — The Egyptian plagues were miraculous from one viewpoint; not so from another. R5271:3

Psalms 105:28

He sent darkness — Perhaps produced by the dust in the air. R5272:5

Pharaoh considered the sun god of the Egyptians as the powerful one. R5271:5

Psalms 105:29

Waters into blood — Possibly produced by some micro-organisms in the water, the miracle being the ability of Moses and Aaron to effect the change at their command, and to abate it. R5271:6

Psalms 105:30

Brought forth frogs — Which Pharaoh's magicians were unable to remove. R5272:1

Psalms 105:31

Divers sorts of flies — Gnats, mosquitoes, house flies and cattle flies. R5272:2

And lice — Dust ticks, probably breeding on the decaying heaps of frogs. R5272:2

In all their coasts — The miracle consisting in producing these ticks in unusual numbers—not merely in the desert wilds, but throughout Egypt. R5272:2

Psalms 105:32

Hail for rain — A cyclone. R5272:4

Psalms 105:34

Without number — Immense swarms of locusts that have come upon Egypt from Nubia have covered the ground for miles—sometimes to a depth of 15 inches. R5272:5

Psalms 105:35

Eat up all the herbs — Locusts are apt to eat everything that is green before they fly away. R5272:5

Psalms 105:36

Smote also — The penalty was not so much in the death as in the suddenness of it. R5272:6

Psalms 106:1

His mercy — Which sent his Son to be our Redeemer. R5427:3

The wrath of God is always just and tempered with mercy. HG319:5; R5427:3; R2613:2

Endureth for ever — To a full completeness. R5427:3

Psalms 106:12

They sang his praise — In the song of Moses recorded in Exo. 15:1-20. R3998:6

Psalms 106:23

Stood before him — God dealt with only one man in connection with the making of the Law covenant—Moses. R1725:6

In the breach — See comments on Psa. 105:26.

Psalms 106:35

Learned their works — Grecian philosophy, including the doctrine of the immortality of the soul. R5910:3

Psalms 106:36

Served their idols — Sought after wizards, necromancers— mediums of the fallen spirits. R5910:2

Psalms 106:48

From everlasting — From all eternity; without any beginning. E86

Psalms 107:1

O give thanks — This Psalm was probably written on the occasion of the dedication of the Temple. R4297:1

Endureth for ever — To a full completeness. R5427:3

Psalms 107:10

Sit in darkness — Failing to search the Scriptures that they may know the will and counsel of God. R2240:6

Bound in affliction — Our first parents—driven out of the Garden of Eden because of disobedience. SM156:3

Psalms 107:11

The words of God — The Scriptures—by not putting them into practice. R2241:1

Psalms 107:12

Brought down — Penalty for disobedience. (See Psa. 107:10) SM157:1

With labour — The sentence, that man should earn his bread by the sweat of his face, was designed of the Lord to be a blessing. SM157:1

Psalms 107:13

Then they cried — Before being used of the Lord and prepared for further great things at his hand, Israel needed to learn dependence upon him. R3983:5

As the Lord taught us to pray, “Abandon us not in temptation, but deliver us from the evil one.” (Matt. 6:13) R3983:6

In their trouble — Present distresses and tribulations are all working out for us a far more exceeding and eternal weight of glory, if we are rightly exercised thereby. R3983:6

Psalms 107:19

They cry — Such a cry implies that the sins and weaknesses of the flesh were contrary to the transgressor’s will. All such who cry unto the Lord in sincerity and faith shall be heard. R3103:4

Psalms 107:26

They go down again — Stormy troubles of the sea—a graphic description of some of our trials and difficulties. SM745:1

Trouble — Rendered “evil” in “I create evil.” (Isa. 45:7) A125

Psalms 107:27

Reel to and fro — “The earth shall reel to and fro like a drunkard” (Isa. 24:20) as the judgments of the Lord fall heavily on the wayward and disobedient. R5989:5

Vainly endeavoring to right itself, maintain a footing and re-establish itself. D551

Psalms 107:28

Cry unto the LORD — When the world is frenzied with fear and despair. They will see then that unless the Lord helps them, all is lost. OV420:2

Out of their distresses — A picture of how the Kingdom of Christ will be inaugurated. OV420:2

Psalms 107:29

The storm — Mankind is experiencing a mighty whirlwind on the social sea; selfishness is always stirring up a storm on every possible occasion. God permits this so humanity will learn to appreciate our great Savior. R5695:6,3, R5696:1

How suddenly the Adversary may at times bring against us a whirlwind of temptation or of opposition or of persecution. R3324:6

The storms may seem to come from the world, but really beyond the world is the Adversary. R3325:4, R5239:2

These storms may be right inside our own person—storms of anger, passion, or resentment. R5239:4

Those who do not have storms, trials, and difficulties lack proof that they are God's children. (Heb. 12:7, 8) R5239:2

The 6000 years of sin and death have been one continuous storm with occasional brief lulls. R5239:5

This trouble and the glory to follow are the theme of all the holy prophets. R5696:3

The difficulties of life have been valuable to the Church. R5695:6

A calm — The storms of life may go on, but the Lord speaks peace to us. R5696:1

In due time, Christ will bid all storms to cease. R5695:3

In a storm at sea, the voyager feels his own littleness and realized no human arm can calm that storm; but our Heavenly Father can calm the storms of trouble. R5239:1

By the storms and sunshine of life, the Lord is bringing us to the desired haven. SM745:1

The great rest for mankind from the evil one for a thousand years. R3325:4

Illustrated by the miracle of Jesus' calming the sea. R3324:1

Psalms 107:30

Desired haven — Beyond the veil—the New Jerusalem. SM743:1

To that condition of heart and character which he can approve as worthy of life eternal. SM746:T

Psalms 107:39

Affliction — Rendered "evil" in "I create evil." (Isa. 45:7) A125

Psalms 107:43

Shall understand — And that constitutes authority to teach. F295

Have confidence in the Lord and in his times and seasons. R5697:1

It is ours to know the outcome. R5696:1

Psalms 108:9

Moab is my washpot — Cleansing Israel from their defilement and bringing them back to God. R4199:5

Psalms 109:2

Opened against me — Prophetic of the painful circumstances of Jesus' death. R1205:2

Psalms 109:7

Be condemned — Upon Judas alone, of all who had to do with his death, our Lord placed the full responsibility. R1962:5, R4909:3

Psalms 109:8

Let another — The Apostle Paul. Q521:2; R5002:3, R5408:6, R5940:4

Take his office — Judas' office. Q521:2; R5002:3, R5408:6, R5940:4

Prophetic announcement of a successor to Judas, to teach that the appointment of his successor was exceptional and not the rule. R5002:3

Psalms 110:1

The LORD — Jehovah. E49

Said unto my Lord — Adon, Jesus. E49

Showing a distinction of persons between Jehovah and Jesus. R296:3, R2757:5, R1410:6

Jesus does not become David's Lord until he becomes David's father—when he gives him life in the Millennial age. R809:6

He became David's offspring in Bethlehem; he became David's Lord and root at his resurrection, through virtue of his death. R810:1

“To this end Christ both died and revived, that he might be Lord, both of the dead and living.” (Rom. 14:9) R810:1

To be Lord of the dead implies the right, authority and power to give them life. R810:2

At my right hand — The place of chief favor, next to the Father himself. CR457:2; A92

Until — He is waiting until his glorious Kingdom shall be inaugurated for the blessing of all the families of the earth. SM679:1

Psalms 110:2

Shall send the rod — Scepter, authority. R2935:2

Out of Zion — The heavenly phase of the Kingdom. A295; T33; R5574:4

Rule thou — The Church. This is not in any measure fulfilled yet. R2935:2

Of thine enemies — Who even until now continue to take the kingdom by force and to use violence against the members of the Lord's Body. R2935:2

Psalms 110:3

Thy people — The Jews first, and then those who shall become Israelites (people of God) during the Millennial age. D632, D654; R2935:4

Shall be willing — Having learned the dreadful lesson of the exceeding sinfulness of sin. R35:2*, R269:2

This cannot refer to the Church; they are willing now. R2935:3

To hearken to the voice of the Lord through those whom he will appoint. R5646:5

In the day — The Millennial day. R2935:4

Of thy power — When Satan is bound; when Messiah takes his great power and reigns. R2935:3, R5646:5

Womb of the morning — Jesus was the only direct creation of Jehovah. R1060:4

The saints of God, coming forth from their invisible abodes in the morning of joy, shall refresh the world with their benignant influences. R303:1*

As morning after morning comes forth fresh and vigorous, and as the sun retains its youth and energy. R2935:5

Dew of thy youth — Freshness, vigor, in the re-creation. E92

Manifested in the original creation. E92

Jesus' power displayed in restoring and perfecting all things will at least equal his power as Jehovah's agent in creating them. R446:4,* R1060:2

Psalms 110:4

The LORD — Jehovah. E49

Hath sworn — By divine oath to the antitypical Melchizedek, more emphatic than in respect to the Aaronic priesthood. SM141:1

Thou — Christ. T30; R4877:2

Here, too, the Body of Christ is no longer shown as separate individuals, but as one complete. R3952:4, R714:4

Art a priest — A Mediator, whose mission is to restore fallen beings to perfection and harmony with God. R3951:2, R713:2

Must be called of God. R5472:2

For ever — Melchizedec was without beginning of days or end of years in respect to his office; no record was made of when his priesthood began, nor was any provision made for a successor. In these respects he typified Messiah. (Heb. 7:1-4) PD25/36

After the order — Or, manner. R714:1, R4877:2

Our Lord is the Head of this priesthood, and the gospel Church are his members, his under priesthood. R5424:1

Of Melchizedek — If Christ was to be a priest after the order of Melchizedec, he could not be a priest after the order of Aaron. Q692:6

The renunciation of the earthly nature is necessary to the attainment of this kingly priesthood. OV106:2

A priest upon his throne. T30; SM499:1; R4715:2, R5066:1, R5472:3, R5776:6

Who represented The Christ in glory with full power to bless. R3951:6, R4877:2; Q696:2; SM137:2

Christ is not on his own throne yet. He is waiting at the Father's right hand for his foes to be subjected to him; for the Church to be completed. CR361:1

The New Creature (the priest) is not of the Aaronic order. It does not trace its lineage to any human source. This was strikingly typified in the priesthood of Melchizedek. R713:3, R5226:6, R4877:2, R3951:6

Our Lord is now the great Prophet, Priest and King after the order of Melchizedek. OV402:2; CR112:5

Not one jot or tittle of the Law failed. The priesthood did not cease, but was merely transferred from the order of Aaron to the order of Melchizedek. OV105:2

As we have no right to intrude into the typical Holy or Most Holy, so they of the house of Aaron have no right to come into the antitypical Holy, which we enter. Q692:7

Under this priesthood, men will gradually rise up out of sin and death during a period similar in time to the 930 years in which Adam experienced the dying process. SM503:1

Psalms 110:5

The Lord — Adonai, Jesus. E49

At thy right hand — In Jehovah's position of chief favor. E49

It is Jehovah's power that will bring about the Millennial victory of The Christ. R3079:5

Day of his wrath — The Day of Vengeance, the time of trouble. A308, A323

The Millennium is preceded by the most terrible judgments upon the nations. In consequence of these judgments, the people are turned to a pure worship. HG18:5

Psalms 110:6

He shall — With the sword of truth. B101

Wound the heads — Civil, social and ecclesiastical. B101

As the “old world” ended with an almost entire destruction of individual life, so national life is to be destroyed in the end of this world. HG18:2

Psalms 110:7

Drink of the brook — Wisdom gained by experience. “He learned obedience by the things which he suffered.” (Heb. 5:8) His testing was of a character and of an intensity such as never before had been brought to him or any other creature. R2935:6

“The cup which my Father hath poured for me, shall I not drink it?” (John 18:11) R2936:1

It is necessary that all the members of his Body should likewise drink of the brook in the way if they would share with the Lord in kingdom blessings. R2936:1

Therefore — Because he did what is now our privilege to do. R2936:1

Lift up the head — Be exalted, as we will be also if we follow him. R2936:1

Psalms 111:9

Reverend — Reverence is defined as a feeling of profound respect, often mingled with awe and affection; worshipful regard when directed to the divine or sacred. R2002:3

Psalms 111:10

Fear of the LORD — Such reverence inspired our coming to the Lord in consecration. It helped to perfect our sacrifices by keeping us back from presumptuous sins, and helped to fix acceptable character. R4462:5

The filial fear of failure to fully manifest love and thankfulness. R1122:5

The fear to do aught that would be displeasing to him or that would separate from his love and favor. R2986:6

When he speaks, therefore, our ears should be attentive to his voice and every power alert to do his bidding. R2002:3

One of the peculiarities of our day is lack of reverence. R2053:3

Looking away from our narrow thoughts, plans and schemes and allowing our minds to dwell upon the grandeur of God’s benevolent, loving and glorious character. R1518:3

Under proper limitations, fear is a healthy condition. R4996:3

Scripture text cards in every room are a constant reminder that the Lord’s will is the only standard recognized. F554

Perfect love casts out slavish, but not reverential, fear. R2986:6

Reverence; not the fear of eternal torment. OV261:5; R5952:5

A proper reverence acts as a restraint upon sin. OV180:1

Our coming to the Lord was inspired by reverence for him. R4462:5

It is a dangerous practice to speak jestingly of the Lord and the Scriptures. R5952:5

Beginning of wisdom — Only when it leads to greater carefulness of living and to a desire for the Heavenly Father's approval. OV180:1

We must have reverence to begin with, and all the time. CR40:1

An appreciation of the infinite power of the Creator and our own littleness should make us teachable. PD1/7

Psalms 112:4

There ariseth light — Truth. A20

Psalms 112:5

With discretion — Hebrew, mish-paht, righteousness. HG16:6

Psalms 112:6

The righteous — The Ancient Worthies and others who cooperate with them during the Millennial age in turning many to righteousness. A291; R1409:6

Psalms 112:9

He hath dispersed — Quoted by the Apostle Paul in 1

Cor. 9:9 to support his plea for Christian benevolence and alms-giving. R2212:5, R2211:1, R5927:5, R5926:1

His horn — Horns are symbols of power. T42

Psalms 113:1

Praise ye the LORD — The first of the "Great Hallel" Psalms (113-118) which were chanted antiphonally, with responses, to flute accompaniment, on the last day of the Feast of Tabernacles. R2438:6*

At the end of the Kingdom mankind will be filled with joy, gladness, life and happiness and be enabled to sing the praises of the Lord. R4243:5*

Psalms 113:7

Raiseth up the poor — His power and influence will be the great moving principle that will level the whole world of mankind. R4982:4

Psalms 114:3

The sea — The time of anarchy in the close of this age. R1657:5

Jordan — Meaning “Judged down,” “Condemned.” Typifying the curse, which has rested for 6000 years against our race. R3086:4

Psalms 115:1

Not unto us — An exhortation to humility. R5901:1

Psalms 115:6

But they smell not — Ruach, exert invisible power—sense of smell. E174

Psalms 115:16

The children of men — As represented by father Adam, and conditioned upon obedience and loyalty. R5335:5

God’s guidance in the affairs of earth was originally intended. R5304:3

The race as a whole will have possession of the earth. R5183:1, R5112:1

God would have the prosperous concentrate their mental powers not upon the personal aggregation of wealth, but upon generous schemes for the uplifting of the entire race. R5112:5

Psalms 115:17

The dead praise not — But the resurrection of the dead will bring all to a full knowledge of the truth. R890:1

Down into silence — “There is no work, nor device, nor knowledge, nor wisdom, in the grave” (Eccl. 9:10); not a place where shrieks and groans are heard. R2599:2, R2604:4

Death is a place of darkness (Job 10:21); of no remembrance (Psa. 6:5); a land of forgetfulness (Psa. 88:11) where there is neither work, nor device, nor wisdom, nor knowledge (Eccl. 9:5,10; Job 14:21). CR209:2*; HG194:5, HG216:2

Psalms 116:3

Sorrows of death — The sadness associated with the thought that he was about to die. OV265:1

Pains of hell — The fear of sheol, oblivion, death; no reference to anything in the future life. E366; OV265:1

Gat hold upon me — Sickness and trouble are the figurative hands of the grave to grasp us. R2599:3

Psalms 116:7

-Return — When, for a season, there is a cloud between us and the Lord, because we fail to maintain the standard, it can only be removed by repentance and forgiveness. R5149:4

Unto thy rest — Of faith in the promises of God. R5433:1

Let the mind return to its rest in contemplation of the beauty of holiness, which is the mark, or goal, of the high calling. R1885:6

Psalms 116:12

What shall I render — The things we consecrated to God, our little all. CR474:6; R5726:2

Our time, our strength and our bodies as living sacrifices. CR308:2, CR306:1; R5538:2

Each day should begin with the inquiry as to what are the possibilities of our service or sacrifice in the Lord's cause. R5155:2

Not, "What will he or she render?" but, "Lord, what shall I render?" CR304:2

All his benefits — Which we have received, as well as those we hope yet to receive. R5155:2, R5726:1; CR474:5

Psalms 116:13

I will take — Through faith in Christ, the Redeemer. R1673:4

The cup — Of self-denial, shame, ignominy and abasement now; blessing and refreshment in the Kingdom. R3853:6, R5155:2, R5538:4; CR316:4, R329:4

All the experiences that come to us in his providence, every day. R5538:4; CR307:2, R322:6

Of salvation — The gift of God's love, purchased for us at great cost. R1673:4

Which is the cup of sacrifice. R4304:5

The cup of death is represented as a cup of salvation because only thereby can our salvation, and the world's, be attained. R4555:5

Call upon the name — Giving him our fullest confidence. R1673:4

For needed aid, not trusting in our own strength. R4555:6, R5155:5, R5539:5; CR322:6

Psalms 116:14

I will pay my vows — Fulfil my covenant of consecration, of sacrifice, faithful unto death. R3282:5, R4555:6, R5539:1

The vow of Christ and his members is faithfulness unto death—the drinking of the cup. R4555:5

Now — Now is the acceptable time for the Church. R5539:1

Promptly. R1673:4

Presence of all — The Lord desires a public confession; a witness before men. R5539:4, R4304:5, R4266:5

We will not keep secret the matter of our vow, nor the matter of our obedience, but we will stimulate one another in the good way. R5155:5

Psalms 116:15

Precious — No matter how long ago it took place. C233

He takes special note of their death. R4651:3

Sight of the LORD — “The Father himself loveth you.” (John 16:27) R2355:4

Death of his saints “Ye shall all die like men, and fall like one of the princes.” (Psa. 82:7) C239

Nothing that befalls them is an accident. F646

In their case, the control of “Him that hath the power of death” (Heb. 2:14) is limited. R2180:1

As in the Lord’s case, dying daily (1 Cor. 15:3), even unto death. R3282:5

Consecration—dying daily—and finally, actual death—they are all precious to the Father. Q221:2

Such, at his coming, are raised in his likeness. R1210:3*

Those of the Jewish age, into the glory of the earthly phase of the Kingdom; those of the Gospel age, into the glory of its heavenly phase. R1562:2, R2354:6

As though the vow referred to symbolized death to self and the world, as well as to sin. R4266:5

Psalms 116:17

Sacrifice of thanksgiving — There is a more difficult sacrifice than this offering of praise—to forsake all, take up our cross, and follow him in the narrow way. R4535:2

Psalms 118:1

O give thanks — This Psalm was probably written for the dedication of the Temple. R4297:1

The last of the “Great Hallel,” which was chanted antiphonally, or rather with responses, accompanied by the flute, on the last day of the Feast of Tabernacles. R2438:6*

Endureth for ever — The wrath of God is always just, and tempered with mercy. R2613:2, R5427:3; HG319:5

To a full completion. R5427:3

Psalms 118:4

That fear the LORD — Perfect love casts out slavish, but not reverential, fear. R2986:6

Psalms 118:6

I will not fear — I shall be content, so long as I have my Father and my Redeemer. R5113:6

Can man do — Or say of me. R5113:6

Psalms 118:20

This gate of — This is the gate that leadeth to. D639

Psalms 118:22

The stone — Christ. R1796:4; C329

Is become — In reference to his triumph in the resurrection and his future glory as King of the whole earth. R1796:4

The head stone — Typified by the top stone of the Great Pyramid. C329; R1982:1,6

A foundation is laid in the heavens, not on earth; the living stones built upon it are cemented to it by heavenly not earthly, attractions. R1982:2

“The chief corner stone” of the Temple which God purposes to build. R2940:2

As of a pyramid. Every under-stone must be built in harmony with the lines and angles of the top-stone, showing how all of God’s sons, earthly and heavenly, must be conformed to the image of his Son. A242,243

Psalms 118:23

It is marvellous — To have the stone “witness,” the Great Pyramid, speak, and corroborate the testimony of the Bible, is astounding. C374

Psalms 118:24

This is the day — The day of earth's salvation; the Millennial day of Christ's glory as the Head and Ruler of the world. C329; D639

Psalms 118:27

Shewed us light — Truth. A20

Bind the sacrifice — In the time of sacrifice. R2789:1

Dying daily is a very hard thing to do. R4244:5*

The Vow is a closer binding of the sacrifice of consecration to the altar. R4402:3*

With cords — The cords of love and zeal. R2588:6

In the Tabernacle type, the goat was tied, picturing the covenant of sacrifice which we make. R4864:3

Of the altar — The Brazen altar. R101:1*

Psalms 119:9

Wherewithal — The law of God is a detector of false ways; therefore we should test all of our ways by it. R705:6

A young man — At the verge of manhood life's great work and duties must be faced, and the youth must come in contact, to some extent, with the wickedness of an ungodly world. R2146:2*

Cleanse his way — Keep a clean course in life. R2146:2*

By taking heed — Very few take time to consider, to weigh and compare principles and motives of action, to see whether the ends for which they strive are worthy of their efforts. R2146:1*

To thy word — "Able to make thee wise unto salvation." (2 Tim. 3:15) R2146:4*

Coming to it for answers to all questions of right and duty, studying how the perfect law of God applies to daily life, its associations and obligations. R2146:6*

Psalms 119:10

I sought thee — The Christian who abandons daily reading of the Word and meditation on its precepts is not a growing Christian. R1850:5

Psalms 119:11

Hid in mine heart — Heart appreciation of the divine arrangements. R4409:5, R1850:5

Psalms 119:15

I will meditate — With a meek and prayerful spirit; not read carelessly. R2146:5

Only in pondering the Word of the Lord can we receive the nourishment it is designed to give. R1390:3

A life acceptable to God is to be attained, not merely by prayers and resolutions, but by systematic effort at self-cultivation and nipping the weeds of perversity in the bud. R1296:2

In thy precepts — By diligent and constant cultivation of pure, benevolent and noble thoughts. R4834:6

Psalms 119:16

I will delight — Not merely a willingness to do the Lord's will under restraint, but a willing heart— "I delight to do thy will." (Psa. 40:8) R3609:1

I will not forget — The key to all proper living. R3609:1, R4834:5

Thy word — Not according to the imperfect standard, but according to God's Word. R4834:6

Psalms 119:18

Open thou mine eyes — God's Word explains many mysteries, and his faithful servants, who study his Word, are not in darkness. R1063:4*

Wondrous things — The matchless harmony of the divine plan. A349

Out of thy law — The entire Word of God, in a larger sense, is God's law. R1498:5

Psalms 119:54

Have been my songs — "Thou hast put a new song into my mouth, even the lovingkindness of our God." (Psa. 40:3) R2232:2

"Songs in the night." (Job 35:10) R2232:1

Not only literal songs, but the entire life will be a song of praise and thanksgiving. R2232:2

Remember Paul and Silas, praising God in the prison of Philippi, while their backs were still lacerated and bleeding? R2232:5

In the house — "The present evil world" (Gal. 1:4) is the general house of our pilgrimage while waiting for the change from the human to the divine nature. OV178:T; R2231:2

"The earthly house of this tabernacle." (2 Cor. 5:1) R2231:3

Of my pilgrimage — While waiting for the "city" of God. R2231:1

Even while we remain here as enemies and foreigners in the enemies' lands, we shall be fed and nourished temporally and spiritually. R5803:6

Psalms 119:55

In the night — Before the dawn of the Millennial day. R2232:1

Psalms 119:67

I was afflicted — Our Heavenly Father designs that various kinds of trouble shall come upon us to develop and prove our characters. R5879:4, R2382:1; F648

There are great blessings connected with afflictions. F648

The real interests of the New Creation and their physical conditions and interests are often opposites. F631

I went astray — It often requires several adversities to awaken one to come unto the Father through Christ for relief. R4048:3

But now — Therefore, we can thank God for earthly adversities. SM330:T

As Job was blessed more abundantly after his trials than before, so in mankind's final restoration they will have the blessing of added experience to make them wise. R5803:4

The severe tribulations and disciplines of Israel's "seven times" will prove favorable to such of them as incline to do right. In fact, when Jesus came, they had proved so favorable that they were the holiest people in the world. Q356:4

Psalms 119:71

It is good for me — Precious indeed to the saints of God is the ministry of pain and sorrow. R5803:2, R5879:4, R2382:1; F648

"If ye be without chastisement (discipline, training), then are ye bastards and not sons," (Heb. 12:8) R5879:4

Psalms 119:75

Afflicted me — See comments on verses 67 and 71.

Psalms 119:76

According to thy word — Pray, trusting God's love and mercy. R5380:5*

Psalms 119:90

And it abideth — The same physical earth remains as the scene for great revolutionary changes which destroy the preceding order of things. R1615:4

Psalms 119:97

0 how I love thy law — The law of love, whose foundation is justice. R5885:5, R3070:6, R3071:4, R1535:5

We should love it as Christ loved it, study it and endeavor to conform to it as he did, glory in it and, by word and example, teach it to others as he did. R1404:5

We learn to delight ourselves in God's law by assembling together for Bible study. R597:6*

Meditation — We should, in every detail of life, consider carefully what is right and what is wrong according to Scripture. This course is termed meditating on God's law. R5116:3

If God's law were the constant meditation of all, there would be fewer glaring mistakes. R5885:5, R3071:4

All the day — Since it is to be applied to all our business and social relations, its often intricate problems require close discernment. R1703:5, R4062:4

Psalms 119:99

More understanding — God's Word explains many mysteries, and his faithful servants, who study his Word, are not in darkness. R1063:4*

Psalms 119:104

I get understanding — While seeking to follow the various specific commands of Scripture, let us seek more and more to understand the principles which underlie the divine law. R3596:1, R4803:4; HG620:1

Every false way — The law of God is a detector of false ways; therefore, we should test all our ways by it. R705:6

Psalms 119:105

Thy word is a lamp — His providence and Word. R4663:4

A prophetic lamp. D617

We need the Bible now as a lamp because we are in a dark time, until the day dawn. Q43:2; CR251:4

During the time of the world's existence the Bible has been the lamp, or light, to God's people. CR267:3

In this age the Word is the lamp and the Church the lampstand, but in the next age we shall shine forth as the sun in the kingdom of our Father. (Matt. 13:43) R243:6*, R244:1*

During the Millennium the world will have something better, yet they will get a blessing from the Bible when they see how prophecies were fulfilled. Q43:2

All who walk the narrow way must use the lamp and walk with great particularity. CR340:4

In proportion as we feed the flame of the Spirit with the truth, we become burning and shining lights in the world, having the Spirit of the Lord in us. R4419:4

The lamps are trimmed by searching the Scriptures. C92

Even believers see only in part, and should desire increasing light, which God has for the Church only. HG745:6

The heathen are in gross darkness. Civilization is in darkness also, although not as gross as in heathendom. HGI79:6

Those who have it not stumble on in the darkness. R3686:3, R4988:1

Unto my feet — Pictures the traveler with the lamp attached to the toe of his sandal, giving light only for each step of the way. SM242:1; R5055:2

Not a light like that of the moon, which reaches far out, but merely a little light at the feet of those watching for it. Those who are going to sleep will find their light going out. R5256:6

Light unto my path — illuminating the signs of the times. R2973:3

Only for those who walk in the footsteps of Jesus. It does not shine far into the future, but enough for each onward step as it becomes due. A20; OV203:1; R3468:6

“The path of the just is as the shining light.” (Prov. 4:18) A20

The light prevents stumbling over the “stone of stumbling.” (Isa. 8:14) R176:5

No amount of prayer will make up for neglect to study the Lord’s Word. R5709:5

The Law was a light, but was ultimately superseded by the true light, the Gospel. R2439:1, R2504:4

God’s promises respecting the glorious morning are figuratively called “light,” and these constitute the Bible. R5038:2

But let us beware in this day of the “new lights” and of many presenting themselves as special teachers. R2532:4

Psalms 119:130

Giveth light — Wisdom from above is the noblest science and the best instruction. R4825:1

Psalms 119:133

Order my steps — Help me so to walk as to make as few mistakes as possible. R3157:1

In thy word — The Word of God furnishes principles, precepts and examples broad enough to indicate the Lord’s will in all the minutest affairs of life. R614:4

According to thy promise; perhaps by sending financial or social disappointments, or sickness of body so as to bring back the wandering sheep. R3157:2

Psalms 119:148

Prevent — Anticipate. R5518:5

Thy word — Law, precept—the spirit, the purpose of that law, not merely the outward form. R5518:5

Psalms 119:165

Great peace — “God has called us to peace.” (1 Cor. 7:15) R2946:3

The knowledge that all of their affairs are under divine supervision. R5933:1

Which love thy law — To appreciate the fact that God has a great purpose; to take delight in finding out what God’s will is; to have full confidence in his justice, wisdom, love and power. R4898:1; Q528:5

God’s law represents God’s will. R4898:1

Offend — Stumble. Those that stumble are those that are not rightly in harmony with God’s law. R5933:1; Q528:5

Psalms 119:174

For thy salvation — From all sin, and to the perfection and beauty of holiness. R1938:2

Psalms 119:175

Let my soul live — The soul can be destroyed by its Creator. R1882:1; HG334:5

Psalms 121:2

My help — The Lord’s people never needed help more than at the present. The difficulty with some, however, is that they do not realize their need. R4311:1

Cometh from the LORD — Not relying on our own strength or wisdom or the assistance of our fellows; not despising assistance from any quarter, but receiving it in the conviction that it comes from the Lord. R4311:2

Psalms 121:4

Slumber nor sleep — Whether we call on him in the busy hours of the day or in the silent watches of the night he is near to sustain, uphold, and protect, whether we realize his presence or not. R5549:1

Psalms 121:5

LORD is thy keeper — The great Covenant Keeper, who has promised and who will not fail in his promises. R3632:2

He would protect them as long as they would be loyal to him. R5626:2

Psalms 121:8

Preserve thy going — Refers especially to the spiritual life of the Lord's consecrated people. R1682:4

Psalms 122:1

Go into the house — Become part of the true Temple. R3284:4, R1495:6

In the Millennial age all mankind will be invited to approach the Lord and his spiritual Temple, The Christ; and, through them, the Father. R3284:4

Psalms 122:6

Peace of Jerusalem — As true of Jerusalem the higher, and her children of peace, as of the earthly Jerusalem. Those who pray for the Lord's cause seek to serve it and are proportionately blessed thereby. R2576:2

Psalms 123:2

Wait upon the LORD — We should recognize the divine providences and look for them. R5844:2

Psalms 125:1

Be as Mount Zion — The spiritual phase of the kingdom of God. A295; R5574:4

Psalms 125:2

Jerusalem — Would be a difficult city for an enemy to successfully attack; so is the defense of the Lord's people. R4623:3

Is round about — As a fortress and protection under every adverse influence. R4623:3

We are surrounded by God's messengers. (Psa. 34:7) R158:6*

Psalms 126:2

Tongue with singing — While the whole creation groans, the saintly few may sing, may rejoice. R4892:5

As Israel left Babylon with great joy, so we who have gotten free from mystic Babylon rejoice exceedingly and would not go back under any consideration. R3643:4

Psalms 126:3

For us — For natural Israel upon her return from literal Babylon; for spiritual Israel upon her return from mystic Babylon. R3643:1, R4892:2

We are glad — Those not thus stirred in spirit may as well stay in Babylon, as they would only prove snares and stumbling blocks to others. R2510:5

These have joy and peace because he grants to them a knowledge of his divine purposes and of things to come. R4892:5

Psalms 126:5

They that sow — The work of seed sowing was to be one of the main features of the Church's work until the Harvest, but the work of the harvest time is altogether different. R885:2*

Psalms 126:6

And weepeth — Feeling the importance and cost of the work in self-sacrifice. R785:1

Touched with sympathy for the blinded and suffering. R935:5*

Doubtless come again — We “know that our labor is not in vain in the Lord” (1 Cor. 15:58); we will see some of the fruit. R785:1

Psalms 127:2

His beloved sleep — Many, previously troubled with the cares of this life, have cast their cares upon the Lord and have regained the ability to enjoy sweet rest in sleep. R3003:4

Psalms 130:1

Out of the depths — In every life, in the present reign of sin and evil, the somber shades predominate. R5802:2, R1759:2

It is in seasons of overwhelming sorrow, when we draw near to the Lord, that he draws especially near to us. R1759:5, R5802:3

Have I cried — The soul that has never known the discipline of sorrow and trouble has never yet learned the preciousness of the Lord's love and helpfulness. R1759:3

Unto thee, O LORD — The righteousness of our Savior is our glorious dress in which we may come to God with humble boldness, courage. R5802:5

Psalms 130:3

Mark iniquities — When the heart is true and loyal, God does not mark our infirmities in a record against us. R1759:6

Does not mark against us the unavoidable blemishes of our earthen vessel. R5802:5

Who shall stand? — David, feeling his own shortcomings, longed for full deliverance from every imperfection. R5802:3

Psalms 130:4

There Is forgiveness — Mercy is one of the grandest and most impressive features of the divine character. R3599:2

The fact that God gives us credit for our heart intentions prompts us to greater reverence for him. R5681:1

That thou mayest — It is God's love which constrains us to seek him, desire to serve him, and walk in the footsteps of Jesus. R4931:3

If God were not forgiving and merciful, we might indeed be in terror before him, but we could not love him, not have the same incentive to righteousness. R3599:2

Feared — Reverenced. R1759:5, R4931:3

Psalms 130:5

I wait for the LORD — How necessary is the patient waiting on the Lord. R1759:6, R5802:6

“Wait patiently for him ... and he shall bring it to pass.” (Psa. 37:7, 5) R1760:1

Do I hope — He loves us too well to permit any needless sorrow, any needless suffering. R5802:6

God has not forgotten when the answers to our prayers seem to tarry long. R1760:1

Psalms 130:6

More than they — Who are watching from the standpoints of socialism, nationalism, and other human plans and hopes. R1760:4

For the morning — The Millennial morning. R1760:1

Psalms 131:2

Quieted myself — Nephesh, soul, sentient being. E334

Psalms 132:7

At his footstool — Applied by Popists to the kissing of the Pope's foot. B309

Psalms 132:8

Arise, O LORD — Chanted just before the glory of the Lord filled the Temple at its dedication. R4297:4*

Referring to the cloud's lifting from the Tabernacle and going before Israel as a guide. R3060:6

Thou, and the ark — The Christ. T121

Psalms 132:11

Fruit of thy body — The genealogical records prove Jesus to be the Son of David, as the prophets foretold. R944:1*

Fulfilled in Solomon only because Solomon was a type of the greater Son of David, who was also the Son of God. R2372:6

The typical kingdom continued from David to Zedekiah, then was taken away from the earth, never to be replaced until the Messiah replaces it as God's true Kingdom at his reign. Q93:8

If Solomon had obeyed God as did David, the deathless heir to the throne would have come from his seed as well. R467:3*

The Maccabeans did not come from the line God recognized, and the Herod family were not Jews at all. Q93:8

Psalms 132:12

If thy children — But they did not meet the conditions, and Solomon's line was rejected as Christ's ancestry. E130

Psalms 132:13

Hath chosen Zion — The true Church. D158

Psalms 132:17

The horn — Horns are symbols of power. T42

Of David — Type of Christ. B255

Psalms 133:1

How pleasant — This Psalm seems to be specially applicable to our day. R4994:3

Brethren — The Church. R4994:3

But truth and error, light and darkness, are not brethren. They are implacable and everlasting foes. R753:5, R5229:5

Together in unity — All who have the spirit of the Head must be in sympathy with the fellow members of the Body. F132

The more the Lord's jewels come together, the more opportunities for friction, and the more need for the holy Spirit. R4995:6

It would be easier for a company of people in the nominal church to live together in unity. R4995:1

While each New Creature is a complete member of Christ, yet in addition all the New Creatures are to recognize themselves as members one of another, and are to exercise toward each other such love as will prevent friction and enable the whole to cooperate for its own upbuilding and completion. R2227:5

Made difficult because of the Christian's real intrinsic worth or character—like diamonds being rubbed together. R4995:4

Let our combativeness be engaged against the great enemy and all the works of sin—including those in our fallen flesh. R3246:5

Each brother has a right to his own opinion. We have no right to make our views tests. The things that are tests are the things given us in the Scriptures. R4995:3,4

If we find any member unendurable, we should ask for more of the Lord's spirit so that we may exercise more patience and brotherly kindness in dealing with that one. R5230:1,4

The most favorable condition for unity is that all shall seek to have the Lord's will done in their mortal bodies. R5229:3

Illustrated by David, who was emphatically a man of peace toward his brethren of all the tribes. R3246:5

Illustrated in the Bethel family. HG503:1

Psalms 133:2

Precious ointment — The holy Spirit. T37, R5235:6, R5654:5, R5971:6

“The anointing which we have received of him abideth in you “ (1 John 2:27) T37, E215

The anointing belongs to the entire Body—the qualifying power of God on all the Royal Priesthood, authorizing them to declare the glad tidings. E215; Q23:T, R5971:6

Jesus' anointing was God's recognition and acceptance of his sacrifice. R1688:4

Upon the head — Upon Christ Jesus at the time of his baptism. T37, R5424:5, R5549:4, R5587:5; CR460:3

“Anointed with the oil of gladness above his fellows.” (Psa. 45:7) T37

In Jesus alone have we any standing before God. R5536:5

That ran down — From the baptism of Jesus to the last member of his Body. E215; CR251:5; OVI61:T, CR460.3

The underpriests took part in the ceremony and were anointed symbolically in him as members of his body. R135:1, R270:6

Even Aaron’s — Type of The Christ, Head and Body. T37

To the skirts — Showing that the same anointing covers all the members of the Body. R4994:3, R5971:6, R5549:4, R5654:5, R1715:3; SM599:T, Q452:T, CR251:5

Of his garments — Anointing all who are truly his, covered by his robes. R72:6; T38

Psalms 135:4

LORD hath chosen Jacob — God himself was king of Israel. Hezekiah and others were only his representatives on the throne. R1358:4

His peculiar treasure — So long as Israel was under the divine rulership and care, no evil could befall them—except by divine permission for their correction and discipline. R1358:5

Psalms 135:14

The LORD will judge — It is not for us to judge any. R4473:6

His people — Up to the present God has not been judging the world; the trial is confined to justified believers. HG234:3

Psalms 136:1

Endureth for ever — To a full completeness. R5427:3

The wrath of God is always just, and tempered with mercy. R5427:3, R3283:4, R2613:2

This Psalm was probably sung by the Levites and the people of Israel at the dedication of Solomon’s Temple. R3283:4, R4297:1

Therefore, the punishment of the wicked will end sometime. R236:4, R356:2

Psalms 136:6

Stretched out the earth — By gathering together the waters into seas; by convulsions of earth casting up mountain ranges and depressing other parts for the gatherings of waters, seas. R1813:1

Above the waters — Higher than the waters. R1813:1

Psalms 136:8

The sun to rule — Not the limitation of its usefulness; only that which specially pertains to man and the earth, his home, is mentioned. R1812:6

Psalms 136:10

Endureth for ever — To a full completeness. R5427:3

God's mercy towards human sinners will endure until Christ makes an end of it in the close of the Millennial age. R1454:1

Not limited to the present life. During the Millennial age the hand that smote will be turned to heal. R5427:3; A256

Psalms 136:15

Overthrew Pharaoh — Type of Satan. F458

In the Red sea — Type of the Second Death. F459

Psalms 137:1

Rivers of Babylon — Defiled by the mire of worldliness and error. R497:6

Yea, we wept — Fleshly Israel, after the overturn of their kingdom. B83

Remembered Zion — God's favor to Zion in the past. R497:6

Psalms 137:2

Hanged our harps — Laid aside the harps of God. R497:6

Take down your harps; flee from Babylon into full liberty of thought and expression; tune your harps and sing the song of Moses and the Lamb. R497:6

Upon the willows — Weeping over the grave of truth. R497:6

Psalms 137:3

They that carried — The Babylonian system. R497:6

Required of us mirth — Babylon would like to see Zion's captives happy in the midst of her worldliness. R497:6

Songs of Zion — That she might boast of the Lord's favor. R497:6

Psalms 137:5

If I forget thee — It is pleasing to note that in the land of their captivity Israel was reclaimed from idolatry so thoroughly as never to return to it again. R1483:3

Psalms 137:6

Remember thee — The spirit of praise is cultivated by calling to mind and recounting what the Lord has done. R2031:5

Psalms 138:2

Thy holy temple — The Christ. T70

Psalms 138:6

Unto the lowly — Only the poor in spirit, the humble and teachable ones, can submit to the discipline and training necessary to fit them for the Kingdom. R2139:4

Psalms 139:6

Such knowledge — His mighty intellect grasps with ease all the interests of his wide domain, from immensity to minutia. R1864:3

Memory that never fails, judgment that never errs, plans that never miscarry, vigilance that never ceases. R1560:2

Psalms 139:7

Go from thy spirit — To escape or be hidden from divine power. E366

Psalms 139:8

My bed in hell — Sheol, oblivion, death, not torment. E366

Thou art there — Even oblivion is accessible to divine power. E366

God has the same power to aid those in hell that he has to bless those in heaven. HG754:6*, HG756:1*

God's power is unlimited. Even over those in the tomb he can, and will, exert it, and bring forth all that are in the graves. (John 5:28) R2599:3

“I have the keys of death and of hades, oblivion.” (Rev. 1:18) E366

Psalms 139:14

Fearfully — Awe-fully; we are noble creatures, in the image of our God, except as marred by sin.
R1566:3

Psalms 139:15

My substance — My organism. E404

When I was made — Either at first birth, or in the resurrection. E404

Psalms 139:16

In continuance — Gradually. E404

Psalms 139:21

Them Includes both evil men and evil angels. Q322:2

Psalms 139:22

Perfect hatred — We want to hate what the Lord hates. “Thou hast loved righteousness and hated iniquity “ (Heb. 1:9) R4909:5, R1861:4, R5949:2, R1291:1; Q321:5, Q783:T

We hate the Antichrist systems with “a perfect hatred” because we love God with a perfect love. The two, being opposites, properly produce opposite sentiments. R1191:4

We have no thought of ever becoming more loving than the Lord. R4909:6, R2131:2

Psalms 139:23

Search me, O God — It is in the diagnosis of our case that we are most likely to err; it is here that sobriety of mind and meekness are so much needed. R2094:5

Try me — The Lord says, I will prove you by leaving you all your time, influence, money, everything, in your hands as my steward. Q615:T

Psalms 141:2

As incense — The incense of old, which typified the prayers of saints, was composed of a rare mixture which only the priests were allowed to make. R5692:5

The prayers of God’s people rise up before him as a sweet perfume. R5692:5

Psalms 141:3

Keep — If the prayer be sincere, the petitioner will do all in his power in this direction while seeking divine aid. R3739:6

The door of my lips — Whatever difficulty we have through our lips needs correction at our hearts. R3739:6

Help me to be secretive at the proper time. R3971:5

What a fearful responsibility attaches to the tongue that wags in an evil, or even in a flippant, way, which is also dishonoring to God. R1938:2

Psalms 141:4

To any evil thing — Assist me in my determination of opposition to all these things (dainties of this world). R5692:6

Psalms 141:5

Let the righteous — Primarily the Lord Jesus; also right-intentioned, right-willed persons, manifesting in their conduct the spirit of righteousness. R4977:2

Smite me — Those in fellowship with God will take no offense if reproved by the righteous. R5692:6

A kindness — We should be glad to be set right if we are wrong, and receive it as of the Lord. R4977:2

Let him — A proper reproof should not be injurious, but uplifting and refreshing. R4977:2

Reprove me — Administering reproof to another should be done only after careful consideration and prayer. R4977:3

An excellent oil — Such as a guest received from his host in ancient time. R5692:6

Shall not break — Neither our heads nor our hearts are broken by Scriptural reproofs. R5693:1

“Let not my head refuse it.” (American Revision) R5693:1

Reproof should not be disastrous, not crushing. R4977:3

In their calamities — Rendered “evil” in “I create evil.” (Isa. 45:7) A125

“Even in their wickedness shall my prayer continue.” (American Revision) R5693:1

Psalms 141:7

At the grave's — Sheol, oblivion. E366

Psalms 141:9

From the snares — But the world will be ensnared in the great time of trouble. R5693:5

Psalms 141:10

Let the wicked fall — Satan and his servants will be overwhelmed in the great time of trouble approaching, in a manner not expected. R5693:5

Psalms 142:6

For they are stronger — Pray, pleading our need. R5380:5*

Psalms 143:5

I remember — The spirit of praise is cultivated by calling to mind and recounting what the Lord has done for us. R2031:5

Work of thy hands — The two great books of nature and of revelation are special themes of meditation for those who love the Lord and desire to know more of him. R1390:6

Psalms 143:8

In the morning — Of the resurrection, the Millennium. A60; E364

Psalms 143:10

Lead me — Ask him to guide you, with no will of your own or choice as to the pathway, silently waiting to hear his voice, and it will be given you to know his will. R590:5*

Psalms 144:1

Fingers to fight — We should never go to battle without the assurance that the battle is the Lord's, nor should we forget that "Our weapons are not carnal weapons." (2 Cor. 10:4) R2015:3

Psalms 144:6

Cast forth lightning — Diffusions of knowledge. R511:2

Shoot out thine arrows — Divine truth, slaughtering the hosts of error. R5493:6; CR164:4; SM440:1

See comments on Psa. 45:5.

Psalms 144:11

Strange children — The Lord shall separate the false, or strange, children from the true, and will glorify the saintly ones. R4768:2

Psalms 144:12

Corner stones— Corner pillars. R4768:4

Polished— Sculptured. R4768:4

The grace and beauty of the children of the Messiah will be marvelous, attaining to more than Adamic perfection. R4768:4

Psalms 144:13

Our streets— Your open pastures. R4768:4

Psalms 144:14

No breaking in— No breach—no rupture of happy relationships. R4768:4

Nor going out— No migration, no more seeking for better or more ~~happifying~~happifying conditions. R4768:5

Even death shall be destroyed. R4768:4

No complaining — Discontent is now rapidly increasing with every added blessing of our wonderful day. R4768:5

Contentment will take the place of selfishness and discontent. R4768:5

Psalms 144:15

Happy is that people— It is an ideal picture of the future and not of the past. R4768:1

That happy nation will acquire, additionally, a happy home and a worldwide paradise. Even human perfection could not bring happiness if calamities continued. R4768:2

Whose God is the LORD — Whose God is Jehovah. We need to correct our ideas and our theologies. R4768:5

Psalms 145:5

I will speak of— Meditate on. R2712:1

The glorious honour — From the standpoint of the average Christian, God is anything but gloriously honorable in his majesty. R2712:3

Thy wondrous works — The sentence of death upon our race, the work of redemption through Christ, and the coming deliverance. R2713:1

Psalms 145:6

And men — The world of mankind in general, not appreciating his glorious character. R2712:1

Psalms 145:7

Abundantly utter — Loudly proclaim. R2713:5

The memory — The Memorial, the gift of God's dear Son. R2713:5

Psalms 145:9

Is good to all — The Lord's special care and compassion are over the weak, helpless and bereaved ones. Q781:4

His tender mercies — Kind providences, to be manifested in due time. R1560:3

Over all his works — His memory never fails, his judgment never errs, his plans never miscarry, his vigilance never ceases. R1560:2

In a certain sense God's providence attaches to every creature, but saints are his peculiar care. R3219:2

Psalms 145:10

And thy saints — All the Lord's saints during the harvest time. R2714:6

Psalms 145:11

Of the glory — Of the glorious salvation to be manifested to the living and the dead. R2714:2-4

Of thy kingdom — The Millennial Kingdom. R2714:2

Of thy power — Which will bind Satan, punish sin, heal the mental, moral and physical diseases of men, raise the dead, lift all the obedient up to perfection. R2714:4

Psalms 145:13

Everlasting kingdom — Man will have everlasting life, as Adam had it, as long as obedient to God's will, which will be forever, since they will have learned the evil effect of any other way. R269:6

Psalms 145:15

Meat in due season — Every feature of Present Truth sent by God as “meat in due season” for his saints is promptly counterfeited to “deceive, if possible, the very elect.” (Matt. 24:45, 24) R5800:5

Psalms 145:17

And holy — He could not be holy in all of his works if he were the author of sin and crime. R1351:4*

Psalms 145:19

Them that fear him — Perfect love casts out slavish fear, but increases reverential fear. R2986:6, R2289:5

Psalms 145:20

The LORD preserveth — God will eventually bring a blessing out of evils to those not in sympathy with them; but the evils themselves, and the wicked, he will destroy. R3145:4*

To all eternity. OV439:3*

Them that love him — During the Gospel age divine blessings are conferred upon the Church. R3658:5

But all the wicked — Satan and all who intentionally oppose God. E392; R4811:6, R5839:4, R769:4

Of the Sodomites and the antediluvians God made illustrations of the great lesson that all who refuse the rule of righteousness will be esteemed “wicked.” R5179:1, R5167:6; SM502:2; CR113:4

The intelligently wicked. R5839:1

Not the ignorant. R3083:2

The wilfully wicked and not the merely ignorant, misled, blinded, or deceived. HG728:5

Whether they belong to the class that is now on trial or to the class which will be on trial during Messiah’s reign. R5408:2

All shall be awakened and brought to a full knowledge before being sentenced as “wicked.” But the wicked shall never see life. R1106:6

God permits conditions which he disapproves, which he will ultimately destroy. R5209:6

Will he destroy — Not torment. F332; SM520:2, SM153:2; CR498:4; R5238:3; OV439:3*; SM589:3

“The wicked shall perish.” (Psa. 37:20) R2607:3

“Punished with everlasting destruction.” (2 Thes. 1:9) E392

Ultimately, after full opportunity, every false teacher and every wilful sinner will be destroyed. R4740:5, R5209:6, R5340:2, R5694:2; SM87:1

Torment is unjust and unmerciful, but taking away life from those who do not conform to New covenant regulations is reasonable, just and merciful. R3083:5

God can both create a human soul and destroy one. OV34:1

He who gives us our existence has the power to deprive us of it. R363:1

This is a righteous, just, penalty for those who refuse God's favor and his righteous, reasonable, loving terms. Q219:T

Neither sin nor sinners can go beyond the Millennial age. R765:4

There is no reason why those who will not make progress should be allowed to live on indefinitely. R5167:5

He will not feed them and continue their lives everlastingly. R1176:1

But the delay in execution until the little season will delude some into thinking that it will not be enforced, as Eve was deluded in Eden. R1234:5

Not in the present life where they, more often than the righteous, flourish and prosper. R1383:5

Whoever will not have God's gift of eternal life through Jesus Christ our Lord cannot have life at all. R2398:6

God will ultimately have a clean universe, free from the blight of sin and sinners. R2607:3

It is right to destroy beasts, and it is right for God to destroy those who will ultimately be like brute beasts in that they would be injurious to others. Q225:T

Contrary to the teachings of Mormonism. HG731:4

But none will die the Second Death because of Adam's transgression. SM589:3

"Fear him who is able to destroy both soul and body." (Matt. 10:28) CR498:4

There will be no forced obedience. The only force wilful sinners will receive, after having full opportunity to know God's will, is the force of destruction. R891:4

Psalms 146:4

His thoughts perish — Contrary to the teachings of Spiritualism. R2170:2

"The dead know not anything." (Eccl. 9:5) R4792:1

There is no conscious existence after the breath leaves the body. R802:3, R1881:5

His personality, the result of his hereditary and prenatal influences, combined with his experiences, perishes, for it cannot exist without a body. R5166:2

Whoever would believe the Scriptural doctrine of the resurrection must also believe the Scriptural doctrine respecting death—that death is death, the cessation of life. R4791:6

Psalms 146:7

Looseth the prisoners — Setting free the prisoners of sin and death. OV387:5; A112

Psalms 146:9

Relieveth the fatherless — The Lord's special care and compassion are over the weak, helpless, and bereaved ones. Q781:4

Psalms 147:2

Outcasts of Israel — Assembling to his standards the outcasts of nominal spiritual Israel. (Isa. 66:5) R438:2

Psalms 147:4

The stars — The Lord's bright ones. R438:2

Psalms 147:11

Them that fear him — Earnestly watchful of every word and act, trying to please the Lord, and copy his character. R2289:6

Psalms 147:14

Finest of the wheat — The wealth of our Father's storehouse. R5538:3

It is necessary that the New Creature be fed upon it. R5735:6

Psalms 148:8

Stormy wind — Ruach, invisible power. E174

Psalms 148:14

Exalteth the horn — Horns are symbols of power. T42

Psalms 149:5

Joyful in glory — The time may come when part of the saints will be in glory beyond the veil, and when those on this side will enter very fully into the joys and work of their Lord. R5451:1

It need not be on the other side, but on this side, of the veil. Q387:1

Though we shall rule the world, it will be when we are in glory. R233:5,* R35:6, R152:6

Upon their beds — In the state of perfect rest. R82:3* ; Q99:1

Representing creeds, or the sum total of one's religious belief. R5804:2

Representing mental attitude and heart condition. R5804:4

This seems to imply that there is a special work to be done while the saints still have “beds” on this side of the veil. R5631:6, R5451:1; Q88:2

Signifying a rest of faith, applicable to this side of the veil, beyond is not a rest of faith, but an absolute entering into rest. R5451:2

We shall, of course, be at ease on the other side, but this evidently means an ease of faith on this side of the veil. Q387:1

Psalms 149:6

High praises of God — The saints can praise God more intelligently and fully now than ever before. R5804:4

Applicable to those on this side of the veil. R5631:6, R5451:2; Q427:2

Two edged sword — That sword is truth, and the living saints and many of the world are now being used as the Lord’s soldiers in overthrowing errors and evils. B100, B101

The Word of God. R5631:6, R5804:4; Q88:2, Q99:1

The Word of God. That means here, for there will be no smiting with a two-edged sword over there. Q387:1; R5451:2

God’s people have all the knowledge needful for the efficient use of the sword at this time—to oppose everything opposed to the truth. R5804:4; Q387:1

Psalms 149:7

Execute vengeance — This would seem to imply that there would be something for the saints on this side of the veil to do in connection with the execution of the judgments upon the nations. R5632:1

Implying that these saints will be in authority. This Psalm describes the time when they are to do a judging work in respect to the world in general, as well as in respect to Israel, God’s people. R5451:2

Upon the heathen — The Gentiles, or nations. R5451:2; Q427:2

Other Scriptures intimate that all nations, not only heathen, but civilized, will be found in opposition to the heavenly kingdom, and that all together will be crushed. SM442:1

And punishments — To some extent at least we are already engaging in the great work here depicted—in the binding and fettering of error. R5804:5

The seven last plagues. R155:4-6*

Upon the people — Of Israel. R5451:2

Psalms 149:8

To bind their kings — To forcibly restrain them from wrongdoing. D633

The new King (The Christ complete) will dethrone and bind the former Prince of the power of the air and accomplish the final overturning. R362:1

The binding or suppression of evil during the Millennial age will result from the exercise of authority and power by our Lord when he shall take unto himself his great power and reign. (Rev. 11:17) R331:2

Whether we participate in this work on this side of the veil or on the other side makes no difference to us. R5451:5

Illustrated by a sister's experience with a Baptist minister. R5573:5

Apparently the Church now has no part whatever in the binding of kings. Q125:5

Fetters of iron — Because they will not surrender peaceably. A261

Truth is surely accomplishing a work in binding and fettering error. R5804:5

Psalms 149:9

To execute — Should any commission be given to the Lord's people to execute judgment this side of the veil, it would be so explicit as to leave no room for doubt. R5451:4

Possibly some of the Lord's people on this side of the veil might jointly engage in some work of judgment with others on the other side. Q99:1

The judgment written — All this belongs to this side of the veil. These are the saints who are to execute the judgments written. Q387:1

The river Jordan means a judgment, and the smiting of this Jordan may mean to put the truth in such a way as to do the judging. The Elijah will handle this sword. Q387:2

This honour — Has not come to us yet. Q427:2

Of a share in the establishment of the Kingdom and the overthrow of Gentile power. D624

All his saints — Would include those who are living in the world when the judgments are executed, as well as the resurrected saints. R5761:5

Proverbs - General

The book of Proverbs was probably the latest production of Solomon, when not only the promised wisdom from above but also an experience gained under very peculiar and varied circumstances found expression in numerous concise and pithy sayings for the guidance and instruction of all who would live godly. R1517:5 The book of Proverbs is a poem, the first nine chapters of which are a discourse on wisdom, which is personified. The major part of the book consists of the proverbs of Solomon, some of which chapters 25-29 — were collected and added later by King Hezekiah. Chapters 30 and 31, however, do not claim Solomon for their author. R1518:2

However well or illy Solomon followed his own teachings, it is conceded by all that those teachings were sound wisdom —as true today as when uttered. While Solomon’s writings may not be ranked exactly with the inspired prophecies of the Scriptures, the fact that we are told that the Lord heard his prayer for wisdom, and granted the request, together with the fact that his writings were accepted as a part of the sacred canon in our Lord’s day, and not objected to by New Testament writers, but on the contrary quoted from, is sufficient guarantee to us that the wisdom of these Proverbs is of a kind that cometh from above. R2388:1, R2053:2

Proverbs 1:1

Proverbs of Solomon — Based on the promised wisdom from above and on experiences gained under peculiar and varied circumstances. R1517:5

Although he spoke 3000 Proverbs (1 Kings 4:32), they were not all deemed of the Lord worthy of preservation as a portion of the sacred Scriptures. R2053:4

Those who reverence the Lord he recognizes as sons. To such the counsels of these Proverbs are addressed, while warnings are given to others. R1518:5

Solomon was granted a supernatural wisdom that he might prefigure Jesus, the “greater than Solomon.” (Matt. 12:42) R2053:2

Proverbs 1:2

Wisdom —Dealing with wisdom from the earthly standpoint, not the heavenly wisdom, not spiritual understanding. R2053:1

Solomon was granted a supernatural wisdom that he might represent our Lord. R2053:2

Proverbs 1:5

A wise man will hear — No matter how wise a man may be, he still has opportunity to increase his wisdom, and a teachable attitude and desire to know the truth are necessary. R2053:3

Christians need to search the Scriptures daily that they might more perfectly understand the divine plan. R2053:3

Proverbs 1:7

The fear of the LORD — Solomon here quotes from one of his father David's Psalms. (Psa. 111:10)
R2053:3

Proper reverence for him, now so generally lacking. R2053:5

Allowing our minds to dwell upon the grandeur of God's benevolent, loving and glorious character until a glimpse of his glory awakens in us a feeling of admiration, veneration and love.
R1518:3

In the training of a child, every suggestion should take the Lord into consideration. F554

Other fears are discountenanced among the Lord's people; the fear of the Lord should be their only one. CR9:1

Of knowledge — Knowledge from God is accompanied by its equal of understanding and this is how we have become established in the faith. If God gives us knowledge he also gives us a test on that knowledge, and fortifies it with the understanding thereof. R4093:2*

Fools despise wisdom — As mankind awakens from the superstition of the past they go to the opposite extreme of doubt, skepticism, infidelity, irreverence for God and his Word. R2053:5

Proverbs 1:8

My son — Only those begotten of the truth and in covenant with God. R1518:5

Of thy father — God. R1518:5

True prosperity lies in obedience to parents, and in general, learning from the experiences of those who have gone before. R2053:6

Of thy mother — The Abrahamic covenant, typified by Sarah. R4019:5, R1518:5

Proverbs 1:9

Be an ornament — Mark of honor and respect. R2053:6

Proverbs 1:10

If sinners — Literally the brigands of Solomon's day, much more common then than now. R2054:1

Figuratively the trusts and monopolies (including labor trusts) of our day. R1518:5, R2054:1

Proverbs 1:11

Come with us — Join our union or trust. R1518:6

Lay wait for blood — For opportunities to squeeze the life out of those under our power—financially or otherwise kill those opposed to us. R1518:6

Social brigandage, in passing laws that do violence to the liberties and interests of others. R2054:4

Lurk privily — Watch for opportunity to take advantage of their ignorance of our movements. R1519:1

Robbing others by misrepresentation, swindling advertisements, fraudulent deceptions, trickery, etc. R2054:1

For the innocent — It is chiefly the innocent who suffer most from such conspiracies. R1519:1

Proverbs 1:12

Let us — This purports to be the language of murderers who would destroy their victims quickly, and have them lost from sight and from memory. E366

Swallow them up — Completely destroy them as competitors. R1519:1

As in an earthquake, as in Num. 16:30-33. R2600:2

Alive as the grave — As sheol, oblivion, lost from sight and memory. E366

Proverbs 1:13

With spoil — Grow rich upon the loss and injuries of others. R1519:1

Proverbs 1:14

All have one purse — Let us put our money and skill together so that we can control the markets and reap the harvest. R1519:1

Proverbs 1:15

Walk not thou — “My soul, come not thou into their secret” scheming. (Gen. 49:6) CR351:4*

Proverbs 1:17

Sight of any bird Both Capital and Labor can see the devices of each other. R1519:1

Proverbs 1:18

And they — These conspirators. R1519:2

Their own blood — Get caught in their own traps. R1519:2, R2054:4

Proverbs 1:19

Greedy of gain — “Then they that will (to) be rich fall into temptation and a snare.” (1 Tim. 6:9)
R2054:4

The life — The living. R1519:2

Proverbs 1:20

Wisdom — The voice of righteousness and prudence, the voice of God. R1519:2

Crieth without — Never before were the obligations of human brotherhood forced upon the attention of all men as they are today. R1519:2

In the streets — The “golden rule” is coming to the front, even in the newspapers of our day. R1519:2

Proverbs 1:22

Love simplicity — Prefer to remain in ignorance of the just and right ways of the Lord. R1519:3

In their scorning — Of justice and truth. R1519:3

Hate knowledge — The wisdom that cometh from above. R1519:3

Proverbs 1:23

At my reproof — But they will not turn, because they “Imagine a vain thing,” —they “set themselves together against the Lord and against his anointed.” (Psa. 2:2) R1519:3

I will pour out — Make manifest. R1519:3

My spirit — My disposition. R1519:3

My words unto you — Notwithstanding the fact that they hate such a knowledge. R1519:3

Proverbs 1:25

All my counsel — As contained in my Word. R2241:1

Proverbs 1:26

I also will laugh — “He that sitteth in the heavens shall laugh; the Lord shall have them in derision.”
(Psa. 2:4) R1519:4, R1079:5

At your calamity — The culmination of the present (1893) unrest will be a terrific whirlwind. R1519:4

Proverbs 1:28

I will not answer — It will not avert the trouble for men to call upon the Lord once it has begun. R1519:4

“God heareth not sinners.” (John 9:31) R2024:1

Prayer privileges are restricted to those who, desiring to flee from sin, come to a knowledge of the Savior and accept the favor of God. R2024:1

Proverbs 1:30

None of my counsel — Some reject the Word of the Lord in toto; others, as truly rejectors, accept it nominally, but never in the sense of putting it into practice in their daily lives. R2241:1

Proverbs 1:31

Of their own way — The whirlwind of trouble will be the result of their own selfishness. R1519:4

Illustrated by the end of King Saul. R3240:5

And be filled — To satisfaction. R1519:4

Proverbs 1:32

The turning away — From the heavenly wisdom to the earthly wisdom of selfishness. R1519:5

Shall slay them — Incite the jealousy and hatred of the masses and make them special objects of attack in the time of trouble. R1519:5

Proverbs 1:33

Shall dwell safely — “The Lord knoweth them that are his.” (2 Tim. 2:19) R1519:5

Proverbs 2:3

Lifest up thy voice — Many who thus pray for knowledge do not seek it as “hid treasure,” and therefore do not find it. R493:2*

Proverbs 2:4

If thou seekest her — Webster says that “in Scripture theology, wisdom is true religion,” religion signifying “any system of faith and worship.” R179:1*

Those who are so anxious for truth as to be willing to sacrifice other things to get it are the ones for whom God prepared it. R367:1

Some would rather be always unsettled than go to the necessary labor of “proving” by diligent study of the Scriptures what is good and what is erroneous. Such indifference will expose them to error. R651:6

Some, even amongst the Lord’s friends, rebuke others for their earnestness in seeking truth, instead of encouraging it. R2730:4

As silver — Why is the Bible not more plain? Why is gold hid deep in the earth? It is a question of character. Desire, will, energy, determination and faithfulness will be rewarded. R24:4*

When found, silver has to be separated from materials, useful in themselves, but detracting from the value of the silver. So the child of God needs to “rightly divide the word of truth.” (2 Tim. 2:15) R179:5*

What was necessary for our fathers to know of truth is not enough for us to know, any more than the supply of silver at the discovery of America was sufficient for the world at the present time. R179:4*

As for hid treasures — Why hidden? That it may not be found until needed. R179:2*

God has provided truth only for those who hunger and thirst after it. Many are too indifferent or too engrossed with money-getting and pleasure-seeking to dig for the truth. R1832:4

Miners have lights upon their heads and sometimes prostrate themselves in their search. We need to be humble and have our minds illuminated with the spirit. R179:5*

If you would find it you must be ever on the lookout. If you would see its beauty you must brush aside the weeds of error and the brambles of bigotry. If you would possess it you must stoop to get it. R9:1

Proverbs 2:5

Understand — A duty to find out all Possible of God’s “system of faith.” R179:2*

Find the knowledge — The Lord will bless every real truth-seeker. For such alone truth was written, to such alone it will be revealed. R501:5

Proverbs 2:7

Sound wisdom — Contrariwise, the spirit of devils produces the spirit of an unsound mind. R2185:2

Proverbs 2:21

For the upright — All who desire fellowship with God through Christ during the Millennial age. E30

Dwell In the land — Under the terms of the New covenant. E30

Proverbs 2:22

But the wicked — Who refuse the divine offer of reconciliation. E30

Proverbs 3:1

My son — “Wisdom is justified of her children.” (Matt. 11:19) They show their parentage, reflect her likeness in physical as well as spiritual things. R2060:2

Proverbs 3:2

For length of days — Due to a wise and moderate course in life, in obedience to the divine laws. R2060:2

Proverbs 3:3

Let not mercy — Consideration for the failings and sufferings of others. R2060:3

Mercy includes all the graces of character. R5309:5

And truth — Sincerity, pureness and uprightness of dealing in all our affairs. R2060:3

Truth and righteousness are synonymous. R5309:1

The qualities of truth and mercy are in the divine character. R5309:3

About thy neck — As jewels and ornaments of character, manifest to all. R2060:3, R5309:2

It does not say to bind justice about our neck. Because there is none righteous, our course in respect to justice cannot be the same as that of our Heavenly Father. R5309:1

Write them — Re-write them. R5309:5

The work of re—writing the divine character in the heart is already begun in the Church, and will progress in the world during the Millennium. R5309:5, R2060:3

Of thine heart — In addition to the outward graces, deeply graven inward principles. R2060:3

Originally, God wrote the divine law in Adam’s heart. R5309:3

Proverbs 3:4

And man — Nobility of heart is acknowledged even by the children of darkness who would say all manner of evil falsely against the children of light. R2060:5

Proverbs 3:5

Trust in the LORD — In order thus to trust, a knowledge of God’s Word and plan of salvation are very important. R2060:5

Own understanding — As do some scientists who seek to find a theory by which a personal God will not be necessary. R2834:3

Our own judgments are unsafe; liable to seek wisdom in a wrong direction. R2262:3

Experience has taught the mature child of God the imperfection of his own judgment and the fallibility of all human counsel. R2060:5, CR498:5

Proverbs 3:6

In all thy ways — The heart that is continually, in all of life's affairs, looking for divine direction is continually in a prayer attitude. No other condition is proper. R3806:1

Including giving thanks for meals. We advise the breaking together of spiritual manna at the same time as the partaking of earthly food. R4139:5

Acknowledge him — Before becoming entangled in multiplied cares, and thus hampered by the outcome of our own misguided course. R1554:2

Exemplified by Joseph's distinctly telling the king that the interpretations of the dreams came not from himself, but from God. R5216:6

We are not only to note divine providences, but also to give credit for them. R2894:1

Especially appropriate in the study of the divine Word and any attempt to give an interpretation thereof. R3978:6

It is in vain that any would attempt to serve the Lord and yet neglect to make request for his blessing and guidance. R4911:3, R3806:1

Cultivate such a sense of his presence that you learn to speak to him, as well as of him, most freely and without embarrassment. R590:2*

He shall — The Lord is always faithful to those who put their trust in him and look for his leading. R1538:5

Direct thy paths — Not in ways most congenial to the fallen nature. R2060:5

We should go forward only as he leads us. R5712:1

If we are not clear as to his will, let us not be in too great a hurry, nor try to guide ourselves. R5712:1, R5807:5

Proverbs 3:7

In thine own eyes — Nothing is more dangerous to the child of God than self-conceit. "God resisteth the proud." (1

Pet. 5:5) R2060:6, R5186:1

Ambition is good, but only when it is based on humility. R5186:2

Depart from evil — The evil of our fallen estate. R2060:6

Proverbs 3:8

It shall be health — The promises of God's Word may not hinder pain, but will modify it and its frequency. R2083:6

“Health or vigor to thy muscles,” figurative of general vitality of mind and body among the results of that proper reverence for the Lord which leads us to depart from sin in thought, word and deed. R2060:6

Proverbs 3:9

With thy substance — Whether it be talent, education or influence. R2060:6

Proverbs 3:10

Filled with plenty — This applied (in the material sense) during the Jewish age and will apply again during the Millennial age. “In his days shall the righteous flourish.” (Psa. 72:7) But does not apply during the Gospel age. R2060:6

If faithful in the use of our substance to the cause of God, a blessing will result to us. R2060:6

Proverbs 3:11

The chastening — Reproofs, trials, disciplines should be reminders to us that we are not perfect and still need the mercy of God in Christ. R2061:1

Of his correction — Do not consider the trials and difficulties of this present time as marks of divine disfavor. R2061:1

Proverbs 3:12

He correcteth — God punishes for a wrong course, even though he restores one to his favor. PD43/53

Given as an inspired comment in Heb. 12:4-13. R1520:1, R1944:6

Proverbs 3:13

That findeth wisdom — That attitude of heart and mind which fits us to receive the instruction of the Lord and profit by it. R1520:1

Perceives clearly the difference between right and wrong principles, and the propriety of following these. R2061:1

Understanding — Of whatever truth is meat in due season for them. R1520:1

The information and building up of judgment, character, based upon obedience to the voice of wisdom. R2061:4

Proverbs 3:14

Merchandise of silver — Truth. R2061:4

Fine gold — The divine nature. R2061:4

Proverbs 3:15

Rubies — Graces of character. R2061:4

Proverbs 3:18

A tree of life — A reference to the restitution to the trees of life and the Edenic bliss of all who shall “lay hold upon” and “retain” that heavenly wisdom of meekness and entire submission to the will of God. R1520:4

Lay hold upon — Retain her. R1520:4

Proverbs 3:19

By wisdom — Pure, peaceable, merciful and kind. R1520:4

This accounts for the beneficent laws of nature so bountifully adapted to our necessities. R1520:4

Proverbs 3:21

And discretion — Wise policy. R1520:4

Proverbs 3:23

Shall not stumble — The Lord will keep the feet of his people from being caught in the snares of the Adversary. R1520:4

Proverbs 3:27

Withhold not good — This counsels fair dealing with our fellow-men. R1520:4

Power — Hebrew. El; signifying strong or powerful, frequently translated “god.” R296:2

Proverbs 3:34

Scorneth the scorers — The self-seeking, the proud in spirit, cannot be entrusted by the Lord to a high position. R5414:6

The lowly — In conduct; but particularly, in mind. R2450:5

Proverbs 3:35

Shall inherit glory — Counsels patient waiting for the rewards of righteousness. R1520:5

Proverbs 4:1

Instruction of a father — It were well for the youth of the world if their fathers more frequently communed with them and gave them the benefit of their experiences in life. R2388:2

Instruction, reproof, guidance and counsel of children should not be left to others—to the church minister, Sunday School teachers or to mothers. R2388:2

Proverbs 4:7

Wisdom — “The wisdom that is from above.” (Jas. 3:17) R3479:5, R3603:3

Wise toward God, whatever fellow-men may consider us. R3479:5

Heavenly counsel is the essence of wisdom. R3479:5

The principal thing — However weak or strong, wisdom is the prime essential to our taking the proper course. F97

Proverbs 4:10

Years of thy life — Parental counsel may save a child from many difficulties in life and from much sickness, leading to a longer life. R2388:5

Shall be many — In giving lessons to a child, a parent may profit by and review his own experiences and their causes, and add to his own years as well as to those of his child. R2388:5

New Creatures in Christ, here called sons, are promised that, by heeding his Word, the years of their life shall be many—very many—everlasting. R2388:6

Proverbs 4:11

I have led thee — By my example. This thought may be applied to the Heavenly Father as well as to an earthly. R2388:5

Proverbs 4:12

When thou goest — In the spiritual way, the narrow path. R2388:6

When thou runnest — The race for the great prize of their high calling. R2388:6

Thou shalt not stumble — So long as they follow in that path in which the Lord’s providences guide them. R2388:6

Proverbs 4:13

Take fast hold — “Lest at any time we should let them slip.” (Heb. 2:1) R2389:1

Not only to hear the Lord’s Word, but to act upon it, incorporate it as a very part of our being. R2389:1

Proverbs 4:14

Not into the path — Of self-will, pride, worldly ambition, selfishness. R2389:1

Go not — Once entered, we may be able to retrace our steps with difficulty, but the safe program is never to enter these by—paths. R2389:2

The way of evil — Emerging so gradually from the “narrow way” as to seem little different from it, but diverging more and more so that one may soon discern the change. R2389:2

Proverbs 4:15

Avoid it — Do not permit curiosity or fearlessness to entrap you as it did Mother Eve. (2Cor. 11:3) R2389:2

Pass not by it — Do not put yourself within reach of its influence. R2389:2

Turn from it — Any pathway that has the slightest appearance of evil or the slightest antagonism to the spirit of our law of love. R2389:4

Proverbs 4:17

Bread of wickedness — There are people who make it their business in life to entrap the unwary; they earn their bread in that way. R2389:4

Others delight in sowing discord ... and mislead the spiritual sons of God. R2389:4

Proverbs 4:18

But the path — “Thy word is a light unto my path.” (Psa. 119:105) A20

“The path of righteousness.” (Psa. 23:3) R1646:5

This passage is true of every one of the Lord’s children individually, but the application is specially for the entire Church as a whole. R2389:5, R1646:5; A20,21

Of the just — The justified children of God, but especially the members of the body of Christ, the just One. R2389:5

“Light (truth) is sown for the righteous” (Psa. 97:11) ... those with faith and consequent justification. A20

“Ye, brethren, are not in darkness.” (1 Thes. 5:4) R2389:6

The shining light —Its bright shining at the present time betokens that the new day, the new era of Messiah's Kingdom, is nigh. R4851:5

“God (the spirit of God, the spirit of truth) hath shined into our hearts, to give the light of the knowledge of the glory of God. (2 Cor. 4:6) E293

Through the words of the Lord and the words of the apostles. F61

That shineth — With the knowledge of God. R493:1

More and more — More and more clearly lit by the lamp, God's Word. R2389:6, R5569:1; PD41/52; Q554:4

It is our responsibility to step out from all the creeds and not support hypocrisy and error. R5851:6, R1312:2, R780:2

We are still in the dark place and shall be until the darkness gives way and the day is here. We have need of the Word of prophecy “until the day dawn.” (2 Pet. 1:19) R5339:2

With the coming of many inventions, we also find fresh light shining upon the Bible. CR250:2

The difficulty with many is that they sit down and do not follow on in the path of light. A25

The Bible was not written for one man, nor for one age; but for all men and all ages, adapted to the circumstances as “meat in due season.” (Matt. 24:45) R24:5*

If our presentations (specifically, on the covenants) are read in their proper connections, they will be found to be harmoniously progressive. R4334:5

The Reformation movement and the close of the 2300 days (Dan. 8:14) found us free from certain falsities; but this did not mean that all the precious truths were properly located. R4334:6

Followers of the reformers have accepted creeds formulated in that period and consider it unorthodox to make any further progress. D60, D61

Unto — The same Bible which accomplished the Reformation work is necessary to the Christian's growth and knowledge today. R183:5

The perfect day — When it comes, men will not need the lamp, for then there will be sunlight; the knowledge of God will fill the earth. R5055:3

We are now in the beginning of that perfect day. SM555:1; R1646:6

The dawning light of a new age shows us God's character of love and illuminates the Bible, making its teachings more reasonable. PD41/52

Since we have not yet reached the perfect day we cannot know how much more brightly our lamp may shine in the future. R2389:6; A21

Proverbs 4:19

Way of the wicked — “None of the wicked shall understand.” (Dan. 12:10) R2390:4

The Bible sheds no particular brilliancy upon the world's pathway. R2389:6

At what they stumble — The Christian world stumbles over the second presence of Christ. He is a “stumbling stone” and “rock of offence.” (1 Pet. 2:8) R2390:1

The present social order of Christendom is to stumble and be wrecked in the time of anarchy. R2390:1

They stumble at the light, the very thing that should be a blessing to them. R4361:2*

Proverbs 4:22

Health to all their flesh — Pure, noble, holy thoughts not only elevate the mental and moral constitution, but also have an invigorating influence upon the physical system. R2014:6

Proverbs 4:23

Keep thy heart — Mind, affections. R2249:4, R4904:5, R5746:6

Our will, our intention, our desire, our effort. R5747:3, R4827:2, R5246:2, R5247:1; CR109:6; R1703:3

As the natural heart is the center of life, it is used as a symbol of the center of our affections, including the will. R5246:2, R5746:6, R1562:6

Kept fully in the love of God. (Jude 2) R1563:4

Signifies keeping guard over our sentiments, a critical inspection of every motive of life. R4345:2, R4639:5, R5747:1

The Christian's new heart is to be kept loyal to God, to the principles of righteousness, to his covenant. R5747:4

Though but few take the step of entire consecration to God's will, fewer live it out practically, keeping their hearts constantly submissive to the Lord's will. R1563:4

By communion with God in prayer, and through the Word of truth, our hearts are kept in the love and service of God. R1502:2

Also means activities in love and helpfulness, and the cultivation of thoughts in accord with the divine. R4345:3

The difficulty with many is that they look for some great battle, instead of averting the great battles by keeping their minds cleansed from secret faults. R4904:6

If the Divine Plan of the Ages does not satisfy our heart's longings there is something wrong with our hearts. CR54:3

See comments on Proverbs 23:7.

With all diligence — You cannot be too diligent about it. CRI09:6

If we do not keep our hearts, some ambitious desire will creep in. CR56:4; R4462:2

We are not competent to keep our heads, but we are competent and responsible for keeping our hearts. R4345:2

If our hearts are loyal, God is able to keep our poor heads. R4535:6

Margin, "Above all keeping, keep thy heart." R4249:1*

If we are to be victors, it must be by constant vigilance, which the Lord will bless. CR56:4

We must not only acknowledge sin and strive against it, but also root out of our hearts every longing for everything not thoroughly approved by the Lord. R4904:4

Injustice sometimes becomes entrenched in human minds so that an attempt to establish righteousness is considered treason and rebellion. R4777:5

The “Vow” has assisted many in exercising diligence in keeping their hearts in the love of God. R4299:2

Out of it — If your heart is your garden, what you plant is what you will grow there, if you keep the weeds away. CR56:4

If the heart is right, the actions will regulate themselves accordingly. R1502:2

If the principles of truth and righteousness be fixed in the heart, then out of the good treasures of the heart the mouth will speak words of truth, soberness, wisdom and grace. R1937:2

Issues of life — Results of life. R5747:5

The testings are along the line of fitness for life eternal or death eternal. R4462:2, R4345:3, R4639:4, R4904:2, R5747:5, R4293:6; CR109:6, CR55:4

If Mother Eve had kept her heart she would have had the right to the tree of life; but failing, she came under the sentence of death. CR55:3

It is highly important that all our conduct in life be under the direction of a pure heart. R5747:2, R5246:3

If the heart is kept strictly under control in harmony with the Lord and his Word, all opposition of the world, flesh and devil shall not be able to overcome us. R2280:5

Pure thoughts have an invigorating influence upon the physical system, while unholy thoughts tend toward the germination of the seeds of disease already in the human race. R2014:6

Proverbs 4:24

A froward mouth — The words are an index of the heart. R1937:1

Proverbs 5:5

Take hold on hell — Lead to sheol, oblivion, death, the grave. E367; R2599:4

Proverbs 5:21

All his goings — The Judge is taking minute cognizance of man’s actions and words. R722:2, R2613:1

“Every idle (pernicious, injurious or malicious) word that men shall speak, they shall give account thereof.” (Matt. 12:36) R722:2, R2613:1

Proverbs 6:1

If thou be surety — By endorsing notes or going on a bond, contrary to the instruction of the Lord's Word. R2668:6: F568

Proverbs 6:6

Consider her ways — “Parents ought to lay up for their children.” (2 Cor. 12:14) F577

And be wise — Follow her custom of laying up provision in advance of necessity. R2488:2

Proverbs 6:8

Provideth her meat — Probably fewer need advice along this line than need advice against the opposite extreme. F577

Proverbs 6:16

These six things — Elements of character in direct opposition to humility. R3537:3

Proverbs 6:23

The law is light — On “the feast of joy for the Law” (Feast of Tabernacles) the Jews took all the books of the Law out of the chest and put a candle into it in allusion to this verse. R2439:1*

Ultimately the Jewish Law was superseded by the true light—the gospel of the grace of God in Jesus Christ. R2439:1

Proverbs 6:30

To satisfy his soul — Being, person. R205:1, R276:3

Proverbs 6:34

Day of vengeance — Transition period following the Gospel age. R247:5

Designed to punish evil-doers and prepare the world for the blessed reign of righteousness. R247:5

Proverbs 7:3

Write them — Storing the memory with heavenly “food,” a verse a day, or week, should not be neglected. R2039:1

Of thine heart — Not only our heads. R2093:6

Implying the study of ourselves as well as of the divine Word that we may know just what portions of the Word apply to our individual present necessities. R2094:1*

Proverbs 7:27

Is the way to hell — The path to sheol, oblivion, death. E367; R2599:4, R828:6

Proverbs 8:11

Better than rubies — If the Queen of Sheba traveled such a long distance to know about the wisdom of God which Solomon possessed, how much more should the “greater than Solomon” be sought. (Matt. 12:42) R5722:5

Proverbs 8:14

Counsel is mine — Christ’s, as the personification of wisdom. D637

Proverbs 8:15

By me kings reign — Israel’s government was that of a republic under divine autocracy and law supervision. R4192:3

Decree justice — The prospect of a righteous, just, unshakable Kingdom. R3053:4

Proverbs 8:16

All the judges — The earthly phase of the Kingdom. D637

Proverbs 8:17

I love them — This is said of wisdom, but God is the personification of wisdom; and also Christ is wisdom— “he is made unto us wisdom.” (1Cor. 1:30) R4269:6

That seek me early — “Train up a child in the way he should go.” (Prov. 22:6) R3711:5

The child-mind is peculiarly susceptible to the truth and its spirit— the spirit of consecration. R4270:1

A child, reasonably well-born and raised under the influences of a Christian home, would very generally, at the age of 12, be ready to make a consecration of himself to the Lord. R3711:5, R4270:4

Every home should have its Sunday School class and every Sunday its quiet, sacred hour of fellowship, communion and praise—for parents and children. R4270:1

See comments on Proverbs 22:6.

Proverbs 8:22

LORD possessed me — Jehovah possessed the Logos—wisdom personified. E93; R1059:6, R446:1; SM491:3

Proverbs 8:23

From everlasting — As one of the divine attributes, wisdom existed even before our Lord Jesus; though it is not strange that some infer that wisdom here personifies Christ. R1518:2

Ever the earth was — Was formed. E93

This passage, to verse 25, may be viewed as a prophecy of what our Lord understood of his previous condition. R5065:3

Proverbs 8:24

Were no depths — No seas. E93

Brought forth — Had Jesus been on an equality with God before, how could he have been highly exalted after. R803:1*

Proverbs 8:30

Brought up with him — For centuries before coming to earth the Son had seen the Father's mighty works, marked his wondrous wisdom and experienced his tender love, having the plan revealed to him step by step. R3160:3

While he joyfully worked out the great plan of creation, Jesus probably knew nothing of God's purpose for the subsequent permission of evil. R3160:3

Showing not only his intimate acquaintance with Jehovah and knowledge of his plans, but exhibiting him as the honored agent in their accomplishment. R1059:6, R446:2*

Proverbs 8:32

Blessed are they — God is “a rewarder of them that diligently seek him.” (Heb. 11:6) R4072:5

Proverbs 8:36

Love death Let them make “a covenant with death” (Isa. 28:25) who hate wisdom; but we abhor death and seek for life through the life-giver, the Lord Jesus Christ. R625:6*

Proverbs 9:1

Hath builded — Diligently to seek and come to God and form a character like his is to build this house of wisdom. R137:1*

Seven pillars — Faith is fundamental, and the seven graces of 2 Pet. 1:5-7 are as the house that wisdom builds upon it. R136:6*

Not only for beauty, but for strength. R136:6*

Proverbs 9:8

Lest he hate thee — “Cast not your pearls before swine, lest they trample them under feet and turn again and rend you.” (Matt. 7:6) R2589:2

Proverbs 9:10

Fear of the LORD — A proper respect for the Lord and his divine appointments. R4290:3

First, an appreciation of his greatness and our own insignificance; then, respect and love for his graciousness. This kind of fear casts out dread. R4796:3

We must look away from our own narrow thoughts and plans, and allow our mind to dwell on the grandeur of God’s character. Thus the divine likeness is traced on our hearts as we study the divine revelation. R1518:3

Reverence of Jehovah. D639; R4796:3, R4841:1

“If any man (Christian) lack wisdom, let him ask of God, who giveth liberally.” (Jas. 1:5) R5714:6

This must continue in us. and increase as the years go by. R4486:3; CR40:1

It is a dangerous practice to speak jestingly of the Lord and the Scriptures. R4486:3

Beginning of wisdom — Thus, King Solomon began his reign with a reverent heart, as evidenced by his offering sacrifices at Gibeon. (1 Kings 3:3,4) R4290:6

We, too, have turned aside from service for a time to offer sacrifices to the Lord—our justified self, our will, our time, our influence, our talents. R4292:1

Manifesting itself in the peaceable fruits of righteousness. R1518:3

This fear of the Lord increases as the child of God comes to know his Maker, but it is a gradual process. R4841:2

The educational reforms and instructions of the future will begin with the hearts of men, starting with this lesson so lacking in present-day education, which leads to pride, arrogance and discontent. D639

Proverbs 9:16

Turn in hither — Into the way of oblivion, not only in the physical sense, but also in the sense of losing their respect and influence amongst men. E367

Proverbs 9:18

Her guests — Dead or dying from diseases due to sensuality, which also hurry off their posterity to the tomb. R2599:4

The depths of hell — Sheol, oblivion, having lost the dignity of manhood. E367

Proverbs 10:7

Name — Position of official relationship is meant where the word “name” is used. R48:2*

Wicked shall rot — Shall utterly pass from the memory of all forever. OV439:3*

Proverbs 10:12

Love covereth all sins — The disposition that exposes the imperfections of the brethren is surely not the love that covers. R5530:4

Proverbs 10:22

Blessing of the LORD — Hidden in Christ, “in whom are hid all the treasures of wisdom and knowledge.” (Col. 2:3) R2762:5

Jesus tenders to us, first, earthly rights and blessings, on the condition that we agree to sacrifice them, thus being accounted worthy to share with him in heavenly glory. R4463:6

In the Gospel age God does not promise earthly blessings, nor immunity from sickness, pain and persecution. R2761:1

Greater happiness accompanies a devoted life, though spent in poverty, than does any other course, surrounded by every luxury. R4091:3

Few who possess earthly riches in advance of hearing of the truth, are likely to attain the high calling. R2761:2

It maketh rich — Not with the counterfeit riches of Laodicea—material prosperity and numbers of wealthy people. R2763:1

Regardless of the amount of the world’s goods which one possesses. R5171:1

“He was rich, yet for our sakes became poor that we through his poverty might be made rich.” (2 Cor. 8:9) R2761:4

We may have even now a foretaste of the riches of his grace and the treasures of wisdom and knowledge; also the riches of the holy Spirit. R2762:4

In noble sentiments, faith, love, good works, and God’s blessing and providential care. R2762:6, R5171:4

Spiritual privileges and hopes in the present life, and spiritual glory and immortality in the life to come. R5170:3, R5171:1, R2762:6, R4463:1; CR57:6

The blessing of the Lord has not made rich the world, but will do so in God’s due time. R4463:1, R5171:4; CR57:3

Addeth no sorrow — Though those who live godly will suffer persecution (2 Tim. 3:12), these are not of the Lord, though permitted by him. R4463:2

Sorrows are not of the Lord’s providing or adding, but come as a result of sin and imperfection. R4463:2; CR57:6

Earthly riches of money and fame are subject to change and decay, and the heart which is too centered in these may be plunged into an abyss of sorrow and disappointment. R5862:1, R1820:2

Proverbs 10:29

But destruction — Contrary to the Universalist theory. R3083:3

Proverbs 11:1

A false balance — This balancing applies as truly to mental as to physical dealings with others. R4514:6

A just weight — Not only by squaring every act and word with strictest justice, but bringing “every thought into subjection to the will of God.” (2 Cor. 10:5) R4514:6

Proverbs 11:13

A faithful spirit — Ruach, disposition, mind. E318

Proverbs 11:15

He that is surety — by endorsing notes or going on a bond. F568

Proverbs 11:18

A sure reward — Future rewards. R723:4, R 2613:6

Proverbs 11:20

His delight — Since we were created for the divine pleasure (Rev. 4:11), being responsive to God's goodness institutes a lively and delightful fellowship with him. R2031:3

Proverbs 11:21

Hand join in hand — The tendency to unity is an artificial one and efforts in that direction are made for policy's sake. R1548:4

If the world's multitudes say, Come, join our fraternity and band together with us to fight for our rights, the upright will say No! R1875:5

Saying, "in union there is strength." R1548:4

Not be unpunished — But the wrath of God is always just and tempered with mercy. R2613:2

Seed of the righteous — We should train our children that, when the trouble comes, they will counsel others to righteousness and the avoidance of carnal warfare. R1963:6

Shall be delivered — Unless they need the purging, the Lord will permit the glorified Church to care for their children during the great time of trouble. R1963:5

Proverbs 11:24

That scattereth — By hospitality and liberality. R2856:6

Christlikeness implies not only a desire to be helpful to the groaning creation, but the effort to assist them, even at the cost of earthly comforts. R2857:1

There will always be opportunities to spend this world's goods for spiritual food for the famishing ones fleeing out of Babylon. R1593:5

Though bringing forth fruit only in good hearts, we are yet preaching the good tidings to all willing to hear. R1023:6

One-day and general conventions are not a waste of money that could have been used otherwise. R3877:6, R3856:2

And yet increaseth — As we give out to others our own store of blessing is increased. R5720:5

Sometimes in natural things; always in spiritual. F344

That withholdeth — As the neglect of tithes by Israel led to empty granaries and lean flocks, our neglect to render our all in full consecration results in loss to us. R2485:6, R2486:5

In the case of the house of sons, not merely one tenth, but everything is consecrated, and all is to be used as opportunity indicates. F345

More than is meet — The degree of our prosperity should be the measure of our charity. R5927:4, R2857:1

If one has kept anything back he did not make a full consecration, and may be sure he has not been fully accepted by the Lord. F345

Those who have not the love that leads them to respond with gratitude have not the condition of heart which the Lord loves. R2500:5

The Lord's followers are to be prudent, economical; but not miserly, stingy, penurious. R3877:6, R3504:2; F344

Tendeth to poverty — Sometimes to financial; always to spiritual. F344

Poverty of soul as well as poverty of purse. R3877:5

It is not always those who fight most strenuously for their rights who fare the best, even in this world. R3738:4

Cases of absolute privation may mean that one, when possessed of means, failed to use a portion in charity, in the Lord's service. R5927:3

Proverbs 11:25

Liberal soul — Generous—not merely in earthly matters, but especially in their hearts, minds and thoughts—benevolent and kindly. R3939:3

Like Christ, desirous of sharing temporal or spiritual favors with others, particularly with the “household of faith.” R2212:5

The congregations of Macedonia did not stop with money, but gave themselves in service to God's cause, thus receiving great spiritual blessings. R1594:1

In practicing liberality we are developing Godlikeness. R2857:1, R5927:2

Spending for the spiritual welfare of themselves and others. R3856:2

Made fat — Spiritually. R1594:4

We learn from the “widow's mite” that the Lord measures not the amount but the spirit prompting the gift, granting spiritual “fatness” accordingly. R5927:3

“He that soweth bountifully shall reap also bountifully.” (2Cor. 9:6) R2212:1

He that watereth — In telling the message of his grace we shall grow spiritually ourselves. R4244:2, R5720:3, R5978:4

Those most active in serving the truth to others are amongst the most blessed. R4244:2

To the extent we exercise a spirit of benevolence in giving, like our Heavenly Father, we are likely to have a special blessing. R5409:4, R3377:6

Great blessing results from liberality in the Lord's cause. R5927:2

Proverbs 11:28

Righteous shall flourish — During the Millennium the Prince of Life will use only the pure, holy, reverent and godly. OV91:1

Proverbs 11:30

Tree of life — A righteous life, of whose virtue others may partake and live. R1520:5

Winneth souls — Whose wise and righteous course in life becomes an incentive to righteousness in others. R1520:5

Away from the path of sin and ungodliness; to righteousness, peace, faith and trust in God. R1520:5

Proverbs 11:31

In the earth — The Bible purgatory will be established in the earth. R1469:4

Much more — “If the righteous scarcely be saved, where shall the ungodly and the sinner appear.” (1 Pet. 4:18) R2053:2

Proverbs 12:2

A good man — Let each ask himself, Are the purposes of my heart all pure and upright? R1520:2

Obtaineth favour — A constant sense of the Lord’s favor. R1520:2

Proverbs 12:3

Shall not be moved — Because rooted and grounded in the principles of righteousness. R1520:2

Proverbs 12:5

Are right — They stray not into forbidden paths. R1520:2

Proverbs 12:6

Words of the wicked — Perverse doctrines to overthrow the faith of the righteous. R1520:2

Mouth of the upright — Ever ready to defend the righteous against the snares of the wicked. R1520:2

Proverbs 12:9

And hath a servant — Laboreth for himself. R1520:5

Honoureth himself — Aimeth after honor. R1520:5

Proverbs 12:10

Regardeth . . . beast — Extends his tender mercies also to the lower creation. R1520:5

Proverbs 12:11

Tilleth his land — The true child of God is no idler or visionary dreamer. R1520:5

Proverbs 12:14

The recompence — Every act will meet its just deserts in due time. R1520:5

Proverbs 12:15

In his own eyes — Whoever succeeds in justifying himself in a wrong course finds the downward path easy and retracing his steps almost impossible. R1520:5

Proverbs 12:20

Of peace — “God has called us to peace.” (1 Cor. 7:15) R2946:3

Is joy — “He that in these things serveth Christ is acceptable to God and approved of men.” (Rom. 14:18) R2947:4

Proverbs 12:22

Lying lips — Hypocrisy is deceit in action and to deceive another is lying in one of its most unworthy forms. R4318:6

That deal truly — The principle of truth is honesty—in our words, conduct and thoughts. R4318:5

If we must charge Jacob in securing the birthright with lying lips we can at least credit him with honesty of heart. He lied to secure justice, and because his faith was not strong enough to trust the Lord implicitly. R3955:5

We should have even more faith: that the Lord will deal truly, to give us the blessings he has promised. R3955:6

Proverbs 13:3

Keepeth his mouth — All our words are taken by the Lord as an index of our hearts. R1938:1

Shall have destruction — What a fearful responsibility attaches to the tongue that wags in an evil or flippant way, dishonoring God. R1938:1

“By thy words thou wilt be acquitted, and by thy words thou wilt be condemned.” (Matt. 12:37)
R1937:1

Proverbs 13:12

The heart sick — To those who do not exercise proper faith, the trials by the way and the disappointments are most discouraging. R4048:1

Proverbs 13:15

Is hard — Though following the line of least resistance seems easiest, this is only a vain delusion. Q800:4

Proverbs 13:20

With wise men — In every enterprise of life we should seek counsel—the wisdom that cometh from above that is “first pure, then peaceable, easy to entreatment and full of mercy and good fruits.” (Jas. 3:17) R4723:4

Proverbs 13:24

That spareth his rod — Neglects to use it when necessary to enforce the rules of love. F524

The homes of the New Creatures should be ruled by love, not the rod. When used, the rod should be wielded by the hand of love, never by the hand of anger. F524

The rod of discipline may be in the form of the denial of a kiss, or the withholding of supper or some other comfort or luxury. F525

“Thy rod and thy staff they comfort me.” (Psa. 23:4) Q54:4

Proverbs 14:6

Findeth it not — “God resisteth the proud” (Jas. 4:6); does not reveal his plan to such. R3337:2

Easy unto him — In coming to God’s Word it is always important to remember that our attitude should be that of the disciple and not of the teacher. R3337:1

Proverbs 14:8

Fools — Teachers of Evolution. OV86:3

Proverbs 14:10

Knoweth his own — Nephesh, soul, sentient being. E334

Proverbs 14:12

There is a way — “The broad way that leadeth to destruction.” (Matt. 7:13, 14) CR496:4. The way of selfishness, the way of the world. SM162:2, SM156:1

Human judgment would be unreliable even if supported by absolute knowledge. R3241:1

The way of selfishness, which has prevailed for 6,000 years; the natural way, approved by the standards of the world for centuries. SM162:2

Trusting to an outward form of godliness, being religious as a mark of respectability, attending the house of God because it is fashionable. R5849:5*

The gospel of Satan, tacitly acknowledging the great doctrines of Christianity, but with erroneous interpretation and application. R5849:1*

The Jews, although they thought they had found way to life in the Law, found it to be a way to death. CR500:5

Which seemeth right — Because all of Adam’s children have been “born in sin and shapen in iniquity.” (Psa. 51:5) CR496:2

Reasoning, “Life is to be enjoyed” and it is their duty to enjoy it. CR500:6

The ways of the world are those which they think right. CR496:1, CR500:1

The world has been trying, and trying hard, to see what they can do in the way of bringing in a good government. CR502:2

Difficult to discern, because long-cultivated sentiments sway our judgment. R1656:4

Presented in such plausible language that it appeals to the emotions; and in such a subtle manner that it commends itself to the intelligence. R5849:1*

If the heart be wrong the head will seek to justify it, and in so doing will pervert judgment and truth. R2038:2

We do not know how to do our own thinking. We must do what the Lord tells us to do through his Word. CR496:5

Unto a man — Because blinded by his own perverse will or fleshly mind. R2038:2

The end thereof — Where the subject of delusion is of vital interest. R2274:3

Many, for a time beguiled into an error of doctrine or practice, may yet be recovered from the snare of the Adversary. R1239:6

The ways of death — The Second Death. SM165:T; R5849:5*

Proverbs 14:34

Exalteth a nation — Even though the kingdoms of this world are not the kingdom of the Lord, this principle prevails. R3399:5

Mankind will learn this when the Prince of Life has put in force the laws of righteousness and equity with an iron rule. A303; R726:1

History confirms that even now in proportion as a nation conforms to principles of righteousness and justice, it is exalted. R3399:5

We may well be astonished to see to what extent the influence of the righteous exercises a preservative influence upon the nations. R3399:5

Nevertheless, it is still true that prosperity is injurious in proportion as it separates the people from the divine arrangements. R4729:6

But sin is a reproach — Every evil course seems to be the misdirection of a good quality, as the war spirit of combativeness and destructiveness. R2641:3

Sin is constitutional derangement requiring continual effort to not slide backward. Thus, some heathen, not helped by the Lord, reached the lower depths of degradation. R3598:6

God will eventually bring home to each member of our race valuable lessons along this line. R5233:5

Proverbs 15:1

A soft answer — A kind and gentle answer may be helpful; turn away anger. R4009:4

Not only as good policy, but as the fruitage of the holy Spirit. R2325:4

The harder the truth, the more softly it should be spoken. R2325:4

This advice is nowhere more needed than in most home circles. R2325:5

Any other answer is incompatible with the spirit of love. R2325:4

Turneth away wrath — Neglect of this command is the cause of a large proportion of domestic infelicity. R2241:3

Grievous words — Strifeful, cutting, sarcastic words. R4009:4

Stir up anger — Stirring up difficulties which will become agents of retributive justice. R4805:3, R1938:3

Proverbs 15:3

Eyes of the LORD — The intelligence of Jehovah. R5209:3

The Lord's influence, his power of knowing, whatever the means; not that God beholds every act of every person. R5634:2

In every place — The nearest suggestion of God's omnipresence contained in the Scriptures. R5209:3

Every man has a present responsibility according to the measure of light enjoyed, whether it be light of nature or of revelation. A145

So we should let our children feel that our eye and God's is ever upon them, just as we feel that God's eye is upon us. R1097:5*

Beholding — Supervising all things. R1778:6

Evil and the good — “God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil.” (Eccl. 12:14) R722:2, R1653:3, R2612:6; A145

God's knowledge of all conditions is not out of harmony with the fact that he permits things which he disapproves. R5209:6

Since the Lord's beholding of evil and good is unquestioned; since his ability to interfere is undoubtedly true; and that he has not yet interfered is manifest; then it is proper to say that God is permitting sin. R1778:6, R1270:3

Proverbs 15:8

His delight — Since we were created for the divine pleasure (Rev. 4:11), being responsive to God's goodness institutes a lively and delightful fellowship with him. R2031:3

Proverbs 15:11

Hell — Sheol, oblivion, death, not torment. R2599:4; E367

Proverbs 15:23

Spoken In due season — Perhaps a word of counsel, a word of reproof, or a word of instruction. R4663:2

As by the leader of a testimony meeting, offering encouragement or counsel in response to testimonies presented. F322

You can do ten times as much with a good word at the right time as you can with the right word at the wrong time. Q615:T

Proverbs 15:24

Is above — Upward, toward righteousness. E367

That he may depart — May be delivered by resurrection power. E367

From hell beneath — From sheol, oblivion, death, not torment. E367

Proverbs 16:2

The spirits — Ruach, mind, thoughts, motives. E318

Proverbs 16:5

Proud in heart — Pride is an inordinate and excessive amount of self-esteem and self-conceit. R5704:1, R5001:1

Those who feel haughty toward others and are not sympathetic; who despise others. R5000:6

Pride is very deceitful and frequently cloaks itself with humility. R5000:2

No kind of pride would be more detestable in God's sight than pride of the truth. It is not our Plan. R5001:1

Worldly pride challenges faith in God and obedience to him. R4898:5

Certain conduct which sometimes seems to be pride is not pride; as those, lacking self-esteem, who have much approbateness. R5000:3

Sometimes manifest by elders in attempts to override the liberties of the congregation and hold power in their own hands. R5001:4

Applies also to the angels. R5000:6

An abomination — Not a creature in the universe has anything to be proud of, has nothing of his own creation, has only been a recipient of favor, blessing. R4898:2, R5704:1

Proverbs 16:7

Enemies to be at peace — At the proper time, in the future. Now, whoever will live godly will suffer persecution. Q528:3

Proverbs 16:11

A just weight — We should apprehend the principle of divine justice, and deal justly and keep judgment. R3635:5

He who fails to appreciate justice must proportionately fail to appreciate mercy; for mercy is merely the difference between love and justice. R3635:5

Proverbs 16:18

Pride — Of wealth; sectarian pride; family pride; personal pride. R2459:6

Pride has been a general guide for the world which has accomplished much harm. R5723:4

Alas for the power of pride; the proud cannot see their difficulties. R5068:3

Humility is important because the other graces of the holy Spirit cannot be cultivated without it. R4787:1

If you find a humble one with ability, encourage him in its exercise; but if he be not humble-minded, encourage him not, even though he have the ability, for the higher you push him the greater will be his fall. R1629:3

Illustrated by King Uzziah. He forgot that he was merely the Lord's representative and that his first duty was to obey the divine commands. (2

Chron. 26:8-21) R4786:2

Before destruction — Contrary to the Universalist theory. R3083:2

The greater the blessing, the more serious would be the loss by destruction. R3385:6

An haughty spirit — Society's real danger is not from anarchists, but from friends of law and order who, in putting down enemies of the law, will tend toward haughty austerity. R991:3

Ruach, mind, will, disposition. E318

A domineering, self-satisfied disposition tends to undermine the character. R3385:6

Before a fall — "Thou wilt save the humble people, but wilt bring down high looks." (Psa. 18:27) R3337:2

We have a standing never previously granted to any, and the higher the standing the more serious the fall. R3385:6, R1629:3

The time of trouble toward which Christendom is hastening. R2459:6

Proverbs 16:19

An humble spirit — Ruach, mind, disposition. E318

Proverbs 16:22

Understanding — Not merely of the head, but of the heart especially. "With the heart man believeth unto righteousness." (Rom. 10:10) "Out of the heart are the issues of life." (Prov. 4:23) R2038:2

Proverbs 16:23

Teacheth his mouth — To speak "words of truth and soberness." (Acts 26:25) R2038:2

Proverbs 16:24

Pleasant words — Of wisdom, of counsel, of loving-kindness. R2038:3

Health to the bones — In that they refresh and comfort and stimulate courage, and thus fortify the soul and strengthen it to noble deeds. R2038:3

Proverbs 16:25

[There is a way](#) — See comments on Proverbs 14:12.

Proverbs 16:27

[Diggeth up evil](#) — Apparently finding satisfaction in so doing. R2038:4

Proverbs 16:28

[A froward man](#) — A bad man whose acts and words tend to produce envy, bitterness, misunderstandings and strife. Q46:T

[Whisperer](#) — A busybody or slanderer. Q46:T

Proverbs 16:31

[The hoary head](#) — Blessed is the man who sets his house in order and who maintains that order to the end of his days. R3630:1

[Crown of glory](#) — When the hallowed influences of ripened Christian graces are manifest to every beholder. R2038:5, R3630:4

Proverbs 16:32

[Ruleth his spirit](#) — His own mind or will. R2892:4, R3985:6, R4904:6, R5975:5

Bringing it into full subordination. E112

By changing the allegiance of his will from self to God and overcoming the foes that are entrenched in his mind as a result of the fall. R3629:5, 3, R1860:1, R4904:6, R5056:3, R5488:4

We must be taught to rule ourselves, that we may know how to rule others. R12:6*

The little and more numerous battles, keeping the mind cleansed from the secret faults, are principally the ones in which we gain the victories. R4904:6

The greatest power in the universe is the power of the will. OV195:4

God wants all Christians to practice self-denial in respect to sins and everything which would hinder his cause in any degree. F552

Our dealings with ourselves are our chief concern, our chief battle. R3985:6

He that continues to rule his own spirit has not only routed the enemy, sin; but continues to keep him at bay. R3629:3

To rule one's own spirit cannot be done singlehandedly. The wise general will invoke a stronger power, the almighty arm of God. R3629:5

Illustrated by John the Baptist, all of whose aspirations and human ambitions were made subservient to his one mission of introducing Jesus. R1916:1

We have three departments of government: the legislative, which should always be the conscience; the judicial, the judgment; and the executive, the will. R3629:5, R5488:6

Than he — Destructiveness and combativeness, which serve a Christian well if directed against his own blemishes, are out of place when one becomes contentious with the brethren. R5056:3, R4803:5, R3858:3

In overcoming pride and selfishness (by confession of his sin with Bathsheba) David proved himself a greater hero than in his youthful conflict with Goliath. R2017:4

That taketh a city — To take a city one must have the skill and equipment necessary to conquer a nation. R3629:2

Proverbs 16:33

The lot is cast — Those things which men may regard as mere chance. R2038:5

Is of the LORD — Will be overruled to the accomplishment of his purposes. R2038:5

Proverbs 17:15

Justifieth the wicked — Because they prefer evil, they attempt to deceive themselves and others into the idea that wrong is right and right is wrong. R657:3

Proverbs 17:17

Loveth at all times — No friendship can be surely counted upon until after it has been tried. R5664:2

Proverbs 17:18

Becometh surety — By endorsing notes or going on a bond. F568

Proverbs 17:25

A foolish son — As was Absalom. R3267:3, R3268:5

In training their children, parents are laying out for themselves either joys or sorrows for the future. R3268:5

Proverbs 18:4

A flowing brook — Drinking of water represents appropriation of the truth, namely wisdom. R2935:1

Proverbs 18:8

Are as wounds — Harsh words leave a trace that kind words cannot quite efface. R5100:5*

Proverbs 18:10

And is safe — “What time I am afraid, I will trust in thee.” (Psa. 55:3) R2038:6

Proverbs 18:24

A friend — True friendship is a rare flower on our sin-cursed earth. R1907:3

“One there is above all others, well deserves the name of friend”—our Lord Jesus. R3233:1

Closer than a brother — There are two planes of friendship: a natural plane on which men of two like natural qualities would be drawn together; and a spiritual plane drawing still more closely those alike in spiritual hopes. R3233:4

True and lasting friendship can exist only between unselfish souls whose wills are fully submitted to the will of God. R1908:4

Proverbs 19:2

That the soul — Being, person. R205:2

Proverbs 19:15

And an idle soul — Being, person. R205:2

Proverbs 20:1

Wine is a mocker — Wine personifies alcohol. R3270:2

Intemperance is one of the most dreadful curses afflicting humanity. R2873:1

The cost of intemperance is not merely of the liquor, but of the crimes and diseases attendant. R3859:6

There is also an intoxication of pleasure, of fashion, of pride and fond desire, which seeks to stupify the new mind. R2873:5

The intemperate use of spiritous liquors is an apt illustration of the course and effect of sin in general. R1631:2

A clear knowledge of the divine plan should lead us more diligently to bring every power and talent of mind and body into full subjection to the divine will. R2873:5

The “royal priests” are in more danger from symbolic wine than from natural. R4031:5

If others are drunk with wine, let us be filled with a different kind of wine—the holy Spirit. R5038:6

We desire to express our full sympathy with the temperance cause. R3859:6

While the wise man does not say that a moderate use of alcohol brings woe and sorrow, most who tarry long at wine reached that condition through habit after beginning with the intention of being only moderate drinkers. R3271:2

Drink is raging — A warning against a foe so subtle and destructive to peace and righteousness. R1444:4

The amount spent in the United States for liquor is nearly four times that spent to conduct the government. (1894) R1631:5

Statistics of 1899 show that 72% of all criminals were made so by strong drink. R3055:1

The devil is for the saloon, God is against it; vice is for it, virtue is against it; the brothel is for it, the home is against it; the anarchist is for it, the statesman is against it; poverty is for it, plenty is against it; misery is for it, happiness is against it; disease is for it, health is against it; death is for it, life is against it. R4007:3*

Not wise Though the advocacy of total abstinence is radical and unscriptural, whoever trifles with this mocker is in danger of being deceived by it. R2533:2

Who permit themselves to be deceived by sin in any of its forms, for the pleasures of sin are brief and unsatisfying. R1631:5

Circumstances and climate here, as well as the purity of the liquors, differ much from those of Jesus and the apostles. R509:5

Proverbs 20:9

Made my heart clean — “In my flesh dwelleth no good thing” (Rom. 7:18) —no perfection, and all imperfection is un-right, and all unrighteousness is sin. R2721:3

I am pure — “If we say (speaking of our flesh and ignoring the justification provided in Christ to cover its blemishes) that we have no sin, we deceive ourselves, and the truth is not in us.” (1 John 1:8) R2721:3

Proverbs 20:25

It is a snare — Leeser translates this verse: “It is a snare to a man to sanctify things hastily and to make inquiry only after having made vows.” R2081:1

To make inquiry — In the sense of reconsidering the cost and, in view of the cost, whether or not we shall keep it. R2081:1

But it is a blessing to make thorough inquiry, and register afresh, our consecration vow. R4265:6

If, after vowing, inquiry finds it greater and more comprehensive than first supposed, let one not break it, but, as in Psa. 50:14, “I will pay my vows unto the Most High.” R4265:6

“When thou vowest a vow unto God, defer not to pay it. Better it is that thou shouldest not vow than that thou shouldest vow and not pay.” (Eccl. 5:4, 5) R4265:6, R2154:5

Proverbs 21:3

To do justice — To do that which is right, just, equitable R5430:3

The foundation of all Christian character. Only those who have this foundation well laid can make proper progress. R5430:6

Justice comes first; mercy and benevolence afterwards. R5431:5

Building thereupon all the various qualities of love. R5431:6

And judgment — The essence and substance of the Golden Rule—love for our neighbor as for ourselves. R5430:3

The Law demanded full allegiance to God. R5430:2

To render righteous decisions in the mind; to decide justly. R5430:3

The decisions of our minds, as well as our actions, should be in harmony with the principles of righteousness. R5430:3

We are not to judge motives of others; we may judge outward actions as wrong, but not the heart. R5430:3

We are not to judge another without indubitable proof. R5430:3

Is more acceptable — Even though we sacrifice some of our time for the Lord’s work, we shall not be pleasing to God if we do not keep his requirements of justice towards others. R5631:4

Than sacrifice — Some in Israel seemed to feel that they could be unjust, and then offer a sacrifice and make it all right. R5430:2

Some grasp the thought that there is a privilege of sacrifice in the present time, but fail to note that the Lord has given some commands that must first be considered. R5431:4

One must exhibit the true spirit of obedience, the earnest endeavor to be in harmony with the law of God; before consecration to sacrifice is in order. R5431:4

Proverbs 21:15

But destruction — Contrary to the Universalist theory. R3083:3

Proverbs 21:16

Out of the way — After he has been once enlightened. Q593:2; R3725:4*

Congregation of the dead — Some few of the consecrated, who leave the “way of understanding,” who draw back and wilfully reject the Lord, will remain in death—the Second Death. Q593:2

Proverbs 21:18

A ransom — Kopher, a covering, a protection. The laws made for the people in general are a covering for the Lord's saints. R5972:1

Proverbs 21:23

Keepeth his mouth — Victory will not be for us except as our hearts are allowed to dominate our tongues. R4381:6

The heart and the mouth are under special scrutiny. The former represents the individual character and the latter, an index of the character. R1937:1

And his tongue — While each should be on guard against communications that would be injurious, he should also be on guard against allowing sparks to ignite in his own heart. R4381:4

Soul from troubles — In the Church the power of the tongue may set on fire the course of the new nature, a fire which may burn into the Second Death, and may spread to others with similar effect. R4381:4

Proverbs 22:3

Prudent man — Two classes may expect divine protection in the coming trouble: (1) children of the consecrated under the age of discretion; and (2) some consecrating themselves to God during the trouble. R2020:6

We are not to expect miraculous help except where necessary. We are to watch and pray, look ahead and use our best judgment, trusting in and looking for the Lord's providential guidance. R2021:2

Foreseeth the evil — The great time of trouble. R5571:3, R2021:2, R2019:3*

Profit by the experience of others, either through instruction or observation. R2073:3

The time of trouble is of two kinds: (1) troubles and siftings upon the Church which none of God's sons will escape; and (2) the wrecking of present institutions which true children of God "may be accounted worthy to escape." (Luke 21:36) R2020:5

Character preparation is the best heritage a parent can leave a child: (1) the Golden Rule of justice; (2) mercy, the spirit of helpfulness; (3) meekness, gentleness, etc.; (4) economy in everything. R5571:3

We recommend that none be urged (in order to escape the great time of trouble) unduly to make a full consecration to the Lord, lest such profession be mere hypocrisy. R5571:6

And hideth himself — By surrounding himself and his family with the best conditions for development in the Christian graces, for rendering service to the Lord, his people and his truth. R2021:4

Instead of seeking a place of safety, seek the condition of safety described in Zeph. 2:3 under divine providence. R2021:1

In time of trouble keep a good stock of fuel on hand and a little reserve of staple food. R5854:5

Do not be afraid of having too much commodities. Think of them as provision for any in need who may come to you. Do not sound a trumpet about such provisions. At most, suggest that your friends do likewise. R5572:4

Punished — Severe experiences, punishment for lack of observing the natural laws of cause and effect. R2073:3

Proverbs 22:6

Train up a child — Chiefly by the establishment of right principles in the heart. F528

In the reverence and admonition of the Lord. OV217:3

Discipline and obedience should be insisted upon with firmness and kindness from the day of birth. R3711:5

“The that seek me early shall find me.” (Prov. 8:17) R3711:5

It will have more influence than most people seem to realize. Q544:2

The mind of the mother, during the period of gestation, is stamping and impressing, favorably or unfavorably, the character of her child. R5700:6, R2902:2; F520

Rule yourself before attempting to rule your child. R1098:2*, R1097:1*

Good men and loyal to the Lord may be poor fathers, careless of their responsibilities to their children. Alas that it is so to this day. R3598:2

The care and instruction of children is a paramount obligation resting upon every parent. R4522:3, R5700:5

The science of child-raising in a nutshell: (1) When you consent, consent fully; (2) When you refuse, refuse fully (3) Often comment; (4) Never scold; (5) Beware of making an issue with your child, but when the issue is forced, carry it out. R1098:2*

Since ours is a difficult day in which to raise children it should lead one more earnestly to seek wisdom from on high properly to discharge his duty toward his child. R3711:6

We urge the daily use of the Heavenly Manna, beginning every day with praise and prayer; and the children should be Scripturally instructed every Sunday. R4522:4

See comments under Prov. 8:7.

In the way — It is a mistake to suppose that children cannot appreciate religious principles. R2903:2

He should go — Conscientious, just, loyal to God and the principles of righteousness. R5700:5

When he is old — Consider children a little garden spot. Plant the seeds of the fruits of the spirit and reap a rich reward in the graces of character—especially if the children have been consecrated from infancy or before birth. R2903:2

He will not depart — The impression of the principles of righteousness cannot be wholly effaced even though the child might temporarily try forbidden paths. R3598:2

The principal reason so many do depart is that they are not properly trained in the way they should go. Q54:4

Proverbs 22:8

Shall reap vanity — A principle of divine law applicable to all men. (Gal. 6:7) R1653:3

Proverbs 22:26

Sureties for debts — By endorsing notes or going on bonds. F568

Proverbs 23:7

As he thinketh — Alexander the Great willed to be conqueror of the world and, at a cost of wealth and a stream of blood, he accomplished wonders. OV195:5

In his heart — The mental determination or will represents the real man, from the divine standpoint. OV315:4; SM339:2; R5246:2

The Lord knows whether we are seeking to please him. R5124:4, R5247:1

The mind has something to do with our physical condition. One-half of the people in the world are sick because they think they are so. The mistake of Christian Science is that they carry this principle too far. R5247:6

We should seek to cultivate helpful thoughts and thus exercise a helpful influence upon ourselves or others. R5248:1

A man's thoughts shape themselves according to the structure of his brain. OV137:4; R4774:4

See comments on Prov. 4:23.

So is he — A man is not always what on the surface he seems to be. His real character is deep down—the purpose of his life. R5246:5

If he thinks justly, he will speak and act justly; if his thoughts are selfish and ignoble, his words will be deceitful and his conduct dishonest. R2890:3, R4821:2

Heart-thinking, guided by certain principles, has to do with the real man God is considering—not the old creature, but the new. These constitute transformation of character. R5246:6

The body and mind are both strengthened by thinking about things noble, good and pure. SM338:1

The instructions of the Word, received into good and honest hearts, lead to obedience and the development of the fruits of the spirit. R5908:5

This same principle is applicable to the whole world, though not on a scale so far-reaching. R5247:4

Proverbs 23:12

Apply thine heart — Not just our heads. This implies the study of ourselves, as well as of the Word, to see just what portions of the Word apply to our present necessities. R2093:6*, R2094:1*

Proverbs 23:14

Shalt beat him — If the child needs it. E368

Deliver his soul — Spare his being for years of usefulness. E368

From hell — Sheol. Wise correction will save a child from vicious ways which lead to premature death, and possibly prepare him to escape the Second Death. R2599:4; E368

Proverbs 23:15

My son — The exhortation is that of a parent or a teacher who has had experience in life. To profit by instruction is an evidence of wisdom. R2073:3

Be wise — in heavenly wisdom; this makes the glad father. R1502:2

The aim of some parents to have their sons be men of wealth, power, fame or social prominence is not a worthy ambition. R1502:2

Proverbs 23:17

Not ... envy sinners — Thereby missing the joy and peace which naturally flow from a heart full of love and reverence for the Lord. R1502:2

Proverbs 23:18

There is an end — To the brief pleasures of sinners. R1502:2

The end of the walk of honesty and uprightness will eventually be better than that of pleasures and sensualities. R2074:1

Not be cut off — Shall have a never-failing source of consolation. R1502:2

Proverbs 23:19

Guide thine heart — If the heart is right, the actions will regulate themselves accordingly. “Keep thy heart, for out of it are the issues of life.” (Prov. 4:23) R1502:2

In the way — Describing a youth starting upon life’s journey where two roads meet—one upward, an honorable course of morality; one downward, gratification of depraved tastes. R2073:6

This way of morality and temperance is not the same as the “narrow way” of self-denial in which the Christian is to walk. R2074:5

Proverbs 23:20

Not among winebibbers — Realizing the force of example, those who feel strong along this line will forego the exercise of their liberties for fear of stumbling their weaker neighbors. R3270:6, R3746:3

The Lord’s consecrated may not turn aside from their more important message, the calling of the bride, to urge upon the world the excellent but temporary and partial reform of total abstinence. R4337:2, R4338:4, R4156:3,6

It would be perfectly right for us to express our sentiment on the liquor question at the polls. R4156:2

Proverbs 23:21

For the drunkard — “No drunkard shall inherit the kingdom of heaven.” (1 Cor. 6:10) No drunkard, therefore, can hope to be a member of the Body of Christ. R4600:6

Having once been a drunkard, and having turned from it, the individual would be a drunkard no longer. R4601:1

Total abstinence may be much more necessary today than it was centuries ago because the race is gradually becoming weakened. R4156:5

And the glutton — Drunkenness and gluttony are classed together. Both are unworthy of true manhood and bring their sure reward of poverty and disgrace. R1444:4

Who is as truly intemperate as the drunkard. R2074:2

We are in sympathy with temperance in respect to intoxicants and “in all things.” R3746:6

Come to poverty — Gluttony leads to poverty of both mental and physical strength. R2074:2

Drowsiness — Sloth or idleness or lack of energy, another form of intemperance. R2074:2

In an opposite direction, intemperance in energy and ambition for honors or wealth robs one of social enjoyment and spiritual privileges and joys. R2074:2

Proverbs 23:22

Hearken unto — Or, honor. The obligations of honor to parents never ceases, though that of obedience does when the years of maturity and discretion are reached. R1502:5

Because of the sudden increase in knowledge, the young have outstripped their seniors. The resultant tendency is disrespect. R2074:2

The wise parent sets a good example in childlikeness, being ready to learn from and with his children along the lines of their superior educational advantages. R2074:3

Proverbs 23:23

Buy the truth — With reference to the ordinary affairs of life, dealings between men; and with reference to spiritual things, God and the divine plan. R2074:3

What we possess naturally is not of lasting value; what we may obtain instead is of priceless value, everlasting. R1656:2

Sell it not — Truth, wisdom and understanding are not too costly at any price; and should never be sold or compromised for the short-lived advantages of error. R1502:5

And instruction — Sought in meekness and with a ready and appreciative mind in the way of God's appointment; but never take council with the ungodly. R1502:5

Proverbs 23:24

A wise child — Laying the foundation for a good, wise character before the children were born. R2074:4

Proverbs 23:26

My son — You who have repented of sin and are trusting in the precious blood of Christ. R3703:6

If you would be my son. R5702:5

We are treated as sons in a relative way the moment we turn from sin. Q400:1

Because of justification, instead of being human sinners, we are human sons; and now, because we are sons, God speaks to us as such. A233

Only by continued loyalty and obedience can sonship be maintained. R5702:3, R3207:4*

Give me thine heart — The affections and qualities of the mind to which God appeals. OV138:1; R4904:1, R4774:6

Including all that you have and are; in the highest, noblest and fullest sense—your body, worship, reverence, praise, treasure, time, talents, influence, money—all in joyful service. R3703:6, R2388:5; A233; F436

Not merely nine-tenths of your heart, but all of it. R4812:3

And I will make you a son on a higher plane than the human. A233

As the Apostle declares, it is our "reasonable service." (Rom. 12:1) R3704:1

The most that God does for anyone is simply inform him of the steps necessary to complete his justification. R5207:2

So long as our heart is loyal to the Lord it will control all the products of life because it will lead us to seek to know the Lord's will in everything. R4201:3

Observe my ways — Note God's qualities of character, of wisdom, justice, love and power, calling forth admiration and reverence. R5703:1

All who are sons of God will study his ways, especially from the study of the Bible. R5703:4

We are not to follow the Lord's ways in the execution of judgment because we are liable to make mistakes in such matters. R5703:1

The world does not realize that they are copying the Lord's ways in the inventions of this day. R5703:1

Proverbs 23:29

Who hath babbling? — The spirit of a sound mind would not permit one to take anything into his system that would befuddle his reason. R4337:2

Redness of eyes? — “Wine is a mocker, strong drink is raging.” (Prov. 20:1) R2533:1

Picture of the drunkard. R4600:6, R1444:4

Proverbs 23:30

That tarry long — Most of such began the use of liquor with the intention of becoming moderate drinkers only. R5098:6, R3271:2

Proverbs 23:31

Look not — Even the exceeding great and precious promises are not enough to hold our fallen appetites when constantly exposed to temptation. We must engage our attention and thoughts in another direction. R3271:4

While it cannot be said that the Bible commands total abstinence, under present conditions we, as followers of Jesus, are justified in urging it. R4600:3

97% of transportation companies forbid their employees from using alcohol. (1903) R3270:3

When it is red — There is a charm or enticement connected with alcoholic stimulants which gradually wastes the strong and quickly enthralls the weak of will. R4600:6

Moveth itself aright — Goeth down smoothly. R4600:6

Proverbs 23:32

Like a serpent — Throughout all Europe the blight of intoxication is awfully prevalent. (1906) R3746:6

Also see comments on Prov. 20:1.

Proverbs 23:33

Strange women — Strange things, as in delirium tremens. R3271:4

The demoniacal power of liquor is associated with its twin sister, fleshly desire and general immorality. R4600:6

Proverbs 23:34

Midst of the sea — Like floating wreckage. R4600:6

The top of a mast — In imminent danger of destruction. R4600:6

Proverbs 23:35

I felt it not — Those who become beastly drunk are unconscious of injury. R4600:6

When shall I awake? — Seem to have their chiefest pleasure in unconsciousness. R4600:6

Seek it yet again — Upon recovering from one debauch, their desire is to seek the stimulation again.
R4600:6, R3271:4

Proverbs 24:16

A just man — Will not fall into sin, although he may stumble for various causes. R5218:3

Riseth up again — If the heart is right, the Lord will show him his mistake and the way to recover himself. R5218:3

Proverbs 25:1

There are also — Chapters 25 to 29 were collected and added later by King Hezekiah. R1518:2

Proverbs 25:6

Put not forth thyself — Ambition is a necessary faculty of the human mind, but a very dangerous element as respects the formation of Christian character. R3832:2

Proverbs 25:11

A word fitly spoken — What a power the tongue has for good. OV208:4

Proverbs 25:21

If thine enemy — Although, if destitute, we should feed them; yet so long as they are the adversaries of the Lord's cause, they are our adversaries, and we are theirs. R1861:4

Give him bread — If love so broad and comprehensive was obligatory upon natural Israel, to what degree should spiritual Israel possess and manifest this noble quality? R5643:6

Not to see how badly you can make him feel, but because love is the principle of your nature. R2214:6

Illustrated by Elisha's feast to the Syrians who came to take him captive. (2 Kings 6:22, 23) R3441:5

Proverbs 25:22

Fire upon his head — Make him ashamed of his conduct in contrast with yours. R3830:3

Many a man, like Nero, when awakened, will be greatly humiliated by the generous forgiveness of formerly injured fellow-men. R1655:1

Proverbs 25:28

No rule — A will-less man is a good-for-naught. OV196:T

A lawless disposition, the spirit of anarchy. R5487:6

Indecision and lack of character in little things (irregularity in arising and indecision as to proper foods) affect all the greater things of life. R5653:4

“A wise man sometimes changes his mind; a fool, never.” Ruling our own spirit does not mean that we are to go to extremes. R5653:4

One who yields to sin and various weaknesses and assaults of the Adversary has lost his real manhood. R4789:6

If we rule our mind and our thoughts we shall rule our tongue. R5488:2

His own spirit — The impulses of one's native mind, disposition. R5488:1,5, R5652:6

In creating man God gave him a will; but it needs to be defended and kept in repair. R4789:3

The will is to be continually on guard over the mind, to allow nothing to enter except through the regular gates of conscience and judgment. R5653:1

A city — One's will; the will governs the mind and conduct. R5488:5, R5489:1

Whether our wills are strong or weak, they need direction. R5487:3

In olden times cities were particularly places of refuge and had strong walls. R5487:3

Broken down — Not from visible forces alone, but by evil spirits subduing and breaking down the will. R4789:6

Even failures, subsequently recognized, lead to greater fortification of the will. R4790:4

Without walls — Open to attack. R5487:3

Would invite attack and be certain to meet disaster sometime, as would a broken-down human will. R5653:1

No will, no self-control. R4789:3, R5653:1

Proverbs 26:4

Answer not a fool — To one who speaks foolishly do not talk foolishly in return. R5050:3

Proverbs 26:5

Answer a fool — You do him service if you show him the folly of his position. R5050:3

Proverbs 26:11

Returneth to his vomit — As those who, by God's grace, have once been delivered from Babylon and return thither. R2991:5

Proverbs 27:7

Soul — Being, person. R205:2

Proverbs 27:12

Foreseeth the evil — The energy of politicians and financiers advocating world trade markets is begotten of this wisdom. R2867:5,3

Proverbs 27:20

Hell — Sheol, oblivion, death, not torment. E368; R2599:5

Are never full — Cannot be overcrowded, no limit to its capacity. E368

Proverbs 28:9

Shall be abomination — Shall not be heard. R2024:1

Proverbs 28:20

Abound with blessings Proportionate to his faithfulness and zeal. R3869:6

Proverbs 29:1

Hardeneth his neck — A figure drawn from the stiffness of neck of an unruly yoke of oxen. R3464:1

Often reprov'd, yet stiff-necked. R4820:2

Be destroyed — If reproofs do not have a corrective influence the result must mean a final destruction—Second Death. R4820:2

Proverbs 29:2

When the righteous — The Church associated with the Lord. R3285:5, R3447:5

The people mourn — “The whole creation groaneth and travaileth in pain together” (Rom. 8:22) while Satan is at the helm. R3447:5

Proverbs 29:11

All his mind — Ruach, mind, thoughts, plans, purposes. E318

Proverbs 29:25

The fear of man — And man's churches. R2208:3

“How can ye believe which receive honor one of another.” (John 5:44) R4208:1

God would have every man in Christ realize his liberty from sin and superstition and his solemn accountability to God for all his thoughts and words and doings. R1788:5

Hindering even some of God's true servants from faithfulness. D61

A temptation comes to the Lord's people to guide their course not entirely by the Word of the Lord, but with a deference to the sentiments of others. R4208:1

Man can do no more, at worst, than take our life; while, on the other hand, our hopes respecting eternal life are with God. (Matt. 10:26-28) CR9:1

Bringeth a snare — The neglect of the principle of individual judgment brought upon the church the snare of the great apostacy, with popes to dictate in matters of faith and conduct, subverting the consciences of men. R1788:6

Proverbs 30:1

The words of — Chapters 30 and 31 do not claim Solomon for their author. R1518:2

Proverbs 30:5

Word of God is pure — However we have abundant proof that the English translation is not perfect. R52:3*

Proverbs 30:6

Add thou not — The penalty was death for the Scribe who dared alter a single word of Scripture.
R52:2*

Proverbs 30:8

Give me neither — The two-talent man would have a natural advantage over the one-talent man in that he would be neither so likely to be discouraged nor to be puffed up, nor have the increased responsibility of those possessing more. R4660:1

Proverbs 30:15

Are never satisfied — No end of capacity and can never be over-filled. E368

Proverbs 30:16

The grave — Sheol, oblivion, death. R2600:2; E368

Proverbs 31:7

Forget his poverty — This advice of King Lemuel is contrary to true wisdom. R1521:4

Proverbs 31:10

A virtuous woman — Uninspired, not by Solomon, and not at all the present ideal. R1520:3

Proverbs 31:15

While It Is yet night — This is an extreme view by an uninspired pen. R1521:1

Proverbs 31:30

Vain — A breath. R1520:3

Feareth — Reverenceth. R1520:3

Ecclesiastes - General

The book of Ecclesiastes seems to have been written in later life, when the heart had grown sick with excess of sensuous pleasures and the lack of real happiness which comes from a close and perfect walk with God, when Solomon turned from all his riches and honors with the sad refrain, "Vanity of vanities, all is vanity." From his own experience he proves the truth of his theme, and counsels to others a different course from that which he himself had pursued. R1517:5

The heavenly wisdom of the books of Ecclesiastes, Proverbs and Solomon's Song we accept as of divine direction, as were the words of the prophets, who frequently wrote things they did not comprehend. R2053:4

Summary of the chapters of the book. R1532

Ecclesiastes 1:1

Words of the Preacher — Written in later life, when Solomon's heart had grown sick with excess of sensuous pleasures. R1517:5, R1532:2

Ecclesiastes 1:2

Vanity of vanities — Proving his theme from his own experience, Solomon counsels to others a different course. R1517:5

Ecclesiastes 1:3

What profit — An important question, especially for the young; but all would do well to carefully consider it. R1532:2

Ecclesiastes 1:4

But the earth — The physical earth. A69

"God created it to be inhabited." (Isa. 45:18) R1116:6*; SM313:T

Abideth for ever — Therefore not to be destroyed by the great tribulations, earthquakes, etc., predicted in the Scriptures. HG398:3, HG417:5

Despite the conclusions of science that the solar system is gradually running down and that eventually the earth will become cold and lifeless. Q771:1

The elements that are for man's supplies will never be exhausted; but will be re-utilized in new forms in a circle that will last into eternity. Q772:2

Therefore "the time of the end" (Dan. 12:4) refers to the end of the age or dispensation, and not to the end of the world. Dxv; OV26:3; Q848:4; HG314:3

In spite of all the creeds of Christendom to the contrary. R2971:2

Ages may end and be succeeded by other ages, but the same physical earth remains. PD18/26; R1615:4

We anticipate that some change will take place in the near future, making the earth more fit than at present for the Millennial kingdom. R3154:6

There is no reason why it should be destroyed; it is not to be burned up with literal fire. SM318:1, SM791:1; R5364:4, R3074:6

Ecclesiastes 1:7

They return again — So shall it be with the Word of the Lord, it shall not return unto him void, without fruit. R3598:4

Ecclesiastes 1:13

Sore travail — The present experience under the dominion of sin. R1533:5

Thus testifies one of the most successful men, from the world's standpoint, that ever lived. R1532:3

Exercised therewith — So that when the Millennial kingdom comes they may be ready for the duty of submission to God. R1533:5

Ecclesiastes 3:8

Hate — Despise that which is contrary to the principles of justice and righteousness. "I hate thee with a perfect hatred." (Psa. 139:22) Q783:T

Ecclesiastes 3:9

What profit — Solomon sees man laboring hard to amass wealth, and wisely inquires thus. R1532:3

Ecclesiastes 3:10

To be exercised — By experience. R1533:5

Ecclesiastes 3:18

Sons of men — None of Adam's children are called "Sons of God" until Jesus gave himself a ransom. R1005:2

Beasts — Those who, by wilful sin, forfeit and lose the likeness of God are to be treated as "natural brute beasts made to be destroyed." (2 Pet. 2:12) R1005:2

The distinction is not in the kind of breath of life, but in that man has a higher organism than other animals. R1880:4

Ecclesiastes 3:19

For that which — Death. E315

Even one thing — Even the same thing. E315

The destruction of the tissues goes on, so everything that had life in the body perishes—a process common to both man and beast. R5166:1

So dieth the other — Your senses can discern no difference between them. R4792:5

Death is not sleep; it is destruction. R5166:1

Such as die the Second Death are not sons; they will be treated as brute beasts, destroyed. R1006:6

But though there is no hope for the future life for the brute, God's Word stands pledged for a future life for humanity. HG646:2

Have all one breath — Life is not a created element at all, but a principle or force transmuted into different organisms. R822:1*

One kind of ruach, spirit of life; an invisible power or influence. E174, E389; R1880:4

All life is the same whether in fish, fowl, beast, man or angel. R822:2*

But with different bodies and organic quality. E327

No preeminence — Mankind is not possessed of any power of life beyond that of a beast, except by God's provision; nevertheless, our Creator has made provision for everlasting life for man. R4792:5

Ecclesiastes 3:20

Unto one place — But for God's mercy the infidel view would be true—no beyond, no future for man after death. SM29:1

Ecclesiastes 3:21

Who knoweth — Who can prove the popular theory? E315

The wise man challenges any proof, any knowledge to such effect. R1880:4

Spirit of man that — That the ruach, spirit of life, of man. E315

Goeth upward — Controverting the heathen theory that man had some inherent quality which would prevent his death, even when he seemed to die. R1880:4; HG331:2

Spirit of the beast that — That the ruach, spirit of life, of the beast. E315

Goeth downward — The distinction between man and beast is not in the kind of breath or life, but in man's likeness to God and the provision for his resurrection. R1880:5

Such as die the Second Death will be treated as "brute beasts," destroyed. (2 Pet. 2:12) R1006:6

Ecclesiastes 4:9

Two — Two, as elders together, would be able to accomplish manifold more. R5142:6*

Ecclesiastes 5:1

Keep thy foot — Take heed to your standing, your walk, your conduct. R3990:1

Not literal feet, but being circumspect in one's daily life. R5186:3

Do not go to the house of God as to the market place, or to some place of amusement. R5186:3

Decorum, reverence, is necessary in every place where God is worshipped. R5187:1

House of God — Whether we meet in a parlor, church, or opera house, the fact that God's people are there makes that building a holy place. R5187:1

Ready to hear — Listen; not full of mirth. All conversation should be of a kind that would edify, build up, along spiritual lines. R5187:1

We do not know any lesson the Lord's people need to learn more than that of reverence. R5187:2

Sacrifice of fools — Laughter, levity, foolish talk, jesting. R5186:6

Consider not — Many parents become so accustomed to the ways of their children that they do not realize that others are being annoyed. R5187:4

To come into the meeting late is out of harmony with the principles of both justice and love. R5187:4

He who is indifferent to the rights of others manifests that he is lacking in the spirit of love. R5187:4

Ecclesiastes 5:2

Before God — In view of the fact that "All things are naked and open with him with whom we have to do." (Heb. 4:13) R1938:1

For God — Our Judge. R1938:1

Is in heaven — Upon the throne. R1938:1

Thou upon earth — Under trial before the bar of God. R1938:1

Thy words be few — Thoughtful, wise, as uttered before God; not rash, hasty and ill-considered. R1938:1

Ecclesiastes 5:4

Vowest a vow — Makest a covenant or promise. R2081:1*

Our “consecration” or “baptismal” vow, if a proper one, was all comprehensive—involving the sacrifice of all that we possessed or ever would acquire. R4238:1

Defer not to pay it — The Lord expects faithfulness in each one who has taken his covenant upon him. R5855:5

One who consecrates cannot, by subsequently changing his mind, be released from the obligations thus incurred. R2080:6*

Pay that...vowed — Its observance tends to strengthen the entire life. R5613:6

“It is a snare for a man to devour that which is holy, and after vows to make inquiry.” (Prov. 20:25) R4265:5

Ecclesiastes 5:5

Better is it — Our Lord emphasized the same lesson. (Luke 14:28-33) R4238:2

And not pay — Its violation serves to weaken the conscience. R5613:6

It is not enough that we have consecrated. It will avail nothing if we prove unfaithful to it, except to rise up in judgment against us. R2154:5

If death is not voluntary the Lord will destroy our flesh. If we resist this it will mean the hopeless death of our being. R5855:5

Ecclesiastes 5:8

Marvel not — Take comfort that God’s judgments will some day be manifest and prevail. R1532:5

That is higher — God is above all the judges of the earth. R1532:5

Ecclesiastes 5:11

What good is there — Business prosperity he regards as an empty bubble and the excessive labor to accomplish it as laboring for the wind. R1532:5

Ecclesiastes 6:9

Vexation of spirit — Ruach, mind. E318

Ecclesiastes 6:12

His vain life — How vain and unsatisfactory is every earthly good when there is no hope beyond the present life. R1532:5

Ecclesiastes 7:1

A good name — On the contrary, the truly consecrated prefer to suffer for righteousness' sake rather than win a good name among men by compromising. R1532:6

A wise worldly policy. Such as seek merely present ease should be careful to maintain a good name. R1532:6

Ecclesiastes 7:2

House of mourning — Be sympathetic with those in sorrow. R1532:6

Ecclesiastes 7:8

In spirit — Ruach, mind, disposition. E318

Ecclesiastes 7:9

Hasty In thy spirit — Not to be hasty tempered. R1532:6

Ecclesiastes 7:14

Day of adversity — Rendered “evil” in “I create evil.” (Isa. 45:7) A125

Ecclesiastes 7:16

Righteous over much — Since righteousness is not rewarded in the present time, keep your finger on the popular pulse and follow popular ideas. This is not the proper course for the children of God. R1532:6

Over wise — Solomon counseled an easy course of moderation. Paul advises all who are running for the prize (not open to Solomon) to be “fervent in spirit.” (Rom. 12:11) R1533:4

The ease and pleasure seeker will find this to his present advantage. R1532:6

Destroy thyself — The truly consecrated prefer to suffer for righteousness' sake than to win a good name among men by a compromising policy. R1532:6

Ecclesiastes 7:25

Reason — Same word as translated “account” in verse 27 and “device” in Eccl. 9:10. R4093:5*

Closely related to, and the result of, understanding. (Ex. 30:23; Isa. 11:2) R4093:5,2*

Ecclesiastes 7:29

Made man upright — The earthly likeness of his Creator. “In the image of God created he him.” (Gen. 1:27) R1510:4, R2394:5; A171; R1794:1, R1266:1, R1091:5, R465:1

But they have — God is not guilty. R1091:4

Many inventions — Sinful, contrary devices. R866:1, R1718:3

And defiled and degraded himself. R1718:3, R2394:6, R3256:5; E406

Each different creed shows a slightly different image of God, but they are all horrible. SM443:3

Ecclesiastes 8:8

The spirit — Ruach, spirit of life, spark of life. E317

Ecclesiastes 8:17

Not be able to find — A knowledge of God’s plan was not then due. R1532:6

Ecclesiastes 9:1

No man knoweth — He could not tell certainly from the book of nature whether God loved or hated them. R1532:6

Ecclesiastes 9:5

For the living — Even the least intelligent. E347

But the dead — When man dies his personality, the result of his heredity and pre-natal influences combined with his experiences, perishes; for it cannot exist without a body. R5166:2

Death is an actual extinction of being but not the annihilation of matter, which is indestructible. R1377:6

Know not any thing — Thus neither Dorcas, nor Lazarus, nor the widow of Nain, nor Jairus’ daughter had any wonderful experiences or mysterious visions to relate. R1450:5

Thus Jesus could do no preaching while dead, nor the antediluvians any listening. R1679:1, R4176:6; HG727:5

Whoever knows this is fortified against all the deceptions of the evil spirits. SM197:T

All, good and bad, go down to the tomb, to sheol, hades, called in our Bibles, hell. They are experiencing neither joy nor sorrow, pleasure nor suffering awaiting the resurrection. OV362:3; R4551:5, R5131:3,6; SM115:1, SM197:T, CR21:1

The resurrection of the dead is an absolute necessity to any future life or hope or blessing. R5579:2, R5673:6,3; SM99:2

Contrary to the teachings of Spiritism. R2170:2, R3741:3, R3387:2, R4521:2, R5378:2

The various manifestations of Spiritism come not from dead men. R4521:2

Only the Bible teaches that the dead are dead—all other religions teach that death is a deception. R4410:3

During the Jewish age God guarded his typical people against delusions and lying spirits of devils. R1642:6

Is Forgotten — Is very generally forgotten. E347

Ecclesiastes 9:6

Is now perished — “In that very day his thoughts perish.” (Psa. 146:4) R5166:2

A condition of peaceful unconsciousness. R2172:3

Any more a portion — An interest. E347

Forever — Olam, for a long, indefinite period. E347

Ecclesiastes 9:10

With thy might — We should be actively engaged in doing some good according to our talents and opportunities because we are all hastening to sheol, to the tomb. SM28:T

Solomon shows in this verse that the absence of natural wisdom, knowledge, understanding, counsel and might, brings physical death; the same is true applied spiritually. See comments on Ex. 30:23, 24. R4093:5*

Act quickly therefore; the time is short. R5127:5

There is no work — Good or bad, praising or cursing. E368

“The dead praise not the Lord, neither any that go down into silence.” (Psa. 115:17) R2599:2

The condition of the dead is one of total unconsciousness. R4794:1, 4, R4792:1, R4551:5, R5303:1

The world in general, including infants, will be raised just as they went down, excepting infirmity and disease. R631:5

Therefore the dead will not be required to aid or co-operate in their awakening from the graves, for the can neither assent to nor oppose their awakening. R1509:5

Opportunities now afforded should be exercised to the fullest, for to each one will come a night time when these will pass, as one passes into death. R4149:3

In the literal grave. This does not apply to those merely reckoned dead, but alive as New Creatures in Christ. Q760:1

Nor device — Planning good, or thinking ill. E368 These four—wisdom, knowledge, device (understanding) and works (results of workmanship) relate to the same four elements in Exo. 31:3 and Isa. 11:2, and to the four ingredients of the holy anointing oil. R4093:5,2*

Nor knowledge — Holy knowledge or unholy knowledge. E368

“His sons come to honor and he knoweth it not.” (Job 14:21) A210

The suggestion that the moment of death is the moment of greater life is of the Adversary. OV215:T

As mankind goes into death, so shall they come out of it; for in it they shall have learned nothing. R721:6, R5167:2

In the grave — Sheol, oblivion, death, not torment. E348, E368, R4551:6, R4162:5, R2599:2; SM115:1, SM525:2

Since God will “have all men to come to the knowledge of the truth” (I Tim. 2:4); and since mankind have died in ignorance, God has prepared for the awakening of the dead. A106

Since the state of death is an entire suspension of being, man’s probation or trial must occur, not in death, but before death or after it has ended—in the resurrection. R902:3*, R2612:2

Whither thou — The soul, the sentient being. E348

Goest — Whether wicked or righteous before death. E368; OV362:3

God has prepared for the awakening of the dead in order to knowledge, faith and salvation. OV177:3, OV226:T, A106

Ecclesiastes 9:11

Not to the...strong — The Lord may grant his blessing with the feebly spoken word if the life be in harmony with the message given out. R4968:5

Ecclesiastes 10:1

Dead flies — Theological errors which mar the pleasure and profit of truth. R1211:6, R2064:4

Stinking savour — Bad spirit. R2064:4

Doctrines of devils in our creeds which blaspheme God’s character. R5673:6, R5674:1

Ecclesiastes 10:12

Lips of a fool — An unwise, reckless talker. R1937:3

Ecclesiastes 11:1

Bread — Truth. R3715:1*

Waters — Peoples. R3715:1*

Ecclesiastes 11:3

Empty themselves — Inanimate things act under nature's law—there is nothing to indicate that this text refers to mankind at all. R2048:5

Tree falleth — When an individual dies. Q767:T

If any lesson or comparison to man were intended, it would be that so man falls helpless in death. R2048:5

There it shall be — As a tree is powerless to change its position, the world will be raised with the same kind of intelligence with which it went down into death. R2048:5, R4985:6, R4668:4; Q767:T, A105

There is no change in the grave, either for good or for evil. Q588:T

“There is no work, nor device, nor knowledge, nor wisdom in the grave.” (Eccl. 9:10) A106

As one awakening from a sleep finds himself in practically the same condition in which he lay down, plus a slight invigoration, and is able to identify himself and speedily recall the events and circumstances which preceded his sleep. F714

There would he be forever were it not for the divine arrangement for his awakening. HG647:1

The earliest opportunity after death to gain knowledge and form character will be when “all that are in the graves shall come forth.” (John 5:28, 29) R2050:5

No change of character takes place in the grave. R2050:5, R1965:4, R545:1

If one were raised perfect he would not know himself—his identity would be gone. R4985:6

They will come forth from the tomb in practically the condition in which they entered it—mentally, morally and physically. R5167:1, R4985:6

Ecclesiastes 11:6

Sow thy seed — God's message is so grand that whoever receives it in a good and honest heart must desire to live it and tell it to others. R4001:2

Withhold not — “Sow beside all waters.” (Isa. 32:20) If the sowing has been to gather the Lord's Little Flock from every nation, so we must expect the harvest work to be similarly broad. R4000:2

Continue to serve, even when apparently the most favorable opportunities are withheld. R3197:4

Thou knowest not — By tracting, etc., the truth reaches more people than we might realize. R5915:4*

Ecclesiastes 12:1

Remember — And reverence the Creator, learning also of one's own imperfections and how they were incurred. R3608:4

Pursue a different course in life than I (Solomon) have done. R1533:1, R1517:5

Days of thy youth — These have the blessed advantage of a long acquaintance with God and of the instruction of his Word. R1671:6

It is a great mistake to presume that young men must first run in the race of pride and ambition with the world, and then be converted to God. R1672:4

Some young people are among the most faithful of those who have consecrated their lives to the Lord. R1672:4

We have many notable examples in the Scriptures of early consecration to the Lord. R1671:3

Before one shall have learned so much of evil that the remainder of life would not suffice to eradicate it. R4838:5

Some parents make a mistake in assuming that their children must have an experience in “sowing wild oats” before they will be prepared to appreciate righteousness. R4837:6

Ecclesiastes 12:1

Evil days — The bitter harvest that always comes from sowing “wild oats.” R1671:6, R3608:4, R1554:2, R4837:6

Of physical decline and infirmity. R1533:2

Come not — Evil days of disappointment and despair never will come to those who in youth commit their ways unto the Lord. R1671:6

No pleasure — Unless the mind has found its satisfaction in God there is indeed no pleasure in old age. R1533:2

Ecclesiastes 12:2

Be not darkened — By dimness of vision, mental and physical. R1533:2

Nor the clouds — Of trouble, of one kind or another. R1533:2

Ecclesiastes 12:3

Keepers of the house — Arms and hands. R1533:2

The strong men — Lower limbs. R1533:2

Bow themselves — Unable to support the weight of the body. R1533:2

The grinders — The teeth. R1533:2

Cease — To perform their office because they are few. R1533:2

And those — Various mental functions. R1533:2

The windows — The eyes. R1533:2

Be darkened — Be dimmed. R1533:2

Ecclesiastes 12:4

Doors shall be shut — Because old age has little in common with the rising generation and, therefore, less communication. R1533:2

Grinding is low — When the work of life is done. R1533:2

Voice of the bird — Rise up early, being unable to sleep well. R1533:2

Be brought low — The failing powers cease to catch the strains of earthly enchantments, but the ear of faith catches the sweeter strains of heaven's melodies. R1533:2

Ecclesiastes 12:5

A burden — The great burden, labor and sorrow of extreme old age. R1533:2

His long home — The grave, there to await the morning of resurrection. R1533:5

Ecclesiastes 12:6

The silver cord — Of life. R1533:5

The golden bowl — The body, which contains the precious life blood. R1533:5

The pitcher — The lungs, which draw in life from the surrounding atmosphere. R1533:5

The wheel — The heart. R1533:5

Ecclesiastes 12:7

Then shall the dust — Of which the dying body was composed. R1533:5

Human bodies have crumbled to dust for centuries. R5108:1

Return to the earth — All mankind, as they die. R5108:1

Reminiscent of the original sentence of death pronounced upon Adam for disobedience. (Gen. 3:19) Q837:4

As it was — Mere inanimate dust. R1533:5

And the spirit — Ruach, spirit of life, privilege of living, right to life, power or permission of living. E315; CR397:5; Q206:4, R803:3, R837:4; R5108:2

Since the fall, all mankind have lived without a right to life. R5108:2

Shall return — God has a right to countermand the right to live. CR397:5

Unto God — Revert to him, not as a person or as a thing, but as a right or privilege; just as any forfeited privilege reverts to its giver. E315, E317, Q668:T, HG510:5

In the sense that it is no longer amenable to human control, as in procreation, and can never be recovered except by divine power. E344; R1533:5, R5108:2, R1880:5; Q207:T

Who gave it — Thus reducing man's condition to exactly what it was before he was created. E316

Ecclesiastes 12:8

All is vanity — The poor world's dying refrain, after a wasted life. R1533:5

Ecclesiastes 12:13

The conclusion — By the experiences of a wasted life, Solomon finally proved the vanity of every course save that of God's appointment and direction. R1533:1

Keep his commandments — That they may eventually prove this conclusion is God's object in letting them have the present experience under the dominion of sin. R1533:5

By his experience of a wasted life, Solomon concluded this to be the proper course. The world will have reached a similar conclusion after their experience with sin. R1533:1

Whole duty of man — Will be enforced in the coming Millennial age of the world's probation. R1533:5

Ecclesiastes 12:14

Into judgment — The course which Solomon chose and followed surely did not entitle him to a place among the Ancient Worthies. R1533:1

A time of reckoning is coming. R722:2, R2612:6

This is the significance of the present overturning civil and religious. R1538:4, R4902:4

During Messiah's thousand-year reign of righteousness the world will be brought to its judgment. R4902:4, R1653:3

Every secret thing — We seem to be approaching a time of manifestation. R1954:3

Some shall thus awake to shame and age-lasting contempt. (Dan. 12:2) R2613:4, R722:6

Quite probably the restored man of the Millennial period will have considerable power of mind-reading and intuitive discernment over the imperfect, as our Lord could read the thoughts of the Pharisees. R1954:3

Whether it be good — The honorable, even though not Christians or saints, will have a better standing in the future time of trial. R4902:5

Whether it be evil — The dishonorable will need more stripes to rise up out of sin. R4902:5

“The eyes of the Lord are in every place, beholding the evil and the good.” (Prov. 15:3) A145

Song of Solomon - General

The Song of Solomon, though in the form of an oriental love song, is really an allegorical representation of the mutual love of Christ and the Church. R1517:4

Outline for study of the book. R4232*

Song of Solomon 1:1

Song of songs — Harmony of harmonies. R4232:1*, R1517:4

Although Solomon's songs were 1005 (1 Kings 4:32) they were not all deemed of the Lord worthy of preservation as a portion of the sacred Scriptures. R2053:4

The figurative expressions of Solomon's Song should not be allowed to exercise fanciful impressions upon our minds of physical or sensuous manifestations of our heavenly Bridegroom's love and care. R4562:2*

Which Is Solomon's — Type of Christ in glory, as David was a type of Christ in the flesh. R4232:1*

Song of Solomon 1:2

Let him kiss me — A form of salutation which has always signified closest fellowship. R4232:1*

With the kisses — The oft repeated endearments. R4232:1*

Of his mouth — Full heart recognition of the exceeding great and precious promises and their application to oneself. R4562:2*

Does not indicate a physical manifestation of Christ's care. R4562:2*

Of his Word, the Scriptures. R4232:1*

For thy love — Thy caresses, the repeated assurances of guidance, protection, companionship, love and care. R4232:1*

Is better than wine — Symbol of doctrine. R5633:2, R4232:1*

The Lord's assurances of love are even more precious to the Church than are the precious doctrines so vital to her happiness. R4232:1*

Song of Solomon 1:3

Because of the savour — Sweet perfume. R4232:2*

Good ointments — The holy Spirit, composed of myrrh (wisdom), cinnamon (understanding), calamus (knowledge), cassia (deputyship), the holy anointing oil of the priesthood. R4232:2*

Thy name — Christ, which means "anointed." R4232:2*

Is as ointment — Symbol of the holy Spirit. T37

Poured forth — At his baptism, upon the Head; at Pentecost, on the Body. R4232:2*

Therefore — Because of their admiration and appreciation of Christ's holy Spirit. R4232:2*

Do the virgins — The pure in heart. R4232:2*

Love thee — Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee.
R4232:2*

Song of Solomon 1:4

Draw me — “No man can come to me except the Father draw him.” (John 6:44) R4232:2*

We will run — Run with patience the race set before us; run for the prize (Heb. 12:1); so run that we may obtain. R4232:2*

After thee — The forerunner, the Head, that in all things he might have the preeminence. (Col. 1:18)
R4232:3*

The king — The Lord Jesus, typified by Solomon. R4232:3*

Hath brought me — Even in the present life. R4232:3*

Into his chambers — Into the “Holy,” the spirit-begotten condition. R4232:3*

We will be glad — “Be glad in the Lord, and rejoice, ye righteous.” (Psa. 32:11) R4232:4*

And rejoice in thee — “And again I say, rejoice.” (Phil. 4:4) R4232:4*

We will remember — Will meditate upon, think of. R4232:4*

Thy love — Thy caresses, assurances of guidance, protection, companionship, love and care. R4232:4*

More than wine — More even than the doctrines so precious to us. R4232:4*

The upright — Those without deceit, the guileless, the pure-hearted. R4232:4*

Love thee — Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee.
R4232:4*

Song of Solomon 1:5

I am black — The Ethiopian eunuch to whom Philip was sent was a black man. (Acts 8:27) The Queen of Sheba is presumed to have been a Negress. R3043:1; HG508:4

The bride of Moses, Zipporah, type of the Bride of Christ, was an Ethiopian woman. R4232:4*

But comely — The King's daughter is all glorious within (Psa. 45:13); her intentions are pure, spotless in God's sight. R4232:4*

O ye daughters — Professed children. R4232:4*

Of Jerusalem — Symbol of the Kingdom of God. A296; R4232:5*

Tents of Kedar — Kedar was one of the children of Ishmael. Their tents, though outwardly weather beaten, were often extremely luxurious inside, being hung with costly tapestries. R4232:5*

Curtains — Between the Holy and the Most Holy. R4232:5*

Of Solomon — Of Solomon's Temple. A similar one in Herod's Temple was a most wonderful curtain, being some 30 feet long, 15 feet wide and 5 inches thick. R4232:5*

Song of Solomon 1:6

Look not upon me — "Look not so upon me" (Leeser); the Church kindly expostulates with her critics. R4232:5*

Because I am black — "Because I am somewhat black" (Leeser). The Church does not deny her imperfections, but is not disposed to admit the contentions of her faultfinders that she is altogether worthless. R4232:5*

Because the sun — The searching light of the true Gospel which exposes every defect. R4232:5*

Hath looked upon me — Judgment must begin at the house of God. God's Word fearlessly exposes the weaknesses of every noble character whose life is there recorded. R4232:5*

That is to say, the sun hath made me black. HG509:5

My mother's children — Sitting and speaking against their brother, their own mother's son. R4232:5*

Were angry with me — "The brother shall betray the brother to death." (Matt. 10:21) R4232:6*

"Your brethren that hated you, that cast you out for my name's sake." (Isa. 66:5) R4232:6*

They made me — Elected me, appointed me. R4232:6*

Keeper — Class leader, Sunday School teacher, etc. R4232:6*

Of the vineyards — Sunday Schools, Christian Endeavor Societies, etc. R4232:6*

But mine own vineyard — The cultivation of the true vine. "I am the vine, ye are the branches." (John 15:1) R4232:6*

Have I not kept — Because my Father is the husbandman. (John 15:1) R4232:6*

Song of Solomon 1:7

My soul — Being's affections. R205:3

Song of Solomon 1:11

Borders of gold — Symbol of the divine nature. T18

With studs of silver — Symbol of truth. T114

Song of Solomon 1:13

A bundle of myrrh — Symbol of wisdom. R4093:2*

Song of Solomon 1:17

Are cedar — An everlasting tree, symbol of everlasting life. T109; R1364:5

Song of Solomon 2:3

And his fruit — Symbol of the fruits of the spirit. E206

Song of Solomon 2:4

Banqueting house — “He shall gird himself, and make them to sit down to meat” at his second advent. (Luke 12:37) D612

More truth is now due than at any time in the history of the Church. R5501:4

Song of Solomon 2:8

Upon the mountains — Kingdoms. A318

Upon the hills — The less autocratic governments. D551

Song of Solomon 2:13

The fig tree — Symbol of the Jewish nation. D604

Putteth forth ... figs — Not only do we recognize that the restoration of the Jews is at hand, but also that the Kingdom of God is nigh. R127:5*

The tender grape — Mature fruits of character. A mark of ripe fruit is tenderness. E206; R1317:5*

Song of Solomon 2:14

O my dove — A dove-like character. R3759:5*

Pure, harmless, gentle, defenseless, helpless, timid: its only safety being in flight. R3759:2*

Clefts of the rock — The Rock of Ages. R3759:5*

Secret places — Immanuel is the secret of the stairs. R3759:5*

Song of Solomon 2:15

Take us — Help us to catch. R5886:2

The foxes — Very cunning, not capable of ferocity and viciousness, but is nevertheless cause of much harm. An appearance of docility makes it more dangerous, less likely to arouse suspicion of its evil intentions. R5886:2

Little foxes — King Solomon seems to be picturing the depravities of our fallen nature which are not so extreme, but very harmful. R5886:2

Little sins which are really more dangerous than grosser sins because we are less likely to be on guard against them. R5886:3

Careless, thoughtless, impatient words; little grumblings; a sarcastic word or laugh or look or shrug. R5886:6

Spoil the vines — Small sins, as little foxes, tear the branches and gnaw at the roots of the spiritual vine, endangering its very life. R5886:3

Tender — As grapes during the formative period are exceeding tender, so the Spirit's fruitage in immature Christians may be easily ruined. How careful should we be to guard words and conduct in the presence of the younger and less mature. R5886:5

Grapes — Represent the fruits of the holy Spirit. R5886:3

Song of Solomon 2:16

Feedeth among the lilies — Lilies are fit emblems of those who dwell in God and abide in Christ Jesus. R843:2*

Enjoying present fellowship. R303:2*

The Bridegroom himself feels the loneliness of the night. R303:4*

Song of Solomon 2:17

Until the day — The Millennial day. R303:2*

Shadows flee away — The Bride anticipates the morning of fuller joy, even while enjoying present fellowship. R303:2*

Be thou like a roe — Christ Jesus. She pleads with him not to tarry. R303:2*

Song of Solomon 3:6

Perfumed with myrrh — Symbol of wisdom. R4093:2*

And frankincense — Representing praise. R3703:4

Signifies “to be white or to make white.” It tells of the relationship between the Bridegroom and the Bride. R84:5*

Song of Solomon 3:9

King Solomon — Type of Christ. R1517:2; A79

Christ, Head and Body. B255

Song of Solomon 3:10

Of silver — Symbol of truth. T114

Of gold — Symbol of the divine nature. T18

Of purple — Symbol of royalty. T34

Of Jerusalem — Symbol of the Kingdom of God. A296

Song of Solomon 4:1

Thou art fair — Possessing the ornament of a meek and quiet spirit, faith and love, we are lovely in the eyes of our Beloved. R5862:6

Song of Solomon 4:3

Of scarlet — Symbol of the redemption from the Adamic curse through the blood of the ransom of Christ. T34, T109

Song of Solomon 4:6

Until the day break — The Millennial day. The Bridegroom, feeling the loneliness of the night, longs, like the Bride, for the day. R303:2*

I — Christ Jesus. R303:2*

Get me to the mountain — To enjoy the freshest odors and to catch the earliest gleams of dawn. R303:4*

Of myrrh — Symbol of wisdom. R4093:2*

To the hill — On that hill let us meet him in faith and watch with him in hope. R303:4*

Of frankincense — Symbol of praise. R3703:4

Showing the relationship between the Bridegroom and the Bride. R84:5*

Song of Solomon 4:10

Than wine — Symbol of doctrine. R3962:4

Of thine ointments — Symbol of the holy Spirit. T37

The holy anointing oil, the holy Spirit. R4232:2*

Song of Solomon 4:11

And milk — Food for spiritual babes. A24; D577

Song of Solomon 4:13

Of pomegranates — Symbol of the rich fruitage of Christ's redemptive work. T30

With pleasant fruits — Symbol of the fruits of the spirit. E206

Song of Solomon 4:14

Calamus — Symbol of knowledge which we receive from God's Word. R4093:1*

And cinnamon — Symbol of our understanding of the knowledge which we receive from God's Word.
R4093:1*

Trees of frankincense — Representing praise, heart adoration. R3703:4

Myrrh — Symbol of wisdom. R4093:2*

Song of Solomon 4:15

A fountain — Symbol of the Word of God. B266; R565:1

Of living waters — Symbol of truth. C65

North wind — An unseen force. A wind of sorrow, trouble, disagreeableness. R4249:4*, R5815:2*

Come, thou south — A wind of pleasantness, joy, peace, etc. R4249:4*, R5815:2*

Blow upon — Actuate. Let the joys and sorrows try the Church to demonstrate which is true and which is false. R4249:4*

My garden — The great mass of nominal Christianity, including the true Church. R4249:4*

Spices thereof may flow — That the graces of the spirit may become manifest. R4249:4*

Song of Solomon 5:1

I am come into — The Lord, speaking after his return. R4249:4*

My garden — That aggregation of individuals which contains both the sister class and the spouse class.
R4249:4*

My sister — Foolish virgins, the Great Company. R4249:4*

My spouse — Wise virgins, eventually to be the Lamb's wife. R4249:4*

Gathered my myrrh — Symbol of wisdom. R4093:2*

Have drunk my wine — Spirit of the Lord, truth, righteousness, sound mind. R3962:6

Under the influence of which men are heard for their much speaking. R4249:4*

With my milk — Symbol of food for spiritual babes. A24; D577

“The sincere milk of the Word.” (1 Pet. 2:2) R4249:4*

Eat, O friends; drink — Reverently, devotedly, thoughtfully, prayerfully, tearfully perhaps; as we think of our Redeemer's love and sacrifice. R1505:1, R2436:6

Song of Solomon 5:2

I sleep — The great body of nominal Christendom would be asleep when the Lord would come.
R4249:5*

My heart waketh — The Little Flock, the wise virgins, would be awake. R4249:5*

Voice of my beloved — Christ, at the second advent. R506:1*

That knocketh — “Behold I stand at the door and knock.” (Rev. 3:20) R506:1,* R505:6*

Open to me — The door of the heart, and admit the Lord to govern every action, word and thought.
R4249:5*

My dove — Symbol of peace and purity. E212

Song of Solomon 5:3

Have put off my coat — Failed to recognize the necessity of the robe of Christ's righteousness and esteemed it lightly. R4249:5*

Song of Solomon 5:5

Sweet smelling myrrh — Symbol of wisdom. R4093:2*

Song of Solomon 5:6

Had withdrawn himself — The foolish virgins realized that the thing for which they had been praying for 1800 years was to be consummated. R4249:5*

Song of Solomon 5:7

Went about the city — Babylon, Christendom. D527

Smote me — The zeal of the foolish virgins was aroused to the extent of suffering bitter persecution. R4249:5*

Of the walls — Symbol of civil powers that defend Babylon. D40

Song of Solomon 5:8

Daughters of Jerusalem — Professed children of the Kingdom. R4232:5*

The foolish virgins finally succeed in interesting the Jews in the message of the gospel. R4249:5*

Song of Solomon 5:10

Chieftest among 10,000 — In the eyes of the Bride, the Church; to those whose eyes are opened. F74; R1063:2*

Song of Solomon 5:11

The most fine gold — Symbol of the divine nature. T18

Song of Solomon 5:12

Of waters — Symbol of truth. C65

Washed with milk — Symbol of foundation truths. (Heb. 5:12) A24; D577

Song of Solomon 5:13

Sweet smelling myrrh — Symbol of wisdom. R4093:2*

Song of Solomon 5:15

As the cedars — Symbol of everlasting human life. T109

Song of Solomon 5:16

His mouth — Utterance. B305

Altogether lovely — Is Christ in the eyes of his Church, yet to the sinful, envious, hateful heart of the fallen man “There is no beauty in him.” (Isa. 53:2) E161, E162; R1063:2*

This is my friend — The chiefest of all heavenly treasures is the personal love and friendship of Christ. R1820:3

Song of Solomon 6:3

I am my beloved’s — The Bride rejoices in the Bridegroom’s assured love, and her desires and longings are not questionings as to the relationship in which she stands to him, which is to her a settled thing. R303:2*

Only a few will be able to say this. This union with the Beloved (Christ) implies that the step of justification through repentance and faith in the precious blood has first taken place. R4783:5

A positive compact or contract with Christ is implied. R4783:5

There is no possibility for any to get into this elect class without knowing it. R4783:5

My beloved is mine — So long as we continue to be faithful. “He that hath the son hath life”—eternal life. (1 John 5:12) R4784:1

Those who have Christ are really possessors of “all things.” (1 Cor. 3:22, 23) R4784:1

The Bridegroom’s care, provision, protection and comfort belong to the betrothed even now. R4784:2

Song of Solomon 6:9

My dove — Symbol of peace and purity. E212

She is the only one — There is but one Bride of Christ. R4655:1

Song of Solomon 6:10

As the morning — Symbol of the Millennial age. A9; E359

Fair as the moon — Symbol of the Law in Matt. 24 and Rev. 12. R499:4; D590

Clear as the sun — Symbol of the gospel light, the truth, in Matt. 24 and Rev. 12. R499:4; D590

With banners — Symbol of the standard of the truth in Isa. 13:1, 2. D40

Song of Solomon 6:11

To see the fruits — Symbol of the fruits of the spirit. E206

The pomegranates — Symbol of the fruitage of redemptive work. T30

Song of Solomon 7:2

Of wheat — True children of the Kingdom. C140

Song of Solomon 7:9

Like the best wine — See comments on Song of Solomon 1:2.

Song of Solomon 7:12

The tender grape — Symbol of mature fruits of character, marked by tenderness. E206; R1317:5*

The pomegranates — Symbol of the fruitage of Christ's redemptive work. T30

Song of Solomon 8:2

Of spiced wine — Symbol of doctrine. R5633:2

See comments on Song of Solomon 1:2.

Of my pomegranate — Symbol of the fruitage of Christ's redemptive work. T30

Song of Solomon 8:4

Of Jerusalem — Symbol of the Kingdom of God. A296

Song of Solomon 8:5

Who is this — The true Church, the protesting Church of God. R1841:6; SM126:1; C65

That cometh up — Cometh forth into prominence. C65

In God's due time his Church emerged from the wilderness. R5501:2

Shortly to come from the wilderness. SM126:1

From the wilderness — At the end of the 1260 years of wilderness hiding and Papal supremacy, from AD 539 to 1799. C65

The true Church is the Church in the wilderness—separate from the world. R1841:6

Upon her beloved — The arm of her beloved, the Word of God. C65

Song of Solomon 8:6

As a seal — Or signet, the emblem of power and authority; symbol of that which was most highly esteemed. R360:4*

Jealousy — Jealousy of another is always an evil quality, a most vicious kind of cruelty, unreasoning and insatiable. Signifies either apprehension of being displaced in the affections of another or of being outdone by a rival. It is closely allied to hatred, malice, envy, strife. R4789:1

To the extent that its presence has defiled the heart a cleansing should be invoked. R4789:2

When the Lord announces himself as a “jealous God” it is not to be considered selfishness, rather he wants all of our affections, confidence and entire trust, for our own good. R4789:2

Jealousy in the Lord’s cause is different from jealousy in our own interest. R4789:5

We must be sure that it is not jealousy of another, but jealousy for another. R4789:5

Cruel as the grave — Sheol, oblivion, which engulfs all mankind. E368; R828:5, R2600:2, R4789:1

The Bible plainly states that death is an enemy. SM116:2

It is not only a cruel monster of itself, but its poisonous fangs are almost certain to inflict pain and trouble upon others. R4789:2

Song of Solomon 8:14

Make haste — The Bride pleads with the Bridegroom not to tarry. R303:2*

Like to a roe — The Bride’s eyes “are toward the hills” over which she expects to behold the Bridegroom coming like a roe. R303:2*

Isaiah - General

Isaiah was one of the grandest of the Lord's prophets. Not only is his message couched in kindly, sympathetic terms, but it is most comprehensive, including, with the rebukes and exhortations appropriate to his own day and nation, sublime glimpses of the glorious future which the Lord in his own due time will bring to pass for the blessing not only of Israel, but of all the families of the earth. The prophecy of Isaiah and what he saw and foresaw, was prepared during a period of about forty years. R3451:3

There were three distinct climaxes to the complete fulfillment of Isaiah's message: (1) It was about 170 years from the time of his vision and the last year of King Uzziah, before Judah was carried captive to Babylon, from which only a remnant returned 70 years later. (2) The vision and the message were about 800 years before the final rejection of Israel by Messiah at his first advent, when only a remnant was accepted into the Gospel age. (3) Isaiah's vision and message were about 2,650 years before the rejection or nominal spiritual Israel, preparatory to gathering out of the "Israelites indeed," which shall rule and bless all the families of the earth. In harmony with the above suggestions, it will be found that Isaiah's prophecies repeatedly mingle and commingle the events of his day with the events of our day. R2372:3

Isaiah typified the sanctified, who have throughout this age said, "Lord, here am I, send me." The message of this Isaiah class has been unpopular, to this day. R4787:6

Some claim that not more than the first 28 chapters of Isaiah are really the writings of that prophet; that the remainder of the book bearing his name has distinctive peculiarities indicating that they were written by two or three other parties. We reply to this "Higher Criticism" that it is altogether too high—that it takes the standpoint of unbelief and therefore not the standpoint proper for the child of God. The truly higher criticism would reason that as the olden-time prophets generally used scribes, to whom they dictated, so probably had Isaiah; and that as Isaiah's prophecy covered a number of years, he probably had several scribes, and while each scribe may have had his own peculiarities, the same God who was able and willing to give a revelation of his will through his prophet, Isaiah, was willing and able to overrule the scribes provided, so that the revelation should reach his people as he designed to give it. R1418:2

Isaiah 1:1

Vision of Isaiah — Probably dictated to several scribes, over a number of years. R1418:2

Some fulfilled within 250 years of his vision, some apply to our day. R2372:5

Including rebukes and exhortations of his own day, and sublime glimpses of the glorious future. R3451.3

Isaiah, like Ezekiel and John the Revelator, seems to represent the living saints, who see "visions of God." R530:4*

Son of Amoz — Isaiah was related to the royal family. R2379:2

Hezekiah — It is supposed that Isaiah was his tutor. R2379:2

Kings of Judah — Isaiah's prophecy was prepared during about 40 years. R3451:3

Isaiah 1:2

Hear, O heavens — Powers of spiritual control. A318

Give ear, O earth — Society. A318

The LORD hath spoken — Not the wisdom or exhortation of Isaiah, but the Lord's message through the prophet. R3451:3

Brought up — Lifted high in greatness. R3451:6 From an obscure beginning the Lord brought Israel forward to the most prominent place in world history. R3451:6

Children — In natural Israel, likewise in nominal spiritual Israel. R3452:1

Rebelled — Israel's course was wrong, ungrateful and sinful; but no worse than the other nations. R3451:6

It is not surprising that the Lord will not permit such to return to his table. R1900:4

Isaiah 1:3

The ox knoweth — We ought to be able to know our God and recognize his supervision in our affairs in this Harvest time, and see the dawning Millennium. R4044:1

The brute recognizes an obligation to the one who cares for him. R3452:2

His master's crib — The ox and ass know enough to return again and again to the place where they have been fed, thus owing more discretion than those who forsake the Lord's table to prove the dishes offered on unclean tables. R1900:2, R4044:2

Doth not know — Their Creator and Redeemer—in the sense of being fully acquainted with his character. R3312:6

The masses of Christendom are too busy with their own plans and schemes. R3452:2

Some know not the Lord as their owner, but still “belong to” various sects, parties and denominations. R4044:1

Illustrated by an elder instructing (or cautioning) his Ecclesia to avoid use of the six volumes of Scripture Studies and other Present Truth literature. R4044:4

Whoever manifests such a spirit should be firmly, kindly dealt with, to the intent that the flock might be preserved from such a pernicious spirit, and that the leader himself might be recovered from the snare of the Adversary. R4044:5

Doth not consider — Reflect, think, study, ponder. R3312:3

Many whom the Lord has favored, both in natural and spiritual Israel, do not exhibit the wisdom of even the brute beast. R4044:1

Israel heeded not the light, nor the warning, as here foretold. R2036:2

Readily forget where they got their previous food. R3786:4

Increased activity in the professed Christian church has taken more of a business than a pious turn, emphasizing more the forms of godliness than cultivating vital power, more to worldly than spiritual prosperity. R2146:1*

The Bible is a religion of faith, but faith based on reasonable evidences. R3312:3

Isaiah 1:5

Stricken any more? — What would be the use of any more stripes or chastisements? What hope would there be of effecting a reformation? R3452:2

Is sick — As a result of all tables being filled with vomit, rejected doctrines. R3963:1

Isaiah 1:6

Foot even unto the head — Probably referred to the people as a whole and to their land, desolated from the north and south. R3452:2

Is no soundness — The fall of Adam has worked ruin to mankind. R5977:6; CR209:2*

“There is none righteous, no not one.” (Rom. 3:10) E252

Putrefying sores — Mental and physical. E252

Isaiah 1:7

Country is desolate — Looking into the future desolation came about a century later. R3452:3, 2

Applied to Christendom, Evolutionists and other enemies of the truth are laying waste the heritage of the Lord's people. R3452:3

Isaiah 1:8

Daughter of Zion — The nation of Israel, typical of nominal spiritual Zion. R1648:3; D23

As a cottage — A temporary structure; unsafe, unsatisfactory—picturing the condition of the Jewish nation, and foretelling the deplorable condition of Christendom. R3452:3; D558

Isaiah 1:9

Had left unto us — During Israel's double of disfavor. OV75:4

Small remnant — The majority stumbling because of pride and hardness of heart. B215

The rest of Israel will have missed the honor, offered to them first, of constituting the spiritual Bride of Christ. OV96:2

Similarly, also at the second advent of Christ, only a remnant will be found of Israelites indeed, while the majority will be rejected. R3452:5

Have been as Sodom — Implied hopelessness as respected the kingdom opportunities of Jewish and Gospel ages, but not as respects the future. R3452:5

Isaiah 1:13

Vain ablations — In the churches there is a great deal of formalism-fine church edifices, grand organs, trained choirs, gymnasia, “smokers,” culinary departments, etc. R5696:4

Isaiah 1:14

Appointed feasts — The Lord will not recognize and accept such service. R5696:4

Isaiah 1:15

I will not hear — “God heareth not sinners.” (John 9:31) R2024:1

Isaiah 1:16

Wash you — Does not mean a washing away of literal sin which they could not effect, which was only figuratively done on the Day of Atonement, and will only be actually accomplished by the Lord Jesus’ work. R3452:6

Make you clean — An exhortation to reform, like the words of John the Baptist and Jesus in the Jewish Harvest. R3452:6

Spiritual Israel has real cleansing in the better sacrifice of Christ. R3453:1

Cease to do evil — We shall not be able to effect this transformation in ourselves except so far as we have a right will and a pure heart, an honest endeavor for righteousness. R4840:4

Although our wills are in opposition to sin of every kind, having imperfect bodies, we cannot hope to be absolutely free from sin. R3453:1

Isaiah 1:17

Learn to do well — The Lord desires that we realize our wrong condition and turn therefrom to the best of our ability. R4840:4

Perfection must be our aim, and in our hearts it must be continually the criterion-but we cannot live up fully to this grand standard. R3453:1

Seek judgment — Always be on the side of right and justice, desiring to do justice to all with whom you have dealings. R3453:2

Relieve the oppressed — Be of generous spirit, willing and anxious to lift some of the burdens from the groaning creation to the extent of your ability. R3453:2

Judge the fatherless — See that those not capable of looking after their own interest do not suffer at your hand. R3453:2

Plead for the widow — Feel a sympathy for the helpless and plead their cause with others. R3453:2

Isaiah 1:18

Let us reason — Reason is the noblest faculty of the human mind, the prominent mark of the divine likeness in humanity, making man capable of communion with God. R1565:3

Man is invited to use his reasoning faculties in the study of God's Word. A20

God thus recognizes his image, even in fallen man. A174

Verses 18 to 20 apply especially to natural Israel, though an application is also possible to spiritual Israel. R3453:5

Inviting the faithful to consider, to search, to prove. R3312:3

Appealing neither to prejudices nor to passions. A58 Indicating that God's Word is reasonable. Q747:4 So that our faith in his plan might be a reasonable faith and that we might be able to give to our fellowmen a reason for the hope that is in us. (1 Pet. 3:15) R1565:3

A faith without reason honors not God, nor is it worthy of an intelligent being. Faith without reason is merely groveling superstition. R883:3*

The two extremes of underrating and overrating human reason are both fraught with evil consequences. R1566:6

The Lord is pleased to have those who are in harmony with him know the equity, the justice, of all his dealings. R3947:1

We can reason together with God when we take the voice of his Son and reject the voices of the "Dark Ages." R3795:3

As originally created, man was in his Creator's mental likeness: Justice, Mercy, Love in man were the same in kind as in God; so much so that they could and did, ever since the fall, reason together on these subjects. R525:3

Nominal Christians, avoiding thought on religious subjects, have not their "senses exercised by reason of use" and are, at best, only babes in Christ. (Heb. 5:13, 14) R2890:5

Heathen religions, and to some extent nominal Christendom, seek to restrain the intellect and appeal chiefly to the passions, prejudices and fears. R2890:5

I will make it clear and plain to you, God says. R689:6

Together — We are not to reason without him and his Word. SM24:2; CR334:3

The Lord never reasons with any except those who have faith in him and trust in his promises. R3947:1

Sins be as scarlet — The Lord used crimson and scarlet as indicative of the most flagrant sins. CR414:2

A fact recognized by some Jews on the great Day of Atonement. C255*

As white as snow — The merit of the great Atonement sacrifices covers all blemishes and makes absolutely clean. R3453:6

If a scarlet, or crimson, object is viewed through a red glass in the light it appears white; so when we come where God will view our sins through the blood of Christ they are accounted as white. R13:4

Evidencing the full and complete forgiveness of all who are truly repentant and who desire to draw nigh to God through Christ. Q832:4

The word “white” is from the same root as the word “frankincense.” R84:5*

Red like crimson — Deep red-a fast color. R689:6

Isaiah 1:19

If ye — The obedient in the Millennial age. R1649:5; A67; HG538:2

Good of the land — All promises made to Israel were of temporal good, with no mention of heavenly hopes. R1358:4

To the natural man this would mean earthly good things, and to the spiritual Israelites heavenly good things. R3453:6

Isaiah 1:20

Ye shall be devoured — If spiritual Israelites refuse to walk in harmony with the Lord’s direction and rebel against him, they will bring upon themselves the Second Death. R3454:1

Isaiah 1:25

Purge away thy dross — A refining process, applicable to spiritual as well as fleshly Israel. R1944:3

Isaiah 1:26

Restore thy judges — The Ancient Worthies, in full authority as prophets or teachers, under the supervision of Immanuel’s heavenly Kingdom. R4201:4, R4320:5; A294; CR141:6; OV321:5, OV88:3

As at the first — Implies that this was, in many respects, a favorable time for the Israelites. R3102:5, R5645:6

The rule of the judges was superior to that of the kings. R4201:4

Eventually the whole world will be under heavenly rule, with incorruptible earthly judges enforcing the divine law. R3216:5, R5646:5

The Millennial blessings will begin with Israel. OV88:3

And thy counsellors — The lawgivers, as at the first, will be the greater than Moses-The Christ, Head and Body. R4201:4

City of righteousness — The Christ complete constitutes the New Jerusalem. R238:2*

Isaiah 1:28

The destruction — There surely will be some lost, as well as some saved. R3083:2

Of the sinners — The wilful sinners. R3083:3

Isaiah 2:1

Judah and Jerusalem — Natural Israel. By the time this prophecy will have begun to be fulfilled, spiritual Israel will be beyond the veil. SM736:1

Isaiah's prophecies repeatedly mingle and commingle the events of his day with the events of our day; intruding the Messianic Millennial Kingdom into the prophecies which specially relate to natural Israel. R2372:5

Isaiah 2:2

In the last days — When the last member of the elect Church of Christ shall have passed beyond the veil. SM730:2, R735:T, R362:3

That the mountain — The Kingdom. C235; D628; E44; R1914:2, R5990:1

Of the LORD'S house — Of the house of Jehovah. E44

“Whose house are we.” (Heb. 3:6) R269:2

Messiah's Kingdom, represented on earth by Israel, as the divine channel of blessing, with the Ancient Worthies, as princes in all the earth. SM730:1, SM731:1, SM732:2, SM733:1

Established — Now being established permanently; when the first resurrection is complete. R172:1, R3175:5, R5990:1

In the top of — Overruling other kingdoms. D628, E44

It will be the chief mountain or Kingdom. R4990:1 The place of power. R269:2

Superseding. R5990:1

The Temple was permanently established, not only in Jerusalem, but in the top of the mountain. R172:1

Not only true of the spiritual Kingdom, but including also an earthly Kingdom of “Israelites indeed” headed by the resurrected Ancient Worthies. SM732:2

As a “city set on a hill that cannot be hid.” (Matt. 5:14) R338:5, R421:6

The mountains — All earthly kingdoms. D628; E44; R5990:1, R4990:1; SM732:2

Shall be exalted — This exaltation began in April, 1878. C235; R5990:2

Above the hills — The smaller governments of earth. R5575:4, R5990:1

Republics. D628

The highest peaks. D628

All nations — This Kingdom will intervene between the divine government and mankind because the fallen race is unable to meet the requirements of the divine law. R5181:2

Shall flow unto it — As the world shall come to appreciate the new order of things, all nations shall flow up to it. SM734:T, SM735:T

The whole world will send to the wonderful “princes” to have them extend everywhere their government, their yoke of righteousness, seen to be so beneficial to Israel. D628

The New covenant will be inaugurated with natural Israel and gradually the whole world will become attached to Israel as part of Abraham’s earthly seed. CR485:2

Isaiah 2:3

Many people — The world in general. R5428:5; SM735:1; OV85:1; Q60:7

Instead of the Lord’s empire being a typical one over the little nation of Israel, it will be the antitypical one, as King over all the earth. R2550:3

Shall go and say — When disturbed by the commotions and trouble of the Epiphania, the Apokalupsis of the King in the pouring out of the seven last plagues. R2957:1, R2975:4, R3869:1

Come ye — They will be completely disgusted with Satan’s ruling, and his deceptions, and glad to submit to the reign of Christ. R1233:4

Let us go up — In the time of trouble, and subsequently. R5655:6, R517:4*; Q637:3

Let us submit to the new Kingdom of God. R269:2

All nations will be desiring salvation and the blessings of restitution. R5655:6, R5000:2, R4796:1

Seeing God’s blessings coming to the nation of Israel, the others will want a share also. Q170:8, Q205:T, Q210:T

When the iron rod shall have accomplished the work of destruction, then will the hand that smote be turned to heal, and the people will return to the Lord and he shall heal them. A256

As, similarly, representatives of many nations came to hear Solomon. R2053:1

Let us seek protection and render obedience to the Kingdom of the Lord. R687:1

Mountain of the LORD — Kingdom of Jehovah. A297; E44; SM735:1

To the house — Temple. SM735:1

The God of Jacob — The New covenant will be made only with Israel. The only way other nations can receive a share of restitution favors will be by becoming Israelites. R4575:4

The world, weak and awe-struck by the time of trouble, will begin to take notice of Israel’s rising again to national life and the blessings bestowed upon them. R4555:3

They will say, he has done for the Jew first, but he will also do for us. R4840:5

He will teach us — As well as the Jews. R4796:4, R4575:5

As a counsellor. (Isa. 9:6) R1747:4

After the time of trouble, they will be glad to forsake their own ways and come into harmony with God. R269:3, R5428:5

Walk In his paths — “All the paths of the Lord are mercy and truth.” (Psa 25:10) R2334:6

“They shall return even to the Lord, and he shall be entreated of them and shall heal them.” (Isa. 19:22) A256

Present temptations to evil will be removed when Satan shall be bound. R542:4*

Not until they do this will the Mediator recognize them. R5428:5; Q60:7

Led forth from sin along the grand highway to perfection. R1024:4

The Gentiles, seeing how the Lord blesses the Jews for so doing, will want similar blessings. Q206:2

Those who fail to do this will have tribulation that they may learn righteousness. R4729:2

For out of Zion — The spiritual phase of the Kingdom, the glorified Christ, Head and Body. A297, C293; D628; CR156:6, CR157:2; R4555:3, R4575:4, R5000:2

The true Zionism of the past eighteen centuries has been of the heavenly kind. CR156:6

Go forth the law — As soon as the last member of the Church is glorified, for correction in righteousness of the world’s affairs. CR157:1, 3, CR156:6; R4542:5

Now we persuade, urge, entreat men to come to the Lord; then it will be different. R4542:5

Word of the LORD — Divine messages, through the “princes.” (Psa 45:16) CR157:2; D620, R3869:2, R5583:4

From Jerusalem — The seat of the earthly phase of the Kingdom in the hands of the “princess” A297, C293; D629; SM735:1; R4071:6, R5293:4, R5000:2; OV96:3

Jerusalem will become the capital city of the world. Q790:2

The Ancient Worthies will constitute the earthly Jerusalem, the capital of the new dispensation. CR157:2

The re-established fleshly Israel. C293; R4575:4, R1341:2

Fleshly Israel, recovered from blindness, shall be used as a medium through which the streams of salvation, issuing from glorified, spiritual Israel, shall flow to all the families of the earth. C293

These two phases of the Kingdom will be in communication and co-operation through the Millennium. R4071:6

From Israel, under the New covenant, through Israel’s Mediator, a way of approach to God will be opened up for all the Gentiles. OV96:3, OV85:1

The earthly phase of the Kingdom will be essentially Israelitish. R286:6

The nation that will not go up to Jerusalem will have no blessings. (Zech. 14:17-19) R4819:5

Isaiah 2:4

He shall judge — Previously-in the great time of trouble. D628, D629

Rewarding and punishing justly. SM735:1

And shall rebuke — By his judgments. R1469:6

And they shall — As a result of the Lord's rebukes and subsequently his law and word. D629

The connecting verses show that the conditions of peace referred to will not be established until after the Kingdom of the Lord is set up on the earth. Q812:2

Beat their swords — After they have been brought to a condition of willingness. R269:2

Into plowshares — We Christians have not gotten them to do so. R5061:3

Learn war any more — Under Messiah's Kingdom wars will cease forever. R5760:3; OV318:5

“Prepare war” (Joel 3:9, 10) is the prophecy that applies now. R353:2*

Isaiah 2:5

O house of Jacob — Natural Israel. A300, SM736:1

Walk in the light — Truth. Those most prompt to respond will get the greater blessing. A20; SM736:1

Isaiah 2:6

Thou hast forsaken — Verses 6 to 10 give some reasons why God's favor has been, for a time, withdrawn from Israel. SM736:2

Isaiah 2:7

Full of horses — Doctrinal hobbies. C316

Of their chariots — Worldly organizations. C316

Isaiah 2:8

Is full of idols — The idolatry of money, covetousness, etc. B139; R1836:1

Isaiah 2:11

Shall be humbled — They will not be boasting then. OV420:3

Pride is a great obstacle, hindering approach to truth and righteousness. The Almighty is not sufficiently revered. SM737:1

Haughtiness of men — The wisdom of the learned will prove futile in the time of trouble. SM737:1

Shall be bowed down — Nevertheless his judgment will be for the world's deliverance, for he wounds to heal. R1869:3

The LORD alone — The result will be the glory of the Lord and the humbling of human pride.
SM737:1

Exalted in that day — In the time of trouble. B139 The thousand-year day in which Messiah is to be King over all the earth. PD3/8

The Day now begun. OV420:3

When men give up the contest, God will exalt himself and fully set up his government. R1213:6*

Isaiah 2:12

Upon every one — Heavy upon every proud one. SM737:2

Isaiah 2:13

Cedars of Lebanon — The ecclesiastically great. SM737:2

The oaks of Bashan — The politically strong. SM737:2

Isaiah 2:14

The high mountains — The kingdoms of this world. SM737:2

All the hills — The smaller principedoms. SM737:2

Isaiah 2:15

High tower — Human organization. SM737:2

Every fenced wall — Symbol of civil power. D40

Isaiah 2:16

Ships of Tarshish — Possibly a reference to the destruction of the Spanish navy in the Spanish-American war. R2506:5*

Isaiah 2:17

The LORD alone — God must be first under the new order of things. SM738:T

Isaiah 2:18

And the Idols — The idolatry of money, covetousness, etc. B139; R1836:1

Isaiah 2:19

And they shall go — Realizing their inability to cope with the mighty, pent-up forces with which they will have to deal when the terrible crisis arrives. D148

Holes of the rocks — Represent attempted protection of human organizations, insurance companies, secret societies, etc. SM738:1

Caves of the earth — Fortresses of society Free Masonry, Odd Fellowship, Trade Unions, Guilds, Trusts and all societies, secular and ecclesiastical. B139

When he ariseth — Assumes authority, takes command. “At that time shall Michael stand up.” (Dan. 12:1) B14 7

To shake terribly — So that it may be removed. D55; SM738:2

None of the shelters of society will be able to protect from the trouble which is coming. SM738:1

The earth — The present social order. D55

Isaiah 2:20

In that day — In the time of trouble. D149, R2506:6

Now so very close at hand-”even at the door.” (Matt. 24:33) D148

Isaiah 2:21

Fear of the LORD — Fear of his judgments which, in a natural way, will produce the great time of trouble. B140

Shake terribly — “Until all the foundations of the earth (the foundations of society-the hitherto established principles of law and order) are moved.” (Psa. 82:5) D55

And to destroy its corruptions. B140

Present civilization will be destroyed because the Lord has something far better for the world. OV420:3

Isaiah 2:22

Cease ye from man — It is time for the Lord’s people to recognize the Lord as their only King and Director. R3217:3

Isaiah 3:1

Whole stay of bread — During the Gospel age the poor Jews have been famishing. They have been without any communication with God. R5031:6; Q269:7

Isaiah 4:1

In that day — An expression usually referring to the closing period of the Gospel age with its time of trouble and general church and world confusion. CR409:1

Seven women — The complete nominal church, Babylon the great and all her daughters. R295:2; Q851:2; CR413:2

None of them has his approval. CR408:3

Take hold of one man — Christ Jesus. Q851:2; R295:2; CR413:3

Eat our own bread — Which the world supplies. R295:2

Made with the leaven of false doctrine. R5111:4

For the doctrines of Christ they care nothing. CR413:3

Our own apparel — The filthy rags of their own righteousness. R295:2

For any thought of redemption and covering of sins through Christ they care nothing. CR413:3

Called by thy name — They assume the name Christ, and call their organizations, Christian churches. R295:2; Q851:2; R413:3

Away our reproach — That we are not the true Church, because of worldliness. R295:3; Q851:2

Isaiah 4:4

Daughters of Zion — Spiritual Israel. R1648:3; D23

Judgment ... burning — The double cleansing process. R3568:5*

Isaiah 4:6

A tabernacle — Wherever there are one or more consecrated hearts there is a dwelling place of God. R2080:3

From the heat — Where the heart may rest its burdens and find refreshment. R2080:3

From storm — From the storms of life. R2080:3

Isaiah 5:1

Song of my beloved — A parable, or story, of Jehovah. R4794:3

A vineyard — The Jewish nation. “A certain man planted a vineyard and set a hedge about it.” (Mark 12:1) R1982:2, R2904:1

Palestine. R4257:1

Figure of Jewish and Christian systems, both the houses of Israel. R1896:1

Isaiah 5:2

He fenced It — With the Law and the prophets. R4794:3, R1795:3

The spiritual promises with which he surrounds the Church. R4795:4

The special supervision and fatherly guardianship of God, the ministration of his faithful servants, to separate them from ungodly, surrounding nations and to protect them from their influence. R1795:3

Gathered out the stones — Removed the difficulties. R4794:3, R4795:4

The choicest vine — Referring specially to the leaders of the Jewish people. R2904:1

The richest promises of the Messianic Kingdom. R4794:3

The care with which the Lord planted his Church with heavenly, spiritual promises. R4795:4

And built a tower — A watch tower, representing the prophets. R1795:6, R4794:3

A watch tower of grace and truth established by the apostles. R4795:4

Made a winepress — The various advantages conferred upon Israel which should have caused an overflow of precious fruitage. R1795:3

Bring forth grapes — Mature fruits of character, especially that of unselfish love. E206; R4794:1, 1795:6

God looked for choice fruitage from such a favorably situated vineyard as Israel, but in vain. R4794:3

Wild grapes — Israel's fruitage was not in harmony with the promises God had planted, and this condition prevailed until the time of Jesus. R4794:3

Similarly, in the Harvest for spiritual Israel, the great nominal mass will be found unworthy. R4795:4

Isaiah 5:3

Men of Judah — Isaiah was not writing to the ten tribes, but to the two tribes of Judah, seeking to warn them by the experiences of their sister nation. R3892:5

Isaiah 5:4

Could have been done more — It was not for lack of attention on God's part, but perversity of the vine which had degenerated into a "strange vine." (Jer. 2:21) R1896:2

Wild grapes — As natural Israel failed to be ready to accept Jesus at his first advent, so spiritual Israel will fail to be ready to receive him as the Messiah at the establishment of his Kingdom. R4795:4

Isaiah 5:5

Do to my vineyard — Temporarily abandoned, the vineyard of Israel will be restored during the Messianic reign. R4795:2

Take away the hedge — Applies since the day of John the Baptist, the last of the prophets. R4794:6

Trodden down — The Gentile nations have ravaged this vineyard. R4794:6

Isaiah 5:6

Lay It waste — Had some application to the 70 years of desolation of Israel, with larger fulfillment at our Lord's first advent when he declared their house left desolate because of their wrong condition of heart and rejection of Christ. (Matt. 23:38) R4257:1

No rain — It has been laid waste. No care has been taken for it. R4794:6

Symbol of truth. B256

No rain of divine blessing, comfort, encouragement has come upon the Jewish people in all these more than eighteen centuries. R4794:6

Isaiah 5:7

House of Israel — Natural Israel types Christendom which is also called the Lord's vineyard. R5112:1

For judgment — Justice. R2904:2, R4795:1, R5112:1

Behold oppression — Contrary to the Law, of unselfish love for the neighbor as for one's self. R4795:1

Those with the greatest knowledge of righteousness took advantage of their more ignorant brethren. R2904:2

For righteousness — Jehovah knew they could not keep the Law perfectly, but did expect heart endeavors. R4795:1

Equity. R5112:1

Behold a cry — Because of the landlordism of verse 8. R5112:1

Of distress, from the oppressed. R5112:1, R2904:2

So it is throughout the length and breadth of Christendom. R1896:2

Isaiah 5:8

Woe — Verses 8 to 23 treat the reasons the Lord was displeased with Israel and rejected them. R4257:1

Especially in the time of trouble. R2904:3

Unto them — Natural Israel and nominal spiritual Israel, Babylon. R2904:3

Join house to house — The religious organizations, corporations and individuals are all engaged in this business of acquiring wealth. R1896:2

Landlordism. In the future, “they shall no more build and another inhabit” (Isa. 65:22); perhaps signifying that in the future, houses will be built for the owner’s occupancy, not rented. R2904:2

Illustrated in the Morgan-Rockefeller-Hill Trust “syndicating the world,” seeking to acquire control of the world’s interests in various lines, such as steel. R2804:3*

Lay field to field — Amass wealth and control land and machinery and all sources of wealth and power. R2904:3

There be no place — For the poor to occupy. R2904:2

Placed alone — The sin of selfishness, avarice, indicates a lack of the spirit of the Lord. R4795:2, R4257:1, R5112:1

Isaiah 5:9

In mine ears — In my hearing. R5112:2

The cry of the oppressed comes up into the ears of the Lord of armies who declares “woe.” (See Jas. 5:1-6) R1896:2

Shall be desolate — Ruins will come on the great estates. R4795:4

Mansions uninhabited and fields unfruitful. R4257:2

The time of trouble will be upon all. R5112:2

Great and fair — Houses and families. R5112:2

The time of trouble will be especially against the great who live in earthly palaces. R2904:3

Without Inhabitant — In the time of trouble the finest residences will be deserted for safety’s sake, or their occupants destroyed. R2904:3

Isaiah 5:10

Shall yield — When the time of trouble has fully come, so that “There is no hire for man or beast” (Zech. 8:10), the returns from large holdings will be so poor as to lead to serious results. R2904:5, R4795:4

Shortage of crops will have much to do with the trouble. R5112:2

One bath — Equals only eight gallons. R2804:6*

An ephah — But a tenth of an homer (or about one bushel). R2804:6*

Isaiah 5:11

Woe unto them — Symbolic prophecy concerning both the houses of Israel, after the flesh and spiritual. R1896:1

Many of the rich indulged themselves in intoxicating liquors, music, revelry, etc., to their own injury and the neglect of their responsibilities toward God. R5112:3

Strong drink — Any indulgence of alcoholic spirits is dangerous. R4256:3

Reference here is not to literal wine, but to the intoxicating spirit of the world. R1444:1, R1896:2, R3892:3, R2904:2

Symbol of false doctrines. D614; R4257:6

Continue until night — All day long give themselves up to the intoxicating spirit of the world. R1896:3

Till wine inflame them! — Controlling the will and bringing it into slavery, rendering it almost powerless. R3893:1

Isaiah 5:12

The harp — Money-making, feasting, music and pleasure-seeking absorb the attention of the great and influential. R4257:2, R1896:3

And pipe — Pipe organ. R2904:6

They regard not — The majority of the rich, like the majority of the poor, are selfish to the core. R5112:4

The minds of those given up to self-indulgence and enslaved to sin are distracted, turned to unworthy and ignoble subjects that have a degrading influence upon them. R3893:2

“God is not in all their thoughts.” (Psa. 10:4) R3893:2

The work — The plan. R1896:3, R2409:6

Humanity in general. God would have the prosperous concentrate their powers, not upon the aggregation of wealth, but on generous schemes for the blessing and uplifting of the race. R5112:5

Neither consider — Their wealth gave them time, for which they are also responsible. R5112:3

Isaiah 5:13

Therefore my people — Those professing to be my people, Christians. R1896:3

Into captivity — To ambitious leaders who have usurped authority over them and made void the Word of God. R1896:3

Have no knowledge — Of the Lord's plan. R2905:1 Not being in the attitude of heart and mind in which God could teach and lead them. R1896:3

Their honourable men — Clergy, bishops and popes. R1896:3

Are famished — From lack of proper ideals and nourishment from the prophecies. R4257:3

Similar conditions apply now in Christendom. The people are hungry and thirsty for spiritual food and drink. R4257:3

“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) R1896:3, R5113:4

Dried up with thirst — For explanations and consistency which their teachers cannot satisfy. R2904:6

Isaiah 5:14

Therefore hell — Sheol, oblivion. Israel, having completely lost prestige having become as though dead. E369; R1896:3, R2599:5, R4257:4

Not the hell of eternal torment. R5113:4

Enlarged — The gratification of the fallen flesh has greatly enlarged the tomb-many more die prematurely. R3893:3

During the time of trouble the grave will specialty enlarge to take into it the octopus system of Babylon with its many arms-financial, political, social and religious. R2905:1

The time of trouble approaching will mean the loss of much life. “Unless those days should be shortened, there should no flesh be saved.” (Matt. 24:22) R5113:4

He that rejoiceth — Thousands shall fall, including those who have once rejoiced in faith. R4257:4

Descend into It — Increase of death rate in the poor classes of Israelites. R4257:4

The hopes of many in spiritual Israel are going down into oblivion-faith is perishing among the people. R4257:4

The great systems of Christendom shall go into oblivion. R1896:4

Isaiah 5:15

The mean man — Who now selfishly exalts himself, regardless of others. R1896:4

Shall be humbled — In the great leveling processes of the Day of the Lord. R1896:4

Isaiah 5:16

Exalted In judgment — This will be the outcome of the time of trouble. R1896:4

Sanctified in righteousness — Bring in righteousness, cause it to predominate. R3893:4

Isaiah 5:17

Of the fat ones — Of the rich. R1896:5

Shall strangers eat — The Lord will espouse the cause of the poor and needy. R1896:5

The goodly portion, spiritual favors, were bestowed upon us, Gentiles, aliens. R3893:4

Isaiah 5:18

Woe — In the present life. An expression of sympathy, not a threat of future tribulation. R3893:4 The “woe” time will be the great time of trouble. R3894:2

Unto them — Especially to the prominent ones (teachers) of Babylon. R2905:1

Cords of vanity — Self-conceit, supposing that they are hastening the Lord’s work. R2905:1

Falsehood, in carrying forward their inequitable schemes. R4257:4

And sin — Especially lying and hypocrisy. R1896:5

With a cart rope — The poor groaning creation is as a slave bound to sin by a “cart rope;” it is so strong that he cannot break it. R3893:5

Isaiah 5:19

That say — “If there be a God, and if he have the power, would he not long ago have exerted it? May we not, therefore, go onward in the way of sin with impunity?” R3893:5

By their conduct. R1896:5

Let him — The Lord. R1896:5

Make speed — Thus, in unbelief, they scoff at the truth now due. R1896:5

That we may see It — The fact that the Lord has been lifting the veil of ignorance from the world and permitting greater blessings is influencing many to turn to Evolution and conclude that man did not fall. R3893:5

Draw nigh and come — They claim to be in full accord with the Lord and ready for his Kingdom if he had one, or if it ever will come. R4257:5

Isaiah 5:20

Woe unto them — Satan and his associates and servants. E189; F199

Especially the clergy. R3894:1

Not that the founders of the counterfeit systems intentionally organized them for the purpose of misleading the people of God. F199

That call evil good — Calling God’s good “evil” and God’s righteousness “sin.” R1800:4

Sin is a terrible malady, and it is as improper to call it a blessing as cholera or smallpox. R849:4
As do they who say that the evil in men is the working of God in him. R1778:2, R1269:1, R848:2
Considering the evils of our time as nothing, as really good in comparison with the past. R3893:6
Thus making it easy to do evil and difficult to do good. E189
The have called the evil things which they practice good. R4257:5
As some who conclude that they are as much saved and as much loved as the saints, while they are yet in their sins and rebellion against God. R1253:5
“Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.” (Jas. 1:13) R1269:1

And good evil — Imputing evil to God, whose work is perfect. R1778:2, R1269:1

Calling truth and equity nonsensical. R4257:5

The good of the past they are disposed to reckon as evil, imperfect. R3893:6

Darkness for light — Teaching Evolution and eternal torment as gospel. R3015:2, R2905:2

Satan’s favorite method of operating. R5183:6, R5053:4

Is it any wonder that “my people perish for lack of knowledge.” (Hos. 4:6) R2693:4

Light for darkness — False teachers warn the people against the truth, as poison. R2905:4

Bitter for sweet — Truth is sweet. R4257:5

Sweet for bitter — Error-that which Babylon calls gospel is bad tidings. R4257:5, R2905:2

The bitter dose of eternal torment is misnamed sweet, heavenly truth. R2905:4

Isaiah 5:21

Them that are wise — “The wisdom of this world is foolishness with God.” (1 Cor. 3:19) R1896:5

And prudent — A wisdom and prudence which is of the earth earthy, sensual, devilish. R4257:5

Isaiah 5:22

Woe unto them — In the time of trouble now near at hand. R3894:2

Mighty to drink wine — Greedily imbibe the spirit of the world while still professing to be God’s people. R1896:5

Men of strength — Of intellect and influence. R1896:5

Special condemnation to those who are the public leaders and promulgators of false doctrines. R1444:4

Mingle strong drink — Mingle the world’s ideas and doctrines and customs with a little of the truth, perverted and misused and so associated with error as not to be understood. R1896:6

Isaiah 5:23

Which — Clergy of Christendom, in their funeral orations. R3894:1, R2905:5

Justify the wicked — Preach them into heaven. R2905:4

Defend the wicked, erroneous, God-dishonoring creeds; thus perverting the truth. R3894:2, R1896:6

For reward — For increased influence in the family or denomination. R2905:4

For popular approval, denominational standing, the honor of men, financial emoluments, social interest. R1896:6, R3894:2

And take away — To say all manner of evil against them falsely—or, at least, to imply evil. R2905:4

The righteousness — Misrepresent those who hold the truth. R1896:6, R2905:4

Of the righteous — Of those who come out of Babylon. R2905:4

Isaiah 5:24

Therefore — Verses 24 to 30 show the mighty power which caused the fall of the Jewish polity and describe the great time of trouble now impending. R4257:1, R2905:5

Isaiah 5:25

The hills — The governments. D551

Isaiah 5:26

And he — Possibly the concluding verses refer particularly to the United States. R2327:5

Isaiah 5:27

Nor stumble — The Millennial age “highway of holiness,” free from stumbling stones. (Isa. 35:8, 9) R3026:5

Isaiah 5:28

Like a whirlwind — Symbol of the time of trouble. D528; R1896:6

Isaiah 5:30

Roaring of the sea — The freedom possessed in the United States is, in the estimation of many of the potentates of Europe, like the raging of anarchy. R2327:6

Unto the land — The social structure. R2327:6

In the heavens — In the nominal church. R2327:6

Isaiah 6:1

In the year — When Isaiah was commissioned to announce the fall of Israel. R2379:2

I saw Isaiah, representing the living saints. R530:4

The vision was given to Isaiah to encourage him and to lead him to volunteer to be the bearer of a new and difficult message. R2371:1

Present Truth, now provided by our present Lord, affords his faithful a waking vision of the Lord's glory never conceived of before through the eye of faith. R2372:4

The Lord — Adonai, Jesus, "The Messenger of the Covenant." (Mal. 3:1) E48

Upon a throne — Representing the majesty of God, his greatness and glory. R2371:1

The vision is a prophecy of the future establishment of the Kingdom of God during the Millennium. R2371:2

Instead of the Holy and Most Holy and their furnishings. R4787:2

High and lifted up — The representative of Jehovah might well be saluted with praise in the name of the Father whom he represented. E48

In the light of his glory, the majesty and tinsel grandeur of earthly kings will be veriest dross. R2371:2

His train — Of followers. R4787:2

The temple — The Christ. T70 The Temple at Jerusalem, otherwise called the house of Jehovah, was the scene of the vision. R4787:2

Isaiah 6:2

The seraphims — Supporting, or carrying the throne or chariot of Jehovah, as in Ezek. 1:5-16 and Ezek. 10:1-21. R529:6*

On either side of him, as representing the divine attributes, stood the four seraphim. R4787:2

Always connected with the immediate presence or Throne of God. R529:6*

Fundamental attributes of God: Power, Wisdom, Justice and Love. R529:6*, R2372:4

Isaiah 6:3

Cried unto another — Two of the seraphim. R4787:2

Holy, holy, holy — Repeating the word has an intensifying effect, signifying superlatively holy, most holy. R2371:2

Indicating that all of God's attributes are in perfect harmony. R530:4*, R2372:4

Is the LORD — Jehovah, represented by "The Messenger." E48

The whole earth — Had Israel accepted Jesus as the King of glory at his first advent, the Kingdom would have been established forthwith with them. R4787:2

Full of his glory — "The earth shall be filled with the knowledge of the glory of the Lord." (Hab. 2:14) B99

Only from the prophetic standpoint, for it has never yet been true. The earth is now full of sin, violence and every evil work. R2371:2

Isaiah 6:4

The posts of the door — The Jewish nation, the doorway to this glory. R4787:3

Moved — The shaking of anything, in a typical sense, represents its instability, its removal. The Jewish nation was removed from its favored position. R4787:3

Indicating the unreadiness of the world to receive the message. R4787:3

Filled with smoke — An obscuring haze filled the Temple, dimming the glory indicating an unpreparedness for the glory of the Lord. R4787:2

Isaiah 6:5

Woe is me! — Lamenting his own unholiness, imperfection and unworthiness. R2371:3

Those who see the divine glories, majesty and perfection most distinctly feel their own blemishes, shortcomings and unworthiness more than do others. R2371:3

Whoever has a deep humility of heart, knowing of his own demerits and of God's perfection, can be blessed in the divine service. R2371:3

I am undone — This was the effect of Jesus' teaching upon the holy ones of Israel who received his message. They humbled themselves before the Lord, acknowledging their unfitness to be teachers. R4787:5

Of unclean lips — The Jewish nation, and all others, were imperfect; and any message they would carry would be imperfect. R4787:5

Have seen the King — Jehovah, represented by the "Messenger." (Mal. 3:1) E48

Jehovah, the King above all kings, ultimately to be revealed to the whole world. R2371:1

Just such a view and message is now granted to the Lord's servants who see the divine character of wisdom, justice, love and power as never before. R2372:4

Isaiah 6:6

A live coal — Enkindling the Gospel age invitation, “Present your bodies living sacrifices.” (Rom. 12:1) R4787:6

The altar — Of sacrifice. R4787:6

Isaiah 6:7

Touched thy lips — You, Isaiah, shall be granted powers of speech and words beyond your natural ability, inspired by the Lord. R2371:4

Some today have the opportunity of being mouthpieces of God by being touched with an antitypical coal—the consecration of the great sacrifice. R2372:4

When the hot coal touches our lips, we are ready to answer, “Send me.” R530:4*

The saintly ones during this Gospel age have had the required blessing upon their lips. R4787:5

Iniquity is taken away — The message of Rom. 12:1 has not only taught a cleansing from sin, but a service to God. R4787:6

Isaiah 6:8

Voice of the Lord — Adonai, the “Messenger,” Christ. (Mal. 3:1) E48

Whom shall I send — God has sent the invitation to sacrifice to all who have an ear to hear. R4787:6

Here am I — The sanctified, typical of God’s holy people. R4787:6

Send me — All soldiers of the cross must be volunteers—none will be drafted. R2371:5

These pray that the Lord will grant them a privilege of doing all that their talents will fit them to do in his service. R2371:5

Isaiah 6:9

And he said — Quoted by the Lord Jesus and the Apostle Paul as further applicable to Israel at the first advent to the sending of salvation to the Gentiles. (Matt. 13:13-17; John 1:12; Acts 28:16-31; Rom 11:5-11) R2371:6, R1435:3*, R1742:1

Since natural Israel is a type of nominal spiritual Israel, we find a somewhat similar message due to the spiritual house now in the end of this age. R2371:6

Understand not — The message of this Isaiah class would be unpopular, resented, not favorably received. R2372:1, R4787:6

“That seeing they may see and not perceive; and hearing they may hear and not understand.” (Mark 4:12) R1742:1

For delivering this message, tradition says Isaiah was sawn asunder. R2371:6

Isaiah 6:10

Make the heart — “Declare fat the heart of this people, its ears heavy, its eyes dazzled, etc.” (Young’s translation) R530:5*

Isaiah 6:11

How long? — Israel’s experiences are used as the measuring line to show when the completion of the Church will be accomplished. R4787:6

Isaiah 6:12

Removed men — Not long after, the ten tribes were carried away into captivity; Judah’s share in the captivity coming about 150 years later. R2371:6

Isaiah 6:13

Holy seed — The Ancient Worthies, the earthly representatives of Messiah’s Kingdom. R4788:1
To these princes will be gathered the faithful, loyal, holy of the Jews. R4788.4

Isaiah 7:2

With the wind — Ruach, invisible power. E174

Isaiah 7:14

A sign — Christ strikingly fulfilled this prediction. R350:1*

Bear a son — Its partial fulfillment (8:3 and 8:8) is no argument against its application to Mary. (Matt. 1:23) R436:2

Call his name Immanuel — Is it objected that Mary’s son was called Jesus and not Immanuel? Many names, as well as many offices, are his. The church in general has recognized him by the name Immanuel for 1800 years. R436:4

Isa. 9:6, 7 seems to be a continuation of this prophecy. R452:3

This expression is used in a prayer offered by the Jews at their wailing place in Jerusalem. C277

Isaiah 7:15

Butter and honey — Representing good and evil, but not evil deeds. R444:1*

Shall he eat — There were many ways he ate, or experienced evil; Lazarus' death caused him to sorrow and the hard-heartedness of the Jews caused him to "groan in spirit." (John 11:33)
R444:1*

Refuse the evil — Jesus felt the evils of sin without sinning. He suffered on account of others.
R444:1*

Isaiah 8:3

I went — The prophet represented Jehovah. R436:4

The prophetess — Representing the virgin Mary. R436:4

Bare a son — The typical fulfillment of Isa. 7:14, R436:2

Maher-shalal-hash-baz — Representing Jesus. R436:4

Isaiah 8:9

Associate yourselves — Unite. R1079:5

Religiously, financially and politically. R1385:1

New schemes are being formed to unite the people behind denominational fences on other than doctrinal lines. R1546:2

The clergy desire union at any cost. R1548:4

A union would give prestige to indefensible doctrines and greater political power, leading ultimately to the suppression of truth as unsettling to peace. R3372:2

Speaking more of religious unity than of Christian unity-with Jesus taking his place in the companionship of Guatama, Confucius and Zoroaster. R1546:6*

A false Christian, or religious, union. R1874:3

It is the tares that are to be bundled, gathered together for a great trouble time. R5443:2, R3877:4

The spectacle of Christendom today is unique-on the one hand the natural tendency of disintegrating elements is conspicuous; while, on the other, the artificial tendency to unity is very pronounced. R1548:2

Of far countries — Heathen. R1548:5

Gird yourselves — Bind yourselves together for mutual protection. R1875:2; D239

Broken in pieces — The seeming successful union will be of short duration. R1079:5

For the Scriptures indicate most distinctly that the trouble of this "Day of Wrath" will be anarchy." every man's hand against his neighbor." OV59:6

Such ecumenical assemblages as the World Parliament of Religions, rightly viewed, are another manifestation of the faithlessness of Christendom. D238

Isaiah 8:10

Counsel together — Kings and rulers who have banded themselves together to oppose the execution of God's plan. R1385:2

Speak the word — For unity. D239

Shall not stand — The very nature of an organization of such heterogeneous elements must be self-destruction. R1874:3

Isaiah 8:12

Say ye not — The Lord's faithful, consecrated people are warned against having any part in any church federation. R3877:1, R5443:2, R1741:4, R1754:4, R4611:1, R4747:1

The work now is not organization, but division, as it was in the Jewish Harvest. D610; R1743:5

The forming of a commune of believers is opposed to the purpose and methods of this Gospel age. God's people should not shut themselves up in convents, cloisters or communities. R1862:6; D480

Church federation or confederacy is quite a different thing from the Church's oneness. OV234:6

The forming of a visible organization of the gathered out ones in the Harvest would be out of harmony with the spirit of the divine plan. R1743:5

God's saintly people need no outward federation, even as they need no creedal fences. OV190:6

We should not stop merely with an outward federation, but rather unite our hearts, heads and hands along the lines of the divine promise. OV237:7 OV240:8, OV242:7, OV247:5

Like John the Baptist, we must, by our teaching and example, declare unlawful the proposed and sure-to-come union between church and civil government. R1754:4

A confederacy — A league or covenant, a compact or alliance for mutual support or common action. R601:1*

Church federation. R1573:1, R4611:1, R5443:2; OV187:2

Including:(1) Hypocrites; (2) Moralists; (3) Indifferents; (4) Followers afar off; and (5) Saints-with Moralists and Higher Critics dominating and the saintly few eventually becoming separated from the nominal mass. OV190:3-5; CR80:1

Including not only church organizations, but all the various societies and unions which tie men up together in bundles today as never before. R1828:1

Of all denominations of nominal Christians. HG316:5

The image of the beast. R1948:1

Federated Protestants, vitalized through association with the Episcopal Church, with the Roman Catholic Church as the other side of the scroll. R4110:4; OV244:7

In every direction—ecclesiastical, political, social and financial. As there were giants in the earth before the flood, so there are to be giant institutions before the great time of trouble breaks into cataclysm. OV60:T

Has not come along so rapidly as we might have expected but we may be sure there is no real delay. R4611:2

Now near at hand. R4735:5, R5063:2

Broad enough to include all grades of outwardly moral people-Protestants, Catholics, Jews, Brahmins and Mohammedans. R1079:5

This is an age of unions and confederations. Every department of the commercial world is being bound together. The church, in its worldly condition, is unable to resist this trend. R3864:5*

A reign of the churches, counterpart to that of Papacy during the Dark Ages, except more enlightened. R2091:6

Will result in ecclesiastical arrogance and persecution. CR81:5

Soon we will have their union or confederacy. Its bitter fruits of error will manifest themselves in tyranny, as during the Dark Ages. R3396:1

Perhaps more than merely church federation, but also of societies and unions. R1828:1, R4747:2

The desire to join such “confederacies” is a part of the spirit of our day, against which we are forewarned. D481

Typified by the union between King Herod, representative of the world power of that time, and Herodias, his unlawful wife, representing the ecclesiastical power of Christendom. R1754:4

It is along doctrinal lines that the sacrificing in the interests of federation will be chiefly demanded. OV235:1; CR68:6

The rejection of the holy Spirit lies at the foundation of every church federation which has blighted the prosperity of the church during her history. R3864:2*

This people — Those who think that this federation is the divine arrangement will be opposed to those who do not accept it. R4611:1

Neither fear ye — The Lord’s people are to understand that their safety is not dependent upon human power. R4747:2

Their fear — That, unless a federation is formed, the whole religious system will go to pieces and God’s purposes will fail of being accomplished. R4611:1, R4747:1

Fear, a realization of weakness, is at the bottom of the desire for union at the expense of truth. R3372:2

Nor be afraid — Fear not man; but dread to displease God. R5443:2

Isaiah 8:13

Sanctify the LORD — Jehovah. E49

Wherever the sanctifying of the truth goes, there true union goes proportionately. Not worldly or denominational union, for the truth separates from such, uniting children of the truth to each other and to their Head—our Lord. R3372:3

Let him be your fear — Fear nothing except what would be displeasing to God. SM332:1, R1788:6

All other fears are tormenting; but the fear or reverence of the Lord is comforting, helpful and safe for us. CR9:1

Under present circumstances it is a question of whether we will fear the world or fear “Him.” CR9:2

Isaiah 8:14

And he — Our Lord Jesus, not Jehovah, nor Isaiah. E49

For a sanctuary — To the sheep that hear his voice. R602:6*

Only a remnant in the Harvest of each dispensation is prepared to receive the truths due and enter into the special privileges of the dawning dispensation. B26, B229

But — Because unprepared to receive him in the way he came, and because of the cross. B241, B215

Stone of stumbling — Over the cross. Higher Criticism is undermining true faith, and Evolution theories are making the cross of Christ of none effect. R3298:5

The great fundamental rock-doctrine of the redemption through the precious blood of Christ. R1255:2, R1649:3, R3332:4, R4927:1, R1452:2

The manner of Christ’s coming and the establishment of his Kingdom; some expecting an outward display that would appeal to the natural senses. R176:1, R175:6, R5258:1, R224:2

Instead of stumbling over this stone, the members of Christ will be lifted up by it to greater appreciation and higher conditions. The feet shall not be moved. R5437:6

All but the “very elect” of God will be stumbled by the errors and worldliness of our day. R5801:6

Only the sanctified in Christ Jesus, the “feet” of the Body of Christ, shall be upheld that they stumble not. R2647:6

The “feet” of the Body are the last members, the ones now in danger of being stumbled. R5816:6, R4927:1, R3332:4

The fleshly house failed to recognize his presence in the flesh; the spiritual house refuses to acknowledge his presence in a spiritual body. R505:5*, R515:5, R681:6

While looking for Messiah, they failed to recognize him because of the manner and object of his coming. R821:6*

Because they made void the Law of God through giving heed to traditions. (Mark 7:9, 13) B241

Because of their pride. B215

The Papal apostacy, claiming Peter as the stone on which the church is built. R813:1*, R1525:1

To some who claim that the death of Christ was either for himself, or as an example of how each must save himself. R1255:2

“He (Jehovah) shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.” (Psa. 91:11, 12) R288:1, R757:6, R1268:2

To both the houses — The nominal Jewish house and the nominal Christian house. B26, B229; R228:3, R1452:2, R3964:4, R5817:1, R175:1

The fleshly of the Jewish age and the spiritual of the Gospel age stand related to each other as type to antitype. R1983:1, R5092:2

Cannot refer to the ten and the two tribes, for that was a split in the one house or family of Israel. R862:5

Isaiah 8:15

Shall stumble — Over Jesus. R4942:6

Over the truth. R601:6*

Be turned aside from divine favor. R4942:5

And fall — Backward. R4942:6

The rejection of the nominal fleshly house was necessary so that the call could go to the Gentiles. The nominal spiritual must fail that the true might be manifested. R177:6

Some who are really children of God will fall with Babylon. R177:5

And be broken — Their faith shattered and broken. R601:6*

While the fleshly house will be restored, the Babylon church will never be restored. R177:6

Be snared, and be taken — In the snare of the Adversary. A great flood of infidelity will engulf the church nominal. R601:6*

Isaiah 8:16

Seal the law — To those consecrated and separate from the world, the Law and the testimony are precious; but none of the unfaithful shall understand their import. R601:6*

Among, my disciples — Jesus' disciples; not Jehovah's, nor Isaiah's. E49

Consecrated class. R2072:4

Isaiah 8:17

And I — Christ Jesus. E49

Wait upon the LORD — Jehovah. E49

The house of Jacob — Natural Israel. A300

Isaiah 8:18

Behold I — Christ Jesus. E49

Whom the LORD — Jehovah. E49

Hath given me — Christ Jesus. E49

Isaiah 8:19

Seek unto them — It is still true that he that seeketh findeth, and the thing sought is generally the thing found. R3742:1

Some get themselves into serious difficulties through curiosity, which leads them to either spiritualistic seances or to have private communication with these fallen ones. R2582:1

Since the fallen angels have been barred from materialization they have sought to otherwise influence humanity. PD42/52

By getting possession of their wills. R4976:2

Have familiar spirits — Demons that infest earth's atmosphere. Q840:2, Q804:3

Spirit mediums. R265:6, R1688:5

We are not informed regarding the power used by the fallen angels in their miracle workings and cures, but we know that it is not from God. R5800:1

Wizards — Mediums. Q840:2

That peep, and that mutter — Who pretend to have communication with the dead. R4976:2

Seek unto their God? — For counsel. R3742:1

And have nothing whatever to do with these "seducing spirits." R2180:4; HG726:1

For the living to the dead? — On behalf of the living, should they seek unto the dead? R2189:6

For why should the living go to the dead? R265:6 Because the Scriptures teach that when a man is dead he knows not anything, and will never know anything until the resurrection of the dead. SM197:T

The living are forbidden to make any attempt to communicate with the dead. B126; Q839:2

Few would communicate with the fallen angels if they knew their real character; hence they represent themselves as being our dead friends and relatives. PD42/52; Q804:3

Isaiah 8:20

To the testimony — The Bible. R266:1, R3210:6; A163; D66; E167

With a disposition to prove the testimony. F232

It is our duty as Christians to individually prove all things that we accept. D66; R3104:4

Cutting and drifting away from the creeds and theories of men. R3945:1

We have no intimation in the Scriptures that the spirit of God leads his children through any other medium than that of his Word. R614:2

To be established in the Present Truth signifies that I have carefully studied and thoroughly proved it by the Law and the testimony. R1627:2*, R3089:2

Many doctrines in the catechisms and the creeds have no foundation in the Bible. R1136:5

“He that seeketh findeth.” (Matt. 7:8) E167

If they speak not — The early Church rightly revered the knowledge and wisdom of the apostles, yet not with blank, unquestioning minds, but with a disposition to try the spirits and prove the testimony. R1524:4

While the Church needs teachers to understand God’s Word, yet the Church individually each by himself and for himself, and himself only, must fill the office of judge, to decide whether his teaching be true or false. R1136:1

The Lord might use dreams to instruct and guide his people, but a dream must never lead in opposition to the written Word of God. R3144:1

The thoughts of ancient time are to be weighed and tested, as well as those of modern times, by the one standard—the Divine Revelation. R3737:3

Suggestions from the students of the Book of Nature must be compared carefully with the Book of Divine Revelation. A163

As in the case of the declarations of scientists. A163 Theories which find it necessary to deceive and misrepresent and shun the light of full investigation are not of God. Prove them by the “Law and the testimonies,” beginning at the foundation. R867:3

Every doctrine should, from the foundation up, step by step, be brought to the test of the Word and the testimony. All for which there cannot be found a “Thus saith the Lord” must be promptly rejected, and all to which his Word testifies as truth “held fast.” R1206:2

As in the case of the eternal torment theory. R2597:3

As in the case of the Sunday School when it displaces the Christian parent as the preceptor of his children. F547

As in the case of modern miracles of healing. F638, F639

According to this word — The value of all other books is in proportion to their fidelity to the teachings of this Book of books. R3210:6

Especially the writings of the apostles. F222 While prompt to acknowledge the channels and agencies honored by the Lord in bringing to our attention the things of his Word, let us never forget that the Word itself is the final arbiter. R1882:6, R2412:1, R4003:6

The first test of relationship to the Lord is that of faithfulness to him and his Word. R4480:4

We are to accept only such assistance as will aid us in appreciating the inspired message. F61

It is by the Word of God that we are judged and not by the opinions or precedents of our fellow-men in any capacity. D66; F547

God warns people not to believe anyone whose teachings are contrary to the Word, no matter what powers they may exercise. R266:1

Learn to discern between fact and theory, and to make no positive statement except that which can be proved by the Bible to be truth-fully warranted and established. R4716:6*

The tendency of human thought seems to go from one extreme to the other; hence the need of a divine revelation to guide our judgments-especially on religious subjects. R2323:3

While not opposing scientific investigation, let us carefully compare their deductions with the Book of Divine Revelation-the Bible. An accurate knowledge of the teachings of both books will be harmonious. R737:2

The great mass of Satan's delusions will be seen to be spurious by noting that they are out of accord with the fundamental doctrine of the ransom-the touchstone of divine truth. F639, F640

There Is no light — No truth. A20 They are not of God. F547

In those that handle the Word of God deceitfully. R3188:4

Whatever doctrine is not based upon the Word of God is to be rejected. R5099:5, R266:1; HG717:3

It is the Ecclesia's responsibility not to vote for such, nor in any manner accept them as teachers or elders. F278

Those who follow such teachers as have "no light" are sure to get further and further into darkness. R2801:2

Isaiah 8:21

Hungry — Those who have neglected the "Law and the testimony," God's Word, and give heed to the doctrines of demons, suffer the pangs of regret because there is nothing to satisfy their cravings for enlightenment. Q840:2

Isaiah 9:1

Nevertheless — This verse should property be the last verse of chapter 8 (Leeser). R2550:1, R3686:1

The dimness shall not — There will be no gloom (RV). R3468:2

Be such as was — Omit these words (RV). R3468:2

In her vexation — In her that was in anguish (RV). R3468:2

Zebulun and ... Naphtali — The names of the principal districts of Ephraim. R3468:2

Grievously afflict — Hath he made it glorious. R3468:2

In Galilee — Jesus did most of his mighty works in these lands of Zebulun and Naphtali, called Galilee. R3468:3, R5135:5

Of the nations — Of the Gentiles. In Isaiah's time Galilee had been denuded of its Jewish population and had been settled by Gentile emigrants. R3468:3

Subsequently, outside of the Samaritan district, Galilee became repopulated by the Jews. R3468:3

Isaiah 9:2

The people — Applicable, first, to the people of Galilee; but also to all peoples who have had the eyes of their understanding opened during this Gospel age. R3468:5

Walked In darkness — Galilee, separated from the great religious center of their day, was in greater darkness than their brethren. R4557:1

The world has walked in the darkness of ignorance and superstition for 6,000 years. R1746:3

Seen a great light — Of divine truth. Local fulfilment was in Galilee, in the ministry of Jesus; but the real fulfilment lies in the future Millennial Kingdom. R5135:3, R2550:1

Which flared forth in Galilee, where the people were more amenable to the teachings of Jesus than many of their brethren in Judea. R4557:1

The light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Cor. 4:6) R2550:2

“The Sun of Righteousness shall arise.” (Mal 4:2) R3686:1

Shadow of death — Fleshly Israel, under the condemnation of their Law covenant. R1746:6

The death-darkness that was upon the Gentiles. R4557:1

On the whole world, ever since the first transgression in Eden. “I walk through the valley of the shadow of death.” (Psa. 23:4) R3468:6

In the deadly shade, properly a title of hades; those who are in hades, in darkness. R3686:4

The light shined — Will shine with special brilliancy first on fleshly Israel. R1746:6

As a lamp, to the class that now walk with the Lord. R3468:6

The light must shine upon every member of our race: “The true Light which (ultimately) lighteth every man that cometh into the world.” (John 1:9) R3686:4

Isaiah 9:3

Thou hast multiplied — Israel; a reference to their gathering together again as a nation after the long dispersion; and the resurrection of their Ancient Worthies. R1747:1, R3469:2

Nominal spiritual Israel has phenomenally increased, but there are many false children (tares) there. R5135:6

Multiplication by resurrection of the world of mankind during the Millennium. R3686:5

The nation — The world of mankind under the new administration of the Millennial Kingdom. R2550:3

Not — Omit this word (RV, Leeser). R2550:3, R3686:5

Increased the joy — Their joy in their great deliverance is not yet accomplished. R3469:2

To the joy — The hilarious joy. R2550:4

The joy of Israel when the blessings of their restoration to divine favor are realized. R1747:1

In harvest — In the midst of plenty. R2550:4

In the Harvest of this age the faithful will rejoice. R5135:6

This is the joy of harvest, and such shall be the Church's joy. R303:5*

Divide the spoil — Dividing something which is not theirs by right, but which has fallen to them as a divine bounty. R3686:5

Dividing the fruits of victory. R2550:4

Isaiah 9:4

Yoke of his burden — Satan's yoke of sin, pain, sorrow and death. R3686:6

The burdensome yoke of creedal superstition will be broken. R5135:6

And the staff — Of affliction and slavery. R3686:6

Rod of his oppressor — The rod of the oppressor, Satan, will be broken as was Midian's by Gideon and his band. R5135:6, R536:5

Satan himself will be a captive. R2550:4

The heavy burden of oppression imposed upon Israel and the persecutions inflicted by their Gentile enemies during their exile will be broken. R1747:1

The day of Midian — When Gideon's band, typifying the Royal Priesthood, by letting their lights shine out, achieved a great victory upon the hosts of the enemy. R3686:6, R2550:5, R5135:6

Prefiguring the great victory for truth and righteousness through a time of trouble, eventuating in the release of all the oppressed. R3686:6

Picturing the deliverance by which the Lord will bring in the new dispensation, the hosts of sin being utterly discomfited by self-destruction in anarchy. R2550:5

The Midianites typified the world, the flesh and the devil. R4083:2

Isaiah 9:5

For every battle — Every ordinary battle. R2550:5

But this — This great time of trouble is described as being more severe, more intense, than all preceding troubles. R2550:5

With burning — The complete destruction of all the weapons of Satan and his associates. R3687:1

“He maketh wars to cease to the ends of the earth.” (Psa. 46:9) R3469:3

Fuel of fire — A more furious destruction, best likened to a consuming of fuel in the fire. R2550:5

The world will be cleansed of every evidence of opposition to the divine government and the law of righteousness. R3687:1

Isaiah 9:6

For — Because; an explanation of the process by which the foregoing gracious prophecy of blessing and release from the oppressor shall be accomplished. R3687:1, R2550:5

Unto us a child — This prophecy is a continuation of that in Isa. 7:14— “a virgin shall conceive and bear a son.” R452:3

A prophecy of Jesus’ birth. B227

The humble beginning and earliest manifestation of the Sun of Righteousness. R2550:1

Is born — The prophet takes a future standpoint. B227; R1970:1

The birth of Jesus was a gift of divine love. R5135:2

A son is given — The gift of God’s dear Son. “God so loved the world that he gave his Only Begotten Son.” (John 3:16) R2550:5, R5135:2

The great heavenly King, the Son of David. SM502:1 The Old Testament associates the works of the first and second advent together, as if they were one and the same—treating the Gospel age as a parenthesis. HG52:4

The government — The right to govern the world is his since he died on our behalf; but he awaits the Father’s time for taking to himself his glorious power to reign. R5136:1

Upon his shoulder — The figurative epaulets of authority and honor will be upon the Lord Jesus. R3469:4

The responsibility falling upon him as a royal mantle from the heavenly Emperor, Jehovah. R3687:2, R2550:6

His name shall be — The many titles indicating various features of his greatness. SM502:1; CR113:4

In the eyes of those who rejected him. R1747:2 During the Millennial age. R3912:5

Called Wonderful — His is the most wonderful career and the most wonderful character of which we have any knowledge. Wonderful was his life amongst men; wonderful also was his resurrection. R3912:2

He is the most wonderful of all the Heavenly Father’s family. E141

He is eventually to bear many titles in commemoration of the many wonderful offices he will fill and services he will accomplish. R5136:1

Wonderful love, condescension and grace, and wonderful exaltation, glory and power. R1747:4

His revelation to the world will be as the Wonderful One, the embodiment and expression of divine justice, love, wisdom and power. R5136:1, R2550:6

Counsellor — Whose instructions in righteousness will be respected by all the world of mankind seeking a return to divine favor and full restitution. R2550:6, R1747:4

The world’s instructor. R5136:1

Guide, teacher, miraculous pattern. E46, E141

The leader, guide and instructor of his people. R3912:3

The mighty God — Very Mighty, Very Great—Mighty, Mighty One. R1515:4, R5136:1, R296:3

Ruler. “Arise, O God, judge the earth.” (Psa. 82:8) E69; C126

The Father’s representative, voice, mouthpiece, the well-beloved Son whom he has clothed with glory, honor and immortality and given all power in heaven and in earth. R3687:3

The whole body of Christ under his headship. R298:4

“Mighty to save.” We need such a mighty Savior. “Able to save unto the uttermost all who come unto the Father through him.” (Heb 7:25) R3912:3

The mighty powerful, and so he is, for to him the Father hath given all power in heaven and earth. (Matt 28:19; 11:27) R296:3

If angels were called Elohim, gods, if Elohim signifies a mighty one, surely he is above the other mighty ones, properly termed, the mighty Elohim, the one mighty amongst the mighty. R3912:3

Thus the devout Jews believed that he would set up an earthly kingdom at the first advent and, when he rode into Jerusalem, hailed him with glad Hosannas as their king. HG512:5

Everlasting Father — Father who gives everlasting life. E141; C126; CR113:4, CR472:2; OVI24:6, OV321:5; O207:T, R4832:1, R296:5, R5583:5

The successor of Adam, the temporary father of the race, who failed to give his posterity life. Q722:1; R3654:5, R3912:5

Age-lasting Father. OV321:5

This, in Hebrew, signifies just what it does in English—a father forever. R296:5, R1855:2

The word “Savior” in the common language of Palestine, Syriac, spoken by the Lord and his disciples, means “Life-giver.” (Luke 2:10, 11) R2407:3

He who was cut off childless becomes the everlasting Father. R1359:5, R1438:5

To all who obey him. R5136:4, R3912:6, R2116:3

Jesus, the successor of father Adam, the regenerator of the human family. Q722:1; R2833:5; E141, E142

As the giver of restitution life to the world by virtue of his own merit-his ransom sacrifice. R4556:6, R2833:5

If the Lord Jesus did not possess the right to an earthly life as an asset he could not regenerate the race. Q444:4; OV46:T

Life-giver of the world in the thousand-year day of the Messianic Kingdom. R5623:5, R5582:3, R5136:2

The Christ, Head and Body. T102; R298:1

The Church is his Bride and joint-heir, in contradistinction to the saved of the world of mankind who will be recognized as the children of Christ. R2652:3

All who would have life in the Millennial age must become children of Christ, begotten of truth. R1219:2

Of the Ancient Worthies also. “Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth.” (Psa. 45:16) R4555:2

So Jesse will, in the “Times of Restitution,” become the son of Christ who is called the “Root,” or father, of Jesse. (Isa. 11:10) R1352:3

The world will be privileged to come into him, as their Father, by consecration. F698

“His seed also will I make to endure forever.” (Psa, 89:36) R1936:5

“For the seed of the blessed of the Lord are they, and their offspring with them.” (Isa. 65:23) R4411:5*

This will be the relationship of the great Mediator to all the people. R4840:6

Not to the Church, who are begotten of the Heavenly Father. R5136:4, R4840:6, R297:2, R1515:5, R3912:5, SM780:1

Some imply that the Church will be the mother. “Be thou the mother of thousands of millions.” (Gen. 24:60) PD27/38, SM348:2

Prince of Peace — Messiah; Prince who establishes sure and lasting peace. OV118:4; E141

Not only making peace between God and man by the blood of his cross; but also by overthrowing all wrong and evil and establishing peace on the sure basis of holiness. B85

“Ye shall die ... like one of the princes.” (Psa. 82:7) F724

The claim that present kingdoms are “kingdoms of our Lord and his Anointed” is a gross libel upon the true Kingdom and its “Prince of Peace.” A269

The one whose reign will be undisputed and unmolested. R5136:4

Will not apply at the beginning of his reign when he will be breaking in pieces every human system out of accord with divine standards. R5136:4, R3687:4, R3912:6

He will put down, subdue, all enemies, all sin, all unrighteousness. R3687:4; Q752:T, Q812:2

His glorious reign will bring peace, joy and everlasting rest. R1747:4, R3912:6

Note the omission of “Jehovah” from these titles. E46

Isaiah 9:7

Of the increase — The continuous success. R3687:6

The Kingdom will be spreading for the thousand years. R4974:2, R5183:2

Extending over all the nations and families of the earth. R453:3

The great redemptive work was the foundation for all his future work. R5136:1

His government — The right to rule the world is his since he died, but he awaits the Father’s time for taking to him self his glorious power to reign. R5136:1

And peace — His government shall be at peace, and in control of all. R453:3, R3470:2

Certainly did not come to pass during the eleven centuries of the Papal vicegerency. R5853:4

Shall be no end — It will conquer everything before it. Nothing shall stop it. R4974:2, R5183:2, R5136:4, R3470:1

Throne of David — Inheritance and royalty are reckoned through the mother as well as the father; Jesus' mother was a daughter of David. R453:1, R944:4

God established his kingdom in the hand of David, first over Judah (type of all fleshly Israel); and secondly over Israel as a whole (type of the whole world). R453:6

The Messiah was to be the seed of David, according to the prophets; and the genealogical records as given by Matthew and Luke prove that Jesus was the son of David. R944:1

Type of the authority of the glorified Christ; Messiah's Kingdom. B255; R5136:4

As David sat upon the throne of the kingdom of the Lord, the greater than David, Messiah, will sit upon the throne of the Kingdom of Jehovah. R5136:5, R3687:5

To establish It — It has been overturned ever since the days of Zedekiah. R3687:4

With judgment — With punishments for wrong-doing and rewards for right-doing. R3687:5

Zeal — Love. R5136:5

Of the LORD — Jehovah, showing that he is not the one referred to in the previous verse. E46; R3687:5

Will perform this — Will accomplish this prophecy; operating through Messiah. E46; R5136:5

Isaiah 9:15

The head — Babylon's laws emanate from their heads or rulers instead of the true Head of the Church. R295:2, R365:4

Isaiah 9:19

Fuel of the fire — The Day of Vengeance. D527

Spare his brother — It used to be considered proper to sell an enemy bread. Now it is not. This is the spirit of anarchy and it will spread from nations to individuals. OV419:4

Isaiah 10:5

The rod of mine anger — Divine authority. R4058:4

The Lord used the enemies of Israel to chastise them. R4199:5

Isaiah 10:22

A remnant of them — In the Harvest of the Jewish age. B70; R2948:1

To whom favor was increased during the last three and a half years of the seventy weeks. B70

Only a remnant would prove worthy of the covenant favor, the rest, blinded by their pride and hardness of heart. R1795:1; B215; OV96:2

The same is true today. The preachers of Babylon need have little fear that the true Gospel will affect the majority of their hearers in the least. R2948:1

Isaiah 10:26

Slaughter of Midian — Typifying the world, the flesh and the devil. R4083:2

Isaiah 11:1

Stem of Jesse — The genealogical records prove him to be the son of David. The prophets foretold that the Messiah was to be the son of Jesse and David. R944:1

And not as the root out of David, because David himself is a type of Christ, his name signifying beloved. R2372:6

Here the Lord pictures natural Israel as entirely cut off, leaving nothing behind but the root of divine promise. R2372:6

And a Branch — When Jesus became a man. R809:6

The new spiritual shoot out of the Abrahamic promise. R2373:2

Our Lord Jesus. R1352:1

Had a fulfilment in Solomon, but only because Solomon was a type of the greater son of David, who was also the Son of God. R2372:6

Shall grow — Gentile governments are often symbolized by trees, their destruction as the cutting down. Many trees do not sprout again after being cut down. The Lord speaks of Israel as a vine, and one peculiarity of the vine is that it seems to thrive the better as it is pruned. R2373:1

Out of his roots — After David's genealogical tree had apparently dried up, new life was to enter one of the roots. R1663:1*

The root of divine promise, from which shall ultimately come all the blessings originally promised to Abraham. R2372:6

It is the custom of the vinegrowers of Palestine to cut down the vine clear to the roots yearly so as to get fresh sprouts. Thus Israel was cut off from the spiritual promises, except for the remnant privileged to become members of the house of sons. R2373:1

Isaiah 11:2

And the spirit — Not the “ghost,” nor a person in any sense. E169

This prophecy begins with our Lord at the time he reached manhood's estate, made consecration, was accepted and was imparted the holy Spirit. R2373:2

The spirit of Christ and of Jehovah comes upon the Body of Christ from the Head. R2373:3

Jesus received of the Father's spirit unlimitedly, “without measure,” but we, being imperfect, receive it only limitedly. R2373:4

Rest upon him — Preparing our Lord Jesus for the grand office of Royal High Priest for mankind. E52
Each branch in the vine, members of Christ, are likewise recipients of the holy Spirit through him. R2373:3

The anointing of Christ, antitypical to that of Bezaleel in Exo. 31:2-5. R4093:1*

Spirit of wisdom — Typed by the myrrh in the holy anointing oil. (Exo. 30:23) R4093:1*

God gives wisdom equal to our knowledge and understanding combined. Wisdom is knowing what to do. R4093.2*

Understanding — Typed by the cinnamon in the holy anointing oil. R4093:1*

Of counsel and might — Counsel here means advice, or how to do a thing; might here means the ability to perform. Same as the “workmanship” or deputyship of Exo. 31:2-5. R4093:3*

After giving us the wisdom to know what to do, God counsels us how to do it, and gives us the might or ability to perform it. R4093:3*

Typed by the cassia in the holy anointing oil. R4093:1*

Spirit of knowledge — Based on his pre-human existence. “By his knowledge shall my righteous servant justify many.” (Isa. 53:11) R2373:3

Making him alert in the use of his knowledge in reverence and submission to the divine will. R2373:3

Typed by the calamus in the holy anointing oil. R4093:1*

Fear of the LORD — Reverence for Jehovah. D634; E52

Isaiah 11:3

And shall make him — The Christ, Head and Body. D520, D633

As soon as the entire Christ, Head and Body, has been prepared for the work to be done, then the work itself will be commenced. R2373:4

Quick understanding — Christ will have a superhuman endowment of power by which he shall know the very thoughts and intents of the heart. R2373:6

A characteristic of those who have cultivated that spirit of love which “thinketh no evil.” (1 Cor. 13:5) R5122:6

He shall not judge — Accustomed to misgovernment, it was necessary to give them some assurances that the new ruling power would have both good motives and possess superior knowledge and judgment. R2373:5, R5573:2

Sight of his eyes — Because he has been touched with the feeling of their infirmities, thus better enabled to succor all who come to God by him. E52

Hearing of his ears — He will not need to call up the testimony of human witnesses, as must all earthly rulers, however well-intentioned. R1352:1, R2373:6

Isaiah 11:4

With righteousness — Absolute correctness. D634, D520; R5573:3; OV351:7

His reign is to be simultaneously a terror to evildoers and the consolation and joy of all the meek who love righteousness. R1352:2

The poor — The poor, the helpless, the despised of the present time will find in the new King a friend. R2373:6

As a result there shall then be neither rich nor poor, but all shall be brought to one common level. Q813:4

And reprove — The rich, in the time of trouble. R2374:2

As soon as a man finds the attempt to commit a robbery will bring upon him some physical punishment, he will desist. HG234:5

Equity for the meek — The meek, the backward, the modest, will have his special care. R2373:6

The meek who love righteousness will no longer be oppressed, but shall be exalted and blessed. R1352:2

Doing away with banking and brokerage houses, private capital, landlords and renting houses. D633

Smite the earth — The present social order. D549

Somehow the truth is either directly or indirectly to bring about the smiting of the earth, the “great time of trouble.” R1352:2

Rod of his mouth — The judgments which he has already expressed. R2374:3, R5574:1

Breath of his lips — Force and spirit of his truth. D19; R1352:2

Slay the wicked — Showing that there will be wicked persons in the earth at the time the Lord’s Kingdom is established. R2374:3

His reign is to be a terror to evildoers. R1352:2

Isaiah 11:5

Girdle of his loins — The Messiah will be Jehovah’s faithful, diligent servant. R2374:4, R5574:2

Isaiah 11:6

The wolf also — Possibly literal, possibly referring to men of wolf-like disposition. R1649:6, R5574:4

It would be unnecessary to change the disposition of the brute creation if mankind were to be changed to another nature and become as angels. R2374:6

The lower animals which have shared in the disorder resulting from the fall will also share in the restoration of order accomplished by Messiah. R2374:5, R5574:2, R1352:3

With the lamb — Possibly literal, possibly referring to men of lamb-like disposition. R1649:6, R5574:4

And a little child — An earthly, not a heavenly scene, referring to the Times of Restitution, and having nothing whatever to do with the heavenly hopes of the Church. R2374:6

Shall lead them — Control them. The original disposition of the wild animals having been restored to what they were before men fell and lost control. R2374:6, 1, R152:3, R5574:3

Isaiah 11:7

Shall eat straw — No longer eat flesh. R2837:1, R5574:4

Isaiah 11:9

They shall not hurt — But shall be forcibly restrained therefrom. D633; R5023:6, R5182:2

For instance, if someone wished to speak evil, paralysis of the tongue might come upon him merely for the intention, before he spoke the evil; thus teaching him not to think evil. Q118:4, Q438:1

The blessedness of the Millennial day could not be imagined, except Satan be restrained, not permitted to further deceive humanity. SM105:2

No longer will any evil be licensed; any spiritous liquors or other harmful thing be made or sold. R3469:6

Every misdeed will be punished as soon as it is determined upon, before it shall have been put into effect. D633; R5760:4, R5771:4

By the suppression of Satan and all his institutions of evil— moral, social and financial—that now hurt mankind. R3469:5, R4768:1; SM534:2

We may reasonably suppose that, after perfection is reached, there will be no more accidents nor catastrophes. Q6:T, R5318:1, R5031:3

“He shall rule them with a rod of iron.” (Rev. 2:27) A302

Therefore it is merciful on God’s part to destroy the incorrigibly wicked. R3083:6

“No lion shall be there.” (Isa. 35:9) A217

Every improper, injurious and useless thing will be utterly destroyed. R894:4, R2609:6

The Great Company being the police force, looking out for the whole people. Q438:1

No radical, permanent results will be reached until Messiah’s Kingdom shall take full control of earth’s affairs. R5795:3

At the close of the Millennium. R5694:6

In the perfect condition of humanity, when fully justified, not only reckonedly, but actually. R1117:2*

Mankind will be compelled to be obedient. SM440:T

Nor destroy — The microbes of disease and pestilence shall be restrained. R1771:6

Even human perfection would not bring happiness if cyclones, tornadoes, blizzards, tidal waves, earthquakes, famines and pestilences continued. R4768:2

Mountain — Kingdom. A318; Q5:T, R5182:2, R5574:4, R5575:4, R5771:4

The stone which smote the image on its feet and afterwards became a great mountain. R2375:1, R5575:4, R5182:2

Earth shall be full — At the close of the Millennium. D656; R5442:2

This is not true in this age. A75; R2610:3, R2520:6, R4990:3; HG113:5, HG540:6

From the flood of Present Truth which has been rising higher and higher and will continue to rise. R6015:3*

Caused in part by the telegraph, telephone, improved printing presses and rapid mail service. R1155:3, R5363:6

Because the whole world of mankind will be under the instruction of the Lord and his Bride class. R4158:5, R5461:4, R5780:2

All must come to a clear knowledge of the conditions of life and death before they can be condemned or justified. R2117:4

Including all the heathen and all those of imbecile mind and all infants who have died before they could know of God. It includes the dead as well as the living. R5575:5, R5407:1

Typified by the giving of sight to blind Bartimaeus. (Mark 10:46-52) R5485:5

Provision for this recovery was made in the divine purpose before the foundation of the world. R5338:2

Light and truth are yet to be universal. R2633:1*

In that day an intellectual unbelief in Christ and the offer of salvation will be an impossibility. R1772:3

Because mankind will no longer be invited to accept Christ and give their hearts in obedience to him, but they will be compelled to be obedient. CR51:3

With evil restrained and Satan bound. R256:4, R542:2*

This is the very purpose of the Millennial age. HG316:2

Of the knowledge — Knowledge ocean-deep to every creature; no longer confined to the spirit-begotten. R4908:6, R6013:5; SM791:2

Which will not then appear to men as foolish. R2610:1

“Then the eyes of the blind shall be opened and the ears of the deaf unstopped.” (Isa. 3:5) R2432:6, R1988:3, R2408:1

The most wonderful thing the Bible tells us respecting the New Day is the great intelligence and enlightenment which it will bring to every creature. SM791:2

Much that we now receive by faith will then be demonstrated to the world by sight. R2610:2, R553:2

Before the awakened sleepers can be regenerated they must be brought to a knowledge of the truth. OV382:T

It is the will of God that all men come to the knowledge of the truth that they may be saved. (1 Tim. 2:4) There can be no salvation without knowledge. (Rom. 10:14, 15) R2375:2, R5575:4

Forgiveness of sins and being awakened from death would profit little if there were not provision for a recovery from present mental, moral and physical weaknesses. HG443:3

But this knowledge is now coming to people who at heart are unprepared for it. R5363:6

There will be then upon man a different test—not of faith, but of works—backed by faith. F113

Then faith will be to a considerable extent different from the blind faith necessary now. F113

As the “kingdom of darkness” now operates through the servants of sin along the lines of ignorance, superstition, sin and death; so the kingdom of light will operate through earthly agencies in harmony with the principles of righteousness, truth and knowledge. OV45:2

As the Gospel age is closing and the Messianic age is dawning, darkness, ignorance, superstition are fleeing and knowledge is filling the earth. R5363:6

Of the LORD — The curse shall be rolled away; instead shall come his blessing, his light. R5338:2, R5780:2; SM105:2, SM172:2

No conflicting creeds then. R1352:3

“They shall all know me from the least to the greatest.” (Jer. 31:34) R1363:6, R3026:3

His knowledge is the power by which the Lord shall accomplish the blessing of mankind after he has crushed the power of evil R2375:2

This knowledge is for all who have ever lived. R5407:1; SM172:2

“God shall have all men to be saved and to come to the knowledge of the truth.” (1 Tim. 2:4) E20; R2519:5

Not the knowledge of mankind, sin or human philosophy. Life eternal is not gained by a knowledge of astronomy, geology, mathematics or chemistry—but by the knowledge of God. HG434:5

The world will be made to know about God’s wonderful character and plan. OV424:1

As we copy our Heavenly Father’s character, each additional step of progress means a clearer knowledge of the Father. HG434:6

Cover the sea — Full, broad, ample and ocean-deep. R1352:3, R2375:3; CR270:4; SM791:2

The blessed truths and principles of Christianity shall then permeate not only all nations, but all hearts. R624:5*

A downpour of truth and grace will produce a flood of righteousness and knowledge of the Lord worldwide and ocean-deep. HG432:2

Isaiah 11:10

In that day — When he is filling the earth full of the knowledge of the Lord. R1283:6*

Shall be a root — Another root, the Ancient Worthies. R2375:5

Or father of Jesse. Christ is now to be “the everlasting Father.” R1352:3

Christ. R1063:1*

For an ensign — When Christ is thus exalted in the earth there will indeed be a great turning to him. R1352:3

Standard for all the people to pattern after. R2375:4

And his rest — His executive authority and power not merely established, but permanently established. R1283:5*

His rest is not one of “masterly inactivity,” but the very opposite. His rest is in the strength of his nature, in the security of his position, in the satisfaction of his work, and in the certainty of his ultimate and complete success. R1283:6*

Shall be glorious — Blessedly satisfying; so different from the miserable resting places now afforded by human creeds. R1352:4

Isaiah 11:11

It shall come to pass — Not necessarily after Israel comes into existence as a nation. R2125:2

In that day — Judgment day. R433:6*

To recover — The deliverance from Egypt will seem insignificant when compared with the great deliverance which the Lord will accomplish again, the second time. R608:4

The remnant — The old house of Israel was condemned and left desolate, a type of the second house. It is from the remnant of both houses that the new house is formed. R518:5*

Isaiah 11:12

Shall assemble — If Israel would repent, the Lord would return his favor to them. R1496:4

Of Israel ... of Judah — A statement to cover all Israel, not merely the two tribes. To guard against any misunderstanding, both are included. Q354:1

Mentioned separately because this prophecy was written before all had gone into captivity. R2125:2

Cast off and dispersed mean practically the same. He is going to count them all in as one nation. Q354:2

Isaiah 11:13

Of Ephraim — Applied to Christendom. D22

Isaiah 12:2

And not be afraid — “The Lord knoweth how to deliver the godly.” (2 Pet. 2:9) F420

The LORD JEHOVAH — The name Jehovah is properly rendered only four times, where it seemed impossible to do otherwise. Here and in Exo. 6:3; Psa. 83:18 and Isa. 26:4. E65

This title belongs only to the Father. E41

Isaiah 13:1

Burden of Babylon — The doom of Babylon. HG714:3

Mystic Babylon, Christendom. D26

Verses 1 to 13 are a description of the time of trouble. R5735:4

The extravagant language used in respect to the fall of Babylon was made extravagant because the divine testimony had reference to mystic Babylon more particularly than to literal Babylon. R2372:5; HG64:1, HG520:5

Isaiah 13:2

Lift ye up a banner — The standard of the gospel of truth, divested of the traditional errors that have long beclouded it. D40

Upon the high mountain — Among those who constitute the true embryo Kingdom of God. D40

Exalt the voice — Earnestly and widely proclaim this truth. D41

Unto them — The bewildered sheep of the Lord's flock who are still in Babylon. D41

Shake the hand — Motion with the hand—let them see the power of the truth exemplified, as well as hear its proclamation. D41

That they — The true sheep. D41

Go into the gates — Realize the blessings of the truly consecrated. D41

Of the nobles — The heirs of the heavenly Kingdom. D41

Isaiah 13:4

Of a multitude — Of a tumult. D21

In the mountains — Kingdoms. B146

A great people — Contending for real and fancied rights and liberties. B146

A tumultuous noise — “The Lord himself shall descend from heaven with a shout.” (1 Thess. 4:16) B145, B147

Mustereth — He gathers the nations and assembles the kingdoms to pour upon them his indignation, even all his fierce anger. (Zeph. 3:8) D528

Host of the battle — Hosts of the time of trouble. A324; B146; D528

Isaiah 13:5

To destroy — Nevertheless his judgment will be for the world's deliverance; for he wounds to heal.
R1869:3

Isaiah 13:7

Every man's heart — Every mortal's heart. D21

Isaiah 13:8

Be amazed one at another — Wonder every man at his neighbor. D21

Shall be as flames — Red like flames shall their faces glow. D21

Isaiah 13:9

Day of the LORD — The Day of Jehovah, which will accomplish the destruction of Babylon.
R1352:6

The day of judgment divides into two parts. First, a "time of trouble"; and, secondly, a morning, driving away the mists of superstition. This text is fulfilled in the first of these portions. R268:4, R34:6*

Cruel — Direful. D21

Wrath — "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. 1:18) R350:4*

Isaiah 13:10

Stars of heaven — The apostles. D591

The sun — The Gospel light, the truth, and thus, Christ. D590

And the moon — The light of the Mosaic Law. D590

Not cause her light — Symbolic of a spiritual night. R268:4, R35:1*

Isaiah 13:11

For their evil — In aggrandizing the few, heedless of the cries of the poor and needy. D149

Of the terrible — Of the tyrants. D22

Isaiah 13:12

A man more precious — The lives of multitudes will not then be sacrificed. D149

A man's life. D45

Isaiah 13:13

Shake the heavens — The powers of spiritual control. A318

And the earth — The present organization of society. C229; A323; D46

Isaiah 13:19

And Babylon — Verses 16 to 22 evidently referring to literal Babylon. R2372:5

Symbolic of mystic Babylon. R5092:2

The glory of kingdoms — Likewise, mystical Babylon, the great ecclesiastical kingdom, is exalted to power and dominion and backed, to a considerable degree, by the kings of the earth, the civil powers. D25

Isaiah 14:1

Mercy on Jacob — Natural Israel. A300

Isaiah 14:4

Of Babylon — Mystic Babylon, Christendom. D26

The golden city — The exactress of gold, see margin. D473

Ceased! — Gone to sheol, oblivion. Babylon shall be utterly lost sight of and forgotten. E369

Isaiah 14:7

Earth is at rest — Will be, as a result of the establishment of God's Kingdom. R3053:4, R1248:5

Into singing — The prospect even now puts a new song into our mouths. R1262:3

Isaiah 14:8

The fir trees — The Lord's people. R480:5*

Isaiah 14:9

Hell from beneath — Sheol, oblivion (Margin: grave). E369; R2599:5

The preface to the Revised Version says that the word “hell” was left in this passage because of the familiarity of the passage. Elsewhere they translate “sheol” with either “grave” or “pit.” R829:1*

Learned translators could not agree to render this word “grave” or “tomb” and left it untranslated. PD29/41

At thy coming — At the destruction of Great Babylon, soon. E369

Isaiah 14:11

Pomp is brought down — Babylon’s greatness will soon be a thing of the past. E369

To the grave — Sheol, oblivion, not to a burning hell. E369; R2600:2

Isaiah 14:12

How art thou fallen — This description primarily fits Satan’s own course, and in a secondary sense is applicable to the rise and fall of literal Babylon; and in a yet further sense to the rise and fall of mystic Babylon. F618

From heaven — God has found it necessary to perform the unpleasant duties of discipline. In justice he must disown the disloyal sons and deal with them as enemies. R1833:4

Lucifer — A glorious angelic being of a high order. OV306:3; SM63:1; R5843:3

The shining one, God’s first opponent. R5896:1

His name was changed to that of Satan, meaning the hater, the accuser. R5896:1

Primarily Satan, whose existence many deny. F609

Secondarily, applies to literal and mystic Babylon. F618; R1686:2

Son of the morning — One of the earliest of creation. R1642:1, R1686:1

If Satan had known the results of his course, he probably would not have taken it. R5576:5

Cut down to the ground — Limited to the earth and sentenced to final destruction. R1686:3

Cut off from all association with holy beings. R5896:1

Isaiah 14:13

I will ascend — Ambition is good, but only when it is based on humility. Any spirit that does not respect God’s wisdom is foolish. R5186:2

Lucifer had long cherished in his heart ambitious designs. PD15/24; R4928:6, R5665:3

A man has no right to aspire to be an angel, never having been invited to that position; nor has an angel any right to aspire to the divine nature, that never having been offered to him. A189

It was by permitting pride and ambition to gain control of his heart that Satan became an opponent of God and of righteousness. R5183:3

“Whosoever exalteth himself shall be abased.” (Luke 14:11) A189; R5844:5

Ambition is necessary in the Church, as in the world; but it must not be a selfish ambition for greatness or prominence, but a loving ambition to serve the Lord and his people, even the very humblest. F296

He became ambitious to become some great one, thereby necessitating his abasement; for “pride goeth before destruction, and a haughty spirit before a fall.” (Prov. 16:18) R1892:3

Illustrating the principle that no kind of pride is more detestable in God’s sight than pride of the truth. R5001:1

Nothing in the Scriptures indicates that Satan assumed any evil disposition or opposition to the Almighty prior to his seduction of our first parents. This was the time of Satan’s temptation and fall into sin. R2839:6, R1678:1

Into heaven — Power of spiritual control. A318; R1686:2

Exalt my throne — Authority and rulership. A92

Satan thought to exalt himself; Jesus, to humble himself. R5186:2; E80

Above — A position already filled by the only begotten Son of God. R1686:2

The stars of God — Others of the sons of God. F297, R1686:2

Satan wanted to be higher than the other angels, their captain and leader. SM95:1; R5955:4, R1515:2, R4928:6; OV15:3; PD15/24

Upon the mount — The Kingdom. F618

Of the congregation — God’s people. F618

Sides of the north — The Pleiades, in the north, long esteemed the center of the universe, the Throne of Jehovah. F618

The farthest end of the north-universal dominion. R1686:2

Isaiah 14:14

Like the most High — A monarch, or king, over the human family. E113; R2839:6, R1678:1; OV15:3; SM63:1; PD15/24

His peer, his equal. R4928:6, R1515:2

Not to take Jehovah’s place, but to establish a rival dominion. CR425:6; OV15:3; SM63:1, SM95:1

Indicating a covetous, selfish, presumptuous, ambitiously proud spirit, in opposition to God. R5665:3, R5955:4, R5183:3, R5001:2; SM63:1; OV298:4

The ambition to become ruler seems to have developed as he beheld the first human pair with their procreative powers, reasoning that if he could control this man he should have dominion over all his offspring. R1678:1; PD15/24; SM63:1, SM95:1; Q826:T; HG593:6

He thought that if he had an empire of his own he could improve upon the divine order of things. OV306:3

“As God is the Emperor of the entire universe, I should like to be the Emperor of some quarter of it where I might reign supreme and work out my own schemes and plans.” Q826:T

He would prefer to be a monarch of happier subjects than the “groaning creation” and is thus willing to become a reformer in all particulars but one—his ambition must be gratified. E113

Satan’s claim is contrasted with Jesus’, who did not claim equality or aspire to a usurpation of God’s authority. (Phil. 2:6, Diaglott) R1686:2, R369:3, R5844:5, R1515:2

The very exaltation which Satan sought and failed to reach by pride and rebellion is, in substance, obtained by the chief messenger who humbled himself and has now been exalted to the divine nature. R490:3

A man has no right to aspire to be an angel, never having been invited to that position; nor has an angel the right to aspire to the divine nature, that never having been offered to him. R612:3

A usurper of divine authority, without divine appointment, and contrary to divine regulation. F297, R1515:2, R4928:6; SM95:1

This language applies also symbolically to the Papacy, for the Papacy is Satan’s own work, in his own likeness. R1686:2

Isaiah 14:15

Yet thou shalt be — “God is the Judge, he putteth down one and setteth up another.” (Psa. 75:6,7)
R5710:5

Down to hell — Sheol, oblivion. F618, R2599:5

The grave, so rendered in verse 11. R2599:5

Isaiah 14:16

Is this the man — Perhaps suggesting that Satan would appear as a man in the last days. (In letter from Benjamin Barton. Brother Russell’s view is different.) R5866:3*, R5867:1

Isaiah 14:17

Of his prisoners — Death’s captives. A112

Isaiah 14:22

For I will rise up — Not wholly fulfilled by Cyrus; much still awaits for fulfilment in mystic Babylon. R2498:3

Isaiah 14:24

So shall it stand — God's original plan is still in progress. A66; R419:3; HG537:3

We have the assurance that all God's purposes shall be accomplished. R165:5

Isaiah 14:27

Hath purposed — God knows the end from the beginning; he changes not from his original purpose. R2026:6

Who shall disannul it? — God has a definite and systematic plan for the development of the race by which the largest possible proportion thereof shall be brought to ultimate and permanent good. R902:6*

God's righteous and benevolent plan could know no failure. R1834:6

Turn it back? — Having begun the work of salvation, God does not intend to abandon it. R2690:1

God's plans were perfect before they began to be executed; hence all the changes of God's course or conduct are working out the accomplishment of his original purpose which contemplated these very changes. R2026:6

Isaiah 16:5

Shall the throne — Authority and rulership. A92

Of David — Type of the glorified Christ. B255

Isaiah 17:12

Of the seas — Restless, turbulent, dissatisfied masses of the world. A318

Isaiah 18:1

Woe — Ho (Young's translation). R3404:3

To the land — By many, supposed to refer to the United States of America. R3404:3

Shadowing with wings — Sheltered by divine providence as an asylum for the liberty lovers and truth lovers of the world. R3404:3, R3405:1

Which is beyond — A fitting description of the location of the United States. R3405:2

Rivers of Ethiopia — Beyond the waters of the ends of the earth. R3405:2

Isaiah 18:2

Sendeth ambassadors — God's messages of Present Truth. R3405:2

Vessels of bulrushes — Papyrus, paper. R3405:2

Ye swift messengers — God's message going forth in literature, the Millennial Dawn books, tracts, etc. R3405:4

To a nation scattered — "A Holy Nation, a Royal Priesthood." (1 Pet. 2:9) R3405:4

Also the Jewish nation, in stumbling over Christ. R1982:6

And peeled — Polished. R3405:4

A people terrible — In their experiences hitherto. R3405:4

A nation meted out — Whose course and experiences in life the Lord has measured out for them, for their own highest welfare. R3405:4

And trodden down — As a part of their necessary experiences. R3405:4

The rivers — Either of death or as in Psa. 46:4. R3405:5

Have spoiled — Divided. The river of death separates this Holy Nation from its inheritance on the other side of Jordan. R3405:5

Isaiah 18:7

In that time — The time when the message of the swift messengers goes forth. R3405:5

Shall the present — The Holy Nation, brought as a present to Jehovah. R3405:5

The mount Zion — The heavenly Kingdom. R3405:5

Isaiah 19:2

Set the Egyptians — The opponents of God's people. F458, C315

Against his neighbor — Selfishness gone to seed will bring forth anarchy at the close of this age. OV419:3; SM385:1

The bond of human sympathy and brotherhood will be utterly snapped in riotous selfishness. OV321:2

Isaiah 19:3

Seek...familiar spirits — Communications with the fallen angels. R2172:1, R1642:6, Q804:3; HG726:1

Isaiah 19:10

Ponds for fish — Nephesh, souls, sentient beings. E334

Isaiah 19:19

In that day — The day when the great Savior and Deliverer shall come to set at liberty sin's captives. C315

This storehouse of knowledge, like the major part of the Bible, was kept purposely sealed until its testimony should be needed and appreciated. C320

Altar to the LORD — The Great Pyramid. R4790:6; C315; B366

Designed by the Lord, unlike all other pyramids. Ciii

From its base-line upward the Great Pyramid seems to stand as a symbol of God's plan of salvation. C331

Its construction shows an exactness and skill possessed 4,000 years ago which was lost in the interim, contrary to Evolutionist teaching. R3619:6, R737:4

Among the tools used by pyramid builders were both solid and tubular drills, straight and circular saws, the drills being set with jewels. R3620:1*

Midst of the land — Of the land surface of the earth. C326

The center of the sector-shaped country of northern Egypt. Q743:1

Of Egypt — Type of the world of mankind, full of vain philosophies, ignorant of true light. C315

A pillar — The limestone blocks were taken from a quarry southeast of the city of Cairo; but the nearest red granite blocks are found hundreds of miles up the Nile. R4621:5

At the border — Of the sector-shaped land of lower Egypt. C326; Q743:1

Isaiah 19:20

And it — The Great Pyramid, probably constructed by Melchizedec in 2170 BC. C322, C338

Completed at midnight of the autumnal equinox, the true beginning of the year. C321, C327*

When "a Draconis" looked directly down the entrance, and the ascending passage pointed to the Pleiades at the very same time. C321

Showing correctly such facts as the length of the year, earth's distance from the sun, etc. C326, C378

Shall be for a sign — Not on a parallel or equality with the Word of God, which stands pre-eminent always in authority. Ciii

The crowning feature is the top-stone, itself a perfect pyramid, type of Christ, first finished, model for the whole. “A stone of stumbling and rock of offence.” (Isa. 8:14; 1 Pet. 2:8) C328, C329; R1568:4

The downward passage representing the course of sin. C331; R224:6

The entrance to the downward passage showing the date when Isaac came into possession of Abraham’s estate. C366, C368

The lower terminus of the Well showing 1881 AD as the time when restitution blessings should begin to be due. C367

The subterranean chamber, or bottomless pit, representing the time of trouble and the end of every being pursuing a downward course. C341, C344

Its location showing the time of trouble due to begin in 1914

AD. C342

The First Ascending Passage representing the Law dispensation. C332; R224:6

Its length showing the period from the exodus to the full end of Jewish favor, 36 AD. C347

The Grotto, representing Jesus’ death. C361

The Well, representing the new way to life opened up by Jesus’ death and resurrection. C337; R224:6

The upper terminus of the Well showing the length of our Lord’s life. C337

The passage to the Queen’s chamber, showing the 6000 years of sin and 1000 years of restitution. C369-371

The Queen’s chamber, representing perfect human life. C358

Its air tubes showing that human life will be everlasting to those who meet the conditions. C373

The Grand Gallery, representing the period of the Gospel call. C332; R224:6

An opening at the top of the upper end of the Grand Gallery indicates where the Bridegroom came as a spiritual being in 1874 AD. R225:1

The step at the upper end of the Grand Gallery pictures Christ as “the stone of stumbling.” The progress of all seems dependent on recognizing the Present One. R225:1

The Grand Gallery height represents the spiritual blessings of the Gospel call; its narrowness the narrow way to life; its steepness the danger of backsliding. C349

Its leaning south wall, the date of the Lord’s second advent as 1874 AD. C365; R225:1

Its length, showing the termination of the call in 1881 AD. C363, C367; R225:1

The low entrance to the antechamber representing the first step of consecration, death of the human will, or begetting of the Spirit through the Word of truth. C351, C357

The granite leaf in the forepart of the antechamber representing the second step of submission to the divine will or quickening to service and sacrifice through sanctification of the Spirit. C351, C357

The antechamber, representing the School of Christ. C352; R5060:3

Its granite floor beyond the granite leaf, representing our standing as New Creatures. C351

The low passageway into the King's Chamber, representing birth of the Spirit. C357

The King's Chamber, representing heaven itself, the condition of those who attain immortality. C355

The Vertical Axis, showing the distinction between human and spirit natures. C357

Prof. Piazzzi Smyth's interest centered in the upper chambers of the Pyramid, accounting for the error in his diagram, placing the vertical axis prior to the pit, instead of bisecting it. R3451:2; C333

The Great Pyramid does not show a place for the Great Company. They all come into the antechamber, but only the "faithful unto death" pass beyond it into the King's Chamber. R5060:3

Now commencing to speak to men of science. Noah's ark may be preserved as another such witness. R525:4

For a witness — To his foreknowledge and to his gracious plan of salvation; "Signs and wonders in the land of Egypt even unto this day." (Jer. 32:20) C318

In that it so clearly corroborates the teachings of the Lord's Word. C328; Q743:1

The Pyramid stands strangely related to the hope of the Jews. R4953:2*

For they — The Egyptians, the poor world during the time of trouble coming. C317

A saviour, and a great one — The Savior of the world; "The mighty God." (Isa. 9:6) R4634:5, R1747:4

Not of the Jew only, but also of the Gentile. R2050:6 Of the Church now, in a partial sense, by hope; future in the fullest sense, in the "first resurrection." The saving of the world will begin then. R4634:5

Isaiah 19:21

Known to Egypt — The world. C317

In that day — In the Millennial day, at the close of the time of trouble. C317

Isaiah 19:22

Shall smite Egypt — The world, in the great time of trouble just at hand. C317

Shall heal them — He wounds to heal. A256; R1869:3

Isaiah 19:24

In that day — In the future. Prophecy is more to be understood after it is fulfilled. (Written in 1906) Q353:3

They shall be waked in due time, “the Times of Restitution of all things.” (Acts 3:21) R3725:6*

Israel...Egypt...Assyria — In what way Israel is going to be one with these others in the future is not very clear yet. Q353:3

Isaiah 20:1

Sargon — Tablets have recently been found which give a complete history of Sargon’s reign. R2101:4*, R818:3*

The founder of a dynasty, the father of Sennacherib and one of the greatest monarchs that ever occupied the Assyrian throne. R818:3*

Isaiah 21:1

The burden of — Much of the threatening of this chapter is of two-fold application and fulfilment, on literal and symbolic Babylon. R45:1

Isaiah 21:9

Babylon is fallen — Mystic Babylon, Christendom. R45:1

The fall of the literal was by the turning aside of the waters and the drying up of the Euphrates. The symbolic Euphrates is also said to be “dried up.” (Rev. 16:12) Each is compared to a stone cast into the water. (Jer. 51:64; Rev. 18:21) R45:1

As Jesus said, “your house is left unto you desolate” (Matt. 23:38), so in the spring of 1878 AD the nominal gospel church was given up and their house left desolate. R46:1

The two events of the New Jerusalem or Kingdom of God being established in the earth and the complete overthrow of the great city of Babylon will occur simultaneously. R1352:6

Isaiah 21:11

Watchman — “I will stand upon my watch, and will set my foot upon the tower, and will watch to see what he will say unto me.” (Hab. 2:1) R4943:6

On the lookout from whence matters of interest and profit may be announced to the “Little Flock,” and as “The Herald of Christ’s Presence” to give “meat in due season” to the “household of faith.” R3:5

It is the duty of the watchman on the walls of Zion to declare the whole counsel of God—the bitter as well as the sweet. HG414:1

The Rabbis expound that the watchman who speaks here is the Messiah. R4691:6*

What of the night? — That is, what hour of night is it? “Little children, it is the last hour.” (1 John 2:18) R4692:4*

It is right for us to desire the morning, to hope for it, to inquire as to the signs of it hour after hour. R302:2*

Isaiah 21:12

The morning — The Millennial morning, which will bring to light the hidden things of darkness. A21; C208; R968:1, R1774:1, R3332:1, R4926:2

It will dispel the noxious vapors of evil and bring life, health, peace and joy. A21

We have been in the Millennial dawn since the year 1874 and enjoying many of its blessings. SM792:2

When He appears, Day appears. R302:3*

“The Lord shall help her (the Church) early in the morning.” (Psa. 46:5) R2504:4

Cometh — Has come (Revised Swedish Bible). R3531:2*

We are in the morning of this text. R6014:2

Daybreak began more than a century ago—in the year 1799

AD. HG416:1

Were this morning an uncertainty, how dark the night would seem! how difficult to fight against faintness and despair! R303:5*

In proportion as the blessings of God have come in this New Day the discontent and unbelief of humanity have increased. SM794:3

And also — And still it is (Revised Swedish Bible). R3531:2*

The night — The time of trouble. R3332:1; D273

A much darker time in comparison with the present, which is called day. R968:2

The sunlight of Gospel truth, which has enlightened the Church, is fading out gradually and being eclipsed by worldly wisdom. HG418:4

The short night of trouble will affect the consecrated followers before it reaches the world in general. R4167:6

A night of trouble, in the forepart of which the saints will be gathered out of Babylon. D608

Typified by the imprisonment of John the Baptist. R1754:5

The night of the parable of the rich fool. (Luke 12:15-20) D273

“The time will come when they will not endure sound doctrine.” (2 Tim. 4:3) R968.2

When the sun and moon (the Gospel and the Mosaic Law) shall be dark (general infidelity being widespread); and the stars (apostolic lights) withdraw their shining. (Joel 2:10) D544

“Wherein no man can work.” (John 9:4) C208, C211, C225; D544; R968:2, R1754:5, R1409:1, R587:4*

After the morning dawn has been well ushered in—a dark cloud just at sunrise. R6014:3; SM795:2

An overcasting of the skies, a great morning storm. R4149:4; HG417:5

Great tribulation immediately preceding the dawning of the glorious day. R1774:1, R3332:1

When the religious liberty now enjoyed will be greatly restricted by the strong hand of combined civil and ecclesiastical power. R1409:1

When all opportunities for service will be effectually obstructed, leaving no opportunity for candidates to enter the work—the shutting of the door. C208

“In that night there shall be two in one bed.” (Luke 17:34) D608

“Thou shalt not be afraid for the terror by night.” (Psa. 91:5) R3332:1, R4926:2

If ye will inquire — If ye will ask more (Revised Swedish Bible) than “what of the night?” R3531:2*

For the length of the night is hidden, the time of the daybreak is uncertain. R302:2*

Inquire ye — Because you ought to know; because without a knowledge of prophecy God’s present works are a mystery; and because knowing the future is of incalculable importance in shaping the present. R4691:5*

Return, come — Come back again (for more information). R3531:2*

To the Jews, Turn ye, repentance toward God; and come, faith toward our Lord Jesus Christ. R4691:6*

Isaiah 24:1

Behold the LORD — It is the Lord that makes the earth desolate. Truth on every subject is the voice of God. It is the dissemination of truth that prompts men to assert their equal rights and make desperate efforts to obtain them. R686.6

Maketh the earth — The present social organization. R1813:6

Upside down — The upper crust, the proud, will be deposed and the lower classes, the humble and meek, will be exalted. R332:3

Isaiah 24:6

Few men left — A class of the world, not spirit-begotten, who will be preserved in the time of trouble: “Seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord’s anger.” (Zeph. 2:3) R5041:6; Q719:1

As the three Hebrews were preserved in the fiery furnace, so we expect some will be spared in the time of trouble. R5041:6; Q718:6

Isaiah 24:9

Strong drink — False doctrines. R3455:2; D614

Isaiah 24:17

Fear — Verses 17 to 22 give a vivid description of the awful time of trouble. R5735:4

Isaiah 24:19

The earth — The present old social structure. D558; R1813:6

Is utterly broken — In the time of trouble. D551; R1813:6

Isaiah 24:20

Reel to and fro — As a result of the judgments of the Lord falling heavily upon the wayward and disobedient. R1913:4

Like a drunkard — Vainly endeavoring to right itself, maintain a footing and re-establish itself. D551

Like a cottage — To clear the way for the new building of God. D558

Isaiah 24:23

Shall reign — When Christ and his glorified Church shall reign in righteousness. R2049:5

In mount Zion — The spiritual phase of the Kingdom of God. F363

Gloriously — “He must reign until he shall have put all enemies under his feet.” (1 Cor. 15:25)
R2049:6

Isaiah 25:1

O LORD — Jehovah. E46

Thou art my God — Christ is represented as the speaker. E46

I will exalt thee — I will honor thee. E46

The result of the Millennial reign. At its close all things will be back in subjection to Jehovah, whose power, working in The Christ, put all things under him. E46

Isaiah 25:2

Made of a city — Babylon, Christendom. R1957:3; D527

Isaiah 25:6

In this mountain — Millennial Kingdom. R3175:5, R1695:2, R1957:2, R2701:2, R3833:3; A318

The glorified Church. R154:1

Shall the LORD — Jehovah, “Through our Lord Jesus Christ.” (1 Cor. 15:57) E46; R2708:4

Feast of fat things — Rich blessings. R1695:2; A10

For the whole world, Jews and Gentiles. PD31/43; R1219:5, R5415:6

Following the passing over of the Church to be associated with their Lord in the blessing work. R4591:1

For the penitent class, all who return to God from the ways of sin. R5435:2

The realization of the things we have long hoped for, now at hand. R343:4

The feast of fat things provided for the sinners in Israel (Luke 15:27) corresponds to the feast to be opened ultimately to all mankind in the Kingdom. R2708:4

In the Millennial age men will be permitted to partake of Christ’s perfections—physical, mental and moral. R1015:4

Wines — Doctrines. C160

An apt symbol of joy and gladness. R1695:2

Typified by Jesus’ first miracle, of turning water into wine. R1695:2, R3164:3

Well refined — Refined joys and pleasures. R342:3

Isaiah 25:7

He will destroy — Cast into destruction, or, in symbol, the lake of fire. R2600:4, R894:4

The shame (sinful weaknesses) and the shade (sorrow, gloom) of all shall be swallowed up in the blessings of that day. R1219:5

The work of the completed Royal Priesthood includes the binding of Satan, the destruction of death. R86:6

By the release of all out of it; but this will not hinder any of the released from dying the Second Death as the penalty for their own wilful sins when on trial. R1219:6

In this mountain — The Kingdom of God, the New Jerusalem. R894:4, R154:1

Through this mountain (Kingdom, the Church in glory) he will destroy the veil of ignorance and the covering of death. R303:3, R474:3

The covering — Death. R154:1, R247:4, R894:4

The shame—sinful weaknesses. R1219:5

And the vail — Ignorance and unbelief. R154:1, R247:4, R894:4, R2330:5; HG233:6

Removed by the manifestation of long-hidden truths through whatever means God may use to bring it about. R91:2*

The shade—sorrow and gloom. R1219:5

Satan's blinding influences. R5896:2

Isaiah 25:8

He will — Jehovah will. “Thanks be unto God who giveth us the victory (deliverance, triumph) through our Lord Jesus Christ.” (1 Cor. 15:57) E46

When the Body of Christ is complete. R86:3, R204:4

To be accomplished during Christ's reign (not after). R1219:5

Swallow up — Destroying and removing sin and its effects. R87:4

Destroy gradually during the Millennial reign. R87:1, R4760:6

Beginning with the first resurrection. R3175:5, R86:3, R204:4

As the obedient come into the terms of the New covenant they will be blessed with life. It will be a gradual work. R4760:6

Death — Adamic Death. R1219:5, R86:6, R333:2

As death, like a huge monster, has devoured the human family gradually, it is to be destroyed gradually during the Millennial reign. R86:6, R4760:6

“There shall be no more death.” (Rev. 21:4) This declaration applies to the very end of the Millennial age, and not in full to any previous time in that age. R2833:2, R4760:6

In victory — The Kingdom will bless not only the living, but also those who have fallen asleep in death. R5706:4

“Death is swallowed up in victory.” (1 Cor. 15:54) R2600:4, R1219:5

GOD — Jehovah. E46

Tears from off all faces — In the seventh day there shall be a blessing for the whole groaning creation. R5395:5

Rebuke of his people — The reproach of being his people will disappear from the earth. R5032:2; HG233:6

To be of the Lord's people will no longer bring reproaches, dishonor, persecution. R1219:5

Shall he take away — Restoring to men all that was lost through sin. R87:4

Isaiah 25:9

Said in that day — When Messiah comes a second time in glory and power. C249

When mankind shall see everything beginning to collapse, then they will begin to realize that there is no hope except in God, and then they will be willing to be taught. OV431:1

Lo, this is our God — Christ, the Messiah, is our God. C249

Israel will be the first to recognize the Kingdom established. R1352:6, R1693:4

Under the guidance of the new administration of Messiah the spirit of a sound mind will gradually come to mankind and proportionately they will turn to him in loyal obedience. SM456:T

We have waited for him — Will be said by Orthodox Jews. Israel, after the flesh, their blindness removed, will become exceedingly zealous for the Lord's Anointed. C249; F119

His salvation — From the veil of ignorance and Adamic Death. R342:3

Isaiah 26:1

In that day — In the dawn of the Millennial age. R1352:6

Verses 1 to 9 are a prophetic description of the Millennial day. R1951:1, R2338:3

Land of Judah — Israel will be the first to recognize the Kingdom established. R1352:6, R1693:4

A strong city — A city that is securely established, the Millennial Kingdom of God. R1352:5

The City of God, the Kingdom of God. A296; C229

Walls and bulwarks — A strong city of refuge which all desiring salvation may enter. R1353:1

Isaiah 26:2

Open ye the gates — The Ancient Worthies, through whose instrumentality all may enter into the Kingdom. R1353:1

Which keepeth — Observeth, or regardeth. R1353:1

May enter in — The nations of the earth will be walking in the light of the glorified Church, the New Jerusalem. R2338:3

“They shall bring the glory of the nations into it.” (Rev. 21:26) R1951:1

Isaiah 26:3

Him — A class who has gone further than the condition of peace with God and have the peace of God. R5432:1

In perfect peace — “The peace of God, which passeth all understanding.” (Phil. 4:7) R5432:1, R5879:1

“When he giveth quietness, who then can make trouble?” (Job 34:29) R5878:2

In the midst of the time of trouble of verses 5, 6 & 21, God would have his people at rest and peace in him. R1787:3

No matter what the outward conditions may be, even amid turmoil and trouble. R5879:2, R5432:1,4

Not in an outward sense, but an inward tranquility. R5432:2,1

Which comes through strong, unwavering faith. R5432:6,4,3

In proportion as we receive the holy Spirit. R5432:3

Dependent on full obedience and giving unreservedly to God of time, talents, influence, life and all. R5432:6,1

To enjoy this we must have unswerving trust in our Father's love and abiding faithfulness. R5432:5

We are not to be at peace with the flesh, but always at warfare with it. R5432:3

Stayed on thee — No one can retain this peace whose mind is not stayed, fixed, on God; and our peace is in proportion to our staying qualities. R5432:6

Nothing can, in any wise, hurt these. R5432:4

When we take the proper view of our experiences we can sing: "No storm can shake our inmost calm while to that refuge clinging." R5879:2

Like an iceberg towed by a powerful undercurrent, the Christian is upheld and borne onward by the strong undercurrent of peaceful communion with God. R1070:4*

Isaiah 26:4

The LORD JEHOVAH — This title belongs only to the Father. E65

Isaiah 26:5

Bringeth down — In the time of trouble. B138; R1787:3

The humbling of the proud. R1951:1, R2338:3

The lofty city — Mystic Babylon. R2338:3, R1353:1, R1951:1, R1357:3, R5917:4

The city formerly exalted and powerful in the earth. R1353:1

Even to the dust — Utterly destroyed. R1352:5

Isaiah 26:6

Tread it down — A reference to the great social troubles now at hand. R1353:1

Isaiah 26:7

The way of the just — In the Millennium the path of the just will be made level and they shall delight therein. R1219:6

Is upright — Is plain (Leeser). R1353:4

Dost weigh — Dost make exactly plain (Leeser). R1353:4

Isaiah 26:8

Remembrance of thee — Israel still remembered the Lord and desired his favor and blessing. R1353:4

Isaiah 26:9

With my soul have I — The Body of Christ. R2338:3, R1951:1

Desired thee — Praying “Thy kingdom come.” R2338:3, R1951:1

In the night — The night of the Gospel age. R2338:3, R1951:1

A night of weeping, sighing, pain, sickness and death. A9

It is what their souls longed for, even in the night of sin. R1219:6

Seek thee early — Early in the Millennial morning. R1219:6

When thy judgments — The swift and unerring justice of the Millennial age, side by side with mercy and peace. D619; SM16:1, SM56:2, SM423:2; R4758:5, R350:6*; Q438:3

Rewards and punishments—a “resurrection by judgment.” (John 5:29, Revised Version)
R3066:4, R4559:6

Our Lord’s righteous dealings. SM56:2; R4730:5

Corrective in nature. SM423:2; R1715:1

A spiritual police force will have humanity under absolute control. R5760:4

Exposing the evildoers. R5317:3

Punishments for every wrong course, rewards for every right deed. R5780:3, R5781:1

Perhaps including some form of instant paralysis for those who wish to do or speak wrong.
R5023:6; Q621:T

Bringing blessings to every well-doer and punishments to every intentional evildoer. Q438:3;
R4730:5, R5286:6; OV47:1; B138; SM16:1, SM56:2

These corrective judgments of the Lord will mean blessings in disguise. R3790:5

The will will not be taken as instead of the deed, as it is under the covenant of Grace. R4729:2

The troubles of the “Day of Jehovah” will give opportunities of preaching the good tidings of coming good such as are seldom afforded. A342

Even the dashing in pieces in judgment is so that man may learn righteousness. R31:1*

The judgments of the day of trouble which introduce the Millennial reign are necessary to teach the world righteousness. R2338:3, R1951:1, R5443:3, R5493:4, R269:3; D627, SM701:1

Babylon will fall as a result of Kingdom judgments. D623; R2763:4

They will be so markedly before the attention of the people that all will know that a change has taken place. R5218:5

The symbolic burning and breaking of Zeph. 3:8, 9 and Rev. 2:27 will be the missionary method by which the Church glorified will bring in “everlasting righteousness.” R2462:6

Are in the earth — Bringing the great time of trouble. R2314:1

The inhabitants — Wearied and discouraged at their own efforts. R686:6

Of the world — The blessed opportunities of that time will belong to all mankind except the Church, who have a special blessing. R4730:5

Will — God’s original plan cannot fail in any particular. R99:1*

Learn righteousness — In the vengeance upon the nations the Lord will reveal to the world the fact of the change of dispensations and the change of rulers. B138

The world will see and recognize him when his judgments make his presence manifest to all. R714:5*

Under the righteous administration of the glorified followers of Christ, united with the Lord as the governing body, the Kings and Priests. Q852:2

The Church shall rule as Kings with a rod of iron, but the object will be to humble the nations and so fit them for the reception of the truth. R404:6*

The overthrow of the kingdoms by the strong hand of judgment is what will break the proud spirit of the nations. R60:5*, R256:4

Gradually, under the Kingdom’s restraints, corrections, rewards and punishments. R5781:1, R4559:6, R5639:5, R5780:3, R5286:6, R5023:6; SM734:T, SM16:1; OV47:1

All good intentions and endeavors will bring uplift—mentally, morally and physically. R5771:4, R5760:4

The plowshare of trouble must first prepare human hearts for the sowing of the good seed of the next dispensation. R5521:1, R2627:5, R3414:5; HG417:3

Allowing man to realize the evil effects of his own course. R1712:3

While the symbolic fire will destroy the institutions and arrangements peculiar to that time; it will not destroy the people, but prepare them for the reception of the Lord’s message. R2844:6

The uplifting influences will begin at once following the great time of trouble. OV128:4

It will not take them long to learn. They will not need to have calamity overtake them many times before they will learn that it would be better for them not to do wrong. Q118:3

As soon as one finds that to slander his neighbor will bring upon him a temporary paralysis of the tongue, he will be careful respecting his words. HG234:5

Learning the inexpediency of sin and selfishness and that thereafter no other rules than the Golden Rule shall be permitted. R2314:1

All the inhabitants of the earth will learn perfectly what righteousness is and what are its rewards. R1219:6

By the end of the Millennial age, even the entertaining of a thought disloyal to the Almighty will lead to the Second Death. SM57:T

Illustrated in the case of a young Atheist, who dared God to strike him deaf and dumb, and was so stricken. R3388:6

The Lord's people have the opportunity to comfort and cheer the world with these good tidings. A342

Those who will not fall into line with God's law will have tribulations that they may learn righteousness. R4729:2

Isaiah 26:10

Yet will he not — Some, even in the Millennium. R1951:1

Even with fullest knowledge, some will not learn to love righteousness. R1219:6, R2338:3

Land of uprightness — The Millennial or “new earth” state. R1951:1, R2338:3, R1219:6

The majesty — Will not recognize the majesty of the Lord's law. R1219:6

Isaiah 26:11

They will not see — The remainder of the world who have not yet recognized the new Kingdom under the Ancient Worthies. R1353:4,2

They shall see — “Oh, that they might see.” R1219:6

They shall yet see and be ashamed of their past course. R1353:4

Shall devour them — All who persistently remain enemies of the Lord shall be destroyed. R2338:3, R1353:4

Isaiah 26:12

Thou also hast — Verses 12 to 15 represent the faithful taking a glance backward and acknowledging that the deliverance has been wholly God's work. R2338:3

Wrought...works in us — Expresses confidence in God who has cared for them in the past. R1353:4, R1951:2

Isaiah 26:13

Other lords — The various nations and systems that have oppressed Israel. R3725:6*

The trusts and other giants of vice and selfishness. D370

Evil governments and systems, rulers, powers. R1353:4, R1951:2, R2338:3

Sin, the great task—master, and every evil system which oppresses men at the present time, some of which are highly esteemed among the oppressed. R2338:3

Have had dominion — Contrasting their condition under the Kingdom of God with the bitterness and woes of the past. R1353:4

But by thee only — But of thee only, as our ruler. R1951:2

Mention of thy name — Mention only the Lord as their King and forget the bitterness and woes of the past. R1353:4, R2338:4

Isaiah 26:14

They shall not rise — Every power of evil and oppression shall be destroyed forever, never to rise again. R1951:2, R1353:4; Q211:T, D370

Does not refer to mankind, but to the perishing of giant and powerful trusts and corporations. Q210:2; R3725:6*; D370

Isaiah 26:15

Hast increased — Israel regathered under divine protection and favor. R1353:5

Isaiah 26:16

In trouble — This trouble (of verses 16 to 19) is unlike all others of the past 1,800 years upon the Jewish people. It is not a mark of divine disfavor, but, contrariwise, of favor. R1324:3

Poured out a prayer — Nominal Christians, when they awake to a knowledge of their situation and realize the presence of the Lord. R5993:6

Isaiah 26:17

So have we — The nominal church. R505:3, R5993:6

Isaiah 26:18

Been with child — Nominal church claims to convert sinners, to bring forth spiritual children. R5993:6, R505:3

This is said after they have realized the presence of the Lord. R5993:6

Have been in pain — She has had much zeal, but not according to knowledge. R5993:6, R505:3

Not wrought any deliverance — She has organized her armies, developed her machinery and multiplied her stores; yet the enemy does not fall before her. R505:3, R5993:6

Isaiah 26:19

Thy dead — God's dead now are those who are members of the Body of Christ. R4667:2; Q582:2, Q583:5, Q587:1

Men — Omit this word, which was added by translators. R4667:2, Q582:2, Q587:1

Shall live — Referring to the resurrection of the Church. R4667:2; Q582:2, R583:5, R587:1

Not that the dead are not dead. CR349:6

Trouble, a mark of God's favor, awakens the Jews from lethargy to cause their hearts to long for the promised land. R1324:3,5

Together with — Omit these words, which were added by translators. R4667:2; Q582:2, Q583:5, Q587:1

My dead body shall they arise — The resurrection of the Church, the Body of Christ. Thus, properly translated, this passage should read: "Thy dead shall live; my dead Body, they shall arise." R4667:2; Q582:2, Q583:5, Q587:1

Awake and sing — In the resurrection morning when the sleepers shall come forth from the tomb. E345

"Joy cometh in the morning." (Psa. 30:5) E345 Come forth to learn the goodness of God. R4667:2

Ye that dwell in dust — Of the earth. E345; R4687:2

Isaiah 26:20

Come — "Come out of her, my people." (Rev. 18:4) R1788:2

My people — Saints of the past and present. R2020:6, R1787:6

"Those that have made a covenant with me by sacrifice." (Psa. 50:5) R1787:6

Into thy chambers — "The secret place of the Most High." (Psa. 91:1) R1788:2

The place of intimate communion and fellowship with God. R1788:2

Passing unto the Lord. R5255:3

And shut thy doors — Of faith. R1788:3

Hide thyself — Withdraw from the world and nominal church to walk alone with God; heeding not the reproaches of men. R1788:3

A little moment — As this shall be the sharpest, so shall it be the shortest persecution of them all, but true believers shall be preserved till the calamity be overpast. R1275:6*, R1789:1

The indignation — The storm of trouble; the alarm, fear and trembling that will take hold upon all other classes. R1788:6

Not the severity of the coming catastrophe because the saints will be gone before that time.
R2020:6

Isaiah 26:21

For, behold — In the time of trouble. R1357:2, R1787:3

Punish the inhabitants — God's just judgments upon the world. R5255:3

In the close of this age, the judgment of the Lord will be upon Christendom. R5256:2

Disclose her blood — From this generation God will require all the righteous blood shed during this age. R5256:2

Isaiah 27:1

In that day — The day of punishment of the earth (Isa. 26:21); of trouble such as never was (Dan. 12:1); that shall burn as an oven (Mal. 4:1); like a refiner's fire (Mal. 3:2); the day of reckoning. R1357:2

The dragon — That old serpent, the devil and Satan. (Rev. 12:9) R171:6*

The sea — The restless, turbulent, dissatisfied masses of the world. A318

Isaiah 27:6

That come of Jacob — Natural Israel. A300

Blossom and bud — After being apparently dead. R1063:1*

Isaiah 27:12

One by one — Not in multitude at the first gathering. R341:5*

Isaiah 27:13

The great trumpet — Related to the trumpet of Jubilee. R2025:3, R2026:1

Isaiah 28:1

Woe — Pertains to both natural and spiritual Israel. R4287:2

Crown of pride — Worldly prosperity. R1357:3

Self—sufficiency. R3455:2

The drunkards — Those intoxicated with error, false doctrines and theories. R4287:3, R3104:2, R588:3; D614

Ephraim — Christendom. R1357:3, R3455:2, R3104:2; D22

The word means “fruitful” and indicates the numbers, influence, power and wealth of Babylon. R1357:3

Applied to the ten tribes who revolted against the Kingdom of the Lord and established a different mode of worship; an apt illustration of the nominal Gospel church. R562:2

Glorious beauty — Pride, or exaltation. R1357:3

The glory of the nominal church is in numbers, wealth and worldly prosperity. R562:3

Fading flower — Her glory in numbers, wealth and power is fading; her beauty and fragrance will soon pass away. R3104:3, R1357:3, R3455:3, R562:3

The fat valleys — World mindedness; worldly possessions and pleasures. R1357:3, R3455:2, R562:2

Overcome with wine — The spirit of the world. R1357:3

Isaiah 28:2

Strong one — The Lord. R1357:4

A tempest of hail — Truth put in a hard, forcible way. R1357:5, R1774:5

As a flood — The conflict of the Day of Vengeance. D528, D527

God is now permitting the Adversary to bring in error like a flood. R2875:6

Of mighty waters — Symbol of truth, destined to cover the whole earth. “The knowledge of the Lord shall cover the earth as the waters cover the sea.” (Hab. 2:14) R1357:4

Shall cast down — Casting down to the earth, with power, the crown of pride. D528

Isaiah 28:3

Crown of pride — The wealth, fame and prestige of these great systems of Babylon. R1357:5

Trodden under feet — Humbled in the dust. R1357:5

By the lawless ones, the anarchists. R3104:3

Isaiah 28:4

A fading flower — The beauty of the great system named Christendom will quickly disappear. R4287:6

As the hasty fruit — Sour and bitter, forced, immature. R1357:3,5

Nominal churches have great fruitfulness in numbers, but the fruit is immature, not good. R1357:3

God's plans come to maturity by slow and steady development. R562:3

Like the early fruit, the earthly beauty of the present systems will disappear. R4287:6

Eateth it up — Babylon's sudden destruction at the hands of anarchists. R3104:3

Isaiah 28:5

In that day — Now, in the end of this age. R4287:6, R3455:3

The very day of Babylon's fall. R562:6, R4287:6

A crown of glory — Even in the present life his truth in their hearts shall cause their faces to shine. R3104:6

They are his betrothed and will shortly be exalted as his Bride and joint—heir. R1357:6

They shall receive the crown of life-glory, honor and immortality. R3104:6

Diadem of beauty — To the faithful ones the Lord will become more glorious as they see the breadth, height and depth of his love. R4287:6

Unto the residue — The remnant, the Little Flock. R3455:3

Those who are truly consecrated to the Lord. R1357:5

Isaiah 28:6

Spirit of judgment — The Lord's people will have sounder judgment, even in the present life. R3104:6, R4287:6

The Lord will give judgment, discretion to discern between truth and error, to those who bring all things, both new and old, to the test of his Word. R562:6, R1357:6

Sitteth in judgment — When made partakers of the Kingdom glories, these will be amongst the judges of the world. R3104:6

Strength to them — The Lord will be a strength and power to them, inwardly they will have peace. R4287:6

To all who battle against the forces of error. R562:6

Turn the battle — May be viewed aggressively or defensively. R2662:1

To the gate — Possibly a symbol of dominion, representing Satan's stronghold, the doctrine of eternal torment. Possibly representing the restraint the enemy has exercised over mankind to hinder them from the truth. R2661:3*

Signifies public effort to withstand error with the truth, even in the stronghold of error. R1357:6

In defense of the Citadel of Truth; not permitting false doctrines to enter in, but insisting that every doctrine be decided by the Word of the Lord, squared by the Golden Rule and the Ransom. R3455:4

Isaiah 28:7

But they also — To whom the people look as leaders and teachers, the clergy. R1357:6

The ministry, as well as the membership. R1493:2

Erred through wine — Symbol of the spirit of the world. R1358:1

Intoxication of Christendom—of errors, false doctrines, human schemes. R3104:2

“And be not drunk with wine, wherein is excess; but be filled with the Spirit.” (Eph. 5:18)
R1502:5,2, R3962:6

Verses 7 to 13 have an application to natural Israel at the first advent but, because of parallel dispensations, it is proper that we should expect similar stumblings in the present Harvest in nominal spiritual Israel. R3962:3-5

Strong drink — Being intoxicated with the spirit of the world. R1488:6, R1444:4

Are out of the way — Confusion prevails amongst religious teachers of every denomination. SM107:2

Priest and the prophet — The religious instructors of the people. R562:5, R1444:4, R1488:6, R3455:4, R1847:5

Err in vision — The intoxicating errors pervert the judgment and hinder a proper view of the divine Word and the simplicity of the Gospel. R4288:1, R562:5, R1358:1, R1488:6

Cannot see the riches of divine grace, but see instead the nightmare of eternal torment. R3962:6, R4288:1

Stumble in judgment — They are unable to discern and follow the truth. R1444:4, R562:5, R3455:4, R4288:1

Using it as a temperance lesson, Christendom cannot see that this Scripture applies to themselves. R1358:1

Isaiah 28:8

For all tables — Denominational creeds, “Tables of devils.” (1 Cor. 10:21) R3455:4, R3963:1-3, R4288:2

How different the condition of those fed with “meat in due season.” “My table thou hast furnished (supplied) in the presence (sight) of mine enemies.” (Psa. 23:5) R3396:1

Are full of vomit — Doctrinal monstrosities and misrepresentations rejected by the more enlightened. R3963:2, R3455:4

Repulsive mass of mingled traditions and abominable errors. R562:5, R4288:2

Rejected matter—old errors swallowed in the past with thoughtless complacency. R1899:4, R3396:1

In reaction to the miserable husks of human tradition on which they have been feeding for centuries past. R1475:2

Vomiting forth the various creeds and theories of the Dark Ages which have produced their intoxication. SM107:2

No place clean — No table fit for God’s intelligent children. R1358:1

A necessary realization before looking beyond Babylon’s creedal fences and leaping the barriers to the feast of fat things spread now by our present Shepherd. R2913:4

Isaiah 28:9

Whom shall he — The Lord. R1358:2 God. R562:6; SM107:3

Asks the class mentioned in verse 7. R3531:2*

The majority who have vomited the creeds of men feel so great a disgust for everything in the way of doctrine that they are barely able to hear that word. R3963:5

Teach knowledge — Doctrine. R3963:5

A large proportion in Christendom are not true Christians, consecrated followers of Jesus. SM107:3

In Churchianity there is a superabundance of mysticism, ignorance and superstition, but a dearth of knowledge. “My people perish for lack of knowledge.” (Hos. 4:6) R3455:6

Understand doctrine — Pure doctrine, the deeper elements of God’s Word and plan. R229:6, R3455:6

Weaned from the milk — Contained in the printed questions and answers in the International Sunday School lessons. C143

Those who have ceased to be babes and made some development, feeding upon the strong meat of the divine Word. R3963:6, R1358:2, R4288:6

The foretold “strong delusions” of our day are not actually strong, but have great power to delude because few are “weaned from the milk.” R5801:4, R1644:1

To appreciate the doctrines of God we must leave the first principles and go on to perfection. (Heb. 6:1) C143

None may expect to understand the deeper things of truth, except they progress from being babes to becoming strong men. SM108:1; R562:6

The fruits and graces of the Lord’s spirit cannot be obtained merely through the milk of the divine Word. R3963:6

“Everyone that useth milk is unskillful in the Word of righteousness, for he is a babe.” (Heb. 5:13) C143

Few nominal Christians have even used the milk of God’s Word. R5801:4

Drawn from the breasts — “Woe unto them that are with child and to them that give suck in those days.” (Matt 24:19) R229:3

Isaiah 28:10

Precept upon precept — The same truth repeated over and over from different standpoints, thus enforcing its teachings. R563:1

The most saintly of the Lord’s people need constant replenishment from the fountain of truth. R5805:3

As with the Gospel Church, the hearing of the voice of the Son of God is a gradual matter, so it will be with the world during the Millennial age. F709

If we cease to receive we will cease to have; hence we must continually renew and review our study of the divine plan of the ages. F316

Line upon line — The way in which the Lord’s message would be presented. R4574:1

Here a little — Those awakened from error must accept the truth as God provides it for them. R4288:6

In the school of Christ we do not learn all in a day or a week. R5125:4

Our poor earthen vessels are very leaky and need constant replenishment. R5805:3

A little of truth here and little more there—little by little we gain strength. R563:1

There a little — In the end the harmony of the fragments of truth from Genesis to Revelation, often disconnectedly stated, become a demonstration of power to those who come to see their relationship, harmony and beauty. SM108:2

Isaiah 28:11

Stammering lips — Imperfect human lips. R2813:5

Despised or scorned. R563:2

Those who are proclaiming Present Truth are chiefly the common people, and in the eyes of the world are quite unqualified for their work. R3456:1

Divine revelation is given in a disconnected and broken form in the Scriptures. SM108:2

The Lord will not choose the most approved and pleasing instruments to human fancy, but despised or scorned lips, to proclaim the truth. R563:3

Another tongue — Other servants who will faithfully proclaim God’s truth; other teachers not ordained of men. R1358:2, R563:3

Those awakening from error must be prepared to receive the message of truth because it is the Lord’s, from other lips than those of their own denomination, and in quarters from which they had not expected it to come. R4288:6

It was necessary to speak to the Jews in other tongues in the early Church. R3962:5

As in the Jewish Harvest, the Lord used foreign tongues and inspirational powers instead of the tongue of the Scribes, Pharisees and Sadducees; so in the present Harvest, the Bridegroom's voice is outside of Babylon entirely. (Rev. 18:23) R3963:6

Applied distinctly by Paul to the gift of tongues in 1 Cor. 14:21. R3962:3

Instead of plain statements in our native tongue. SM108:2

Will he speak — He will raise up other teachers, teachers not ordained of men, but of God. R1358:2

Isaiah 28:12

This is the rest — The Harvest Message, containing God's plan of salvation. R3456:1

The Little Flock will rest in these promises and will be refreshed by them. SM109:T

The weary to rest — The only foundation of this rest is acceptance of the ransom. R563:3

The refreshing — Rest, peace, satisfaction, which he has provided for his true sheep. R4289:1

They would not hear — But the nominal church has refused to hear. R563:2

When teachers from God point out the true rest and refreshment of divine truth, they will not hear. R1358:3

God's warnings go forth to all the nations of Christendom, but go unheeded. D58, D60

The Harvest Message is sent forth throughout Christendom, but the majority will not hear. R3456:1, R4289:1

Isaiah 28:13

Precept upon precept — Nagging upon nagging, to Higher Critics. R3531:5*

Line upon line — Prating upon prating, to Higher Critics. R3531:5*

Permitting repeated captivities to Israel, yet he kept hold of them, and when they repented and cried unto him, he heard them and delivered them. B88

The message is to be sent forth tract upon tract, here a little, there a little. R3456:1

That they might go — The Word of the Lord does not profit them, not being believed. R713:4

And fall backward — Into Higher Criticism and Evolutionism. R3456:4

Though the Word of the Lord has been plain for the instruction of his children, nominal church leaders have gone backward, substituting their own theories, deceitfully wresting the Scriptures. R563:2

A thousand will fall to one who will stand. (Psa. 91:7) R2295:5

Snared, and taken — Entrapped by the Adversary because they considered God's beautiful plan of salvation as merely prating and nagging. R3531:5*

In the general unbelief that is even now sweeping over the civilized world. R2813:6

Divine revelation is given in disconnected and fragmentary form so that all others than Israelites indeed may be ensnared and entrapped. SM108:2

A solemn warning of the responsibility of those who hear, but will not heed the truth; showing that when they are ensnared in the traps of error it will be due to their own improper condition of heart. R1358:3

Isaiah 28:14

Ye scornful men — Disdaining teachers. R2813:6

Unfaithful teachers of today. R563:6

Jerusalem — Symbol of the church. R563:5

Isaiah 28:15

Covenant with death — Declaring that it is a friend, not an enemy. E370; R2599:6, R2813:6

God terms their theory that “death is the angel God has sent” an agreement with death. R563:6

And with hell — Sheol, oblivion, death, not torment. E369

Are we — All who believe that the dead are not dead. E370

An agreement — Not believing it to be the wages of sin. E370; R1774:2, R2599:6

The false doctrine that the dead are more alive than before. SM114:2

Overflowing scourge — The great time of trouble. Q166:2

Of infidelity. R2814:1

“An inundation of waters hath passed over.” (Hab. 3:10, Young’s Literal Translation) R1813:4

One of the most serious aspects of this overwhelming scourge will be the power of the evil spirits, the fallen angels. SM118:1; Q166:2

Not come unto us — Nominal church leaders have said: “We are safe in the ignorance of our people and their dependence upon us for their faith and hopes even though an overflowing scourge of infidelity come.” R2814:1

Lies our refuge — System of false theories. R563:6

Nominal church leaders say: “As we succeeded in deceiving the people in the past, we shall continue to do so in the future.” R2814:1

“From the prophet (orator) even unto the priest (minister) every one practiseth falsehood.” (Jer. 8:10) C157

Isaiah 28:16

Precious corner stone — The chief cornerstone in a pyramid is the top stone, which is also the model after which the whole building is being fashioned. R3622:4

“Upon this rock (Greek petra, the rock in mass, the foundation rock) I will build my church.” (Matt. 16:18) R1760:3

Christ, the top stone of the pyramid. “The stone which the builders rejected is become the head cornerstone.” (Matt. 21:42) “He shall bring forth the headstone thereof with shootings, crying, Grace, Grace, unto it.” (Zech. 4:7) C329; R1568:4

The Church is built up under him, fashioned in accordance with the lines and angles seen in him who is the model. R1568:5

“Unto you, therefore, which believe, he is precious; but unto them which be disobedient the same is made a stone of stumbling and rock of offense.” (1 Pet. 2:6-8) R1649:3

A sure foundation — Zech. 4:7 calls it the “headstone,” not incongruous because, as a heavenly building it has a heavenly foundation and is held together by heavenly attraction. R1568:4

How appropriate that the stone in whose likeness the whole structure is to be finished should be laid first. A243

This is not all of the Gospel, but it all comes as a consequence of this fundamental or foundation truth, faith in Jesus our Redeemer. R429:2

Not make haste — Taking God’s plan instead of hastily constructing theories of their own. R564:1

Like those who, in haste, discard the Lord’s plans. R589:3

Isaiah 28:17

Judgment also — When the Little Flock is complete it will not be “Judgment to come,” but present judgment. E192

Justice. R5218:6

“He hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained (Christ, Head and Body).” (Acts 17:31) R5443:5

His judgment will be for the world’s deliverance, for he wounds to heal. R1869:3

There will be sweeping moral reforms, great educational and philanthropic enterprises, wonderful faith cures from every disease and deformity, mental and physical. R1095:4

A spiritual police force will have humanity under absolute control by disciplinary judgments promptly executed. Every misdeed will be punished as soon as it is determined upon. R5760:4, R4758:5; SM421:2

Retributive justice similar to that manifested in the French Revolution and in the destruction of Jerusalem. D536

To correct sin and wrongdoing and to reward righteousness and well-doing. HG966:2

Woe will be unto them which call evil good and good evil. All errors will be swept away. R564:1; CR291:4

We are in the beginning of the great Day of Judgment—the Millennial age. R1037:6

Judgment shall begin at the nominal house of God. R5574:1

I lay to the line — He will make “justice the line and righteousness the plummet.” (R.V.) R5917:4

A work already begun. B138

Now going on to the intent that ere long the equitable principles of his government may be established in all the earth. R5989:1

The Mediator’s work in the world will be one of force, compulsions severe ordeal to those who love unrighteousness. R3915:5; SM16:1; OV154:2

“He shall rule them with a rod of iron.” (Rev. 2:27) C369

In God’s government great punishments following great offenses are not greater than is necessary to establish justice and effect a great moral reform. R2618:5, R723:1

His will shall then be done on earth as it is done in heaven. (Matt. 6:10) R1781:2

Only the agonies of the coming great social revolution will reveal the truth of this statement to all. D536

And righteousness — Which alone can secure the blessings all desire. B102

To the plummet — Reign of law under the New covenant. R4331:4

A severe ordeal to those who love unrighteousness and untruth. OV154:2

Every sinful act will receive punishment and every good act will receive blessing. R5760:4, R5770:5

Requiring those who steal to refund the stolen property with 20% interest added. R2613:4

All of earth’s affairs will be squared and plumbed with righteousness and brought into strict conformity thereto. D632; R5989:2, R2992:6

And the hail — Hard cutting truth. R1692:5, R1774:5, R511:5, R2814:1

Crystallized and purified truths, perhaps in tract form. R1119:6, R1121:5

The same storm and flood mentioned by our Lord in his parable of the house built upon the sand. (Matt. 7:26, 27) R5443:4, R3748:5

Righteous judgment. A303

Unwittingly served by Doctors of Divinity, Communists, et al. R820:3

Shall sweep away — The dominion of the Prince of Light will supersede the dominion of the Prince of Darkness. SM733:2

An early feature of our Lord’s reign resulting in great commotion. R2992:6

Sweeping moral and other reforms. R1095:4

Refuge of lies — Every refuge of error and misrepresentation. R1470:4, R4331:4

All the falsities and errors of those who exalt themselves. R249:4

Falsehood and deception of every kind will give place to clear knowledge of the truth. E192

Satan's deceptions shall cease. SM16:1; R564:1

And the waters — Truth. A303; R2814:1, R511:5, R1692:5

The Revised Version New Testament is a powerful element in the storm which already begins to sweep over the nominal church of all denominations. R249:4, R207:3

A mighty downpour of truth is now in progress throughout Christendom. R5443:4

Overflow — A flood, overthrowing the faith structure of those not built upon Christ. R5443:4

The hiding place — Expose all errors and subterfuges. R2814:1, R1692:5; A303

He will bring to light all the hidden things of darkness and correct private as well as public sins and selfishness. R1692:5

Isaiah 28:18

Shall be disannulled — The Lord will ultimately convince the world of the truth of the Scripture statements respecting death and the oblivion condition. E370

Agreement with hell — Sheol, oblivion, death, not torment. E370

Overflowing scourge — Whip, rod; chastisement. R564:2

The trouble will commence with the nominal church. R229:2

This overwhelming trouble will soon reach the entire world. Indeed, it has already begun among all nations to some extent. R5443:5

Then ye — False teachers. R5443:4, R2814:2

Trodden down — Oppressed. R564:2

Isaiah 28:19

That it goeth forth — In its very commencement. R564:2

The trouble will commence with the Church. R229:2

By day and by night — Increasing like a flood of waters. R229:2

A vexation — Distress, perplexity. R564:2

The overthrow and destruction of venerated theories. R564:3

Vexed and perplexed only until they come to understand God's Word and plan. R229:2

Only to understand — It shall be a vexation only "until he shall make you to understand doctrine." (See margin) R564:2, R590:6*, R207:3, R230:2

The report — The message of Present Truth; true doctrine. R3748:6, R2814:2, R5443:4

Doctrine—or "to eat meat," margin. R230:2

When liberated they will rejoice in the overthrow of every form of error and its replacement with truth. R564:3, R229:2

Isaiah 28:20

The bed — A place for rest and refreshing; symbolizes a faith—a creed. R564:3, R215:4, R229:1, R513:5, R339:2

Creed-bed, or crib for spiritual babes. D608, R229:2, R564:3, R2814:2, R4706:4

Where nominal Christians have been put to bed and to sleep. R1476:5

“I tell you in that night (before the day has dawned, yet a part of that day) there will be two in a bed; one will be taken and the other left.” (Luke 17:34; Diaglott) R229:1, R4706:4; D608

God provides the good and suitable resting place of faith in his Word. R564:3

Is shorter — The erroneous teaching (of hell fire) is like a short bed. CR20:3

Than that a man — A fully developed Christian. D608; R1352:4, R2814:2

Can stretch himself — Exercise his mind and heart so as to find rest therein and grow more. CR20:3; R1352:4, R564:3

Fine for those curled up in selfishness and fast asleep, but when they awaken and attempt to stretch themselves they will find it no longer a resting place. R215:5

The covering — Doctrines. R207:4

God’s promises, narrowed by a wrong theology. D609

Narrower — He knows so little of the divine plan that he is constantly subject to doubts and fears. R1352:4

The assurances offered by the nominal church are vague and their knowledge of God narrow and meager. R564:4

Fear will creep in just as the chilly winds upon the person who has too narrow a bed—covering. CR20:3

Isaiah 28:21

The LORD shall rise up — The great decisive battle cannot begin until the great “Michael,” the “Captain of our Salvation,” stands forth and gives the word of command. (Dan 12:1) D548

In these battles God was not dependent upon human skill or generalship, but fought his battles in his own way. So in this battle God will bring deliverance in his own time and way. D555

As in mount Perazim — Referring to the Lord’s deliverance of Israel from the Philistines at Perazim, and from the Amorites at Gibeon. (2 Sam 5:19-25; 1 Chron 14:10-17) D555; R564:6

He shall be wroth — The catastrophe, though imminent, cannot occur until the “elect” have all been “sealed” and “gathered.” D548

Valley of Gibeon — The standing of the sun at the overthrow of the Amorites was evidently typical of the power to be displayed in the “Day of the Lord” at the hand of him whom Joshua typified. (Josh 10:10-15) A61; D555; R564:6

May do his work — Setting up his Kingdom. R2904:6

It will mean for a while the general destruction of faith. All church systems will go completely to pieces. R5718:5

The separation of the wheat and the tares, the rolling together of the heavens as a scroll, the preparation of the elements for the melting with fervent heat. R1488:1,4

I will proceed to do a marvelous work among this people, even a marvelous work and a wonder (miracle). “For the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid.” (Isa. 29:14) R2813:5

His strange work — (The Lord permits) the prospering of error and unbelief. R2813:5

Overthrowing the nations. R1439:3

Strange to those who do not understand the dispensational changes due at the introduction of the seventh Millennium. D548

The overthrow of Babylon and the anarchy incidental to the establishment of the Kingdom. R2904:6

The world will not be able to understand it. OV429:5; R1487:3; C122

The events of the time of trouble will fill the world with fear and dread. C122

God’s procedure will seem most strange to men when they see all religious systems go down. R4977:1, R5823:6, R1357:5

Very strange to the great ones of ecclesiasticism. D547

His strange act — Strange to them. Spewing “Laodicea” out of his mouth, rejecting the nominal church systems and casting all but the faithful into the outer darkness of the world. R1439:3

(The Lord permits) the prospering of strong delusions. R2813:3

Destruction of venerated systems of error, civil and religious. R565:4, R1357:5, R590:6

Confusion and anarchy incidental to the establishment of the Kingdom. R2904:6

The deliverance of regathered Israel. D555

Isaiah 28:22

Be ye not mockers — There are many despisers of Present Truth. Let us beware of that spirit which despises the instruction of the Lord. R1487:3, R1488:6

Some seem inclined to treat lightly the predictions of the overthrow of the present order of things. R565:1

Do not oppose the Vow. R4238:5

Be made strong — The bands which bind the tares in bundles were never so strong as now. C145

Those who mock at the truth become more tightly bound in Babylon. R565:4, R878:5

A consumption — An expiration, a consummation; the time of trouble. D548, D273

An end, a “harvest.” R207:4

A short work will the Lord make. (Rom. 9:28) D272

Isaiah 28:24

Doth the plowman — The prophet borrows an illustration from the work of an intelligent farmer. R576:1

Plow all day — Always. R576:1

Break the clods — The previous age has been an age of preparing men by the plow and harrow of bitter experiences with sin and law. R576:1

Isaiah 28:25

Made plain the face — He first prepares the soil of humanity and breaks it up and makes it ready for the seed of the truth. R576:1

Cast abroad — Then follows the sowing of seed and the harvest of each in its season. R576:1

Isaiah 28:27

Threshed — The time of trouble coming upon the Church should be recognized as the Harvest, the threshing time, the time for separating the real grain from the chaff and tares. R576:2

Threshing instrument — With saw-like teeth. R576:3

Fitches...and...cummin — Small aromatic seeds used for medicine and food, growing in little pods and requiring only gentle threshing to separate them. These represent a class of saints quickly separated from the world and its systems. R576:2

Isaiah 28:28

Bread corn — Grain which clings closely to the chaff, representing some who cling closely to the world, its forms and institutions. R576:2

Is bruised — In Bible times cart wheels were passed over such grains repeatedly until the separation was effected. R576:2

Not ever be — Though the Lord will use stronger measures to separate some of his children it is not his design that the time of trouble shall destroy them. R576:3

Nor break it — Grind it. R576:2

Isaiah 28:29

Wonderful in counsel — Enabling us to understand the present threshing and sifting among God's children and to be co-workers with him. R576:3

Isaiah 29:1

Woe to Ariel — Christendom, nominal church. R576:4; D22

A name used for Jerusalem. R1296:3*

Add ye year to year — Although the nominal church has become corrupt, the Lord permits her to continue her existence a few years, that his truly consecrated children may complete their sacrifice and separate from the nominal systems. R576:4

Let them — His truly consecrated children. R576:4

Kill sacrifices — Fulfil their consecration vows. R576:4

Isaiah 29:2

Will distress Ariel — The nominal church. R576:4

And it — Many within her are his own dear children; some of them weak, erring and negligent. The object of this distress is to awaken and liberate them. R576:4

Unto me as Ariel — As Jerusalem which, though often chastised, was dear to Jehovah. R576:4

Isaiah 29:3

Mount — Camp. R576:5

Forts against thee — Bulwarks to hide myself from thee, the nominal church. R576:5

Isaiah 29:4

Low out of the dust — Once she loudly proclaimed her teachings of eternal torment, but now her voice is low. R576:5

A familiar spirit — Communication with fallen angels. R1643:2

Isaiah 29:5

Of thy strangers — Worldly, unregenerated church members, which she considers to be her strength. R576:4

Be like small dust — Completely scattered in the coming storm. R577:1

Of the terrible ones — The tyrants, the clergy. R577:1

Shall be as chaff — Forsake the church as soon as it ceases to be popular and financially successful.
R577:1

Isaiah 29:6

With thunder — Controversy. R576:6

Infidelity, denial of the ransom, boldly proclaimed in the nominal church, is the most subtle form of controversy. R576:6

With earthquake — Condition of the mass of the nominal church when it fully breaks upon it. R576:6

Great noise — Controversy. R576:6

Devouring fire — The certain destruction that shall surely consume these false systems. R576:6; D528

These are symbolic expressions of the great storm of trouble soon to break on nominal Zion.
R576:6

Isaiah 29:7

Against Ariel — Jerusalem or Zion; the nominal church, within which are God's own dear children in bondage. R576:4, R577:4

And her munition — Her bulwark, stronghold, the Bible. R577:2

The hosts of infidelity are endeavoring to overthrow the nominal church systems and also to demolish the Bible. R577:4

As a dream — Their victory will prove to be but the delusion of a dream. R577:4

Isaiah 29:8

Appetite — Thirst. R577:2

Zion — Nominal Christendom. R577:2

Isaiah 29:9

Cry ye out, and cry — "Turn your eyes away (from the truth) and be blinded." (Leeser) R588:3

The truth is now so clear that only those who deliberately turn away their eyes could be blinded.
R588:3

In their darkness they wonder at what they consider the strange course of the Lord's dealings.
R588:3

They are drunken — They have partaken of the intoxicating spirit and pleasures of the world. R588:3

The drunkenness referred to is of the spirit and mind. R591:4*

Not with wine — Not with the cup of the Lord. R588:3

Wine symbolizes their consecration. R588:3

But with the intoxication of error, of false doctrine, of human schemes and plans, the spirit of man and the Adversary in contradistinction to the spirit and teachings of the Lord. R3104:2

It is the wine of Churchianity which confuses those who use it and beclouds their minds in respect to the true Christianity. It addles their judgment and brings the people into captivity to false doctrines and false teachers. R2904:5

They stagger — Because of indistinct vision and confusion. R588:3

Isaiah 29:10

Of deep sleep — Spiritual stupor. R3104:3

“God hath given them the spirit of slumber.” (Rom. 11:8) This passage is not a temperance lesson. R3962:3

Asleep to spiritual things, but not to earthly things. R588:6

Closed your eyes — “Lo, the word of the Lord have they rejected, and what wisdom is in them.” (Jer. 8:9) C157

The seers — An expounder is a special teacher, or a teacher of teachers—a see-er through whom hidden things may be manifested. R732:6

Hath he covered — A veil is cast over the teachings of the prophets and of Jesus and the apostles. R588:6

Isaiah 29:11

The vision of all — The vision of everything. R588:6

The revelation of God’s truth through the prophets, Jesus and the apostles. R588:6

Is become unto you — Nominal spiritual Israel in the Harvest of the Gospel age. R1847:2

A book — God’s Word, a sealed book, understood and appreciated neither by the learned nor unlearned. CR10:1; R2814:2

That is sealed — None should be satisfied with saying, I

don’t understand and cannot explain certain parts of God’s Word. R1214:5

If we study God’s Word faithfully, earnestly asking that his spirit enlighten the eyes of our understanding, we shall learn his language and his Word will no longer be “a sealed book” to us. R1062:6*

Would that more had the spirit of the Ethiopian eunuch (Acts 8:26-40)—a desire to understand the Scriptures and to avail themselves of such humble instruments as the Lord may be pleased to send. R2110:6

“He that seeketh findeth, and to him that knocketh it shall be opened.” (Matt. 7:7) R1150:4

One that is learned — A Doctor of Divinity. R213:1

I cannot — How many of the clergy of all denominations demonstrate that whatever came to them at their ordination has done them no good, but rather harm, in connection with their ability to expound the Word of God. OV160:4

It is sealed — To the teachers of nominal Zion who have studied only at the feet of science and sectarianism and have neglected the school of Christ. R589:1

Very few teachers in the nominal church make any effort to expound the Word of God. R588:6

Because of unwillingness to sacrifice needful time and effort in its careful study. R728:2

Isaiah 29:12

I am not learned — Therefore unable to interpret. R2110:6

The unlearned, accustomed to look to earthly learning for instruction in heavenly things, make no attempt to understand the Bible. R589:1

Many have never learned God’s language. Our citizenship is of the heavenly Kingdom, therefore we should be diligent to learn its language. R1062:6*

Isaiah 29:13

Forasmuch — Because Christendom has not received the truth in the love of it, therefore God will send them strong delusions that they may believe a lie, because they had no pleasure in the truth. R4070:2

This people — Applicable to typical Israel at the first advent, and consequently to nominal spiritual Israel in the present time. R2813:5

With their mouth — Though the forms of godliness have increased, the real worship and submission to God has ceased. R589:2

With bells chiming out hymns, well-trained choirs singing anthems, gifted orators delivering eloquent dissertations outwardly a wonderful zeal for righteousness. R5630:6

“Thou shalt not take the name of the Lord thy God in vain.” (Exo. 20:7) “Let every one that nameth the name of Christ depart from iniquity.” (2 Tim. 2:19) R1527:6

With their lips — It would be better not to approach the Lord at all than to do so in an improper formalistic manner. R5480:1

Saying “Thy kingdom come” and “Thy will be done” while establishing their own sectarian dominions. R589:2

Heart far from me — Formality of worship and service has taken the place of heart-worship. R589:1

It is not sufficient that we make a profession to be his people, for the “Lord looketh on the heart.” (1 Sam. 16:7) R4052:3

“Having a form of godliness but denying the power he (2

Tim. 3:5) R3962:3

Their fear toward me — A false kind of fear; because of substituting the “doctrine of devils” for the precious things of God. R4747:1, R2872:6; HG307:6

The bondage of fear instead of love fails to hold the penitent or draw him near to the Lord. R1402:3

Tormented by the doctrines of fire and brimstone and fear for their friends. HG305:5

The scourge of torment is held to be a necessity to restrain men from vice, inspire them to virtue and morality and secure their admission to heaven when they die. R1122:2

The fear of the Lord is the beginning of wisdom in contrast with the fears inspired by superstition, which are the beginning of folly and trouble. R3726:2

There is also a proper kind of fear and a proper kind of dread. The proper fear carries this dread with it—a dread to do anything that would displease the Lord. R4746:3 “Fear not.” (Rev. 1:17) We cannot come into close sympathy with our Lord and be taught of him and his plan until we learn this lesson. R3570:1

Error does not have a sanctifying effect. The fear which it produces is unhealthy fear. HG490:4

The Lord would have his people free from this fear, though not free from a proper reverence toward him. R3115:3

Greater knowledge of God and of his character will dispel this kind of fear. R4796:3

Hindering one from coming into the sunshine of his love. First we must see a little of the love of God, then we find the entire plan to be “just like him.” R311:5

When his true character is love. R330:5

Through the delusions of Satan the “gospel (?) of damnation” has been substituted for the “gospel of the Kingdom.” R2872:6

The oppression of thumbscrew, rack and stake for the correction of heretics was the result of fear, and the fear was the result of misunderstanding God’s character. R3051:5

Afraid to believe their own senses in the study of God’s Word. R1122:2

Precept of men — Human traditions, false doctrines. R4996:3, R4747:1, R4783:3, R4796:3

The eternal torment doctrine. SM382:1, SM22:T

The eternal torment theory is a man-made, not a Scriptural doctrine. R5149:3, R564:5, R1122:2, R3051:5, R790:1, R904:3, R919:2

As unscriptural as they are contrary to every reasonable conception of the proper exercise of justice, wisdom, love and power. R4783:2

Built upon an unconscious violation of language which makes such words as perish, lost, lose life, destroy, death, etc., mean their very opposite—preserve in torture everlastingly. R3242:5

Ignoring Bible doctrine, but holding firmly to human doctrines respecting eternal torment, natural immortality, etc. D173

In their haste to convert the world, the nominal church has wrested parables and symbols to threaten and frighten people. R564:5, R1122:2

Satan is blinding men with fear—fear that good, reasonable, just thoughts toward God and interpretations of his Word are delusions of the Adversary. R3133:6

Systematic theology, like the Talmud of the Jews, is calculated to a large extent to make void the Word of God. D64; HG716:4

Isaiah 29:14

A marvellous work — Of overthrowing the present great systems of men. R589:3, R1487:3

The Harvest work and all the attendant features of a change of dispensation. R1487:3, R885:4

Among this people — Clergymen and others. D173, D239, D473

And a wonder — A miracle. R2813:5

The wisdom — Instead of approaching geology and scientific research from the standpoint of faith in the Bible, scientists approach from the reverse standpoint—that the Bible is certainly wrong in some measure, great or small. R3221:1

The cant from the pulpits of sacred phrases that mean nothing. R821:4*, R820:2*

As in disarmament plans which will have the opposite reaction from what is anticipated. R2361:2

Wise men — Statesmen. R1759:4

Modern critics. R1418:3

College professors, Doctors of Divinity, and the best educated pulpiteers of Christendom. R4955:5, R1488:6

Teachers of Evolution. OV86:3; R5062:3, R1784:6, R1792:1; HG492:6

Great financiers, as in the demonetization of silver. D473

A great falling away from faith is in progress among all nationalities—especially among the “wise” and the “learned.” R3008:4

A rejection of the Word of God has more attraction for the clergy than for the masses. R3497:4

Shall perish — Their wisdom becomes a trap and a snare unto them. R2492:6

Scientists are still guessing, and still repudiating the guesses of each other. R4285:2

Their failure comes from neglect of the Word of God. R4404:4

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism. R4955:4

“The wise are taken in their own craftiness.” (Job 5:13) R4135:6

The wise are being confounded by the power of the truth in the hands of the humblest of God’s consecrated children. R1920:4

When the new dispensation is ushered in, they will see the unwisdom of their course. R5186:5

The faith of many shall be overthrown. R3033:5 Ridding themselves of unscriptural traditions, many ministers have become Higher Critics and Evolutionists. They are discarding cardinal truths which their errors obscured. R3335:2

“For this cause God shall send them a strong delusion, that they may believe a lie who believe not the truth, but had pleasure in unrighteousness.” (2 Thes. 2:11, 12) R4404:4

Hence the Christian of low degree, through the instructions of the Bible, may know clearly things that the famous and learned in other wisdom cannot know. R4135:6

The heavenly wisdom is hidden from the wise and revealed unto babes. R589:3

Thus we should utterly lose confidence in worldly wisdom and the more firmly rely on the wisdom which cometh from above. R2396:1

God will cause all their plans to wonderfully miscarry and fail. R589:3

Their prudent men — Business men. R1759:4

Wealthy men who have endowed colleges to teach unbelief and Evolution. R5062:3

It is the professors and learned ones who are most blameworthy. These have kept back the truth about “hell.” R2598:6

As exhibited at the World’s Congress of Religions. D239

Shall be hid — Obscured. R2492:6, R676:5

Not visible. R4144:2

“I thank thee, Father, that thou hast hid these things from the wise and prudent.” (Matt. 11:25) R589:3

Only in the light of the Scriptures can the peculiar condition of things now at our doors be understood or appreciated. OV86:3

Isaiah 29:15

Woe unto them — The nominal church. Their counsel shall come to naught; their cherished plans shall fail; their pride shall be humbled; but it will be a blessing in disguise to the individuals. R589:4

A time of reckoning, of judgment, is coming. R722:2, R2612:6

Their counsel — Schemes, plans. R589:3

From the LORD — If our plans are not in harmony with God’s plans we may deceive men, but cannot deceive God. R589:3

God knows that the controlling principles of sectarianism are earthly and selfish. R589:4

Who seeth us? — “The eyes of the Lord are in every place, beholding the evil and the good.” (Prov. 15:3) R722:2

In vain do they hide it and tell the Lord that they are laboring for him. R589:4

Isaiah 29:16

Upside down — Perverting the Lord's plans and doctrines. R589:5

As the potter's clay — As the efforts of the potter's clay to oppose the potter. R589:5

For shall the work — "We are his workmanship." (Eph. 2:10) R589:5

Workmanship—the systems or organizations, not the people. R589:5

He made me not? — Some look to Peter, some to Luther, some to Calvin, Knox and Wesley. R589:5

Isaiah 29:17

Lebanon — The majesty and dignity of the nominal church. R589:6

A fruitful field — The humble and lowly saints. R589:6

As a forest — Things shall be reversed; the proud cut down and the humble exalted. R589:6

Isaiah 29:18

In that day — The Millennial day. D519; R877:4, R1265:4, R2117:1

Surely we are now entering "that day." R536:5

Deaf hear — It will bring blessings to those utterly ignorant of God's Word. R589:6

Blind shall see — The sin-blinded. R1265:4

Blinded by Satan. R1958:4, R2090:6

Because the Lord shall take away the veil of ignorance which now is spread all over the earth. R2330:5

"All flesh shall see it together." (Isa. 40:5) R877:5

With the fall of the great systems (Babylon, confusion), men's eyes will begin to open. SM424:2

As illustrated by the Sabbath-day miracle of healing the blind man at the Pool of Siloam. R1400:6

The Jew first. R1786:4

Out of darkness — Out of the obscurity. R2330:5; SM424:2

With "seven-fold light." (Isa. 30:26) D519

Spiritual light will no longer be confined to the few; it will be universal. R49:4*

Isaiah 29:19

Meek also shall increase — As we seek to teach the meek, let us see to it that we maintain the meek, childlike spirit, without which we would not have been worthy of the truth either. R957:4

Isaiah 29:20

The terrible one — Satan. R589:6

Isaiah 29:21

For a word — Spoken contrary to them. R590:1

In the gate — Publicly. R590:1

The just — The righteous. R590:1

For a thing — As a thing. R590:1

Isaiah 29:23

His children — The Christ, the spiritual seed. R590:4

They — Fleshly Israel. R590:4

My name — Jehovah. R590:4

Holy One of Jacob — Christ. R590:4

Isaiah 30:8

Note it in a book — The prophets did not confine themselves to oral teachings. R1145:3

Isaiah 30:14

He shall break — The coming of the King of earth means much of trouble. R1692:4

Isaiah 30:15

In returning — To God. R1787:6

And rest — In him alone. R1787:6

Isaiah 30:21

A word behind thee — The voice of our Lord from the past. F410; CR497:6

The voice of God that comes through the apostles and prophets of the past. R4136:1, R4882:2, R1753:2; HG590:1

Not before thee, as of some new theology, like Evolution, Spiritism or Christian Science. R1753:1

This is the way — To the Church now, a way of faith and consecration even unto death. R1753:4

To fleshly Israel and the world under the Millennial reign of Christ, a highway of holiness. R1753:3

Isaiah 30:24

Clean provender — In contrast, the ministers and theological schools of Babylon turn out very poor grist—largely husks and chaff, which will not sustain spiritual life and strength. D609

Isaiah 30:25

There shall be — The blessings of restitution are due, not only to Israel and Palestine, but also to the whole earth. R1380:1

Now commencing to be fulfilled. R1379:6

Great slaughter — Disintegration, grinding to powder. R1379:6*

The towers fall — Kings, potentates, etc. R1379:6*

Isaiah 30:26

Light of the moon — The Mosaic Law. R334:2

Increased light thrown upon the Law shadows showing the true teachings of the Tabernacle, its services and sacrifices. R499:6

Sevenfold — Perfect. R334:2

Light of seven days — Not spoken of natural, but of spiritual light. R49:2*

When the sin-blinded eyes shall be opened, the world will see right and wrong, justice and injustice, in a light quite different from now. D519

In the day — The Millennial age. D519

It is the same day (period) in which he assembles the outcasts and makes up his jewels. R499:6

The breach — Caused by sin. R334:2

His people — The Jews. R49:2*

Isaiah 30:30

And tempest — This Day of Vengeance. D527

Isaiah 30:33

Tophet — Valley of Hinnom, symbol of Second Death. Q640:2, R5041:6

King — The devil with his messengers, those in sympathy with evil. Q640:2; R5042:1

Fire and much wood — A type of the real Gehenna, unquenchable until its work is done. R1449:5*
Plenty of fuel to accomplish its complete destruction. R5042:1; Q640:2

Breath of the LORD — The Spirit of the Lord will set it afire and cause it to burn to complete destruction. Q640:1; R5042:1

Isaiah 31:1

Go down to Egypt — The world. C316

For help — For worldly ideas and plans and for counsel as to how they should act in the crisis of this great day. C316

And stay on horses — Who endeavor still to ride the old false doctrinal hobbies. C316

Trust in chariots — Worldly organizations. C316

And in horsemen — The great leaders in false doctrines. C316

Seek the LORD! — With whom alone is safety and victory in the time of trouble. C316

Isaiah 31:3

Shall stretch out — As he will do shortly. C316

His hand — His power, the power of the truth and other agencies. C316

He that is holpen — By the powers of Egypt, the world's ideas. C316

Shall fall together — In their human plans and schemes. C316

Isaiah 32:1

A king — The Prince of Peace. A269

Messiah will be the Great King, his Bride being associated with him. OV321:4; R3114:1, R5898:2, R1063:2*

Christ, Emmanuel, Messiah. R307:5

Shall reign — When the latter house of the Lord's building (the Church) is complete and filled with glory; when the elect Church, whose head is Christ Jesus, shall be given the Kingdom, the dominion of earth. R2520:6

And princes — The saints. R307:5, R238:2*, R31:4*

The glory which is peculiar to the divine nature, as well as judicial, sacerdotal and regal authority, are to be jointly participated in by all the overcomers. R1284:4*

They shall reign with him a thousand years and shall judge the world in righteousness and bless all the families of the earth. R1908:6

The Ancient Worthies. OV321:5

Shall rule — Decree justice. Under their dominion the whole earth shall be at rest. (Isa. 14:7) R3053:4

In judgment — Executing summary justice in the prevention of evil. D633

Isaiah 32:3

Shall not be dim — Thus far only few have seen the light of truth. It is in the future when this promise will be fulfilled. R1311:5

Isaiah 32:17

Of righteousness — Which shall be accomplished during the Millennial age. R238:4*

Isaiah 32:20

Sow beside all waters — If the sowing has been a general one, we must expect the harvest work to be similarly broad. R4000:2

Every nation, people, kindred and tongue. R4000:2

Isaiah 33:1

Thee that spoilest — We will know who is meant when the time of trouble is fully on, or nearly over. R2488:5

Isaiah 33:2

Be gracious unto us — The saints in the time of trouble. A338; R1470:5

Be thou their arm — The helper of all truth seekers, even though not overcomers. R1470:5

Isaiah 33:6

Fear of the LORD — Reverence. R1470:5

Isaiah 33:7

Shall cry without — Shall become discouraged and weep, powerless to stem the tide of anarchy. R1470:5

Verses 7 to 14 give a vivid description of the awful time of trouble. R5735:4

Ambassadors of peace — Those who are crying “Peace, peace” and predicting a Millennium of peace by arbitration. R1470:5

Shall weep bitterly — When the time of trouble brings their hopes to naught. R1470:5

Isaiah 33:8

The highways — Of commerce. R1470:6

The wayfaring man — The traveler. R1470:6

Broken the covenant — Contracts cease to be of value. R1470:6

Despised the cities — Which, because depending on commerce, will become very undesirable places. R1470:6

Regardeth no man — Principles of honor and manhood will no longer be regarded or trusted. R1470:6

Isaiah 33:9

The earth — Society in general. R1470:6

Isaiah 33:10

Lift up myself — The appointed time to overthrow the present order of things and establish the Kingdom of God having come. R1874:2

Isaiah 33:11

Ye — The “sinners in Zion.” (Verse 14) R1874:3

Bring forth stubble — When you draw the worldly into the nominal church. R1874:3

Your breath — False doctrines of belief and policy. R1874:3

As fire — Shall set her on fire. R1470:6

Shall devour you — Lead to fearful trouble and destruction. R1874:3

Isaiah 33:12

The people — Assembled as a religious union. R1874:3

Burnings of lime — An organization of such heterogeneous elements must, of necessity, be self-destructive. R1874:3

Like staking lime; the heat will be intensified as the water of truth is cast on, until the hardness of heart is all dissolved, bringing them into complete harmony with the laws of the Millennial Kingdom. R1470:6

As thorns — The coming religious union will be a union of thorns; each party will be a thorn in the flesh of the other. R1874:3; D552, D267

Cut up — Made ready. R1874:3

Burned in the fire — Consumed; have their opportunities for doing evil destroyed. R1470:6

Isaiah 33:14

The sinners in Zion — In nominal spiritual Zion. D23

Who have forgotten, or failed to keep, their covenant with the Lord. C304

Wilfully blind leaders and their wilfully blind followers who love and prefer error. R1874:5

Are afraid — Of the clouds of the time of trouble. C304

The hypocrites — Those of the clergy who offer their own false reasonings along the lines of Evolution as superior to the Word of God. R1874:6

They are seized with the fear of sectarian fences, gates and bars; wild lest their hypocrisy be revealed. CR351:2; HG557:6

Who among us — A class who will not be consumed. R1470:6

Like the three Hebrews in the fiery furnace, coming out of the flames without even the smell of fire upon them. R2087:4*

Everlasting burnings — The trouble which threatens to last until the whole present order of things is consumed. R1875:2, R2087:4*

Isaiah 33:15

Walketh righteously — Who have no part nor lot with the workers of iniquity. R1875:2

Contrary to the course of this present world. R1875:4

Speaketh uprightly — Bold and fearless presentation of the truth. R1875:4

Gain of oppressions — Refusing to be profited by any unrighteous scheme. R2087:3*

Holding of bribes — Cannot be bribed to do evil. R2087:3*, R1875:5

Hearing of blood — Any scheme that might cost another's life, or wreck him morally, physically or financially. R1471:1, R2087:3*

From seeing evil — From beholding evil approvingly or with quiet acquiescence. R2087:3*

Determined opposition to sin in all its forms and a firm resistance to it. R3114:4

Isaiah 33:16

He shall — The Church of Christ. Q270:T

Dwell on high — Above the fears, unrest and distress which will overwhelm the world. R1875:5

In the place of divine favor. R2087:4*

Munitions of rocks — The Rock of Ages. R1875:5

Bread — The Bread of life, spiritual and physical. R1875:5

“Give us this day our daily bread.” (Matt. 6:11) R5202:4

Shall be given him — Whatever we have, we acknowledge our dependence upon the Lord for what he provides for us; and we ask for nothing beyond what he does provide. R5202:5

He who sustained Elijah can equally sustain us. R2326:3

His waters — The water of life, spiritual and physical. R1875:5

Many of nominal Israel are hungry and thirsty. In the meantime the Church of Christ is in the protected place. R5032:1

Shall be sure — The Lord has promised to provide for our temporal wants as well as our eternal welfare, not sumptuously, but nevertheless surely. R1313:1, R1745:2

This may have applied to the Jews at the time of the destruction of Jerusalem and others who have put their trust in the Lord. R5031:6; Q269:8

“I shall not want.” (Psa. 23:1) R1745:2

Bread, water, plain clothing; but what some fear is the loss of some of the comforts, the luxuries which God has not guaranteed us. R832:5

The saints have little to fear from financial disasters. R2274:5

Isaiah 33:17

Thine eyes shall see — The eyes of faith shall catch the inspiration of the glory to be revealed. R2087:5* C304

The king in his beauty — The beauty of holiness. R2087:6*

Reigning in power and great glory. R2087:5*

A blessed and inspiring promise. R5863:1

The land — Paradise restored. C304

That is very far off — Beyond the vista of a thousand years. C304

Looking through the telescope of God's Word, it is a glorious vision. R2087:4*

“But he that lacketh these things is blind and cannot see afar off.” (2 Pet. 1:9) R2097:6*

Isaiah 33:20

Shall see Jerusalem — Restored earthly Jerusalem and her priesthood. R35:4*

Isaiah 33:22

The LORD is our king — Our esteem, homage and obedience must be to him whom the Lord has appointed, King Immanuel. R3219:4

Isaiah 33:24

And the inhabitant — Of paradise restored. C304; R1072:6*

Not say, I am sick — The final results at the close of the Millennium. R1073:1

After the Redeemer shall, during the Millennium, have put away sin. R4587:2

Isaiah 34:1

Ye nations, to hear — This dashing to pieces as a potter's vessel will prove a valuable lesson to them when they come forth to an individual judgment under the Millennial reign. D20

Let the earth — The present organization of society. C229; A323; D46

And all things — All selfish and evil things. D20

Come forth of it — Of the spirit of the world. D20

Isaiah 34:2

For the indignation — The time of trouble. D13

Is upon all nations — The judgment of nations, now instituted, is a judgment of men in their collective (civil and religious) capacities. D12

Including heathendom also, because they have preferred darkness to light. D70

He hath utterly — Taking the future standpoint. D20

Hath delivered them — Judging them unworthy of a continued lease of power. D70

Isaiah 34:4

The host of heaven — The nominal church, ecclesiastical systems. D552; R1947:6, R1705:5, R1488:2; HG316:5

Shall be dissolved — A symbolic representation of the way in which the change of dispensation will be effected. R1814:2

Together as a scroll — Catholicism and Protestantism, the two ends. D258, D552, Diii; R4343:3, R3531:4, R1355:6, R1474:1, R1766:2

Not in one great roll, but in two separate parts, really in opposition. R1705:5, R2061:6

A concentration to one center—but in two great divisions. R1474:1

Coming closer together as their power decreases. R1355

Rolling together for mutual protection, sympathy and co-operation. R5349:4, R1488:2, R3533:1

We see in Germany what seems to be the start of this rolling together. The Emperor has been obliged to conciliate the Catholic element of his empire more and more. R3532:1

The two sides clearly divided; as the book of Revelation clearly distinguishes between the “Image” and the original “Beast,” Papacy; while showing that they will be considerably in fellowship. (Rev. 13:15-17) R2047:1, R2046:3

Illustrated by the appointments of ritualists as bishops in the Church of England, and the elevation of a Roman Cardinal to the House of Lords as a Lord Bishop. R2309:1; D551

Shall fall down —Fall off, drop out; not all at once, but gradually, yet rapidly. D552

Isaiah 34:5

To judgment — Verses 2 to 5 are a symbolic representation of the way in which the change of dispensation will be effected. R1814:2

Isaiah 34:6

The blood of lambs — Of the tribulation saints. D17

And goats — The “tare” class. D17

Sacrifice in Bozrah — The name Bozrah signifies “sheep fold,” and the city is even yet noted for its goats. D17

Ecclesiasticism, the chief citadel of Christendom. D17

Isaiah 34:8

The LORD’S vengeance — The time of trouble. Dll, D20; OV345:6

A day of rectifying the wrongs of the people. R3841:5

[The controversy](#) — The strife and contention in nominal Zion. D19

[Of Zion](#) — The saints, the true Church. OV345:6

Isaiah 34:9

[Into brimstone](#) — Destruction. A318

Isaiah 34:10

[The smoke thereof](#) — The remembrance of the destruction of the present systems of deception and error. R2609:6

Isaiah 35:1

[Shall be glad for them](#) — The happy world of mankind. Q845:1

The earth is to be brought to the perfection primarily designed for it. R5057:6, R1117:1

Becoming a happy home and worldwide paradise for mankind. R4768:1; Q845:1

The animal, mineral and vegetable kingdoms will all serve man's pleasure and supply his needs. R1117:1

The Old Testament tells over and over about these Restitution Times. CR270:3

[And the desert](#) — Possibly including the now desert regions of the frigid zones. R3184:5

Much of Israel's promised land—from the Nile to the Euphrates, including Arabia and parts of Egypt and the Soudan is now desert—but it shall blossom. Q792:2

Messiah's Kingdom will not only uplift humanity, but will also bring blessings of perfection to the earth. Eden eventually will be worldwide. R5364:5

[Shall rejoice](#) — For the microbes of destruction and disease shall be restrained. R1771:6

[Blossom as the rose](#) — During Messiah's reign Paradise Lost will become Paradise Regained, as illustrated in Adam's Eden home. SM48:1; R5060:4, R1117:1, R5057:6, R6013:5

God has foreseen all the necessities of his plan and will make ample provision for the needs of his creation in what will seem a very natural way. A161

Not yet, though it is in process of completion. At the end of the thousand years of Christ's reign the whole earth shall have been brought to perfection. R4989:6

The earth shall no more bring forth thorns and briars and require the sweat of man's face to eat bread. A192

Most barren land can be made rich simply by adding to it certain mineral elements which cost but little such as nitrogen, phosphoric acid and potash. R2776:1*

Burbank and others are, under divine guidance, working miracles in horticulture. R4674:1

We are only in the beginning of the thousand years in which this will happen. These things are beginning to be experienced. Human ingenuity and engineering feats are working miracles. PD95/109

The New Day is ushering in these blessings of increased fruitfulness through irrigation and science; but it will require God's power during the thousand years of Christ's reign to bring the earth to perfection. OV350:T, R4989:6; SM37:1; C268*

Major climatic changes are gradually preparing the world for this. PD91/105

Isaiah 35:2

They — The earth's redeemed millions. R542:1

Isaiah 35:3

Strengthen ye — Tell them not to let slip valuable opportunities for service. R2512:3

Those whose faith staggers not at the promises of God are to encourage those of weaker faith. R542:2*

Confirm — Make firm. R2512:3

Isaiah 35:4

Be strong — Those who accept God's strength. R5488:6

Fear not — Because greater is he that is with you, that is for you, than all they that be against you. R5488:6

Your God will come — At the second advent of Christ. F664, F666

With vengeance — To bind the Adversary, Satan, and destroy his works. R542:2*

The transition period following the Gospel age and preceding the Millennial age is often mentioned as a "Day of Vengeance" to punish evildoers and prepare the world for the reign of righteousness. R247:5

With a recompence — At the same time that destruction comes to one class, redemption and glory comes to another. R1385:6

Isaiah 35:5

Then — Not yet. R4901:3

After Satan shall be bound for the thousand years that he should deceive the nations no more. (Rev. 20:1) R3026:5

When the Millennial age prevails. E23; R1988:6, R3167:1, R3026:4, R5336:4; PD64/74; Q426:1

Eyes of the blind — “The god of this world hath blinded the minds.” (2 Cor. 4:4) E470, R1958:4, R2348:1, R4901:3; OV393:7; SM680:T, HG145:5

Eyes which cannot see the things of faith, ears which cannot hear the message of faith. R3504:4

Long-blinded to the glorious light of the goodness of God. R5716:3

Sin-blinded. R1077:4, R1232:1

Israel shall be saved from their blindness (Rom. 11:25,26) and not only Israel, but all the families of the earth. R3501:2

Eyes of understanding. R3209:1, R3504:5, R4527:6, R4534:4, R5455:3, R5485:6; OV382:T

Shall be opened — In the glorious reign of Messiah. OV320:3; R4973:2, R5031:2, R5354:4

Typified by the healing of the blind man at the Pool of Bethesda and the Pool of Siloam. R1396:1, R1400:6, R2670:2, R5484:2

As a result of Satan being bound for a thousand years that he may deceive the nations no more. OV381:5, OV253:2

God has promised to deliver mankind from Satan’s power and his blinding influence. R5896:2

The Gospel must ultimately open the eyes of the “blind.” R1786:4

Ignorance and prejudice being removed. R517:4*, R790:5

All shall come to an accurate knowledge of the truth. R1180:4

To see the divine character and attributes. R5737:2, R5485:6; OV169:6

As a consequence, the true knowledge of the Lord shall fill the whole earth as the waters cover the great deep. (Isa. 11:9) R2432:6

Not only will the bodies of men be thus blessed, but their minds and hearts will be similarly liberated from the fetters of ignorance, superstition and sin. R1773:6

The Jew first, and also the Gentiles. R5832:2

Every eye shall see that the Kingdom is established, R5455:4, R4522:2, R4617:5, R5066:6, R5465:4, SM172:2

While still having room for the exercise of faith, men will, to a very considerable degree, then walk by sight. R4908:6

Not seeing his presence with the natural sight, but clearly seeing with the eyes of understanding, all will appreciate his character and rejoice therein. OV57:4

The miracles and cures performed by Jesus were small illustrations of the great work of his Millennial Kingdom. R5104:4, R2000:4, R5065:3, R5485:2, R1773:6, R2414:5; PD64/74

Ears — Of appreciation. R3504:5

Of the deaf — Those who have not had “ears to hear” during this present age. R2117:1

Prejudice—stopped. R1077:4, R1232:1

Long deaf to the voice of truth. R5716:3

Deafened by the babel and clamor which the god of this world induces and perpetuates for this purpose. R3167:1

Be unstopped — Sweeping away the ignorance and superstitions which entangle humanity. SM130:2

So that they may hear the truth and understand and appreciate it. R2310:6

All will see, all will hear, all will know of the love of God. SM130:2, R174:2

Thank God our eyes are already opening and our ears are being unstopped. R4522:2

Isaiah 35:6

The lame man — Lame in character. R2310:5

Leap as an hart — The world's greatest hospital will be in full operation for the next 1,000 years at the hands of the Great Physician and his under physicians. The work will be done by processes of testing, trial, judgments, disciplines. CR209:5*, CR210:1*

Sing — Speak forth the praises of the Deliverer. R2310:6

Isaiah 35:6

Waters break out — To have a literal, as well as a spiritual fulfilment. R2776:2

While especially applicable to Israel and the now barren land of Palestine, the same blessings of restitution are also due to the whole earth. R1380:1

Irrigation by artesian wells and aqueducts. R4673:6, R5057:6; PD95/109

Streams — Truth. R542:4*

Great physical changes in the Harvest, so that the earth may go gradually to the fullest perfection. R879:5

In the desert — Thus making ample provision for the needs of the millions brought forth from the tomb. A161; R607:2

Isaiah 35:7

Dragons — Error and vice. R542:4*

Shall be grass — Rapid and healthy growth of virtue. R542:4*

Isaiah 35:8

And an highway — The established New covenant. R1520:6

Open to all. R2428:2*

A public roadway, not a narrow way. E240; A215; R1248:2, R1772:6, R5055:2, R542:4*, R1791:1, R34:1*; HG180:6

“Cast up the highway, gather out the stones.” (Isa. 62:10) A217, E240; R1248:2

Designed to lead to the Edenic condition, from which the broad way had led them. R4246:1*

Will lead from imperfection to perfection, restitution. R4575:5

There is no place on the highway of holiness for wilful transgressors. R4811:5

Will be opened up through Israel, through the Ancient Worthies, through the New covenant made with them. R4575:5

Shall be there — When the great King takes control of affairs. Q331:5

No such way now exists. It will not open until the narrow way closes. A216; CR497:1; Q331:1, Q829:2

There will be no such highway until the great King takes control of affairs, overthrows the present order of things and sets up the Kingdom of heaven. R5245:1

And a way — A way in which the human family as a whole will be invited to return to harmony with God through the Great Mediator under the terms of the New covenant. R2075:1

It will be a way of righteousness, but not a way of sacrifice, as is the present narrow way. R2590:5

The way of life and the way of death will be before them. Each must make his own choice. Whoever refuses to go up thereon will go down into the second Death. CR497:6

It will be an upward way; exertion will be required. Q332:T, F713; R2590:5, R5245:2, R1772:6

Gently sloping upward to life, for a grand reversal of public sentiment will make the way easy of ascent. R1520:6

The way of holiness — To grand human perfection, God’s image and to everlasting life. D634; HG616:3; R860:4; A215

The way of life shall be made plain and easy. A215; R1450:3, R1248:2, R2063:5

It will accomplish the straightening of every crooked path. R2563:5

Leading, not to the throne, but to the Edenic condition, from which the broad way had led men. R4246:1*

The way to human perfection requires only the putting away of sin; not the sacrifice of human rights and privileges, but their proper enjoyment. A215; E240

Unclean shall not pass — All who refuse to go up on the highway shall “be destroyed from among the people.” (Acts 3:23) R2331:6

The evildoers having been cut off long before. R1773:2

Those who refuse to make progress along the highway shall die at one hundred years of age. (Isa. 65:20) E478; Q805:3

Though fools — Though unacquainted therewith; unlearned. A215; R852:2, R1248:2, R1363:6, R5737:2; CR497:2

Though simple. R4617:5

Though unsophisticated. R3026:5

Shall not err therein — Need not err. R3199:1

“They shall all know me, from the least of them unto the greatest of them.” (Jer. 31:34) A215

Every obstruction will be removed from their path. CR497:1; R542:4*

Isaiah 35:9

No lion — Of temptation or degenerate public sentiment. A217, CR497:1

Of opposition; to threaten, to discourage. R1772:6

Nothing to hurt, destroy or intimidate from well doing. R2590:6

All obstacles shall be removed from the way of holiness. R717:4*

Satan. “Your adversary the devil, as a roaring lion.” (1 Pet. 5:8) Q785:2; R825:3, R2590:6

Any ravenous beast — Fierce temptations. R1055:3, R2075:1

No beasts of strong drink or passion shall be there to hinder. HG187:4

Giant corporations, organized to advance selfish interests at the expense of the general good. A217

False systems and false doctrines. R1227:4

Go up thereon — The lifting up out of death will be a gradual progress and gradual attainment, an upward ascending path requiring effort and overcoming. Q332:T, F713; R2590:5, R5245:2, R1772:6

The upward course toward life—the resurrection, or rising up, toward complete recovery from the fall. F718

But the redeemed — All for whom Christ died. HG180:6

Shall walk there — Only those who flee from the defilements of sin. R542:4*

Isaiah 35:10

And the ransomed — The whole human race. “He gave himself a ransom for all.” (1 Tim. 2:6) R1520:6; CR497:2; HG336:1, HG514:5; A216; Q785:2

Shall return — From destruction, by the grand highway of holiness. A218; R526:4, R903:4*

To Zion — God’s fortress. R526:4

With songs — For the time of their blessing will then be at hand; their hearts will be made glad with the knowledge of the truth that they may obtain eternal life in a state of happiness. HG514:5

Throughout the whole of the cleansed world, praises shall ascend to God and to him who loved us and redeemed us with the one sacrifice of himself. R3228:3

Shall flee away — Gradually and forever during the Messianic reign. OV147:2

The opportunity of suffering with Christ and sacrificing will then be at an end. R5250:5

Isaiah 36:1

All the defenced cities — Passing down the Mediterranean coast, overthrowing Sidonians and Philistines, to Joppa and further south; then eastward to Lachish—nearly forty cities of Judah fell. R4832:6

Isaiah 36:2

From Lachish to Jerusalem — Recorded on the “Taylor cylinder” now in the British Museum; which boasts of Hezekiah’s mistake, but omits his subsequent victory. R2382:4

Isaiah 36:8

Give pledges — The penalty was a heavy one, amounting to nearly one million dollars, a much larger sum than today. R4832:6

Isaiah 36:10

The LORD said unto me — Taking cognizance of the fact that Israel trusted in Jehovah, they first declared that the Assyrians were sent there by Jehovah for the very purpose of overthrowing the kingdom. R2381:2

Isaiah 36:17

Like your own land — Promising them homes and circumstances similar to those they then enjoyed, the object being to obliterate the feelings of patriotism in the various peoples conquered. R2381:2

Isaiah 37:1

King Hezekiah — God himself was King of Israel, Hezekiah his representative upon the throne. R1358:4

Isaiah 37:7

A blast — Some have supposed that it was a simoon, or sandstorm, not uncommon in the vicinity of the Arabian desert. Jewish tradition ascribes the destruction to a pestilence. R2382:2

Isaiah 37:14

Hezekiah — We may admire his sterling character; he was a great reformer in his day. R1358:6

Isaiah 37:15

Hezekiah prayed — Because fear prevailed in Jerusalem. R4833:1

For deliverance, but this was not a precedent for other nations to follow. R1358:5

Isaiah 37:16

God of Israel — Israel was under a special covenant with God; and Hezekiah was their sovereign and arbiter of their destiny. R4832:3

Between the cherubims — Between love and power, above a foundation of justice. T124

Always connected with the immediate presence or throne of God. R529:6*

Isaiah 37:17

Incline thine ear — The king and people sought the Lord in prayer. R4833:1

Sennacherib — Loudly proclaimed his victories, warning the people not to trust in their God. R4833:1

Violated his compact not to attack Jerusalem. R4832:6

Isaiah 37:18

Assyria — Threatened to become the first universal empire. R4832:3

Laid waste — Whole country filled with fear as nearly forty cities of Judah fell. R4832:6

Isaiah 37:19

Gods into the fire — The gods of other peoples all failed before Sennacherib. R4833:1

Isaiah 37:20

Our God, save us — Fear prevailed in Jerusalem. R4833:1

Israel was God's peculiar people, under his special protection and care. R1358:3

Isaiah 37:21

Isaiah — Hezekiah's faithful friend and advisor, and supposed tutor in earlier years. R2381:3

Isaiah 37:22

This is the word — Evidently intended to be the answer which Hezekiah should send to Sennacherib through Rabshekah. R2381:5

Isaiah 37:29

Hook...bridle — Figurative, representing the manner in which bullocks and horses are controlled—thus would the Lord control the Assyrian army. R2381:5

Isaiah 37:30

This shall be a sign — That the retreat of Sennacherib's army was not just temporary, and that he would not come upon them again. R2382:4

Isaiah 37:33

Thus saith the LORD — Israel's history shows how God actually did deal with them. R1358:6

He shall not come — God honored Hezekiah's prayer for deliverance. R1358:6

“The righteous cry, and the Lord heareth and delivereth them.” (Psa. 34:17) R1358:6

Isaiah 37:35

I will defend — As long as they were obedient they had prosperity and no evil could befall them. R1358:4

The lesson for us is to note divine power which overrules, orders and directs that all things work together for good. R4833:4

Isaiah 37:36

Angel of the LORD — Jehovah fought Israel's battles anciently without being seen. R286:3

Wind, fire or lightning may be the Lord's messengers or angels. R4833:2, R2382:2

Smote — The messenger of death may have been a malignant form of fever. R4833:2

Egyptian history records the departure of Sennacherib's army, ascribing its retreat to an invasion of field mice, gnawing the quivers, bowstrings and thongs—but perhaps figurative of the pestilence, represented in Egypt by the mouse. R2382:2

Assyrians — It was not the Lord's will that Assyria should become the first universal empire. R4833:4

Isaiah 38:1

In those days — Somewhere in the period of time when “Hezekiah had exceeding much riches and honor.” (2 Chron. 32:27) R2382:5

731 BC, 125 years before the overthrow of Zedekiah; corresponding to the date of the French Revolution in 1789

AD, from which Christendom recovered, though it must have seemed to be a “sickness unto death.” R3574:2*

Was Hezekiah sick — With a malignant ulcer. R3588:1

Had somewhat to do with Hezekiah’s prosperity and pride. R2382:6

Was neither of divine nor Satanic infliction, but a natural effect from some natural cause. R3588:2

All sickness and death are indirectly the result of Satan’s work, whose deception brought the death penalty. R3588:1

Thine house in order — Make proper preparations for the interests of the Kingdom, disposition of property, your funeral, and for your successor. R3588:2

It is the duty of the Lord’s stewards to leave their affairs in such shape that those who take up the work can do so intelligently. R3588:2

Thou shalt die — Nothing in Hezekiah’s conduct indicated that he had fear of torment. R3588:3

Isaiah 38:2

Hezekiah...prayed — Instead of rejoicing that he was about to go to heaven. R3588:3

He would have died had he not prayed. R3588:5

Does not imply that we should make specific requests for recovery from illness. R3588:5

The difference between our relationship to the Lord and that of Hezekiah is that we have surrendered earthly life and interests for the spiritual. R3588:5

Isaiah 38:3

And said — A brief summary of his prayer. R3588:4

Not a boastful prayer, for he freely acknowledged his sins. (Verse 17) R3588:4

A perfect heart — We all should be able to claim such in our walk. R3588:4

Hezekiah wept sore — Hezekiah did not rejoice in the thought of death. R3588:3

Isaiah 38:5

Heard thy prayer — The Lord can arrange certain matters as easily one way as another without interference with his general plans. R3588:5

Isaiah 38:7

A sign — Hezekiah requested a sign. (See 2 Kings 20:8) R3588:6

For a confirmation of faith and not because of disbelief. R3589:1, R2383:1

The New Creation, walking by faith and not by sight. should avoid putting the Lord to tests and signs. R3589:1

Isaiah 38:8

Ten degrees backward — This was more difficult to be accounted for and therefore the surer test. R3589:2

Representing the 10 years from the beginning of the Time of the End in 1799 to the French Revolution in 1789. R3574:3*

So the sun — Could result if the upper atmosphere be in that condition which causes two parhelia, or mock suns, to appear on opposite sides of the sun, while clouds hide the real sun and the eastern mock sun. R3589:2, R2383:1

Isaiah 38:9

Writing of Hezekiah — Verses 9 to 22 record, in poetic form, his resolves, embodying his previous prayer, with thanksgiving for deliverance. R2382:6, R3589:4

Isaiah 38:10

Gates of the grave — Good King Hezekiah expected and declared that he was going to hell (sheol—“the grave”). HG335:1

Sheol, oblivion, death, not torment. E370; R2600:2

Residue of my years — Years Hezekiah might reasonably have expected to enjoy. E371

Isaiah 38:15

Hath done it — I freely acknowledge that it was not the lump of figs but the Lord, who produced the recovery. R3589:4

Isaiah 38:17

In love to my soul — My being. E371

All my sins — He freely acknowledged his sins. R3588:4

Isaiah 38:18

For the grave — Sheol, oblivion, death, not torment. E371: R2600:2, R3589:5

Cannot praise thee — It is a place of silence, forgetfulness and absolute unconsciousness. HG335:4, HG121:5

“The dead know not anything.” (Eccl. 9:5) R1881:5

Death can not — “For in death there is no remembrance of thee; in sheol (hell, the tomb) who shall give thee thanks?” (Psa. 6:4, 5) SM525:T

Isaiah 38:19

Shall praise thee — His proper desires were to live, serve and praise the Lord. R3589:5

Isaiah 38:21

Take a lump of figs — Instead of healing him without remedies. R3588:4

We should recognize behind the remedial agents, the will of God. R3588:4

Isaiah 38:22

What is the sign — The Lord’s people of the New Creation are advised not to ask signs of the Lord nor to make tests. “We walk by faith, not by sight.” (2 Cor. 5:7) R3589:1

Isaiah 39:1

Babylon — Just as France once more favored Papacy. R3574:2*

Isaiah 39:5

Then said Isaiah — Reproving Hezekiah for unwisely showing the foreigners the great wealth of his treasuries. R2383:5

Isaiah 39:8

Good is the word — Showing prompt resignation to the divine will. R2383:5

In my days — The King of Babylon would despoil the city, but not in Hezekiah's day. R2383:5

Isaiah 40:1

Comfort ye my people — Natural Israel. E357; R1325:4, R5568:2, R2605:4

Because the "double" is completed, we may speak the words of comfort. SM398:1; R599:5, R1405:3, R4110:3, R5503:2, R5234:6, R2296:6, R2361:5, R2526:1

It is not our expectation that the Jews would return to Palestine as Christians. R4764:4

God's attitude toward the Jews is typified by Joseph's full forgiveness of his brethren, recognizing that their crucifixion of Messiah was merely a carrying out of the divine purpose. R5234:6

Isaiah 40:2

Speak ye — The Church. R1378:6

Earnest Christians armed with the power of divine truth. R1379:2

Zionism from a prophetic standpoint seems to stir the Jewish heart as the subject never did politically. R4764:5

Were it not for a share in the work of gathering out the Bride, we would be in Jerusalem to do a part in the great work of turning away blindness from Jacob. R1395:5

Preaching to the Jews the return of divine favor as a people before they believe in Christ; and that, with this favor, would come the opening of their blinded eyes to recognize in Christ Jesus the Sun of Righteousness. R1325:4

Comfortably — A new message for Israel of the return of divine favor. R1325:4

To Jerusalem — From 1878 AD onward. B227, B258, R2361:4, R5568:2, R4110:3

The natural seed. R1378:6

One of the signs of a new dispensation would be the sprouting, or indication of life, hope, promise. amongst the Jews. R5503:2

Thirty years ago I attempted to tell Israel the good tidings but God's set time for Israel to hear was still future. I am still waiting for God's own time and way for the fulfilment of Isa. 40:1,2 (1910). SM480:1

Not that Jerusalem is going to hear at first. Q379:3

That her warfare — Her appointed time of waiting (margin). C258, C288; R1043:4, R2605:4

The time of their national death and torment. R2605:4

They will leave their hadean state (national death) and torment and become the first of the nations to be blessed. HG387:4

Her time of sorrow. OV78:2

“That is determined shall be poured upon that desolate one (or cast off people)” till her cup be full of sorrow. (Dan. 9:27) B72

They were sentenced to a “double” or repetition of their already long period of waiting, during which God would show them no favor, manifest no interest in them. R1202:4

Is accomplished — The time is evidently not far distant when their national hope will be rehabilitated and they shall rejoice again as a people. PD53/65

After divine wrath has burned out their national transgression, even searching them out to the very lowest oblivion (sheol). (Deut. 32:22) E357

Every evidence of the return of divine favor to fleshly Israel is an evidence that divine favor to spiritual Israel is gradually drawing to a close. R2361:6

As in many other prophecies, the standpoint of the future is taken and the things are spoken of as accomplished facts. R1754:6

Her iniquity is pardoned — “His blood be upon us and upon our children.” (Matt. 27:24) R2786:4

She hath received — Where their double of waiting for the Kingdom expired; the Kingdom did come in 1878 AD. R1202:4; SM400:1; CR104:3,5

Therefore the “rich man” (Israel) will walk out of his fiery troubles over the bridge of God’s promises yet unfulfilled to that nation. (Luke 16:19-31) R2605:1

As divine favor was gradually taken from Israel, so we expect the return of favor will be gradual. SM401:1, SM403:2

LORD’S hand double — Her double, kophel, as of a thing folded in the middle; “I will recompense their iniquity and their sin double unto them.” (Jer. 16:18) B227, B218

The period of Israel’s disfavor, from AD 33 to 1878, was to be of the same length, 1845 years, as the period of her favor from the death of Jacob to the death of Christ. B219; R1202:1

The second portion, of two equal parts. R1378:6, R5235:1; HG53:2; CR141:2, CR104:2; SM398:1, SM400:1

The period of their blindness is the second part of the “double.” With the fulfilment of that “double” their blindness will begin to vanish and “all the blind eyes shall be opened.” SM398:T, CR105:4

Since that time we have seen a marked beginning and the gradual progress of the turning away of blindness from fleshly Israel. R1405:3

Since 1878, the star of Judaism has been rising. R5568:2, R5920:6, R599:5

Isaiah 40:3

The voice of him — Verses 3 to 7 are God’s message to Christendom. R4721:2

In John 1:19-27 John the Baptist claimed to be the fulfilment. R1736:3

The message of John the Baptist was typical of the message of God through his consecrated people to nominal Churchianity and the world. HG457:3; E44

Foreseeing Israel's rejection of John's testimony; the Lord had in mind the Gospel Church as another antitypical Elias. R1687:6, R1379:2

The same voice that speaks to the Jews words of comfort warns Christians that we are on the eve of strenuous times. HG457:2

Prepare ye — If the kings of earth and the financial and ecclesiastical princes would promptly and thoroughly establish righteousness in the earth, Messiah's Kingdom would be introduced peaceably. HG457:5

The way of the LORD — Of Jehovah, making his footstool glorious. E43

The Kingdom of Messiah, offered typically to the Jews eighteen centuries ago, is now about to be inaugurated in power and great glory. HG457:3

Make straight — John did not fulfil all of the prophecy, clearing the way and preparing for Messiah's Kingdom. R4113:4

A highway — Highway of holiness. (Isa. 35:8,9) R1248:2, R1772:6

Isaiah 40:4

Every valley — Of despair and discouragement. R1772:6

The meek and humble. R1379:2

Be exalted — The humble lifted out of degradation. R4113:5; HG457:6

Every mountain — Of difficulty. R1772:6

Kingdom. R5575:4

And hill — Smaller governments of earth. R5575:4

Be made low — The conditions of society will be leveled. R4113:5, R332:4; HG457:6

The great ones in politics, theology and finance feel confident that the valleys and hills of society will never come to a level. R1379:4

In consequence of this gradual leveling of society the final adjustment to the requirements of the Kingdom will be proportionately less than in an autocracy. HG458:2 The Income Tax is a part of this leveling. HG458:2

By the great time of trouble. It will doubtless be a short and sharp work. HG458:2

The city of Quito, Ecuador, the highest city in the world, has subsided 76 feet in the past 122 years; this prophecy may also have a literal fulfilment. R1215:3

And the crooked — The perverse. R332:3

The crooked ruts in which the present evil order of things is running. R1379:2

The rough places — Errors, inconsistencies, false doctrines and stumbling-stones. R1379:3

Isaiah 40:5

And the glory — The blessing and salvation. T84

“And the glory of the Lord appeared unto all the people.” (Lev. 9:23) T83

The majesty of his righteous character and government. R1379:3, R2463:1

Of the LORD — Jehovah. No conflict here for it can be said with propriety that Messiah will sit upon the Throne, or Kingdom of Jehovah. HG458:2

Shall be revealed — In the Millennial age. T83; R2371:2, R3345:6, R5032:2

Through The Christ. (Rom. 16:27) R385:1*, R1394:5

After the suffering of Christ (Head and Body) shall be complete. R2581:1

When the day of trouble ends, then he who spoke to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying “Peace! Be Still!” A171

The full blessing of God will come to earth again. R4973:2

And all flesh — The whole world of mankind. T83; R2402:4, R3345:6

Not merely the Jews. A59

The dead as well as the living. R2402:4

Shall see it — Appreciate it. R1379:3

Recognize God’s gracious love more and more each day. T83

Now we must “walk by faith, and not by sight”—but the world will walk by sight. OV129:5

The burning of “the fire of God’s jealousy” and the breaking of “the rod of iron” will be the new missionary method by which the glorified Church will bring in “everlasting righteousness.” (Zech. 3:8, 9; Rev. 2:27) R2462:6

Even though they call for the rocks and mountains to cover them that they may remain in the dark. (Hos. 10:8) R192:6*

Isaiah 40:6

All flesh is grass — Sinful flesh, which cannot please God. R208:6

There was a time when Adam and Eve held daily communion with God before sin entered, when they that were in the flesh could please God. R208:6

Isaiah 40:7

The grass withereth — “The wages of sin is death.” (Rom. 6:23) R208:6

Spirit of the LORD bloweth — It will require only a breath from the Lord to scatter all the might and power and glory of earthly institutions. R1379:4

The spirit of righteousness, sent forth, will cause the day of trouble in which all humanity will wither as grass. HG458:5

Isaiah 40:8

The flower fadeth — All who oppose his plan will fade in the great Day of Wrath which will burn as an oven. R1379:4

Word of our God — Many professed teachers are heartily opposed to Bible study. R4857:6

Shall stand for ever — Shining more and more brightly down to the very end of this Gospel age. R4858:1

It is possible to endeavor to destroy God's Word, though all such efforts will fail. R2401:1

Attempts to destroy it may include: rejecting it, speaking of its truths irreverently, neglecting it, forbidding it, persecuting its advocates, misrepresenting it or skipping over and ignoring certain of its teachings. R2401:4

Isaiah 40:9

O Zion — The one true Church, represented by its last living members, the only ones who know and can proclaim the tidings of Restitution. R1379:5

Get thee up — Into the glorified spiritual condition. R1379:5

O Jerusalem — The faithful ones of fleshly Israel will come into prominence by reason of the leaders God will raise up. R1379:5

Be not afraid — When men's hearts are failing them for fear, God's people may rejoice that their redemption is near. R1379:4

Cities of Judah — All who shall then be in covenant relationship with God. R1379:5

Behold your God — Is here. R1379:5

Isaiah 40:10

The Lord GOD — Adonai Jehovah. E46

Will come — To administer appropriate future rewards and punishments. R723:4, R2613:5

With strong hand — Against the strong one, Satan. R1379:5

And his arm — The Lord Jesus. E47, R1379:5

Reward is with him — Not having been previously given. R2613:5

Isaiah 40:11

He shall — To feed the flock is the Lord's province. F283

Feed his flock — The Little Flock, all that follow him. R1379:5

Using such human instrumentalities as are sufficiency humble. F283

Like a shepherd — The lambs and sheep make one flock, and there is but one shepherd who superintends and cares for all. R118:3*

The Lord's care for even the weakest of the flock in the day of his presence. R633:4

Gather the lambs — The weakest ones of his true sheep. R1379:6

Though scattered over the hills of sectarianism, he calls his own sheep together into one fold, one Church, as it was at first. R633:4

Gently lead those — Such teachers and evangelists as are of the Lord's true sheep. R1379:6

That are with young — "Woe unto them that are with child and to them that give suck in those days."
(Matt. 24:19) R1379:5

Isaiah 40:12

In a balance — Very moderate language in his description of the majestic power and greatness of the Creator. R5210:3; SM468:1

Isaiah 40:15

Small dust — Man is so small in the sight of the great Creator that we wonder that God should have any interest at all in humanity. R4972:2

Isaiah 40:22

Sitteth — Highly figurative and poetic language, not proving the firmament to be a solid structure. R1812:2

Isaiah 40:28

Neither is weary — He is ever active and his strength is equal to his activity. R1283:6*

God's rest is in the strength of his nature, the security of his position, the satisfaction of his work, and the certainty of his success. R1283:6*

Isaiah 40:29

He giveth power — Let your faith grow strong by meditation upon the promises. R5381:5*

Isaiah 40:31

They that wait — Time is necessary for the working out of his kind providences in our individual affairs; for God works on philosophical principles for lasting and blessed results. R1840:5

Renew their strength — By again going over the proofs of our faith the Lord will strengthen our heart. R5712:6

By the voice of God's truth speaking to his people today. R4741:5

“As the days of a tree are the days of my people.” (Isa. 65:22) R1649:5

As eagles — Living high above the world, farseeing; having eyes adapted to looking at the light; representing intelligently earnest Christians. R229:4

Isaiah 41:4

The first, and with the last — God is the only one that should be recognized. Q361:1; CR276:5

All others go into forgetfulness. I will be the God eventually, in the end. Q361:1

Isaiah 41:6

Of good courage — A right kind of courage, a godly courage. R5330

Isaiah 41:8

Abraham my friend — Being in heart accord with God, Abraham was granted a measure of covenant relationship. R4595:3

Isaiah 41:10

Fear thou not — He who exercises much faith may have quietude. R5345:5

For I am with thee — We need this assurance to carry out the responsibilities of the Lord's service. R1652:1

Hand of my righteousness — With the power of his truth. R1307:6

Isaiah 41:14

Thy redeemer — The Father. All that our Redeemer has done for us has been the carrying out of the Plan of Jehovah. R4085:3

Isaiah 41:18

I will open rivers — Now commencing to be fulfilled. R1379:6*

Isaiah 41:21

Produce your cause — To scoffers we say: Account for the peculiar fitness of the testimony of the “stone witness” by your worldly wisdom. C374

Isaiah 41:22

Let them — The fallen angels. R2172:6

Shew us what shall happen — Scoffers: Venture to prophesy of the future and see how well your prophecies will result. C374

The former things — Things before, or to come. R2172:6

Things for to come — Scoffers: Prove that it requires no inspiration to foretell future events. C374

Isaiah 41:23

That ye are gods — Mighty ones. C374; R2172:6

Isaiah 42:1

Mine elect — Jesus and the Church. R3587:4; E41

His well beloved Son, the chief of all the elect. R3109:1, R5576:3

Bring forth judgment — The work of the Lord’s Anointed, Head and Body, in conferring restitution blessings upon mankind during the Millennial age. R3587:4

To the Gentiles — As well as to the Jews. A58, A59

Isaiah 42:2

He shall not cry — Jesus’ preaching was reasonable and delivered with dignity and meekness. R646:2, R1468:4, R3070:5

Let us, likewise, endeavor to present God’s truth in all its native simplicity and beauty and trust its inherent power to win its way in due time to every heart. R651:4*

Nor lift up — “Nor call aloud” (Leeser). R646:2

Heard in the street — Neither the Bible nor sound judgment dictates street quarreling for the truth’s sake. R1468:4

Like the Salvation Army of the present day. R2597:4

Isaiah 42:3

A bruised reed — See comments on Matt. 12:20. If there be even a slight disposition to penitence, God fosters and cherishes it. R1614:5

Shall he not break — So, on the highway of holiness, if there is any tendency to appreciate divine favors, the Lord will not break off such a one at 100 years. R1772:5

So also the Lord's people who are strong in faith are taught to bear with weaker ones. R2163:4*

The smoking flax — Faith, in its beginning, is always weak; but God does not despise the day of small things. R2163:4*; F684

Shall he not quench — On the highway of holiness, if there is even a smouldering spark of love toward God, the Lord will fan it into a blaze. R1772:5

Judgment unto truth — Right, according to the truth. R527:6*

Eventually bringing every thought into captivity to the will of God. R1772:5

Isaiah 42:4

He shall not fail — He comes to do a variety of work and shall not leave it nor return until he hath accomplished to put down all authority and power. R631:5

All God's purposes shall be accomplished. A95

Nor be discouraged — Throughout the Gospel age the various agencies of evil, the civil power and subsequently the civil and ecclesiastical powers in combination, have seemed to thoroughly block the way for the development of the living stones of the Kingdom. R3651:3

Till he have — Present enlightenment of the people and their incidental discontent are merely means toward the great end that he has in view. R1770:2

Set judgment — Having first selected and glorified his saints. R631:5

Established righteousness, justice, on a lasting basis. R770:1, R764:4, R527:5, R569:1, R1770:2

Isaiah 42:5

Stretched them out — "Stretched them forth" (R.V.) Highly figurative and poetic language, not proving the firmament to be a solid structure. R1812:2

Isaiah 42:6

Will hold thine hand — By sending an angel to minister to Jesus in the garden of Gethsemane. R1801:5

And will keep thee — From falling or failure. R1801:4

And give thee — The Christ. R3109:2; Q195:4

“Against thee” (Leeser). As the world’s representative, God would appoint or enter into a covenant with Jesus on behalf of the people. R3109:1

For a covenant — Sacrificed in the interests of a covenant, the New covenant. R4321:3

Not that they become the covenant, but that there could be no covenant without Christ and the Church because it is the blood of Christ that constitutes the sealing value of the New covenant. Q195:4

The New covenant is given to Israel and the world only indirectly; the Father’s dealings are not with Israel, nor the world, but with the Mediator. R3109:2

As the Mediator through whom the covenant towards our race will be fulfilled. R3109:2, R4571:5

Of the people — Israel. R4321:3

Light of the Gentiles — The Hebrew nation will be lightbearers to all other nations. R5768:6

To enable them all to come under the blessings of Israel’s New covenant. R4321:3

The Gospel was to be told to the Jew first, but also to the Gentiles. R3010:2

“Of the nations” (Leeser). R3109:1

Not yet dawned—waiting for the completion of the resurrection of The Christ. R751:3*

Isaiah 42:7

To open — Under the New covenant the Lord will remove their blindness. Q171:3

Our Lord must do these things at his first advent, and in a measure begin the work of restitution, so that Israel could recognize him and be responsible for rejecting him and his “works.” R2000:4

The Gospel must ultimately open the eyes of the blind. R1786:4

Blind eyes — Eyes of understanding. R1396:4, R3504:5

To bring out — Applied by our Lord to himself; but he did not break open the prison-house of death and set all the captives free by resurrection immediately upon his own resurrection. R4793:2

The prisoners — Death’s captives. HG137:1; R930:6; A112

From the prison — From death. E41; R4793:2, R458:4*

The tomb, sheol, hades. From this prison none can break forth, but all are prisoners of hope. SM611:1; R5151:1

Sit in darkness — By contrast with those who walk in the light and run for the prize. A25

Isaiah 42:8

I am the LORD — Jehovah. E41

The distinctive, personal name of the Almighty Father should not be translated; the distinctiveness is lost by its being generally translated “LORD.” R338:3, R1410:6, R379:2

That is my name — The name Jehovah signifies the “Self-Existing One” or “The Immortal One.” E40

“I appeared unto Abraham, unto Isaac, and unto Jacob, by the name El Shaddai (God Almighty), but by my name Jehovah was I not known unto them.” (Exo. 6:3) R1410:6

And my glory — My honor as the original lawgiver. E41; F396

Will I not give — The glory of the Son never has and never will eclipse the glory of the Father. The Son never attempted to diminish the Father’s glory, but always to add to it. R920:1

Isaiah 42:13

LORD shall go forth — When he rises up in judgment against the nations. D549

A man of war — While the Lord forbids his people to fight with carnal weapons and declares himself to be a God of peace, he also declares himself to be a God of justice, and shows that evil shall not forever triumph in the world. D549

Shall cry, yea, roar — By means of his great army. D549

Isaiah 42:16

The blind — The hour is near when all the blinded ones who are now feeling after God shall have the eyes of their understanding opened and shall find the “way.” R2090:6

Darkness — Ignorance. SM266:T

Isaiah 42:19

Who is blind — To earthly ambitions, prospects and worldly wisdom. R3176:6

With this blindness Jehovah is well pleased. R3176:6

But my servant — Our Lord Jesus, and incidentally, the Church, his Body. R3176:6

Perfect — Surrendered, devoted. R3176:6

Isaiah 42:20

But — Omit this word. R3176:6

Observe not — Heedeth not. It is not that we do not see earthly advantages, but we purposely reject them, closing our eyes to all earthly allurements. R3176:6

Isaiah 42:21

Magnify the law — Bring out its fine points. R1463:2*

Our Lord showed how far-reaching and comprehensive are its requirements. SM352:3; R5756:1

The lengths, breadths, heights and depths of the meaning of the Law were seen by none until taught by Jesus. R5286:2

Shown to have a still higher and deeper scope than was ever previously comprehended. R3176:6

Failure to perceive the spirit of the Law was one of the reasons why Israel could not get eternal life. R5071:5

Christ kept the Law in its minutest and widest sense, and proved it a just and perfect Law which a perfect man could keep; thereby proving the fault to be in man and not in the Law. R678:5, R3176:6

The Law said, “Thou shalt not kill,” but Christ magnified that when he taught that whomsoever hateth his brother without a cause is guilty of murder. (Matt. 5:21,22, 27, 28) HG582:5*

Christ magnified the Sabbath law by teaching that the Jew gave God one-seventh of his time, but the Christian is to give him seven-sevenths. HG583:1*

Make it honourable — Jesus kept the Law, proving that it could be kept and that the fault lay with mankind. R5071:6, R4451:6, R1462:3, R678:5

In bringing it down to the comprehension of sinful men, God was obliged to state it in such a way as to meet the exigencies of their case; and so it abounds in commands and prohibitions. R1462:3

Isaiah 43:2

Through the waters — Afflictions, disappointments, perplexity, trouble; the school of experience, discipline and testing. R4005:1, R1857:5

We are not to float with the current but endure hardness. R4005:1

He will pull us safely over to the other side. R4005:4

It is a mistake to claim these promises literally, as they were to fleshly Israel only. R1408:3

A covenant of blessing and protection to Israel as long as they were loyal and obedient. R1409:2

I will be with thee — In every trouble, sympathizing with us in all of our trials, adversities, afflictions, perplexities, etc. R4005:1

With consolation of heart and sustaining grace. R5758:4

Through the rivers — Illustrated by Israel’s crossing Jordan into Canaan. R3084:2

Overflow thee — As Israel, in passing through the Red Sea and Jordan, had nothing to fear; so the Christian has nothing to fear so long as he realizes the divine presence and approval. R1408:3, R1857:2

Or, extinguish thee. R4005:4

Through the fire — Illustrated in the account of the three Hebrews in the fiery furnace. R1408:2

A furnace of affliction, but the New Creature in Christ shall not be hurt. R1857:5, R1409:5

Isaiah 43:3

I am the LORD — Jehovah, as in verse 11. R379:2

Thy Saviour — The Almighty himself is the Savior, the Author of the great plan of salvation, and the executor of it, through his willing agents and representatives. E33

Jesus is here called Savior for he shall “save from their sins” and from the penalty of sin all who shall become “his people.” (Matt. 1:21) SM502:2

Isaiah 43:5

Gather thee — As certain as this prophecy has been fulfilled in the preservation of down-trodden Israel in all lands, so certain will it be fulfilled in their restoration to their own land. R232:5*

Isaiah 43:7

Called by my name — Israel means “People of God” and the name will ultimately apply to all who are his. D654

For my glory — “For thy pleasure they are and were created.” (Rev. 4:11) Man’s true peace can be found only in harmony with his Creator. R1840:3

Isaiah 43:11

Beside me...no saviour — Author of the divine plan. E33

From the larger standpoint, God is the originator of the entire plan of salvation—from start to finish he is thus the Savior. But he accomplished his salvation through his Son. R3172:3

Isaiah 43:14

The LORD, your redeemer — Jehovah himself; Jesus carried out his plan. R4085:3

Isaiah 43:16

A path — God opened for Israel a path through the Red Sea. R1951:2

Isaiah 43:17

Lie down together — In the time of trouble. R2462:5

They shall not rise — When once the armies of strife and giant trusts have been overthrown they shall never rise again; illustrated by the destruction of Pharaoh and his army in the Red Sea. R2338:4, R1951:2

The giant trusts of our day, corresponding to the giants of Noah's day, falling in the great time of trouble impending, will never rise again. R2462:5

Does not refer to individuals. R2338:4

Isaiah 43:19

Do a new thing — Verses 19 to 25 show that the deliverance from Egypt and the wilderness journey were foreshadowings of future blessings upon all who shall become true Israelites. R1951:4

The greater deliverer than Moses is The Christ; the greater overthrow than that of Pharaoh will be that of sin and Satan; the greater leading and care will be those of the Millennium. R1951:4

Rivers In the desert — Just on time we see abundance of rain, with springs, lakes and wells bursting forth in the deserts where, for hundreds of years, none have been known. R1379:3*

While specially referring to Israel and the barren land of Palestine, the same restitution blessings are also due to the whole earth. R1380:1

Isaiah 44:6

His redeemer — Israel's Redeemer. R1052:6*

Spoken long before he had sent Jesus to be our Redeemer, so that God was then the only Redeemer; but still true after Jesus came, for only God can save, and he does—through the death of "the Lamb of God." R1052:6*

The first, and I am the last — God is the only one that should be recognized. Q361:1; CR276:5

Isaiah 44:27

Dry up thy rivers — In Revelation, the Prince of the Kings of the earth is shown as drying up the symbolic Euphrates—the wealth and resources of mystic Babylon. R2498:5, R509:6; B209

Isaiah 44:28

That sayeth of Cyrus — Meaning "Sun," typifying the "Sun of Righteousness. (Mal. 4:2) R2498:4; HG521:1

Type of Christ. R2498:4, R4699:5

It is a wonderful thing that Cyrus was named by the prophet Isaiah in advance, and called "God's Shepherd." R4893:1, R1483:3, R3642:2

It is likely that, as Daniel was speedily made a high officer, he had access to King Cyrus, and probably called his attention to the scriptural predictions which marked him as the divine agent, even by name. R2509:3

Tradition says that this prophecy was read to Cyrus and resulted in his proclamation permitting the Jews to return to their own land. R3642:3

Profane history calls him “gracious, clement and just, treating men as men and not as mere tools to be cast aside—a conqueror of quite a different type than any the world had previously seen.” Plutarch declares that “In wisdom, virtue and magnanimity he seems to have surpassed all kings.” R4893:1

Saying to Jerusalem — As the typical Cyrus encouraged the typical Jews to return from Babylon, so the antitypical, our present Lord, will see to the drying up of the Euphrates and Israel’s opportunity and encouragement to return to the land of Abraham. R4699:5

Isaiah 45:1

To his anointed — Typically. R4699:5

Every business enterprise employs various classes of workers. The firm may not approve of all their moral qualities—some are of good moral character and some of poor character, but the most responsible positions are given to those of recognized good character. R5385:3

In no degree interfering with the moral sense of Cyrus or Israel but taking advantage of the aims and desires of carnal men, their courses, not their motives, to accomplish his plans. R1272:1, R1780:4

To Cyrus — The Median General. type of Christ. R509:6, R2498:4, R4699:5

Typical of Christ, the Prince of the Kings of the East, who, in Revelation is shown drying up the symbolic Euphrates, destroy symbolic Babylon and delivering spiritual Israel. HG521:2

I have holden — God prospered the way of the noble and benevolent Cyrus to the seat of power. R1780:4

Subdue nations — Overthrow literal Babylon, type of mystic Babylon. R2498:3, R509:6

The two leaved gates — Enormous gates of brass spanning the River Euphrates which flowed through Babylon. R2498:2

Shall not be shut — Cyrus dried up the old channel by digging another, and then passed under the brass gates. R2498:3, R509:6; D24

Isaiah 45:3

That thou mayest know — Rather, God would have Cyrus know that his accession to power was not accidental, but by divine arrangement, for the purpose of returning the Israelites. God would have Cyrus recognize him as supervisor of his people’s affairs. R1351:1*

By the calamities (evils) inflicted upon them and the overthrow of their man—made gods, to whom they would vainly appeal for deliverance—that there was no God beside the God of Israel. R1351:1*

Isaiah 45:4

Jacob my servant's sake — As Cyrus made the proclamation which permitted literal Israel to return from captivity, so the King of kings, upon taking his great power as earth's new King, will set free all the Lord's people. HG521:3

Israel mine elect — The fact that we may see in this statement a certain typical application to Christ and the deliverance of nominal spiritual Israel from mystic Babylon does not interfere with the fact that typical Israel is here spoken of as “elect.” F176

“You only have I known of all the families of the earth.” (Amos 3:2) F176

Isaiah 45:5

I girded thee — A stronger hand guides them. R1089:6*

Isaiah 45:7

Create darkness — Darkness may be said to be created by the withdrawing of light. R1351:1*

Create — To prepare or arrange, taking cognizance of, and permitting calamities, etc. R849:1

Evil may be said to be created by the withdrawal of the restraint and protection that affords peace. R1351:1*

Showing divine control of every trouble or evil. R871:5

Is God responsible for evil? Yes, in that it comes by permission and arrangement as the proper punishment for violating his laws. No, in that man is the author of his own suffering by his violations of those laws. R871:6

No matter what accidental evils might happen to other nations, no accident could occur to Israel. God would carry out his part of the covenant—every blessing and every evil, just as he had promised. R1226:4, R1887:2, R2029:2

Evil — In this text the word “evil” stands in opposition to the word “peace” and hence carries the thought of trouble, war, or some similar evil opposed to peace. R1271:5, R1780:2

Sin is always an evil, but evil is not always a sin. A125; R1226:2

God is not the author and instigator of sin. A124; R848:3, R1800:4

Because Israel was inclined to view their calamities as accidents, and not as chastisements, God here sends word reminding them of their covenant, and that their calamities were from him and by his will for their correction. A125

Calamities upon the Jewish nation as chastisements for wrongdoing. R1271:5, R1780:2; A124; Q773:4

Two things must be borne in mind—the proper significance of the word “evil” and the special covenant relationship between God and Israel. R1271:4, R1780:1

“Anything that directly or remotely causes suffering.” (Webster) R1271:4, R1780:1

The Hebrew word “ra” is translated 32 different ways in our common version. It might be used in referring to any thing not good. Physical evil (calamity) is the only permissible meaning in this context. R1800:2, R871:5

Not sin, but calamity. R1351:2*

All evil, directly or indirectly of God, is both punitive and reformatory. R872:1

Speaking of the evil which came upon Babylon at the hand of Cyrus, who was God’s messenger to punish Babylon and restore Israel. R871:5

Isaiah 45:11

His Maker — Man’s Maker. A190; R612:5

Ask me — None have the right to dictate to God. A191; R612:5

Command ye me — Or, assert that he must carry out our ideas? A191

Isaiah 45:13

Raised him up — Cyrus was God’s messenger to punish Babylon and restore Israel. R871:5

Build my city — Ir, a walled place; here, the court walls of the Temple. The city walls themselves were not built until the 20th year of Artaxerxes. (Neh. 2:3-8) B67

Isaiah 45:15

God that hidest thyself — He can be seen only by those whose eyes of understanding have been opened. R5210:5; SM472:T

Isaiah 45:17

World without end — “The world to come” (Heb. 2:5); “wherein dwelleth righteousness” (2 Pet. 3:13); the New Age. A67, E402

Isaiah 45:18

Not in vain — Not to be burned up as some ignorantly think. R1052:6*

To be inhabited — He created various orders of creatures adapted to the earthly home, of which man was the chief—lord, ruler, king. R470:3

By restored, perfect men. Who are we that we should say it is unjust for God to do as he likes with his own? A191

By a glorious race of perfect beings, to whose wants it will be perfectly adjusted when both they and it have attained its ideal perfection, at first illustrated in our progenitor, Adam, and his specially prepared Eden home. R1117:1*

Not to be destroyed by fire. R470:3; SM791:1; PD91/105; HG398:4

The whole earth is eventually to be made like Paradise. CR292:1; PD91/105

The world has never yet been fully inhabited. R5364:4; PD18/26

Necessary resources will suffice, for the process of change is always in a circle and mankind will merely need to follow the circle to its initial starting point and repeat the process throughout eternity. Q772:2

Year by year we see the earth preparing for full inhabitation. Through climatic changes the earth is gradually changing. Gradually will the curse be removed and the blessings of God be substituted. PD91/105

As opposed to scientific theories of the solar system running down, the earth becoming cold and lifeless, the earth dropping into the sun or colliding with a comet or other planet. Q771:1

There is sufficient room—Texas has room to bury three times an exaggerated estimate of all humanity, and they could all stand in an area less than the size of New York or Philadelphia. A161

“And every creature on earth heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne.” (Rev. 5:13) F52

Other planets were not made in vain either, but may be inhabited by beings yet to be created in God’s image, to whom this earth’s experience with sin will be a perpetual lesson. F70; E416; Q161:2

There is none else — None has a right to dictate to him. R612:5

Isaiah 45:20

A god — El, strong, powerful, mighty one. R296:2

Isaiah 45:21

None beside me — Yet God hath exalted Jesus and given him the name at which all shall bow. R52:4*

Isaiah 45:22

Look unto me — Not to mind cures, hypnotism, Christian Science, Spiritism, Occultism, etc. SM329:T

Isaiah 45:23

That unto me — The whole world shall be brought back to allegiance to the Heavenly Father. SM16:2

Every knee — Not only the living nations, but also all those who have gone down into death. R2972:4

Shall bow — By acknowledging Christ and the Church the world will be bowing to Jehovah. OV351:4

All who are willing to come into harmony with God will have bowed the knee. R5303:1

Every tongue — Including the repentant fallen angels. R1679:6; HG729:5

Swear — Confess. Those who refuse shall die the Second Death. R5098:1; SM16:2; HG647:4

Bowing to Jehovah's Anointed and confessing him as their Lord and Ruler. HG729:5

There is no more reason why a sinner could not be forgiven in the future than that a sinner could not be forgiven in the present. HG647:2

Isaiah 46:10

End from the beginning — God permitted men to do wrong, which he foreknew. R5211:1

Counsel shall stand — The Lord and his apostles had abiding peace because they believed that what God had promised he was able to perform, that his righteous and benevolent plan could know no failure. R1834:6

And I will — “God will have all men to be saved and to come unto the knowledge of the truth.” (1 Tim. 2:4) R630:5*

Do all my pleasure — God's original plan is still in progress. A66; HG537:3

Isaiah 47:1

O virgin — Said in derision of her claim to purity. D42

Daughter of Babylon — The ecclesiastical powers of Christendom. D42

Isaiah 47:8

Not sit as a widow — “I sit a queen, and am no widow, and shall see no sorrow.” (Rev. 18:7) D43

Isaiah 47:9

And widowhood — “Therefore shall her plagues come in one day; death and mourning and famine; and she shall be utterly burned with fire.” (Rev. 18:8) D43

In their perfection — In full measure. D43

For the multitude — Despite the multitude. D43

For the great — Despite the great. D43

Isaiah 47:10

Thy wickedness — With the word “evil” in verse 11, illustrating the two kinds of evil-sin and calamity-in the same connection and in contrast. R1226:2

Thy wisdom — Thy worldly wisdom. D43

Isaiah 47:11

Evil come upon thee — Calamity. R1226:2

Thou shalt not know — Thou shalt not previously know. D43

Isaiah 47:13

Prognosticators — False prophets. Q776:2

Isaiah 47:14

The fire — The time of trouble. Q776:2

To warm at — No source of comfort for the false prophets or prognosticators of verse 13. Q776:2

Isaiah 47:15

To his quarter — His own interest, own denomination. R4324:4

Isaiah 48:8

Transgressor from the womb — The children of Adam are not in God’s image, but love sin. R5286:5

Isaiah 48:10

Furnace — Figurative and symbolic of affliction, fiery trials, by which we are relined. R2971:2

Isaiah 48:11

Not give my glory — Neither to Jews nor Gentiles, but keeps it for himself. R2126:4

Isaiah 48:12

Hearken unto me — Beginning a new subject from that of verses 9 to 11. R2126:4

Isaiah 48:20

Go ye forth — The “wheat” will first all be separated from the “tares.” R2538:1

Of Babylon — A reference to the restoration of the Jews from literal Babylon. R3643:1, R4893:4

The Lord now calls his people forth from mystic Babylon. R3643:4, R2538:1

Voice of singing — A writer describes it thus: “Forth from the gates of Babylon they rode to the sound of joyous music—a band of horsemen playing on flutes and tabrets, accompanied by their own 200 minstrels and 128 singers of the Temple.” (Ezra 2:41-65) R3643:1, R4893:4

Isaiah 48:22

There is no peace — God is not favorable for peace at the present time and under present circumstances. SM457:T

There is no peace to any man out of Christ. R1841:1

The wicked are self-seeking and grasping; filled with anger if they cannot get what they want; with malice if they see someone enjoying what they cannot have. All these things indicate a lack of peace. R4818:2

Unto the wicked — Broadly, the entire human family; only a comparatively small number have ceased to be wicked. SM457:1

“The wicked are like the troubled sea” (Isa. 57:20), continually casting up mire and dirt. R4818:2

Man’s true peace can be found only in harmony with his Creator. R1841:1

Isaiah 49:6

It is a light thing — The raising up of Israel is a “light thing,” only a small part of the entire restitution work. R542:1*, R353:4*

For a light — The hope of a resurrection. R751:2*

Not yet dawned, but waiting for the completion of the resurrection of The Christ. R751:2*

To the Gentiles — As well as to the Jews. A59

Isaiah 49:7

Whom man despiseth — “He was despised and rejected of men.” (Isa. 53:3) E156

Isaiah 49:8

An acceptable time — Throughout the Gospel age. R858:6

Interpreted by the Apostle Paul: “Now is the accepted time ... now is the day of salvation” (See comments on 2 Cor. 6:2). R5536:5

Have I heard thee — Christ Jesus and the Church, his Body. R536:5, R858:3, R4542:2, R5536:5

Day of salvation — The great salvation to the divine nature. R4542:2, R859:1

Have I helped thee — The Body of Christ is helped or succored in its day of salvation in order that it may be the instrument of God for the blessing and releasing of those who are in the prison-house of death. HG337:1

Give thee — The entire Christ, Head and Body. R4542:2

For a covenant — As soon as the last member of the Church shall have died the New (Law) covenant with Israel will be sealed. R4453:3

By which God will bring the whole world anew into covenant relationship with himself. R4542:3

All God’s people during this Gospel age serve that New covenant by getting themselves and each other ready for the future work of glory. R4542:2, R4453:2

Messiah, as a living sacrifice for sinners. R4715:1

Of the people — The world of mankind, not the Church. R4542:1

Establish the earth — Order, or rule, the earth. R536:5

Institute general Times of Restitution of all things. R4542:2

Cause to inherit — Our Lord has not yet received the heathen for an inheritance. R4542:1; SM435:2

Isaiah 49:9

Thou — The Christ, Head and Body. R858:3

To the prisoners — Death’s captives. R4793:2, R536:5, R858:6; SM30:1; A112

To all the world, locked up in the prison-house of death. SM30:1; R4793:2

Go forth — The great prison-house will give up the prisoners; He who died on Calvary obtained the key of hades. OV363:5; Q329:3

“The dead shall hear the voice of the Son of God ... and shall come forth.” (John 5:25,2 9)
R4793:2

That — The Church class is chosen for the special work of accomplishing the salvation of the world in the next age—that will also be a day of salvation, for all the world. R859:2

In darkness — In the tomb. R858:6; SM31:T

Shew yourselves — A pictorial way of stating the resurrection of the dead. HG137:1

Their coming forth will be that they may manifest their real sentiments, either for righteousness or for unrighteousness. SM31:T

Come to the light, the truth. R536:5

Isaiah 49:15

Can a woman forget — From the standpoint of the divine nature, know that parental affection will have its widest scope as well as its greatest power to bless. R1211:5*

Sooner can a woman forget her infant child. R957:5

Will I not forget thee — Zion, the Church. R957:4

An assurance of tenderest love on the part of our Heavenly Father. R957:1

Service to the saints in any way the Lord will not forget. R957:4

Isaiah 49:16

Palms of my hands — “Before the throne my surety stands; My name is written on his hands.”
R1829:5

Isaiah 49:26

And thy Redeemer — Jehovah is the center of the entire plan of salvation, and of its every feature.
F397

Isaiah 50:4

The Lord GOD — Adonai Jehovah. E52

Hath given me — Christ. E51

Jesus, the great teacher appointed by the master teacher, Jehovah, is himself taught of Jehovah.
E51

Of the learned — Instructed. E51

Isaiah 50:5

The Lord GOD — Adonai Jehovah. E52

Turned away back — From his teachings. E52

Isaiah 50:7

GOD will help me — On the assurances of the Lord we may rest. R5432:2

Set...like a flint — To do God's will, describing loyalty to God and his truth. R4670:5*

Isaiah 51:3

Her wilderness — The true Church is the Church in the wilderness. R1841:6

Her desert — Applied to the renewed fruitfulness of Palestine. R1044:1, R1379:6

Garden of the LORD — No longer will thorns and thistles cause sweat of face, but the earth shall yield her increase. R5078:4

Isaiah 51:5

On mine arm — The Lord Jesus. E47

Isaiah 51:9

Arm of the LORD — Christ Jesus. E47

Isaiah 51:11

Redeemed of the LORD — All who will accept the gift of life upon the conditions of its offer.
R1772:6

Mourning shall flee — There will be no more sin, sorrow, pain, sighing, crying or dying. R5250:5

Isaiah 51:12

Afraid of a man — “The fear of men which bringeth a snare.” (Prov. 29:25) R1788:5

Rather be fearful of anything that would separate you from God and a future life. R5390:3

Isaiah 51:16

Plant the heavens — Establish the new heavens or powers of spiritual control. R1788:4; A318

Of the earth — The new earth, or social order. R1788:4; A318

Zion — The tried and proved, heirs of the New Kingdom. R1788:4

Isaiah 51:17

Drunken — Intoxication of error, false doctrines and theories. R4287:3

Isaiah 52:1

Awake, awake — Describing the resurrection awakening of Zion in the Harvest time. R3596:3

He who sleeps now neglects his duty to his brethren and puts himself in jeopardy. R2463:5

O Zion — The spiritual phase of the Kingdom of God, the Church. R3596:3; A297, T33

Isaiah 52:3

Shall be redeemed — Gaal, set free by payment of a price. E438

Isaiah 52:6

Know my name — Understand and appreciate my true character. R3589:3

In that day — In the Harvest of the Gospel age. R3589:3

Isaiah 52:7

How beautiful — How beautiful are those proclaiming good tidings of good things. HG307:1

Those who bear the truth have a special force and influence at the present time. R5259:2

The “feet” members of the Body of Christ reflect a measure of transcendent glory, their faces shining with heavenly joy. C301

Upon the mountains — Kingdoms. A341; C236

The feet members go heralding to every nation (mountain) the good tidings of Immanuel’s reign begun. C301

Are the feet — The last members of the Body of Christ. A341; B253; C236, C301; R287:2, R757:2, R3298:4, R5257:6

While there has been a hand and foot class all along, in every age of the Church, yet of the Church as a whole, the last members are the feet. R514:6, R2827:2, R3298:4, R5257:6

While Jesus and the dead saints are shown as in the heavenly condition, the living saints who are not yet changed, are used as his mouthpiece. R328:4*, R514:6

Who sing the restitution song of Moses and the Lamb. R498:1

The beauty and honor connected with their proclamation does not appear to the world. R757:3, R287:3

The feet are figurative, as also in other Biblical passages. “His feet shall stand in that day upon the Mount of Olives.” (Zech. 14:4) B157

“The dead who die.” (Rev. 14:13) C241

These same feet, as representatives on earth of the entire Body, are to pour out the seven vials of Rev. 16. R498:1

All who are of the “feet” shall be thus engaged. C237

Of him — Christ in the flesh, the Elijah. A341; B253; C236, C301

Good tidings — The sweetest notes of the glad tidings of restitution are reserved until now during the sounding of the seventh trumpet. R757:2, R287:2, R328:4*

Not inflaming either real or fancied wounds, thus doing injury to those we should be helping and blessing, spreading their discontent, and hence their trouble. A341

Publisheth peace — Millennial joy and peace. C302

By preaching the good tidings of the ransom for all and its consequent blessings, we shall be true heralds of the Kingdom; ambassadors of peace. A341

Publisheth salvation — A ransom for all and consequent blessings for all; deliverance. A341; C236

That saith unto Zion — The message is going forth, “Behold the Bridegroom,” (Matt. 25:6) and further announcement to Zion, “Thy God reigneth. R2645:3

The glorified saints beyond the veil are active participants in the work assigned members of the same Kingdom class this side the veil. D624

As in the Jewish Harvest, the Lord’s instructions confined the special work to Israel, so here the special work of his messengers is confined to the household of faith—spiritual Israel. R1742:3

Thy God reigneth — The reign of Christ, which shall bring deliverance, is begun. B142; D624; C236; R1379:5, R2201:3

The oft-repeated prayer of the Church has been answered; the Kingdom of God has indeed come. C301

The Lord is present, the Kingdom is being set up. R514:6; D624; C301, C236

Now the rule and government has been assumed by “Him whose right it is.” (Ezek. 21:27) He has taken to himself his great power and his reign is commenced. R287:5, R757:5

The time for the Kingdom reign is practically here, the time for this message of God is at hand. The Kingdom of God is in process of erection and the gathering of the saints in process of completion. With the completion of this class will come the inauguration of the Kingdom. R5259:4

That the Millennial Kingdom is already beginning its rule. R1379:5, R2201:3

The new regime is only opening. After our Lord shall have delivered and glorified the Church, then he will begin the work with the world. But, since 1878, we are making this proclamation. R5258:1, R287:4, R328:4*, R757:3

As there was a proclamation of Jesus in the flesh as King, so there must be correspondingly a proclamation of Jesus, the New Creature, as King of Glory. R2645:3

This declaration is due now before the feet are joined to the same Body. R757:5, R287:5

The present Harvest Message. R2645:3

Only the feet have been privileged to utter the whole message, including “the Day of Vengeance of our God.” (Isa. 61:2) R757:3, R287:3

Isaiah 52:8

Thy watchmen — In the Harvest of the Gospel age. R3596:3

See eye to eye — Clearly, as one man, harmoniously singing the new song of Moses and the Lamb. C237

Only if the divine mind and will were the only one alive. R309:2*

“They shall be all taught of God.” (John 6:45) R3856:5

It is proper that we should wish that all might see eye to eye, but it is not reasonable to expect it when we know that all are fallen from perfection. F326

More and more. R3856:5

Not until the Bride is complete and Zion is brought back. R67:5*, R56:3*, R5359:1

Only the watchmen of Zion shall see eye to eye until “that which is perfect is come.” (1 Cor. 13:10) R344:2

Regarding things to put off, and things to put on, as we get further and further into this Day of the Lord. R5770:2

In due time we shall be able to see and teach the same thing. CR250:4

Bring again Zion — Return favor to the Jewish people. R309:2*

When Israel rises, Babylon must fall. R115:5*

Isaiah 52:9

Waste places — Now becoming fruitful. R1044:2

Of Jerusalem — Earthly phase of the Kingdom of God. A297

His people — Natural Israel. R3589:3

Isaiah 52:10

The LORD hath — At the setting up of his Kingdom. E47

Made bare — Made bare and extended to help. R21:2*

His holy arm — The Lord Jesus. E47; R4792:6

Of all the nations — The time is near when the message shall be preached to every creature. It is even now being fulfilled. R5259:4

The ends of the earth — To the Jew first, but also to the Gentiles. R3010:2

Salvation of our God — God's original plan cannot fail in any particular. R99:1

Isaiah 52:11

Go ye out — Full, complete separation was not enjoined until the Harvest time. C187

The Lord now commands the “wheat” to be separated from the “tares.” R2538:1

“Come out of her, my people.” (Rev. 18:4) B240; R3596:3

Standing with God even if that should seem to imply standing alone. R1383:3

“Gather the wheat into my barn.” (Matt. 13:30) “Gather the good into vessels.” (Matt. 13:48) R3589:6

Be ye clean — The Royal Priesthood. B240

From wrong practices and from false doctrines. C187

Justified in God's sight, pure and sanctified of heart. R5258:3, R5860:5

King Hezekiah directed that the priests and the Levites sanctify themselves afresh to the Lord and his service before the cleansing of the Court of the Temple began. R4812:3

As the typical priests and Levites were instructed to wash and keep themselves continually clean, so the spiritual priests should be pure in word, action and thought. R5860:5

In proportion as their hearts are clean, their spiritual vision is clear. R5259:5

No one is properly ready to render service to God in any form until he himself has come to a sanctified condition of heart in relationship to the Lord. R4812:4

Vessels of the LORD — The Lord's truths or doctrines. C187

In the Tabernacle and Temple, those vessels which were connected with the holy services—in the Court, Holy and Most Holy. These were only handled by the consecrated class—the priests. R5258:2

Isaiah 52:13

Behold, my servant — Christ. R3589:6

Shall — In the Millennial age. R3589:6

Deal prudently — Prosper. (Lowth translation) R141:1*

Wisely. R4831:3

Extolled — Lifted up. R4831:3

During his Millennial reign. R3596:3

Be very high — Jehovah's promise to Jesus of the divine nature. R5066:1

Isaiah 52:14

As many — Of the Jews living at the first advent. E159

Were astonished — Surprised that he would submit to such abuse. E159

The world will be astonished when they see the reality of the Kingdom, more majestically grand than anything dreamed of. R4831:3

At thee — At the time of his crucifixion. R3590:1

His visage was so marred — “Deeply marred was his appearance, out of all human likeness, and his form out of all semblance to sons of men.” (Cheyne's translation) R3590:1

“So shall his visage be inglorious among men.” (Douay translation) R574:1

His features drawn with pain. R3590:1

Might refer to the marring of his beauty with the thorns, nails and sorrows. R574:1

Might refer to his character deficient in those qualities the world esteems in their depraved sight. R574:1; E159

Whatever of care, sorrow or pain marked that perfect lovely face was the self-imposed weight of our infirmities and sin. R575:1

More than any man — By man. E159

More than the — By the. E159

Isaiah 52:15

So — Showing a contrast—his glory, honor, influence and power will be proportionate to the sufferings and ignominy which he experienced, not only as respects our Redeemer, but also as respects his Church. “If we suffer with him we shall also reign with him.” (2 Tim. 2:12) R3590:1

Shall he sprinkle — Startle; surprised at his patient submission to abuse. R4831:3; E159

“Deep will be the obeisance of many.” (Cheyne's translation) R3590:1

Many nations — Others of all nations, now and in the future, have wondered and will wonder at such patience and meekness. E159

At him — To him. R4831:3

Had not been told them — Of others. E159

Some have told them that Messiah's reign was during the Dark Ages; others that it is now in progress; still others that it is an Evolutionary matter through moral reforms. R4831:3

Shall they see — Exemplified in him. E159

Consider — Understand. R4831:3

Isa. 53:1

Who hath believed — Only a very few. R1359:1, R3590:3, R516:6*, R2414:3; CR155:1; E489

The complaint of the primitive evangelists. R141:1* Israel's failure to hear the divine message. OV75:5

“To us who believe he is precious.” (1 Pet. 2:7) R2789:2

The reason for the general rejection of the message is that reconciliation with God means opposition to sin. E489

Our report — Our teaching, our presentation, our message of reconciliation, atonement. E489; R3590:3; CR154:3, CR155:3

The message of God in respect to his great plan, the Gospel. CR155:1

That God is willing to forgive our sins, receive us as his children, and fit us for the heavenly Kingdom. CR155:3

And to whom — Over whom. (Leeser) R575:5

Few, “as many as the Lord our God calls.” (Acts 2:39) E489; R1359:2, R3590:3

The arm of the LORD — Christ, the power of God unto salvation. E47, E418, E489; R1359:2, R4792:6; CR154:6

Showing the headship of Jehovah. R765:2*, R1075:3

Stretched down for the relief of Adam and his race from sin and death. E418, R4831:5, R516:6*

Not merely a finger, doing a small work for a small class; but the all-powerful arm which will overthrow evil, establish righteousness and bless all the families of the earth. R3590:4

Revealed — “Who perceives what the arm of Jehovah is preparing?” (Rosenmuller translation) R141:1*

In the Gospel. CR154:6

In the present time. R3590:3

Isaiah 53:2

For he shall — Few believe the report because at the first advent our Lord did not appear as a glorious and powerful king. R3590:4, R574:3

Before him — Jehovah. R1359:2

As a tender plant — Small shoot. E156

To the natural man seeming too tender ever to prosper. R3590:4

As a root — Lifegiver. E144

Dry ground — The Davidic line having apparently lost its virility, its life. R3590:4

Thirsty ground. His appearance and surrounding seemed unfavorable; he was an unlikely king. R574:3

All humanity was reckoned dead. Like a new, fresh, living root out of the barren soil, he grew up from infancy to manhood. R1359:2

Form nor comeliness — Of the kind worldly men admire. E156; R2293:6

Honor. E156

To blind bigots he lacked good looks, but to those whose eyes are opened he becomes “ chiefest among ten thousand” and “altogether lovely.” (Song of Sol. 5:10, 16) R1063:2*

When we shall see him — When we observe him. E156

There is no beauty — No appearance of hauteur and ambition. E157; R574:3

That we — Jews, especially leaders and prominent ones. E157

Should desire him — Should desire in him. E156

Not having found in him the qualities of an earthly conqueror. E157; R574:3, R1359:3, R4831:6, R2293:6

He is not our ideal of the soldier, statesman and king, befitting our nation’s needs and likely to fulfil its long-cherished hopes. E158

Isaiah 53:3

He is despised — Was counted by the Romans as unworthy of notice. R3590:5

The apostles were similarly evil-treated because of their faithfulness—their refusal to compromise the message, “the word of reconciliation.” E490

“As he was, so are we in this world.” (1 John 4:17) R3776:5

One of the many prophecies attesting that the Bible is a divine revelation. A57

Rejected of men — Shunned. R574:3

Because the Jews failed to see the sufferings of Christ. R59:3*

Because the prophecies of Christ’s glory and Kingdom were not then fulfilled. R59:3*

By his own nation who for sixteen centuries had hoped and waited for his coming; by the Romans, counting him unworthy of particular notice. R3590:5

Denounced as an imposter. HG512:5

Not because he deserved such; but because they were so degraded and blinded by sin. R2789:2

The Jews esteemed him not, except for a few. R3590:5

They were looking for a king who, with military skill, would deliver them from the Roman yoke. R1359:3

Following the circumstances as though we were present we perceive that it was difficult for the chief actors surrounding our Lord to realize the true situation. Similarly we are sometimes too close to great events to appreciate their true import. Thus we should have sympathy with those who rejected Jesus. R3887:3

It should be expected that all through the Gospel age his followers would be similarly misrepresented, slandered, maligned, despised and rejected by the religionists of Christendom. R2789:5

A man of sorrows — Deep and abounding sympathy for others. R3734:3

Makaboth, pains. R2767:2*

With grief — Choli, sickness, weakness, disease. R2767:2*

Acquainted with infirmity. Jesus had an abundance of sympathy; each time he healed he was touched with a feeling of their infirmity while they were refreshed and revitalized by his strength. R574:4

We hid...our faces — Ashamed of him. R3590:5, R3776:6, R5495:1

“As one hiding the face from us (as in weeping).” (Young’s translation) R574:3, R141:2

Were ashamed of, and would not acknowledge him. B188

“He hid as it were his face from them.” (Margin) Because of their unbelief they lost the benefit of his wisdom, teaching and mighty works. R1359:3

“Like one who hideth his face from us” (to bury his griefs in seclusion). (Pye Smith translation) R141:2*

Esteemed him not — Considered him a fanatic because of his loyalty to truth and righteousness. R3776:6

His weariness, sorrow, weeping, etc., were construed by men to result from weakness. R574:3

“Gave him no attention.” (Pye Smith translation) R141:2*

Hence it was decided that they could not be of the Bride class, and as a nation the Jews were cast off until the elect should be found. R3776:6

Isaiah 53:4

Borne our griefs — “Himself took our infirmities and bare our sicknesses.” (Matt. 8:17) A230; E124; R4138:2, R2028:5, R2000:2, R105:1

Voluntarily. R105:1, R1359:3

“But only our diseases did he bear himself.” (Leeser) R575:5

He was a man, of the human nature, but not a sharer of our imperfection, except as, during his ministry, he voluntarily took our sickness. R809:2

Being without sin, he was also without sickness and pain except as he “bore” it for others that he might be touched with a feeling of our infirmities and, thus, a sympathetic High Priest. R2028:6

Our Lord was not sick with ordinary maladies. His perfect organism was proof against the intrusion of special diseases. Rather, the healing of diseases exhausted his vitality, leaving upon him the weight of our sicknesses. R4138:3, R5577:2, R2000:1

Carried our sorrows — “There went virtue (vitality) out of him and healed them all.” (Luke 6:19) A230; E124; R4138:2, R2000:2, R105:1, R1359:3

Our Lord's healing miracles are much more precious to us knowing that they cost him so much. E124; R4138:2

The sicknesses which our Lord bore were those of the world, and not those of his special friends and disciples. We have no record that he healed any of his followers. R4138:3

We did esteem him — Speaking for fleshly Israel at the first advent. E124

Not that he was actually smitten of God. R424:4*

What thus seems, or appears, is not the fact—it was for our sins, not his own sins, that he suffered. E123

This was probably one of the severest of our Lord's trials—to be esteemed as an offender against God and under divine wrath. R1816:1

Smitten of God — They thought him righteously punished. R574:5

Men did not realize the real cause of his physical weakness. R1359:4

Isaiah 53:5

He was wounded — Death in any form would have met the requirements of justice. It was not necessary for the ransom that the Lord's person should be wounded. This was for other considerations. E443

Not made to suffer eternal torment-thus proving that the wages of our sin is not torment. HG608:6

For our transgressions — And not for his own. R1394:5, R47:2*

The chastisement — As a true Son, he had his share: "What son is he whom the Father chasteneth not?" (Heb. 12:7) R3133:1

Necessary to preparation for glory, honor and immortality: "He learned obedience by the things which he suffered." (Heb. 5:8) R3133:1

Of our peace — By means of which our peace with God was made. E124; R141:2*

Upon him — Noting the laying of the sin upon a person instead of a dumb animal. A57

With his stripes — By the things which he suffered in our stead. E442

He bore the death sentence against us. R3590:6, R3560:6

It was necessary that upon Jesus should fall the rod of affliction, even unto death. R5315:3, R3560:6, R3590:6

We are healed — Healed as sinners preceding our acceptance as members of the Body of Christ. F632

We are to be healed; through his death our reconciliation was made possible. R4364:5

Isaiah 53:6

All we like sheep — Israelites, “lost sheep” (Matt 10:6) because they had wandered from the Lord and from their covenant. R2261:3

“I lay down my life for the sheep.” (John 10:15) R652:5

And who, after coming to a knowledge of the truth and being rescued by the shepherd, follow him not, will no longer be counted as the Lord’s sheep. R1217:1

Have gone astray — Followed one another into wrong paths. R3590:6

“There is none righteous.” (Rom. 3:10) R2706:3

The LORD — Jehovah. R1359:4

Hath laid on him — Jesus, our willing substitute. R1058:2, R574:6

The full penalty of the divine law. R4793:1, R574:6, R387:1, R657:5, R1058:4, R5315:3. Our sins have been laid upon, or imputed, to him. If we believe on him, his righteousness will be imputed to us. Thus we are justified. R657:5

Thus ransoming, not pardoning, mankind. E461; R324:1, R1058:4

Therefore God did not pardon us, that is, he did not suffer our sins “to pass without punishment. R324:1, R387:1, R1058:2

Only by the shedding of blood could there come a remission of original sin. R3985:3

Thus God could maintain justice and at the same time receive all sinners who would come to him through the appointed substitute. R1350:3*

Inconsistent with the theory of eternal torment. A159

The iniquity of us all — Jesus’ death was “the wages of sin,” as all death is, but not the wages of sin which he committed. R648:3

“The punishment of us all.” (Young’s translation) R574:6

Isaiah 53:7

He was oppressed — Verses 7 to 9 portray the matured view of Jesus’ disciples as they began to consider more carefully and understand more fully their Master and his work. R4831:6

He was afflicted — Taunted. (Leeser) R575:6

He is brought — He was led, not driven, to death. He willingly permitted the sick and afflicted to partake of his vitality. R772:5*

As a lamb — In meekness, unsuspectance and gentleness. R4750:5

“Behold the Lamb of God that taketh away the sin of the world.” (John 1:29) R77:6*

To the slaughter — A test to prove his character, manifesting to men and angels his obedience and worthiness of high exaltation. Q559:2

As a sheep — A ewe. (Leeser) R575:6

Openeth not his mouth — In any plea or endeavor to deliver himself from death. R3591:1, R574:6, R3776:2, R5642:5, R5871:6, R5561:5, R1806:6

Why? Because he desired to save others and knew that the salvation of others required the sacrifice of himself. R1815:6

Had he done so his accusers might have succumbed to the eloquence of him who spake as never man spake. R3591:1, R5561:5

To follow in his footsteps is to sacrifice ourselves as he did, with the same uncomplaining cheerful submission. R772:5*

Isaiah 53:8

He was taken — Taken away, cut off from life. R3591:2

“By an oppressive judgment he was taken away—the men of his age who shall describe?” (Brown’s translation) R141:4*

From prison — By oppression, by false accusations. R3591:2, R1359:5

And from judgment — By oppression or injustice as far as those who condemned him were concerned; by divine justice and judgment so far as God was concerned, because he had consecrated himself unto death. R3591:2

Through judicial proceedings, by means of false condemnations which secured a legal condemnation unto death. R1359:5

“Through judicial punishment.” (Leeser) R575:6

Declare his generation — Who could suppose that he would have offspring, would be the Everlasting Father to the whole world. R3591:2, R4832:1

Declare to his generation why he was cut off. R574:6

May be understood in three ways: (1) those of his day; (2) his divine lineage and (3) his posterity. R1359:6

For the transgression — His death was so ignominious, few could realize that he was suffering the just for the unjust. R574:6

Of my people — “For the sins of the whole world.” (1 John 2:2) R3591:3

Stricken — Smitten. R574:6

“The plague was laid on him.” (Leeser) R575:6

Isaiah 53:9

Made his grave — Qebar, tomb, place of interment. E348

With the wicked — Being crucified between two thieves. R3591:3

Rasha, the condemned or guilty race. R1360:1, R1394:4, R3591:3, R574:6

And with the rich — In the tomb of Joseph of Arimathea. R1360:1, R1394:4, R3591:3, R574:6, R141:5*

The godless rich. R575:6, R652:4

Because — Or, although. R574:6

Done no violence — There was no just cause of his death. A58

Isaiah 53:10

It pleased the LORD — Verses 10 and 11 give the prophetic explanation of the experiences of Jesus. R4832:4

Not that the Father took pleasure in the sufferings of his Son, but because he saw the glorious results, both to Jesus and to mankind. R3591:4, R4618:3, R5878:6; CR348:5; Q559:2

The Heavenly Father had to do with the breaking of our Lord's body. R5341:5

The bruising, we understand, was not of divine necessity, but of divine wisdom and expediency. Q559:3

Because it best illustrates his justice, wisdom, love and power. R5878:6

To bruise him — To allow him to have an experience with pain and sorrow. R2000:1

To permit him to demonstrate his loyalty and faith even unto death so that he might the more abundantly reward him. R3591:3, R5878:6

“Crush him through disease.” (Leeser) R575:6, R652:4

“For Jehovah is pleased to crush him with sufferings.” (Pye Smith translation) R141:5*

As Jesus broke the loaf at the Last Supper, the Heavenly Father had to do with the breaking of our Lord's body. R5341:5*

When thou — Because Jesus gave his life, his soul, in exchange for Adam's life, or soul, the restoration for the world is indicated as being the direct work of our Lord Jesus, and not the Father's work, though he was the author of the entire plan of salvation. SM781:1

Shalt make his soul — Human soul, human being. R667:3, R981:1

Being, existence, all that he had. E127; T52, R667:3, R2000:1

A human soul—for he had exchanged his spiritual being, or existence, for the human, which was typified by the Atonement Day bullock. T52

The death of the soul is the penalty for sin. E328; R2611:4, R2794:5, R5238:2; SM779:1; OV166:2; HG135:4, HG334:5, HG331:4; CR209:1*

The penalty was not against Adam's body, but against Adam himself, the soul, the ego, the being. It required the sacrifice of another soul to redeem him. R3174:2, R3854:5, R5238:2

“The Good Shepherd giveth his life.” (John 10:11) E337

An offering for sin — For our sins, not for his own. E23; R4793:1

“When his soul hath brought the trespass offering.” (Leeser) R575:6, R652:4

Thereby causing the typical sacrifices and ablations to cease. (Dan. 9:27) B65

Our Lord Jesus did not suffer an eternity of torment as the price of our redemption. R4793:1, R1086:2, R803:2

His seed — Progeny. R4832:4, R1360:1

One of the titles of our Lord in the Millennium is “Everlasting Father.” (Isa. 9:6) SM780:2

As many of Adam’s seed as will accept adoption upon his conditions. A129; R4832:4, R3591:4

The Gospel Church is nowhere spoken of as the “seed of Christ.” SM780:1, SM781:1; R1359:5

Prolong his days — Resurrection to a higher than human plane being granted him by the Father as a reward for his obedience. A129

Prolong their days everlastingly. R1360:1

All those who sacrifice with Jesus shall gain immortality. SM783:2

The pleasure — Will, plan. R1360:1; SM781:2

Of the LORD — Of Jehovah. R1360:1

Shall prosper — When he shall have put all enemies under his feet. (1 Cor. 15:25) SM785:2

Isaiah 53:11

He shall see — Shall see the fruits. R1360:1, R785:4, R5018:2; SM42:1; CR431:5; Q179:5

“ (Freed) from the trouble of his soul shall he see (the good) and be satisfied.” (Leeser) R575:6

A glorious fruitage! The exaltation of himself with his Bride and “the virgins, her companions”; the Ancient Worthies; and, finally, the groaning creation brought to human perfection. R5066:6

In the Millennial reign of glory and the end thereof. R4578:4

Of the travail — The reward of the travail. R5578:6, R3591:4; SM42:2

His humiliation, suffering and death. SM787:T

“I hid not my face from shame and spitting.” (Isa. 50:4-10) E52

Of his soul — In the grand restitution of the redeemed race. R1360:1

Because his soul hath labored. R575:1

Shall be satisfied — To give his life to purchase the world. E441

When he has fulfilled the gracious promises of God to bless the world. OV57:1, OV23:2

With the results. F121

This satisfaction will result from the salvation of more than the “Little Flock.” SM42:2

With the Heavenly Father’s bountiful provision for his personal glory and exaltation, and for the honorable work which he will do for Adam and his race. SM787:1

Which he would not be if only a few of mankind will eventually be blessed. R3725:3*

Because the conclusion of God's plan will be satisfactory. F50

God's original plan cannot fail in any particular. R99:1*; A66, A95; E34; OV57:1, OV23:2; R1125:2

The Church also shall be more than satisfied with God's arrangements on their behalf, and through them, on behalf of the world. SM788:T

By his knowledge — His full confidence in God born of experience. A132; R1835:1, R3160:5; HG293:1, HG396:2

Gained through his pre-human existence. E91; R446:1, R1060:1, R2373:3, R4612:1; Q371:4

At the time of our Lord's spirit-begetting an impression of his pre-human experience was made upon his brain, and he then received special knowledge of heavenly things. R5157:5, R5065:1

Knowing the Father, remembering the glory he had with him before the world was, trusting him implicitly, enabled him to be obedient to the death of the cross. R3591:5

Knowing the Father's plan, his own will being in entire harmony with the Father, he went steadily forward to accomplish that will, even unto death. R631:6*

Of the divine plan or purpose to redeem and restore the fallen race, enabling him to carry out that purpose in the sacrifice of himself, thus justifying many by bearing the penalty. R1360:4

He grew in knowledge—being led into the knowledge of the various features of the plan as they became due to be worked out through his instrumentality. R3160:3

Enabling him to be obedient even unto death. R3591:5, R4019:1

It was from lack of knowledge of God that the first Adam in his perfection was weak. R3591:5

Knowledge which Adam did not possess. CR453:3; R146:2

The first Adam, having no knowledge of evil's terrible nature, was tempted and fell. The second Adam, with a knowledge of its awful results, and of the power of God, was just as really tempted, but triumphed. R327:3*, R3638:2*

Justify many — Very many—all men. R575:1

For he shall — While he will. (Leeser) R575:6,1

Bear their iniquities — Which our Lord began to bear at his consecration, and finished so doing at his crucifixion. R5065:5

Isaiah 53:12

Therefore — Because of his faithfulness and sacrifice. R575:1

“Therefore will I distribute to him the many for his portion; and the mighty people shall he share for his spoil.” (Lowth translation) R141:5

Will I — Jehovah. R1360:4

With the great — Rab, Lord, Chief, Master of the Universe, Jehovah himself. R1360:4, R3592:1

Divide the spoil — Of his great conquest over sin and death, with all its heavenly glories and privileges of blessing mankind. R3592:1, R1360:4, R4832:4

He shall divide, or distribute, the spoil to mankind. R575:1

With the strong — The overcoming Church of this Gospel age. R3592:1, R1360:4, R4832:4

“When I am weak, then am I strong.” (2 Cor. 12:10) R3592:1

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.” (Rev. 3:21) R1360:4

“The spoils of the strong”—of the strong prince of this world who has left mankind destitute. He will be bound and his spoils distributed to enrich mankind. R575:1

Poured out his soul — Being, existence. R1451:6, R1880:5, R2794:5, R5238:2, R5578:6, R5749:2

From Jordan to Calvary. E127

Permitted his life to be taken from him. R5085:3

Not the body, but the being, called in the Scriptures, soul, dies. R205:4, R277:1, R4174:3, R5749:2

It was Jesus, the human soul, that had died; but he was raised from the dead a soul of a higher order. R5578:6

It was the soul that needed redemption; it was the soul of our Lord Jesus that was given as a ransom price for the soul of Adam with the result that the souls of Adam and his posterity are guaranteed a resurrection. R2794:3, R1880:5

Contradicts the idea that the Lord himself did not die, that merely his flesh died. R2794:5

Unto death — Non-existence, oblivion. E362

He kept on until he had given all that he had. R157:6, R5432:1

Made “his soul an offering for sin” (verse 10), in offset to Father Adam’s soul. R2794:5; CR170:5

Without the shedding of blood there is no remission of sins. R3592:4

His soul did die. CR290:3

Our Lord had a perfect earthly life. He gave up that life. The same with us. If we would live we must die. R5342:1

When our Lord was changed from spirit to human being his existence did not cease for a moment; but at Calvary his being or existence was laid down completely, he ceased to exist—gave his being as “a ransom.” R667:3

Numbered — Reckoned, by crucifixion. R575:1, R2473:1,5, R2787:4

With the transgressors — The thieves on the cross. R2787:4, R1815:6, R3370:4

As the penalty against Adam included his isolation from the Father as a condemned rebel, so it was necessary for Jesus to experience the full meaning of a sinner’s separation from God. R2474:4

Crucifixion was practiced by the Romans only upon culprits-usually outlaws, brigands and seditionists. R2787:4

Being misunderstood when he came to John, whose immersion was for washing away a sinful past. SM644:T, R960:4

And he bare — “While he bore.” (Leeser) R575:6

Made intercession — “For the transgressors he let (evil) befall him.” (Leeser) R575:6, R652:5

Isaiah 54:1

Sing, O barren — Spiritual Zion, our mother or covenant. C297, R1341:6

The promise to Abraham has been barren for a long time. R1389:1

The Apostle applies this to the Gospel Church, or Abrahamic covenant, (Gal 4:27); showing that the ultimate fruitage shall be great. R3596:3

That didst not bear — Beginning with the Lord Jesus, a result followed the coming into covenant relationship which had never occurred before—a begetting to a new nature. R4450:2*

For more — The promise includes not only the development and blessing of the seed, but also the blessing of all the families of the earth through that seed. R1389:3

Are the children — The Christ, typified by Isaac and Rebecca. C297, R1341:6, R1389:2; Q164:2

Of the desolate — The Gospel covenant, typified by Sarah. R1389:1

Than the children — The Jews, according to the flesh. Q164:2

Of the married wife — Hagar, type of the Law covenant; her offspring, a servant class. R1389:2

Isaiah 54:5

Thine husband — Caretaker. R1389:1

Illustrating the union between Jehovah and Israel. R1388:6

Thy Redeemer — Jehovah himself. R4085:3

All that our dear Redeemer has done for us has been the carrying out of the great plan of Jehovah, purposed in himself before the foundation of the world. R4085:3

Isaiah 54:11

Lay thy stones — The Church is pictured as the glorious New Jerusalem, built of precious stones. R3596:5

Isaiah 54:13

All thy children — The spiritual sons of God. R3051:1

Taught of the LORD — Taught of Jehovah. “Learned of the Father.” (John 6:45) E50

Our Lord Jesus is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher above all. E50

God, however, does not teach all in the same time and way. R385:1*

In the school of Christ, learning not all lessons at once, but gradually, “line upon line, precept upon precept, here a little and there a little.” (Isa. 28:10) R3051:1

Because unprejudiced and anxious for truth. E32

We should avoid following human teachers as leaders. Their teachings should be received only so far as they harmonize with the word of truth. R386:4*

Is it not reasonable that God, who is love and a kind and loving Father, should provide for the education of every individual who ever came into the world. R33:3*

Shall be the peace — Of those who understand the Lord’s dealings. R3051:1

Without this peace one cannot have the joy of the Lord; and if they have not this it is because they have not been sufficiently taught of the Lord. R3051:3

Of the Millennial day, in which the Prince of Peace reigns. R2520:6

Isaiah 54:14

In righteousness — Righteousness, justice, must be the foundation of every character acceptable to God. R3051:4

Shalt thou — The godly. R3051:3

Be established — Those who are not established in righteousness now will not be accounted worthy to be sharers in the first resurrection. R3051:3

Far from oppression — Having no sympathy with it. R3051:5

Anxious to set men free, not anxious to enslave them. R3051:5

Shalt not fear — “Perfect love casteth out fear.” (1 John 4:18) The Lord’s people should be the most fearless people in the world as respects earthly calamities. R3051:5

“Their fear toward me is taught by the precept of men.” (Isa. 29:13) R3051:5

Not come near thee — Applies to the present life, and not to the life of glory. R3051:3

Isaiah 54:15

Gather together — A general gathering together of opponents to the truth and its servants. R3051:6

Shall fall — Come to naught. It is impossible to injure the very elect. R3051.

Isaiah 54:17

Against thee — Against the New Creature. R3050:3

The called, faithful and chosen ones—the Church. R1239:2*

The prince of this world has power to deceive and to lead astray many—if it were possible he would deceive even the very elect. The elect are the only class who cannot be deceived. R1239:2*

May be, to some extent, applicable to regathered and re-favored Israel after the flesh in the near future, when God will fulfil to them all his good promises. R3050:3

Shall prosper — Even though it may affect health, social position or financial prosperity. R3050:6

The rage of the enemies of truth is impotent except as it resorts to misrepresentation and sophistry, which the Lord assures us cannot “deceive the very elect.” (Matt. 24:24) R2738:1

Rise against thee — In envy, malice, hatred, strife, slander. R3050:6

This merely injures the old creature—the flesh, already consecrated unto death. R3051:1

Is of me — “If God be for us, who can be against us. (Rom. 8:31) R3052:4

Isaiah 55:1

Ho, every one — The call of the Gospel age, to the consecrated class now. R4321:3, R2072:4, R1899:2
During the Millennial age. R3597:1

That thirsteth — Verses 2 and 3 show this call to be for those thirsting for truth during the Gospel age. R1363:6

“Blessed are they that hunger and thirst after righteousness.” (Matt. 5:6) R1936:1, R1899:2

“After righteousness” (Matt. 5:6); not only after truth with a curiosity interest, but after that righteousness which comes through a knowledge of the truth. R1936:1

Water is unwelcome except to the thirsty, and food produces loathing if forced upon one who is not hungry; so truth is obnoxious to those who prefer error. R650:3*

Come ye — If they will not come, let them stay away until they are ready to come. In time they will be thirsty enough. R650:6*

To the waters — In a sense, any who now thirst may come to Christ and find him a fountain of life—
“A well of water springing up into everlasting life.” (John 4:14) R3596:6

These “wells of water” have not yet become the Millennial “river” of Rev. 22:1, 17. R3596:6

Pictures the Millennial age and its blessings upon the world of mankind. “Whosoever will, let him take of the water of life freely.” (Rev. 22:17) R1363:3, R3596:6

The water of life will not be forced upon any. R1363:3, R651:1

Refreshing waters of divine truth. R1936:2, R1363:3, R650:3*

There is an abundance for us all in our Heavenly Father's wonderful provision—in the Bible. OV260:3

Hath no money — None of us has ought to offer as an equivalent for this priceless treasure. R1936:2

Come, buy wine — A sanctifying draught. R1363:3

Exhilarating. R1363:3

And milk — Life-giving. R1363:3

Nourishing. R1363:3

Without money — Published truth is not for all the poor in the world, but for the poor who are the Lord's children and are sufficiently interested to request it. R908:3

Without price — In the Millennial age, without walking in the narrow way, or taking up a cross of self-denial and suffering for righteousness' sake. R3597:2

There is a price at the present time, the price of self-sacrifice even unto death. R3597:1

Isaiah 55:2

Wherefore do ye — Who have searched in vain for truth from other sources. R1363:6

Spend money — Influence and labor. R1364:1

Which satisfieth not — Temporally or spiritually. F535

The satisfaction and joy of those who live by faith in the Son of God is solid compared to the passing ripple of emotion caused by mere religious excitement. Excitement must subside, but truth and its joys abide. R23:6*

The present life and present transitory interests. CR16:3

In the Millennial age none will thus vainly search for truth. R1363:6

Hearken diligently — The invitation is synonymous with Rev. 18:4, to come out of Babylon. R1364:1

That which is good — Meat in due season. R1936:2

The good plan of God. R1364:1

In fatness — Cream of the Everlasting covenant. R4321:3

A share in the glory, honor and immortality of the Kingdom. R4321:3

The soul that is fed at the Lord's table is not lean. R1936:2

The good plan of God produces the fatness of understanding. R1364:1

The fulness, the glorious provision which the Lord has made for them and which will then be opened before them in the Mediatorial reign. R3597:3

Isaiah 55:3

Incline your ear — Turn your ear away from the clashing of conflicting creeds and incline it toward God's precious Word. R1364:1

“It shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people.” (Acts 3:23) R3597:3

Come unto me — The Master's gracious invitation as it will soon reach the world of mankind through the glorified Church. R3597:3

Hear — Obey. Obedience to God will be the only requirement for all who, being justified by faith in Christ, would consecrate themselves fully to God. R442:6

Your soul shall live — God distinctly declares that the extreme penalty of wilful sin and wilful rejection of Christ is the death of the soul. R1196:1

Everlasting covenant — The New covenant, the agreement to forgive, to cancel sins that are past. R3597:3, R4321:6

An agreement to share in the sure, holy promises which belong to his beloved Son—the Kingdom, power and glory of the world to come. R1364:1

If we put ourselves under Christ's care, the covenant of sacrifice will be everlasting with us and we shall have the “sure mercies of David.” R5163:6

With you — If you are Christ's you are David's seed—and his seed will sit upon the throne to be the Messiah. Q192:2

With those who hunger and thirst after righteousness and who have consecrated themselves to him, been anointed and have the witness of the spirit that they are the sons of God. R1936:3

Sure mercies of David — Or, holy things promised to David. R1466:2

The mercies granted to Israel and the world through our Lord, the great antitypical David (Beloved). R3597:4, R1466:2, R1364:2; SM731:1

A promise that Messiah would be the root and offshoot of the Davidic line. SM477:1; Q192:2

We of the Gospel age are invited to share in the sure, holy promises which belong to our Lord. R1364:2

Of Christ, set forth in Psa. 89:20-37: (1) That his throne would be established forever; (2) That all would be made subservient to him; (3) That God's covenant to bless all the families of the earth would be fulfilled by his reign; (4) That his children, by redemption and regeneration, would be established in righteousness; (5) That all the willing and obedient shall endure forever. R1364:2, R1936:2

To share with Jesus the glory, honor and immortality of the Kingdom. R4321:3

Isaiah 55:4

I have given him — The antitypical David, The Christ. R3597:4

Leader and commander — As Leader he is our example in obedience and our Forerunner; and he has said, “Observe all things whatsoever I have commanded you.” (Matt. 28:20) R61:5 As the great Prophet, Priest and King, typified by Moses and Melchizedek. R3597:4

Isaiah 55:5

Behold, thou — Christ. R3597:4

Shalt call a nation — “A Holy Nation, a Royal Priesthood, a Peculiar people.” (1 Pet. 2:9) R3597:4
R4321:3

Run unto thee — Throughout the Millennial age. R3597:4

Shows how the work will progress among the people of the world after The Christ has been glorified. R1364:2

Isaiah 55:6

Seek ye — All the world during the Millennium. R3597:4

While he is near—When God does reveal his grace it must not be trifled with. R1364:3

Isaiah 55:7

Forsake his way — This will not be a time for pardoning wicked men, but those who desire to forsake their wicked ways. R1364:3

His thoughts — The unjust must abandon unrighteousness, even in thought. R3597:5

Return unto the LORD — Obedience to God, not sacrifice, will be required in the Kingdom. R442:6

Isaiah 55:8

For my thoughts — My plans for man’s salvation. R3598:4

My plans are not your plans. SM85:1; R2733:4

Not your thoughts — We should not judge the Lord’s methods or laws by the standards accepted among fallen men, which permit all to live whose liberty would not be dangerous to society. R1220:4

Thus the vast majority of Christian people cannot take the standpoint of the saints in the prophetic testimony before us, but rather the standpoint of the natural man. R2712:3

The world, and not the saints, are addressed. R1023:2

The wonderful blessings of the Kingdom will be beyond the thinking of mankind. R3597:6, R546:5, R3028:5, R542:2*

Neither are your ways — In the organization of your human churches. F197

Many justify themselves, saying, “It is my way.” This is no excuse for retaining the actions, but for rejecting them. If we would honor God we would not do our own way. R705:3

The uncrucified will always think its own way the best, not learning to obey orders from the Head and trust God’s superior wisdom where they cannot trace him. R961:3

My ways — Jehovah’s gracious purposes, a great plan of salvation. A10; R546:5

My ways of executing my plan are not such as you would surmise. R1364:4

God has not been choosing out exclusively the great, the wise or the good. R4388:3

My methods. SM85:1

Permitting his truth to be obscured from the worldly-wise by letting it appear as if the Gospel were accomplishing little or nothing. CR499:4

Isaiah 55:9

My ways higher — His plans or methods. CR58:1; SM42:1, SM6:T, R838:2, R4483:4, R2595:5

God had higher plans for mankind than the Jews expected. CR58:1; R4463:3

The world does not understand God’s plan. R2074:5

While there are certain correspondences between human secret orders and the one of divine origin the latter is in every way superior to all others. SM5:3

Grandeur and more beneficent. R794:3

Let us not mistakenly allow our own littleness of mind to hinder our appreciation of the true meaning of the Scriptures. SM249:1

“We make God’s love too narrow by false standards of our own.” SM535:2; HG391:2

Illustrated in the contrast between present mission work and slum work with God’s Millennial provision for lifting up the weak and opening the blind eyes of the barbarians. R2690:2

“The length and breadth and height and depth of the love of Christ, which passeth all understanding.” (Eph. 3:18, 19) SM42:2

We have every reason to believe in the supernatural. God is not limited or confined in his power by those laws of nature which our human understanding can comprehend. R676:1

My thoughts — My plans—clear, plain, reasonable, just, loving and wise. R4551:4

It is not in the power of friends or enemies of the Lord to change his purpose one iota. SM146:T

It is the privilege of the saints, who have laid aside their own ways and thoughts, to thus think his thoughts. R1023:2, R1024:5

Than your thoughts — Your own will and plans. R961:6

All schemes of human origin are necessarily imperfect, like their formulators. R921:3

Human reason is vastly inferior in scope and power to God’s reason. R1566:3

Isaiah 55:10

Returneth not thither — In vain. R1030:4*

Isaiah 55:11

So shall my word be — Including the Harvest Message. R3883:3

That goeth forth — Sent forth to Abraham, announcing the blessing of all the families of the earth. SM90:2, R3052:1

Through Jesus—to gather out a people for his name, the Little Flock, the Church. SM90:2; R256:6, R1023:6, R1079:6; HG693:6

The Lord knoweth them that are his, and he knoweth how best to bring them in contact with the truth. R2965:2

The going forth of the Word of the Lord in all ages must have reference to the great end; as a man, building a home for comfort, keeps that in mind in all stages of the building process. R98:6*

My mouth — Our Lord Jesus, the mouthpiece of Jehovah. SM51:1

Not return unto me void — God's Word shall be fulfilled. OV184:T, OV86:T, R3598:4, R4347:3

It is certain that it will reach everyone for whom it was intended. R690:5*

He has the wisdom to foreknow, prepare and plan for the execution of his justice and love. Further, he has the divine power to carry out all that his wisdom, justice and love have planned. SM85:1

Divine wisdom has at all times been able to overrule the wrath of man to serve him and the remainder to restrain, thus causing all things to work out the divine purpose. R5263:1

It shall accomplish — The world has not yet been converted—proof that the Word has not been sent yet on that mission. OV223:5; R256:6, R2376:2, R2396:4, R1710:4, R4212:6, R1023:3; CR343:1; A95

Having begun the work of salvation, God has not abandoned it and does not intend to abandon it. R2690:1

Nothing could come to pass contrary to divine permission; although many things do come to pass contrary to divine law— being permitted for wise purposes. OV33:2

Therefore whatever inharmonies we now see in nature must be viewed as incidental to the preparations for the perfection of all things which is not due until “the dispensation of the fulness of times” (Eph. 1:10) following the Millennial reign of Christ. R1560:3

Though men call God slack, supposing his promise to punish the wicked never to be fulfilled, they overlook the fact that 1,000 years with men are as a day with God. R1364:5

While God has permitted the interruption of sin, he has not permitted, nor does he purpose to permit, a failure of his plans. R1267:4

As God has promised the Jubilee Restitution, so surely it will come to pass—but there should be no breathless haste, but a quiet, patient, faithful waiting on Jehovah. OV86:T

Contrary to the Calvinist concept of election. HG545:5

That which I please — And is not regulated by prayers out of accord with his purposes. R1999:2

It shall prosper — Because of the one purpose of the one God. E182

Because backed by perfect justice, love, wisdom and power. E34

The consecrated have no plans of their own; they desire that God's will shall be done. Since God's plan shall prosper, their plan shall prosper; for his is theirs. R1383:5

Even while Satan imagines that he hinders. E485; HG433:2

Whereto I sent it — Hence we know that it has not yet been sent out to convert the world. A95

God cannot exercise his providence in a way detrimental to his plan. R1560:1

It will gather his saints, those sanctified in heart. It will not gather in the world. CR84:5

In this age, for the gathering out from among the mass of mankind a peculiar people. R1023:6

It is now prospering in the work of selecting the Church; and, by and by, it will prosper in the work of blessing all the families of the earth. HG354:1

Nothing can alter the definite, fixed outlines of the divine program. But the Lord has left certain of the filling in of our experiences subject to modification. This is where prayer enters in. R4347:3

It is one God who is operating under various circumstances and by various means for the accomplishment of his own one purpose. E182

Isaiah 55:12

Go out with joy — Out of the prison of death. R542:2*

Be delivered with joy. SM85:1

Led forth with peace — No longer suffer persecution. R3597:5

God's purpose in sending forth his Word is the great Restitution. R1023:3

Brought home in peace, by the Great Shepherd. SM85:1; R3597:5

Mountains and the hills — The ruling powers. R1024:4

Trees of the field — The people. R1024:4

Isaiah 55:13

Instead of the thorn — The wicked, who lurkingly seek to injure the unwary. R3597:5, R1364:5; SM86:1

The fir tree — An evergreen, symbolic of a man possessed of everlasting life. R3597:5, R1364:5; SM86:1

Whose balsamic influence is healthful, giving a refreshing effect. SM86:1

Of the brier — Reaching forth to attack and ensnare those attracted by its sweet odor typifying the wicked who now flourish. R3597:6; SM86:1

The myrtle tree — Beautiful and harmless. R3597:6

An evergreen; yields sweet perfume and berries that are a delicacy. SM86:1

The fir and myrtle trees represent mankind during the millennium yielding good influences and possessed of everlasting life. SM86:1; R3597:6

And it — The Lord's work of salvation for our race. R3597:6

For a name — To his glory and honor. R3597:6, R48:2*

The name given is made to refer to position or official relationship, so that the position is meant when the word "name" is used. R48:2*

An everlasting sign — Of his greatness and goodness. R3597:6, R1024:4

Isaiah 56:1

And do justice — "Justice and judgment are the habitation of thy throne." (Psa. 89:14) T124

Isaiah 56:5

A name better — The name given is made to refer to position or of official relationship, so that the position is meant when the word "name" is used. R48:2*

Isaiah 56:7

My house — The Temple then was merely a figure of a greater Temple, the Church, which is now in preparation. CR420:1; R5713:2

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3:16) R5713:2

House of prayer — The glorified Church, symbolized by the Temple with its Shekinah glory, will be the house of prayer for all nations. R5713:6; CR457:2

Men will approach God through the glorified Church, in which his presence will be manifested, and his mercy will be available to all. R5714:1

Isaiah 56:8

Outcasts of Israel — The publicans and sinners who heard the Gospel message gladly, but whom the Scribes and Pharisees rejected. R5004:6

Isaiah 56:10

His watchmen — The clergy of today. R330:4, R717:3

Blind — Of mental perception. R718:3

Because they hold the traditions of men, they cannot see the great prize of our calling. R330:5

Describing the last, or Laodicean, stage of the Gospel house. R717:3, R718:4

Are all ignorant — Of the character and purposes of God. R718:3 “Lo, they have rejected the Word of the Lord, and what wisdom is in them?” (Jer. 8:9) C157

Failing to recognize, and therefore rejecting, the spiritual King now present. C179

Dumb dogs — D— D—s. F287

They cannot bark — Cannot speak faithfully for the Master. R718:3

They refuse to awaken the household under their care to a knowledge of Present Truth. R2674:5

Ministerial etiquette intimidating and sealing the lips of any disposed to lift up their voice like a trumpet to show God’s people their sins and dangers. R2106:1

Sleeping — Dreaming or talking in their sleep. F287

Lying down — Lazy. F287

Loving to slumber — Loving ease. F287; HG712:6*

Isaiah 56:11

They are shepherds — Ministers who outwardly pose as God’s servants but in reality are hypocrites. SM134:1

Hireling shepherds, “Whose own the sheep are not.” (John 10:12) D62; HG715:6

To their own way — Or ism; turned away to fables and science, falsely so-called. R718:3

Welfare, self-interest. F287, R330:4

For his gain — High-sounding titles and lucrative church appointments. R718:3, R3959:4; D61

“The priests thereof teach for hire.” (Micah 3:11) F287

From his quarter — His denomination or sect. C179; D61; F287; R3449:3, R3748:2; HG715:3

Isaiah 57:9

And thou — Israel, represented as a woman. E371

Wentest to the king — Made alliance with earthly kings. E371

Didst debase thyself — Oblivious to the Lord and to the principles of his truth and the righteousness which is of faith. E372

Even unto hell — Sheol, oblivion, becoming figuratively dead. E371

Figurative of deep degradation. R2599:5

Isaiah 57:15

High and lofty One — Jehovah. R5217:3

All who would be in harmony with God must be repentant in respect to their own shortcomings and must be appreciative of his lofty standards—his holy standards. R5218:4

Inhabiteth eternity — Before the mountains were brought forth, or the hills, before the First-born was created, he is God. R5217:3

Contrite — Quiet, deep, continual sorrow for acts not in harmony with righteousness. R5217:6

Our great and lofty God is particularly sympathetic toward those of a broken and contrite heart. R5217:3

Humble spirit — This humble, discouraged condition becomes a favorable one if the person will seek divine assistance. R5218:1

The lowly estate in the present life is only the necessary discipline to fit one for the glory and service of the time to come. R2139:5*

The aristocracy of the present age will not be the aristocracy of the new dispensation, but the poor in spirit will reign with Christ for the blessing of all the families of the earth. R2139:4*

Revive the spirit — Give strength and assist in the right way. R5217:6

Of the humble — Only the humble-minded can really appreciate their own condition. God will not only revive their spirit, but make them again sons of God, with all that this implies. R5218:4

To revive the heart — To such he is ever near, to revive and give them strength. R5217:6

This text applies not only to the present time, but will also have an application in the next age. R5218:5

Contrite ones — To be repentant is to be thoroughly submissive to the divine will, and implies a change of mental attitude toward sin. R5218:1

Isaiah 57:20

Cast up mire and dirt — “A froward man soweth strife, and a whisperer separateth chief friends.” (Prov. 16:28) R2038:4

Isaiah 57:21

No peace... to the wicked — The peace, joy, rejoicing, blessing, comfort in the Scriptures are only for the Lord's beloved ones. SM334:i

Isaiah 58:1

Cry aloud — Point out what the Scriptures have to say. R5630:5

Attacking errors of doctrine unsparingly, though in kindly terms. HG558:2

It is not now necessary or proper to cry aloud in the streets, or at the churches. R5631:3

Like a trumpet — Sound the trumpet of truth. R1476:5

Shew my people — Point out to Christendom of today their error as we have opportunity. R5630:3, R1158:1

But it would not be very well to go about berating them or anybody. R5630:3

These faithful reprovers are generally abused as enemies. R577:4; CR351:5

Their transgression — Their attitude calls for sympathy, pity and tender help over their misunderstandings rather than for abuse and cutting and lashing sarcasm. R1158:1

Calling attention to the fact that there is hypocrisy practiced in the name of religion. R5631:3

House of Jacob — A distinguishing term referring exclusively to the Jews, God's ancient covenant people. R5630:3

Point out to the Jews the reason w they are in their present cast off condition. R5630:3

Isaiah 58:2

Seek me daily — Apparently, but actually there is great zeal for the traditions of men. R5630:6

Isaiah 58:11

Guide thee continually — Ask him to guide you; and, with no will of your own, no choice as to the pathway, trusting everything to God, silently waiting to hear his voice, it will be given you to know his will. R590:5*

Isaiah 58:13

Doing thy pleasure — Christian sabbath keeping is to refrain from doing our own ways, finding our own pleasures and speaking our own words—every day. HG583:5*

Thine own ways — That certain ways are our own ways should be no excuse for retaining them if they are not right. R705:3

Isaiah 59:5

They — The man-made systems of our day. R718:6

Cockatrice' eggs — Adders' eggs—Satan's lies. R718:6

Crushed — Analyzed. R718:6

Viper — infidelity and Spiritualism, the progeny of Satan. R718:6

Isaiah 59:14

Truth is fallen — Truth has been covered and error has been advanced, accepted and acted upon. R767:1

In the street — Of Babylon, Christendom. R767:1

Isaiah 59:16

There was no man — “None righteous, no not one.” (Rom. 3:10) E96

No intercessor — “None of them can redeem his brother.” (Psa. 49:7) E96

His arm — Christ Jesus. E47; R765:2*, R1075:3*

Brought salvation — When there was no eye to pity and no arm to deliver us God sent his Son for our redemption. R4792:6, R4963:6

Isaiah 59:17

Of vengeance — Our time, and the years of trouble before us. R4265:6

Righteous indignation against wrong. SM420:4

Isaiah 59:18

Repay recompence — Some fearful calamity awaits her, the full measure of just retribution; she is to receive a “double for all her sins.” (Isa. 40:2) D39

Isaiah 59:19

Like a flood — Permitting the Adversary to bring in error like a flood. R2875:6

Spirit of the LORD — Throughout the Gospel age, at the hands of spiritual Israel. D558

Lift up a standard — The ransom. R642:5

The Vow. R4251:2, R4236:3, R4265:6, R4228:2

This text is variously rendered in different translations, but the one furnished in our Common Version seems to fit all the conditions better than any of the others. R4266:1

The specializing of several features of our consecration will enable many to “resist the devil that he may flee from thee.” (Jas. 4:7) R4236:3

Isaiah 59:20

The Redeemer — Gaal, one who sets free by avenging or repaying. E438

The Deliverer. D558

Shall come to Zion — The Church, the Body of Christ. D558

In Jacob — Among fleshly Israel. D557, D558

Isaiah 59:21

Is my covenant — The language of this verse shows that the Law covenant is still in force upon natural Israel. R1730:1

Isaiah 60:1

Arise, shine — Has a double application—first to spiritual Israel, and second, to Israel after the flesh. R2036:1, R2372:5

“Arise, give light.” R1746:6

Beginning to be spoken to natural Israel in 1878. R107:2*

Reminding us of our Lord’s counsel to Mary after his resurrection. When she would linger in his presence he reminded her to bear the good tidings to the other disciples. R2036:6

Through the secondary instrumentality of the fleshly seed of Abraham shall all the nations of the world be blessed. R1746:6

God’s message to fleshly Israel at the dawn of the Millennial age. R1747:1

The prophet calls upon the saints to shine now; all who have been enlightened by the Harvest Message. R2036:2

Thy light is come — “The Sun of Righteousness,” the Lord Jesus at his second advent. R2036:1

Light, to Israel, was the hope of the resurrection. That hope is not yet realized, “waiting for the completion of the resurrection of Christ.” R751:2*

The Bride (as part of the “Sun of Righteousness”). R238:2*, R2037:4

The Lamb (Head and Body) is the light thereof. (Rev. 21:23) R244:1*

When the finished Temple of God shall displace the present tabernacle. R1982:2

Isaiah 60:2

Behold, the darkness — Confused regarding the plan of God; from the standpoint of human creeds. CR267:2; A18

Evidenced by the some 600 sects of Christian people, besides other sects of other religious people. CR267:2

Cover the earth — Civilized society. R3686:2; CR227:4

And will continue to do so until all the members of the Church, the “Body” of the great High Priest, shall have first gone beyond the second veil (actual death) into the Most Holy by resurrection change. T90

Of the world’s population of 1,424,000,000 (1883) nearly two-thirds are still total heathen, and the remainder are mostly Mohammedan or followers of great apostate churches. R535:2*

The entire 6,000 years of the reign of sin, from Adam’s disobedience until the establishment of the reign of Christ, has been a night time. HG433:3

Satan is “the ruler of the darkness of this world.” (Eph. 6:12) A68

But the world is not always to remain in this condition. “The morning cometh.” (Isa. 21:12) A21

And gross darkness — “The god of this world hath blinded the minds of them that believe not.” (2 Cor. 4:4) T90; R2122:6

There are different shades of darkness. R5099:5; CR220:5

The majority are not able to see the desirability of the truth. R5338:3

Notwithstanding the faithfulness of Jesus and a few lightbearers. R4987:6

Human affairs have become demoralized by the darkness of ignorance and superstition. R5097:2

God’s people have need to take heed to every step. CR251:4

The people — The heathen. R3686:2; CR220:4; SM240:2, SM435:2

Glory shall be seen — The bow of promise; the Lord comes while yet darkness covers the earth. A18; R2036:2

There is a refractive light and influence wherever the Lord’s saints reside. SM699:T

When, by and by, we shall shine in the glory of the Kingdom for the blessing of the whole world. R2036:5

Isaiah 60:3

And the Gentiles — The nations of the earth in general, the heathen. A18, R535:1

Not only the living Gentiles. but also the living Jews, shall come to the light and blessing of the Millennial Kingdom. R2402:4

Come to thy light — Applies to spiritual Israel; also to fleshly Israel restored to favor. D638

After the resurrection of the Church. Christ will be revealed in glory and light to Israel. They shall fall before him and go out as a people through whom God will lighten the Gentiles. R751:3*

From Israel the light will shine out which will bring the chastened world to its knees and usher in the pouring out of the spirit of holiness “upon all flesh.” D639

The world will be given time to see in Israel the operation of divine government, in contrast with anarchy, so that the majority of all nations shall desire the Kingdom rule. D638 None shall be permitted to languish in darkness or fail of eternal life by reason of lack of knowledge, but in due time all the blind eyes shall be opened. R2409:1

And kings — Earth's principal ones. D638

Isaiah 60:4

And thy daughters — “And I will give them (Sodom and Samaria) unto thee for daughters.” (Ezek. 16:61) D638

Isaiah 60:5

Then — During the Millennial age. E23

Thou shalt see — A glorious day of opening blinded eyes. D638

Flow together — Be filled with light. D638

Thine heart shall fear — Heart shall be awed. D638

God does not desire the service of fear, except that filial fear which is inspired by love, which dreads to incur his displeasure or to be ungrateful for his favors. R829:6*

The abundance — Now, however, the great Fisherman has no special use for any more or other than one kind of fish. R920:2

Of the sea — The anarchistic masses. D638

Shall be converted — His enemies shall fall before him. They will be enemies no more. It is the error that made them enemies—the falsehood. HG272:6

The forces of — The best of the Gentiles. D638

Isaiah 60:11

Gates shall be open — Compare with Isa. 26:2 and Rev. 21:24-26. R1951:1, R2338:3

Isaiah 60:13

My sanctuary — All mankind's blessings (Rev. 21:3-5) will result from the establishment of God's residence or sanctuary among men. T76

I will make — At about this time we are to expect wonderful contortions of nature and some radical changes in earth's conditions to make it more adapted to the wants of man during the Millennial age and throughout eternity. HG400:6

The place of my feet — “Earth is my footstool.” (Isa. 66:1) T76; R1874:5, R286:2, R5060:5, R5078:4, R5364:4, R5839:1, R6013:5

The promises of God to the children of Isaac and Jacob are not heavenly or spiritual, but earthly. SM504:T

Glorious — The restored earth. D647, SM37:3, SM389:2, SM504:T, OV351:1

Paradise restored will no longer be a garden merely, but the whole earth. SM503:2; OV351:1; HG435:2

When the Kingdom is set up. R5058:1, R4768:1, R5839:1

Isaiah 60:14

The city of the LORD — Earthly or heavenly Jerusalem. R56:1*

The Zion — Not only the earthly Jerusalem is called Zion, but also the heavenly. (Heb. 12:18, 22) R56:5*

Isaiah 60:16

And thy Redeemer — Author of the divine plan of redemption. E33

Isaiah 60:18

Walls Salvation — Symbolic of protection and security. R333:6

The salvation walls rest securely on the finished redemption— the completed foundation as expressed by Jesus, the apostles and prophets. (Eph. 2:20) R333:6

Isaiah 60:21

Of my planting — The Vine of Jehovah’s right-hand planting. R3544:3, R3806:5

“I am the true Vine, and my Father is the Husbandman.”, (John 15:1) R3544:2

Isaiah 61:1

The Spirit — The holy Spirit, the power of God. R5588:2, R240:4, R5068:4; E169

Not a “ghost,” or a person in any sense. E169

Leaders of the Lord’s people must have first, a knowledge of the Lord’s Word, and, second, the possession of a good degree of the spirit of the truth. R5982:5

Divine truth comes to us with all the authority of its divine author. R2057:2

Many today, ignoring the divine test, looking merely to education and talents, are serving as ministers in the church of Christ who would make no profession of being spirit-begotten and give no outward evidence thereof. R5940:2

Of the Lord GOD — Not another god, but it was the Father's spirit that was communicated to our Lord Jesus. E169

Is upon me — To all appearances the prophet was the person meant. Yet, when Jesus points out its fulfilment in himself (Luke 4:18) we see that in him its conditions were fully met. R436:2

Jesus quoted this prophecy in Luke 4:18 and applied it to himself and his work. R240:1

The Christ, Head and Body. F276; R5971:5, R311:6; PD73/87

From the time of Jesus' baptism. R3300:5, R5291:6, R5536:2, R1715:2; CR436:2

We are begotten of the spirit, as was he. R5536:5

Hath anointed me — The word "anointed" is used in the sense of ordination. R5536:2

The word "Christ" signifies "the Anointed." CR458:3

To Jesus it was a witness that his sacrifice was accepted, evidence that he would receive the divine nature, and it enabled him to know and do the Father's will. R240:4

The anointing of the Church is for a work yet future, in the next age. R5537:1

Illustrated in the anointing of the typical High Priest, the oil poured on the head only and running down to the skirts of his garments—showing how all true Christians come under the anointing of their Head. (Psa. 133:2) R1715:3, R5536:5, R5971:6

This is the only divinely authorized commission that was ever given to any man to preach the Gospel. R1715:2, R4307:5, R5536:2, R5537:2, R5940:1, R5893:2, R2925:5, R5807:3

The Church, Head and Body, is God's Anointed. CR460:4; OV161:T, R3436:1, R5536:5

Although this did not come directly upon the Church until Pentecost, they had a foretaste of it in that the Lord conferred upon them a share of his holy Spirit power when he sent them out to preach. F212

Every member—male and female. R1549:1, R1083:1*

Only partially fulfilled at our Lord's first advent; its complete fulfilment is due now, in his Day; but we should not expect all of its fulfilment in the first dawn of the Day. R629:5

The commission of the apostles was in the main, the same as the commission of the Lord and the whole Church. It was to preach the Gospel of the Kingdom. R1521:5, R1972:3

The burying of the dead, the administration of baptism, the administering of the elements of the Lord's Supper—any of the brethren may perform for another. R1017:3*

As the oil in the type should be composed of things that none should ever have except the High Priest and the king; so God represented that he would anoint certain ones with the holy Spirit for a special purpose. CR459:6

With God, human ordination counts for nothing. R5537:2, R296:1, R5363:2; PD73/87

To preach — The commission of The Christ is one of service. F212

Everyone who receives the holy Spirit is ordained to preach. R5588:2, R5940:1, R537:2; F276; CR343:3; Q514:2

The chief business of life. R3211:1, R1440:4, R942:4, R334:6

We should rejoice in the privilege of proclaiming the good tidings. R5537:3

Applies to every member of The Christ. R5698:3, R2057:3, R2157:1*, R646:1, R537:2, R335:1, R241:3

R6023:3*, R5363:2, R5956:6, R768:6, R1575:4, R1720:6: R1891:2, R1917:5; F242

None can be of the Anointed body except they be preachers to the extent of their ability or talent. R812:3*, R942:4, R1917:5, R5893:2

The spirit of the Anointed one is not designed to qualify you for any work except preaching—in some sense, in action or word. R311:6

But it is of very great importance that we consider well what, when, how, where, and to whom, we may preach. R646:2

As the Master did not give his time to temperance or social or political reform, but rather to the instruction of the people in the doctrines of the Word—so let us be content to follow him in this matter. OV260:6

Preaching is not always public declaration; every influence that we can send out within our talents is preaching the Gospel. R1917:5, R5893:4

One limitation of the Apostle is that the sisters are not to teach in public. R5588:2

Good tidings — God's grace, mercy and peace through Jesus—to all who have an ear to hear. R3211:1, R241:2, R335:1, R5740:4

The Gospel of the Kingdom. R1521:5, R1714:3; E378

Good news in two parts: Of restitution, resurrection, as well as the great prize of the high calling. R241:2

Including private conversations with neighbors and friends. R5956:3

We are not commissioned to teach other matters than the one Gospel, but we may use every other subject to introduce the plan. R1440:4

Let those who have not the Gospel, but who have merely a message of reformation, preach political reforms, social reforms, moral reforms. R2965:6

Unlike John the Baptist, it is not the duty of the Lord's people to go through the world rebuking sin, but preaching the Gospel. R3326:2

Unto the meek — Those willing and able to hear; the poor. R241:4, R629:4, R2310:5, R3200:6

The meek alone can, or shall, see the Present Truth. E90; CR386:1; R445:5*, R795:2, R935:6, R956:6

Meek enough to receive the good tidings by faith. R1714:3

We are to seek those who are feeling after the Lord, not satisfied with the things of the world, and are teachable. R5537:2, R1468:4; CR386:1

Our Lord's teachings only convinced the meek, and only such he expected to receive them. R1059:3 Lovers of righteousness-only such were accounted worthy of it. R1557:3

As the work of the first advent began in the synagogues of the Jews, so now the truths of the new dispensation belong to the Christian first before going to the world in general. R1461:4

Not the proud, arrogant, hard-hearted, profane, rebellious and indifferent. E488; R1465:6, R1461:4, R5537:2, R2965:6

As soon as you find that the person you are talking with is not meek, you should draw off. Don't antagonize him or try to give him an ear. Q512:2

"The meek will he guide in judgment; the meek will he teach his way." (Psa. 25:9) R3103:3

To bind up — Jesus' footstep-followers are authorized to do the work of a good physician and bind up the brokenhearted. SM264:1

In many instances the broken heart needs to be touched with the application of the healing balm of grace and truth, but the touches should be gentle. If more breaking of the heart is necessary it is not for us to do. R4131:2

The message of the Lord's lips at the present time are not arrows (Psa. 45:5), nor the sword—but an invitation to rest. (Matt. 11:28-30) SM53:1

The brokenhearted — Our mission is not to break hearts, but to heal broken ones. R3436:1, R5521:2, R5537:1, R2965:6, R3326:3; Q512:2; SM265:2

With the message of divine mercy; that the Kingdom will bring order, peace and joy. R5449:1, R1714:3

Sin is breaking the hearts of thousands—through man's disappointment in himself and his own ambitions, efforts, friends, business and pleasure. SM266:T

The Church's special work in blessing and comforting the world will be in the Kingdom. R5537:1

To proclaim liberty — A return to their former estate, restitution. A112; R241:1; SM504:1

Freedom from evil, maladies and death. R241:1, R816:3

In the antitypical Jubilee—in the type the setting free of every debtor and the return of everyone to his home foreshadowed the return of all mankind to liberty—to freedom from sin and its tyranny. R1055:6; CR113:6

The healing and setting at liberty a few from the prison-house of death at the first advent was merely a foretaste of the grander work at the second advent. R2310:5, R5068:5

After sin and Satan are destroyed men can be entrusted fully with the precious boon of liberty; and the liberty of one will not infringe upon the liberties of another. R1737:6

To the captives — Of sin, ignorance and superstition. R4793:3, R2310:5, R5068:4, R240:6

Captives of sin, receiving daily its wages—dying by inches and entering the great prison-house, the tomb. R1086:1

In death. A112; R1714:6, R1086:1, R4793:2

All are prisoners: some in the grave and some not yet entombed. R838:6, R1055:6

And the opening — The resurrection from the dead. CR113:6; R4553:1, R4793:2

“I have the keys of death.” (Rev. 1:18) E378; SM32:T, HG497:4

Christ is to deliver death’s prisoners. He did not do so at his first advent, but will in due time set at liberty all the captives, opening the prison doors of hades (the tomb). R458:4*

They will all come forth to trial—not on Adam’s sin, nor on account of things done while under the Adamic penalty, but to a new trial for life on their own responsibility. R3372:1

Of the prison — The great prison-house of death. E422; SM504:1, SM611:1; R303:5, R474:4, R240:6, R838:6

“All that are in their graves shall hear his voice and shall come forth.” (John 5:28, 29) R2613:3, R4552:6

This cannot refer to a literal release from prison at the first advent because John the Baptist was not released. HG130:3

Jesus did not deliver death’s prisoners at the first advent. R458:4, R816:6; SM32:T, HG143:3, HG497:4

He did not preach a discharge of all culprits in states’ prisons. This would not be “good news.” R240:6

To them that are bound — Captives of death. R303:6

Isaiah 61:2

The acceptable year — Time, period, the Gospel age, during which God will accept joint-sacrificers with Jesus. R3301:1, R241:5, R1714:6, R4505:2, R5068:5, R4535:3; SM48:2

And — At the word “and” between “Lord” and “the” the Gospel age parenthesis comes in. HG52:5

The day of vengeance — Those who come into conflict with God’s laws reap the penalty of their own course. A308

Time of fire, or purifying trouble. R241:6

We are on the very eve of this great Day of Vengeance. R5537:5

World War I is the one predicted in the Scriptures as associated with the “Day of Vengeance.” R5601:2

Not the thought of divine malice; but violators of God’s laws reaping the penalty of their own course. A308

It is part of the good news only because we are able to recognize the blessed results God intends shall follow afterward. R241:6

Also called the “year of my redeemed.” (Isa. 63:4) R116:1*

Jesus omitted reading this part of the prophecy; it was not then due; but it is now. R5537:5, R287:3, R757:3, R1714:3,6, R241:6, R59:2*, R1917:6; A218

Jesus and the apostles had an important work in proclaiming the “good tidings of good,” but only the “feet of him” are privileged to say “unto Zion, Thy God reigneth!” (Isa. 52:7) R757:3, R287:3

To comfort — By the “Comforter, the holy Spirit” (John 14:26), “Through the comfort of the Scriptures.” (Rom. 15:4) R2665:1

One of the features of our commission as ambassadors of the Lord. R5537:4

With the knowledge that their sins are forgiven, and that God is very sympathetic. R2664:6

The children of God have had their own hearts bound up and healed by the Great Physician, hence they know where to direct longing hearts who need the balm which only God can give. R5537:4

Communicated by members of the Church one to another: “Wherefore comfort one another.” (1 Thes. 4:18) R2665:2

All that mourn — The vast majority of mankind. R2664:2

In the end of the time of trouble the whole world will be comforted by the Lord’s reign. R1715:1

Isaiah 61:3

To appoint — To promise. R241:2, R2664:5

The great Millennial work is foreshown in verse 3. R1917:6

Them that mourn in Zion — The wheat class in nominal Zion have often painfully observed the spirit of the world operating through the tare element. D30; R5537:4, R1441:2, R1715:2, R1493:3

The Lord’s people in the present life have a ministry of comfort to perform. R2665:4, R5537:4

Not only to Zion, the consecrated Church, but to all that mourn, the repentant. R2664:2, R241:2

To give unto them — In the New Day dawning. HG615:3

Beauty — The beauty of the resurrection. R3436:1

The completeness and symmetry of divine truth. R1715:2

For ashes — The ashes of death. R3436:1

Of human creeds. R1715:2

The oil of joy — The message of grace. R5537:4, R241:2, R2664:6, R5133:5

Symbol of the spirit. R241:2

Thus the “Little Flock” is promised a share in the same anointing as their Head, Jesus. R241:2

Garment of praise — Even the lovingkindness of our God. R3436:1

The glories which the Lord has promised by and by. R3436:1

Spirit of heaviness — Induced by the unsatisfying human creeds. R1715:1

Disappointments, sorrows and troubles of this present time. R3436:1

Trees of righteousness — Not undeveloped sprouts, but those that have grown and matured. R5559:1

Isaiah 61:4

And they shall — In the Times of Restitution. E23

Build the old wastes — Prophetic of the rebuilding of natural Israel. R1044:1

Isaiah 61:7

For your shame — Verses 7 to 11 relate to the Messianic Kingdom. R2372:5

Isaiah 61:10

I will greatly rejoice — The Anointed Body. R1948:6

Be joyful in my God — Even in the present life. R1948:3

Garments of salvation — An expression that can be used interchangeably with the “robe of righteousness.” Q603:2

Our salvation is not complete but begun in the sense that we are already counted as on the Lord’s side. Q603:2

Covered me — He covers our unwilling imperfections by the robe of Christ’s righteousness. R5073:1

Robe of righteousness — Justification; as necessary to the noblest as to the most degraded. Q603:2

Isaiah 62:1

For Zion’s sake — The typical Zion is the Jewish nation; and the antitypical Zion is the glorified Christ. Thus the blessings of the Church, on the spirit plane, will have their counterpart on the earthly plane with the Ancient Worthies. R4913:3

Isaiah 62:2

A new name — “She shall be called, “Jehovah our Righteousness or the Righteousness of Jehovah.” (Jer. 33:16) R4913:3

Isaiah 62:3

Crown of glory — Each jewel will be placed in its particular setting by Jehovah. “God hath set the members in the body.” (1 Cor. 12:18) R4913:6; HG607:1

Royal diadem — A lamp. R1389:1

A beautiful ornament in the divine hand. R4913:3; CR333:2

Our Lord Jesus was the first setting in this great diadem, followed by his members. R4913:6

The “crown” and “diadem” express practically the same thought, the repetition making the sentiment doubly impressive. A diadem is a crown. HG606:6

Set in the gold of the divine nature. OV424:4

Hand of thy God — The Church, in the hand of our God, is to be exhibited to angels and to men as a marvelous piece of workmanship. OV424:4; R4914:1; CR333:2; HG606:6

Isaiah 62:5

God rejoice over thee — Jehovah will rejoice over the restored land of Israel. R1389:1

Isaiah 62:6

I have set watchmen — Prophets and others—God’s care. R1795:6

We examine with close scrutiny the words and communications of the brethren who labor among us, for God hath set them as watchmen on the walls of Jerusalem. (Words fitly spoken, commanding our attention and respect—Editor.) R309:1*,6

Isaiah 62:7

Jerusalem — The heavenly and the earthly. R309:1*

Isaiah 62:10

Through the gates — In the Millennium] Kingdom the gates of faithful obedience will be clearly seen and easily accessible to all. R1771:5

Prepare ye — Ye: the true Church. B31; R1771:3

Preparations for the incoming age. No provision for the proud, haughty, self-conscious, but all for the humble-minded. R5218:5; E240

Cast up the highway — “And an highway shall be there.” (Isa. 35:8) A215-218; R1055:3, E240

Not a “narrow way” of sacrifice, for the day of sacrifice will be past. E240

That highway will lead to the perfection of human nature. R860:4

The mountain of difficulty shall be leveled and the valleys of despair and discouragement shall be filled up. R1772:6

The Millennial King’s highway will have an upward grade. R1772:5, R1771:5

Gather out the stones — The stumbling stones, error, temptation. etc. A217; R1248:2, R860:2, R3673:5, R2610:2, R542:4*

None of the licensed (or unlicensed) evils of the present day will find a place under the glorious reign of righteousness. R1248:2, R1520:6

Lift up a standard — The true standard—the “cross of Christ,” the “Ransom.” R3673:5

The truth. A217

Pointing to the outcome of God’s plan. B31

Time, talent, money, should be spent in lifting up the truth. R1029:4

The Vow represents a very high standard of Christian living. R4266:1

For the people — “We are made a spectacle unto the world.” (1 Cor. 4:9) Q744:T, F231

Isaiah 62:11

Salvation cometh — Jesus fulfilled this prophecy and that of Zech. 9:9 when he rode into Jerusalem upon the ass. (Matt. 21:5) R3850:6

With the second advent of the Lord. F664

Isaiah 63:1

Who is this — The Prophet takes his standpoint down at the end of the Harvest of the Gospel age. D14

That cometh from Edom — Christendom. D15

Corresponding to the symbolic Babylon of Revelation, Isaiah, Jeremiah and Ezekiel. D17

An appropriate symbol for a class who, in this age, have similarly sold their birthright for a consideration as trifling as the mess of pottage which influenced Esau. D15

From Bozrah — The capital of Edom. The word means “sheepfold.” It is even yet noted for its goats. Hence a type of ecclesiasticism. D17

Glorious in his apparel — Clothed with authority and power. D14

I that speak — The King of kings and Lord of lords, our blessed Redeemer and Lord Jesus. D17

Mighty to save — Jesus was such because he was sinless. E96

Isaiah 63:3

I have trodden — This work has already (1915) begun in the present European war which is growing in severity and awfulness day by day. R5698:1

The winepress — The last work of this eventful “Harvest” period, the last feature of the great time of trouble. D18

The great conflict is before us. R5697:6

Alone — Divine, not human power, is to overthrow the nations. There will be no human Alexander, Caesar or Napoleon to bring order out of the confusion. D18

None with me — In our Lord's saddest hour it was not possible for even his closest earthly friends to enter into his feelings. R3886:4, R2467:2, R4428:6, R4701:3, R5550:6

Not one who understood the circumstances and conditions and who could share his grief by offer of sympathy, encouragement or consolation. F438, F478

With us it is different—we have the fellow-members of the Body. F478

Because he alone had been begotten of the holy Spirit. SM218:3; R4707:5; Q703:2

Isaiah 63:4

Day of vengeance — “It is the day of the Lord's vengeance and the year of recompense for the controversy of Zion.” (Isa. 34:8) R3841:5

The time of trouble. D11

The natural result of not heeding the Lord's instructions. A309

The pulling down of the old dispensation. B222

The Day of Wrath is included in the Gospel Harvest, in the closing ministry of Christ. R115:6*

From this text Hebraists evolve, by what they term “Raise Teboth,” the sentence: “All Judah shall hear and behold the fall of Nicholas, emperor of Muscovy, on account of the oppression of the children of Judah, and after happening our fall will happen our real redemption, and near at hand for the children of Judah will be the good tidings of the Tishbite prophet.” R615:6*; C264

And the year — Or time. R3841:5

Of my redeemed — “For the year of my redeemed is come”-vengeance follows immediately upon the completion of the “Little Flock.” R247:5

The establishment of the new dispensation. B222; R1385:6

At the same time destruction comes to one class redemption comes to the other. R1385:6

Hebraists evolve, “When Nicholas reigns redemption comes.” C264

Isaiah 63:5

Mine own arm — My own power. D18

Salvation — God's sympathy was manifested in the promise to Abraham, that one of his posterity would be the Savior of the world. R4963:6

Isaiah 63:6

Drunk — Intoxication of error, false doctrines and theories. R4287:3

Isaiah 63:9

He was afflicted — The Lord's consecrated people belong so completely to him that in all their afflictions he is afflicted. R5173:3

Our Lord was not sick with ordinary maladies. His perfect organism was proof against special diseases. It would appear that his healing of diseases exhausted his vitality, leaving upon him the weight of our sicknesses. R4138:3

Saved them — Applies merely to the overcoming Church of the first-born, typified by the first-born of Israel spared at the time of the first passover. R2911:6

Isaiah 64:4

Prepared for him — Jesus has gone to prepare them a place in the Father's house on high—a very different one than the place for man, earth. R4675:1, R4966:2

A heavenly salvation for the Church, the Bride of Christ. R4966:2

Isaiah 64:6

Our righteousnesses — Unless covered by the merit of Christ. E445

God uses his righteousness for us, the wedding garment of all his people. Q604:4

As filthy rags — All endeavors toward righteousness on our part aside from the merit of Christ. E445

It would be a fearful thing for us to stand trial before God in our own righteousness. R1261:3, R1392:1

Isaiah 65:9

Mine elect — Jesus, the Head and the Church, his Body. R3587:4

Isaiah 65:12

Ye did not answer — Israel's rejection of Messiah. OV76:T

Isaiah 65:14

Vexation of spirit — From a broken spirit ye shall howl. OV76:T

Isaiah 65:16

Blesseth himself — All nations shall bless themselves in becoming Abraham's seed in coming into relationship with the Kingdom of Israelitish basis. R5810:1

Isaiah 65:17

For, behold — Verses 17 to 25 give a prophetic view of the Millennial reign of Christ. R4411:1*

I create — The Lord speaks of Restitution as a new creation. R604:3*

He that was able to create is also able to recreate those once completely destroyed. R604:5*

New heavens — Spiritual ruling powers. R631:1, R3312:5; PD94/108

Christ and the Church, reigning. Q580:2; PD94/108

And a new earth — Human society. R3312:5; PD94/108; Q580:2

Mankind regenerated, or brought to life again. R631:1, R604:6*

And the former — Having been “removed like a cottage.” (Isa. 24:19, 20) D558

Not be remembered — We will try to forget all those things of death and imperfection. Q580:3

Nor come into mind — The grandest earthly arrangements today would seem so trivial you would want to forget all about them, the things in the future being so far superior to these. Q581:7

Isaiah 65:18

Jerusalem — The earthly phase of the Kingdom. A297

A rejoicing — Because of the exaltation of the Body of Christ to Kingdom power and glory. R1649:4

Isaiah 65:20

No more thence — Conditions under Messiah’s reign will be very different than at present. OV127:2

An infant of days — No infant shall be born to die in a few days, as many do now. All shall come to maturity. R631:1, R5218:6; Q492:2; OV127:1

Nor an old man — The old man who died and will be brought back to life again will have just the same chance as the infant in that age—the full length of his probation. R631:2

Not filled his days — He might, at the very least, by obedience to the laws of Messiah’s Kingdom, live to the conclusion of the Millennium. HG232:5; E478

The shortest period of probation in the next age will be one hundred years. R631:2, R1649:5

The child shall die — “As a lad shall one die.” (Leeser) A144

They will be but “children,” partially developed. R1261:6

Spoken of as children compared to those who will live on and become perfect. R4986:2, R631:2, R283:4, R3556:4*; OV127:2

But an infant, at 100 years of age, as in the antediluvian age. R3066:5

Just as, before the flood, when the average life was between 600 and 900 years, anyone dying at 100 would have been dying practically in childhood. Q492:2 OV127:4

The Second Death, because of having failed to benefit by the opportunities given to them. R2304:3, R1261:3

We may be sure that torture will not needlessly be inflicted on such. OV131:5

Electrocution will be the method used. OV131:5

Similarly, in olden times, Aaron's two sons violated their relationship with God and were smitten to death with an electric flash. OV131:5

The decision of some individual cases will be reached long before the end of the age; but in each age there is a "Harvest" or general separating time in the end of the age. R2606:2

The trial for life or death will proceed during all the Millennial age—throughout all that thousand-year judgment day. R4986:4, R2980:2

100 years old — Thus all are granted at least 100 years of trial. A144; OV129:4; R631:2

The extreme limit of reasonable mercy. OV129:4

Ample time for the world to see whether they will make even a little progress upward. R4986:4

After this, if there is a tendency to hold on, to appreciate and make use of the divine favors, "A bruised reed he will not break." (Isa. 42:3) R1772:5 Restitution blessings will recover mankind from the effect of the fall, so that it shall be as in Adam's day—full human maturity will be reached in a century, and a man dying then would be dying in childhood. OV128:2

Before one can then make progress he must enter into the New covenant and formally purpose to come into line with the requirements of the great King. R5240:4, R5388:5

Without receiving all the benefits of the Millennial reign— simply because he refused to avail himself of them. R1426:4

Four times the period of mature experience in the present time. R1261:6

Not a guarantee—he may die sooner if sufficiently wilful or disobedient; but he may prolong his life, if in a measure disobedient, for 100 years, but no longer. Q201:2, Q492:2

But the sinner — Who makes no progress toward perfection under full light and opportunity. A144, A242; R1649:5, R4794:1, R3066:5; CR376:3

Who, after reasonable trial would oppose the rule of the Kingdom in any particular. F709; R4986:1, R5240:4, R5388:5

The wilfully rebellious sinner. R5442:3; OV127:2; Q201:2; HG148:4

None out of Christ will be made alive, fully resurrected, though all experience the awakening from death and a trial to prove their worthiness or unworthiness. R1592:4

He dies for his own sin, not for Adam's, as Adamic sin and Adamic Death have been cancelled. He dies the Second Death. R631:2

Sin and death go hand in hand, and neither shall be destroyed until the end of the thousand years. R10:3*

Shall be — The decision of some individual cases will be reached long before the end of the Millennial age. R2606:2

Accursed — Cut off from life. D643; R2051:4, R4986:2; SM172:1; Q492:2

If any who prove faithful during the first hundred years should then oppose righteousness, such would be cut off. R4986:2

One may die sooner than a hundred years if sufficiently wilful and disobedient. Q201:2

The sinner shall be accursed who dieth a hundred years old. R2063:5. R4986:2

The new Kingdom will have abundant power to execute summary sentence in the punishment of evildoers, when they have determined to act, but before they have done injury to others. D633

In the Second Death—destruction—from which there is to be no ransom and no resurrection. R1772:1

Not sent to eternal torment. OV131:2

Isaiah 65:21

And they shall — Earthly blessings to Abraham's natural seed, and through Israel to all nations. R4956:6, R329:5, R1227:5, R5575:1, R4966:2

Build houses — Instead of witnessing to them, as to us, that houses and lands must be forsaken to gain a heavenly inheritance. R376:6

In the Times of Restitution. (Acts 3:21) R2323:5

Improved and cultivated homesteads. R1649:5

Earthly blessings. R4956:6; Q282:2

Not according to a fixed, common idea so that everyone will be exactly equal in convenience, elegance or tastefulness, but each may work out his own ideas and enjoy the results. R1326:6

There will not be rich nor poor. There will be socialism in the proper sense. OV186:2

And inhabit them — The individual right of property will be respected. R1326:5

Isaiah 65:22

Another inhabit — There will be no such thing as a landlord in the coming age. R2904:2, R6013:4, R1649:5; SM791:1; OV1862

Days of a tree — "They shall renew their strength." (Isa. 40:31) R1649:5

It is believed that some trees live to be at least a thousand years old. OV128:3

Mine elect — All the faithful and obedient then. R1649:5

Shall long enjoy — Shall make them continue long (Margin). R3597:4

God's provision for restored Israel and all the families of the earth, but not for the Church. R4966:2

The everlasting possession of the land promised to Abraham. R1652:4

Every hope held forth to the Jew is earthly. OV118:1

Isaiah 65:23

Nor bring forth — Seems to indicate that childbearing will continue for some time into the Millennial age, if not up to within 100 years or so of its close. R4411:2*

For trouble — “Unto an early death.” (Leeser) R4411:2*

They — A human class and under the administration of the Kingdom. Q426:5

Are the seed — The children. R1649:5

Blessed of the LORD — The Church. R1649:5

The class, coming up by awakening from the dead, are not considered Adam’s seed, but are the seed of the “Blessed and Only Potentate,” who will then be known as the “Everlasting Father.” (1 Tim. 6:15; Isa. 9:6) R4411:5*

Their offspring — During an early stage in the Millennium. Q426:5

The cutting off of the matter of human families will be a gradual one. Q426:5

Perhaps of those who have not been child bearers during the present time, to replace in the earthly family those who will be of the spiritual nature and those cut off in the Second Death. R4411:5*

Isaiah 65:24

Before they call — Before the desires of their hearts have found expressions in words. R1866:5

So near will the Lord be, so mindful of all mankind’s interests. R1649:5

God foreknows all our difficulties and has arranged for our relief, merely waiting for us to cry unto him. R5278:4

I will answer — Will begin to so shape events as to bring the answer sooner or later. R1866:5

When, with broken and contrite hearts, they turn to the Lord. R1561:5

First, in the redemption provided; and secondly, in the necessary hard experiences which shall have brought them to repentance and humble dependence on God. R1561:5

While a prophecy relating to the Millennial age, it is nevertheless true of all his faithful ones of this age. R1866:5

Isaiah 65:25

The wolf — Possibly literal; possibly referring to men of wolf-like disposition. R1649:6, R5574:4

And the lamb — Possibly literal, possibly referring to men of lamb-like disposition. R1649:6, R5574:4

Shall eat straw — No longer eat flesh, but return to his original condition in the Garden of Eden. R2837:1, R5574:4

And dust — Signifying the destruction of Satan. “His enemies shall lick the dust.” (Psa. 72:9) R1649:6, R5574:4

The serpent’s meat — Satan’s. R1649:6, R5574:4

They shall not hurt — But shall be fully restrained therefrom. D633

“No lion shall be there.” (Isa. 35:9) A217

This will be realized when Messiah’s Kingdom shall have been established amongst men. R4768:1

Nor destroy — The supposition that there would be any catastrophe then would be out of harmony with this prophecy. R5318:1

The microbes of disease and pestilence shall be restrained. R1771:6

My holy mountain — Kingdom. R1649:6

The stone which smote the image on its feet and afterwards became a great mountain. (Dan. 2:35) R2375:1

Isaiah 66:1

Heaven is my throne — Symbolic language to show God’s all-embracing power and control. OV2:4; R5547:5

God has heaven for his locality, but his power pervades the universe. OV3:1

God is not present in person everywhere. R5547:5

Earth is my footstool — God’s footstool. “I will make the place of my feet glorious.” (Isa. 60:13) T76; CR113:6; R5364:4, R5060:5; OV351:1

The entire earth is to become like the Garden of Eden. R6013:5, R5839:1

Jehovah used his footstool before sin entered, but has since removed his presence. R286:1

The word “feet” is sometimes used in the Old Testament to represent permanent establishment, or rest. R286:1

Messiah’s Kingdom will not only uplift humanity, but will also ring blessings of perfection to the earth. Eden eventually will be made worldwide. R5364:5

The house — The Temple. R2139:4*

All the blessings secured by the Day of Atonement will result from the establishment of God’s residence, or sanctuary, amongst men. T76

Place of my rest — Zech. 14:3-5 describes when and how Jehovah will establish his feet or residence. R286:2

Isaiah 66:2

To him that is poor — The aristocracy of the present age will not be the aristocracy of the new dispensation; but the poor in spirit will reign with Christ to bless all the families of the earth. R2139:4*

Isaiah 66:5

Hear the word — It remains with you, as it did with the man born blind, to keep silence and remain in the church, or confess his presence and be cast out. R213:6, R4150:4

Ye that tremble — You who judge yourselves; you for whom a word or look of reproof is sufficient. E233

Your brethren — False brethren. SM222:1

Applies also to members of our own families who are not in sympathy with the truth. R5172:5

That hated you — Nearly all persecutions that have come to God's people have come from professed Christians, fellow-believers. R5479:3, R5215:5, R214:1; SM222:1; PD13/23

We do not know but that they will go to the extreme in our day to kill socially, to kill ecclesiastically, perhaps to kill physically. R5479:3

There is in the human heart a treacherous disposition to do evil if only an excuse for it can be found. PD84/97

Those who have persecuted the Royal Priesthood unwittingly will be mercifully dealt with, and be ashamed. R5636:3, R5893:3

Cast you out — Rejected you. R4094:6

Wherever this present light comes, all who accept it are driven out from organized bodies and its opposers are left to themselves. HG73:5

Those who attempt to use their liberty to preach the good news in the synagogues today will either convert whole congregations or awaken storms of opposition. C182

Evidences multiply that the mob spirit, the inquisition spirit, is growing. PD84/97

The present is the assembling to his standard of the "outcasts" of nominal spiritual Israel. (Psa. 147:2-6) R438:2

LORD be glorified — We do this for the Lord's glory. C182; R4150:4, R634:3*, R4524:1, R5215:5; HG502:1

But actually for the good of antichrist; Churchianity; for the cause of error. R438:2, R4094:6; HG557:6; CR351:2

Like Saul of Tarsus, they thought they did God service. PD84/97

He — Christ. R4094:6

Shall appear — “When he shall appear we shall be like him.” (1 John 3:2) So, then, our opportunity for revenge will be future, and our revenge will be to do our enemies good. We will do them so much good that they will be thoroughly ashamed of what they are doing against us. R5260:5

To your joy — Every martyr, in proportion to his faithfulness, will receive a crown of life. PD13/23

They shall be ashamed — Those teaching errors, persecuting, slandering, doing evil. R5916:5, R794:5, R5260:4; PD13/23

Already the world, including the Jews, realize that a great mistake was made in persecuting Jesus; and, to some extent, similar transgressions against the faithful followers of Jesus have been recognized. R5215:5

“Some shall come forth to shame and lasting contempt.” (Dan. 12:2) This contempt will last until there has been a proper repentance. R5893:3, R5479:3

We should be sympathetic and realize that with our persecutors it is very much as with the Jews of our Lord’s day—had they known what they were doing they would have been very much ashamed of their course. R5173:1

Our revenge will come in then-in helping them out of their meanness and hardness of heart to the blessings then to be free to all the willing and obedient. HG502:1

Isaiah 66:6

A voice of noise — Confusion. R1648:6

From the city — Babylon. R1648:6

A voice — Of truth and warning. R1648:6

From the temple — The true Church, The Christ. R1648:6

Recompence — In the time of trouble. R1649:1

Isaiah 66:7

Before she — Nominal Zion. R1649:1, R4454:1, R5574:5

The great composite Christ shall come forth entire, not one member lacking, before Zion’s travail has begun. R5574:6

“Watch ye that ye may be accounted worthy to escape all those things coming upon the world.” (Luke 21:36) The overcomers escape all the travail of Zion and the wrath of the world. R184:2, R1649:1

Tavailed — At the end of this age, before the burning, the consuming trouble shall come. R5574:5, R1649:1

Deathly anguish, illustrative of the severity of Zion’s trouble and its necessity—without it her children cannot all be born, delivered. R183:2

The first three plagues, preceding the seven last, we understand to be the trouble, or travail, of Zion. R183:6

The “winter” time coming when truth and error are both attacking her. R230:5,1

The ripe wheat of the Gospel Church are to be separated from the tares and glorified before the burning, consuming trouble shall come. R1649:1, R5574:5

She brought forth — “There shall come out of Zion the Deliverer.” (Rom. 11:26) R1649:1

This birth began over 1,800 years ago with the resurrection of Christ Jesus. R1649:1, R5574:5, R4454:2

Before her pain — Before the nominal system will be overthrown. R5574:5

Of a man child — The Christ, Head and Body. R1649:1, R230:6, R5574:5; Q116:T, R184:2

Those who obeyed the call, “Come out of her, my people.” (Rev. 18:4) R1649:2

Zion brought forth the Lord, the Head of the Church, eighteen centuries ago. R184:4. R4454:2, R361:2, R5574:5

This is the man-child that is to bless all the families of the earth. (Gen. 28:14; Gal 3:16, 29) The birth of the man-child is the first resurrection. R1649:1

As Joseph who became, through great tribulation of a certain kind, the ruler of Egypt—a type of Messiah and his glorious Kingdom. Q116:6

Isaiah 66:8

In one day — The Millennial day—a day of conversions and revivals along the lines of the truth and not along the lines of fear and misrepresentation. D638

A nation — The Church, the Holy Nation. OV184:6: R4454:2

The nation of Israel. R1595:1

Israel will be that nation: (1) Spiritual Israel, the “Holy Nation”; (2) Fleshly Israel, its earthly representative. D638

Be born at once — Come forth perfect and complete in the first resurrection. R4454:2; OV185:2, OV184:6,2

Zion — Christendom, Babylon. R1649:1, R183:2, R5574:5

Typified by Sarah, and again by Rachel. R4454:1; Q115:5

Travailed — The anguish of the time of trouble. R1649:2, R183:2, R184:2

Rachel died in giving birth to Benjamin (son of my pain); type of the Great Company. Q115:5; R4454:1, R184:4

Nominal Zion will die in her travail pains, and, in dying, bring forth the Great Company. R5574:5, R1649:4

She brought forth — The travail upon nominal Zion will quickly liberate the true children of God still in her. R1649:5

The Great Company coming up to glory through great tribulation. (Rev. 7:14) R184:2, R1649:2, R5574:6

Her children — The Great Company, freed from the nominal Church after the deliverance of the Christ company. R1649:2, R4454:2, R5574:6, R184:1, R230:6

As Benjamin became a type of the Great Company class who do not attain to the throne. Q116:T

Isaiah 66:9

Bring to the birth — Deliver the Head, Christ. R4319:3, R4454:1

Cause to bring forth — The Body, the Seed of the Sarah covenant, in the first resurrection. R4319:3, R4454:1

As surely as the Head was brought forth, so surely shall the Body also. R5574:6, R4454:2, R1649:1, R369:2, R4319:3

It will be the same resurrection Jesus had that you and I are invited to share. “That I may know the power of his resurrection.” (Phil. 3:10) CR50:1; R361:2

Isaiah 66:10

Rejoice ye — The birth of Zion, the exaltation of the Body of Christ, will indeed be cause for rejoicing on the part of all people. R1649:4

For, though it will first dash in pieces all their long cherished hopes, it is the dawn of real hope for all the world. R1649:6, R5574:4

With Jerusalem — Following the birth of the Little Flock and the Great Company will come the birth of the Jewish nation. R5574:6

The earthly phase of the Kingdom of God. A297

Zion and Jerusalem used here interchangeably. R1649:4

Rejoice — Fleshly and spiritual Zion will rejoice together. R5574:6

Because of the exaltation of the Body of Christ to Kingdom power and glory. R1649:4

Ye that mourn — That now try to dissuade her from her course. R1649:6

Not seeing the prize at the end of her faithful self-sacrifice. R1649:6

Isaiah 66:15

Like a whirlwind — Symbol of the time of trouble. R5863:6

With flames of fire — Judgments, destructive to evil systems and schemes. R1469:6

The fire of God’s jealousy, righteous anger. R5863:6

Isaiah 66:16

By his sword — The truth. R1469:6, R775:4

Slain of the LORD — Conquered by the sword of truth. R1469:6

Shall be many — Great Babylon, with all her denominational legions, will be no more. R775:1

But he smites to bless and he wounds to heal. R775:1

Isaiah 66:20

Bring all your brethren — The Gentiles helping the Jews in every way to return to their homeland. HG51:4

Israel's deliverance will be accomplished by some concerted project among the nations. R1343:5

In 1909 the Turkish government invited the Jews of Russia and Romania to settle in Turkey, agreeing to remove all restrictions and grant full citizenship to them. R4431:4

Out of all nations — Now is the Lord's time for the long promised deliverance of Israel. R1343:4

Upon swift beasts — Kirkaroth, swaying furnace, a train in rapid motion. A Jewish proverb says correctly, "When the railway reaches Jerusalem, Messiah comes." C264, C272; R615:3

Isaiah 66:22

The new heavens — The new ecclesiastical powers—the Church, elect in glory with Christ. HG612:5

And the new earth — New conditions of human society, the Kingdom of God. R1343:4

The reorganized social arrangement, wholly different from the present. HG612:5

Pointing to a time when they are fully established. R896:4

Isaiah 66:23

From one new moon — From month to month. R1733:1

From one sabbath — From week to week. R1733:1

It is possible that in the beginning of the Millennial age that God may restore the Sabbath and various festivals, and even sacrifices, to teach the world by these as object lessons. R1732:6

Isaiah 66:24

Upon the carcasses — Not living creatures. HG304:2

Not of billions alive in flames and torture. R2603:2

The dead bodies will be in evidence—not a roasting of souls. OV167:4; R112:1, R896:1

That have transgressed — The Jews had a custom of refusing usual burial to the very vilest criminals, casting their dead bodies into the Valley of Hinnom with the filth of the city, indicating that they should be esteemed as the offscourings of society and that their memory should rot. HG304:2

Worm shall not die — Not leave the carcass, but complete the work of destruction of whatever is cast into the Valley of Hinnom, symbol of the Second Death. R2603:1, R112:1; Q766:1

No one quenched the fires in the Valley of Hinnom. and those carcasses which lodged upon the rocks and did not reach the fire were consumed by worms without hindrance. HG304:2

There are no immortal worms. R896:1

Fire be quenched — But burn on until all is consumed. R2603:1, R111:6

Utter destruction of the Second Death; figure used by our Lord in Mark 9:48. R896:1

A literal fire which would burn ceaselessly is not conceivable. R896:1

To insure quick destruction and thorough disinfection, brimstone is said to have been freely used. HG304:2

And they — The incorrigible, wilful enemies of righteousness destroyed in the Millennial age. R2603:2, R896:4

An abhorring — All shall see the justice. as well as the wisdom, of the utter destruction of the incorrigible, wilful enemies of right. R896:4

Unto all flesh — Unto all who love righteousness and justice. R2603:2

Jeremiah - General

About the time of King Josiah and his reformation the Prophet Jeremiah began to speak in the name of the Lord. Josiah was succeeded by his son, who proved himself another bad son of a good father. Under the evil rule of King Jehoiakim, Jeremiah, under the Lord's guidance, foretold the coming destruction of the city and Temple. According to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people. As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is probably but a few years off. All cannot be reformers and prophets to the same extent as Jeremiah. Every child of God, however, should be a foe to sin in its every form. Such must be prepared for the finger of scorn and the lip of sarcasm and slander. R4856:3 The faithful prophet, Jeremiah, was persecuted because he boldly declared the word of the Lord which foretold only trouble upon Israel, and how the government foolishly thought to avert the trouble by persecuting the Lord's warning messenger, instead of heeding his wise counsel. In this the faithful Prophet typified the faithful of the Gospel age who will also suffer persecution in some shape or form, if they boldly declare the whole counsel of God. R1372:2

Jeremiah prophesied in the days of Josiah and of his four successors, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. He was of about the same age as Josiah, and seems not to have been seriously ill-treated by that reformer; although he was passed by when the king sought heavenly counsel respecting the Book of the Law and the turning away of the penalties for sin therein recorded. Jeremiah's position was a peculiarly trying one, for although his prophesying evidently had a marked effect and greatly influenced the king and the princes and the people in cleansing the land of its idolatry and in re-establishing the worship of Jehovah, yet he was not permitted to compliment the people on these measurable reforms, and to promise them a return of divine favor, as did the false prophets at that time, and was considered unpatriotic. R2400:1 But he was a patriot in the highest sense of the word, namely, in that he looked for the highest good of his nation along the lines of divine wisdom. R4865:3

The captivity of Judah was in two sections: the first included Daniel and others with the King Jehoiakim. The king of Babylon left Zedekiah in control as his vassal under tribute, but on account of the latter's treachery and league with Egypt, the Babylonian army came again against Jerusalem and besieged it. Famine and pestilence resulted, and ultimately the city of Jerusalem was captured and utterly destroyed, and King Zedekiah, with his eyes put out, was taken a prisoner to Babylon, with all the people except a few of the very poorest and least competent. Jeremiah, given his liberty, chose to remain with the poor of the land who subsequently went down into Egypt, so that Jerusalem and the country round about lay desolate without inhabitants for seventy years, according to the word of the Lord at the mouth of Jeremiah. R3616:2

Jeremiah 1:1

Words of Jeremiah — To be read to all the people at the Temple on the occasion of a general gathering for worship and repentance. R4857:2

Jeremiah 1:3

End of the 11th year — The 70 years of desolation began in the end of the 11th year of Zedekiah. HG47:2

It was here the diadem was removed to "be no more until he come whose right it is." (Ezek. 21:25-27) HG46:5

Jeremiah 1:5

Before I formed thee — In the case of Adam, God knew what man, without experience, would do before he formed him, and made full provision for his failure. R875:3*

Jeremiah 1:10

I have this day — A prophecy which belongs to Christ's Millennial reign. B311

Set thee — Christ. B311

Claimed by Papists to refer to the Pope. B311

Jeremiah 1:19

To deliver thee — Not from persecution or even death, but merely such protection as would prevent his enemies from hindering the Lord's purpose in him. R1372:2

The Lord does not engage to deliver his children from all the ills of life; but if faithful unto death, they will have a glorious deliverance and entrance into the Kingdom. R1372:3

Jeremiah 2:12

O ye heavens — Powers of spiritual control, ecclesiasticism. A318; Q841:2

Jeremiah 2:13

Fountain — Of truth, the Lord's Word. Q841:2

Cisterns — Receptacles to hold the muddy waters of the traditions of men. Q841:2

Hold no water — The old systems are breaking up and are useless for holding the waters of truth. Q841:2

Jeremiah 2:21

Yet I had — God. R1795:3

Planted thee — Nominal fleshly Israel and nominal spiritual Israel. R1896:1

A noble vine — "A certain man planted a vineyard." (Mark 12:1) R1795:3

A strange vine — Not for any lack of attention on God's part, but because of the perversity of the vine. R1896:1

Jeremiah 2:35

Thou sayest — Through emotional revivals, by pointing to these as evidences that the holy Spirit is still working among the churches. R3583:1*

Jeremiah 3:8

Had put her away — Had been previously carried away captive. (2 Kings 17:1-24) R1372:5

A bill of divorce — The Lord has not remarried, nor ever will remarry, the ten tribes. R1341:5; C296

Treacherous sister Judah — Judah had not profited by the example of the Lord's displeasure with Israel, nor by the warnings of his prophets, but had outrivalled her sister in corruption. R1372:5

Jeremiah 3:14

Married unto you — Union or covenant between Jehovah and Israel. R1388:6

Jeremiah 3:17

At that time — During the Millennial age. D615

Call Jerusalem — The earthly phase of the Kingdom. A297

Jeremiah 3:18

Land that I have given — The gathering of Israel and Judah to re-establish them in their own land. R2125:1

Jeremiah 3:22

We come unto thee — When the iron rod has accomplished the work of destruction. A256

Jeremiah 3:23

Of mountains — Kingdoms. A318

Jeremiah 4:2

Bless themselves — In becoming Abraham's seed, in coming into relationship with the Kingdom, which shall have an Israelitish basis. R5810:1

Jeremiah 4:4

Circumcise yourselves — Symbolizing a cutting off, a separation from the flesh, its aims, hopes and desires. R3022:3

Jeremiah 4:13

As a whirlwind — The great time of trouble which follows the second coming of Christ, sweeping everything before it. R5863:6; D528

His horses — See comments on Isaiah 31:1

Jeremiah 4:15

Mount Ephraim — The governments of Christendom. D22; R3104:2, R1357:3, R562:2

Jeremiah 4:23

I beheld the earth — Society. A318

And the heavens — Powers of spiritual control. A318

Had no light — Truth. A20

Jeremiah 4:24

Mountains — Kingdoms. A318

And all the hills — Less autocratic governments. D551

Jeremiah 4:29

The whole city — Religious government. D25

For the noise — The time of trouble. (Jer. 25:31) D20

Of the horsemen — The great leaders in false doctrines. (Isa. 31:1) C316

Jeremiah 4:30

With crimson — Scarlet, symbol of the blood of the ransom. T34, T109

Ornaments of gold — Symbol of the divine nature. T18

Jeremiah 4:31

[Daughter of Zion](#) — The nominal church. D23

Jeremiah 5:31

[My people](#) — God's professed people, the nominal church. R1137:5

[Love to have it so](#) — Take pride in their growing denominational strength. R1137:5

Jeremiah 6:2

[Daughter of Zion](#) — The nominal church. D23

Jeremiah 6:12

[With their fields](#) — Of labor. C157

[And wives](#) — Churches. C157

Jeremiah 6:14

[Peace, peace](#) — The whole world boasts that civilization and Christianity have won the day, that the world has become God's empire and the blessings of the Millennium are ours to enjoy. R4795:3

As at the World Parliament of Religions, it is merely a stroke of human policy to try to quiet the fears of the church. D238

As at the opening of the Kiel ship canal, where 120 ironclads participated. D156

As at the First National Arbitration Board, convened at Geneva, Switzerland, Sept. 14, 1872. R5554:1

Ever since the first peace conference at The Hague the church systems have been declaring that war has come to an end. Q529:2

Their theory has been that universal peace between the nations would speedily usher in the Messianic Kingdom. R5554:2

There can be no true peace as long as there is sin; for sin is the great difficulty with the world. Q529:2

The Lord will raise up other servants who will not seek to please the ear with soft words, nor to lull the drowsy, but will proclaim the unvarnished truth concerning hypocrisy and deception. R563:3

Jeremiah 6:16

[Ask for](#) — If our ways are not in harmony with those of God. R705:6*

This is the appropriate lesson for each of us, to come to the Bible afresh, to hear its message. SM543:1

The old paths — Not the theories of the Dark Ages; not Higher Criticism, Evolution, Theosophy, etc.; but the doctrines of Jesus and the apostles. SM302:1, SM543:1; E62

The finding of the Word began afresh with the introduction of the art of printing. R3609:4

The doctrines older than Wesley, Calvinism or Roman Catholicism—the doctrines of Jesus and the apostles and prophets. HG433:5

For example, celebrating the Memorial Supper upon its anniversary. R1943:2, R2115:2

As the “old paths” are found, pompous human titles which seem so much to the world and to Babylon come to appear vain, inappropriate and deceitful. R2826:2

Jeremiah 6:17

Watchmen — The prophets and others. R1795:6

Of the trumpet — Let the trumpet give no uncertain sound. (1 Cor. 14:8) R309:1*

The trumpet is to sound until a company shall be developed who will be the virgins, the companions of the Bride. (Psa. 45:14) R309:1*

Jeremiah 6:19

Hear, O earth — Society. A318

I will bring evil — Prophetic of the siege of Jerusalem after Jesus’ death. R2787:3

Jeremiah 6:20

Incense — Representing praise. R3703:4

Jeremiah 6:23

Like the sea — The restless, turbulent, dissatisfied masses of the world. A318

Ride upon horses — Doctrines. C316

Jeremiah 7:3

Amend your ways — If our ways are not right they should be amended and not justified, saying, It is my way. R2204:4, R705:3

Jeremiah 7:4

Temple of the LORD — The Christ. T70

Jeremiah 7:9

Unto Baal — To whom were offered human sacrifices. D24

After other gods — Corrupting the Israelites by contact with them. D24

Jeremiah 7:18

Provoke me to anger — The idolatrous tendencies of that nation brought divine wrath upon them and sent them into captivity to Babylon. R5125:1

Jeremiah 7:25

I have even sent unto you — God was continually reminding them of their unfaithfulness. R1365:4

During the Millennial age it will no longer be necessary to be always preaching “know the Lord.” R1365:5

Jeremiah 7:26

Hardened their neck — A figure taken from the stiffness of neck of an unruly yoke of oxen. R3464:1

Jeremiah 7:31

Tophet — Later called Gehenna, the valley of Hinnom. PD63/73

Used as a type of the real Gehenna, or lake of fire, unquenchable till its work is done. R1449:5*

A place for the offerings or sacrifices of persons in idolatrous worship. R1449:5*

The valley of Hinnom was first established under demon influence as a place of torture; but Israel made it a crematory for the carcasses of dead animals and the bodies of certain vile criminals and it thus became a symbol of the Second Death. R3069:1

Burn their sons — The image of Moloch was erected there and children were roasted alive in the arms of the image. R3069:1; PD63/73

Neither came it — The doctrine of everlasting torture is contrary to every element of divine character. R5326:6

Under the Lord’s arrangement no torture was permitted in Israel. R3069:1

For centuries the masses of Christendom have attributed to the God of love a character far worse than that of Moloch. R3069:1

Jeremiah 8:7

Not the judgment — Arrangement, dealings. C157; R230:5

Of the LORD — That this harvest day of full, complete separation of wheat from chaff and tares must come; in this they show less discernment than the migratory fowls. C157

Jeremiah 8:8

How do ye say — How can you say, when you cannot discern the harvest time and the change of dispensation then due. C157

Is in vain — Because the Word of the Lord by his prophets and apostles is made void and set aside without attention. The creeds formed in the Dark Ages are the lightless lanterns of them that walk in darkness. C157

Jeremiah 8:9

The wise men — Those learned in the wisdom of this world. C157

They are dismayed — Disheartened by the failure of their cherished human schemes. C157

And taken — Caught. C157

Jeremiah 8:10

Will I give their wives — Their churches. C157

And their fields — Of labor. C157

To them — To the conquerors. C157

For every one — Of them. C157

To covetousness — “They are greedy dogs, which can never have enough.” (Isa. 56:11) C157

From the prophet — Orator. C157

Unto the priest — Minister. C157

Dealeth falsely — Practiseth falsehood: “For we have made lies our refuge, and under falsehood have we hid ourselves.” (Isa. 28:15) C157

Jeremiah 8:11

Healed the hurt — The sore. C157

In the days of Luther and the Reformation, when the daughters might have been radically healed.
R498:5

[Of the daughter](#) — Nominal Zion, Babylon. C157

[There is no peace](#) — Her whole system is diseased and needs thorough cleansing with the medicine of God's Word, the truth. C157

Jeremiah 8:12

[Were they](#) — They should have been. C157

[Abomination](#) — Their abominable work. C157

[Shall they](#) — The teachers. C157

[Their visitation](#) — Or inspection, in the harvest. C157

[Shall be cast down](#) — They shall stumble. C157

“But ye, brethren, are not in darkness, that that day should overtake you as a thief.” (1 Thess. 5:4) C215

Jeremiah 8:13

[Consume them](#) — Make an end of them. C157

[There shall be](#) — There shall be left. C158

[Shall fade](#) — Shall wither. C158

[And the things](#) — All divine favors and privileges. C158

Jeremiah 8:14

[The defenced cities](#) — Governments. C158

[Water of gall](#) — Bitter poison-water, the poison of bitter error, the “doctrine of devils” mingled with the pure water of life, the truth of God's Word. C158

Jeremiah 8:15

[We looked for peace](#) — Anticipating that our bitter poison-water doctrines would convert the world and bring about the Millennium. C158

[And behold trouble](#) — The disease of nominal Zion will grow rapidly worse as the Israelites indeed withdraw. C158

Jeremiah 8:16

[Of his horses](#) — Doctrines. C316

The city — Babylon, Christendom. D527

Jeremiah 8:19

The LORD in Zion — Nominal Zion, Babylon, is spewed out of his mouth. C157; R498:4

Provoked me to anger — Love can be justly provoked to anger. R5978:6, R5603:2

His anger is righteous indignation against sin. R5603:1, R5978:6

God's indignation was kindled against his chosen people. R5603:2

Strange vanities — Infidelity sits in the pews, declaims from the pulpits, rules in the assemblies; and, together with Agnosticism and Evolution, these strike against the very foundation doctrines of Christianity—the fall of man and his redemption through Christ. R1690:5

Jeremiah 8:20

The harvest is past — We did not do the Lord's will. R4079:5* They realize they have failed to make their calling and election sure to a place in the kingdom class. R2837:3

Nominal Zion might have been healed once, but now it is too late to reform the sects. R731:4

Summer is ended — “Pray ye that your flight be not in the winter” with the tribulation class (Matt. 24:20). Escape from Babylon before the winter time of her trouble comes upon her. D578

We are not saved — A class who would realize that the Bride has been taken and that they are left; at the fall of Babylon. (Rev. 19) Q229:2

Jeremiah 8:22

No balm in Gilead — None of the human remedies proposed will cure the malady of human depravity. D469

Consolation of wounded spirits on the battlefield of life. R5803:1

Babylon might have been healed once, but now, like her prototype Israel, she is given up—left desolate. R731:4

No physician there — There is no remedy, these systems must die. The disorder comes from within. Though the canker is carefully concealed, the bad odor and distress are noticeable. R498:5

With the harvest ended those then in Zion will have lost the “especial” salvation, the prize of being made the heavenly Zion. R230:5

Jeremiah 9:23

Glory in his wisdom — Worldly wisdom tends to self-exaltation and pride. R1919:3

Glory in his might — Power in the hands of the ungodly tends to haughtiness and overbearing selfishness. R1919:3

Glory in his riches — Riches only tend to dwarf the soul among those who have not learned from God the responsibilities of stewardship. R1919:3

Jeremiah 9:24

Glory in this — “My soul shall make her boast in the Lord.” (Psa. 34:2) R1920:1

This exhortation should inspire unbounded confidence and bring lasting comfort to those who honor and love him. R1351:4*

Knoweth me — The beginning of this wisdom is indeed the reverence of the Lord. This is the knowledge that does not puff up. R1919:6

Let our entire trust be centered in God; his promises will not fail. R5501:5

“This is eternal life that they might know thee, the only true God.” (John 17:3) R1919:6

Jeremiah 10:10

At his wrath — The word of the Lord to the nations assembled before him for judgment. D12

The earth — The present organization of society. C229; D46; A323

Jeremiah 10:11

The gods — Mighty ones; a general name, often and properly applied to our Heavenly Father, as well as to Jesus, angels and men. R338:2, R421:3

Jeremiah 10:13

Uttereth his voice — God makes use of different agencies to do his service. These are sometimes animate, sometimes inanimate. R5385:3

Jeremiah 10:16

Is the rod — A symbol of authority. R4058:4

Jeremiah 10:23

Not in himself — It is not in the power of man to direct his own steps, but the child of God has learned where to seek counsel. R1753:1

Jeremiah 10:25

Eaten up Jacob — Natural Israel. A300

Jeremiah 11:5

Flowing with milk — It is believed that Jerusalem will become, as of old, the marketplace of the Orient. HG649:2

Jeremiah 11:16

Branches...are broken — “Because of unbelief they were broken off.” (Rom. 11:20) D651

Jeremiah 12:5

Swelling of Jordan — Meaning “judged down,” “condemned,” representing the curse. R3086:4

Jeremiah 12:9

Speckled bird — The saints. R5974:6

A target for the world’s sneers and ridicule. R132:1

Especially attractive to the hunter, the great Adversary. R5974:6

Birds round about — Mankind. R5974:6

Jeremiah 12:15

Have compassion — These promises are yet in the future. R515:6*

Jeremiah 13:5

Hid it — Accompanying signs were common with the prophets of olden time. R2223:4

Jeremiah 13:14

I will dash them — Complete destruction of present evil, unjust and oppressive governments and institutions. R362:1

Jeremiah 13:23

Change his skin — The differences between the races of men have long been arguments against the solidarity of the human family. God can change the Ethiopian's skin in his own due time. R3320:5

The Ethiopian eunuch, to whom Philip was sent with the message of salvation, was unquestionably a black man. R3043:1

Jeremiah 14:4

No rain in the earth — There are now rains in the holy land; the plowmen are no more ashamed. R1297:5*

Jeremiah 15:1

Could not be — Could not be changed. Jeremiah was esteemed a pessimist, and we are now placed in much the same position. R2400:2

Jeremiah 15:16

Thy words — Those truths which God designed should, during this Gospel age, be the food to sanctify the Body of Christ. R200:4

Were found — Implying first that the Word of the Lord would be lost and need to be searched for; and secondly, when found, it would avail nothing unless appropriated to our needs. R3609:2

Not only obeying the divine will, but seeking to know it more and more so that one can obey it. R5648:4

Not gained by human skill or labor. R1867:5

After he has found it, every child of God has considerable labor in proving and eating his spiritual food. R1867:6

I did eat them — Diligently appropriated them to the building up of my character. R2146:5, R200:4, R1867:5

We must eat the Word of God if we would derive his spirit. E225

There must be a daily laying up of its treasure of wisdom and counsel in the heart and the working out of its principles in the life. R2093:5, R1867:5, R2146:5, R5431:6

Living upon the divine promises. R3087:2

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” (Matt. 4:4) R3087:2

Rejoicing of mine heart — The language of the heart must be expressed in daily life. R1274:5

Jeremiah 16:9

Out of this place — Scattered and persecuted among all nations. B216

Jeremiah 16:13

Will I cast — In chastening, correcting, forgiving, restoring and promising to bless and fully reinstate them to his favor, God illustrates his great love and mercy toward the whole world. R1373:4

Out of this land — This was to be their punishment, to be driven out of their own land and to receive no favor from God. R599:3, R4782:2

Into a land — Europe. R1378:6

Nor your fathers — Their fathers had been in Egypt and Babylon, but never in Europe. R1378:6

This prophecy positively marks Israel's present dispersion among all nations. B217

Serve other gods — Other rulers, elohim, mighty ones. B216; R421:3, R599:3, R1378:6, R1410:3

Not shew you favour — The Jews have been shown no favor since their rejection of Christ. B216; OV75:5; R1364:6

They will not forever remain cast off, but shall be regathered and blessed. R1378:6

Jeremiah 16:14

The days come — Favor would return again in some form to the Jew in 1878. R357:1, R1364:6

No more be said — The hand of providence is about to work out such a deliverance as Israel never knew before. R1405:6, R1652:2, R1063:2*

The land of Egypt — The deliverance from Egypt was a great and marvelous sign of God's favor to them; but their deliverance soon to be consummated will quite eclipse it. R599:3, R608:4, R384:6

That deliverance was but a type of the one to come. R1652:4

Jeremiah 16:15

Land of the north — Russia, where nearly half of the Hebrew race resides. B217; D553; R599:3, R608:4; OV76:1

From all the lands — Their later blessing would be their regathering out of all nations, and is being accomplished in our day. R4782:2, R1374:1

Bring them again — We have strong testimonies of God through the prophets that he will gather them again. OV76:1

The hope of the world's peace being cemented by the Jews occupying the lands of their fathers. R83:6*

Jeremiah 16:16

For many fishers — The Zionist movement. R3855:1-3, R1288:2*

Teachers. C215

Shall hunt them — Persecution by revolutionaries, forceable expulsion. R3855:2, R1288:4*

From every mountain — Kingdom. A318

Jeremiah 16:18

And first — Before the time of favor will come. B218; R599:4

Recompense — Some of the recompense with favor, and some without favor. SM399:2; CR104:5

Their sin double — Mishneh, a second portion, a repetition; implying a casting off from all favor for as long a period as they had enjoyed favor, namely, 1845 years, from AD33 to 1878, when the Berlin Congress of Nations was held, which greatly ameliorated the conditions of the Jews. B218; CR104:4; R599:4, R1202:1; HG53:4

The double's being accomplished is the reason for the great awakening among the Jews and for the Zionist movement. R5920:6

“Even today do I declare that I will render double unto thee.” (Zech. 9:12) “She hath received of the Lord's hand double for all her sins.” (Isa. 40:2) B225, B227

The double of Israel's experiences would reach full accomplishment in 1915. R4623:1

Jeremiah 16:19

Gentiles — As well as the Jews. A59

Jeremiah 17:5

Maketh flesh his arm — Illustrated by David's numbering of Israel contrary to the law of God. (1 Chron. 21) R2016:3

Jeremiah 17:9

The heart — The natural affections; the natural mind. F600; R1985:1, R2038:1, R2762:2, R3735:3, R2445:1

Is deceitful — It requires constant watching and purging. If it is wrong the head will seek to justify it and thus pervert judgment and truth. R2038:2

The various members of our bodies, in their depravity, sympathize with the natural mind and favor it. R1985:1

At times misleads the New Creature, the new will, the new heart. R2762:2

The Lord's followers should daily, hourly, keep watch over their thoughts, words, deeds and motives. R4524:1

Those who practice evil speaking and evil surmising and attempt to justify their conduct have either never entered the school of Christ or are infants therein. R5123:1, R2445:1

Jeremiah 17:14

LORD — “Jehovah” is the original word wherever “LORD” is spelled in small capital letters throughout the common version of the Old Testament. R3438:2

Jeremiah 17:24

The sabbath day — Type of the Millennial age. B40

Jeremiah 19:2

Hinnom — Gehenna. Evil spirits led the people of Canaan to establish the valley of Hinnom as a place of torture. R3069:1

Jeremiah 19:3

I will bring evil — Calamity. R1226:2

Jeremiah 19:5

High places of Baal — Corrupting the Israelites by contact with them. D24

Into my mind — The doctrine of everlasting torture is contrary to every element of God's character. R5326:6

Jeremiah 19:6

Hinnom — Or Gehenna, a type of the real Gehenna, or lake of fire, unquenchable till its work is done. R1449:5*

In Greek, Gehenna, Second Death. R3069:1

Jeremiah 19:7

Carcases — No torture was permitted; not the living, but the dead, were consumed in Gehenna. R3069:1

Jeremiah 19:15

Hardened their necks — A figure taken from the stiffness of neck of an unruly yoke of bullocks. R3464:1

Jeremiah 20:8

Word of the LORD — Concerning Israel. R5489:1

A reproach — Despised and rejected. R5489:2

Jeremiah 20:9

Nor speak any more — He had become disheartened. R5489:2

If he had allowed his fears to overwhelm him and had withheld God's message, he would have been set aside and another commissioned to deliver the message. So it is with us today. R5489:3

His word — Telling them that they had failed to keep their covenant with the Lord and would surely be carried away into captivity. R5489:2

Our message is the overthrow of the kingdom of darkness and the establishment of the Kingdom of God. R5489:5

In mine heart — God has let us into the secret of his counsels. R5489:3

As a burning fire — Burning zeal in his heart, a consuming sense of the importance of the message given him to deliver. R5489:1

All of the Lord's people filled with his spirit must be engaged in the harvest work in some manner. R2490:5

Shut up — If kept shut off from a draft the fire will become extinguished. "Quench not the spirit." (1 Thess. 5:19) R5489:3

I could not stay — His message had to be spoken; he overcame the temptation to hold his peace. R5489:2

He could not quench the fire within his soul, withholding God's message, without losing his relationship to Jehovah. R5489:3

We might let the holy Spirit of God die out in our hearts by a failure to do our duty. R5489:3

Jeremiah 20:11

Greatly ashamed — The only standard of judgment in public sentiment in the Millennium will be character. R1655:2

Everlasting confusion — "Some shall awake to everlasting contempt." (Dan. 12:2) R1655:1

Jeremiah 21:10

For evil — The evil the Lord creates and does is the calamities and judgments that he visits upon the ungodly nations. R1299:6*

Jeremiah 22:24

Though Coniah — Called also Jehoiachin and Jekoniah. E132

Jeremiah 22:30

No man of his seed — If Christ were the son of Joseph this prophecy would be false. R468:1*

Messiah was of Nathan's line, not Solomon's. E133

Throne of David — Only the legal heirship came through Solomon, through Joseph, the legal father of Jesus, as shown in Matthew 1. R2060:4

Jeremiah 23:1

Pastors that destroy — A self-constituted “clergy” lording it over God's heritage, taking spoils, honors, reverence, titles, from their flocks. R1895:6

Sheep of my pasture — Characteristics of sheep are meekness, docility, lack of self-confidence, and obedience to the shepherd—traits which we should manifest. R5491:4

True sheep respond quickly to the shepherd's call and watch for his guidance. R5491:4

A fitting emblem of the kind of characters the Heavenly Father is seeking. R5491:4

Let us, as good sheep, not stray from the green pastures and pure waters. R5491:4

Jeremiah 23:2

Scattered my flock — To feed the flock is the Lord's province. The chosen elder may be the instrument through whom the Great Shepherd sends his own their “meat in due season.” F283

Elders need first to watch themselves lest they assume authority and honors belonging to the Chief Shepherd. F283

Jeremiah 23:4

Shall feed them —The Shepherd has been feeding us wonderfully. R633:4

Jeremiah 23:5

The days come — In due time God's Kingdom, founded on equity and justice, must fill the entire earth. R1213:5*

A righteous Branch — Solomon's royal branch is the high branch of the Davidic line. This must be abased and a low branch exalted. R468:4*

Exalting Nathan's line, not Solomon's. E133

The prophets foretold that Messiah was to be the son of Jesse and of David; and the glorified Jesus himself declares, "I am the root and the offspring of David." (Rev. 22:16) R944:1*

Christ was the Root of David's family, as well as the Branch. (Isa. 11:10) R1063:1*

Jeremiah 23:6

His name whereby he — The Body of the great Prophet, Priest and King, the Church, will be part of the Everlasting Father. T102

THE LORD OUR RIGHTEOUSNESS — Jehovah—Tsidkenu, our Righteousness of Jehovah. The Church is to share this title. (Jer. 33:16) E42; T102; R3970:5, R4831:2, R4913:3

"That we might be made the righteousness of God through him." (2 Cor. 5:21) R4913:3

The righteous one imparts righteous life—the power which embodies righteous words in righteous deeds. R1323:1*

Jeremiah 23:15

Water of gall — Bitter poison-water, the poison of bitter error, the doctrine of devils, mingled with the pure water of life, the truth of God's Word. C158

Jeremiah 23:16

Prophets — False teachers. R1715:4

Heads and pastors of worldly organizations, claiming the name of Christ yet refusing his headship, leading and control, and the teachings of his Word. R365:4

Of their own heart — There are many such false teachers who are ambitious to declare the visions of their own heart. R1715:4

Jeremiah 23:19

A whirlwind — When God lets go his restraint on the "powers of the air" (Eph. 2:2), the evil spirits, these symbolic winds will produce a great cataclysm, sweeping everything before it. R5470:1, R5863:6

Symbol of the time of trouble. D528

Jeremiah 23:21

Not sent these prophets — “There were false teachers also among the people.” (2 Pet. 2:1) R265:4, R365:4

See also comments on Jer. 23:16

Yet they prophesied — By an inspiration, or power, in them, almost like the real prophets of God. These were the counterfeits. R265:4

Jeremiah 23:28

That hath a dream — An imagination. SM671:1; OV411:T, CR343:3

Possibly caused by indigestion or inspired by evil spirits. R3277:6

When a man does not see a thing himself he is very apt to conclude that nobody else sees it. HG353:2

If a dream corroborates a plain statement of the Word it may be used as we would use a type, to illustrate but not to teach a doctrine. R3971:6

“If they speak not in harmony with the Word of God, it is because there is no light in them.” (Isa. 8:20) R3278:1

Tell a dream — Many are teaching their own or their forefathers’ imaginings; which the faithful are obliged to contradict as unscriptural. OV158:4; R2400:3

He that hath my word — The Lord’s Word, his revelation, his inspired testimony, is to be put far above all dreams of our own and of others. R3971:6

All are authorized to teach his Word who know his Word. CR343:3

People are awakening to the difference between dreams and realities and are wanting something more substantial. R3757:3

Let him speak — With the Gospel itself went the right and the authority to declare it. R2966:4

If we hold back for fear of man we would be sharing in the sin of adding to the Scriptures. OV411:T, SM671:1

My word faithfully — Not uncertainly, doubtfully; but as the oracles of God. R1882:6

Not human speculations, philosophies and fanciful dreams. R3726:6, R2400:2, R3945:1

All authority to speak in the name of God must come from him. OV158:4; R2966:4

God’s Book makes no division of his people into clergy and laity. HG617:4

Let him speak only my Word faithfully. R1633:5

In as kind a manner as possible, but not shunning to declare the “whole counsel of God.” (Acts 20:26,27) SM404:2

Jeremiah 24:5

Of the Chaideans — Mystic Babylon, Christendom. For since their overthrow they have been dispersed among all the nations of so-called Christendom. C259

For their good — For their discipline and punishments—good thing in disguise. C259

Jeremiah 24:6

For I will — During the Millennial age. A109

Bring them again — This is a deliverance which will need no repetition. R1483:5

Not pluck them up — This cannot refer to the return from the captivity to literal Babylon, since after that return they were again pulled down and plucked up. OV226:3; C259; A109

Jeremiah 25:9

Nebuchadnezzar — Unlike Cyrus, Nebuchadnezzar thought to unify the people by compelling worship of one God. R2509:5

Bring them against — Verses 8 to 38 are a vivid description of the great time of trouble. R5735:4

Utterly destroy — Pointing to total desolation, not captivity. Such was not the case prior to Zedekiah's dethronement. R3437:3

Perpetual — Here the 70 years of desolation are olam, lasting. R3725:5*

Jeremiah 25:11

A desolation — The 70 years desolation of the land. R1372:5, R1976:1

Punishment upon the Israelites; substitute for the whole number of Jubilee years. PD48/59

The seven times of Israel's chastisement began in 606 BC

with the foretold desolation and continued until about Sept. 21, 1914. Q356:2

Seventy years — Scripturally declared as a punishment upon the Israelites for not properly keeping their Jubilee years. PD48/59

Nineteen for the Jubilees imperfectly observed (950 years) and 51 additional at 49 years each (2499 years), from the last Jubilee to earth's Great Jubilee, the Times of Restitution, 1874

AD. "Then shall the land enjoy her sabbaths, as long as it lieth desolate." (Lev. 26:34) B191-196; PD48/59

Jeremiah 25:12

Seventy years — From the destruction of Jerusalem to the time of the return of its inhabitants.
(Compare Jer. 29:10 with 2 Chron. 36:22, 23) R4893:1

Punish the king — Through King Cyrus as the divine agent. R2509:4

Jeremiah 25:15

Cup of this fury — The time of trouble, which is daily increasing in volume and intensity. R1561:6,
R5769:4

All the nations — More and more, all the nations are being dragged into it. R5790:3

Jeremiah 25:26

All the kingdoms — No trouble that has ever yet come upon the world answers to the many prophetic descriptions of this one and none has ever yet involved all nations. R1371:5

King of Sheshach — Babylon, Christendom. R2663:3, R1371:6

Drink after them — Be the last to fall in the great time of trouble. R2663:1, R1371:3, R1561:6;
HG94:1

Suffering more severely than the heathen nations because she has sinned against greater light.
R2663:3

Jeremiah 25:27

And fall — In the time of trouble. R1561:6

Jeremiah 25:28

Certainly drink — Of the cup of wrath, which will mean their utter destruction. R2338:5, R2663:2

Jeremiah 25:29

Evil on the city — Christendom, Babylon. D527

The evil the Lord creates is the calamities he visits on the ungodly nations. R1299:6*, R2663:2

Jeremiah 25:30

Roar from on high — Call aloud from on high. D527

His holy habitation — Over his nominal habitation, Christendom. D527

Jeremiah 25:31

Controversy — The great time of trouble spoken of by Daniel and our Lord. R1371:3, R438:1; D20

He will plead with — He holdeth judgment over. D527

Jeremiah 25:32

Nation to nation — Nations, because of close communication, are dependent upon one another. What affects one affects all. R4750:3

A great whirlwind — Intense and complicated trouble and commotion. D13, D527; R1519:4, R534:6

The great time of anarchy. R5845:6

The result of letting loose “the four winds of heaven.” (Rev. 7:1-4) R5058:6, R5470:1

Coasts — The outward parts; society being encroached upon by the lawless element (sea). R4750:3, R2663:1

Jeremiah 25:33

The slain of the LORD — As the “old world” ended with the almost entire destruction of individual life, so national life is to be destroyed in the end of this world. HG18:2

Jeremiah 25:34

Howl, ye shepherds — Pastors of nominal Christendom, at the spoliation of their pasture fields. R2663:4

Ye shall fall — And be ruined. R2663:4

Jeremiah 25:35

No way to flee — Hireling shepherds are ready to flee the trouble and avoid persecution. R2673:4

Jeremiah 26:3

The evil, which I purpose — The evil that the Lord creates and does is the calamities and judgments that he visits upon ungodly nations. R1299:6*

Jeremiah 26:11

The priests — Nearly all the persecutions of Jesus and his followers came from professed servants of God. R4857:1

Jeremiah 26:16

The princes — But for the moderation of the civil power many a reformer would have been put to death. R4857:4

Jeremiah 27:9

Hearken not — We are not to permit any of these false prophets to have any influence over us. R5800:2

Jeremiah 29:5

Build ye houses — Because your captivity will be 70 years long, much longer than you have ever before experienced. C294; R1341:3

Jeremiah 29:9

Prophecy falsely — God warns us against having anything to do with these occult powers. R5800:1

Jeremiah 29:10

Seventy years — In the first year of his reign I, Daniel, understood by books the number of the years whereby the Word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the destruction of Jerusalem. (Dan. 9:2) B64

“Till the land had enjoyed her sabbaths” (Lev. 26:34): 19 for the Jubilees imperfectly observed and 51 for the cycles in which no Jubilees were observed, ending in 1874 AD. B191

See also comments on Jer. 25:11, 12.

Jeremiah 29:13

And find me — When the Gospel Church is complete Israel shall be saved from their blindness and obtain mercy at the hands of glorified spiritual Israel. R2402:5

Jeremiah 29:18

An hissing — They have been outcasts from God’s favor. OV76:1

They themselves say that God has shown them no favor. R599:2

Jeremiah 30:2

Write thee — The prophets did not confine themselves to oral teachings. R1145:3

The writings of the prophets collectively were termed “The Law and The Prophets” and esteemed as of divine authority. R1145:3

Jeremiah 30:7

Jacob’s trouble — Here are a number of events: the return of the Jews to Palestine; the reorganization of the Jewish nation, though not independent; the gathering of great wealth to Jerusalem; many peoples go up to “take a spoil”; the “battle of the great day”; the partial success of the invaders; the power of Messiah effecting deliverance; the recognition of the long-awaited Messiah; then the recognition of him as the one they rejected; God pouring on them the “spirit of grace and supplication”; their mourning for sins and being accepted to fellowship again with God. These events we expect in about the order mentioned. R26:6

Spring has come, the fig tree is “putting forth”; yet we must look for more storms, as in nature the Spring equinoxial storm is one of the most severe. R384:2

The famine for the Word of the Lord shall reach Israel and cause them to come to the great Governor for bread. This will be the time of “Jacob’s trouble.” R3982:2

We have reached this period. (1882) R341:5*

We are in the “time of Jacob’s trouble.” (1895) R1898:5

Jacob’s trouble is not yet (1898) ended. Greater persecution will shortly overtake them—to drive them to Palestine. R2290:1

The final conflict of the Battle of the Great Day will be in Palestine, upon regathered Israel. D554, Dxvi; SM239:3; OV276:5

In conjunction with a world-wide trouble—financial, religious, political and social, eventuating in anarchy. OV67:1; R2504:1

The time for the special manifestation of God’s favor will be in that dark hour when Israel will recognize their King. SM425:4; R5442:6

The Gospel Church having first been completed. SM425:4

Saved out of it — In the midst of the trouble God will reveal himself as Israel’s defender, as in ancient times. D555

All the prophets testify that the power of God will be so marvelously manifested in Israel’s deliverance that all the world will know that the Lord’s favor is again with Israel. D557; OV75:4

In and through that trouble the Lord will pour upon Israel the spirit of grace and supplication and they shall look upon him whom they have pierced. (Zech. 12:10) SM426:T

The end of Jacob’s trouble is the deliverance of Israel from the blindness that has been upon her. R3469:1

The coming deliverance is mentioned particularly in Zech. 14:1-4. R3469:2

The Ancient Worthies, as judges and lawgivers, will be restored to them. R4320:5

Natural Israel will obtain mercy through spiritual Israel. R3982:2

Jeremiah 30:8

Burst thy bonds — Natural Israel, whose favor ceased when ours began and whose favor is to return when ours has accomplished its purpose. R2290:1

Jeremiah 30:18

I will bring again — “The Lord shall save the tents of Judah first.” (Zech. 12:7) A294

Of Jacob’s tents — Fleshly Israel. A294

And the city — Jerusalem. C259

And the palace — The Temple. C259

“I will restore thy judges as at the first, and thy counselors as at the beginning.” (Isaiah 1:26) A294

Jeremiah 30:23

The whirlwind — The time of trouble. D528; R5863:6

Letting loose of the four winds, or air powers; resulting in the overthrow of the social order in anarchy. R5470:1, R5845:6

Also likened to a great tidal wave (Psa. 46); letting loose the “four winds of earth” (Rev. 7) and a “great fire.” (2 Pet. 3) R5863:6

See also comments on Jer. 23:19 and Jer. 25:32.

Jeremiah 31:7

For Jacob — Natural Israel. A300

Jeremiah 31:8

The north country — Russia, where nearly two-thirds of all the Jews now living reside. C259

Jeremiah 31:9

With weeping — Bitterness against Israel will cause the “remnants of Israel” to be expelled from various nations. R1898:5

Jeremiah 31:10

Will gather him — Confirms the assurance of God’s returning favor to fleshly Israel. R1364:5

Jeremiah 31:14

Shall be satisfied — The perfect man will not understand the spiritual glory; he will be absorbed with the glory that surrounds him on the human plane. R613:2

Jeremiah 31:15

Bitter weeping — Sorrow for the dead is not a sign of weakness; rather, a sign of love and sympathy. OV212:9

Rachel weeping — Prophecy of the slaughter of the infants in Bethlehem. R1681:6

They were not — They were dead, unconscious. “The dead know not anything.” (Eccl. 9:5) Q766:3; R3436:4

Jeremiah 31:16

Thus saith the LORD — This is the word of the Lord, which cannot be broken. OV212:8

Shall be rewarded — The labor of parents endeavoring properly to rear their children is not lost. OV212:7, OV217:1

Shall come again — Restored to life; not all at once, but gradually in the resurrection. OV212:5, OV213:3, OV216:1

Land of the enemy — The great enemy, death. CR430:2; OV85:1, OV214:6; R2063:4; Q830:2

The place to which all alike go—from the sinner of three-score and ten, to the little one of two years old and under. R822:5*

While Satan has the “power of death” (Heb. 2:14), it is a subordinate power which he grasped as an usurper. R452:4*

“The last enemy that shall be destroyed is death.” (1 Cor. 15:26) OV214:6, OV212:6

Jeremiah 31:22

Compass a man — How marvellously Christ fills the picture here. R350:1*

Jeremiah 31:27

House of Israel — The entire passage, verses 27 to 40, is for the Jew, natural Israel. R4586:2

House of Judah — The object in mentioning both is to prevent any from getting the idea that only the ten tribes would be blessed in the future. R1364:5

Seed of man, and...beast — Israel to be replenished with man and beast indicates New covenant entirely earthly. R4530:4*

Jeremiah 31:28

Shall come to pass — In the Millennial, or Restitution, day. A109

And to afflict — Ever since Jesus rejected Israel they have been under divine displeasure. The faithful performance of the evil part of the promise is an assurance of the ultimate blessings. R1364:6

Watch over them — The Jewish people. A109

To build, and to plant — They shall be firmly planted in their everlasting possession. R1483:5

This is a deliverance that will need no repetition. R1483:5

The succeeding verses show that this does not refer to earlier deliverances from Babylon, Syria, etc. R545:4

Jeremiah 31:29

In those days — In the Times of Restitution, the Millennial age. A109; E332; R3304:5, R4812:2, R4971:4, R258:6

When fleshly Israel receives its portion. C298

In the days of favor following the “seven times” of chastisement, or “Times of the Gentiles.” (Luke 21:24) B92

Indicated by the return of divine favor to Israel. R1365:3; C298

Say no more — No longer shall any die for Adam’s sin. R2608:5, R1260:5, R3304:5, R4018:3*, R5240:4

The weakness of heredity will no longer weigh men down. R892:4

The fathers — Adam and his posterity. A109, A143; R2050:6, R4371:3, R5063:6, R2611:5

Eaten a sour grape — The sour grape of sin. R1365:3, R2050:6, R2611:5, R4812:2, R282:6; A109; E332; OV90:2

The children’s — All of Adam’s children. R2587:4

Are set on edge — In the case of Adam, one soul sinned and twenty thousand million souls die as the result—because they are his children. CR431:5

By the chain of sickness, misery and death which follows. A109, A143; E309; R1365:3, R2049:4; OV392:3; HG351:4

The nature of the fathers, being polluted by sin, is transmitted to the children, who come under the death sentence for having the same nature (disposition) as the fathers. R527:2*

So that sometimes we cannot do the things that we would do, and frequently leave undone the things that we ought to do. R2587:4

Jeremiah 31:30

But every one — Who dies in that age. A109; B92; E473

Since the race will no longer be “in Adam” this trial must be an individual one. R2117:4

Shall die — The Second Death. R1365:3, R2608:5, R2677:6, R4909:1, R5309:5, R381:2, R904:6

None but wilful sinners shall die then, but such shall surely die. R1073:2

The atonement for Adamic sin will not cover wilful sin against light and knowledge. E474, E332

His own iniquity — His own sin only. A109; R2759:4, R2677:6, R2833:2, R4971:4, R5240:4, R5292:5

No longer shall die for Adam’s sin. R1260:5, R2608:5, R3304:5, R4018:3, R5240:4, R904:5

Since it is recorded that “Christ dieth no more,” it follows that not one of such condemned ones can be redeemed as Adam was. R912:6

His teeth — There will then be a test for life or death, as there is now with the Church. Q288:6

Jeremiah 31:31

The days come — When The Christ is glorified and beyond the veil, after the days of the Gospel age. R5000:1, R4321:6; Fii

When the sufferings of the Body of Christ will be finished and Messiah shall come as the great Priest and King. R4513:1, R4452:3, R4497:5, R4505:1, R4612:6

When Israel’s “seven times” of punishment are over. R5163:6

As soon as this blood of the atonement shall have been applied for the sins of all the people. R5292:6

Saith the LORD — God made a promise to the Jews and that promise must be fulfilled. CR44:2

I will make — In the future; replacing the Law covenant. R4496:1, R4646:4, R4344:5

A covenant does not go into operation until after it has been fully mediated. R5164:1

Covenant relationship with God means perfection. Mankind will not reach perfection or enter into the covenant until the end of the 1000 years. R5293:6

A new covenant — Properly so called because it will take the place of the Old Law covenant. R5163:6, R3916:5

The Everlasting covenant, to be made with Israel alone, will bring blessings to Israel, and to all mankind through Israel. R4321:2, R5163:6, R4806:2, R4902:6, R4706:1, R4821:1, R4505:1, R4497:5, R3916:5, R4452:3, R4528:5, R4555:1, R4592:5, R4612:6, R4624:4, R4768:5, R4940:1; CR44:2, CR157:3; Q170:7, Q468:2, Q622:1

The one that God intended should come to replace the typical covenant. R5071:2, R4474:3, R4309:5, R4555:1, R5164:2, R5292:2; OV118:2

The mention of a New (Law) covenant implies a Mediator for it. R4437:6*, R4496:1

The antitypical Moses, The Christ complete, as Messiah will mediate between God and mankind. R5301:6, R4840:3, R5071:3, R5164:1; CR157:3, CR98:6; SM200:3; R4452:3, R4474:5, R4511:5, R4624:6, R4696:3, R4713:5, R4840:3, R4902:6, R4912:4; SM730:3

Mediated by The Christ for 1000 years. R5301:6, R5292:3, R5000:2, R4613:4, R4640:3, R4646:1, R4586:6; HG460:4

The words “New covenant” indicate the repetition of God’s favor to Israel under the better Mediator. R4624:6

This cannot set aside, or make null and void, the original Abrahamic covenant of grace, any more than could the Law covenant. R5301:6

Implying that Israel was right in not expecting much from the Law covenant. R4496:1

The covenant is a conditional one. That is shown by the fact that it has a Mediator. Q187:2

The New covenant has been promised for centuries but it has not yet gone into effect. R5292:6

The Ancient Worthies will be under the New covenant, their indiscretions or imperfections will come under the review of the Mediator. Q12:T-13:3

The offer of life to the Church is under the covenant of sacrifice; to the world, under the New covenant. A141

The Gospel Church was not at all under the first covenant; only the Jewish nation was. R4624:4

The New Creation is not under the Law covenant typified by Hagar, or the New covenant typified by Keturah, but under the original covenant, the Everlasting, Oathbound, Abrahamic covenant typified by Sarah. R4011:1, R4624:4

Superior to the old covenant in that it will have a better Mediator. R4309:6, R4624:6, R4931:1, R4714:3, R4940:1; CR157:3

Of which our Lord was the Messenger. R4495:6, R4715:3

Which will absolutely take away sin and bring man into harmony with God. R5292:2, R5293:4

[The house of Israel](#) — As the natural seed of Abraham. R4821:1

The New covenant will be Israelitish. CR157:3

The New covenant will be made directly with the nation of Israel. R4497:5

The New covenant is given to Israel and the world only indirectly. The Father’s dealings are not with Israel, but with the Mediator of the covenant. R3109:2

God’s covenant will be with the Mediator for Israel. R4555:1, R4640:5

All the Jews will be transferred from Moses to Christ, the better Mediator; and from the Old Law covenant to the New Law covenant. R4840:3

In order to avail themselves of this covenant all other nations and peoples will be obliged to become a part of Israel. R4902:6; CR139:1, CR485:2, CR51:4; OV72:T, SM596:1

The expression “New covenant” is not used with others than the Jews because it is not true that God will make a covenant with the rest of mankind. R4659:2

The New covenant is not to be made with any others than Jews for no others were in covenant relationship with God. R4624:6

This work will proceed from Israel to all the families of the earth. R4674:2

The New covenant will mean that all through the Millennial age all the blessings will go forth first to the Jews. CR44:2

The nations are to be blessed also under this New covenant by becoming “daughters” to Israel. (Ezek. 16:61) R4371:3

The mediatorial work will be accomplished through natural Israel. R4624:4, R4821:1

All mankind, represented by Israel. R904:6

The Jewish nation needed to be redeemed in a special manner before God could use it as his channel of blessing to the other nations. R4624:4

The house of Judah — The ten tribes of Israel and the two tribes of Judah: both mentioned to prevent a misunderstanding. R4586:2, R1342:1, R2125:6; C297

Jeremiah 31:32

Not according to — The old one was written merely on tables of stone. The new one the Lord will cause gradually to be written in the hearts of all. OV90:4, OV115:3

God intended to give them a better covenant than the Law, which they had found to be a bondage and one unto death. R4309:5

The Law given at Sinai was inferior when compared with the perfect heart-and-mind written law bestowed upon Adam. R1717:5

The covenant — The Law covenant, made only with the Jews, did not accomplish the blessing of Israel and of the world. OV29:1; R4659:2; Q169:3

The inauguration of the Law covenant was typical of the inauguration of the New covenant. R5000:2, R4592:5, R4646:4; OV118:2

The terms of the New covenant will be the same as those under the Law covenant instituted by Moses. OV81:2

The Law covenant is as binding upon the Jew as it ever was and it will remain so until it is superseded by the New Law covenant. R4912:4, R5164:1

In the day — The day of the Passover, the first feature of the Law. R1731:2, R971:6; OV94:T

The Passover is the first feature of the Law, and the Law covenant is continually referred to as dating from that time. R971:6

Jeremiah 31:33

The covenant — The New covenant, the Everlasting covenant. R3597:3

House of Israel — The whole twelve tribes. C293

After those days — After the “seven times” of chastisement. B92; R4497:4

After the days of this Gospel age. R4321:6

Signifies after the completion of the selection of the Church. R4497:6, R4612:6

When the days are accomplished for the overthrow of the kingdoms of this world and the setting up of the Kingdom of God. R904:5

After a while, by and by. R789:1

I will put my law — Love shall be the law. R1244:6 God had a law before the Ten Commandments. It was graven on man's nature in Adam. That original standard is again promised for the future. R1731:5, R5294:2, R5309:4

Gradually retrace and rewrite the divine law in the hearts of men. F359; R5309:5, R1365:5, R2195:6, R2060:5

When the law has been fully written in their whole being the covenant condition will be fully attained. R4570:5*

The perfect human nature will then be as it was at first, a law-inscribed nature. R764:2

In their inward parts — In their very thoughts as well as in their outward life. CR299:5; OV130:4

In their very nature. R1717:5

In their hearts — The center of affection, the character. R789:5, R2060:3, R5309:4, R4613:1

Restoring a heart of flesh, of tenderness, sympathy, righteousness and divine likeness. R4806:2, R636:6, R1244:6, R4729:4, R3071:3

Implying that the ability will be given to keep the law. R5071:3, R4821:1, R812:5*

More than Adam had. R111:1

Be my people — The Ancient Worthies will come forth perfect; to them will gather their own Israelitish kindred, and all nations. R4575:4

Jeremiah 31:34

Teach no more — Because all will know the plan of God. R1771:6, R3285:2, R4908:6, R5352:5; A75

Then mankind will no longer be invited to accept Christ, but will be compelled to be obedient. CR51:3; SM440:T

The teaching of "churches" will be unnecessary. R2428:2*

It will no longer be necessary to preach. R5919:6, R1717:5

Shall all know me — The eyes of their understanding shall be opened. R3192:2, R2940:4, R4883:1, R5594:2, R5919:6, R6013:5

The glorious opportunity for salvation shall come through the knowledge of the Lord. R5078:4; SM558:2

Come to a knowledge of the truth. R5407:1, R3140:5

"The earth shall be full of the knowledge of the Lord." (Isa. 11:9) R1363:6, R2690:1, R1717:5, R1972:4; OV215:5; R858:5, R2610:3, R4883:1, R5594:2, R5919:6; SM792:1

The way will be so plain that “the wayfaring men, though fools, shall not err therein.” (Isa. 35:8) A215; R1363:6, R1450:5

This statement is not true now, and cannot be true until the Lord’s Kingdom is established. A75

This is restitution work, the work of the entire Millennial age. R4613:4; SM792:T

The conditions will be such that doubt would be more difficult than belief is at present. R1771:6

As a kind and loving father, God provides for the education of all who ever came into the world. R33:3*

Forgiveness of sins and the blessing of being awakened from the dead would profit mankind little if future arrangements did not permit a thorough recovery from present mental, moral and physical weaknesses. HG390:6, R443:3

A personal acceptance of the conditions of the New covenant will be required of each individual. R1771:6

Instead of misrepresentation of God’s character and loving plans, the reverse will be given to mankind. R5485:5

When they know, each will be responsible. R5084:1

All who have ever lived. R5407:1, R3140:5, R3285:2

From the least — “The wayfaring men, and those unacquainted therewith, shall not go astray.” (Isa. 35:8—Leeser) A215

Forgive their iniquity — The taking away of their sins is a necessity before they can receive the New covenant because God makes no covenant with sinners. R4497:5

Under the Law covenant this was not done and sins remained; for atonement was made fresh for them year by year. R5293:4

I will remember — The Mediator will not hold against anyone the transgressions of this present life. R5293:5

Their sin no more — Israel’s sins have not yet been taken away, even as the world’s sins have not yet been taken away. R4892:3

Past sins and iniquities shall no more rise up in judgment against them, demanding their just penalty, death. R1654:1; HG231:6

Christ will have appeared on their behalf and made satisfaction for their sins. R5164:2

Guarantees that none shall die the Second Death except the wilfully, intelligently disobedient. R3770:6, R5164:2

Jeremiah 31:36

The seed of Israel — Uses one name for all the tribes. C297; R1364:6

Jeremiah 31:38

That the city — The city of Jerusalem will be rebuilt and will become the capital city of the world. Q790:2

Located in the territory of the two tribes, showing that the foregoing prophecy is not only for the ten tribes. C292; R1342:1

Shall be built — It is now being built along these very lines. C266; R1044:4*

Tower of Hananeel — Discovered in 1886 in laying the foundation for a hotel. R1390:2

Describing the portion outside the Jaffa Gate. R1382:4

Jeremiah 32:4

Behold his eyes — Seems to contradict Ezek. 12:10-13. He lived and died in Babylon, but saw it not. He saw Nebuchadnezzar at Riblah, in Palestine. His sight was there taken from him. R4866:2

Jeremiah 32:17

Nothing too hard — A prayer, trusting God's power. R5380:4*

Jeremiah 32:20

Signs and wonders — The Great Pyramid. See Isa. 19:19. C318

Jeremiah 32:35

Unto Molech — Modern Molech worship is the misrepresentation of God by those who endorse the eternal torment theory. R2360:1, R3464:6

Jeremiah 32:37

I will — Herzl's death may do good—teaching those interested that they must trust in God and not in man. R3412:4

Gather them out — Regathering from among all the nations. R1483:5

The Lord will no doubt use persecution to awaken them. R1819:6

A deliverance already beginning which will need no repetition, for they shall be established in their everlasting possession. R1483:5

Dr. Herzl's continuance at the head of the Zionist movement might have proved inimical to these divine arrangements centered in Palestine. R3412:4

Jeremiah 32:40

And I will — In the Millennial age. A109

Everlasting covenant — Both the Abrahamic (Gen. 17:7, 13, 19; 2 Sam. 23:5; Psa. 105:8-10) and the New covenant (Jer. 32:40; Jer. 31:31,32; Ezek. 16:60) are styled “the everlasting covenant” in contrast with the Law covenant, which passed away. The one is perpetuated in the other. R4321:2

With them — With the Jews. A109

Devout Jews are still waiting for the fulfillment of these promises. R5885:6

See also comments on Jer. 31:31.

Jeremiah 32:43

Fields shall be bought — Therefore it was suggested that wealthy Hebrews purchase from Turkey all the government lands with the proviso that Syria and Palestine be constituted a free state. R1342:6

In this land — This is now being fulfilled. C266

The Lord has commenced bringing the Jews back to their land, and arranges for their reception and comfort on arrival. R84:1

Jeremiah 32:44

Buy fields for money — Baron Rothschild, at the time of the last loan of 200,000,000 francs made to Turkey, accepted a mortgage on the whole of Palestine (1879). R84:1*

Captivity to return — Just as the Lord opens the way for their return to Palestine, he, as it were, forces them out of other lands. R84:4

Jeremiah 33:6

I will cure them — The Jews, and the whole world of mankind, in the Millennial age. A109

Jeremiah 33:15

Unto David — The prophets foretold that Messiah was to be the Son of Jesse and David. R944:1

Jeremiah 33:16

This is the name — “I will write upon him my new name” (Rev. 3:12). The name of the Bridegroom is given to his Bride. R3970:5

Wherewith she — The glorified Church. T102; R4831:2

The LORD our righteousness — Jehovah Tsidkenu, our Righteousness of Jehovah; a wife shares her husband's honors and name; all femininity having been dropped. E42; T102; HG275:3, R3970:5, R238:2*

“That we might be made the righteousness of God through him.” (2 Cor. 5:21) R4913:3

The antitypical Zion, the glorified Christ. R4913:3; HG606:3

Jeremiah 33:18

Sacrifice continually — It is possible that in the beginning of the Millennial age God may restore some of the features of the Jewish Law, even sacrifices, to serve as object lessons. R1732:6

Jeremiah 33:20

My covenant — A covenant is a ratified, unalterable agreement. R4370:2

Jeremiah 34:22

Without an inhabitant — Which seems to be what God meant by “making the land desolate that it might enjoy its Sabbaths.” (2 Chron. 36:21) HG47:2

Jeremiah 36:1

This word came — Its prophecies of dire disaster incurred the enmity of the king. R4857:2

Jeremiah — Restrained from liberty and forbidden to address the people publicly in the Temple. Similarly those who have “present truth” are forbidden to speak in the nominal churches. R2400:5

Jeremiah 36:2

Write therein — As Jeremiah employed Baruch, the scribe, to write the words of the prophecy, God's people today present their message in written form. R2400:6

Against all the nations — A solemn warning in our day, for the prophecy is not only against Israel but against all the nations.” R1371:3

Jeremiah 36:3

All the evil — The two uses of the word “evil” in this text illustrate the two kinds of evil (sin and calamity). Sin is always an evil but evil is not always a sin. R1226:2

Jeremiah 36:4

Baruch wrote — Although he well knew that it meant the loss of the king's favor; a lesson to God's people today. R2400:5

Jeremiah 36:23

Into the fire — He evidenced his disregard for the Word. R3614:3

Until all the roll — The entire manuscript was read and destroyed. R3614:2, R1371:3

Was consumed — All endeavors to destroy God's Word will fail. R2401:1

Papacy endeavored in vain to destroy the Bible. R3614:6

Some today, although they would not burn the Bible itself, would be in full sympathy with the burning of truth literature. R3615:3

Those in power today will be similarly disrespectful of the message and may futilely attempt to destroy it. R2400:6, R4858:4

The first edition of Tyndale's translation of the New Testament was bought up and burned. R3614:6, R4857:6

Jeremiah 36:25

Made intercession — Merely advised the king in a worldly-wise way, as some today advise a more liberal course. R2401:1

Jeremiah 36:26

The LORD hid them — Possibly at some time in the future the servants of Present Truth may need to hide from injustice. R2401:1

Jeremiah 36:28

Again another roll — Suggesting the manner in which the Bible came into existence—piece by piece, under the Lord's supervision. R3614:3

Jeremiah 36:30

He shall have none — Messiah was of Nathan's line, not Solomon's. E132

If Christ were the son of Joseph this prophecy would be false. R468:1*

Jeremiah 36:31

I will punish him — As the king brought upon himself additional trouble as a punishment, all modern methods of fighting against God are sure to bring punishment. R2401:1

Jeremiah 36:32

Many like words — Resulting in the book of Jeremiah as we now have it. R3614:3

Jeremiah 37:1

Zedekiah — He was a vassal to Nebuchadnezzar, king of the Chaldeans, whose seat of empire was to the north. R4865:3

Jeremiah 37:15

Smote him — Shameful handling of the worthy servant of the Lord. R1796:1

Put him in prison — Persecution implies that the person or thing persecuted possesses some qualities or powers that are feared. R4865:2

Mental attitude has much to do with the amount of suffering. Jeremiah, for instance, had a mind at peace with God. R4866:1

Jeremiah 37:16

Cabins — Underground cisterns or vaults, frequently deep with mud and slime. R4865:5

Jeremiah 38:1

Jeremiah — Because Jeremiah was faithful to the Lord's message he was persecuted. This test is upon us today. R3616:5

Jeremiah 38:5

Zedekiah the king — No heir of his has occupied the throne of Israel from Zedekiah's day to the present time, over 2500 years. R3616:1

Jeremiah 38:6

Into the dungeon — Probably the water cistern. R3616:3

Typifying the faithful of the Gospel age who suffer persecution. "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12; Phil. 1:29) R1372:2

Sunk in the mire — The lot of the Lord's prophets in early Bible times was far from an enviable one. A54; HG536:5

Jeremiah 38:7

The Ethiopian — A Negro. R3042:6, R3616:3

He had a cleaner heart than did the majority of the chief men of Israel, much nearer to the divine likeness. R3616:4

Jeremiah 38:13

Took him up — The king acted not from sympathy but from a desire to inquire of the prophet. R4865:6

Jeremiah 38:14

Zedekiah the king — He despised Jeremiah, yet he feared that his message was true. R4865:6

Jeremiah 39:2

City was broken up — After a year and a half of siege. R4866:2

Not just a scrap of history, nor for a moral lesson, but given to mark: (1) the beginning of the great Jubilee cycle; (2) the close of God's typical kingdom; and (3) the beginning of the Times of the Gentiles. R1372:6

Jeremiah 39:7

Put out Zedekiah's eyes — Thus was made possible the fulfillment of the seemingly contradictory prophecy of Ezek. 12:13, that he would live and die in Babylon and yet never see the city. R4866:2

The punishment was after the manner of the time as illustrated on some of the victory tablets which still remain. R4866:2

Bound him with chains — Thank God that the prisons of today are reformatories rather than dungeons. R4866:5

Jeremiah 39:9

The remnant of the people — Not beginning just 70 years of captivity, but 70 years of desolation. R1372:5

Jeremiah 41:2

Smote Gedaliah — Assassinated the governor under whom many of the Jewish fugitives were disposed to return from captivity. R1372:5

Jeremiah 41:10

All the residue — Beginning the period of 70 years desolation of the land. R1980:5, R1372:5

Jeremiah 43:5

All the remnant — See comments on Jer. 41:10.

Jeremiah 43:7

The land of Egypt — After the assassination of Gedaliah the entire population speedily removed into Egypt for fear of the wrath of the king of Babylon, thus beginning 70 years of complete desolation. R1372:5, R1980:5

Jeremiah 44:2

This day — Marking the beginning of the 70 years of desolation. HG47:2

Jeremiah 44:19

Cakes to worship — This cake was round, as an image or effigy of the sun, and was worshipped as such. Here the pedigree of the modern ritualistic Communion wafer is suggested. R1991:1*

Jeremiah 46:2

Against Egypt — The world. C317

Jeremiah 46:3

Draw near to battle — The time of trouble. D527

Jeremiah 46:4

Harness the horses — Old doctrinal hobbies. C316

Ye horsemen — Great leaders in false doctrines. C316

Jeremiah 46:9

Rage, ye chariots — Worldly organizations. C316

Jeremiah 46:10

Made drunk — With pride and prosperity; typical of an intoxication with the error and false doctrines of Christendom. R4287:3

Jeremiah 46:11

And take balm — None of the proposed human remedies will cure the malady. D469

Jeremiah 46:27

My servant Jacob — Natural Israel. A300

Jeremiah 46:28

Not...unpunished — The Lord will no doubt use persecution to awaken them. R1819:6

Jeremiah 48:16

And his affliction — Rendered “evil” in “I create evil.” (Isa. 45:7) A125

Jeremiah 48:47

In the latter days — In the Times of Restitution, olam sleepers awake. R3725:5*

Jeremiah 49:4

Gloriest thou — The glory of the nominal church is in numbers, wealth and worldly prosperity. R562:3

Jeremiah 49:5

Shall be driven out — Jews are not shown much favor in Germany and Russia. R351:4*

Jeremiah 49:6

And afterward — In the Times of Restitution, olam sleepers awake. R3725:5*

Jeremiah 49:7

Concerning Edom — Christendom. D15

Jeremiah 49:13

That Bozrah — Ecclesiasticism, the chief citadel of Christendom. D17

Jeremiah 49:14

To the battle — The Day of Vengeance. D527

Jeremiah 49:21

The earth — The present organizations of society. C229; D46; A323

Jeremiah 49:39

In the latter days — In the Times of Restitution, olam sleepers awake. R3725:5*

Jeremiah 50:1

Against Babylon — Of two-fold application and fulfillment: first upon literal Babylon, the type; more fully upon symbolic Babylon, the antitype. R45:1, R177:4, R2498:3

Mystic Babylon, Christendom. D26

As the literal city was captured by diversion of the literal waters symbolic Babylon is to fall by the diversion of the symbolic Euphrates, i.e., the alienation of the people and their withholding of financial support. R2498:4, R4699:4

A company who live separate from, and endeavor to keep themselves unspotted from the world, and bear the fruits of the spirit, are no part of Babylon. R46:5

Literal Babylon never was Israel, but the Israelites were for a time swallowed up in Babylon; likewise, mystic Babylon never was spiritual Israel, though for a time spiritual Israel was in captivity to mystic Babylon. R2498:6

Jeremiah 50:2

Bel — The God of Babylon, the Pope. D40

Jeremiah 50:3

Out of the north — Cyrus and his army, overthrowing literal Babylon, was a figure of Messiah, King of kings and Lord of lords, overthrowing mystic Babylon. R2498:4

Jeremiah 50:6

Their shepherds — Greedy, ignorant, lazy teachers. F287

Mountains — Kingdoms. A318

Jeremiah 50:8

Out of the midst — “Come out of her, my people.” (Rev. 18:4) D43

Jeremiah 50:15

Her walls — Built of ignorance and superstition, whose great foundations were laid centuries ago. SM409:2

Do unto her — “Reward her even as she rewarded you.” (Rev. 18:6) R1371:6

Jeremiah 50:20

I will pardon — Showing that the real fulfillment of this prophecy was not on literal Babylon, but would be when God shall take away the sins of Israel. R177:4

Jeremiah 50:22

A sound of battle — The Day of Vengeance. D527

Jeremiah 50:28

To declare in Zion — Nominal fleshly Zion, Christendom. D23; C157

Of his temple — The Christ. T70

Jeremiah 50:29

Do unto her — “Double unto her double, according to her works.” (Rev. 18:6) R1371:6

Jeremiah 50:37

A sword — The truth, the Word of God. B100

Jeremiah 50:38

Shall be dried up — “The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up that the way of the Kings of the East might be prepared.” (Rev. 16:12) R1371:6

As the drying up of the literal Euphrates by Cyrus was the immediate cause of the fall of ancient Babylon, so the drying up of the waters of the mystic Euphrates is the prelude to the fall of “Babylon the Great.” (Rev. 16:12, 19) HG89:3; SM410:1

Implies a cessation of the revenues of Babylon. SM410:1

Jeremiah 50:42

Roar like the sea — Restless, turbulent, dissatisfied masses of the world. A318

Jeremiah 50:46

At the noise — The time of trouble. D20

The earth — Society. A318

And the cry — Because of her more terrible punishment. D28

Among the nations — “The kings of the earth shall bewail her and lament for her.” (Rev. 18:9) R1371:6

Jeremiah 51:1

Against Babylon — Mystic Babylon, Christendom. D26; HG64:1

And against them — All in sympathy with Babylon. D39

Jeremiah 51:2

The day of trouble — Rendered “evil” in “I create evil.” (Isa. 45:7) A125

Jeremiah 51:6

Flee — No one is responsible to flee unless he sees that it is Babylon, but the very suggestion that it is Babylon means that one should make a thorough investigation to see if it is so. Q65:T

Present Truth will guide us into closer fellowship with God and separateness of mind, heart and service from Babylon. SM127:2

For those who obey this command there is but one place of refuge, “The secret place of the Most High” (Psa. 91:1)—the place or condition of complete consecration. D43

Out of the midst — “Come out of her, my people.” (Rev. 18:4) D43; R436:5, R2538:1

The Lord’s people are not to look back at the things that are to be destroyed. R5456:4

With a full renunciation of the things of the present time. R5456:5

And deliver — This call must be heard and heeded before the disaster comes; for it will come suddenly, as in an hour. SM411:2

Whoever shall seek to save his life must lose it. Whoever shall lose his life will thereby be preserving it. (Luke 9:24) R5456:5

LORD’S vengeance — A part of the work of the second advent will be the overthrow of antitypical Babylon. R5092:3; D39

A recompense — In the time of trouble God will repay his enemies according to their deeds. D39

Jeremiah 51:7

A golden cup — Representing the Bible, the Divine Standard or authority. SM407:1

“Having a golden cup in her hand full of abominations.” (Rev. 17:4) C156

The cup suggests that the unfaithful church had once been the receptacle of divine truth. R5092:1

Made all the earth drunken — Not that every doctrine presented by Papacy was false and intoxicating; but that a stupefying potion was put into the wine already in the cup. SM407:2

So strong is the power of this intoxication that its inconsistencies are not discerned by those intoxicated. SM408:1

Nations have drunken — As heathen philosophies were joined with Christianity a poisonous draught was mixed and poured into the “golden cup” of truth, making all nations drunk. R5910:6

“She made all nations drink of the wine of the wrath of her fornication.” (Rev. 14:8) C156

Wine — False doctrine. R5092:1

The nations are mad — Intoxicated with her errors. C156

As error spread, the spirit of ambition superseded the spirit of humility. R5910:6

The pagan doctrine of the immortality of the soul, combined with that of the torture of the wicked, resulted in the doctrine of eternal torture. R5911:1

During the Dark Ages millions were tortured, exiled, and murdered in multitudinous ways. R5911:2

Jeremiah 51:8

Is suddenly fallen — Both literal and symbolic Babylon. R2498:3

“Babylon the great is fallen, is fallen.” (Rev. 18:2) C156

She has been spewed out of his mouth, and the Almighty now calls upon his true people to “come out of her.” (Rev. 18:4) R5478:2

And destroyed — And broken. C156

Howl for her — “And they cast dust on their heads and cried, weeping and wailing, saying, Alas, Alas, that great city.” (Rev. 18:19) C156

“The merchants of the earth shall weep and mourn over her.” (Rev. 18:11) R1371:6

Take balm — Human remedies. D469

For her pain — Her wound. C156

Jeremiah 51:9

Babylon — The chief empire of earth in Jeremiah’s day; an illustration of a prophecy which has had one literal fulfillment, and is about to have its second or higher fulfillment. R436:5

Is not healed — Illustrated by preparations for war among nations which confess allegiance to the Prince of Peace. R4411:6*

The protests and warnings of the righteous are steadily ignored by the world. D542

There is no balm in Gilead, and no physician there. (Jer. 8:22) D469

Forsake her — “Come out of her, my people.” (Rev. 18:4) D543

Get out from under her influence; stand free from this bondage to error and worldliness. R5696:6

His own country — To the true Church, or to the world, as the case may be, according as each is thus proved to be of the wheat or the tares. C156

Her judgment — Her punishment. C156

Reacheth unto heaven — “Her sins have reached unto heaven and God hath remembered her iniquities.” (Rev. 18:5) R1371:6

Jeremiah 51:10

Declare in Zion — There is a nominal spiritual Zion, and a nominal fleshly Zion. D23; A297; T33

Jeremiah 51:11

The kings — Of Christ’s Kingdom, the Royal Priesthood. R2498:4

Of his temple — The Christ. T70

Jeremiah 51:12

The walls — Civil power. D40

Jeremiah 51:13

Upon many waters — “The waters that thou sawest where the whore sitteth are peoples and multitudes and nations and tongues.” (Rev. 17:15) R1371:6, R5846:2

The literal was built on the river Euphrates and derived wealth and splendor from that source; the symbolic is seated upon many waters—peoples, nations, from which it derives its support. R45:1

Jeremiah 51:24

Babylon — Christendom, the nominal Christian church, especially the Papacy. D26, D39

Of Chaldea — Babylonia, Christendom, all the nations of the so-called Christian world. D39

Jeremiah 51:25

Mountain — Kingdom. A318

Jeremiah 51:27

Set ye up a standard — The standard of the truth. D40

Blow the trumpet — The seventh trumpet, the last trump, the trump of God, the trump of knowledge and liberty. B148

Not metallic trumpets. The angelic movements under the seventh trumpet are as noiseless as they have been under the other six. HG26:1

Jeremiah 51:28

The kings — Of Christ’s Kingdom, the Royal Priesthood. R2498:4

Jeremiah 51:29

Without an inhabitant — See comments on Jer. 43:7.

Jeremiah 51:33

Of her harvest — “Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe.” (Rev. 14:15) R1371:6

Jeremiah 51:37

For dragons — “An habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” (Rev. 18:2) R1371:6

Jeremiah 51:39

They — Babylon’s great ones, highly esteemed by her subjects, called by various dignified and high sounding titles. R1951:4

Perpetual sleep — As clergy, with high-sounding titles and offices, they shall never awake or exist again as such. R1951:4

Olam, lasting, not endless. R3725:5*

Jeremiah 51:41

How is Sheshach taken — Representing Babylon. The religious element will be the last to fall. (Jer. 25:26) HG94:1

Jeremiah 51:42

The sea — Restless, anarchistic masses of mankind. A318

Jeremiah 51:44

Bel in Babylon — The God of Babylon, the Pope. D40

Out of his mouth — He shall repudiate in his extremity the “great swelling words” and blasphemous titles which he has for so long appropriated to himself. D40

The wall of Babylon — The civil power that once defended it and that in a measure does so still. D40
Built of ignorance and superstition, whose great foundations were laid centuries ago. SM409:2

Jeremiah 51:45

Go ye out — “Come out of her, my people.” (Rev. 18:4) R1371:6, R2538:1

Jeremiah 51:46

Rumour that shall be heard — “Ye shall hear of wars and rumors of wars.” (Mark 13:7,8; Luke 21:8,9) R5969:2*

Another year — A second year. R5969:2*

Jeremiah 51:48

The heaven — The powers of spiritual control. A318

And the earth — Society. A318

Jeremiah 51:49

So at Babylon — Because of her greater responsibility, against her will burn the fierceness of his wrath and indignation. D28

Jeremiah 51:57

Made drunk — An intoxication of error, false doctrines and theories. R4287:3

See also comments on Jer. 51:7.

Jeremiah 51:58

Her high gates — Representing mystic Babylon's worldly wisdom, human ingenuity and dexterity of organization to maintain control of the symbolic waters. SM409:2

Be burned with fire — Be destroyed. D40

The same symbol of fire is used by St. Peter in referring to the same trouble and destruction. SM424:3

Shall labour in vain — To prop and save the walls of Babylon. D40

Jeremiah 51:60

Jeremiah wrote in a book — The prophets did not confine themselves to oral teachings. R1145:3

Jeremiah 51:63

Midst of Euphrates — Peoples, nations. B209

Jeremiah 51:64

Shall Babylon sink — Into the restless sea of ungovernable peoples. D111

Showing that her destruction will be sudden, violent and complete. D37

And shall not rise — “And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all.” (Rev. 18:21) R1371:6, R5478:2

The “sea” of anarchy will swallow up the false systems. R5478:2

Jeremiah 52:1

Reigned 11 years — In round numbers; actually 10 years, 4 months, 9 days. B48; R67:6

Jeremiah 52:6

Ninth day of the month — Corresponding to about July 1, 1914 or 1915. Q75:8*

Jeremiah 52:10

Judah — Represented those Israelites who were faithful to the Lord. R2401:3

As the Lord sifted Judah, so he has been sifting Protestants, to gather out the “jewels.” R2401:6

Jeremiah 52:12

19th year of Nebuchadrezzar — Then was the land made desolate so that it could enjoy the “seventy years” of sabbaths. HG58:2

Jeremiah 52:16

Left certain of the poor — So long as they remained, the prophecy of 2 Chron. 36:21 was not fully met. HG47:3

Lamentations 1:12

My sorrow — “A stone of stumbling.” (1 Pet. 2:8) R3776:2

Lamentations 1:18

LORD is righteous — He could not be holy in all his works if he were the author of sin and crime.
R1351:4*

Lamentations 1:21

Of my trouble — Rendered “evil” in “I create evil. (Isa. 45:7) A125

Lamentations 2:1

Not his footstool — “Heaven is my throne, and earth my footstool.” (Acts 7:49) D647

Day of his anger — The period of the reign of sin and death. D649

Lamentations 3:33

Not afflict willingly — But for their good. R3061:2, R4876:5

Lamentations 3:34

All the prisoners — Death’s captives. A112

Lamentations 3:40

Try our ways — If our ways are not right they should be amended, not justified. R705:3

Turn again — Pray, being free from condemnation. R5380:2*

Lamentations 4:1

How is the gold — Representing obedience, consecration. R3703:4

Lamentations 4:22

Daughter of Edom — Christendom. D15

Ezekiel - General

Ezekiel ranks amongst the great prophets. Most realistic were his visions and powerfully described. A portion of his prophecy was written before the final serious troubles upon the kingdom of Judah, which resulted in the overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own land. Ezekiel stood for, or represented the Son of Man, the great Teacher, the Redeemer; he also represented the members of the Bride of Christ whom the glorious head may from time to time use as his mouthpiece. R4881:1,5

Ezekiel's prophecy is full of symbolism, and has appropriately been termed the apocalypse of the Old Testament. It was written in Babylonia in the Chaldaic language. Ezekiel was one of the captives of Judah taken to Babylonia by King Nebuchadnezzar on the occasion of his first invasion, when he placed Zedekiah on the throne, eleven years before his later invasion, when the city was destroyed. The captives taken at that time included many of the chief men of the Jewish nation... some of them, as in the case of Daniel, rising to positions of very high honor in the kingdom. Ezekiel had great liberty, and his prophesying was done for the Jews of the captivity—exiles. The Lord's testimony through this prophet was undoubtedly intended to cheer and comfort those of his people who were Israelites indeed, and to fan the spark of faith which still remained in their hearts—to lead them, as in the case of Daniel, to hope for the return of God's favor and the end of their captivity with the end of the appointed seventy years' desolation of the land. R3624:3

But although multiplied were their iniquities and their crimes, the Lord did not utterly cast away his people, but in great mercy remembered them, even in the land of their captivity, where he was represented in their midst by the prophet Ezekiel, who for twenty-two years delivered unto them the Word of the Lord—words of reproof and denunciation, and also words of promise and hope. As we peruse these words of promise and call to mind the miserable idolatries, licentiousness and ingratitude of this hardhearted and stiff-necked people, let us not fail to mark the lovingkindness of our God, his mercy and faithfulness, his slowness to anger and his plenteous grace. And while we do so, let us not forget the typical character of his dealings with Israel. R1373:4

Ezekiel 1:1

It came to pass — A portion of this prophecy was written before the final troubles upon Judah; the remainder, after the complete overthrow. The entire prophecy was given in Babylon. R4881:1

Written in the Chaldaic language, this prophecy is full of symbolism and has been termed the apocalypse of the Old Testament. R3624:3

As I was — Carried miraculously forward to some of the captives residing by the river Chebar. R4881:5

Heavens were opened — Ezekiel, like John, seems to represent the living saints. (Rev. 4:1) R530:4*

Visions of God — Related not only to natural Israel, but also to spiritual Israel. R3624:6

Ezekiel 1:3

Ezekiel — Ranks amongst the great prophets. R4881:1

Represented the Son of Man, the great Teacher, the Redeemer; and also the members of the Bride of Christ, used as his mouthpieces. R4881:5

Ezekiel 1:4

Out of the north — The seat of divine empire. D653

Ezekiel 1:5

Living creatures — Cherubim are always connected with the immediate presence or throne of God. R529:6*

Personifying the attributes of God: Power, Wisdom, Justice and Love. R529:6*

We can hear the Power, Wisdom, Justice and Love of God proclaiming in perfect harmony the glory and honor of our Father. R530:5*, R2372:4

Ezekiel 1:13

Coals of fire — Or like fire, as all spirit beings are described in Scripture. R2350:1

Went forth lightning — Diffusions of knowledge. R511:2

Ezekiel 1:26

A throne — Or chariot, supported by the living creatures, or cherubim; also represented in the Mercy Seat of the Tabernacle. R529:6*

Ezekiel 2:5

Hear, or...forbear — Heed or refuse to heed. R3280:1

Ezekiel 2:9

A roll of a book — The plan and purpose of God, as written in the Law and the prophets. (Rev. 10:2) R530:3*

Ezekiel 2:10

He spread it — It was sealed until Christ began to open it. (Rev. 5:5) R530:3*

Lamentations — We are sent to preach a message that is offensive to “a rebellious house,” the nominal “Israel of God.” (Verse 5) R530:4*

Ezekiel 3:3

As honey — A blessed feast; but, having been digested, leads to self-denial, crucifixion, death. (Rev. 10:9) R530:4*

Ezekiel 3:10

Hear with thine ears — Few have hearing ears and understanding hearts. R5768:4

Ezekiel 3:17

Watchman — The prophets and others. R1795:6

Every member of the Body of Christ. R4881:6

House of Israel — Even though today Zion be in Babylon, as were those typically addressed by the Prophet. R4881:6

Warning — Going forth since the Gospel has been preached: “He that hath an ear, let him hear.” (Rev. 3:22) R4881:5

Ezekiel 3:18

Wicked — Wilfully or intentionally wicked. R4881:5

Shalt surely die — All of God’s consecrated people are duty-bound to make clear this feature of the divine program— that all wilful sin will bring death. R4881:6

To save his life — The evildoer, coming to God with full repentance and change of heart, is forgiven and received into God’s family. R5781:2

His blood will I require — With knowledge comes responsibility. R5781:2

Ezekiel 3:20

Turn from his righteousness — The fact that the Lord has richly blessed us in the past, while we were yet in the way with him, is no guarantee that he will continue his favor to us after we have forsaken him. R1869:5

A stumblingblock — “God shall send them strong delusions that they shall believe a lie.” (2 Thes. 2:11, 12) R1869:5

He shall die — “Because they received not the love of the truth that they might be saved.” (2 Thes. 2:10) R1869:5

Ezekiel 3:21

Warn the righteous — A fitting description of how the Lord has used the Vow. R4717:1*

Ezekiel 4:1

Take thee a tile — The use of such signs was common with the prophets of olden times. R2223:4

Even Jerusalem — Although the trouble is divided into two portions, it is all represented as coming against one people, as illustrated by the one capital city. C295; R1341:4

Ezekiel 4:5

390 days — Some suppose this dates from the revolt, when they went into idolatry, about 390 years before the desolation of Jerusalem. C295; R1341:4

Ezekiel 4:6

40 days — Some suppose the wrath against the two tribes dated from 40 years before the desolation when, under Manasseh, the two tribes became idolaters. R1341:4; C295

Each day for a year — Time has its type and antitype, like every other part. HG49:3

The word day often stands for epoch or period. Thus the creative days were not 24-hour days. F19

A literal year, Jewish reckoning, contains 360 days; and since in prophecy a day represents a year of actual time, each symbolic “time” would be 360 years. R5564:3

A prophetic year of 360 days, used to symbolize 360 years, is an arbitrary arrangement peculiar to its intended use. It is neither a Lunar year of 354 1/3 days nor a Solar year of 365 1/4 days. R1979:6

A day for a year is Bible usage in symbolic prophecy. B91, B66; Q846:2; OV81:1; HG519:5

Ezekiel 7:7

Of the mountains — Kingdoms. A318

Ezekiel 7:8

Recompense — We are already entering the great Day of Recompense. R3619:2

Ezekiel 7:12

The seller mourn — For trouble will be on the entire multitude and there will be no security of property. A315

Ezekiel 7:16

Like doves — Symbols of peace and purity. E212

Ezekiel 7:17

Shall be feeble — Helpless to turn aside the trouble. A315

Of little avail will be the protection which any government can provide, when the judgments of the Lord and the fruits of their folly are precipitated upon them all. D149

Ezekiel 7:19

They shall cast — The animosities of the masses will be exercised with violence against the rich. R1690:3, R2904:3

The rich will suffer most. D273

Their silver — The demonetization of silver seems to be referred to. OV339:1; SM691:1; D472

In the streets — Miller Bartella offered the mob, in vain, his fortune for his life—a picture throwing lurid light upon the situation. R2384:2

Financial institutions, including insurance companies and beneficial societies, will go down; and “treasures” in them will prove utterly worthless. D45

Treat it as a commodity and not as money. OV339:1

Shall be removed — “As though it were unclean.” (Margin) D45

Become scarce and eventually be completely withdrawn by the people; hiding it as though it were an unclean thing, as the Hebrew text implies. SM691:1; OV339:1

Silver and their gold — And bank notes and bonds. F554; D329

Neither silver nor gold will be available. OV339:1

Not be able to deliver — Procuring neither protection, comforts nor luxuries. F554

The character of the trouble will be one in which the animosities of the masses will be exercised with violence against the rich. R1690:3

Day of the wrath — This is the predicted time of distress of nations with perplexity. (Luke 21:25) D149

They shall not satisfy — With their wealth. D45

Because it — The idolatry of money. B139

Is the stumblingblock — The spirit of acquisitiveness which lies at the foundation of all the trouble is to be found in every land, but nowhere more so than in so-called “Christendom.” R2904:4

Those who worship idols of gold, silver, stocks or bonds, will receive severe chastisement before being granted a share in the coming blessings. SM482:1

Ezekiel 7:21

The strangers — Others, beyond the revolting hosts of Christendom, will also form a part of the Lord’s great army. D549

Anarchists outrivaling heathendom in barbarity; or, possibly, uprisings of the peoples of India, China and Africa against Christendom. D550

Ezekiel 7:23

Make a chain — Bind, unite them together, let them make common cause. D550

The city — Christendom. D550

Ezekiel 7:24

Worst of the heathen — Probably those in Christendom without God and without Christian sentiments or hopes. D550

Their holy places — Their honored or sacred places, their religious institutions, etc. D550

Ezekiel 9:1

Charge over the city — Babylon, Christendom. D527

Ezekiel 9:2

And one man — Pastor Russell. R6011:5*

Ezekiel 10:1

Of the Cherubims — Symbols of God’s love and power. T125

Always connected with the immediate presence or throne of God. (Rev. 4:6) R529:6*

Likeness of a throne — Symbol of authority and rulership. A92

Ezekiel 10:2

Over the city — Babylon, Christendom. D527

Ezekiel 11:17

Even gather you — Even now beginning to be fulfilled. R1630:2

Not only out from among all nations, but also out of your graves. R1630:2

Ezekiel 11:19

I will give — The King of Glory, the Good Physician, will fulfill God's promise to Israel, and from Israel to all the families of the earth. R4674:2

Them — A promise to natural Israel. SM368:T

I will take — In the incoming age, man's likeness of Satan will give place to the original likeness of God. R376:5

Stony heart — Of selfishness. R1244:6

An heart of flesh — Proper fleshly minds. R376:5

Restore the original image of God—restitution. A333; R4729:4, R5068:4

Tender, sympathetic, generous, God-like. R3202:6, R1244:6, R4777:2

The work of the Kingdom when set up in power and great glory. R5886:1

During the Millennial reign of Christ. R1617:5

Ezekiel 11:20

That they may walk — Under the New covenant—the real Law covenant. R5071:3

The heart of flesh will enable them to keep his covenant, and walk before him with a perfect heart, and be a channel of blessing to all the families of the earth. R1617:5

Ezekiel 11:22

The Cherubims — Representing the divine attributes. R4787:2

Ezekiel 11:23

Upon the mountain — Kingdom. A318

On the east side — Open to the Sun of Righteousness. D653

Ezekiel 12:13

Not see it — Zedekiah never saw Babylon. His eyes were put out before he was taken there. R2402:1, R4866:3; PD47/59

Ezekiel 12:23

Days are at hand — The vision is to be made clear at the appointed time. R5374:3

And the effect — At the time of the Millerite movement in 1844. C90*

Matter or thing (as spoken). R5375:4

Vision — The fact that the vision is now speaking, made plain upon tables, is very convincing. R5375:4

Ezekiel 13:3

Follow their own spirit — Instead of saying with confidence: “Thus saith the Lord, and here are the chapter and verse; and thus and so it harmonizes with every other chapter and verse of the Word.” R1357:4

Have seen nothing — No man has a commission to teach divine truth who has not first learned what the truth is. R1357:4

Ezekiel 13:6

Lying divination — “Lying wonders” (1 Tim. 4:1); and “seducing spirits” (2 Thes. 2:9); deceptions of the fallen angels. R2173:4

Ezekiel 13:9

Writing of the house of Israel — The same book as in Dan. 12:1, “thy people shall be delivered, every one that shall be found written in the book.” HG66:2, HG82:4

Ezekiel 14:14

Noah — This commendation shows that God did not hold Noah’s act of drunkenness against him, but indicates that Noah did it in ignorance. R3044:2

Daniel — Daniel was in a position of great prominence in Babylon at the time these words were written. R2492:3, R3630:3

And Job — Indicates that the narrative of Job is not a parable. R1505:3, R5401:3; Q793:2

Ezekiel 14:20

Job — One whom God especially loved. R5878:5

Ezekiel 14:22

The evil — Calamities and judgment. R1299:6*

Ezekiel 16:2

Son of man — Ezekiel represented the Son of Man, and also the members of the Bride of Christ, every member of which is a watchman on the walls of Zion. R4881:5,6

Ezekiel 16:7

Waxen great — Compare the description here given with that of the rich man in Luke 16:19-31. R802:3*

Ezekiel 16:32

Her husband — Here the word “husband” means caretaker, referring to a union or covenant between Jehovah and Israel. R1388:6

Ezekiel 16:47

Corrupted more than they — “It shall be more tolerable for Sodom and Gomorrah in the day of judgment” than for Capernaum. (Matt. 11:23) HG149:6

Ezekiel 16:49

Sodom — The Sodomites possessed a very rich valley, making hard work unnecessary, which induced much idleness. PD24/35

Sin there reached the enormity referred to by Paul in Rom. 1:18-32. R1617:6

Pride — Prosperity develops pride, instead of gratitude to God and a realization of increased responsibility as a steward. Pride begets misrule, arrogance, injustice and tyranny. R2306:1

Fulness of bread — Abundance of idleness is disastrous, making the downward course more rapid. SM157:1; PD24/35

Neglecting the poor and the needy. R3948:4

Some modern instances: jewels worth \$1,000,000 on one costume, \$50,000 for two vases, \$350,000 for a horse, \$50,000 for a coffin, \$5,000 for burying a dog, \$50,000 for a single entertainment. D294

Such displays of luxury and extravagance will surely excite the envy and hatred of the poor against the wealthy. R2105:3; D295

Ezekiel 16:50

Took them away — Not to eternal torment, but from present life with its privileges and advantages. R1617:6

The death of the Sodomites was merely the Adamic Death hastened, not the Second Death. OV43:2

Temporarily destroyed by fire as an example of the absolute annihilation which will ultimately come upon all wilful sinners, the Second Death. R4599:5, R5083:5

All human right in the earth was abrogated by the death sentence upon the sinner. R5335:6

As I saw good — Good, because it made an example of them for those who should afterward live ungodly. R1779:2, R1270:4

As with the Canaanites, their further continuance would be neither for their good nor for the Lord's glory. R5335:6

In all these things God had a wise purpose; and in his own time he will make that purpose manifest to all, as he even now makes it manifest to the saints. R675:5

If death ends all probation, why did God see good to take this people away without giving them a chance of salvation through "the only name?" R259:2; A111

Because it was not yet their due time. In "due time" they will be awakened from death, come to a knowledge of the truth, and have a full opportunity for life everlasting. A111; R5083:5, R1779:2, R1270:5, R545:5, R259:2; PD24/35

Ezekiel 16:51

Samaria — God here speaks of Israel and compares her with her neighbor Samaria. R259:2

Half of thy sins — The chastisement and discipline necessary to Sodom's and Samaria's restoration to righteousness will be less severe than for some who are of the natural lineage of Abraham. R1374:2, R5363:5

Ezekiel 16:53

When I shall — Under the New covenant, under Messiah's Kingdom. PD24/35

Bring again — The Sodomites will be raised from death and brought to a knowledge of God. R5179:6, R4881:3

The Sodomites could not have had their judgment yet—their second judgment. Like the rest of us, they suffered in the first judgment which came upon Father Adam. HG223:2 Future probation is a doctrine of the Bible. R477:1*

Their captivity — In death, all are captives. R7:6, R259:3, R545:6, R236:1; A112

Captivity of Sodom — “There shall be a resurrection of the dead, both of the just and of the unjust.” (Acts 24:15) R351:1*

In selecting so extreme an example of clemency, our Lord evidently intended that we should see that the sacrifice which he gave was unquestionably “a ransom for all.” HG336:3

Since Jesus says they were all destroyed (Luke 17:29), this must be by a restoration of life from the dead. R413:2

In the midst — Sodom, Samaria and Israel will all be raised together. R8:1

Ezekiel 16:55

Thy sisters — The Lord will humble their pride by restoring peoples whom Israel detested as inferiors and sinners. SM211:2

Shall return — Even the Sodomites who are held up, all through the Bible, as examples of wickedness, and “as suffering the vengeance of eternal fire” (Jude 7), are to share in the restitution. HG17:3, HG14:5

Their former estate — To open the prison doors of the grave—restitution. R8:1, R259:3, R4881:3; A112

The Sodomites will be sharers in that restitution. R4594:4

Not to judgment merely, and then to heaven or hell. HG39:5

Of human perfection—to all who will receive Christ and obey him. R1718:4, R3452:5

Your former estate — Their former estate is as much beneath the Kingdom, which flesh and blood cannot inherit, as our present position is beneath that of the angel Gabriel. HG36:5

Ezekiel 16:60

Remember my covenant — “For the gifts and callings of God are without repentance.” (Rom. 11:29) R8:1, R259:3

I will — Showing that the Lord was not speaking ironically to the Jews. (Matt. 11:23) He was not saying that he would just as willingly bring back the Sodomites as them, but had no intention of restoring either. OV227:6; HG346:1

Establish unto thee — The Lord’s dealings with other nations will be through natural Israel. R4464:5; CR59:5; PD24/35

Everlasting covenant — The Lord will restore Sodom, Samaria and Israel, and establish his covenant with them through Messiah in the Millennial Age. R4599:5

As the old Law covenant was with Israel only, so the New (Law) covenant will be with Israel only. Other nations will share it by becoming Israelites. R4321:1

Jesus is the Mediator of the New (Law) covenant, under which he will establish his Mediatorial Kingdom for the blessing of Israel and the world. R4476:1

Ezekiel 16:61

Shalt remember — Raised with the same nature and personality and able to recall their former degraded condition. R360:5, R604:3*

Be ashamed — “They shall look upon him whom they pierced and mourn.” (Zech. 12:10) R517:1*

If our ways are not right, they should be amended and not justified by saying, “It is my way.” R705:3

Christ will set men’s sins in order before them, and they must freely confess their sins and bear their shame. R1646:4

Shalt receive — The Lord’s dealings with other nations will be through natural Israel. F4464:5

Thy sisters — Sodom and Samaria, representing other nations of the world. R4464:5

I will — God is not here speaking ironically, as some suggest. R259:3

Give them unto thee — The Lord clearly indicates that his dealings with outside nations will be through natural Israel. CR59:5

For daughters — The nations are to be instructed and blessed under the New covenant by becoming “daughters” to Israel. R4464:6, R4371:3, R4575:4, R130:5

“Thy sons shall come from afar, and thy daughters to be nursed at thy side.” (Isa. 60:4) D638

Other nations will become Israelites, “proselytes of the gate,” not under the Old, but under the New covenant. R4321:1

They will enjoy, as “daughters of Judah,” the highest degree of happiness they are capable of appreciating. HG27:4

That she may instruct them and bring them into harmony with God’s plans. R447:4*, R659:4*

Not by thy covenant — Not by the Law covenant, but by the New covenant. R4464:6, R4371:3, R4575:4, R236:1; CR59:5; SM212:T, Q622:1

Israel’s Old covenant will cover them until they are brought under the new Mediator of the New covenant. Q134:2

Ezekiel 16:62

I will establish — The Jews are to be the first to experience restitution favor. OV120:5

My covenant — The New Law covenant. SM212:T, CR59:5; R4354:6, R4575:4

Ezekiel 16:63

That — In order that. SM212:T

Confounded — Ashamed. R4881:4

Open thy mouth — In boasting or complaint. R4881:4

Pacified — In the redemption accomplished by our Lord. R4881:4

“And so all Israel shall be saved.” (Rom. 11:26) OV228:1

The promised restitution is not based on the merits of Israel, the Samaritans or the Sodomites.
R259:4, R546:1

That thou hast done — Which he declares to be worse than Sodom had done (see verses 47 and 48).
R1618:1

Saith the Lord GOD — When God signs his name to a statement this way we must believe it. R259:4,
R8:1, R546:1

Ezekiel 17:13

Taken an oath — Of faithfulness as a vassal to the king of Babylon. R3623:2

Ezekiel 17:16

Oath he despised — The taking of that oath was the immediate cause of Zedekiah's downfall.
R3623:2

Ezekiel 18:1

The word of the LORD — The 18th chapter of Ezekiel relates specially to the time when the Adamic transgression will be offset by the New covenant. Naught will remain against believers but their own misconduct. R2017:3

Ezekiel 18:2

The fathers — Adam and his descendants, our ancestors. A109; R2220:2, R2608:5

Have eaten — Those who claim that God directly creates every human being, make out that God is responsible for all the idiocy, insanity and imbecility in the world. E309

Sour grapes — Of human sin and weakness. R4881:2, R2050:6, R3133:6; E309

And — In consequence. R2220:2

Children's teeth — By heredity, from their parents. R4881:2

Are set on edge — Now all suffer for what their fathers sowed. OV392:3

By sickness, misery and death which follows. A109

They are all depraved. E309

All of Adam's posterity are fallen, depraved, dying, as a result of his transgression. R2398:6

Illustrated by the nearly one-half of the human family who die in infancy—thus obviously not for their own sins. E331

Ezekiel 18:3

Ye shall not — During the Millennial age. R4971:4; E331; Q288:6

Any more — No longer will men be held accountable for Adam's sin. R5292:3; A143

The parents' sins will not be upon the children. R381:2

The Adamic sin and curse being canceled by the Redeemer, men will be freed from that condemnation. R492:5

The weakness of heredity shall no longer weigh men down. R892:4

Ezekiel 18:4

All souls are mine — God does not leave the eternal destiny of a single soul to the faithfulness of parents, or pastor, or any one. R944:6

The soul — The being. E465; R282:1, R1221:5, R1377:6, R3027:5, R5578:6, R205:4, R277:1

It was not Adam's hand nor his body that sinned, but his soul, his intelligent will. CR170:1; R5611:3, R3174:1; Q835:T

Because of sin, all souls die. To redeem our souls, our Lord became a human soul and "made his soul an offering for sin." (Isa. 53:12) Therefore there is a resurrection of the soul, not of the body. R3027:5, R3854:5; HG135:3

That sinneth — Not the innocent children, as at present. E331

Wilfully and deliberately against full light and ability. R892

An individual and deliberate act. R649:5

All the wicked—not all the ignorant—will God destroy. HG197:2

It shall die — The Second Death. R3175:6, R381:2, R553:5, R5292:5; HG283:6

Not suffer eternal torment. R4982:5, R5318:2, R1039:6, R1196:1, R2607:3, R5753:5; CR269:6, CR293:4, CR492:1, CR498:6; OV362:3, OV376:2; SM86:3, SM171:T, SM520:2, SM663:2; HG394:6, HG707:2*; A128

The penalty for sin was not dying, but death. E465

The spark of life produced the soul, so taking away the spark of life extinguishes the soul. R5611:3

“The wrath of God abideth on him.” (John 3:36) E404

This scripture is not generally applicable to the present time because all now die—saints and sinners; it is expressed as a second sentence based on individual action and the context refers to those who are free from Adamic sin. E330

A truth applicable to the Gospel Church now and to the world during the Millennial reign, but not applicable to the Jews at the time of the utterance. R4881:1

The sinning soul, but none other. R363:1

It is the soul, the living, intelligent being, which enters into death. Q834:3; SM86:3; HG654:1

It was the soul that died; it is the soul that is to be resuscitated. Q836:4

The full penalty of the divine law. OV16:1

The just penalty for the unworthy. E404 The only penalty expressed against sin by the Creator and Lawgiver. R1983:3

God’s law is that any creature who will not live in harmony with his law shall not live at all. R282:1

Everlasting punishment, but not everlasting torment. R2611:4; HG224:1

This shall always be the divine standard. HG233:1

Death is the absence of life, the loss of life. R3754:6

God gave us our existence and he has the power to deprive us of it if we do not use it properly. R363:1, R1882:1

If it dies it does not have any punishment, or any more pain after that. It has had its punishment. It is a great punishment to die. HG221:6

But the breath of life (the spirit), the energizing of life principle, was removed from the body and returned to God. Q837:4

Death is the sentence, and it is from death that the world must be awakened in order to know the privileges of divine grace. HG115:2

In direct opposition to Satan’s lie to Eve, “Ye shall not surely die.” R910:5

The first death, Adamic Death, was the death of the soul. HG356:5

Never in the chemical laboratory, with analysis, microscopes or scalpel, has any scientist ever been able to discover that a man has a soul that could not die. CR209:1*

“God is able to destroy both soul and body.” (Matt. 10:28) CR169:6

That God could create a human soul, but could not destroy one, is absurd and unscriptural. OV34:1; HG334:5

“All the wicked will God destroy.” (Psa. 145:20) R2607:3

“The wages of sin is death.” (Rom. 6:23) R2607:3

The Second Death is not an enemy, but a friend. R3175:6, R1219:4, R1511:4, R4999:6; Q261:1, Q623:6

None but wilful sinners will die in the Millennium. R1073:2

Ezekiel 18:8

Usury — The meaning of the English word “usury” has somewhat changed—now it indicates oppressive interest. Formerly its meaning was, simply, interest. R1995:1

We do not understand the taking of a reasonable interest to be usury. R1994:5

A reasonable proportion of the profit would not be usury; but there might be circumstances where even a small interest might mean oppression and injury. R1994:6

Ezekiel 18:20

The soul that sinneth — See comments on verse 4. Verses 20 to 32 give the rules of the coming age. R2613:3

The son shall not bear — Each will have an individual trial, just as in Adam’s case, and each will be sentenced for himself. R1222:4, BR2117:4, R2606:3

No one will die again on account of another; no one live again on account of another. R527:6*

Ezekiel 18:21

Keep all my statutes — Implies also the pondering and study of them. R2016:6

Shall surely live — The evildoer, coming to God with full repentance, is forgiven and received into God’s family. R5781:2

Verses 21 to 24 present the principle of divine justice. R4986:5

Ezekiel 18:23

Have I any pleasure — The destruction of the incorrigible shows God’s unceasing hatred of sin. R1782:1

Ezekiel 18:24

Not be mentioned — If he sins wilfully, his past good deeds will not be remembered. R5781:2

Every act, down to the last, has to do with the sentence of the trial. R4986:5

Differing from the reasoning that a man’s life should be judged by the whole, and not by the failures in it. R2016:6

Contradicting the concept of “once in grace, always in grace.” R4971:2

Ezekiel 18:26

Dieth in them — Unrepentant. R2017:1

Ezekiel 18:32

I have no pleasure — Ours is a merciful God. CR277:4

He desires to “have all men to be saved.” (1 Tim. 2:4) E466, E467

The destruction of the incorrigible shows God’s unceasing hatred of sin. R1782:1

He willeth not the death of him that dieth, but would (prefer) that all should turn unto him and live. R1026:5, R2398:6

Nevertheless, when Adam chose disobedience, God pronounced the penalty. E468

Not that he does not “will” the death of the sinner, for it is his will that the “soul that sinneth, it shall die.” R1449:6*

God changes not. He has always had this good will toward his creatures. E467

Him that dieth — The Second Death is not an enemy, but a friend. R3175:6, R1219:4, R4999:6, R1511:4; Q261:1, Q623:6

Turn yourselves — Choose life by complying with the conditions on which God says we may have it. R363:1

Ezekiel 20:5

In the day — The day of the Passover, the first feature of the Law. R1731:2,1

Ezekiel 20:11

I gave them — So far as the Ten Commandments are concerned, there is no question that they were given only to Israel after the flesh. R1726:5, R971:4

Live In them — Jesus’ life was not taken from him because of disobedience. He laid it down voluntarily that it might become an asset in the hands of divine justice to be used for mankind. R5342:4

Ezekiel 20:12

Also I gave them — It was given to Israel. It was something new to the Israelites, not previously known among them or their fathers. R1731:3, R3752:3

To be a sign — In all ages God has made covenants, with visible signs thereof. R2032:1*

Ezekiel 20:20

And you — You Israelites. R1731:2, R3752:6

Ezekiel 20:34

Will gather you — Even now beginning to be fulfilled. R1630:2

Ezekiel 20:37

Under the rod — Israel's experiences under the chastening rod have been painful and humiliating, but her buffeting is almost over and soon the blessings of the new everlasting covenant will begin to be showered upon her. PT369:5

Ezekiel 20:43

Shall ye remember — Restored or re-created beings will recognize themselves, and also neighbors or former acquaintances. R604:3*

Ezekiel 20:49

Not speak parables — “Not unto themselves but unto us did they minister.” (1 Pet. 1:12) B23

They were stated in dark and symbolic language, and linked with events then future. To understand them then was impossible. B23

The prophets acknowledge their own ignorance of what they wrote. It was not for themselves, but for the instruction of the Gospel Church, and especially for the two ends—the opening and the closing end of the Gospel age. R1418:6

Ezekiel 21:25

And thou — Zedekiah, the last king of the Jewish nation. A248; R2401:2, R3616:1; SM416:1; PD47/59

Profane wicked prince — “Death-deserving wicked one.” (Leeser) R1372:6

Whose day is come — 3520 years after the fall in the Garden of Eden, and 3520 years before the end of the Millennial age in 2914 AD. R3460:3,4*

“Seven Times,” or seven symbolic years, began on the day of Zedekiah's overthrow and are due to end October 1914. OV80:10

Not that the Gentiles would be fully out of power by 1914, but, their lease expiring, their eviction would begin. Biii

Have an end — Termination of the typical kingdom of God. R1372:6

Ezekiel 21:26

Take off the crown — The Davidic crown. OV52:4; PD47/59

The crown and diadem of authority and power. R3687:4

Because of sin, God removed his throne from the Davidic line. R507:2

The typical crown of the typical kingdom of God. A248; B76, B79; Q80:1, Q93:8, R507:2

Israel had proven themselves unfit for exaltation to universal dominion, having become corrupt, vain and idolatrous. B75

From king Zedekiah in 606 BC. R5598:6, R5406:2; SM416:2; Q80:1; B79

God gave the lease of earthly power to Nebuchadnezzar and his successors. SM478:T, R5328:5, R5526:1

God actually removed his typical kingdom to permit Nebuchadnezzar's government to become universal; for it would be impossible for the Gentiles to have universal sway so long as God's kingdom, even in a typical form, existed. R1979:1

In 606 BC, at the midpoint between the ending of Adam's 1000-year day and the 1000-year day of the second Adam. R3460:3*

Not be the same — I will discontinue this order of things. Q79:2; R166:1*, R419:5

Him that is low — Humble. R2401:2

The line of Nathan. E133

Him that is high — Proud. R2401:2

The line of Solomon. E133

Ezekiel 21:27

Overturn, overturn — Satan's earthly empires. R362:5

Completely overturn Solomon's line. E133

The typical kingdom of God. A248; R1979:1, R4497:3, R4833:4, R5673:4; Q83:1

First to Babylon, then to Medo-Persia, then to Grecia, then to Rome. B76, B79; R5673:4

First at the Babylonian captivity, 606 BC; second at the destruction of Jerusalem, AD 70; third will be the one spoken of in Zech. 14. R107:6*

The new King (The Christ, complete) will dethrone and bind the former prince of the power of the air, Satan, and accomplish the final overturning. R362:1

The overturning of Zedekiah's government until the establishment of Messiah's Kingdom, corresponding to the 2520 years' lease to the Gentiles. R5526:2, R2977:1, R4867:2, R5564:3, R5598:6, R5710:3, R1979:2, R4497:3; CR41:3; PD47/59; HG48:1

Shall be no more — It shall not belong to anyone. R1372:6

There has been no king of Israel from Zedekiah's day to the present—the overturning has been very thorough. The kings of Israel at the first advent were not Israelitish nor of Israelitish birth, but appointees of Gentile governments. R3259:5, R4867:4; Q79:2, Q93:8; OV52:4; CR139:4

It was to remain overturned until Christ, the rightful heir, should claim it. Thus, inferentially, any claims by others to be "kingdoms of God" are spurious. A249

There has been no earthly kingdom of God from that time onward. Q79:2

During which time kings and emperors did not reign by the grace of God, though he permitted various experiments at self-government for an appointed time. R1094:5

Though restored to national existence by Cyrus, they were subjects and tribute-payers to the successive empires of Medo-Persia, Greece and Rome. A248

Until he come — Until Messiah himself, at his second advent, shall take the throne as the antitypical Son of David. CR41:3

The Christ, Messiah. R166:1, R419:5, R5328:4, R5589:3; SM478:T; Bix The glorified Christ, Jesus and the Church. R3616:2, R1979:1; SM416:1; HG675:6

The great Prophet, Priest, King and Judge. R2609:1

The immediate beginning of the legal restoration of the Jews by the Anglo-Saxon treaty is circumstantial and visible evidence that “he whose right it is” has come. R82:2*

The “Times of the Gentiles” applying to the interval between the removal of the typical kingdom and the establishment of its antitype, the true Kingdom, when Christ comes to be glorified in his saints. B73; A249

The treading down of Jerusalem would then cease. R5328:5

Whose right it is — In whose hands is the shaping of the destinies of nations and individuals. R1619:3

I will give it him — The dominion is about to be given. R5489:4

We believe that the time for the giving of the Kingdom to the Messiah is near at hand. (1915 comment) R5680:2

1914 is the date when Christendom will lose its crown and when he “whose right it is” will take his great power and reign. R3574:1*, R4867:5

Speedily following the introduction of the Millennial judgment reign. R2609:1

We are not to expect that this transfer will come as a flash of lightning it will require a little time. R5328:5

The time of trouble will be the natural consequence of the transfer of rulership from the devil, the prince of this world, to “him whose right it is.” R592:2

For an inheritance. (Psa. 2:8) D12

At, or during, the sounding of the seventh and last trump. (Rev. 11:15) HG20:1

Has the Kingdom begun in any sense of the word? We so believe. The light now going forth is under the direction of the Captain of our Salvation. R5567:3

“And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him.” (Dan. 7:14) R2609:1; OV83:4

“And the time came that the saints possessed the kingdom.” (Dan. 7:22) R2609:1

Ezekiel 22:4

A reproach — This is Christendom’s unhappy lot at the present time. D72

Ezekiel 22:28

Thus saith the Lord — The Lord reproves very sharply some who recklessly use this expression to give weight to their own imaginings or opinions. R1481:4*

Ezekiel 28:2

Prince of Tyrus — Verses 1 to 10 give an exact description of the Pope of Rome, who is Satan's vicegerent on earth. R1237:1*

Tyre represents the kingdom of Satan. R1237:1*

Ezekiel 28:3

Than Daniel — Whose great wisdom is thus acknowledged by Ezekiel, Daniel's contemporary. R3630:3

Ezekiel 28:12

The king of Tyrus — Symbolizing Satan. R3187:2*

Verses 11 to 19 give a description of Satan. R1237:1*

Ezekiel 28:14

Anointed cherub — Satan was created an angel of a very high order. OV298:2; R3187:2*

Ezekiel 28:15

Iniquity was found — Then estrangement from God becomes rapid. OV298:3

Ezekiel 28:16

Mountain of God — Kingdom of God. A318

Covering cherub — Of the highest order of angels, glorious and beautiful. OV15:3; SM95:1; Q826:T

Ezekiel 28:25

When I shall — Very shortly to be brought to pass, and is even now beginning to be fulfilled. R1630:2

Ezekiel 28:26

Executed judgments — Under the righteous reign of “The Christ” before the great “white throne” of truth. R541:5*

Ezekiel 29:6

Of Egypt — Of the world. R1828:2

A staff of reed — Better far will be those who lean not upon Egypt for help, but who lean upon the Lord. R1828:2

Ezekiel 29:21

I cause the horn — Power. T42

Ezekiel 31:15

In the day when he — Literal and modern mystic Babylon. E372; R2599:5

Down to the grave — Sheol, oblivion, death, not torment. E372; R2599:5, R2600:3

In it (Sheol) the dead are spoken of as asleep or inert, or as deprived of the honor and power which they had in life. R828:6*

Sheol—variously translated “hell,” “grave” and “pit.” There is no evidence that the word had more than one significance or that its later signification was different from its earlier. R828:6*

The old-time nation of Babylon was overthrown by the Medes and Persians and went into oblivion, into the death state as a nation. E372

Ezekiel 31:16

Down to hell — Sheol, oblivion, death. E372; R2599:5

And all the trees — Showing that not only people are to be found in “hell.” HG556:2, HG734:5*

Ezekiel 32:7

Cover the heaven — The powers of spiritual control. A318; D591

Make the stars — The apostolic lights. D591

Will cover the sun — The Gospel light, the Truth—Christ Jesus. D590

And the moon — The light of the Mosaic Law. D590

Not give her light — Truth. A20

Ezekiel 32:21

The strong — El, mighty ones, a name sometimes applied to Jehovah. E69, E66

“El” is sometimes, as here, used in connection with inanimate things. E69

Among the mighty — The mighty nations which perished previously. E372

Shall speak to him — To Egypt, by the voice of history. E372

The midst of hell — Sheol, oblivion, death, not torment. E372; R2599:5

Representing Egypt’s overthrow as a nation to join Babylon in destruction—buried. R2599:5

Ezekiel 32:27

Gone down to hell — Sheol, oblivion, death, not torment. E372; R2599:5

With their weapons — “He maketh wars to cease.” (Psa. 46:9) E372

Showing that they take these weapons with them into “hell.” HG556:2, HG734:5*

Under their heads — The grave is the only “hell” where fallen ones lie with their weapons of war under their heads. R2599:5

Ezekiel 33:6

The watchman — When the foundations of all our faith are assailed, we lay aside mildness and cry aloud so as at once to arouse all Israel to the danger of the hour. R425:6, R431:6

Be not warned — It is our duty to warn against selfishness, our most imminent danger—our greatest enemy. R548:3

Ezekiel 33:7

O son of man — Applying to any steward of the Lord. R1558:6

Ezekiel 33:8

If thou dost not speak — There can be no compromise of truth, no mixing of it with human philosophies to make it more palatable or to avoid any measure of otherwise inevitable persecution. R1558:6

His blood will I require — “I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.” (Acts 20:26, 27) R1558:6

Ezekiel 33:11

Say unto them — The world of mankind in the incoming age. R2613:3

I have no pleasure — “The Lord is not willing that any should perish.” (2 Pet. 3:9) R1449:6*

Not that he does not “will” the death of the sinner, for it is his will that the “soul that sinneth, it shall die.” R1449:6*

Death of the wicked — Second Death. R904:3

In mercy God will blot such out of existence. R605:5, R3083:5

Only when they absolutely refuse to be rightly exercised by the discipline of the Lord will he administer the final punishment which forever blots them out of existence. R904:3

This will be the last unpleasant duty of the Creator. R1834:1

The destruction of the incorrigible will be in demonstration of God’s unceasing hatred of sin. R1782:1, R1273:5

Turn ye — If men in this life repent of sin and continue the work of reformation to the best of their ability, they will reap the benefit of so doing in the age to come. R722:5, R2613:3

Why will ye die — “See, I have set before thee this day life and death.” (Deut. 30:19) R401:1*

Ezekiel 33:12

His transgression — If he sin wilfully, his past good deeds shall not be remembered. R5781:2

That he turneth — The evildoer, coming to God with full repentance, is forgiven and received into God’s family. R5781:2

Ezekiel 33:13

Not be remembered — The crown of life is promised to those who shall prove themselves faithful, even until death. R1699:6

He shall die for it — There is a possibility of failure in the Millennial age. R401:2*

If one should make a covenant with God and then fail to keep that covenant he would lose his covenant relationship with God as soon as he abrogated the contract. Q288:5

Ezekiel 33:15

If the wicked restore — Godly sorrow for the wrong, turning from the wrong, and then, as far as possible, making the wrong right—that is repentance. R747:6*

Shall surely live — This principle applies at the present time to those who pass from death unto life as New Creatures; but it especially applies to the Millennial age. R4971:2; Q288:5

Ezekiel 33:16

Shall be mentioned — His past evil is entirely ignored, except as it may bear its fruit in certain weaknesses of mind and body. R5781:2

Ezekiel 34:2

Shepherds of Israel — All who accept the position of elders are, to some extent, representing the Lord, who is the Great Shepherd of the flock. R5389:4

Hireling shepherds of the pulpit. D62; HG715:6

Greedy, ignorant, lazy teachers. F287

Feed themselves — Divide amongst themselves the spoils of filthy lucre, honors, reverence, titles, etc. R1895:6

Many preachers have discerned the Plan but, instead of preaching it, have hidden it, to cause themselves to shine. R3138:4

These are warned by the Lord of his displeasure, and could not be expected to thrive spiritually. R3138:5

Feed the flocks — Not nominal Christians, but the true saints of God. R5693:3

Leading them to the “green pastures” of God’s Word and to the “still waters” of divine truth. R5693:2

Ezekiel 34:3

Ye kill — Slaughter their influence, cast out their names as evil. R633:2

Them that are fed — They that find pastures of truth and feed, despite the neglect of the shepherds. R633:2

Feed not — Their church arrangements are often especially for the goat or tare class. R5693:3

Very few of the flock of the Lord’s consecrated people any longer seek spiritual food at their hands. R5693:6

Ezekiel 34:6

All the mountains — Kingdoms. A318

The Lord’s sheep are intermixed with various nations. R633:2

Every high hill — Societies of earth—churches. R633:2

Or seek after them — The shepherds sanction the scattered and divided condition of the Lord’s sheep, and claim that it is the Chief Shepherd’s will that they should be separated in various sects. R633:2

Ezekiel 34:8

There was no shepherd — Preferring to act a lie, to destroy the faith of the too-confident sheep whom they lead and whose praise and money they enjoy. SM298:1

Ezekiel 34:10

The shepherds — Theological professors and pastors, by not explaining the meaning of the Hebrew and Greek words Sheol and hades, have permitted God's character and plan to be traduced. R2598:6

Require my flock at — Take my flock from. R633:1, R2599:1

Cease from feeding — They shall not continue to be God's mouthpieces, nor shepherd his flock. R2599:1

Feed themselves — Upon the husks of science and man-made theology, and in honoring each other with titles. R633:2

Ezekiel 34:11

Behold, I, even I — Behold I am here and will enquire for my flock. R633:1

Ezekiel 34:12

In the day — The "Day of the Lord." R487:3

He is among — Present among. R487:3

Will I seek out — This is having a fulfillment in the gathering of the sheep of both folds, natural and spiritual Israelites, out of their respective bondages and dispersions. R487:3

Will deliver them — Mark well that this will be when he is present, "here," and "among his flocks that are scattered." R633:2, R5693:6

Cloudy and dark day — The Day of the Lord, the time of trouble. R487:3, R633:2

Ezekiel 34:13

Gather them — He is about to complete his flock of this Gospel age. R5693:6

Their own land — The homeland of the Lord's sheep of this Gospel age is heaven itself. R5694:1

Ezekiel 34:14

A good fold — The whole world will become "the fold." R5694:6

Ezekiel 34:15

Will feed my flock — This promised feeding of the Lord's flock is now taking place. R633:4

Ezekiel 34:16

With judgment — A righteous recompense. R5694:3

Ezekiel 34:17

O my flock — The beguiling of the attention of the flock from the one true shepherd to a fellow sheep is not always the fault of the leaders. There is a tendency of those of the sheep nature to follow one another. R2080:2, R5694:3

The rams — Elders in the church. R5389:1

The he goats — Whenever any one manifests the goat disposition the ecclesia should strictly avoid making him a leader. R5389:4

Owners of sheep sometimes use a goat as leader of the flock because a goat is more combative than a sheep, and thus supplies the sheep courage. R5389:4

Ezekiel 34:18

The deep waters — Of truth. R3076:1; C65

Ezekiel 34:19

They eat that — Each sheep must see to it that he eats only “clean provender” and drinks only “pure water” as directed by the Shepherd. R2080:4

Ezekiel 34:20

I, will judge — This already has begun in respect to the Gospel Church. R5694:4

The fat cattle — Some who have been considered quite prominent in Christendom, pushing and managing its affairs, will be reproved by the Lord in this day. R5694:4

The lean cattle — The poor, the outcasts, the peculiar, are styled his flock, which he is now gathering and feeding. R5694:4

Ezekiel 34:22

I will judge — See comments on verse 20.

Ezekiel 34:23

My servant David — The Christ, Head and Body. R5694:5

Ezekiel 34:25

The evil beasts — The evildoers, those who will devour, destroy and do harm. R5694:6

In the woods — A quiet and restful condition. R5694:6

Ezekiel 34:27

Yield her increase — In the “Times of Restitution” of Messiah’s reign. R4674:1, R1248:3; A192; HG515:1

Already we have evidence of how these scriptures may be fulfilled. R4431:5

For the microbes of destruction and disease shall be restrained. R1771:6

Ezekiel 36:17

Son of man — Ezekiel, representing the Lord in their midst, even in the land of their captivity—for 22 years delivering unto them the word of the Lord. R1373:4, R2503:1

Ezekiel 36:20

Profaned my holy name — They brought disgrace upon the name of the Lord in all the countries whither they went. R1373:5

Ezekiel 36:24

From among the heathen — Out of all nations. OV67:1

And gather you — This great regathering of all Israel to the land of promise, which shall by and by include their risen dead, is already begun. R1374:1

Out of all countries — From every quarter of the world. OV67:1

Into your own land — Not all Jews, but some of the most pious and zealous, will gather in Palestine. OV67:1

This unquestionably refers to the literal and final regathering of Israel to Palestine. R1373:6

Ezekiel 36:25

Then will I — Through the Millennial reign of Christ. A333

Not before, but after, their return. R101:6, R1373:5

Sprinkle clean water — Pure truth and righteous influence. R1374:2, R101:6

Would seem to signify the application of the truth. R2503:5

Had some fulfilment in those who returned from Babylonian captivity, who were influenced by the truth of the promises made to the fathers. R2503:6

Cleanse you — There will be no desire nor temptation to idolatrous worship then. Satan shall be bound. R1374:2

In chastising, correcting, forgiving, restoring and promising to reinstate them to his favor, he is illustrating his great love and mercy toward the whole world. R1373:4

Ezekiel 36:26

A new heart — Renewed, or repaired; such as belongs to perfect manhood. R636:6, R1374:2, R5164:4

God purposes to settle the whole matter for rich and poor in his own way—and his way must be the best way. He purposes to change the hearts of men. R5154:6; HG578:3

The work of re-writing the divine character in the heart, which will progress in the world for 1000 years, is already begun in the Church. We write these qualities within our own hearts. R5309:5

The new heart condition is essential also to spiritual Israel—to be free from idols and separated to the Lord God. R2505:1

The creating of man was a momentary act, but the re-creating, the re-generation, the re-newing, the re-storing of the heart will be a gradual work. R1374:4, R2503:6

Will I give you — Jesus did not do this at the first advent. This was to be still a future work, the work of the Kingdom. R5886:1

A new spirit — Such as Adam had before sin entered. R111:1

New will, new mind, new disposition. This must come first before the new heart condition can be attained. R2504:3, R2503:1

I will take away — By means of the afflictions of the time of trouble. R2504:1

The gradual work of the Mediatorial Kingdom by instruction in righteousness. R5292:3, R2504:2

Sin is now written on the hearts of all humanity. This must first be blotted out and the former image—the law of God—reinstated before men will be perfect men. R276:4

Through the better sacrifices, the antitypical Mediator will have the power to start the people with a clean slate. R5292:3

The stony heart — Of self-will and self-gratification; calloused and depraved. R2504:1, R636:6

The stony heart condition means “me,” “my,” “mine,” “right if I can, wrong if I must.” R2504:1

Not take away their flesh and make them spiritual beings. R276:4

It will be a time for melting and mellowing all hearts. R1655:3

Israel is probably as much, and probably no more, affected with the stony heart condition than any other nation. R2504:1

I will give you — Under the New covenant, the Lord will take away the sins and stony hearts of mankind. But the New covenant does not become personal between God and mankind until the Mediator steps out of the way. R4903:4

This change of heart is entirely aside from the making of the New covenant. It will take 1000 years to remove the stoniness out of the hearts of man and to make them stand without a mediator. R5164:4

An heart of flesh — The restored image of God. A310; R276:4, R2504:2

Tender, sympathetic, generous, godlike. R3202:6, R1374:2, R4777:2, R5154:6

Under the gracious terms of the New covenant during the Millennium. R5947:1, R4903:4, R4309:6

This work will proceed from Israel to all the families of the earth. R5058:5

The Mediator will have the power to start the people with a clean slate. R5292:3

With spiritual Israel the new heart is not a heart of flesh, for they are begotten unto the high calling to partake of the divine nature. R2505:4

Ezekiel 36:27

Put my spirit — A new will, mind or disposition, in harmony with God; the spirit of righteousness, truth and love; the spirit of grace and supplication. R2504:3,5, R1374:4

This does not refer to spiritual Israel, although spiritual Israel has a somewhat similar experience in advance. R2504:5

The same outpouring of the holy Spirit upon fleshly Israel is referred to by the Prophet Zechariah (Zech. 12:10) and directly applied to the end of this age. R2504:5

Cause you to walk — Inclining and enabling them to be obedient. R1374:4

Ezekiel 36:28

Ye shall be my people — All who, under the New covenant, shall become his people, typified by Israel. R1655:3

After he has made provision for all, only those who accept of those New covenant favors will be recognized by him as “my people.” R1374:4

Ezekiel 36:29

Will increase it — The land, which has been so long desolate and unproductive, will return to its former fertility. R107:4*

Artesian wells, irrigating canals, miracle wheat, the draining of marshes are all evidences of how these scriptures may be fulfilled. R4431:6

In connection with the transformation of heart and will, will come the blessing which the Lord promised upon the earth—it shall yield its increase. R2504:6

Many fold. R4431:6

Ezekiel 36:30

Multiply the fruit — Burbank and others have, under divine guidance, worked miracles in horticulture. R5058:2

Increase of the field — In a larger sense, the renewed earth, Paradise restored. R1374:4

Ezekiel 36:31

Shall ye remember — The restored being will recognize himself and neighbors of former acquaintance. R604:3

The restored ones will be reminded of their unworthiness of the free, unmerited gifts of God. R1374:5

Ezekiel 36:32

Be ashamed — React with confusion and repentance. R1374:5

Ezekiel 36:35

Land that was desolate — The land of Israel—the blessings beginning there will illustrate divine providence operating on behalf of those who are influenced by the truth and its spirit. R2504:6

The garden of Eden — The word “paradise” signifies “a delightful garden, park or pleasure ground.” The Garden of Eden was the original Paradise, and mankind will be restored to that Edenic condition. Q845:1

Ezekiel 36:36

Then — In the Millennium. A333

Shall know — As these blessings progress, all will be witnesses of God’s faithful goodness to his people. R1374:5

Ezekiel 36:37

Be inquired of — Cooperation necessary, prayer being a token of the soul’s sincere desire. R1374:5

Like a flock — Every soul that longs for the truth is one of the Lord's lost sheep, and will be found during the Millennium. R1374:5

Ezekiel 36:38

Flocks of men — “Other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd.” (John 10:16) R1374:5

Ezekiel 37:1

The hand — Power. R2505:3

This passage of Scripture regarding the dry bones was addressed to fleshly Israel when in Babylon. R2505:2

Midst of the valley — The valley of Jehoshaphat, typifying Adamic Death. R2908:2

Representing the captivity in Babylon. R2505:2

Was full of bones — Captive Israelites, the whole twelve tribes. R2505:3

This was a vision, not literal. R2505:3

This vision does not refer to the literal resurrection of the dead, but to the restoration of the dead hopes of the Jewish nation and their gradual reanimation as a people. Q584:4

The dry bones represented the Israelites themselves. R2505:2

Ezekiel 37:3

Can these bones live? — Is there any hope for the scattered people of Israel that they will ever be restored as a nation? R2505:5

Lord...thou knowest — Any hope must come from God. R2505:5

Ezekiel 37:4

Prophecy — Ezekiel was to declare the divine message, foretelling what was to come to pass. R2505:5

Ye dry bones — Of hope of again becoming a nation. PD53/65

Ezekiel 37:5

Cause breath — Ruach, spirit of life, life-energy. E315

Ye shall live — Not referring to a literal resurrection, but to the revival of Israel's hopes in the divine promises. R5503:3; Q584:4; PD53/65

Ezekiel 37:6

Sinews — Of strength. PD53/65

Flesh — Of comeliness. PD53/65

Skin — Completion. PD53/65

And put breath — Ruach. E316

Be infused with the spirit of the Lord as the breath or energy of national life, begotten of faith in the promises, and standing again as a nation. R2505:6

Ye shall live — Though a symbol, it shows that a human organism has no life until it receives the ruach, the breath of life, which is common to all animals—none of them can live without it. E316

Ezekiel 37:7

A noise and...a shaking — The Revised Version renders this: “Thunder and an earthquake.” R2505:6

The commotions incident to the fall of Babylon and the transfer of the empire to the Medes and Persians, typifying the coming time of trouble. R2505:6

There is a commotion amongst those who are spiritual Israelites indeed, whose Kingdom hopes are now being revived. R2506:4

The great noise is the “seventh trumpet” which has begun to sound. R2506:1

The bones came together — Now in progress among the Jewish people through Zionism. PD53/65

Ezekiel 37:8

No breath — Ruach. E317

Ezekiel 37:9

Unto the wind — Ruach, spirit of life, life-energy—margin, breath. E317

Four winds — Ruach. E317

O breath — Ruach. E317

Ezekiel 37:10

Great army — A nation. R2505:6

Ezekiel 37:11

Whole house of Israel — The whole twelve tribes. R2505:3

No longer to be considered as two distinct nations. R2505:3

The rest of the world is typified by the “whole house of Israel.” R1377:2*

Our hope is lost — Does not refer to the literal resurrection, but to the revival of Israel’s hopes in the divine promises. R5503:3; Q584:4; PD53/65

Of being God’s favored people and the heir of the promises made to Abraham. R2505:3

Of ever again becoming a nation. PD53/65; R2505:3 We have lost heart, our ambitions are all gone, or are asleep. R4788:5, R2505:2

A lesson might also be drawn for spiritual Israelites, who, for centuries, lost sight of Kingdom hopes for blessing the whole world of mankind. R2506:2

For our parts — From our parts, from all tribal and national union. R2505:3

Ezekiel 37:12

I will open your graves — Where the dead sleep, waiting for an awakening. SM39:T

Blinded, stumbled Israel is still there. R4781:2

Restitution is spoken of by the mouth of all the holy prophets. R545:3

The various provinces of Babylonia in which your national hopes are buried by your captivity; foreshadowing the general scattering among all nations. R2506:1

Out of your graves — Israel will be regathered out from all the nations whither they have been scattered, and also come out from the graves. R1630:2, R1652:4

The fulness of Israel will finally embrace the dead as well as the living. R107:3*, R1378:4, R1466:6

The power is with God to bring men to life again. R536:4

They go into the tomb as individuals, as everyone else; but as a nation also they have gone into the tomb—especially since AD 70. R4788:5

The land of Israel — Then Abraham will realize the reward of his faith. R1652:4

The present land of Palestine is a very small part of the promised land, which is to stretch from the Nile to the Euphrates (Gen. 15:18), and appears to include Arabia, as well as parts of Egypt and the Sudan—an area equal to the half of Europe. Q792:2

Ezekiel 37:13

Ye shall know — Be delivered from blindness and brought to that full, clear knowledge which will render every man without excuse and fully responsible for his choice of life through obedience to Christ. R4781:3

When — During the Millennial day. C260; A108

Ezekiel 37:14

Put my spirit — Ruach. E317

In your own land — The land of Palestine. C260; R1373:6

Ezekiel 37:17

Join them — No longer to be considered as two distinct nations, but henceforth as a reunited nation. R2505:3

Shall become one — This was done to show that the exiles of Israel (carried away to Babylon BC 722, when Samaria was destroyed) were to unite with the captives of Judah. R4893:5

Ezekiel 37:20

The sticks — Two sticks representing the divided people. R2084:4

Ezekiel 37:21

Will gather them — With the fulfilment of their “double.” SM398:T

This verse of Scripture appears on the official medal for the second Zionist conference in 1898. R2362:5*

Ezekiel 37:22

One nation — No “ten lost tribes,” for whom there has been so much seeking. R4893:5

Ezekiel 37:24

David my servant — David’s posterity, Christ. C257

Ezekiel 37:25

Given unto Jacob — Natural Israel. A300

Ezekiel 37:26

Covenant of peace — The New covenant. R101:6, R282:6, R4371:3

Sanctuary — Dwelling—the Church. R102:1, R111:1

Ezekiel 38:2

Gog — The merciless plunderers of regathered Israel. D554

Representing the “all nations” of Zech. 14:2. D555

Magog...Meshech...Tubal — Descendants of Japheth, Europeans. D556

Ezekiel 38:5

Persia, Ethiopia, and Libya — The very ones now occupying Egypt, Palestine and the east—and all these nations are Mohammedans. HG89:4

Ezekiel 38:6

Gomer...Togarmah — Descendants of Japheth, Europeans. D556

Of the north quarters — Possibly Russia. HG89:5

Ezekiel 38:8

After many days — Gathering of Israel to Palestine within this Harvest period. D553

Gathered out — Indicating that Palestine would be released from Turkish oppression, and the Jews persecuted and driven out of various countries, before the great climax of trouble. R2056:1

During the Day of the Lord when the first return of the Israelites to Palestine shall have taken place (a second and greater returning evidently will not take place until after the time of trouble). R286:3

Dwell safely — At the time when the rest of the world is in its wildest confusion. D553

Ezekiel 38:11

And thou — Gog—Europeans, with Asiatic and African allies. D555, D556

Unwalled villages — An open, defenseless condition. D554

That are at rest — Regathered Israel during the time of trouble. D553

Ezekiel 38:12

To take a spoil — Toward, or at the close of the time of trouble. R148:4, R410:1

For “the day of the Lord cometh, when thy spoil shall be divided in the midst of thee.” (Zech. 14:1) R148:4

Many Jews have doubtless gone to Palestine, not out of respect to God’s promises, but, realizing the dangers to which property will be exposed, have chosen to be far away from the strongholds of communism. R26:5, R410:1, R593:1

Their wealth and prosperity excite the cupidity of the nations. R286:3, R2056:1

To pillage and rob the wealthy Jews. R26:4, R410:1

Palestine must become wealthy to permit fulfilment. R1846:4

Ezekiel 38:13

Sheba and Dedan — Descendants of Ham, North Africans. D556

Tarshish — Descendants of Japheth, Europeans. D556

Ezekiel 38:15

The north parts — Europe and Asia. D555

Ezekiel 38:16

In the latter days — Literally, the last of the days. D555

The closing scenes of the day of trouble. D555

Sanctified in thee — Set apart, distinguished as thy conqueror. D555

Ezekiel 38:18

My fury shall come up — The destruction of Israel’s enemies can only be compared to the terrible overthrow of Pharaoh and his hosts when seeking to repossess themselves of Israel whom God was delivering. D556

Ezekiel 38:20

The fishes — The men. C214

Of the sea — Masses of mankind not under religious restraint. R333:1

Fowls of the heaven — Satan and his agents. R2634:6, R817:3; C162

Beasts of the field — Symbol of Gentile governments. A261

The mountains — Kingdoms. A318; R5992:1

And every wall — Civil power. D40

Ezekiel 38:21

I will call — The Lord shall again fight for Israel. R1747:1

Every man's sword — National animosities will become personal animosities. R5852:5

The disconcerted hosts will effect the complete disruption of the present order of things. R5604:5, R5790:6

Against his brother — An outbreak of jealousy, revolution and anarchy amongst the various elements composing the mixed army, which will complete the universal insurrection and anarchy—the great earthquake of Rev. 16:18-21. D557

The spirit of anarchy will spread from nations to individuals. OV419:4

Ezekiel 38:23

They shall know — The miraculous overthrow of Gog will demonstrate to the world that Christ's Kingdom has come. R4751:3*

Ezekiel 39:1

Gog — Russia. R107:5*

That Russia and Great Britain were likely to come into conflict before the end of Gentile times was noted in Scripture in association with the prophecy of this chapter. R2056:6

Ezekiel 39:21

See my judgment — In the deliverance of regathered Israel. D557, R4751:3*

Ezekiel 39:23

Heathen shall know — The purpose of the trouble is for Israel's own good and the good of the nations. R107:5*

Against me — In rejecting Christ. D557

Of their enemies — For all the centuries of the Christian dispensation. D557

Ezekiel 39:25

Therefore — Now that the punishment is completed. D557

Captivity of Jacob — Natural Israel. A300

The whole house — Living and dead. D557

Ezekiel 39:26

They have borne — They have (thus) borne. D558

Ezekiel 39:28

Led into captivity — Exiled. D558

Ezekiel 40:2

Very high mountain — Kingdom. A318

On the south — Symbol of restitution to perfect humanity. D653

Ezekiel 41:1

To the temple — The fourth temple. R1297:1

Ezekiel 43:4

Into the house — Representing the glorification of the Church. R3625:1

Ezekiel 44:1

And it was shut — Representing the closing of the door in the parable of the ten virgins. R3625:1

Ezekiel 44:11

Ministers — The Great Company, servants of the true Church, on a heavenly plane of existence.
R4079:6*

Ezekiel 44:14

Keepers — The Great Company. R4079:6*

Ezekiel 46:24

Boil the sacrifice — In the beginning of the Millennial age, God may restore some of the features of the Jewish Law to serve as object lessons. R1732:6, R2488:6

We think it unlikely that typical sacrifices will be restored. R2488:6

Ezekiel 47:1

Afterward — During the Millennial day. D655

After the closing of the door to the High Calling shown in Ezek. 44:1. R3625:1

Not until the glory of the Lord shall have entered the Temple, not until the Church will be glorified, not until the door will be forever shut, will the water of life issue forth. R3625:2

Of the house — The Temple of God, the Church glorified. R3625:1, R4882:3

Waters issued out — Truth; blessings of refreshment and restitution. R5846:2, R4882:3, R2508:3

Not the Gospel, flowing at the present time, but Millennial age blessings. R3625:1, R2507:5

“There is a river, the rivulets of which shall spring from the city of God, the holy place of the tabernacle of the Most High.” (Psa. 46:4) R2508:5

“Living waters shall go out from Jerusalem.” (Zech. 14:8) D650

“Water of life, clear as crystal” (Rev. 22:1)—Restitution blessings. D665

“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” (John 7:38) R2508:4

Under the threshold — There was a fountain connected with the Temple hill but it never was of any considerable size and never will be without a miracle. R2507:3

From the right side — The Temple, the Church, is not yet completed; so there is no river yet. R2508:2

Ezekiel 47:5

Waters were risen — Rapidly increasing; the rapid increase of the blessings of the Lord as soon as his time shall have come. R3625:2

Ezekiel 47:7

Very many trees — The description of the river and trees is so similar to the Millennial age blessings of Rev. 21 and 22 as to leave no doubt that the same thing is referred to. R3625:1

Ezekiel 47:8

Toward the east — Open to the Sun of Righteousness. D653

Go into the sea — The restless, turbulent masses of mankind. A318

Dead Sea, representing a class submerged in ignorance, superstition and degradation. R4882:6,3

The vast multitude of mankind which has gone into the tomb. R3625:4, R2508:2

Shall be healed — Revived, recovered from its deadness. The water of life, flowing from the church, shall reach even those in the tomb, awakening them to opportunities of restitution. R4882:3, R3625:4, R2508:1,2

A possible literal fulfilment of this may be the opening of a channel from the Mediterranean to the Dead Sea. R3625:4, R2507:2,3,5

Ezekiel 47:9

That every thing — Nephesh, soul, sentient being. E335

Multitude of fish — Men—those reached by the Gospel. R3625:4

Whither the river cometh — The wilderness east of Jerusalem, representing the condition of all the families of the earth. R2508:2

Ezekiel 47:12

Grow all trees — Seems to demand a literal interpretation as well as a symbolic one—a return to Paradisaic conditions. R2507:5

Refers to the Millennial age. R2508:4

Also see comments on Ezek. 47:7

Whose leaf — Representing restitution. R3625:4

The fruit — Representing the abundance of instruction and encouragement—mental, moral and physical. R3625:4

For meat — For the sustenance of everlasting life. R4882:6

For medicine — Healing the repentant peoples of earth of all imperfections. D656

Ezekiel 48:1

From the north — A new division of the land of Canaan among the twelve tribes. R2507:2

Ezekiel 48:35

The LORD is there — Jehovah-shammah, the Wonder of Jehovah. E43

Daniel - General

Daniel is set before us in the Scriptures as one whom the Lord loved. Daniel was carried captive with Jehoiachim, king of Judah, and many of the nobility of the land of Israel, eleven years before the final captivity in the days of Zedekiah, when the land was left desolate without an inhabitant, and the seventy years of desolation began. Daniel was fourteen years old when carried captive to Babylon, and consequently lived to the extreme age of over one hundred years. R2492:3

Young Jewish captives proving their qualifications were given every opportunity to use their talents for the benefit of the nation adopting them. Daniel became Prime Minister in Babylon; and others of the Jewish captives attained to the rank of presidents of different divisions of the Babylonian empire. R5796:2 We may here learn a lesson of how God is able to make even the disasters of life work out blessings for those who are truly loyal to him even as Daniel and his companions were blessed and prospered in the enemy's land, and advanced to positions far higher than they ever would have attained in their own land. R4873:1 What heroic examples of godly zeal and fortitude, and of friendship cemented by the bonds of a common noble purpose. Four young men devoted to God mutually agree to set their faces like a flint against temptation, and to live righteously and godly in the midst of a crooked and perverse generation; and truly they have shone as lights, not only in their own day, but down even to the present time. R1708:6

History tells us that ancient Babylon was captured by Cyrus the Great and his army after a siege of considerable length, which was unsuccessful until his soldiers dugged a fresh channel for the river and turned aside its course. Thus was the River Euphrates dried up; and the Medo-Persian army entered the ancient city suddenly in the night, while the princes of Babylon, corresponding to the notables of Christendom, were holding high carnival. The strong symbolic language used in respect to Mystic Babylon corresponds so well to the prophetic language respecting ancient Babylon that we are warranted in understanding that city to have been a prototype of Mystic Babylon and her fall a prefigure of Christendom's fall. SM410, SM411

The book of Daniel, as we have it in our common version of the Bible, corresponds to that which was accepted by the Jews, but attached to it were three stories— "Bel and the Dragon," "The Song of the Three Hebrew Children," and "The Story of Susannah," which have nothing whatever to do with Daniel, and which bear no marks of being his production nor give any evidence of inspiration. The book is one against which the Higher Critics have thrown and are still throwing the weight of their influence—they claim it was not written until long after the time of Daniel and was merely given his name. Strangely enough these grounds of objection become to us, who have a different view of the meaning of those prophecies, one of the strongest evidences possible of the inspiration of the writer. Certainly no prophet ever described more particularly the great events of universal history, certainly none ever marked more clearly and distinctly than did Daniel the precise time of the first advent of Messiah. The prophet Ezekiel, Daniel's contemporary associated in the exile, twice referred to him in his prophecy, classing him with Noah and Job. He mentions expressly Daniel's great wisdom. R3630:1,2; PD89/103

Daniel 1:1

In the third year — Daniel was carried captive with Jehoiachim, king of Judah, eighteen years before the final captivity in the days of Zedekiah. R2492:3, R4873:1; Q80:1, Q94:2; HG58:1, HG518:5
Eleven years before Zedekiah. R2492:3*; B52

Of Jehoiakim — Often, by misinterpretation, applied to the times of Antiochus Epiphanes. R3630:1

Came Nebuchadnezzar — From this passage, we fix the date of Nebuchadnezzar's reign from the Bible date of Jehoiakim's reign. R1976:3

Daniel 1:3

The king — Illustrating the King of Glory. R4873:5

That he should bring — Nothing gives us a higher opinion of the kings of ancient times, their willingness to recognize character and merit wherever it might be found, than does the record furnished in the book of Daniel. R2501:1, R3638:6

Of the children of Israel — With a two-fold object: to associate with the empire the learning and skill of the world, and to promote a friendly feeling between Babylon and the countries over which it held sway. R2493:1

Daniel 1:4

Children — An illustration of Christians in this Gospel age. R4873:5

In the king's palace — Young Jewish captives were given opportunity to use their talents for the benefit of Babylon. R5796:2

To be fitted to constitute a board of wise men, counselors to the king. R4873:1

Teach the learning — Illustration of the school of Christ. R4873:5

A three-year course of education in the sciences. R2493:1

Daniel 1:5

The king's meat — So that, being well nourished, they might be in their best physical and mental condition. R4873:2, R5796:2

They shared in the food prepared for the royal family. R5796:2

Good food—better probably, than they had been used to previously. R2493:5

Daniel 1:6

Daniel — “God is my judge.” R2493:2, R3630:3

The names of the four young men (about 16 years of age) imply a parentage that was reverential and loyal to God. R3630:3

Daniel was 14 years old when carried captive to Babylon. R2492:3

He had a noble, amiable, winsome character. R2493:2

Hananiah — “God is gracious,” “Jehovah is gracious.” R2493:2, R3630:3

Mishael — “This is as God,” “God-like.” R2493:2, R3630:3

Azariah — “God is a helper,” “Jehovah has helped.” R2493:2, R3630:3

These four were evidently of noble birth and religious training. R4873:1, R2493:2

Chosen because of their brightness and general intelligence to be specialty educated for governmental positions. R3630:4

Daniel 1:7

Gave names — Changing their names by no means changed their hearts, no more than did their being transported from the land of promise to Babylon. R3630:4

They were given these new names to break their identity with their native homes and establish an identity with the kingdom of Babylon. R2493:2

These new Babylonish names implied relationship or servitude to the deities of Babylonia. R3630:4

Daniel 1:8

But Daniel purposed — Of the four, Daniel seems, from the first, to have been leader, and his leading seems to have been in the right direction. R2493:4

In his heart — The faithful, like Daniel, will set themselves to the attainment of their object at any cost. Their faith tells them that their object is worthy of their effort. R3631:4

All who receive the grace of God into good and honest hearts will surely experience a cleansing work. R3631:6

The Lord places us frequently where we have opportunities of choosing. It becomes a matter of character or principle with us what we choose. There is no virtue in choosing the only thing possible. R3631:3

Not defile himself — Physically or mentally, by eating such rich food; morally, by eating what had been offered to idols. R3630:5

To eat the king’s meat would imply to the people that the young men were receiving blessings from the heathen gods. R5796:4

Daniel’s objection to the food was instigated wholly by religious duty, because of varieties forbidden under the Law. R2493:5

They would rather deny themselves than violate God’s Law, indicating a mental and moral discipline. R2493:6

It is a mistake to suppose that high living is specially conducive to intellectuality—not to mention spirituality. R4873:2

Clean spiritual provender is important to the Lord’s flock. Those who come to a knowledge of the truth must abstain from all defiled spiritual food and from mingling with the Babylonians at their table. R2494:4

The Bible regulates the Christian in respect to what he eats, drinks, where he goes, what he does, what he reads, his companionship and even his very thoughts. R5796:5

The abstemious course, self-denial, self-restraint, is all important to the upbuilding of the character likeness of Christ. R3631:2

Sobriety and self-denial mean the king's favor, bringing satisfaction and restfulness of heart and mind, and peace with God and our consciences. R3631:5

“Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (2 Cor. 7:1) R3631:6

To be cleansed from filthiness of the spirit—evil thoughts, hatred, malice, strife, revenge, backbiting, evil speaking—is most important. R3632:1, R3631:6

How careful all should be not to bring into the church errors and false doctrines, misrepresentations of Scripture, to defile or stumble or injure any of the Lord's little ones. R3631:5

We should be careful to have our bodies as clean, pure and holy as possible. R3631:6

We must fight against our own appetites in all the affairs of life. R3631:2

“If any man defile the temple of God, him will God destroy.” (1 Cor. 3:17) R3631:5

King's meat — Daniel recognized that his health of mind and body would be better if he abstained from these. R3630:5

The Bible does not prohibit the use of flesh food. Our Lord and the apostles ate meat. R5796:3

Nor with the wine — Gluttony and the use of alcoholic liquors stupefy the brain. R3631:1

The Scriptures do not forbid alcoholic liquors, but they indicate a blessing upon those who abstain, as well as upon eunuchs. R5796:4

A lesson in favor of total abstinence from intoxicants. R1403:1

Daniel 1:9

Daniel — Specially favored of the Lord with visions and revelations. R2493:2

Into favour — Because of his meekness, gentleness and general nobility of character. R5796:2, R4873:2, R2493:2

This favor meant the jealousy and enmity of his associates. R3631:4

Whosoever will live godly in the present time shall suffer persecution. R3631:4

Prince of the eunuchs — The steward having charge of the students. R3630:6

Daniel 1:10

Endanger my head — Not only cost him his position, but his very life. R3630:6

Daniel 1:11

To Melzar — To the Melzar, the butler. R2493:6

Daniel 1:12

Prove thy servants — They were seeking to develop characters in accord with the will of God for a better earthly resurrection. R3631:2

Seeking a course that not only would have divine approval, but also cause as little trouble, inconvenience and displeasure to others as possible. R2493:6

As ours will be a higher reward, our trial of faith will be more crucial. R3631:3

Give us pulse — Very plain and inexpensive vegetable diet. R2493:5, R4873:3, R5796:3

Vegetables, particularly peas and beans, which contain all the elements necessary for proper nutrition. R5796:3, R3630:5

Nothing is gained by simply abstaining from Babylonian portions and starving spiritually. Whoever abstains from the defiled food must seek and use the simple and undefiled food which the Lord provides. R2494:5

It is well nigh impossible to be strong in willpower in respect to important things if lax and pliable in respect to the less important. R2494:1

Christians are left to their own judgments as to what food would best nourish them for the Lord's service. R5796:3, R4873:6

Daniel 1:15

Countenances appeared fairer — There is a general operation of divine law that whosoever seeks to live conscientiously, cleanly, honestly, will have compensations in his own heart and life. R5796:5

Daniel 1:16

Melzar took away — To the amusement of their associates, who would consider them foolish for choosing simple fare when they might have king's food. R3631:1

Daniel 1:17

Children — Youths. R4873:3

Knowledge and skill — Not wholly miraculous under natural laws, boys with enough character for self-denial for righteousness' sake would also have enough character in all their affairs and studies. R2493:6

Daniel had understanding — The specially favored of the favored four, his portion included visions and revelations. R2493:2

Daniel 1:18

At the end of the days — After the three-year course, when Daniel was seventeen. R2494:1

Picturing the end of this age. R4873:5

Bring them in — Picturing the test of examination for those in the school of Christ. R4873:5

Daniel 1:19

Before the king — Their exaltation in his realm paid them for their self-denials and their loyalty to God and to principle. R5796:4

Sobriety and self-denial mean not only disappointments, trials, deprivations and oppositions, but they mean also the King's favor. R3631:5

Though not a type, there is a certain correspondency between this position and that occupied by those called to joint-heirship with Jesus Christ. R2494:2

“Dare to be a Daniel” —the Daniel spirit is a possibility with every person. R4873:5, R2494:4, R3631:4

Daniel 1:20

Ten times better — As a natural result of their courage and strength of character. R2493:5

The result of devoting their lives in doing the divine will. R4873:4, R5796:5

The four were advanced to positions far higher than they would ever have attained in their own land. R4873:2

Corresponding to those called to joint-heirship in the Kingdom with Christ. R2494:4

It paid the young Hebrews well for their self-denials and their loyalty to God and to principle. R5796:5

Astrologers — Enchanters. R4873:4

Daniel 1:21

And Daniel — Who lived to be over 100 years of age. R2492:3; HG518:6

See comments on Dan. 1:1. Our Daniel, our Leader, our Lord Jesus, our example. R2494:4

King Cyrus — Signifies “the sun”; corresponding to the prophecy of Christ— “The Sun of Righteousness shall arise with healing in his beams.” (Mal. 4:2) R2498:4

Illustration of Messiah, King of kings and Lord of lords, who, with his faithful, will shortly overthrow mystic Babylon and possess the world. R2498:4

The “seventy years desolation” ended with the first year of Cyrus, BC 536. R2509:3

Daniel 2:1

Dreamed dreams — God gave the dream and sent its interpretation through Daniel, the prophet. SM417:1

Portraying the Gentile rule of earth during the interregnum of God's Kingdom. R5526:2

Simultaneous with Zedekiah's fall and the taking away of his crown. R5526:2

A dream of much more interest to all Christians than it could possibly have been to Nebuchadnezzar himself. CR41:6

Daniel 2:5

Cut in pieces — Put to death as imposters, letting on that they had a connection with the gods that they did not have. Q95:T

Daniel 2:9

Tell me the dream — Arguing that if they had supernatural power by which they could explain a dream, the same power could rehearse it. CR41:6

Daniel 2:15

Made the thing known — Evidently Daniel was not with the magicians before the king. Q95:T

Daniel 2:21

Removeth kings — God had to do with the setting up and pulling down of the universal governments. R5305:2

Daniel 2:28

Maketh known to the king — And indirectly, more particularly, to the watchers. R2976:6

Daniel 2:29

Known to thee — Picture of Gentile rule of earth from the human standpoint. OV82:2

Daniel 2:31

A great image — Representing the four great Gentile universal empires. A253; R419:6, R5564:3, R5854:1; Q82:1

Symbolizing not the people, but the governments. A255

Showing the earthly governments that would rule over the earth during the interim between the overthrow of the typical kingdom of God and the installation of the true King in his Millennial Kingdom glory. R2976:4

The period of time during which these universal empires will have controlled the world must be the Times of the Gentiles. R5564:3

Symbol of the world power in its whole development and final destruction. R3359:4*

Was excellent — From Nebuchadnezzar's, the world's, standpoint. A256; CR42:2

As thus glorious the earthly kingdoms are regarded by the world; but God portrayed the same four earthly governments to Daniel, in chapter 7, as beastly. R166:2, R419:6, R815:2

Daniel 2:32

Head was of fine gold — Representing the Babylonian empire. R166:2, R419:6, R2976:4, R815:2, R5526:2, R5564:2; SM417:1, SM478:1; PD49/61; A253; OV82:2, OV340:5; CR42:1

Breast and his arms of silver — Representing the Medo-Persian empire. See references to Head was of fine gold.

Belly and his thighs of brass — Representing the Grecian empire. See references to Head was of fine gold.

Daniel 2:33

His legs of iron — Representing the Roman empire. See references to Head was of fine gold. Two legs represent the strong Roman empire, East and West, Rome and Constantinople; each, in turn, was the Roman capital. OV341:3, OV192:1; R3359:4; SM478:1

That Rome held universal sway in the time of our Lord's birth is shown in Luke 2:1, "There went out a decree from Caesar Augustus that all the world should be taxed." A253; CR42:1

If Israel had accepted Jesus as King, the Messianic Kingdom would have been established at this point. Foreseeing their failure, God pictured the extension of Gentile supremacy in the feet of the image. OV82:2

His feet — The toes are kingdoms, corresponding to the ten horns of the beast of Dan. 7:7. R3359:4*

Being represented in the present divisions of the Roman empire in Europe. R5854:1; SM478:1

The kingdoms now in existence, represented in the feet, received their power and authority originally from the Papacy or some of her protesting daughters who crowned them to reign "by the grace of God." R815:2

It is upon the feet of this image that the Armageddon crash of God's Kingdom is pictured as falling—grinding the entire image to powder. R5854:1

Part of iron — Represents civil governments. SM478:1; PD49/61; A254; R3359:5*, R2976:5

Some places the iron is more prominent and some places the clay. The iron, which has the strength, is usually the most prominent. Q96:T

Part of clay — Imitation stone; stone being the symbol of the true Kingdom of God. A254; Q:81:1, Q96:T; SM417:3; R5564:5

Represented ecclesiasticism as it is now mixed up with the politics of the ten kingdoms of Europe. SM478:1, SM417:2; PD49/61; A254; R5526:2, R3359:5*, R2976:5; Q81:1

The commingling of the iron and clay represented that blending of church and state known as the Holy Roman empire. OV82:2

Daniel 2:34

Till that a stone — The true Kingdom of God, Christ and the Church. A254; CR42:3; SM417:2, SM479:2; OV82:3; R2976:5, R3293:2

The fifth universal empire, Messiah's Kingdom. There have been two unsuccessful attempts to establish this fifth empire— one by Papacy and the other by Napoleon. OV340:5

A small stone, a Little Flock. R2375:1

Messiah, Head and Body. R3293:2

The holy mountain referred to in Isa. 11:9. R5575:4

During its preparation, while being cut out, it might be called an embryo mountain, in view of its future destiny; as the Church is sometimes called the Kingdom of God. A255

The New Jerusalem “coming down from God out of heaven.” (Rev. 21:10) R654:5, R2606:3

When he gives the saints with Christ their Lord the heathen for an inheritance; when he gives the Kingdom under the whole heavens to the people of the saints. R658:5

The Gentiles, not fully out of power; but, their lease expiring, their eviction begins. Bix The Times of the Gentiles is the period between the time that the image was set up or came into power and the time that the stone is to smite the image upon the feet and crush its power. Q82:1; SM478:1; OV82:3

Was cut out — During the Gospel age this “stone” kingdom, the true Church, is being formed, “cut out.” A255; OV82:3

Without hands — Without human aid. SM479:1

But by the power of God. R2606:3, R3359:4*, R654:5; OV191:5, OV429:3

Smote the image — The preparatory step to the establishment of Messiah's Kingdom. R5526:2; OV341:1; B99

The impact is prominently noted throughout the Scriptures as a “time of trouble such as never was since there was a nation.” (Dan. 12:1) OV83:T

The little period of 40 years between 1874 and 1914 is, in the Scriptures, called the “Day of Vengeance,” the smiting time preparatory to the inauguration of the Kingdom of righteousness. R1874:5

We expect this smiting in 1915, not 1914. Q96:4

If Zedekiah's dethronement should be dated BC 588, it would make the date 1932. My conviction, however, favors 1914. SM480:T

This smiting, we believe, is near at hand (1915 comment), the present war in Europe being intended of the Lord to weaken the nations and prepare them for the next stage of trouble. R5673:5

It is the smiting by this Kingdom that is preparing for the wreck of all the kingdoms of earth. R1692:6, R5916:6

The dominion of earth. R2375:1, R5575:3; A262

The Kingdom of God, when first set up at the introduction of the Millennial age, will be small; but, as soon as set up in power, it will smite the “great image” of earthly rulership. R5575:2

The present smiting of the nations is under Kingdom control. The fact that some of the members of the Kingdom class are still in the flesh does not mitigate at all against this thought. R5632:1

We see all about us evidence of the beginning of the smiting, shaking and overturning of the present powers preparatory to the establishment of the Kingdom. B170

The smiting will not come from the Church in the flesh, with carnal weapons, but from the Church in Kingdom glory, backed by divine power. R5716:4

Not until the Church is complete, and Christ takes to himself his great power to reign, and the Gentile times end, will this heavenly power be hurled against the image. OV82:3; A255

It is the Heavenly Father that will do the smiting. You and I have nothing to do with that. Q82:2; CR42:4

The impact will be so sharp and so thorough as to leave nothing of Gentile supremacy. R5527:4, R5854:1; SM479:1

Upon his feet — The very last part of the image. CR42:4

Present earthly governments. R668:5

The Roman empire still exists, not in the form in which it was first recognized, but in the fact that it was a combination of church and state and the two, uniting, sought to rule all Europe and the world. Q96:T

It is upon the feet of this image that the Armageddon crash of God’s Kingdom is pictured as falling. R5854:1

Of iron and clay — Civil and ecclesiastical powers. B78

The decaying power of the Roman dominion. R815:2

Brake them to pieces — Not gradually, but suddenly. R3359:5*

The crushing comes at the end of the age, preparatory to the establishment of Messiah’s Kingdom. OV341:1; R654:5

The present step (1915) is the war of the nations. The next will be Socialism—attempted Socialism—and the third step, anarchy. R5632:2

Not until Immanuel shall take his great power and reign and bind Satan will there be permanent peace. R2361:1

Daniel 2:35

Then — When the time came for the setting up of the Fifth Universal empire. A260

The iron — The Roman empire; civil power. A254; B78

The clay — Ecclesiastical power. A254; B78

The brass — The Grecian empire, which still has a measure of life. A253, A260

The silver — The Persian empire, which still has a measure of life. A253, A260

The gold — The Babylonian empire. A253

Together, all the evil kingdoms of the prince of darkness. R2606:3

Broken to pieces — Their utter destruction. R2338:5

Together — Struck once—shattered all together. R3359:5*

Sir Isaac Newton observed: “All the four beasts are still alive, though the dominion of the first three be taken away.” HG74:2

Like the chaff — Ground to powder in the great time of trouble. R5575:3, R2314:1, R5632:1

The Armageddon crash of God’s Kingdom is pictured as falling—grinding the entire image to powder. R5854:1

The impact will be so sharp and so thorough as to leave nothing of them—they will cease to be. R5527:4

And the wind — A great war. R3414:3

No place was found — Graphic description of the end of Gentile governments. OV83:1; R5527:4, R668:5

So long as these governments would be here, they and Messiah’s Kingdom could not cooperate. R5526:2

And the stone — See comments on Dan. 2:34. After it had done the smiting work. R3359:5*

Became — Spreading, in its various parts, as do earthly governments. D642

Gradually expanding. R2375:1; SM479:2

Its own power and dominion will be established as fast as by its varied influences and agencies it crushes and scatters the powers that be. B78

A great mountain — Kingdom. D642; R654:5, R409:6, R2606:3, R2976:6, R5181:2, R5182:2

Many years will doubtless pass before this prophecy will be fulfilled. R5182:2

Not by poor human efforts will God’s Kingdom come. R658:5, R414:5

Filled the whole earth — Having broken to pieces the evil kingdoms of the prince of darkness. R2606:3, R654:5

And not only the place where the image stood. SM479:2

A worldwide Kingdom. R5181:2

As a spiritual unseen power, but with human representatives who can be seen. R219:4

Daniel 2:36

This is the dream — Containing a great political chart of the world's history for the last twenty-five centuries. R662:1*

Tell the interpretation — Daniel is the introduction to John; the book of John is the completion of Daniel. Daniel is first John; John is second Daniel. They are two parts of the same book, using the same symbols and hieroglyphics and treating the same course of events. R662:1*

Daniel 2:37

A king of kings — A king over kings; the first one represented in the image. Q95:2

Nebuchadnezzar was made the representative ruling head of human dominion—Lord of earth. B96

The greatness of Babylonia dates especially from the time of the overthrow of Israel. At that time God recognized it and it became the universal empire. Q80:1

The God of heaven — Man's present efforts to rule are not in defiance of Jehovah, but by his permission, for a limited time. A251

Hath given thee — There the Gentile kingdoms, or "Powers that be, were ordained of God." (Rom. 13:1) A253

Saying to the Gentiles, I will not be ready to set up my Kingdom for some time. In the interim you may have opportunity to demonstrate what you can do for the world. Institute the best government that you can. R5564:4

They are all Gentile governments and not representatives of God. All these kingdoms are demonstrating various principles of government. HG569:6

We are interested in these kingdoms because we are interested in mankind in general, and we may pray for them such wisdom as God sees best. R5205:1

A kingdom — For the opportunity to see what he could do with it. R5204:4

The first kingdom in the image. Previously God had his own kingdom of Israel in the world, during which time there could be no other universal empire. Q81:1; R2497:2; HG48:2

Daniel 2:38

And the fowls — Almost the same language addressed to Adam. B96; HG49:1

Into thine hand — And not into the hand of his dead father, Nabopolassar, as some suppose. R1978:5

Each of the five universal monarchies existed a long time before universal dominion was given into its hand. B100

Thou — Babylon, represented by Nebuchadnezzar. A253; OV340:4; SM417:1

It was under Nebuchadnezzar's administration that the Babylonian empire reached its zenith. R2497:2

Art this head — The representative head of earth. B96; R2497:2

Daniel 2:39

Another kingdom — The succeeding Medo-Persian empire. A253; PD49/61; OV340:4

These are all Gentile kingdoms and not representatives of God. All these various kingdoms demonstrate various principles of government. R5204:5

Had only one nation been permitted to experiment with the race, we would not have known whether other nations might have been successful if given the opportunity. R5204:5

Third kingdom — Grecia. A253; OV340:4

Daniel 2:40

Fourth kingdom — Rome. A253; OV340:4

The present governments of Europe are the Roman empire under a new gloss, or pretense. Their laws, methods and ambitions are those of the Romans exactly; but, deceiving and being deceived, they call themselves Christian kingdoms. R5673:4

The Roman empire still exists as a combination of church and state although there has been a disintegration between the iron (civil) and the clay (ecclesiastical) powers. A254; Q96:T

Strong as iron — The iron empire, Rome, was by far the strongest and endured longer than its predecessors—in fact, it still continues in the nations of Europe. A253

Daniel 2:41

Feet and toes — The present divisions of the Roman empire. A254; OV340:5; R5854:1; SM405:4

Today we have the division of the nations known as Christendom—Protestant and Catholic—as represented by the toes of the image. OV82:2, OV83:7

The ten toes are also pictured in the ten horns of the terrible beast of Dan. 7. OV83:7

America is not included directly, only indirectly. R5854:1

Part of potters' clay — Ecclesiastical powers. Q96:T, A254

Part of iron — The civil power. A254; Q96:T

The kingdom — The Holy Roman empire. A253; Q81:1

Shall be divided — The Roman empire passed through the course foretold—first united, then divided. R662:3*

Strength of the iron — The iron, or civil power, is usually the most prominent. Q96:T

Iron mixed with miry clay — Religious and civil power mixed—an imitation of stone which is the symbol of the true Kingdom of God. A254; Q81:1; R5673:5

Daniel 2:42

As the toes — These ten divisions of the Roman empire now exist as France, Germany, Austria, Switzerland, England, Spain, Portugal, Lombardy, Romania and Ravenna. HG12:6

Daniel 2:43

Thou sawest iron — Civil power. A254

Mixed with miry clay — Ecclesiastical power. Q96:T, A254

The gloss of nominal Christianity covering the civil power, outwardly resembling Christ's Kingdom. R5564:5; Q81:1

Mingle themselves — Blend together in confusion, Babylon. A254

Shall not cleave — Not thoroughly amalgamate. A254

When the miry clay becomes dry and "brittle" it loses its adhesive power. The iron and clay now shows signs of dissolution and will quickly crumble when smitten by the "stone," the true Kingdom. A254

Daniel 2:44

In the days — From 1874 to 1914 AD. C128

While they still have power. A262; B99, B170; R5631:5

Now the Day of the Lord has come. Earth's rightful King takes his great power and begins his reign while yet the powers of darkness hold their places. R1161:3

Of these kings — The last of the Gentile powers, the so-called Christian kingdoms of Christendom, represented in the toes of the image. A262, A254; D623; OV340:6

"Kingdoms of this world," (Matt. 4:8) Gentile kingdoms, permitted to hold sway until the time of Messiah's Kingdom—and no longer. R4799:3

So also Babylon existed before it conquered Jerusalem and Medo-Persia before it conquered Babylon. All kingdoms must first exist and receive superior power before they could conquer others. B99; HG75:3

The ten powers, representative of the Roman empire, before they are destroyed in the "Day of the Lord." R112:6, R798:4, R82:2

Whether the strife will extend beyond the boundaries of Roman rule we do not know. CR494:6

Shall the God of heaven — Not by poor human efforts. R658:5, R414:5

It is Jehovah's work to set up Christ's dominion. "I will give thee the Gentiles for thine inheritance and the uttermost parts of the earth for thy possession." (Psa. 2:8) A309

Set up — To exalt his Church. C115

Gradually establish in power and authority. A262; R2375:1, R5181:2

The first step in the setting up of this Kingdom was the raising of the sleeping saints in 1878. R5631:5

The Church is the Kingdom now only in the prospective sense that a babe is a man. When we are glorified with our Head, that will be our exaltation, the heavenly Kingdom "set up." R397:4

In the full sense when The Christ is complete, every member glorified. R5193:1; B77

The inauguration of Messiah's Kingdom in the world. R5328:2, R5181:2

It is set up before the kingdoms of earth fall. R60:5*

Earth's rightful King begins his reign while yet the powers of darkness hold their places. R1161:3

The setting up of this Kingdom will mean, of course, the overthrow of all the kingdoms of this earth. R307:5

The two cannot long stand together. R1161:3

Our setting up must be before the plaques which are represented as destroying earthly kingdoms. R112:6

A kingdom — Present representatively throughout the Gospel age, unrecognized by the world. D623; R397:4

This is a prophecy of restitution, because any prophecy of the Kingdom of Christ and his saints is a prophecy of restitution. HG336:3

It shall have no successors, for the others will all be destroyed. R2976:6

The Kingdom for which our redeemer himself taught us to pray. R1776:5, R2724:4, R2976:5; D429

Established on the principles of justice and equity, based upon the golden law of love to God and men. R420:5, R166:6

When the Day of the Lord is fully under way, all the tribes of earth shall mourn because of him (Matt. 24:30) who is now assuming control. R748:4

Never be destroyed — Unlike the changing Gentile kingdoms represented in the image. D623 The righteous King shall take possession of earth's governments. R2724:4

Not be left to other people — As the power of the image shifted from one people to another. D623

It shall have no successors, for the others will all be destroyed. R2976:6

But it — The Lord's Kingdom, which is even now engaged in the shaking and overturning work. B170

Our Lord assured his faithful that, at the time of the establishment of his Kingdom and the overthrow of Gentile power, the overcoming Church would be with him and have a share in that work. D624; CR493:5

Break in pieces — “As the vessels of a potter shall they be broken to shivers.” (Rev. 2:27) A256; D429; R507:3, R2691:6

When the Kingdoms would be given to “the people of the saints of the Most High,” they were to “smite them in pieces as a potter’s vessel” This intimates that in some sense the Lord will take possession before they have been completely overthrown. R5631:5, R3293:4

Utter destruction in a great time of trouble. R2375:1, R2338:5, R5328:2; A255

Not by bloodless revolution of the ballot box, but by a “time of trouble.” (Dan. 12:1) R1563:6

The intimation is that the catastrophe coming upon our civilization will be a sudden one. The Scriptures do not say that the trouble will come in an hour, or in one day, or in one year. R5328:2

The great ones of earth will not voluntarily resign their power and offices but will have to be driven off their thrones. The saints, however, fight not with carnal weapons and will have nothing to do with this driving. R1156:1

Thus by “breaking in pieces” —throwing down— “the kingdoms of this world become the kingdom of our Lord and of his Christ,” and “he shall reign forever.” (Rev. 11:15) R409:3

The “kingdoms of this world,” even while being crushed by the Kingdom of God, will be quite ignorant of the real cause of their downfall. C129

At the time of the establishment of the Kingdom and the overthrow of Gentile power, the overcoming Church would be with him and have a share in that work. D623

The grand blessings of restitution are already begun in this trouble, which is a blessing in disguise, breaking in pieces and removing the present governments and systems represented in Nebuchadnezzar’s image. R852:1

And consume — Jezebel shall be “eaten by dogs” —the nominal church will be cast down and consumed. R235:5

All these kingdoms — Not people. R419:6

The nations of Europe and America. R2691:5

Surely every one which formed part of the old Roman empire. Whether the strife will extend beyond the boundaries of the Roman rule, whether it will involve America, we do not know. CR494:6; R5854,1

No nation on earth can now be said to have God’s special fatherly providence over it. R1561:6

Present governments are pictured as beastly, and God’s saints should rejoice in the promise of their overthrow. R1563:6

Therefore we can neither labor nor pray for the perpetuation of the governments of this world. R798:4

Shall stand for ever — The next, fifth, universal empire, under Messiah. R2976:6, R2145:1; A260

The world needs a “strong government” to hold it in check and bring blessings and happiness to every creature. R2145:1

The kingdoms of this world, being all overthrown, will be re-established on principles of justice and equity, based upon the golden law of love to God and man. R420:5

Daniel 2:45

That the stone — Representing the true Church, the Kingdom of God. A255; R2375:1, R5564:5, R1408:2; OV82:3; PD49/61

At first, insignificant in size and seeming powerless to the world. R5575:3

God's Kingdom will not remain small, but will gradually expand until it shall fill the whole earth. R2375:1, R5575:2; SM417:2

Was cut out — Carved and shaped for its future position and greatness. A255

Of the mountain — Mountains, kingdoms of the earth. R654:5

Without hands — Not by human hands, but by the power of the truth. A255; R5673:5

Supernaturally; quarried out of the "earth" by the Lord. OV341:T, R5575:3

And that it — When complete, when entirely cut out, it will smite and destroy the kingdoms of this world. A255

Break in pieces — Smite the image and grind it to powder. This smiting is near at hand. R5673:5

The smiting will come from the Church in Kingdom glory, backed by divine power. R5716:4

Messiah, Head and Body, shall overrule so that the nations of earth shall be broken to shivers. R3293:5, R5631:5

The present terrible war (1914) is not the great time of trouble in the fullest sense of the word, but merely the forerunner. The great time of trouble will be brought on by anarchy. R5526:3

The dream is certain — The stone is rolling; the hill is steepening; the impetus becomes terrible very soon, and 20 years will amply suffice to destroy old things and fit the earth for the new. R1705:3*

Daniel 2:48

Over all the wise men — The expectations of the Magi (Matt. 2:1-12) may have arisen from Daniel's prophecies and the calculations by which he pointed to the time of Messiah's advent. R1674:6

Daniel 3:1

Nebuchadnezzar — The representative lord of earth. B96

Recognized not only as civil, but also as religious ruler. R2494:6

Representing the Papacy. R2495:6

Made an image — Having just won some great victories over the surrounding nations of Egypt, Syria, etc. R2494:2

Pride overbalancing his judgment. PD51/62

Of Bel-Merodach, the god Nebuchadnezzar believed had given him his victories. R4874:1

To impress all nations with the greatness and magnificence of the Babylonian power and of the futility of resisting it. R4874:1

Symbolizing the coming Protestant Confederation, cooperating with the Papacy. D581; R2495:6

The Roman Catholic church is an idol, as are the Greek Catholic, Anglican, Lutheran, Methodist, Presbyterian, etc. — all similarly demanding worship, obedience and revenue. R2496:1

The first step in the formation of the symbolic image of Papacy is the organization of the Evangelical Alliance; the second step is an active living cooperation of Protestants as one system. R2495:6

The great Evangelical Alliance of so-called Protestant denominations; the likeness to the “Beast” consisting of its doctrines and general policy. R1409:4

There are idols just as potent today—the various creeds of Christendom which men have set to intercept the worship of the true and living God. R1408:6

The religious unity of the empire was to be demonstrated by a general worship of the golden image. R4874:2, R2494:3, R4873:6

Ninety feet high and nine feet wide. R2494:3, R4874:2

Worship of the symbolic beast and his image is to be a great test or trial upon professing Christians in the end of this age. R2495:6

Of gold — Not necessarily of solid gold. Herodotus mentions a smaller statue at Babylon of solid gold, weighing 43,000 pounds. R4874:5

Set it up — Today various idols are set up all over Christendom. R2495:5

The plain of Dura — Probably in the center of the city of Babylon. R2494:3

Daniel 3:2

Sent to gather — Benevolence, as well as wisdom, was at the foundation of Nebuchadnezzar’s scheme. R4874:1

Considering the theory of the Jews to bless all the families of the earth a wise one, and himself the opportune person to carry it out. R4874:1

Daniel 3:3

Of the provinces — The provinces of Babylon today are the various civilized nations—deluded into calling themselves kingdoms of Christ, “Christendom.” R2495:5

Daniel 3:5

Golden Image — Which represented Nebuchadnezzar in that it represented his god. R4874:2

Having one religion might help to cement the various incongruous elements of his kingdom. R4874:1

Daniel 3:6

Falleth not down — Those who will not bow are overcomers. R2495:6, R323:6

The time is fast approaching when the religious liberty we now enjoy will be greatly restricted and the work of disseminating truth interfered with by combined civil and ecclesiastical power. R1409:1

The worship of the symbolic beast and his image are to be the great test or trial upon professing Christians in every province of symbolic Babylon in the end of this age. R2495:6

Fiery furnace — Symbolizing the time of trouble. B162; C146

Daniel 3:7

The golden image — Representing Nebuchadnezzar in that it represented his god. R4874:2

Daniel 3:8

Certain Chaldeans — No doubt the three Hebrews, like all good men, had their enemies. R2494:6

Daniel 3:12

Certain Jews — Daniel is not mentioned here, possibly because he was one of the king's personal staff and household. R2494:6

Just where Daniel was at this time we do not know. R4873:3

Have not regarded — Had defied the king's power. R4874:3

Daniel 3:13

Rage and fury — Disappointed at the only in harmony that had occurred with his great project. R4874:5

At the three whom the king had so graciously treated at the time of their captivity, and who apparently owed so much to him. How ungrateful and traitorous they appeared. R4874:6

When we read that King Nebuchadnezzar became furious we should sympathetically remember the circumstances. R4874:5

Daniel 3:14

Shadrach, Meshach and Abed-nego — Daniel is omitted, possibly because, as a member of the king's personal staff, his conduct would not come so directly in contrast with the general conduct. R2494:6

Just where Daniel was we do not know, but his three companions were governors of Babylonian provinces. R4873:3

It was a crucial test for them, for they knew that to cross the king's will meant death. R2494:6

Worship the golden Image — All, including Israel, were commanded to worship the idol. R1408:2

Daniel 3:15

If ye be ready — He would give these headstrong governors a further chance for their lives. R4874:4

Cornet, flute, harp — Picturing the enchanting music of the hour. R323:6

Ye fall down — Thus indicate their loyalty to the king and to his gods. R2494:5

If ye worship not — A treasonable offence punishable with death. R1408:2

Fiery furnace — Perhaps the one used in melting the gold for the image of immense size. R2495:3

Representing fiery trials—social ostracism and financial boycotts. R2496:1

If New Creatures be called upon to go through a furnace of affliction, God will be with them that they shall not be hurt, but blest. R1409:5

Who is that God — In his arrogance of mind he felt prepared to contest even the unseen and unknown invisible powers. R2495:1

Daniel 3:16

Answered — In their faithfulness to God, these three men preferred a dreadful death. R1408:2

In modern times the killing is not necessarily physical, but in a social sense—cutting off of influence, name, etc. R1409:4

Not careful to answer — Not anxious to argue the matter with the king. R2495:2

Daniel 3:17

If it be so — We are not able to know what may be God's will respecting the remainder of our lives. R4874:4

Whom we serve — Not merely worship. R2497:1

Let us resolve to neither worship nor serve sectarianism nor mammon, but only the Lord our God. R2497:4

God's children today should refuse to bow down to the image of war. Q731:4; R5755:5

Fiery furnace — Of tribulation; in their families, communities or businesses. R323:6

He will deliver us — If not a present deliverance, then a still more glorious deliverance and reward in the future. R1409:6

Daniel 3:18

But if not — If he does not choose to deliver us, that will not alter our course. R5755:5

We must not expect God to deliver us in every case. R4874:4

There are two ways of escape—by avoidance of the trouble or being kept from its poignancy by “grace sufficient” —out of the furnace of affliction, or in the furnace heated seven times. R2975:5

While the Lord delivered the three Hebrews, he did not prevent the beheading of John; while Peter was delivered, James was not; while Paul’s life was preserved, the Apostle John was cast into a caldron of boiling oil. R2496:3

To be loyal and true to God in these days requires as much courage and true heroism as was necessary in the days of gross idolatry. R1408:6

There are trials before the Lord’s people today that are fully as severe. R2495:5

Not serve thy gods — Various creeds of Christendom and traditions of men. R1408:6

God’s children should refuse to bow down to the image of war. Q731:4

We must neither worship nor serve sectarianism, nor mammon, nor fame, nor friends, nor self. R2497:4

Daniel 3:19

Full of fury — He had conquered the world. Would he now be defied by these three men? R4874:5, R2495:1

Visage was changed — From admiration to hate. R2495:2

Heat the furnace — Naphtha may have been the fuel used in the great open furnace. R4874:5

Seven times more — To its utmost capacity. R2495:3; PD51/62

Forgetting that thereby the sufferings of those cast therein would be diminished. R4874:5

The Lord will keep his own—whether out of the furnace of affliction, or in it, heated seven times. R2975:5

Daniel 3:20

Most mighty men — Prominent officers, to demonstrate the power of his army. R2495:3

Daniel 3:21

In their coats — In their official garb. R2495:3

Cast into the midst — So here, those who do not worship the image are speedily in a “fiery furnace” of tribulation. R323:6

Daniel 3:22

The flame of the fire — A Jewish legend tells that the fire streamed out 75 feet, perhaps driven by a gust of wind or perhaps occasioned by the throwing in of additional fuel. R4874:5

Slew those men — Possibly by the inhalation of the flames. R2495:3

Daniel 3:24

Three men — In Dan. 6:7 Daniel alone refused to worship any but the true God; here the three “Israelites indeed” refused to worship the image. So the number who are not worshipping the image now are probably three to one over those who did not worship the beast. R323:6

Daniel 3:25

Loose — Sometimes the fires of persecution merely burn the cords that bind the Lord’s people and give them larger opportunities to serve the truth than they could otherwise have. R2496:3

They have no hurt — The Lord may possibly allow his saints to go through much of the time of trouble, but render them fireproof in the midst of it, because the Son of God is with them. B162

Form of the fourth — Of the most remarkable appearance, causing the kin to speak of him as one of the gods. R4874:6, R2495:3

The Son of God — The Head—the True Head—is with those who will not bow when all others bow. R323:6

The faithful ones pass through trying experiences with fortitude, having endured as seeing him who is invisible. (Heb. 11:27) R4784:4

New Creatures, going through a furnace of affliction, shall be blest by the Master’s presence and communion. R1409:5, R2496:2

Daniel 3:26

Ye servants of...God — The king realized that he had made a great mistake and defied the great God. R2495:4

Daniel 3:27

Fire had no power — Satan imitates this exercise of divine power among Indian medicine men. R2174:2

The fire in the end of this age “shall try every man’s work of what sort it is,” (1 Cor. 3:13) consuming all but the genuine faith and character structures. R2496:4

Daniel 3:29

Shadrach, Meshach and Abed-nego — The king rejoiced in the noble characters of these men. R2496:5

He promoted them to still higher positions. R2495:5

So with Christians. Having demonstrated their fidelity to God to this extent, their trials and troubles are turned into blessings and joys. R2496:2

No other God — A simple and beautiful acknowledgment of the God of the Hebrews. R2495:4

Sometimes even the worldly, seeing the Lord's people in the furnace of affliction receiving a blessing, thus glorify our Heavenly Father's name. R2496:3

While idolatry had been one of the chief sins of the Israelites before the captivity, they had little idolatry in its crude form afterward. R2495:4

Daniel 3:30

The king promoted — To still higher positions, for they had still more of his confidence respecting their integrity. R2495:5

Daniel 4:10

Visions of mine head — “None of the wicked shall understand; but the wise shall understand.” (Dan. 12:10) R598:3

Behold a tree — The first dominion of earth. B94

Daniel 4:14

Hew down the tree — In death. B94

The beasts get away — The lower creation no more found shelter and blessing under man's influence. B94

Daniel 4:15

Stump of his roots — God's purpose and plan of restitution. B94

A band of iron — That it should not sprout until the appointed time. B94

And let it — The figure changes from a tree to a degraded man. B95

Daniel 4:16

Heart be changed — Man's heart has become beastly and degraded through the fall. B95

So history seems to show that during the period of Gentile dominion the poor world has been in a measure insane, putting light for darkness and darkness for light. CR44:6

Let seven times — In the Bible a “time” is used in the sense of a year. A symbolic year as used in prophecy is reckoned on the basis of a lunar year—12 months of 30 days each, or 360 days—each day representing a year. B89; CRI40:2

The final and conclusive punishment visited upon the Jews, the “Times of the Gentiles.” Seven symbolic times would be 2520 years, beginning with the 70 years of desolation of the land in 606 BC and ending in 1914 AD. B91, B97

A “prophetic year” of 360 days, used to symbolize 360 years, is an arbitrary arrangement peculiar to its intended symbolic use. It is neither a lunar year of 354 1/3 days nor a solar year of 365 1/4 days. A prophetic year, or time, would mean 360 actual, or solar years, of the common reckoning. R1979:6

Repeated four times (verses 16, 23, 25, 32) as in Lev. 26 (verses 18, 21, 24, 28). HG49:3

When perfect man lost his ability and right to reign. it was taken away and given to the Adversary whose reign of terror and death lasted 6000 years—but limited by the Almighty as to time and power. R196:4

Daniel 4:17

Most High ruleth — Exercises a supervisory oversight. Q502:1

God’s government is general over all his works. R196:4

The Lord guides in the affairs of nations now, only so far as will promote the fulfilment of his own purposes. R5466:5; Q501:7

A hindering or restraining power. Q502:3; R5466:6

Kingdom of men — Not that he authorized them to represent him. Q502:1; R5466:6

Whomsoever he will — God used King Cyrus to perform his bidding. Q501:5; R5466:3

Setteth up — Whoever sat on the throne of Israel was there as the Lord’s representative. R5466:3; Q501:4

Basest of men — He brings to power those who will have the disposition to do what he purposes when his due time has arrived. R5467:1

For example, Pharaoh, the perverse king of Egypt. Q501:5; R5466:3

Daniel 4:22

It is thou, O king — Nebuchadnezzar, typifying the original dominion given to Adam: “Thou art this head of gold.” (Dan. 2:38) B96

Daniel 4:23

With the beasts — Typical of human degradation under beastly governments. B96

Till seven times — Typifying the Times of the Gentiles. B95, B97; R2498:1

Daniel 4:25

Seven times — This, being a type, covers only seven literal years. R109:5*

During Gentile domination of 2520 years the poor world has been in a measure insane. CR44:6

Daniel 4:26

Leave the stump — The root of promise and hope, planted first in Eden and borne across the flood and transplanted with Israel, will sprout and bloom again. B98

That there might be a restitution of the kingdom. HG49:2

The heavens do rule — The kingdom of earth is sure to man after he has learned that the heavens do rule. R196:4

Daniel 4:28

This came upon the king — We understand that God's dealing with King Nebuchadnezzar was prophetic. R5466:3

Daniel 4:30

Great Babylon — 14 miles square surrounded by walls 350 feet high (300 feet—R2497:3) and 80 feet broad. having 100 gates; the largest and strongest fortress in the world at that time; it was the center of commerce, art and wisdom. R2497:3, R3632:3, R4901:6

Daniel 4:32

Seven times — The "Times of the Gentiles." B95, B97; R109:5*; CR44:6; HG49:5

Shall pass — Although the Gentile times do expire, it may be that the Lord will not immediately dispossess them. R5449:4

Whomsoever he will — He might have given the Kingdom to Jesus without redeeming man at all had he seen good to do so. A274

Daniel 4:33

Nebuchadnezzar — His period of bestial degradation represents the madness upon the world. R3361:2

Daniel 4:34

The end of the days — Typically. Antitypically, the end of the Times of the Gentiles. B97

Understanding returned — So at the end of the Gentile times, after 1915 AD, reason will begin to come back to the prodigal son (Israel). R3361:3

Already we begin to see reason returning to mankind; men are awakening to some sense of their degradation, and are on the lookout to improve their condition. B98

Typifying the restitution of earth's dominion. B97

After the close of the Gentile times humanity will regain its sanity and praise the God of heaven. CR44:6

Daniel 4:37

Praise and extol — Nebuchadnezzar and other nations, even those in idolatry, revered Jehovah, the God of Israel. R2541:3

Daniel 5:1

Belshazzar the king — Identified with the Nabonidus of secular history whose name appears on ancient tablets. R2497:2

The grandson of Nebuchadnezzar. R3632:3

His name has the same signification as that given to Daniel, Belteshazzar, both signifying "Favored of God." R2497:2

Under whose reign came the collapse which pride, fulness of bread and abundance of idleness always insure and hasten. D24

Made a great feast — A boast in the greatness of Babylon. R2497:5

To renew memories of their great victories of the past. R4901:6

Corresponding to the great denominational union expected soon. R2498:6; HG521:4

Daniel 5:2

The golden — Representing the precious truths of God's Word: also, the Little Flock. R2498:6; C96; HG521:4

And silver vessels — Representing the Great Company. R2498:6. R4079:4*; HG521:4

These were profaned by drinking therefrom to the honor of Bel, the god of Babylon. R2497:5

Gold and silver: Divine and natural truths or doctrines. R1483:6

Nebuchadnezzar had taken — In the pillage of Solomon's Temple—a triumph over the Jews. R4901:6

Out of the temple — Solomon's Temple. R4901:6

Might drink therein — Typifying injuries and defilements yet to come. R2498:6

Corresponding in Mystic Babylon to a spirit of boastfulness, of pride, of intoxication with error, apparently drawn from the Divine Word. SM410:3

Daniel 5:3

Brought the golden vessels — To renew memories of past victories over the Jews and supposedly over their God. R4901:6

Daniel 5:4

They drank wine — So mystic Babylon is said to make all nations drunk with the wine, doctrine, which she gives them out of the golden cup which she holds in her hand. HG521:6

Praised the gods — Drinking to Bel, the god of Babylon. R2497:5

Daniel 5:5

Wrote...upon...wall — In letters of fire. R4902:1

A message from Jehovah announcing the end of Belshazzar's dominion as a just punishment for his sacrilege. R3633:2

Daniel 5:7

Scarlet and...gold — Some in mystic Babylon, having received honors and robes, are inclined to hide the message now due to Babylon. R2497:6

Daniel 5:8

Nor make known — Even if they had deciphered the letters and words, they had no interpretation to offer, because, from their standpoint, the true meaning would seem too far from the truth. R2497:5

Daniel 5:10

The queen — The king's mother. R2497:5, R3633:1

Daniel 5:13

Daniel — At this time about 90 years of age. R3632:3, R2497:5

Daniel 5:16

A chain of gold — As an insignia of rank. R2497:6

Daniel 5:17

Gifts be to thyself — Had Daniel accepted them he would have felt obligated to the king to such an extent that it might have warped his judgment or weakened his expression of the Lord's message. R2497:6

Rewards to another — Daniel renounced all claim to these gifts as a reward. R2497:6, R3633:2

Those who would be mouthpieces of the Lord should serve without stipulation of compensation. R2497:6

Thus many of the Lord's true servants in mystic Babylon are hindered by having received robes and honors and are inclined to hide or cover the message now due. They are bound by the chains of gold around their necks. R2497:6

The interpretation — The secret evidently lay in the manner in which the letters were arranged, the characters themselves being Chaldaic. R4902:1

Daniel 5:18

O thou king — The aged prophet displayed gentleness as well as fearlessness in the delivery of his message. R2498:1

God gave Nebuchadnezzar — Though his father, Nabopolassar, is recorded by history as the founder of new Babylonia, the "Times of the Gentiles" could not begin while God's typical kingdom in Israel remained—until the days of Zedekiah. R2497:1

Daniel 5:21

Till he knew — King Belshazzar, knowing this, should have humbled himself and been reverential toward Jehovah God. R3633:2

Daniel 5:23

Lifted up thyself — Belshazzar boasted of his fortress and declared that the gods of Babylon were superior to all others. R3633:1

Vessels of his house — To profane them in the worship and glorification of idols. R2498:1, R3633:1

Nations which have dealt unjustly with the Jews or have persecuted spiritual Israelites have been punished. R3633:5

In whose hand — Power. R2498:1

Thy breath is — The God of all life has full power to control your course. R2498:1

Daniel 5:24

The part of the hand — The warning hand of divine providence. D42

Sent from him — It was recognized as being of superhuman origin. R3633:1

Daniel 5:25

MENE, MENE — Mene was repeated twice, probably for the sake of emphasis—Numbered! Numbered!—the limit of the time of your dominion has expired. R2498:2

TEKEL — Short weight, lacking. R2498:2

The Babylonian kingdom had retrograded from the original type. R4902:1

Mystic Babylon falls for a similar reason. R2498:4; SM411:T, HG521:3

In this day of his presence our Lord is judging the nations and weighing them in the balance. R5989:1

At that very time Cyrus' army of retribution was investing the city. R3633:3

UPHARSIN — Broken or crushed into pieces, destroyed. R2498:2; HG520:1

Similarly the hand of providence now foretells the impending doom of ecclesiasticism. D42, D76, D97; F592

A type of the fall of antitypical Babylon at the hands of the antitypical Cyrus, Christ. R4901:6

Daniel 5:26

Numbered — The days of your rule have been numbered by God. SM411:T, HG713:4

Finished it — The limit of the time of your dominion has expired. HG520:1

The spirit of the world has so fully taken possession of the ecclesiastical powers of Christendom that reformation of the systems is impossible and individuals can only escape by a prompt and timely withdrawal. D42

We should not look for light where little remains but the fading reflections of a former glory. R5993:6

Daniel 5:27

Thou art weighed — God does actually balance and weigh the conduct of people. While grace is the basis of his dealing, it is dispensed according to certain principles. R3633:4

Judgment is being laid to the line and righteousness to the plummet. (Isa. 28:17) R5989:1

In the balances — Both the heathen and the masses of Christendom take up the golden rule and the law of love wherewith to measure the doctrines, institutions, policy and general course of Christendom. D97

Found wanting — Later Medo-Persia, Greece and Rome would be given a trial. Each of these has proven its insufficiency—its inability to bring the blessings of Messiah’s reign. R4902:1

Daniel 5:28

PERES — Of which Upharsin is the plural. Nothing in the word signifies Medes and Persians, but Daniel knew the prophecy and that they were already besieging the city. R2498:2

Daniel 5:29

Third ruler — After the government was transferred to the hands of Cyrus, the honored Jew, Daniel, found in a position of trust, was made an officer in the new government of Medo-Persia. R3633:3
It is to Belshazzar’s credit that he so honored Daniel. R3633:3, R2498:2

Daniel 5:30

In that night — Thus did great Babylon fall suddenly— “in one hour.” (Rev. 18:19) R2498:3
Soon—quickly—great Babylon will be cast as a mighty millstone into the sea. HG713:4

Slain — So far from destroying all the rulers of Babylon, including Daniel, Darius apparently spared all but the king alive, and gave Daniel a very high position in the empire. R2501:1

Daniel 5:31

Darius the Median — It would appear that Cyrus was in some respects the chief, yet that Darius was the representative of authority in Babylon for a time, and that upon his death Cyrus became sole emperor. R2509:3

He may have been Cyrus the Mede. R3638:3

Typifying The Christ in the time of trouble in the end of the Gospel age. R2498:4; HG520:6

Took the kingdom — The River Euphrates flowed through the center of Babylon under enormous gates of brass. Cyrus diverted its waters and marched his troops under the gates into the city. R2498:2, R509:6*, R3632:6; PD51/62; SM410:3; HG520:2

As literal Babylon sat upon the literal River Euphrates, mystic Babylon is said to sit upon the waters, peoples. As the literal city was captured by the diversion of the waters, so symbolic Babylon will fall by the diversion of the symbolic Euphrates: “And the water thereof was dried up, that the way of the kings of the east might be prepared.” (Rev. 16:12) R2498:4, R510:1*; HG520:5

“Without fighting,” as the tablets declare. R2498:3

So complete was the destruction of that great city that even its site was forgotten and was for a long time uncertain. D25

The wonderful prophecies which speak of the fall of Babylon (Isa. 14:22; Jer. 50 & 51) were not wholly fulfilled by Cyrus the Persian. R2498:3

Daniel 6:1

It pleased Darius — Identified with the Cyrus of secular and Biblical history. R3638:3

Possibly Darius was merely an official title of Cyrus; or, Darius may have been vicegerent of Cyrus in Babylon. R3638:3

The whole kingdom — The entire civilized world. R3638:6

Daniel 6:2

Daniel was first — At this time Daniel was an old man. R4874:3

Honored as the most competent and trustworthy. R3639:1, R2502:1

God's dealings with spiritual Israel are different. Our rewards for faithfulness are spiritual; joint-heirship with our Lord in the heavenly Kingdom. R3633:5

Their desire to have such a man of high repute in authority seems to evidence good intentions in their governing of the world. R4875:1

Have no damage — No doubt he stood in the way of many schemes for the plundering of the treasury. R2501:2, R4875:2

Daniel 6:3

Was preferred — Because of his honesty and opposition to unjust practices. R3639:1, R4875:1

A compliment in recognition of his ability, indicating the king's breadth of mind. R4875:1

Daniel 6:4

Sought to find — Envy and hatred are set down in the Word of God as works of the flesh and of the devil, antagonistic to everything that is good and right and approved of the Lord. R3639:3

Against Daniel — He was sure to have a host of secret enemies. R2501:2; PD52/62

Because he interfered with their schemes of graft. R3639:2

“All that will live godly in Christ Jesus shall suffer persecution, (2 Tim. 3:12) “Because ye are not of the world ... the world hateth you.” (John 15:19) R2501:2

Could find none occasion — Oh, that every Christian would live as high above the world's standards as did Daniel; that their enemies might have no grounds for charges except those to their credit. R4875:5

Nor fault — Nothing that they could bring against him as a real charge or crime. R3639:2

Daniel 6:5

Law of his God — They knew that Daniel's religion lay at the foundation of his entire course in life. R4875:2

Not finding any wrong doing in Daniel, they concluded to entrap him in his well-doing. R3639:5

Daniel 6:6

King Darius — He, like every other man, was approachable through flattery. R4875:2, R3639:5

Daniel 6:7

A firm decree — The king was supposed to be possessed by Ormuzd, the deity of the empire, so his decrees were considered infallible and inviolable even by himself. R2501:4, R3640:4

Suggested as a piece of statecraft, it was a fraud upon the people. R2501:4

Save of thee — The kings of ancient times posed as chief priests and vicegerents of their gods. R3639:5, R4875:2

The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. R4875:2

Had the decree been different, Daniel's course might have been different. If it had banned public worship, he might consistently have worshipped in private. R3640:2

Similarly, the popes of Rome claim to be the vicegerents of Christ. R3639:5

Flattery and vanity have often been the tools of the Adversary for the injury of the Lord's people and cause. R3639:5

The false reasoning was of the Jezuitical sort, that an evil or falsehood is justified if beneficial results are hoped for. R2501:4

Every leader in the family of God should be on guard against accepting to himself any credit due to God for the truth or some ability in presenting it to others. R3639:6

Daniel 6:10

Daniel knew — He understood that the purpose of it was to entrap him. R3640:2

That if God would not deliver him now he would, in his own good time and way, grant him a still more glorious deliverance. R1409:6

In his chamber — An upper chamber for quiet, rest and prayer, reached usually by an outside staircase. R3640:1

Toward Jerusalem — The typical city of God and its Temple. R2501:6

Calling to mind the gracious promises respecting the Holy Land, that it would yet be the center of the whole earth and of God's holy people. R4875:4

Because Daniel remembered the promise of Israel's return to Jerusalem after 70 years of desolation. R3640:1, R2501:5

He kneeled — Unwilling to assume a less humble position before God than he and others assumed toward earthly kings. R2501:6

It is impossible for a Christian to maintain a proper walk in life without regularity in prayer — we are almost inclined to say, without kneeling in prayer. R2501:6, R3640:2, R4875:4

Upon his knees — Daniel was not satisfied merely to close his eyes in prayer after he had retired to rest. He was not ashamed to bow the knee to the Almighty. R2501:6

Daniel's private worship in so public a manner may have been because to have worshipped in secret might be misunderstood to mean he did not worship at all. R2501:5

The Lord commended differently to the household of faith: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret." (Matt. 6:6) R2501:5

Three times a day — The child of God will desire to commune with his Creator as surely as he will desire natural food and drink for the sustenance of his natural body. R2502:1

And prayed — He would not sell his conscience and deny his God; he would not pretend he was praying to Darius. R3640:2

We should be extremely careful about compromising conscience. R3640:2

Without communion with his Maker, his faith and his loyalty to principle could not be maintained in the midst of corruption. R4875:4

It is impossible to live a consecrated life in neglect of prayer. R4875:4

As the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. R4875:4

The thought of praying in solitude, however, does not interfere with the thought of family prayers or prayers in the church, which is the Lord's family circle. R3640:3

Daniel 6:14

Then the king — His eyes were opened and he beheld the trap. R3640:4, R4875:5, R2502:2

Displeased — He was ashamed of the part which he felt compelled to take. R4875:5

With himself — These words are lacking from some of the reliable manuscripts, making the displeasure all the broader to include the counsellors. R3640:4

Daniel 6:15

May be changed — A veiled threat of insurrection. R2502:2

Daniel 6:16

Brought Daniel — A man whose faithfulness to the Lord and to principle was so strong in faith that he could go to the lion's den without fear. R3640:6

Much more, why should we, if faithful and with still greater light, fear and quake under such circumstances? R3640:6

Into the den — Probably a lion pit surrounded by high walls. R3640:5

Servest continually — Every Christian life should testify to his own character and faithfulness, and of the God whom he worships. R2502:2

Daniel 6:17

A stone — Used for a door, sealed with thongs, the knots of which were sealed with the king's signet. R4875:5

Probably fastened to its place with an iron bar. R2502:3

Of his lords — Who were amongst the conspirators—to prove that it was not tampered with. R2502:3

Daniel 6:19

And went in haste — It is good to realize that our worldly friends are watching us to see to what extent our God delivers us from the difficulties and trials of life's pathway. R3641:2

Daniel 6:20

God, whom thou servest — The king properly associated Daniel's faithful service to God with his hope respecting God's faithfulness to Daniel. R2502:3

Able to deliver — At present, some who are not of the consecrated have considerable faith in God and in us as his children. R3641:2

Daniel 6:22

Sent his angel — His providences. R2502:5

Any power or agency which God might employ. R2502:4, R3641:3

“The angel of the Lord encampeth round about them that fear him and delivereth them.” (Psa. 34:7) R3641:3

The lions' mouths — Restrained from doing violence to Daniel. R2502:4, R3641:3

Lions great and small, picturing tests that come to us, threaten the Lord's people in the present time; but, as illustrated by Bunyan, they are chained and go only so far, leaving room to pass between. R3641:1

It is possible for human mouths to do us more harm than the mouths of wild beasts. R2502:5
God is not less able to send his providences to prevent injury to his people now. R2502:6
“No lion shall be there.” (Isa. 35:9) R3641:1

Have not hurt me — “Nothing shall hurt nor destroy in all my holy mountain.” (Isa. 11:9) R3641:1

Was found in me — Haughtiness and bravado are wholly lacking in the prophet’s announcement of the great favor of God on his behalf. R2502:4

The Lord’s people are not to boast of results, but to give the glory to God. R2502:4

And also before thee — A conscience “void of offence toward God and man.” (Acts 24:16) R3641:4

Daniel 6:23

No manner of hurt — Because of his faith and loyalty to God, Daniel was delivered. R1409:2

It may please the Father to deliver us as he did Daniel, or he may overrule otherwise as in Stephen’s case; but always He overrules to bless. R2502:6, R3641:3

Daniel 6:24

Into the den — Making a test as to which were worthy in the sight of the Lord. R3641:5

Josephus adds, from tradition, that the conspirators claimed the lions had been previously fed and that the king demonstrated the matter by having the lions liberally fed before throwing them into the den where they were speedily devoured. R2503:1

It is not for us to think of having our enemies devoured, nor to rejoice over their fall. R3641:5

Those who dig pits for others are likely to fall therein themselves. R2503:4

Daniel 6:25

Darius wrote — Declaring his reverence for Jehovah, the God of Daniel. R2541:3

Daniel 6:28

The reign of Darius — It would appear that Cyrus was in some respects the chief, yet that Darius was the representative of the authority in Babylon for a time, and that upon his death Cyrus became sole emperor. R2509:3

Cyrus — As Cyrus, a type of Christ, overthrew Babylon, so a part of the work of the second advent will be the overthrow of antitypical Babylon. R5092:3, R2498:4

Daniel 7:2

My vision — Containing a great political chart of the world's history. R662:1*

Such visions are sometimes counterfeited by Satan and made to seem ordinary by cataleptic sleeps and hypnotic trances. R2033:2

Four winds — The great time of trouble, also pictured as a tidal wave, a whirlwind and a great fire. R5863:6; D528

Of the heaven — The higher, or ruling, powers. R318:3

Upon the great sea — The restless masses of mankind. A318

Daniel 7:3

Four great beasts — Representing the Gentile governments as ferocious, destructive, beastly and selfish, from the standpoint of the Lord and his people. A261; R166:2; PD50/61

Beastly because the base of action for every carnal man is pure self-interest. R1189:3

Indeed beastly. How perfectly they represent, in their evil and death-dealing power, their master, the devil. R419:6

The sea — The masses of mankind, not under religious restraint. R318:3; A318

Daniel 7:4

First was like a lion — Babylon. R318:3; A257; Dvi; OV270:6

The earth — The people, under or obedient to the ruling powers. R318:3

Daniel 7:5

Second, like to a bear — Medo-Persia. R318:3; A257; Dvi; OV270:6

Three ribs Three kingdoms it subdued. HG48:4

Daniel 7:6

Like a leopard — Greece. R318:3; A257, Dvi; OV270:6

Four wings — Representing the rapidity of the movements under Alexander the Great. HG48:4

Alexander's kingdom was divided by his four generals— Seleucus, Philopater, Antiochus Epiphanes and Ptolemaus Philomater—and broken into fragments. C27, C28

Daniel 7:7

A fourth beast — The Roman empire. A257; C76; Dvi; OV270:6

No descriptive name given, because it was so ferocious and hideous that none of the beasts of the earth could be compared with it. A258

The same as the dragon of Rev. 12:3 & 13:1, 2. R318:3, R420:1

Stamped the residue — Nothing could withstand its power. OV83:6

It had ten horns — The ten divisions of the Roman empire. A258

Kingdoms. R318:5, R3359:4*

Babylon is represented as being divided into ten different wards, each of which represents one of the kingdoms of Christendom, and which corresponds to the ten horns of the symbolic beast. Compare Rev. 11:13, 13:1 & Dan. 7:7. SM405:4

Corresponding to the ten toes of the image of Dan. 2. PD50/61; OV83:7; HG20:4; R3359:4*

Daniel 7:8

There came up — In 539 AD. C76, C95

Another little horn — The Abomination of Desolation, the Papacy (Matt. 24:15); that Wicked One (2 Thess. 2:8); the Man of Sin (2 Thess. 2:3); the Mystery of Iniquity (2

Thess. 2:7); the Antichrist (1 John 2:18); the Son of Perdition (2 Thess. 2:3); the Beast (Rev. 13:1). A258; B271, B272, B277; C64, C76, C95

Papacy, the Leopard Beast of Rev. 13, containing certain qualities resembling the first three beasts combining certain leading characteristics of the preceding empires, uniting them in the power of the last. R318:3

Representing ecclesiastical power enthroned amid political power. PD50/61

Before whom — In 476, 489 and 539 AD, respectively. C76, C77, C95

There were three — The Western empire, the Heruli and the Ostrogoths. (The Western empire was an exarchate of the Eastern empire.) A258; C76, C77

Lombardy, Romania and Ravenna—since then the church element has worn the three-crowned hat. HG65:3

Of the first horns — Powers. C76

Plucked up — The Western empire by the Heruli, the Heruli by the Ostrogoths and the Ostrogoths by Justinian on behalf of the Papacy, which actually held the city and suburbs of Rome continuously from AD 539. C76-C79

Were eyes — Representing intelligence and a farsighted policy. A258; B305

And a mouth — Representing Papal utterances and claims. A258; R1732:5

Claiming to be the vicar of Christ. He assumed to speak as the mouthpiece of God. R388:3*

The power of the Papacy has been that of its mouth, guided by its knowledge. B305

“And there was given unto him a mouth speaking great things ... and he opened his mouth in blasphemy.” (Rev. 13:5, 6) “And he shall speak great words against the Most High.” (Dan. 7:25) B305

Speaking great things — But not saying whether they are great truths or great untruths. In Revelation also, Papacy is described and its language quoted without adverse criticism. R1732:5

Illustrated by the boastful words of Pope Martin V. HG269:6

Making boastful claims. It should not surprise us that God should ordain, as part of its reward, that it should eat its own words. R509:6

Daniel 7:9

Till the thrones — Governments, rulerships. A92

Were cast down — The thrones of earth will be cast down and the dominion transferred to the great Prophet and Judge. R893:2, R2609:1

Head like the pure wool — Suggestive and symbolic of venerableness, of knowledge, experience, wisdom. R2826:4

Daniel 7:10

A fiery stream issued — Symbolic of severe judgments—a time of trouble. C302; R668:5

During the time when rich men weep and howl (Jas. 5:1-3; Zeph. 1:18); when the nations are angry (Rev. 11:18); when the stone smites the feet of the image (Dan. 2:34); when the kings of the earth make war with the lamb (Rev. 19:11-21). R668:5

Thousand thousands — Not only of his saints, but of numerous other agents and agencies. C302

Times ten thousand — AU mankind. C302

Judgment was set — It has already begun upon the institutions of nominal Christendom and will spread to all the nations, living and dead. C302

And the books — Of the divine revelation. C302

Were opened — Made plain as never before. C302

Daniel 7:11

I beheld then — After the decree against the Papacy; after its judgment had begun; after its dominion was gone and it was powerless longer to crush the Truth and power of the holy people. C68; A260; HG93:6

Of the great words — “There was given unto him a mouth speaking great things.” (Rev. 13:5) B305

Illustrated by the claim of infallibility, made in 1870. A259

Which the horn — Papacy. C64, C76, C95

I beheld even — That it got no power over the holy saints, but it did have another effect. C68

Till the beast — The remnants of governments in the old Roman empire, represented by its horns. C68; A259

Was slain — By the rising of the masses. A259 As a result of the misleading influence of Papacy's continued bombastic utterances, even after its dominion is gone. C68

Signifies the overturn of the civil and religious systems of our day. OV83:8

His body destroyed — Their organizations as governments. OV83:8

Although the nations shall never rise up again, yet the people who compose the nations shall come forth from the grave to be blessed by God's kings and priests. R2338:5

The burning flame — To general anarchy. C68 Utter destruction. R2338:5; A260

The fourth beast will lose dominion and life at once. A260

Daniel 7:12

Rest of the beasts — Babylon, Persia and Greece. A260

Their dominion — Universal dominion of earth. A260

Their lives were prolonged — Sir Isaac Newton observed: "All the four beasts are still alive, though the dominion of the first three be taken away." HG74:2

A season and time — Their lives as nations did not cease immediately. A260

Not so with the Roman empire, the fourth and last. A260

It will lose dominion and life at once, with all the others. A260

Daniel 7:13

The Son of man — Greek: the Son of the man (Adam). E150, E153

The seed of Adam, through Eve. E152

Does not imply that the life of this Son would come either through Adam, Abraham, David or Mary. E152

Messiah. E150; SM595:2; R3788:1

The Scriptures identify the Son of Man with the Lord of Glory and with the 'man Christ Jesus, and with the pre-human Logos. E150

The Jews understood the term as synonymous with Messiah. R943:6*, R3788:1

Not in the sense of being a man, but because he was the son of the man David with whom Jehovah made an everlasting covenant, perpetuating the throne to him and his seed forever. R944:1*

With the clouds — Clouds of trouble. R1796:6 The kingdoms become his when he comes “with the clouds” and not his coming as the “man of sorrows.” HG79:6

Ancient of days — Jehovah. A261

Daniel 7:14

There was given him — “Whose right it is.” (Ezek. 21:27) R2609:1; D12

At the end of the Times of the Gentiles. OV115:3; A270

The Christ, Head and Body, complete. A260 By Jehovah, the great King. A261, A308

Dominion — The present dominion of earth will be transferred to the great Prophet, Priest, King and Judge. R2609:1, R893:2

A kingdom — When he appears in power and great glory. R2361:1, R4715:1

The Kingdom of God for which we pray, “Thy Kingdom come.” (Matt. 6:10) R1776:5; D429

Should serve him — At present they do not; they must be brought by chastisement to submission. R268:5, R592:3, R409:3

His dominion — He shall take dominion, associating with him his faithful followers. R799:1

The winepress of the wrath of God must first be trodden. R3359:6*

Daniel 7:17

Out of the earth — At best they are but kingdoms of this world. A270

Daniel 7:18

The saints — The Little Flock, the Royal Priesthood. R1855:3, R2490:2

Under the new rule there will be new rulers. R268:5

Shall take — Forcibly. D518

Not by poor human efforts. R658:5, R414:5

To “smite in pieces as a potter’s vessel,” (Psa. 2:9) intimating that, in some sense, the Lord will take possession of them before they are completely overthrown. R5631:6

The kingdom — Dominion. R268:5, R409:3

The fifth universal empire, the Kingdom of God. R307:5, R1776:5, R2145:1

Under which “all the families of the earth shall be blessed.” (Gen. 12:3; Gen. 28:14) R1195:4

Daniel 7:19

Know the truth — The nature and length of the dominion. C67

The fourth beast — The Roman empire. A257; C76; PD50/61

Daniel 7:20

And of the other — The Papacy. C76, C95

Which came up — In 539 AD. C76

And before whom — In 476, 489 and 539 AD, respectively. C76

Three fell — The Western empire, the Heruli and the Ostrogoths. A258; C76

Mouth that spake — Papal system making boastful claims. R509:6

See also comments on Dan. 7:8.

Daniel 7:22

Judgment — The judgment against the “thrones” of the present time follows speedily upon the introduction of the Millennial reign. R893:2, R2609:1

The saints — The Little Flock, the Royal Priesthood. R1855:3, R2490:2

The kingdom — A strong government, in order to control the avarice and discontent and to cause the bounties of divine providence to minister blessings to every creature. R2145:1

“They shall reign with Christ a thousand years.” (Rev. 20:6) R654:6

To bless all the families of the earth; the resurrected dead as well as those nations then living. R1195:4

Daniel 7:24

Another shall rise — The beginning of this temporal power of the popes was gradual, from AD 539, but it was fully established in AD 800 when Charlemagne, king of France, was crowned by Pope Leo III. R1093:6

Daniel 7:25

And he — The Papacy, the Man of Sin. C64; R665:5

Speak great words — “There was given him a mouth speaking great things.” (Rev. 13:5) B305

Against the most High — Every tide of the true Christ and every prophecy describing his future glorious Kingdom, have been applied by the popes to themselves and their Antichrist reign. R1093:6; B307

And shall wear out — By the Confessional, the Inquisition and by persecutions, such as were inflicted upon the Waldenses, Albigenses, Wycliffites and Huguenots. B328, B329, B334-341

To change times — By establishing the Church in power before the Lord's time. B310; R5911:3

And laws — The divine laws, by modifying them to suit his own schemes. B310; R5911:3

Into his hand — Like Elijah's three and a half years of hiding in the wilderness from Queen Jezebel, these correspond to the 1260 years of the true Church in the wilderness condition where she had fled from the antitypical Jezebel. R5857:4

Dividing of time — In the Bible a "time" is used in the sense of a year. A symbolic year as used in prophecy is reckoned on the basis of a lunar year—12 months of 30 days each, or 360 days—each day representing a year. B89; CR140:2

Three and a half times or years ($360 \times 3 \frac{1}{2}$ equals 1260 days; symbolic time, 1260 literal years), from 539 to 1799

AD, the period of Papacy's power. C64, C68; R5857:4

There is abundant proof that this is the way God intended us to calculate symbolic time. (See Rev. 11:2, 3, 9, 12; 12:6, 14) R389:3*

Daniel 7:26

Away his dominion — Papacy's dominion, and ecclesiastical domination in general. D37

To consume — Gradually from 1799 AD onward. D37; A259

This was the point and edge of all the preaching of the Reformation. R307:3

Unto the end — Showing that the judgment was to sit on that power and take away its dominion before the end. HG21:1

Final complete destruction. C50, C95; D37

Daniel 7:27

Kingdom — This Messianic Kingdom is to be established to bring mankind back into harmony with the divine arrangement. R5181:2

The golden age of prophecy. R2361:1

For which our Redeemer taught us to watch and pray. R1776:5, R1855:2

The fifth universal empire. R307:5

It is the Kingdom of God—the Kingdom of Allah! CR113:3

It is in that Kingdom only that the saints have their citizenship; it alone they recognize. R318:6

The Church with her Lord is to constitute that Kingdom, and it cannot be established until the gathering of the elect from the world has been accomplished. CR21:5

Dominion — This dominion Jehovah will wrest by force from the “prince of this world,” Satan, and will give it to his Son, whose Bride will share her Bridegroom’s Kingdom. R5574:1

But they will not need the dominion, having attained the divine nature. Therefore the Kingdom of earth will be eternally the portion of perfected mankind. CR426:5

Under the whole heaven — Under a heavenly or spiritual ruler. SM502:1

Worldwide. R5181:2

Upon the completion of the election of the saints. R4812:2

Full liberty to do right will be firmly and forever established by earth’s new King. R683:6

Shall be given — Some of the kingdoms represented in the Gentile image will be remaining at that time. R5631:5

Transfer will be accomplished in a great time of trouble which is to end the present world. R5574:1

Is Christ to have dominion and glory and a kingdom, that all nations should serve him? The same is given to the saints. R30:6*

When he gives the saints, with Christ their Lord, the heathen for an inheritance. (Psa. 2:8) R414:5, R658:5

People of the saints — The Kingdom class will consist only of our Lord and his “elect” of this Gospel age. D618; A261

God’s faithful ones who suffer now, subject to the powers that be. R5574:1, R507:2

“The upright (saints) shall have dominion over them in the morning.” (Psa. 49:14, 15) R2600:2

Who are to “dash them (beastly kingdoms) in pieces like a potter’s vessel.” (Psa. 2:8, 9) R5631:5

“To execute upon them the judgment written; this honor have all his saints.” (Psa. 149:9) A261

Not by going into earthly politics. R2145:1

Whose kingdom — The first step in the setting up of this Kingdom was the raising of the sleeping saints of the Gospel age. R5631:6

Everlasting — The Kingdom of earth will be eternally the portion of perfected mankind. CR426:5
Because being of God’s appointment; not by poor human efforts. R318:6, R414:5, R658:5

And all dominions — Christ’s Kingdom is ultimately to be something more than a work of grace in the hearts of believers. A282

Shall serve and obey — Become subject to Christ. D12

First they must be brought to submission by chastisement. R592:3

His reign will be “the desire of all nations.” (Hag. 2:7) R5204:4

As New Creatures prove their love for the Lord by suffering with him now; so the “earthly” must show their love and obedience to the same Lord when he is reigning with his saints. R1149:5*

Daniel 8:8

The great horn — Alexander the Great. C27

Four notable ones — The four divisions of Alexander's empire. C27, C31

Ptolemy in Egypt, Seleucus in Asia, Lysimachus in Asia Minor and Cassander in Macedonia. C31

Daniel 8:9

A little horn — Civil or Imperial Rome, which rose to influence upon the ruins of the Macedonian empire and then underwent a change and became Papal Rome, the Abomination of Desolation. C27, C64, C95, C98

Daniel 8:10

And it — The Papacy, the Abomination of Desolation. C64, C98

Waxed great even to — To controlling. C96, C98

The host of heaven — The entire church. C96

And of the stars — The shining lights. C96, C104

Daniel 8:11

Magnified himself — In the person of its head, the pope. C104

Even to the prince — Even to assuming dignities, prophecies and titles belonging to Christ Jesus, the true Prince of the Church. C96

Of the host — The great mass of the nominal church. C37, C108

And by him — And from him, Christ. C96

The daily sacrifice — The continual sacrifice. C96, C98

Was taken away — Christ's continual sacrifice was not actually cancelled or abolished by Papacy, but it was set aside by the false doctrine of the Mass. C98

Papacy substituted a false or sham sacrifice in the place of the one everlasting, complete, never-to-be-repeated sacrifice of Calvary made once for all time. C102

And the place — And the base. C96

The doctrine of the ransom is the base of the Sanctuary or holy Temple, the consecrated Church. C103

Of his sanctuary — The truly consecrated, in the nominal church. C37, C109

Was cast down — Was overthrown. C96

By the doctrine of transubstantiation and the sacrifice of the Mass. This was the center of Luther's attack on the Papacy in AD 1517. C99, C109

Daniel 8:12

And an host — And the host, the people. C96 The rejection of Babylon (Christendom) in 1878 was the rejection of the mass of professors—the “host,” thus distinguished from the Sanctuary or Temple class. C180

Was given him— Was given over to it. C96, C103

The daily sacrifice— The continual sacrifice. C96

By reason of— Through. C96

Cast down the truth — Together with such of the host and of the teachers as held fast to the truth and would not unite with its course of transgression. C104

Daniel 8:13

The daily sacrifice— The continual sacrifice. C96

The transgression — The earliest mention of the Mass was at the Council of Constantinople, AD 381, a date not particularly referred to in this prophecy. C103

Of desolation— That maketh desolate. C96

Daniel 8:14

Unto 2300 days — 2300 literal years, “From the going forth of the commandment to restore and to build Jerusalem” (Dan. 9:25), 454 BC to 1846 AD, when the Sanctuary class was separated by the formation of the Evangelical Alliance. B67; C107, C119

As the seventy weeks, or 490 days (Dan. 9:21-27), were the forepart of the 2300, their fulfillment shows us where the 2300 began and whether literal or symbolic time was signified. C107

The work of cleansing the true Church from the defilements of the Dark Ages culminated in 1846 and was but limited. R5565:6

The sanctuary — A nucleus of the “holy people,” the Sanctuary, would become free from the errors of Papacy. C123

The host was not cleansed, they retained the error; but the consecrated class, the Sanctuary, renounced the error and suffered for truth's sake, many even unto death. C109

Be cleansed— Freed from the traditions of Babylon. R4334:6

The Great Reformation of the 16th century is the date for the commencing of the cleansing of the Sanctuary. C108

At a time sufficiently in advance of 1874 to make ready a people prepared for the Lord, a people in devout expectancy of his coming. C129

Marking, not the beginning of the cleansing work, but a period in which it would be, in a measure, finished. C105

Protestant church-state union was the snare by which the Adversary impeded the cleansing of the Sanctuary, and reformation and cleansing, for a time, ceased. C111

The cleansed Sanctuary will soon be exalted and filled with the glory of God. C26

Daniel 8:17

Understand — Mark well. C96, C105

For at the time — Because for the time. C96, C105

Of the end — It cannot be understood sooner and will terminate then. C105

Shall be the vision — Is the vision. C96

Daniel 8:18

In a deep sleep — In amazement. C97

Daniel 8:19

In the last end — To the end. C97, C105

Of the indignation — Of these evil predictions. C97, C105

For at — For it pertaineth to and shall be fulfilled. C97, C105

Time appointed — Appointed time. C97, C105 AD 1799. C129

The end shall be — Of the end. C97, C105

The dominion of the “Man of Sin” was taken away. C129

Daniel 8:20

Are — Signifieth. C97

Daniel 8:22

Now that being — Now that it was. C97

Whereas — And that. C97

Stood up for it — Sprang up in its stead, signifieth. C97

Not in his power — Not with his power. C97

Daniel 8:23

Are come to the full — Have filled the measure of their guilt. C97

“For the iniquity of the Amorites is not yet full.” (Gen. 15:16) C97

A king — The Papacy, the Abomination of Desolation. C64, C97

Of fierce — Impudent or shameless. C97

Dark sentences — Deep schemes. C97

Shall stand up — Shall arise. C97

Daniel 8:24

Shall be mighty — Shall be made mighty. C97

Not by his own power — Not with his own force. Papacy strengthened itself by using the force of the various nations of Europe. C97

Prosper, and practise — Do more than can be believed. C97

And shall destroy — Or corrupt. C97

The mighty — The mighty ones. C97

The holy people — Sainly people. C97

Daniel 8:25

Through his policy — By his cunning skill. C97

Craft to prosper — Deceit to prosper him. C97

In his hand — In his power. C97

And by peace — And by prosperity. C97

Shall also stand up — As Antichrist. C97

Daniel 8:26

And the vision of — And that part of the vision concerning. C97

Evening and the morning — Or, the “vision of the days,” giving it the same rendering as in verse 14.
HG650:1

Which was told — That there would be 2300 days to the cleansing. C97

For it shall be — For it will be fulfilled. C97

For many days — For a very long time; not merely for 2300 literal days. C105

Daniel 8:27

And was sick — Sick at heart by the thought of so many evils coming upon God’s people. C105

None understood it — None could interpret it. C106

The prophets wrote not for themselves and the people then living, but for the Gospel Church.
R1418:6

Daniel 9:2

Understood by books — By Jer. 25:11; Jer 29:10 and 2

Chron. 36:20-23. B64, B191

Accomplish seventy years — We cannot make seventy years desolation of the land into fifty-one years’ desolation for the sake of harmony with Ptolemy. R3437:3

Desolations of Jerusalem — Seventy years of desolation, not of captivity. R1976:1,4, R3437:3

Daniel 9:3

To seek by prayer — His earnestness and faith in the promises pleased God, who therefore revealed to him something more concerning the vision. C106

With fasting — We have good New Testament precedent for the observance of literal fasts. R2022:4

Daniel 9:18

For thy great mercies — Pray, trusting in God’s love and mercy. R5380:5*

Daniel 9:19

For thine own sake — Pray, pleading God’s glory. R5380:6*, R5381:1*

Daniel 9:20

Speaking, and praying — Let us be encouraged to pray always and not to faint when the answers seem to tarry long. R1866:4

Confessing my sin — How many prayers are hindered because the one who asks does not first purify himself. R1866:4, R2022:5

Daniel 9:21

Speaking in prayer — Concerning the vision of 2300 days which Daniel misunderstood to mean a prolongation of the 70 years captivity of fleshly Israel in Babylon. C106

Vision at the beginning — In the vision of 8:16, referring him back to that vision. HG88:1

Touched me — Spiritual beings can appear as common men with fleshly bodies, as did Christ after his resurrection. HG29:3

Daniel 9:22

To give thee skill — To teach thee. C107

And understanding — That thou mayest understand. C107

Daniel 9:23

At the beginning — Not the end, but at the beginning of our supplications, God begins to shape circumstances to work out blessings for us. R1866:4

The commandment — The further declaration of God's plan, now being communicated. C107

To shew thee — To tell it. C107

The matter — This further matter. C107

Consider the vision — Have understanding of the vision of the 2300 days. C107

Daniel 9:24

Seventy weeks — Seventy literal weeks would be 490 days; seventy symbolic weeks would be 490 years. B65; C107; R600:4

490 years specifically set apart as a period of favor to the Jewish nation. R4344:2, R2620:5, R2657:5, R4842:2, R5470:3, R5836:5, R19:6

Ended 3 1/2 years after the death of Christ; after which the Gospel privileges were open to the Gentiles, Cornelius being the first convert. R1451:2, R2811:6, R5963:6, R5163:2; Q150:3

Divine favor to Israelites must and did continue to them down to the full end of the 70 weeks, although national favor ceased 3 1/2 years earlier, in the midst of the 70th week. R2620:5, R2931:2, R5963:6

Are determined — Marked off, cut off, or set apart as a part of the 2300 days or years. C107; B65

Upon thy people — Israel. C107; HG66:1

Provided and foretold for “Israelites indeed.” R4504:3

Upon thy holy city — Jerusalem. C107

An end of sins — “He put away sin by the sacrifice of himself.” (Heb. 9:26) B68

To those whose iniquities were reconciled for by our Redeemer’s sacrifice. R4504:5

Reconciliation — The iniquities of the Church were cancelled at the heavenly Mercy Seat when Jesus “ascended upon high” (Eph. 4:8); unbelievers are still unreconciled. R4504:5

Complete, from God’s standpoint, since Christ’s death. R37:2

Does not contradict the plain statement of other Scriptures that the great work of reconciliation is divided into two parts— the first for the Church and the second for the world. R4504:6

Righteousness — Everlasting justification from sin instead of the typical yearly justification accomplished by the types for the typical people, Israel. B68, B65

And to seal up — To set a seal upon Daniel as a true prophet, and upon all his prophecies. C107

By making an end of sin and bringing in everlasting righteousness. R3115:1

By the blood of the covenant. B69

The vision — Of the 2300 days, by fulfilling the first part of it. C107

And prophecy — And the prophet Daniel, by showing him to be a true prophet. C107

Anoint — Anointed by the holy Spirit at Pentecost. R4344:3, R4504:3

The most Holy — The holy remnant of the Jewish nation, the purest and fittest. B70

Israelites indeed. R4504:3, R5950:6

Daniel 9:25

Know therefore — The learned might have known the time of its fulfilment from this prophecy, but for the masses, the evidence was simply and only the signs of the times. R748:3, R629:2

The going forth — 454 BC, according to the chronologies of Dr. Hale and Dr. Priestlie. B67

Rollins, in his “Ancient History of the Medes and Persians,” agrees with the date of 454 BC. R3575:4*

1845 years (the length of the Jewish “double”) prior to 1391

AD when Hus, the reformer, became acquainted with the works of Wycliffe and continued the Reformation work. From the work of Hus in 1391 to the invention of printing in 1440 AD was 49 years, or seven weeks of years. This explains the peculiar manner in which the 69 weeks are mentioned in this verse, as “7” and “62.” R3575:6*, R3577:1*

The decree of Cyrus, although issued in BC 536, did not go forth until the days of Ezra and Nehemiah, but lay concealed in the treasure house of the kings of Persia. (See Ezra 6:1-3) HG105:5

The beginning of the 70 weeks was so obscure and indefinite that the Jews did not know positively when to expect Messiah. R2132:4

To build Jerusalem — Not the Temple. B65, B67

To build its walls, in the 20th year of Artaxerxes (Neh. 2:1) and not the time of Ezra’s commission 13 years earlier (Ezra 7:7). R3575:4*; B67

Unto the Messiah — Signifies “The Anointed.” Jesus was not the Anointed until his baptism. B66; R600:4

While many prophecies combine to fix and confirm the date of the second coming of Christ, this one alone marked the date of his first advent. B64

The Prince — Highly exalted. OV118:4

Seven weeks — Marked specially events connected with the Temple. R2811:6

Threescore and two — Totaling 69 weeks of years, or 483 years, ending Autumn 29 AD. B66

Reaching to the baptism of Jesus where he was Christ-ened, or more properly, in English, Anointed, manifest as the Messiah. R47:2*

When Jesus was baptized in Jordan; at the beginning of the last seven years of that period. R189:5, R4344:2

In troublous times — Under unfavorable circumstances, as recorded by Nehemiah. (Neh. 4) B65

Daniel 9:26

And after — But not immediately after, R47:2*

Three and one-half years after. B68

Threescore and two — (Seven) and 62, or 69 weeks, 483 years. B67

The end of the 62 weeks following the first seven was to mark Messiah’s appearance. R2811:6

Messiah be cut off — Be slain (Douay), die. B68; R271:6, R562:4, R600:4, R3630:2

In the middle of the last seven years. R4344:3, R3630:2; Q107:2

“He was cut off out of the land of the living; (not for himself) for the transgression of my people was he stricken.” (Isa. 53:8) R47:2*

But not for himself — Not for his own sins. R4344:3, R1359:4

“Christ died for our sins according to the scriptures. (1 Cor. 15:3) R393:4, R271:6

“He was wounded for our transgressions.” (Isa. 53:5) R600:4, R1359:4, R1394:5

“The just for the unjust.” (1 Pet. 3:18) R1359:4

One of the many prophecies which indicate that the Bible is a divine revelation. A58

Variouly rendered in other translations, but in our opinion, the Authorized Version is the clearest and best rendering. B68

Of the prince — Titus, the Roman General. B63

Be with a flood — Like a flood. B71

Daniel 9:27

And he — Messiah, Christ. B63; R197:5, R1359:4, R1394:5, R2931:2, R5163:1

Confirm the covenant — Seventy weeks’ agreement. R600:4, R2657:5; Q195:2

The disciples were not suffered to preach to the world in general until the seven years of harvest work to that Jewish people was fully accomplished. R263:6, R600:4

It was in the last half of the 70th week, three and a half years after the cross, that the great work was done amongst the Jews. Q107:2

With many — Individuals of the castoff system. Thus Jesus, telling his disciples to preach to “all nations,” was particular to add, “beginning at Jerusalem.” (Luke 24:47) C170

During the remaining three and a half years the favor was increased, though confined to the remnant, the most holy, the purest, or fittest, whom alone could benefit. B70

For one week — Seven years. R263:6, R289:4, R562:4, R2811:6, R5163:2

The entire “seventieth week,” from the beginning of our Lord’s ministry until Cornelius, was set apart by God’s arrangement for the Jewish trial. C170

The 70th or last week of the covenant of favor, from the beginning of our Lord’s ministry, October AD 29, to the conversion of Cornelius, October AD 36, 3 1/2 years after Christ’s death. B58, B63, B71; R5163:2, R189:6, R1451:2, R5048:6, R5470:3, R5836:5, R4344:3; Q195:2; HG117:5, HG354:5

Seven years of favor-trial and separation of “Israelites indeed” from nominal Israel; a parallel of the trial and separation of the Christians indeed (entirely consecrated) from the nominal church of professors. R247:5, R2811:6

Furnishing a typical representation of a similar testing of the nominal gospel church during seven corresponding years from 1874 to 1881 AD. C171, C216; B235; Q150:2-4, Q156:1-3

And In the midst — After 3 1/2 years. B68; R2811:6, R2931:2

His death, at the Passover, about April I would place his birth thirty three and a half years earlier, in the month of October. B58

Of the week — Of the 70th week, 3 1/2 years before its full end in 36 AD. C108; R4842:2

He shall cause — By introducing the better sacrifice. B65

The sacrifice — The typical sacrifices of the Law. B68

Oblation to cease — When the true sacrifice had been made, the typical ones were no longer recognized. A223; B65, B68; R5163:3, R271:6, R189:5

And for — Or, because of. B64

The overspreading — Because abominations would prevail. D571

Abominations — Fleshly Israel's religion became an abomination after their repudiation of Christ. D571

He shall — Messiah shall. B64

Make it desolate — The termination of God's special exclusive favor to Israel, marked by the spirit-begetting of Cornelius. R4344:3

“Wrath is come upon them to the uttermost.” (1 Thes. 2:10) R1702:2

Secular history estimates the trouble that came upon Israel within 40 years of our Lord's death as the most awful that had thus far occurred amongst men. R1702:2, R2787:3

The consummation — Or completion, the full end of the Jewish “double” or period of disfavor. B64, B71 Or, utter destruction. R5950:6

Seven years of favor was followed by 33 years of trouble, called fire; paralleled by seven years to 1881 AD, followed by trouble, called “fire,” which will consume the dross of Babylon and purify God's children in and contaminated by her. R289:5

And that determined — And that which is determined in God's plan. B64; D571

Until all that God had predetermined shall be accomplished. R5950:6

Upon the desolate — Or, cast off people. B72

The desolate people, the rejected nation, represented by Jerusalem. B64; D571

Daniel 10:2

Mourning three full weeks — Because of his inability to understand. R1866:4

Daniel 10:3

No pleasant bread — Representing self-denial and deadness to the world, which should be the attitude of all true believers at all times. R2022:4

Daniel 10:5

A certain man — An angel in his glorious spirit body. A183

An angel can also assume a human body of flesh. R1952:3

Daniel 10:6

Body — A spiritual body, as described here and in Rev. 1:13-15, is very nice; and we shall be “fashioned like unto his (Christ’s) glorious body.” (Phil. 3:21) R119:6, R315:6*

Like the beryl — Spiritual bodies are glorious in their normal condition. R18:3, R261:6, R579:1; HG28:6

Eyes as lamps — Expressive of their piercing brightness. “The Lord seeth not as man seeth.” (1 Sam. 16:7) R388:6*

Polished brass — Fine brass, as it burns in a furnace, so bright that you can scarcely look at it. R18:4, R261:6

Daniel 10:7

I Daniel alone saw — Without a miracle, either by opening our eyes to see them, or their appearing in the flesh as men, spiritual bodies are invisible. R579:1, R18:4, R262:1; A183

Daniel 10:8

No strength in me — Had our Lord appeared after his resurrection in the glory of the spirit body, the glory would have been greater than the witnesses could have borne. B124

Daniel 10:9

Toward the ground — Daniel fell as a dead man. R18:4, R261:6

Daniel 10:11

Man greatly beloved — Margin: “man of desires.” R2022:4

Daniel 10:12

From the first day — Not the end of the third week. R1866:4

At the beginning of our supplications God begins to shape circumstances to work out the intended blessing for us. R1866:4

“Before they call (reading the desire of the heart even before it finds expression in words) I will answer (begin to shape events to bring the answer sooner or later); and while they are yet speaking I will hear.” (Isa. 65:23, 24) R1866:5

To chasten thyself — Sought, by the practice of self-denial, to bring himself into a special condition of heart and mind pleasing to God. R2022:4

How many prayers are not heard, or are hindered, because the one who asks does not first purify himself of evil in his own heart? R1866:5

Daniel 10:13

Withstood me — Either invisibly present with him, or else appearing as a man. R579:1, R262:1, R18:4; A184

But, lo, Michael — Christ. D414 The superior of Gabriel. R490:4

Daniel 10:20

Knowest thou — Or, Thou knowest. HG61:6

Daniel 11:2

And the fourth — Darius 111, Codomanus. C26

Daniel 11:3

A mighty king — Alexander the Great of Greece. C26

Shall rule — Alexander conquered the world in the short period of 13 years. C27

With great dominion — The High Priest of Israel showed Alexander this prophecy and interpreted it to foreshow that the Persian power should be overthrown by Alexander. C27

Daniel 11:4

The four winds — Among his four Generals: Ptolemy in Egypt, Seleucus in Asia, Lysimachus in Asia Minor and Cassander in Macedonia. C27, C31

Daniel 11:5

King of the south — Egypt. C27

Daniel 11:6

King of the north — The Grecians, and afterwards, the Romans. C27

Not an individual monarch, but the Roman empire's representative. C32

Daniel 11:14

To establish — To seemingly fulfil. C25

Daniel 11:17

Daughter of women — Cleopatra. C28

Daniel 11:18

After this — The following verses merely touch prominent characters down to Papacy and then, identifying it, pass on to the end of its power to persecute, and a detailed account of Napoleon Bonaparte. C28

Daniel 11:19

Then he — Mark Antony. C29

Daniel 11:20

A raiser of taxes — “Caesar Augustus sent forth a decree that all the world should be taxed.” (Luke 2:1) C29

Augustus was the first ruler to introduce to the world a systematized taxation. C29

In the glory — The most glorious epoch, Rome’s “Golden Age.” C29

Another translation reads, “the glorious land of the kingdom,” applying specially to Palestine and fitting in exactly with the record in Luke 2:1. C29

Of the kingdom — The Roman empire. C29

But within few days — Within a few years after he reached the zenith of his power. C29

Nor in battle — Augustus died a quiet death, whereas his predecessor and his seven successors in imperial power died violent deaths. C29

Daniel 11:21

A vile person — Tiberius, a cruel, sensual, despicable tyrant. C30

Daniel 11:22

Shall they — All opposers. C30

Be overflown — Be swept away. C30

Also the prince — Christ Jesus. C30, C126

Daniel 11:23

Made with him — The Senate recognized him as Emperor. C30

With a small people — The Praetorian Guards, 10,000 picked troops organized by Tiberius and kept by him continually at Rome to overawe the people and Senate and abolish elections and assemblies. C30

Daniel 11:24

He shall scatter — Divide. C31

Among them — Among local governors. C31

The prey, and spoil — Of the countries tributary to Rome. C31

Daniel 11:25

And he — Aurelian, Emperor of Rome in the days of Zenobia, 272 AD. C33, C32

King of the south — Egypt. C32

Forecast devices — Treacherously devise plans. C32

Daniel 11:26

Shall destroy him — Aurelian was assassinated by his own Generals. C34,

Shall overflow — His army was successful. C34

Daniel 11:27

Both these kings' — Imperial power slowly dying and clerical power slowly coming to life and ambition. C34

But it — The league of the clergy and the civil power. C35

Shall not prosper — Then, in Aurelian's time. C35

Even Constantine was hindered by the temper of the people from accomplishing at once and as rapidly as was desired a union of the forces of church and state. C35

For yet — "Because as yet the end is unto another time." The union between clergy and civil power could not prosper because the 1260 years, counted from that date, would bring the end too soon. C34

The end — Of the 1260 years of papal persecution. C35

The time appointed — In 1799 A.D., and could not, therefore, have begun in Aurelian's day as it would then have terminated before the time appointed. C35

Daniel 11:28

Then shall he — Aurelian, after the overthrow of Zenobia. C33

Return into his land — Rome. C33

With great riches — Zenobia was confined in fetters of gold and nearly fainted under the weight of jewels when led captive into Rome. C33

Shall be against — Aurelian ascribed his victory over Zenobia to the sun. As the Christian deemed the sun unworthy of worship, it is presumed that their refusal to participate in this sun-worship provoked his sudden and violent opposition. C34

The holy covenant — Christianity. Aurelian, on his return, began a persecution of all Christians. C34

Daniel 11:29

At — This verse and the verse following should be in parenthesis. C35, C46

The time appointed — The Time of the End. C46

He — Napoleon. C47

Shall return — Verses 25 to 28 refer to a previous invasion of Egypt, verses 29 and 30 intimating that the next great invasion of Egypt would be at the Time of the End. C46

And come toward — And invade. C47

The south — Egypt. C47

It shall not be — Not be as great a victory as. C47

The former — Invasion against Cleopatra. C47

Or as the latter — Invasion against Zenobia. C47

Daniel 11:30

For — The reason Napoleon's invasion of Egypt was not as successful as were other invasions was because. C47

Ships of Chittim — Of the Romans. England was once a part of the Roman empire, against the fragments of which Napoleon at this time was fighting. C47

The holy covenant — The truth, by establishing the Concordat with the Pope. C47

So shall he do — And he shall succeed. C47

Shall even return — Change about. C47

Have intelligence — Devise, scheme, operate. C47

With them — Against them. C47

That forsake — That have forsaken the apostate church in Rome. C47

Taking away, not only Charlemagne's gifts of territory 1000 years after they were made; but afterward Papacy's civil jurisdiction in Rome, which was actually recognized from AD

539, 1260 years before AD 1799. C58

Daniel 11:31

And arms — Strong ones (Young's translation); heady ones. C36

Stand on his part — Stand up out of him, out of the Papacy. C36, C64

They shall pollute — Undermine, defile. C36, C25

Sanctuary of strength — Both the sacred precincts of civil authority, undermined by those in the church who sought for present dominion; and the sanctuary of God, the Church, defiled and degraded by the ambitions of these strong ones. C36

The daily sacrifice — The continual sacrifice, Christ's sacrifice. This does not refer to the interruption of the Temple worship by Antiochus Epiphanes. C25, C36; R1484:3

They shall place — 539 AD is the point in time from which we should reckon the Desolating Abomination set up. C76

The Papacy in embryo schemed to set itself up in power as a sacerdotal empire. C36

The abomination — The central item of this prophecy of Dan. 11. C25

That Wicked One (2 Thes. 2:8); the Man of Sin (2 Thes. 2:3); the Mystery of Iniquity (2 Thes. 2:7); the Antichrist (1

John 2:18); the Son of Perdition (2 Thes. 2:3); the Little Horn (Dan. 7:8); the Papacy (Matt. 24:15). B271, B272, B277; C64, C76; A258

Particularly its doctrine of transubstantiation and the sacrifice of the Mass, supplemented in our day by various theories of self-atonement. C36; D572; F471

The sacrifice of the Mass—a gross error introduced about the third century. R3750:3, R1484:3, R2822:6

That maketh desolate — The result of its overspreading influence would be the desolation of rejected Christendom. D571

By turning people away from the one atonement sacrifice for sins and having their gaze attracted to the priest, the Mass, the blessings and the holy water. R3750:4; C36

Daniel 11:32

And such — Of the reformers and the reform movements. D31

Of the host class. C37

The covenant — Their covenant with the Lord. C37

Shall he — The Papacy. C37

By flatteries — Honors, titles, etc. C37

But the people — The Sanctuary class. C37

Do know their God — His character and plan. R2570:1

Shall be strong — Valiant; strengthened by persecution. R2570:1; C37

Daniel 11:33

And they — The Reformers at the end of the Dark Ages. B357

Shall instruct many — That the Papacy is the Antichrist, the Man of Sin. C37

Yet they — Those who oppose the Papacy, the faithful few. C37

Days — Here another parenthesis of verse 34 and part of verse 35 interrupts, until the phrase “to the time of the end, because it is yet (future) for a time appointed.” C38

Although the length of this persecution is not here stated, we learn from other scriptures that it is 1260 years, ending in 1799 AD. C38

Daniel 11:34

Now when they — The true Church. OV417:1

Shall fall — When falling, in the 16th century, before the end of Papacy’s power. C38; B357; R5911:4

God granted a little help to those falling because of fidelity to his Word; notwithstanding some would fall through persecutions. C38

With a little help — The Reformation movement. C38; OV417:1; B357

The teachings of a few saintly ones gained sufficient headway to bring about the Reformation. R5911:4

But many — Kings and princes; tares. C38, C154

Shall cleave to them — To Protestantism; to the wheat. C38, C154

With flatteries — Honors and titles; promises of help and success if they would shape their courses according to the wisdom of this world. C37, C110

Succumbing, in a considerable degree, to the desire to gain power and influence among the nations. R5911:4

Receiving the favor of the world at the expense of their virtue, their fidelity to Christ. D31

It was flattery of the leaders of the great Reformation that stayed the progress of that good work and caused many to fall from their steadfastness. R1895:2

The kings and princes offered their backing in return for support of their kingdoms. OV417:1

Overcome by flatteries, each reform movement, after accomplishing a measure of cleansing, stopped short. D31

No marks or badges of distinction or flattering homage may be tolerated in the Body of Christ. R1895:2

Had the reformers and their descendants continued faithful to the truth and not succumbed to flatteries, God's grand design might have been accomplished through their honored instrumentality. C50

Daniel 11:35

Of understanding — Leaders, reformers, teachers, who had been able to instruct many concerning Papacy's errors. C38

Shall fall — Flattery caused many to fall; but let it not be so among us. R1895:2

From being leaders of reform they became leaders into temptation. C48

“A thousand shall fall at thy side and ten thousand at thy right hand.” (Psa. 91:7) R414:6

To try them — The faithful few. C38

The checking of the reform movement served, as Papacy's error had done, to further test the saints, to prove whether they were really followers of men or of God. C48

And to purge — Shake loose from all earthly support and confidence in man's wisdom. R414:6

Make them white — Verses 34 & 35, down to and including these words, should be in parenthesis. C38

Even to the time — The fixed time. C25

Of the end — AD 1799. C38

The overthrow of the Papal dominion in 1798 by the French Revolution marked the beginning of the “Time of the End” and opened the way for a multitude of improvements and the increase of knowledge. R24:5

It is yet — A full and correct interpretation of the vision could not be had until the Time of the End. C25

Daniel 11:36

And the king — Napoleon was not a king, but the term king is a general one to indicate a powerful ruler. C40

Napoleon, the instrument employed by providence to break Papacy's power and to begin her torture which will end in utter destruction at a later date. C39

France had been, of all nations, most faithful and subservient to Papal authority. Therefore no other nation could have struck Papacy so stunning and destructive a blow as the French. C39

To his will — He was noted for his wilfulness and determination. C40

Above every god — Every mighty one. C40

Marvellous things — Commanding his obedience as a servant, thus shocking the superstitious of the world. C40

The God of gods — The ruler of rulers, the Pope, by fining him ten million dollars, organizing the Papal territory into a republic and taking a Pope as a prisoner to France. C40, C42, C56

Shall prosper till — When Napoleon boldly ignored both the blessings and the curses of Papacy and yet prospered phenomenally, he weakened not only Papal influence over civil governments but also the influence of Protestant systems in matters civil and political. C49

Until he had accomplished his mission of scourging the Papacy and breaking its influence over the minds of the people. C41

Shall be done — The Pope was brought to the verge of ruin in 1797 AD, taken prisoner to France in 1798 and died there the following year. His successor, Pius VII, in 1800, declared that all, including himself, should obey established governments. C42

Since AD 1799 there have been separations between empires and churches, but no new unions. This date marks a new reformation on a more substantial basis—no less thorough than that of Luther and his colleagues. C49

Daniel 11:37

God of his fathers — The Papacy. C42

The desire of women — Protestant sects. C42

Nor regard any god — Any ruler. C42

Magnify himself — Nothing but his own personal ambition controlled Napoleon. C42

Himself above all — In opposition to all. C42

Daniel 11:38

But in his estate — Instead of any of these gods. C42

The God of forces — Military power. C42

His fathers knew not — Other great warriors made acknowledgment to some supernatural powers for victories achieved; but Napoleon ascribed his success to himself and his genius. C43

And pleasant things — The treasures of Europe were taken to France as spoils of war. C43

Daniel 11:39

In the most strong — To strengthen his. C43

Holds — Hold. C43

With a strange god — With the strange (new) god. C43

Whom he shall — Whoever will. C43

Acknowledge — Acknowledge him. C43

And increase — Him will he give much honor. C43

He shall cause them — Shall cause such. C43

The land for gain — Gratis, among his relatives and favorites. C43

Daniel 11:40

And at the time — The fixed time. C44

“The time pre-fixed.” (Douay) C46

Of the end — AD 1799. C38, C68

King of the south — Egypt. C44

Push — Marking the particular event that is to be understood as the exact date of the beginning of the Time of the End—Napoleon’s invasion of Egypt from May 1798 to Oct. 9, 1799. C44

King of the north — England. C44

Like a whirlwind — Nelson’s attack on the French fleet was conducted with a degree of vigor never surpassed. C45

And with horsemen — The Egyptian Mamelukes. C45

With many ships — The English forces consisted of a navy under Admiral Nelson. C45

And he — Napoleon. C45

And pass over — And pass through victoriously. C45

Daniel 11:41

The glorious land — Palestine. C45

Children of Ammon — Napoleon kept to the coast and did not enter, but passed by these lands. C45

Daniel 11:44

Out of the north — The second coalition, composed of England, Russia, Naples, Turkey and Austria. C46

Make away many — Many nations. C46

Daniel 11:45

Of his palace — His palatial tents. C45

Holy mountain — Mt. Tabor, the mount of transfiguration, where one of his most important battles was fought. C45

Or Mt. Sinai, visited by Napoleon and his scientific corps. C45

Come to his end — Death as an exile. C46

None shall help him — He was forsaken by all. C46

Daniel 12:1

And at that time — And in that time, “the Time of the End” (Dan. 12:4), somewhere between 1799 AD and 1914. C24, C129; D414; R5696:2

At the time of the great earthquake of Rev. 16:18, 19, divine power will step forward and gather the marshalled hosts to Armageddon. Dxxv; SM236:3; OV275:1

Shall Michael — A fitting name for him who is the express image of the Father’s person and the representative of his authority and power. B147

“Who as God,” one representing God, Christ Jesus, “The captain of our salvation.” (Heb. 2:10) B145, B147; C62; D414, D548, Diii; OV269:2; CR139:3; R490:5, R2394:2

The great Messiah, the Archangel, the antitypical Melchizedec, Priest and King. R4715:3, R5031:2, R4735:6, R5050:3; CR141:4; SM236:3

The great antitypical Moses, the great antitypical David. CR137:6

The glorious Messiah, whom the Jews identify with Michael, the Mohammedans also expect and identify with Mohammed of the past; and the Freemasons identify with Hiram Abiff, the great Master Mason. R5031:2, R4715:3; Q422:3, Q425:3

A god-like Messiah, combining the qualities of Moses (the great teacher and lawgiver), of David and Solomon (the great kings), and of Melchizedek (the great priest)—on a bigger scale—antitypical—and as a spirit being and not a human. OV109:1, OV115:3; CR137:6

The superior of Gabriel. R490:4

Not the same Michael as mentioned in Rev. 12:7. R55:3, R306:5

Stand up — Be present. B149

Stepping upon the scene quietly, without outward show, in the same manner as he went away. C130

When the lease of earthly power of Gentile governments terminates in the great time of trouble, Messiah shall stand up and assume control of earth's affairs; and Gentile governments shall cease, for all nations shall serve and obey Messiah. SM478:2

As in Rev. 11:15 and 1 Thes. 4:16, showing Jesus' presence during the time of trouble. B149

Messiah is about to stand up, clothed with divine power, to take to himself his great power and reign. R5805:6

Begin his reign. HG314:3

Begin to exercise his power and dominion. R490:5

With power and authority, to accomplish the grand restitution of all things, offering everlasting life to the dead and dying. C126

To render judgment. R1308:4

To intercept that trouble, and save mankind from self-destruction in anarchy. R2394:2

The new King Immanuel has taken the helm of earth's affairs. R3342:6

Stand forth, at his second advent; assume control; when he "ariseth to shake terribly the whole earth." (Isa. 2:19) B145, B147, B149; C62; D579; SM479:T; OV324:1; R1155:6, R5805:6

The Lord shall manifest to the world his government, his authority, his rule. R3469:5, R490:5, R1385:5

Our Lord will not have the authority in vain. When he shall have the authority he shall use it. One of the first works will be the suppression of evil—the devil and all his institutions. R3469:5

To give the word of command, permitting the match to be struck for the great fire that consumes the "earth," "the elements" and "the course of nature." D548; B147

For the salvation of God's people, for the rectification of error and wrong, for the establishment of right and truth, to bring to the world of mankind the great Kingdom of God. Diii; OV269:2

He will be on the side of the masses. OV275:2; SM236:3

The great prince — Archangel. (Jude 7) R152:6; HG80:6

The leader and commander of the people. R2394:2

Jehovah's chief messenger, the Lord of glory. R490:5

As the name Michael indicates, God's representative; the "prince of the covenant." (Dan. 11:22) C126

For the children — He will stand up for Israel; he will stand up for the Church, which is his Body; and he will stand up for all who are in harmony with God, and all who will be in harmony with God. R5050:3

Of thy people — For the deliverance of Israel first and, subsequently, of all the families of the earth—from every vestige of bondage, including eventually the bondage of death. OV102:2

If “thy people” of Dan. 9:24 belongs exclusively to the Jews, it is exceedingly arbitrary to say “thy people” of Dan. 12 has no reference to the Jewish nation. HG66:1

And there shall be — Not the peaceable conversion of the world. B101

Not by Peace Conventions and Peace Treaties. R5554:2

In the close of this Harvest time. R3228:4

Because the wise of the earth do not fully submit themselves to absolute justice and truth, and princes do not turn from the grasping of power to the enlightenment and uplifting of the people. SM696:T; OV102:1

Occasioned in great measure by the growth of infidelity and Spiritism. A239

THE CAUSE —

A time of trouble — The cause: manifestations of divine justice and opposition to sin and all iniquity. The results: the world’s realization that they need a Mediator. OV286:3

The beginning of the judgment of the living nations. B145

The trouble and shaking of the Church, to shake out of profession of faith all who are not really saints, is because the election of the Church is almost complete. R1308:4

General infidelity among the masses will pave the way for socialism and, finally, for anarchy—which, as the fire of the great Day of God Almighty, shall sweep all before it into the greatest time of trouble the world has ever known. R1198:4, R1983:1, R4955:5; OV186:4; HG499:4, HG518:4

Not a repetition of history, but a stupendous reversal of history brought on by the new conditions of many running to and fro and knowledge being increased. D414

As the direct result of the blessings and increased enlightenment of our day. R2971:4, R1142:3

As a result of the running to and fro and the increase of knowledge, bringing increased dissatisfactions. R2394:2, R3898:5; R5364:1; A337; Di; HG317:1

The knowledge causes the trouble because of the depravity of the race. A170

The world’s greatest blessing—knowledge—is becoming its greatest bane. OV62:T, OV148:T

To be precipitated by the conflict of interests of the aristocracy and the masses. R5448:6, R1690:3, R4795:5, R5516:4, R5112:4, R1776:5, R3107:6; Q769:3, Q849:T; A325, A335; OV321:2

In which no nation can claim God’s care and protection. R1561:6

The outcome of human selfishness, providentially delayed until the due time. SM266:1, SM160:1; OV186:4; A332

Describing the binding of Satan and the overthrow of the reign of sin. HG234:1

The Adversary may have had much to do with the movements toward communism, socialism and anarchism which will tend to bring on the time of trouble. R5061:4; Q579:4

The race question will evidently have its part in this mighty conflict. The Adversary is seeking to stir up strife between the Negroes and the whites which can result in no good to either. HG515:5

When the four winds, the fallen angels, will become loose. R5318:4, R5470:4

Evil spirits intruding upon the minds of men. R4311:3, R5318:4, R5470:4

“Watch ... that ye may be accounted worthy to escape all these things.” (Luke 21:36) R1952:4

Accomplished by the Lord allowing present institutions to “run amuck,” to overthrow themselves. SM15:1

The storm clouds have been gathering since 1874. R1243:1

A time of anarchy brought on by neglect of the golden rule. R2313:6, R3107:6, R3228:4, R4735:2, R4955:5, R1519:2, R4857:2; OV148:T, OV341:2; SM453:3, SM266:1; B78; PD94/108

Anarchy, born of fear and despair, and not of a love of lawlessness. R2869:4

Rendering satisfaction for wilful sin, the squaring of God’s accounts with the world preparatory to handing the Kingdom over to Messiah for the blessing of all. OV346:1; R5240:2

As a satisfaction for wilful sin, for all the righteous blood shed from the time of Abel down to the present. R5240:2

SEVERITY OF THE TIME OF TROUBLE —

A revolution—short, sharp, terrible—in which the social earth shall melt and the ecclesiastical heavens pass away with a great commotion. HG639:5

It will be short. But it will last long enough to teach humanity a lesson never to be forgotten—that God and his arrangements must stand first and be obeyed if blessings are sought. OV321:3

The greatest revolution the world has ever seen; not bloodless, at the ballot box, but by a “time of trouble.” R1385:5, R1563:6; A307

Nobody wants this trouble, everybody will be injured by it, and yet everybody is rushing toward it—both the aristocracy and the masses, goaded on by fear. R5448:6

The beginning of the purgatorial fire of the Day of the Lord. R1470:3

A parallel of the severe trouble at the end of the Jewish dispensation, but vastly larger. R5469:5, R5240:2, R1702:4, R4891:5, R5019:1; B219; C126; D48; F445

There will be no peaceable conversion of the nations. B101

Variouly pictured as a whirlwind, (Jer. 23:19) a fire, (Zeph.3:8) a tempest, (Isa. 29:6) a flood. (Nahum 1:7, 8) R4997:4, R5863:6; HG401:1; Div, D527

“The Day of Vengeance.” (Isa. 63:4, Isa. 34:8) D11

In connection with the quakings of society and the overturning of kingdoms, we may expect an increase of wars, pestilences, earthquakes and famines. R879:2

A baptism of fire (trouble), which some mistakenly pray for. F445

Compared with which even the French Revolution will be small. C62

Will consume religious, political and financial institutions. R2971:4, R622:4, R1198:4, R5364:1; SM512:T

“I will shake all nations.” (Hag. 2:7) R3053:1

When the winepress of the wrath of God overflows. OV126:3; R4755:6

In which the tare class will be terminated. R3771:4, R4636:4; C146; F445

The present terrible war (1914) is not the great time of trouble in the fullest sense of the word, but merely its forerunner. The great time of trouble will be brought on by anarchy, the general uprising of the people. R5526:3; OV341:2

The great trouble of Rev. 13:15-17 will not be the world's trouble, the anarchy which will cause the "earth" society to melt with fervent heat. R3437:1

We are not to expect the interposition of the Lord's power to stop it until mankind shall have been humbled to the dust and shall call upon the name of the Lord in great trepidation. R5852:5

"Every man's hand against his neighbor." (Zech. 8:10, Zech. 14:13) R5516:4, R5526:3, R2313:6, R1243:1; OV341:2; SM266:1, SM735:T

It will also mean a time of fiery trial to the household of faith, with whom it begins. R5268:5, R4311:3; B361

The perplexity of the people will increase with greater stress— financial and social. R5697:3

The Kingdom of Messiah will be born in a time of terrible travail, but the glorious results will more than compensate. Cv

RELATIONSHIP TO MESSIAH'S KINGDOM AND REIGN

The outward sign by which the world will know that Messiah has accepted his throne. CR291:4; R5680:6, R5269:2

Showing that Christ has taken his great power and begun his reign. R5523:1; OV321:3

Ushering in the new dispensation. R5092:6, R4149:4; SM411:2, SM160:T

Inaugurating Messiah's Kingdom. R5753:1, R5765:6, R4353:3, R5554:2; HG415:1; SM104:1, R511:3

During which the present ruling powers under Satan shall give place to the Kingdom of God under Christ and his Church. R1377:3

Describing the period of transition from Gentile supremacy to Messiah's Kingdom. R5564:1, R5399:6

The first work of Christ's reign will be the smiting of the earth "with the rod of his mouth" (Isa. 11:4), the truth. R1352:2

Ending the Gospel age and its Harvest, and introducing the Millennial Kingdom. R5053:1, R2564:4, R436:4, R5019:1, R4891:5, R5554:2, R1385:5, R1423:1

WHEN DOES IT START —

"The morning cometh, and also the night." (Isa. 21:12) The morning is here, but there will be a great storm of trouble before its full splendor of Millennial brightness. R4149:4

When the last member of the Body of Christ has passed beyond the veil and the "salt of the earth" is gone. (Matt. 5:13) R5173:3; D548

The latter part of the great battle—day which began in AD

1874. R1969:5

Delayed, in part, because of the dispersion and the language barriers introduced at the Tower of Babel. R5161:2

Not yet come, but near, even at the door (1905). R3630:3

This time of trouble will not begin nor end in 1914. It may be beginning now (1905). There may be beginnings now, but these are only leading up to the real trouble. Q71:2

Not expected before 1914 AD. R4671:4, R4699:2, R4857:2; SM162:1; HG417:2, HG676:1; C211

The terrible Armageddon which will follow the present war (1914). SM412:3; Diii; Q769:2; R5516:4

We are in the beginning of the time of trouble (1915). R5619:5*, R5680:6, R5864:4

Which has begun. Bix; R5864:4, R490:6, R3342:6; OV346:1; HG62:4

The first step in banishing all evil conditions. R1592:4

EFFECTS ON TRUE AND NOMINAL CHURCH AND THE WORLD —

Including the tribulations upon Babylon. SM411:2

While there will be trouble in the outside heathen nations also, the trouble will specially affect civilized nominal Christendom—Churchianity. R3771:4

As a part of it, even before its severity, there will be a severe hour of trial and testing on the truly consecrated Church, much as it was in the days of Papacy's triumph. B361

We have not yet had "enough" —there is yet a great and final shaking up of the church and the world to take place. (Heb. 12:26-28) R1155:5, R3052:6

We rejoice not in the trouble, which surely saddens every tender heart, but in how the world will be prepared by it for a grand change of government. R5805:6

Let us not unduly emphasize this feature of the divine plan in presenting matters to our Christian friends of the world; let us emphasize the goodness of God and the blessings in store. R5373:6

RELATED SCRIPTURES —

The "dark night" in which the reapers must cease their labors, proving that the final work of the Gospel age is accomplished. (John 9:4) C211

The period of dashing the nations to pieces as a potter's vessel. (Psa. 2:9) SM717:1; OV324:1; HG496:4

Where there will be "weeping and gnashing of teeth." (Matt. 22:13) R4679:5

The "great furnace of fire" (Matt. 13:42) which comes at the close of the Harvest upon the unworthy tare class. C146

The tribulation of Matt. 24:21, but not that of Matt. 24:9, 29. R711:3

The "great earthquake" of Rev. 16:18, 19. SM236:2

The "curse" of Elias. (Mal. 4:5, 6) R1538:1, R3120:5; OV324:1

Such — So terrible and so general. D540; R5469:2

As never was — The greatest is at the close of the Gospel age, though the closing features of the Jewish age were typical of it. R711:2, R1743:3

Worldwide and not a local disturbance as were the previous seasons of destruction. Q849:T

Since there is so much that is wrong now, the retribution will be heavy at first. B138

Because men were never before so responsible. E410

So thorough will be the correction, it will never need to be repeated. R1519:4; OV321:3

Anarchy at this time would affect mankind more than at any previous time in history. R5469:2

Accompanied by a ferocity never seen in the past. R5469:3

The shaking, unsettling and incidental trouble. R1305:3

The effect will be so overruled that such a tribulation will never again be possible. HG417:2

“Unless those days should be shortened no flesh would be saved, but for the elects’ sake, those days will be shortened.” (Matt. 24:21) OV220:7

“No, nor ever shall be.” (Matt. 24:21) R3630:3, R5864:4, R622:4, R5564:1, R5916:1; OV186:4; D540

Thy people — The twelve tribes. HG82:4. Daniel’s people, the Jews, and with them all desiring to be God’s people. HG457:6, HG 81:1, HG82:4

The worthy of the Patriarchal, Jewish, Gospel and Millennial ages. C62

Shall be delivered — Forever freed of enemies. C62

When the time of trouble comes over Christendom, a great many wealthy Hebrews will want a place of safety—and that place will be Palestine. CR141:5

Written in the book — God has an account, a record. CR139:1; R1893:4; Q537:3

God is making a record of those who are true Jews. CR139:1

Clearly refers, not to John the Revelator’s book of life, but to Ezekiel’s “writing of the house of Israel.” (Ezek. 13:9) HG66:2, HG82:4

“The Lamb’s book of life.” (Rev. 21:27) C62; F666

Daniel 12:2

Them that sleep — Note that there are two classes— “thy people” of verse 1 and “them that sleep” of verse 2. HG82:5

Those who have died. SM544:T; CR139:4; R1377:6, R2173:1

Including both the good and the bad. E346; SM544:T; HG228:5

Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6, R4794:2; E346

Since there shall be a resurrection, God speaks of the dead as asleep, not extinct. OV333:4; R4588:5

Among these will be noble characters—such as Lincoln, Grant, Plato, Socrates, Confucius and many others less notable. R2331:6

In the dust — Showing where the dead sleep; not in heaven, not in purgatory, not in a hell of torment. R5060:1, R4588:6; SM39:T; OV333:4; PD61/72

In the Bible hell—sheol, hades, the tomb, the state of death. SM39:T; R2173:1, R5133:1

Shall awake — As a result of the exercise of Michael's power. R2173:1

In the resurrection morning. E346; R5133:1, R4775:4; OV139:3

Some — Two small classes will come forth already acquitted, justified to life. R1180:1

To everlasting life — Lasting life in its full perfection. F716

The Church of glory, in the first resurrection. R5893:3; F666

Like Abraham, their trial is in the past. R3399:3

And some — Including Alexander, Nero, Napoleon, the Caesars and the Popes. C62; R4652:4

To shame — Dishonor, from which, however, they may be recovered by the restitution processes then put into operation. F666

Their shame will last until they reform. CR405:6, C350:1; R2833:2, R5390:2

There is nothing hidden that will not be disclosed. R4992:2, R2331:6

A time in which characters will be shown up. OV209:2; R2613:4, R4992:2

The persecutors of God's people will be ashamed when they come forth and realize what they did. R5479:3

Representing those whose trial will take place during the Millennium. R2198:1

Quite probably, restored men will have considerable power of mind-reading and intuitive discernment over the imperfect, occasioning a portion of the shame of the awakened wicked. R1954:3

When every secret thing is brought into judgment (Eccl. 12:14) many a face will blush and hide itself in confusion from others. R722:6, R2613:4; F716

The details of their past life will be an open book to the whole world. R4652:4

Those remembered as brutal and devilish, such as Caligula, Diocletian, Torquemada, and thousands less notorious may be expected among the last to be resurrected. R1529:5

Progress on the highway of holiness will purge one from the "contempt" of his fellows and correspondingly relieve himself of "shame." F718

Everlasting contempt — From which they will be obliged to purge themselves by obedience to the divine requirements under Messiah's glorious reign of righteousness. R4729:3, R5167:4

Self-contempt, as they begin to realize their mental and physical depravity. R2833:1

Which will last just as long as they are contemptible. R4992:2, R5167:4, R5479:3, R2331:6, R4652:4, R5390:2, R5893:3; CR405:6, CR350:1; PD61/72; F716

Some few, because of wilful, intelligent opposition to God, shall never come up to life. R1180:1

It may take centuries for deeply-dyed characters to purge themselves of this contempt and rise gradually to true nobility and human perfection, or, failing to do so, to die the Second Death. R4609:5

The Hebrew text signifies "lasting," not "everlasting." R5390:2, R5893.3, R4729:3; F716

Daniel 12:3

They that be wise — The Little Flock, the wise virgins. A292; F666; R722:6

Those who so thoroughly believe the testimony of God as to yield themselves fully to his will are wise indeed. R1955:2

Shall — When righteousness is finally established in the earth. R1955:5

Of the firmament — “Then shall the righteous shine forth as the sun.” (Matt. 13:43) A292; C61; F666; R722:6, R1881:6

They that turn many — Of this class were the prophets and other justified faithful ones of past ages; and some others, such as Socrates, Plato, Aristotle and Confucius, who enjoyed only the waning light of nature, but were faithful to that little light. R722:6

Stars — The “stars of heaven,” heavenly rulers—Christ and his Bride. R4370:2, R1881:6, R2067:4, R3965:3; D594; CR350:1, CR405:6; HG334:3

Ancient Worthies. R1409:5, R1955:5; A291

Celestials. R3965:3

Whose brilliancy and beauty vary. (1 Cor. 15:41, 42) R5951:5,3, R3965:3

They will always be bright ones, men and women of special honor because of their noble efforts to stem the tide of evil when the full force of the tide was against them. R723:1

Daniel 12:4

And seal the book — So state matters that they cannot be understood before the due time. B87

The prophets of old often did not understand their own utterances, but wrote for the Gospel Church. R1148:3, R1418:6, R3646:1

It is (now, in the Time of the End) an “open book”—of unsealed prophecies. (Rev. 10:7) HG79:2

Even to — Had the knowledge come sooner, the trouble would have come sooner. A337

Doubtless it would be impossible to understand many of the deep things pertaining to the Messianic age long in advance of that period. R5055:1

The time of the end — The end of the long reign of sin and death. CR478:1; OV6:3

The closing of this Christian age and the opening of the new dispensation. OV147:4; PD90/105; Div; R4353:3, 6

The day of God’s preparation. (Nah. 2:3) R1258:4, R2393:2, R2974:2; HG416:3

Which began in 1799 AD. C63; OV147:4; CR477:6; R1258:4, R5565:3, R2973:4

It follows, therefore, that no one could understand the prophecy before 1799 AD. C24

An unanswerable argument, proving that this is God’s time to introduce a new order, is the lifting of the veil of ignorance and the gradual letting in of the light of intelligence and invention—just as foretold, when foretold and with the results predicted. A337; B18; Div

Many shall run — Then many shall run. A168; C63

To and fro — By means of the “chariots with flaming torches”—automobiles, trolley-cars and railway trains—which “rage in the streets and jostle one another in the broad ways.” (Nah. 2:3, 4) Q759:4; OV6:3, OV269:6; Div; R1142:3

The first steamboat was operated in 1807, the first steam locomotive in 1831, the first telegraph in 1844. C63

By which the various nations, peoples and classes are intermingled and waked up to the true situation of matters. R3898:5

Now multitudes run to and fro whose grandfathers probably never traveled 50 miles from their birthplace. PD90/105

For concluding from this prophecy that sometime men would travel 50 miles an hour, Voltaire referred to Sir Isaac Newton as a “poor old dotard.” C63; R4825:2; OV61:4

And knowledge — Born of the travel and commingling and printing. R4353:6

The telephone was first introduced in the fall of 1877. Two events took place in the same year which mark the ending of our age—the introduction of the electric telephone and the Berlin Treaty. R480:6*

It does not say “capacity” is to be increased. A168

Promised light of divine providence. R5061:1

Including a knowledge of the teachings of the Great Pyramid. C319

Including a knowledge of God’s Word. Nearly all the great Bible Societies were established between 1803 and 1817. C51

Apparently the Adversary is trying to run things in his own direction, but the light itself which we are enjoying today is the promised light of Divine Providence. Q579:2

The policy of Satan now is to devise plausible counterfeits of truth to entrap and mislead those who have been making progress in the knowledge of the divine plan. R1362:6

The light shining more and more unto the perfect day would not be contradictory, but establish and clarify the truths already shown, including the times and seasons. R3437:1 Knowledge is a dangerous thing, except for those who are perfect—and all mankind, through the fall, are imperfect. OV147:6

The recognition of the Abomination of Desolation as such, and in its proper place, is a sign of the increase of knowledge— and an evidence of the Time of the End. R710:6

Shall be increased — Made general. OV147:5; R1308:4, R2973:4

The remarkable fulfillment of this prophecy marks our day as the Time of the End. OV270:1

By means of printing, railroads, telegraphs, etc., and the intermixture of various peoples and their various ideas. R1142:3, R5061:4

The Lord kept back the art of printing until the proper time. SM160:T

Through compulsory education. OV6:3, OV147:5, OV269:6, OV61:5

The flood of light now illuminating the world is of God. R1245:2

God is now lifting the curtain of darkness and bringing to light labor-saving conveniences preparatory to the great reign of righteousness. HG302:1

It is because God is lifting the veil of ignorance and letting in the light which is of him, and not by human evolution, that present progress is attributable. R1258:4

Today there is opportunity for knowledge such as never before has been known. Div As the direct result of the mental awakening of man; printing, steam, electricity and applied mechanics being the agencies. D312

The world is awakening because it is morning; the Millennial dawn is breaking. R5363:6, R1362:2

Our great scientists testify that present attainments are as nothing to what is just at hand. PD90/105 The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. R6014:2

Printing has stimulated a greater development of knowledge along every line within the past century than during the preceding 59 centuries. PD90/105

God permits circumstances to favor discoveries in the study of both his Book of Revelation and his Book of Nature. A168

But this knowledge is coming to people who at heart are unprepared for it. R5363:6

A Russian statesman said that education is the basis of all the revolutionary spirit amongst the people. Without some restriction, education is a dangerous thing. To an unregenerate heart it means power in an unregenerate hand— which is not always safe. R5565:4

Not sooner, so that man could fully appreciate the curse, and because such choicest blessings would produce greater evils if bestowed on those whose hearts are not in accord with the righteous laws of the universe. A168

Therefore the young have, in many departments of knowledge, outstripped their seniors. The wise parent will set an example of childlikeness and be ready to learn from and with his children along the line of their superior advantage. R2074:2

Marking the time for the wise of God's people to understand the Bible. PD77/90

God's Word is abundantly distributed in all civilized lands. R3609:4

The fact that the divine plan and its times and seasons are now discernible is strong proof that we are living in the Time of the End. B19

As a result the "bulls" and "thunders" of Antichrist dare not be of the same character as previously. R3227:5

The increase of knowledge is responsible for the increase of discontent and fear which are bringing Armageddon. Di, D451; R1142:3, R5565:4, R1676:5, R4353:6, R5364:1; OV148:T

Had the current knowledge on all subjects come sooner, it would have brought the time of trouble sooner. A337; OV148:2

Daniel 12:5

Of the river — Of the flood, the flood of truth, “which the dragon cast out of his mouth” (Rev. 12:16) at the time of the French Revolution. C65

On that side — Showing that, even when the Papal power to persecute had been ended, some would be in doubt as to whether its persecuting and crushing power is really at an end. C68

Daniel 12:6

And one said — The conversation is recorded, not for Daniel, but for God’s children living during the Time of the End. C64

Upon the waters — Above the waters. C64

Of these wonders — These wonderful perversions of truth, the deceptions of God’s children and the nations of the earth by the Papacy. C68

Or, strange things. Not the things of verses 1 to 3, relating to the Kingdom of God, which were strange, but expected; but the intervening troubles during the age. C67

The “time of trouble” and the “resurrection” of the context. (verses 1 to 3) HG87:3

Daniel 12:7

It shall be for — The Time of the End shall be after. C64

Times, and an half — In the Bible a “time” is used in the sense of a year. A symbolic year, as used in prophecy, is reckoned on the basis of a lunar year—12 months of 30 days each, or 360 days—each day representing a year. B89; CR140:2

Three and a half times or years (360 x 3 1/2 equals 1260 days; symbolic time —1260 years), the period of Papacy’s power, ending in AD 1799. Compare Dan. 7:25 and Rev. 12:14 with Rev. 12:6 and Rev 13:5. C64; B91; R319:1, R2978:1, R5565:2, R389:2*

To scatter — The crushing of the power. C68

The power of the holy people — The truth. C82

Daniel 12:8

I understood not — “Holy men of God spake as they were moved by the holy Spirit.” (2 Pet. 1:21) Q787:4

“Not unto themselves, but unto us did they minister.” (1 Pet. 1:12) B23

The prophets of old often did not understand their own utterances, but wrote for the Gospel Church. R1418:6, R598:3, R349:6*, R1148:3; B23

Even those who walked very closely with God could only have the light due in their day. R957:2

See comments on Dan. 12:4.

The end of — Later than (or after). C83

Daniel 12:9

Go thy way, Daniel — It is useless for you to try to comprehend the matter now. C82; HG66:5

For the words — Regarding the entire plan of God, together with the time features of it. B18

The prophecies concerning Present Truth. R1489:1

Closed up and sealed — Their meaning is designedly hidden. E219; R1418:6, R1489:1, R5055:1

The angels, also beloved, could not understand. R218:1

Till — Not forever, but merely till the present time. D605; R598:3, R1579:1; CR213:3

Until such time as God purposes to reveal his secrets, neither learning nor piety can find them out. B18 The mystery of God is to be finished, completed, and the full plan of God is to be revealed in this new dispensation now dawning. R5156:1

Leading us to expect things new, as well as old, to be then revealed. F233

If prophecy was never designed to be understood there could have been no reasonable object in giving it. B19

The time of the end — The period beginning in AD 1799 and ending in 1914, within which time we may expect them to be understood. C24, C149; D414; F233; OV147:4

The due time for the further explanation of his plan to his people. R1178:1, R1579:1; E219

Because we are in the dawning of the new age, we may see the divine character and plan for human salvation much more clearly than did our forefathers. R5137:5

The work of harvest is still progressing, even though at one time we supposed that it would be accomplished by October, 1914. Ci

Not the end of time. CR213:3

The end of this dispensation, of the present order of things. OV269:3, OV6:3; CR478:1

See comments on Dan. 12:4.

Daniel 12:10

Many — After the 1290 days or years, ending in AD 1829. C83

Shall be purified — Shall separate themselves. C82

A purifying, cleansing, refining work in connection with the understanding of this prophecy. C83

And made white — Make themselves white. C82

And tried — “The trial of your faith, being much more precious than that of gold which perisheth.” (1 Pet. 1:7) R1822:3

“Beloved, think it not strange concerning the fiery trial which is to try you.” (1 Pet. 4:12)
R1823:1

“He is like a refiner’s fire.” (Mal. 3:2) R1823:4

But the wicked — Or hypocrites. R5154:4; HG572:5

Perverters and scorners of the truth. R1896:6

Shall do wickedly — Without interference from the Lord. R3304:5

And should not, therefore, be warned of the impending troubles. F592

None of the wicked — Unfaithful to their covenant. C166

The tares of Churchianity; those out of harmony with God. R2691:6; Dii; OV268:4

Not the “tares” but only the “wheat,” shall now understand. R2691:6

Being too indifferent to heed and search for the truth, and too weak-kneed to stand up for it if they did see it. R3050:4

The knowledge would be so communicated that the ungodly and unpurified would not believe it.
C83

The merely formalistic Christian, merely abstaining from work one day of the week and going to church, is not to be expected to recognize his own likeness and to note its deformities and inconsistencies. R2459:2

The world in general, especially the Christian world who, having made a covenant with the Lord, are living contrary thereto. Also the servant who hid the Lord’s money in the earth and returned it to him unused. (Luke 21:35) R2390:4

The viciously wicked are not sufficiently interested to find out what we believe or teach.
R5248:2

We are not to use prophetic evidence as a club to drive the wicked to shelter. HG398:6

Shall understand — God’s plan and way. A168; R1308:4

If they did, it would be injurious to themselves, and would interfere with God’s plan. CR159:6;
SM13:1

It must be evident to all that prophecies, while clear, forcible and positive, are nevertheless somewhat undercover. R2976:3

Therefore the New Creation does not seek to alarm the world concerning the coming distress. They will not “cast their pearls before swine.” (Matt. 7:6) F592

Though realizing that we are living in strange times and under peculiar circumstances, they try to persuade themselves that what we see today is merely a recurrence of what has repeated itself time and again during the past centuries. SM186:2

The general public does not comprehend, calling it “theological hair-splitting.” R3481:1

Not comprehended, even though discussed freely in the presence of others. SM6:1 The Lord has so arranged it. Diii; R3050:4

The Lord does not honor the worldly-wise with a knowledge of his secrets. R1617:6

They cannot appreciate a God of justice and love. R5303:4

But the wise — Of thy people, wise through faith. SM794:1; B15, B223; C166

In wisdom from on high; heavenly wisdom. R5248:2, R5092:6, R1488:1, R2972:6; B223; OV6:3

Wise toward God. R5970:4, R5039:2, R3015:6, R1308:4

The truly wise. R3947:1, R2765:1, R2491:5, R1567:1; C89

Not according to the wisdom of this world. R5970:4, R2974:2, R1488:1, R350:4*; OV61:6

Taught of God. R3033:5

Counted foolish by the world. SM319:2; R3015:6

The meek and faithful children of God, whose hearts are fully loyal to him. R1147:5, R5545:1, R1598:5

The wheat, the Little Flock. R2691:6, R2938:2; SM319:2

The wise virgins. SM232:1; OV61:6; R1877:5, R5146:4; Dii; HG314:3, HG316:4

“Who is wise that he may understand these things? Intelligent that he may know them? For righteous are the ways of the Lord and the just shall walk in them (understand them), but the transgressors shall stumble through them (misapprehend them).” (Hosea 14:9, Leeser) R2491:5

Reasoning on the basis of proven divine revelation. R1567:4

Only those seeking to live in harmony with his will may be expected to have true discernment of the plan of God. R3727:6

The Lord never reasons with any except those who have faith in him and trust his promises. R3947:1

Shall understand — Then, at the end of the 1290 days. C83; D606; R5565:5

The Lord will open the eyes of only those whose hearts are in the right condition. CR435:3; SM6:1; R5061:5

In this glorious dawning of the new era. R5154:4, R5817:3

“It is given unto you to know the mysteries of the kingdom of heaven.” (Matt. 13:11) CR159:6

The vision and the prophecy. D606

Matters as they become due. R3947:1, R2976:3, R5146:4; SM186:2

The fact that the antitypical Isaac was not to be only Jesus, but also the Church—a mystery the Jews and Babylon cannot comprehend. R4335:1

Be sealed in the forehead with a mental comprehension of the truth to separate and distinguish the servants of God from the servants and votaries of Babylon. C166

One evidence of faithfulness today would be a knowledge of Present Truth. R2942:4

Our thought is that none could be esteemed “overcomers,” victors, while ignorant of our Lord’s parousia. R2942:4

Since many of the watchers are not Greek scholars, God has made provision through such valuable helps as “Young’s Analytical Concordance” and the “Emphatic Diaglott.” R2974:2

If prophecy was never designed to be understood, there could be no reasonable object in giving it. B19; R2765:1, R2972:6

Daniel 12:11

And from the time — AD 539, when both conditions were true. C83

The daily sacrifice — The continual sacrifice. C83

Shall be taken away — This occurred some years before the setting up of the abomination in AD 539. C83

The abomination — That Wicked One (2 Thes. 2:8); the Man of Sin (2 Thes. 2:3); the Mystery of Iniquity (2 Thes. 2:7); the Antichrist (1 John 2:18); the Son of Perdition (2

Thes. 2:3); the Little Horn (Dan. 7:8); the Beast (Rev. 13:1); the Papacy (Matt. 24:15). B271, B277; C67, C76

Particularly its doctrine of transubstantiation and the sacrifice of the Mass, supplemented in our day by various theories of self-atonement. C36; D572; F471; R2822:6

Includes not only the mother system, Papacy, but the daughters as well. R711:1

That maketh desolate — Nominal spiritual Israel. D571

Shall be 1290 days — 1290 years, ending 1829 AD, at which time William Miller began to call attention to the time prophecies. C84, C87; R5565:5

Daniel 12:12

Blessed is he — “O the blessedness of him!” indicated by the Hebrew text. C83, C84; R2978:2, R5568:5, R5950:4, R5565:6

The blessing implied in the Lord’s parable of Luke 12:35-48. R3355:3

The right understanding of the vision would be deficient in some of its chief elements until the end of the 1335 days. C84

A joy of heart to the watchers who see the beginning of restitution and the second presence of Christ. R2978:2, R5568:5, R5565:6; C84

Indicating very special blessings in addition to those enjoyed at the end of the 1290 days; and this has been actually the case. C84, C88, C197; R2978:3, R5565:6

The blessedness of great enlightenment and appreciation of God’s glorious purposes. R5950:4

All of the special blessings that we, as a company of Bible Students, have received during the past 40 years have been the result of the Lord’s presence. R5566:1

That waiteth — That is waiting earnestly, watchfully. C83, C127, C197

To the 1335 days — 1335 years, from 539 AD, ending 1874, the time of the second advent of the Lord. C83, C127; R2978:1, R5565:6

Beginning of the Times of Restitution. B187, B196; R2978:2

Beginning of Harvest. R5772:4, R5950:4; C94, C197

A date looked forward to by many Bible students as the possible time for the Church to be complete—although nothing in the Bible so declared. R5772:4

Daniel 12:13

Till the end be — Till the “Harvest,” or end of the age, be come. F666

For thou shalt rest — “David is not ascended into the heavens.” (Acts 2:34) R1591:5

Stand in thy lot — Arise again for thy portion or reward. C83, C94

At the end — After the end. “The harvest is the end.” (Matt. 13:39) C83, C94

Of the days — The 1335 days. C94; R180:6*

Hosea - General

Hosea prophesied in Israel—the ten-tribe kingdom—prior to the Babylonian captivity, dying about the time that Samaria capitulated. The name Hosea signifies salvation and corresponds well with the prophecy. The Lord through Hosea made plain to Israel that their national destruction and captivity was at hand; that it was a punishment for sin; but that it also told the people of God's sympathy for them, of his many loving forbearances, etc., and assured them that he would continue to love them to the end, and eventually bless them and recover them from the land of the enemy. Hosea's own experiences in life in some degree pictured the Lord's experiences with Israel. Hosea's wife was unfaithful to him, as Israel had been unfaithful to the Lord. Following the Lord's direction, Hosea took back his wife, reclaiming her; and his message to Israel was of God's continued love for that people. R5809:2

Hosea was a resident and prophet in the kingdom of Israel during a part of the period in which Isaiah was prophesying in the kingdom of Judah. It would appear that the Lord permitted Hosea to have certain very trying experiences in domestic troubles, with a view to impressing upon his mind the Lord's view of Israel, his spouse. These severe experiences through which the Prophet passed seemed to be preparing him to voice the Lord's sentiments of tender compassion to Israel, his espoused one, who so frequently and persistently went after other gods. If the prophecy of Hosea be read from this standpoint, its tender compassionate appeals will be appreciated as from no other. R2490:3; R2491:1,2; R4811:2

Hosea 1:1

Word of the LORD — First came to Hosea in connection with his own domestic trials. R2491:1

Hosea — His name signifies "salvation," corresponding well with his prophecy. R5809:2

A prophet to the ten tribes of Israel during part of the period in which Isaiah was prophesying to the two-tribe kingdom of Judah. R2490:3

In the days — Hosea prophesied in Israel at the time of their depravity, just before their captivity. R2491:1, R5809:2

Hosea 1:2

Go, take unto thee — Hosea's own experiences in life in some degree pictured the Lord's experiences with Israel. R5809:2

Hosea 1:3

And took Gomer — Picturing Israel, as a false wife, and God himself as a merciful husband. R2491:1

An attractive girl who, at the time of their marriage, was quite possibly true and worthy of his affection. R2491:1

And bare him a son — Only her first child was recognized by the prophet. R2491:1

Hosea 1:6

Lo-ruhamah — Meaning, “she that never knew a father’s love”; an orphan, not by death, but by her mother’s sin. Not claimed by Hosea as his child. R2491:1*

House of Israel — The ten tribes. C296; R1341:5

Utterly take them away — The ten tribes; but he would have mercy on Judah, the two tribes (see verse 7). C296; R1341:5

Hosea 1:9

Lo-ammi — Meaning, “not my people” or “no kin of mine”; disowned by Hosea. R2491:1*

Not my people — Rejection, for a time, of all Israel. C296; R1341:5

Hosea 1:10

Israel shall be — As all nations, during the Millennium, gradually flow to Israel and come under obedience to the New covenant regulations, thus becoming Israelites indeed on the earthly plane. R4575:6

Sand of the sea — At the close of the Mediatorial Kingdom, our Lord will deliver over only Israelites—the seed of Abraham. R4575:6

Sons of the living God — Those from among the Gentiles who had formerly not been recognized by the Lord. R1341:5; C296

Applied to Gentile Christians by the Apostle Paul in Rom. 9:23-26. C296; R1341:5

Hosea 1:11

Then — At the time of the rejection of fleshly Israel and the recognition of spiritual Israel. C296; R1341:5

Gathered together — As one nation. The distinction between Israel and Judah ended with the restoration from Babylon. R1364:6

One head — Be reunited under one head. C296; R1341:5

Hosea 2:2

She is not my wife — The Lord permitted domestic troubles for Hosea to impress upon him the Lord’s view of Israel as a false wife. R2491:1

She stayed in his house until the sixth year. Then he either put her away from him, or she went her own way. R2491:2*

Her husband — Referring to a union in a less particular sense than the New Testament references to Christ and his Bride. Here the word husband simply means caretaker. R1389:1

God was a most merciful husband to Israel. R1389:1, R2491:1

Her whoredoms — Hosea's wife was unfaithful to him, as Israel had been unfaithful to the Lord. R5809:2

Her adulteries — Christendom is, in the Scriptures, charged with adultery, in that she lives with the world. R4811:5

Hosea 2:7

I will go and return — Not a promise from the Lord that he would remarry them. C296; R1341:6

Hosea 2:14

Her — The true Church. R1841:6

Into the wilderness — The true Church is the Church in the wilderness. (Rev. 12:6, 14; Luke 15:4; Isa. 51:3; Cant. 8:5) R1841:6

Illustrated by the millions of persecuted Jews in Russia who tell, not only of their suffering, but of their deep desire to return to the land given to Abraham and his seed forever. R394:3*

Speak comfortably — Speaking to their hearts. R394:3*

Hosea 2:15

A door of hope — Which the Millennial reign of the true seed of Abraham will open for these rebellious people. C297, C296; R1341:6

Hosea 2:18

In that day — The glorious 1000 years. R541:5*

A covenant — The New covenant. R282:6, R4371:2

will break the bow — Dates the “door of hope” (verse 15) by declaring it to be after the time of trouble, when wars shall be no more. C297; R1341:6

Hosea 2:19

Will betroth thee — Possibly the whole house of fleshly Israel, but probably spiritual Israel is meant. C297; R1341:6

Hosea 2:21

Hear the heavens — The Christ, as a heavenly priesthood, shall make successful intercession for the earth. R1434:1*

Hear the earth — Represented through its “princes,” and these princes shall answer the people. R1434:1*

The new earth (2 Pet. 3:13), reorganized society. A319

Hosea 2:22

And the wine — Message of joy. R1695:2

They shall hear Jezreel — Thus the great antitypical day of Jezreel is to be realized. R1434:1*

Hosea 2:23

Thou art my people — The spiritual class, selected during the time when fleshly Israel has been cast off. C297; R1341:6

“Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest are blinded.” (Rom. 11:7) C297; R1341:6

Hosea 3:1

Yet, love a woman — Following the Lord’s direction, Hosea took back his wife, reclaiming her; and the message to Israel was of God’s continued love for that people. R5809:2

Hosea 3:2

So I bought her — Hosea purchased back his unfaithful wife from the slavery into which she had been sold. R2491:2

Voicing the Lord’s tender compassion to Israel. R2491:2

Taking her back under his own roof, but not as his wife. He was compassionate toward her and her offspring. R4811:2

Hosea 3:4

The children of Israel — “His blood be upon us, and upon our children.” (Matt. 27:25) R5571:4

Many days — Many years. OV105:T

Without — Without any communication with God whatever; a mark of divine disfavor. OV76:1, OV104:8

Without a sacrifice — Thus the annual Atonement Day, for more than 18 centuries, has been a farce—but the matter should be mentioned to Jewish people with full sympathy, calling attention to the fact that where the type ceased the antitype began. OV105:1

Aliens from God, without prophet, priest, sin offerings, Atonement Days. R5571:4

Hosea 3:5

Afterward — The time nears when the Lord will pour upon Israel the spirit of prayer and supplication. (Zech. 12:10) R5571:4

Hosea 4:1

Children of Israel — Nominal fleshly Israel and, doubly, in its fuller application, to nominal spiritual Israel. D19,20

Hath a controversy — Because the day of recompenses has come. (Isa. 34:8) D19

Hosea 4:6

My people — The discontented, the unsatisfied, hungering and thirsting after the right was of God—the real teachings of the Bible. OV263:T

Are destroyed — Perish. R4396:3, R3941:3

Ensnared by the very ones who should be their pastors, assistants and protectors; and by reason of their confidence in them. R4396:3

Are dumbfounded. R3008:5

Lack of knowledge — Many do not realize how important are knowledge and a correct faith. R4527:4, R4533:6

Dwarfed Christian life and experience result, except as the Word of God is understood and assimilated. R5416:5

Faith can keep pace only with knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. R4527:4, R4533:6

Because, though generally swift to speak and slow to hear, they, through indolence or fear, neglect systematic study of the divine message. R3941:3

God's Word, through the prophet, applies to Jews as well as to Christians. OV154:T

False teachings in high places, and throughout Babylon, have hidden the "key of knowledge" to the privileges and opportunities of the Gospel age. (Luke 11:52) R2693:4

They are "willingly ignorant." (2 Pet. 3:5) "They hear not, neither do they understand." (Matt. 13:13) SM288:1

The secret of nearly all the rebellions against the Bible is the result of a lack of knowledge of God, his plan and his Book. R3008:5

Being ensnared by misplaced confidence in spiritual leaders. R4396:3

There is a famine in the land, not for bread, but for the hearing (understanding) of the Word of the Lord. (Amos 8:11) OV154:T

Few parents realize their obligations toward the children they bring into the world. R5700:6

Hast rejected knowledge — Having “hidden the key of knowledge,” they not only fail to enter the privileges of the Gospel call, but they hinder them that would enter, by their false teachings and misrepresentations. R2693:4

Hosea 4:11

And wine — Doctrine, or the spirit of the world. D266, D267

As the first house of Israel stumbled because of intoxication with false doctrines, so with nominal spiritual Israel. R3962:5

“The inhabitants of the earth have been made drunk with the wine of her fornication.” (Rev. 17:2) R3962:5

Hosea 4:13

Of the mountains — Kingdoms. A318

Hosea 4:14

With harlots — Apostate churches. B277

Hosea 4:17

Ephraim — Christendom. D22

Is joined to idols — The idolatry of money. B139

Let him alone — For a period of 70 years—long enough to allow nearly all of them to die in exile, a period in which those who loved idolatry might go their own way. R3623:5

Hosea 5:3

Ephraim — Christendom. D22

Hosea 5:7

Strange children — Members of the nominal church, begotten not of the truth, but of error; partaking, not of the spirit of Christ, but of the spirit of the world. R1009:1

Tares. (Matt. 13:38) R1009:2

Those whom God does not acknowledge as his sons. R1009:1

Now — While in a rejected, spewed-out condition. R1434:1*

A month — 30 years—the divinely set time during which the false shepherds shall be devoured. R1433:6*

“Three shepherds also I cut off in one month.” (Zech. 11:8) R1433:3*

Their portions — Possessions. (Leeser) R1434:1*

Hosea 5:11

Broken in judgment — Made desolate, “broken through punishment.” R1434:1*

Hosea 6:1

Come — In their afflictions, the great time of trouble, they will come to acknowledge their guilt and to seek the Lord. R1434:1*

Verses 1 to 3 refer to Israel’s judgments and their final repentance and reconciliation. Q788:4; R2294:5

Let us return — The returning ones represent those fullest in faith in the Lord and his promises. Cii

The prodigal must will to return, the prodigal must strive to return, but the Father will meet him on the way to receive him and to bless him. R3361:6

He hath torn — He wounds to heal. SM55:T

He will heal us — After the time of trouble is past. A256; SM55:T

The great Messiah, Christ and the Church. SM55:T As Priest of the Millennial time. SM55:T

The healing process will be coincidental to the wounding and breaking. SM55:T

When his sharp arrows shall smite them, and his judgment, as a hammer, shall break the hard, stony hearts. SM54:2

Giving them “beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness.” (Isa. 61:3) A256

He hath smitten — The Jews had experienced the judgment of the Lord in the destruction of the city of Jerusalem at a time corresponding to the fifth thousand-year day. Q788:4, Q795:2

Hosea 6:2

After two days — The fifth and sixth thousand-year days. R2294:5, R643:1*; Q788:4

In the third day — The seventh thousand-year day, a sabbath. R2294:5, R643:1*; Q788:4

Jesus spoke in the fifth thousand-year day since Adam. So the seventh thousand years, the Millennium, would be the third day from when he spoke. Q635:1; R92:6*

Early in the morning of this third day—the thousand years of Messiah’s reign— “all Israel shall be saved.” (Rom. 11:26) Q789:T, Q795:2

If our Lord knew of the third day as indicating a three thousand year period, he did not know what day and hour in that three thousand year period he would be present and the work begin. (Mark 13:32) Q635:1

He will raise us up — Two thousand years of the Jews’ cast-off condition is followed by the thousand years of favor and resurrection—an additional reason why Christ arose on the third day. R643:2*, R2294:5

A double signification: one phase of this prophecy applied to Christ in person, and that has been fulfilled, and is the pledge that the other phase of it will be fulfilled in subsequent resurrections. R350:1*

Hosea 6:3

If we follow on — A continuous eating. You must seek. R201:5

It is as much our work to follow as it is the Spirit’s work to lead us into all truth. R130:4*

Let us not put down stakes and say, “Thus far will I believe and no farther.” R130:4*

We must not expect to obtain all the truth in one swallow, it is a continuous eating. R201:5

As the rain — Truth. B256

Of the two rains picturing Christ’s first and second coming. R643:4*

Latter —Spring. R643:4

Former — Fall. R643:4*

Hosea 6:4

O Ephraim — Christendom. D22

Hosea 6:6

Mercy, and not sacrifice — Explaining why the publicans and sinners were more attracted to the Lord’s words than the Pharisees—the latter trusted in themselves that they were righteous, spurning to ask or accept mercy; the former admitted that they were unrighteous and had need of mercy. R2260:5, R2591:6

The great lack of many critics and faultfinders is their lack of mercy and of love. R3754:4

Hosea 6:7

Like men — Like Adam. (Margin and R.V.) R4902:2, R5832:3,5 R762:3, R4570:2*

Transgressed the covenant — Abolishing that covenant relationship and all its privileges. R5021:3

One act of disobedience broke the covenant between God and Adam by which he was treated as a son and guaranteed everlasting life. R5149:2, R4902:2, R5021:3, R5223:3, R5832:3

Because of Adam's transgression the world is not in covenant relationship with God in any sense of the word. R5162:3

Hosea 7:1

Of Ephraim — Christendom. D22

Hosea 7:11

They call to Egypt — The world. C317; F458

Hosea 8:7

Reap the whirlwind — A principle of the divine law. (Gal. 6:7; Prov. 22:8; 2 Cor. 9:6) R1653:3

The time of trouble. D528

Hosea 8:9

Ephraim — Christendom. D22

Hosea 9:3

Ephraim — Christendom. D22

Return to Egypt — The world. C317; F458; R1681:6

Hosea 9:9

They have deeply corrupted — It is not God who has corrupted mankind. R1351:5*

Hosea 10:6

Ephraim — Christendom. D22

Hosea 10:8

To the mountains — Kingdoms. A318

And to the hills — Less high, less autocratic governments. D551

Fall on us — Cover, protect us. It is absurd to expect wicked men to get faith enough to pray for literal mountains to fall on them. B139

Hosea 11:1

Israel — “Prevailer,” the name applied well to Jesus. R436:1

I loved him — Love is the keynote of the Bible, notwithstanding the fact that it contains threatenings as well as promises, and declarations and manifestations of justice as well as mercy. R5809:2

Called my son — The Lord Jesus; to the higher, divine nature. C316

Out of Egypt — Out of the world. C316; R1681:6

This prophecy has three applications: the deliverance of the nominal house of Israel in the days of Pharaoh; the return of the infant Jesus to the land of his birth; and the ultimate deliverance of Christ and the entire Church of God. R1681:6, R436:1; C316

Hosea 11:3

I taught Ephraim — Christendom. D22

Hosea 11:4

Bands of love — Love is the keynote of the Bible. R5809:2

Hosea 11:8

How shall I — Through Hosea, the Lord made loving appeals to Israel, as a father to his children. R3463:6

As Admah — “A desolate room.” R3464:1

Hosea 11:10

Walk after the LORD — The various chastisements of Israel were intended for their good and eventually made that nation, at the time of Jesus, the most holy people in all the world—the only people recognized by God. R5809:6

Hosea 11:11

The land of Assyria — Babylonia. R5809:2

I will place them — Although Israel had been unfaithful to the Lord, he would nevertheless loyally receive them again. R5809:2

Hosea 12:1

Ephraim — Christendom. D22

And oil — The holy Spirit. T116

Carried into Egypt — The world, the opponents of the people of God. C317; F458

Hosea 12:2

Will punish Jacob — Natural Israel. A300

Hosea 12:4

Prevailed — Pray perseveringly. R5381:2, 4*

Hosea 13:1

When Ephraim — Christendom. D22

In Baal — Or Bel, the god of Babylonia, the Pope. B256; D24, D40

Hosea 13:2

And idols — The idolatry of money, etc. B139

Hosea 13:4

Saviour — Jehovah, in that he provided a Redeemer in the person of Christ. R379:2

Author of the divine plan. E33

Not standing in wrath, seeking to slay or torture until the Lord Jesus interposed and satisfied the Father's malice and anger by receiving the blow of wrath in man's stead. E34

Hosea 13:9

Destroyed thyself — In the days of Samuel, by praying for a king, contrary to the divine arrangement. R3217:4

The answer to Israel's prayer for a king was disadvantageous to her as a nation. R3217:4

Hosea 13:10

I will be thy king — The King whom the Lord intends to give to Israel and the world is Messiah. R3217:5

Hosea 13:11

And took him away — The Lord took away the kings of Israel when the people went into captivity to Babylon; there have been no independent kings of that nation since. R3217:5

Hosea 13:14

I will — Jesus shares in the Father's plan for our ransom from the grave. R387:2

Since the Church is to be associated with Christ in all the Millennial work, therefore the Church, in that sense of the word, will be identified with the ransoming work, the work of deliverance. Q112:1

The resurrection hour has not yet come. R690:3*

Ransom them — To buy back, by giving a price to correspond, to redeem. R4818:3; R1228:1, R2399:1

Deliver by a ransom. R5891:1

Used in a prophetic sense as including the entire work of redemption, down to the very end of the Millennial age. R5891:1

The word here signifies to recover from the grave; a different sense than the word ransom in 1 Tim. 2:6. R4747:2, R4818:3, R4864:1

Man's recovery from death is a part of the ransom work. R5882:4, R1228:1; Q571:T

The ransom price was paid nearly 1900 years ago, but man is not yet ransomed from the grave, and will not be until the awakening in the Millennium. R4617:4

The ransom work will take the whole Millennial age. R5891:1, R4617:1, R5873:2; Q112:1

The ransoming work will be finished when the New covenant is put into effective operation; but the atonement work will not be finished until the end of the Millennial age. R5882:4; Q571:T

Power of the grave — Sheol, oblivion, not torment. E373; SM27:2; R2600:3, R2608:5

All who are in their graves shall ultimately be set free. OV363:3

“All that are in the grave shall hear the voice of the Son of God.” (John 5:28,25) R2613:3

After the last member has been delivered from the power of the grave there is still a great resurrecting work to be done—a raising up out of imperfection of mind, morals and physique to the full image and likeness of God. R5873:3

I will redeem them — Messiah's Kingdom will bless, not only the living, but also those who have fallen asleep. R5706:4; CR479:4

Every member of Adam's race is to be delivered by Him who redeems all. HG497:2

From death — Adamic death. R2608:5

And not from eternal torment. R2600:3, R387:3

Mankind has no option but to come forth from the tomb in due time, because the ransom has been applied on their behalf. PT388:2*

In view of the fact that the divine plan has arranged for the redemption from sheol, death is appropriately described as a sleep. R4054:3

“Then shall be brought to pass the saying that is written, Death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory?” (1 Cor. 15:54, 55) E373

O death — Death is not a friend, but an enemy. R625:6

Thy plagues — Gradual destruction. HG497:2

O grave — Sheol, oblivion. E373

Quoted in 1 Cor. 15:54, 55, proving that the word hades in the New Testament is equivalent to the word sheol in the Old Testament. R2600:4

There is no evidence in the Old Testament that sheol had more than one signification, or that its later signification was different from its earlier. R828:6*

I will be — Future— “in due time.” R690:3*

He presently, when united with his Bride, will begin the work of destroying death by raising all mankind out of it. R381:2

Thy destruction — Through the opening of the prisonhouse. R2610:2, R303:6, R381:2, R474:4; OV168:6, OV363:1

The grave is really a symbol of hope; for we would not speak of it as a prisonhouse were it not for our hopes of a resurrection. R894:2

In the Millennial reign. R474:4; OV168:5

The grave, the tomb, the state of death, is to be destroyed. OV168:4, OV363:2

The Lord will break the bands of death and set the captives free. PT387:5*

Ransom and resurrection follow each other like cause and effect. R1322:2*

Adamic Death shall be forever swallowed up and cease in the Second Death, into which it is to be cast by the great Redeemer. R2608:5; OV363:2

The thousand years of Messiah's reign will be devoted to this very work of destroying Adamic Death. OV168:4

Death will continue to be an enemy until its final destruction in the Millennial reign. R303:6, R474:4

“For he must reign until he has placed all enemies under his feet. The last enemy to be destroyed is death.” (1 Cor. 15:25) R763:5

Therefore, even if it were a place of torment, it would not endure to all eternity. E373; Q363:1; HG556:5, HG735:1

Hosea 14:1

Israel — At that time, distinct from Judah. R4811:1

The prophet addresses the people. R2491:2

Thou hast fallen — Applicable also to our own nation. as well as to every nation. R4811:2

Also includes nominal spiritual Israel. R4811:5

Thine iniquity — Israel had become debauched through idolatry. R4811:1

Hosea 14:2

Words — Of contrition, promises of reformation. R2491:2

Say unto him The Lord. R2491:2

Take away all iniquity — Israel is here represented as speaking in a repentant attitude. R2491:2

Receive us graciously — The people of Israel have not yet asked to be received by grace—graciously; but still hope for favor by keeping the law. R4811:3

Attitude of all “Israelites indeed,” natural and spiritual, in returning to God in the Gospel age. R2491:4

Which the Lord has indeed done for the members of the Bride class only, putting away their iniquity through the blood of the cross. R2491:4

The great lesson to be learned by all people is that we all need divine grace, mercy and forgiveness. R4811:3

Calves of our lips — The fruit of our lips—our praise. R4811:3

“Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.” (Heb. 13:15) Q343:T, R4535:1

Hosea 14:3

Asshur — Assyria. R4811:2

Horses — Imported from Egypt. R4811:2

The old, false, doctrinal hobbies. (See Isa. 31:1,3) C316

Work of our hands — Christendom's confidence is in the work of their own hands—in lodges, unions, trusts, church membership, etc. "God is not in all their thoughts." (Psa. 10:4) R4811:5

Ye are our gods — Christendom is charged with idolatry, with worshipping houses, lands, banks, stocks, bonds, name and fame. Indeed the serious charge against Christendom is that she has lost her God. R4811:5

Fatherless — The Israelites were fatherless in the sense that they had denied the Heavenly Father. R4811:2

Those who renounce sin have neither Satan nor God as their father; but to such God proffers mercy and adoption as children. R4811:5

Only a comparatively few, a handful, know God as their Father, and are known of him as his children. R4811:5

Hosea 14:4

I will heal — After the time of trouble is past. A256

Israel, in the beginning of Messiah's reign. R4811:3

The Lord forgives our trespasses and assists us when we realize our wrong condition and appeal for help. R5598:3

The hand that smote will be turned to heal. A256

The Lord's answer to Israel's repentant words of verses 2 and 3. R2491:4

Freely — Unmeritedly. R2491:4

Turned away from him — Spiritual Israel is not received of Jehovah as a woman, but as a man—Jesus, the Head; the Church, his Body. R2491:4

Hosea 14:5

As the dew — Refreshment. R2491:4

He shall grow — Thrive. R2491:4 His true Israel, The Christ. R2491:4

As the lily — Whose growth in Palestine is remarkable. R2491:4

Roots as Lebanon — The trees of Mt. Lebanon have very sturdy roots. R2491:4

Hosea 14:6

As the olive tree — Everlasting. R2491:5

Verses 5 and 6 picture the development and establishment of the true Israel, The Christ. R2491:4

Hosea 14:7

Shall return — Have restitution, for natural Israel and all nations in the Millennium. R2491:5

Scent — Rendered “remembrance” in Deut. 32:26 and “memorial” in Esther 9:28. R2125:3

Hosea 14:8

Ephraim — Christendom. D22

Literally, the ten-tribe kingdom; symbolically, nominal Churchianity. R2491:5

Any more with idols — The idolatry of money, etc. B139

I have heard him — The great Prophet, The Christ (Acts 3:22) R2491:5

And observed him — Obeyed him. R2491:5

A green fir tree — An evergreen tree, symbolically representative of the possession of everlasting life.
R2491:5

From me — In me. R2491:5

Is thy fruit — Character development. E206 The fruits of the spirit. E206; R2491:5

Hosea 14:9

Who is wise — It is necessary first that the transgressor shall come to a realization of his own need and abandon sin. R4811:5

“The (truly) wise shall understand, but none of the wicked shall understand.” (Dan. 12:10)
R2491:5

Not by earthly wisdom and intelligence, but by being taught of the Lord. R2491:5

Leeser’s translation of this verse: “Who is wise that he may understand these things? intelligent that he may know them? For righteous are the ways of the Lord. and the just shall walk in them (understand them), but the transgressors will stumble through them (misapprehend them).”
R2491:5

Transgressors shall fall — This scripture has no reference to the subject of temperance, but closes with an exhortation to fallen Israel to return to the Lord. R1444:5

There is no place on the highway of holiness, the highway of divine mercy, love, forgiveness and peace, for transgressors, those who knowingly and willingly go contrary to the divine will.
R4811:5

Joel 1:9

Cut off — Hebrew, karath; this word was used in connection with covenants in evident references to the sacrifices that would seal or ratify the covenant entered into. No covenant was really made until the sacrifice was cut off, or accomplished. PT373:1*

Joel 1:14

Sanctify ye a fast — A disciplining of the body by abstaining from delicacies and relishes. R3659:5

Joel 2:1

Blow ye the trumpet — “Hearken to the sound of the (watchman’s) trumpet.” (Jer. 6:17) R309:1*

Still the trumpet is to sound until a company shall be developed who will be the virgins, her companions that follow her. (Psa. 45:14) R309:2*

Calling upon all to humble themselves under the mighty hand of God. D241

In Zion — The nominal Kingdom of God. D241

Sound an alarm — Do not, as at the World’s Congress of Religions, cry, Peace, peace, when there is no peace. (Jer. 6:14) D241

In my holy mountain — Christendom, professed kingdom of the Lord. D540; A318

Among the true Church of Christ. R309:1

Day of the LORD — The Day of Vengeance, the time of trouble. D11, D655

Joel 2:2

A day of darkness — Ignorance of the prophetic developments of that time. R264:4

The world will not know of the Lord’s presence. R153:1, R264:4

A day of judgment upon mankind socially and nationally, a day of national recompenses; but not of individual judgment. D11

The day that shall “burn as an oven” (Mal. 4:1); wherein the rich men weep and howl for the miseries that come upon them (Jas. 5:1-6); which is “darkness and not light” (Amos 5:20); which the Lord refers to as “great tribulation” (Matt. 24:21, 22); and Daniel as “a time of trouble such as never was since there was a nation.” (Dan. 12:1) D11

The same “day” as in Zeph. 1:15, but not the same as in Zech. 14:6,7. D655

A day of clouds — Trouble. R264:5, R153:1; D11, D655

“Behold, he cometh with clouds.” (Rev. 1:7) R153:3, R264:6

In the natural storm, lightning and thunder give evidence that atmospheric changes are taking place, that the vitiated and corrupt “air” is to be changed. We rejoice that it will be pure after the storm. R264:5

Thick darkness — The prince of darkness now works. R264:5, R153:2

When the Lord comes and makes trouble and darkness his pavilion, he takes his Bride, delivering her from the strong enemy of the fleshly nature into the perfection of the new divine nature. R265:1

As the morning — The Millennial morning. A9; E359

Upon the mountains — Kingdoms. A318

A great people — The Lord’s “Great Army” of trained soldiers of Christendom in rebellion against the powers that be. D546, D543

Not been ever the like — So terrible and so general a revolution. D540

More terrible and more general than the Jewish overthrow of AD70 or the French Revolution, because man today is more dependent on every other member of the social structure than ever before. D540, D536

The battle of this Great Day of God Almighty will be the greatest revolution the world has ever seen because it will be one in which every principle of righteousness will be involved. D541

Joel 2:3

A fire — Destruction. A318

Joel 2:5

Tops of mountains — Kingdoms. D543

Joel 2:6

Gather blackness — As a result of anarchy. R3107:6

Joel 2:7

Not break their ranks — Describing, not an undisciplined mob, easily dealt with by war experts, but a mighty, highly-disciplined host. D544

Joel 2:8

Shall one thrust — Press. D543, D544

And when they fall — And they pass through. D544

Upon the sword — Between warlike weapons. D544

Not be wounded — Not change their purpose. D544

Joel 2:9

Run to and fro in — Hasten forward into lawlessness. D544; A324

Verses 9 to 16 and Isa. 13:1-11 are in striking harmony with the battle and winepress figures of Revelation. A324

Up upon the houses — Into the houses. D544

Joel 2:10

The earth — The present social order. D544

The heavens — The ecclesiastical powers. D544

The Lord's army is boldly arrayed against the conservative forces of Christendom, both civil and ecclesiastical, and hopes even to cope with its present strength. D545

Sun and the moon — The illuminating influences of the Gospel and the Mosaic Law. D544

Shall be dark — Infidelity having become widely prevalent. D544

And the stars — The apostolic lights. D544

Withdraw their shining — When the Gospel is obscured, and the sacrifices enjoined by the Law come to be esteemed as merely barbaric, then the apostles also cease to be recognized as lights. D593

The dark night will come wherein no man can labor. D544

Joel 2:11

Utter his voice — Using the hopes, fears, follies and selfishness of this great army, according to his divine wisdom, to work out his own grand purposes in the overthrow of present institutions and for the preparation of man for the Kingdom of righteousness. D550

Before his army — A great army of discontents—patriots, reformers, socialists, moralists, anarchists, ignorants and hopeless. D550

Not realizing that they have been used as the Lord's great army to overthrow oppression, to bring down the proud and to thresh mountains (kingdoms), they shall boast themselves of the victory of Liberalism. R622:3, R362:2; Q23:6; D547

The trained soldiers of Christendom, in rebellion against the authorities. D549

Now in preparation by the transfer of the loyalty of the soldiers from the crown to the people. D559-D561

The living saints, and many of the world, are now being used as the Lord's soldiers in overthrowing errors and evils. B101

His "regular army" are few—a "Little Flock"; but there is an immense army of "irregulars" in every kind of uniform—Communists, Infidels, Socialists, Anarchists and Nihilists. R817:3

Is very great — And could not, therefore, be the "Little Flock." D543

Executeth his word — The beast, or Roman empire, in its horns or divisions, still exists, and will be slain by the rising of the masses of the people and the overthrow of governments preparatory to the recognition of the heavenly rulership. A259

Joel 2:23

For you the rain — Truth. B256

Rain has come in abundance in the last few years. Palestine again blossoms. 10,000 olive trees have been planted in Samaria. HG649:2

Joel 2:25

Caterpillar — Figuratively represents God's army. R5527:1

Great army — The saints will not be in that army at all. R5527:1, R362:3

Of discontented, along the lines of Socialism, claiming that it is God's remedy. Eventually it will go into anarchy. Q23:7

Anarchists may be part of God's great army, in that he will supervise their campaign. R5527:1

Joel 2:28

To pass afterward — Verses 28 and 29 need to be transposed to see the two outpourings clearly; probably reversed to obscure the matter until the proper time. E164, E219; R376:5, R852:2, R1411:5, R2504:5, R2930:2

After the days mentioned in the next verse. E219; R636:6, R5317:6, R226:6, R2930:2; CR216:6

After the completion of the selection of the Church, the Christ. R4497:6, R3361:2

Will be fulfilled under the ministration of the Millennial Kingdom. R4467:3

As a work of the Times of Restitution. R636:6

After "we have received the spirit of adoption." (Rom. 8:15) E163

After the Day of Vengeance has humbled the arrogance of men. D518, D653

After the days when the new dispensation shall have been fully ushered in, when the New covenant shall become operative in the world, when Messiah shall take the stony heart out of their flesh and give them all a heart of flesh. HG274:3

After the world has witnessed the Lord's peculiar blessings on Israel in the Millennial dawn. D639

When the High Priest finishes the sacrifice he will "pour out his spirit upon all flesh"; just as, at the completion of the first sacrifice, he "poured out his spirit on his servants and handmaidens" at Pentecost. R4340:5

During the Gospel age none can receive God's spirit except by consecration; while, in the next age, the carnal mind, being removed, the acquirement of the mind of the spirit will be without difficulty. R636:6

Pour out my spirit — To put a new spirit within them, as it was in Adam before sin entered. R111:1, R1412:3; CR399:3

The general baptism of the spirit. E217

It is the same spirit in both outpourings, received in the same way, from the same source, through the same channel; but its seal and witness are very different to the two groups. R1411:6; E220

To them also, a spirit of begetting, begetting again as human sons. R1412:3

A second Pentecostal blessing. PD73/87

Then, as now, it will be the spirit of truth; the recipient must first come to a knowledge of at least the first principles of the truth and be consecrated to God's service. R1411:6

The spirit of the truth. With truth will go its spirit, its influence, its power to correct the heart and life and to bring it into accord with God. R2504:6

Through the truth and the divine judgments of that time. In proportion as they receive his spirit they will come into the attitude of sonship. R5583:5

A sign of relationship to God, then as human sons, not as "new" or spiritual, ones. R376:4, R5452:4

Not signifying as during this age, a begetting to a spirit nature; but simply that the recipient has come into harmony with Christ, the Mediator—not a change of nature, but a restitution to that which had been lost. E220, E221

In proportion as men shall come into full harmony with that holy Spirit will any of them become eligible to the eternal conditions of life and joy beyond the Millennial age. E165

As they receive of his spirit they will be coming back to soundness of mind. CR399:3

The miracle that will cause the knowledge of the Lord to cover the whole earth as the waters cover the mighty deep. (Isa. 11:9) HG432:3, HG443:4

"The Autumn rain brings them blessings." (Psa. 84:6) D653

The Ancient Worthies must receive it in the future. R5074:4

"And the Spirit and the Bride say, Come." (Rev. 22:17) E165

Upon all flesh — All that Joel here prophesied was not fulfilled at Pentecost, but what they saw was all foretold by Joel, and more too. R1411:6

All the families of the earth shall be blessed. R4666:6, R5317:6; T88

No longer only on the few special servants. E239

Upon the whole world of mankind. R5317:6, R1411:6, R5452:4; T88

All reconciled to God under the New covenant. R2070:4

All the willing and obedient. R5066:6

That they may come back into sonship. R5452:4

After the overcoming Church has been glorified. R2504:5

Israel's blessing implies the blessing of all nations; the seed of Abraham being first. OV118:1

Pictured by the increase of the widow's pot of oil until every available vessel was filled. (2 Kings 4:1-7) R558:4

Enlightening them, helping them overcome inherited tendencies, and restoring them to perfection. E218

It will be necessary for them, as now for those who would profit thereby, to consecrate themselves to God, and eat the truth. E218; R5583:5

By no means insuring the same results to them as to the Little Flock of the Gospel age; no longer pointing to sacrifice, but to the laying hold of earthly rights and privileges more freely. R852:4

The spiritual mind is to be restored to all flesh during the Millennial age. R636:6

Then, indeed, all will understand and appreciate the promises now being grasped by the "Little Flock." A86

Including the Ancient Worthies, to fix, establish and crystallize their already perfect characters. R5074:4

Your sons — In the receiving of these earthly sons, Israel will be the first. God will pour upon them "the spirit of grace and of supplication." (Zech. 12:10) R376:5, R2504:5; OV118:1

Your daughters — We have examples of women prophesying: Anna (Luke 2:36-38); Philip's four daughters (Acts 21:8,9); Miriam (Micah 6:1-4); Huldah (2 Chron. 34:21-28) and Deborah (Jud. 4:4-24). R1549:3

Shall prophesy — Teach, or declare. R226:6, R227:4, R376:5

Teach—not a teaching in the church or of the church, but a teaching of the world by the world, under the supervision of the glorified Christ. R4467:3

Your old men — Ancient men—the prophets. R4467:4

Dream dreams — The things they hoped, dimly understood, and greatly longed for. R4467:4

Shall see visions — They will see that of which their Ancients prophesied. PD73/87; HG274:3

Shall see the glorious visions (of restitution blessings, etc. in process of fulfillment) of which your ancient men dreamed. R4467:4, R227:4

Joel 2:29

Servants and ... handmaids — The Church during this Gospel age, begotten to sonship, "New Creatures in Christ." R5452:4, R636:6, R2504:5, R4666:6

Slaves—those bound to the Lord by a covenant. R226:6

The holy Spirit is to be poured upon these only during the Gospel age. R4497:6, R5537:2, R5066:6; CR216:6

All of the “gifts of the spirit,” during the Gospel age, shall be poured out upon God’s servants and handmaids, preparing the way for the spirit to be poured on “all flesh” during the next age. R103:6

Regardless of age, sex or national distinction. R4467:3

In those days- During the Gospel age. D639; R2930:3, R226:6

The two ages and their blessings are distinguished by the expressions “in those days,” signifying the Gospel age, and “after those days,” signifying the Millennial age. R4467:3

Pour out my spirit — This blessing began at Pentecost, and will close with the anointing of the last member of the Body of Christ. R4467:3, R226:6, R4340:5, R5317:6, R376:5; SM753:T

There have been counterfeits of the holy Spirit in the past, and also in modern religious revivals. D565

Joel 2:30

I will shew wonders — The day of trouble preceding the Millennial day of blessing. R1411:6

Prefigured by the wonderful manifestation at the establishment of the Law covenant at Mt. Sinai which caused Moses and all the Israelites to fear and quake. (Heb. 12:26-28) HG399:2

In the heavens — Powers of spiritual control. A318

In the earth — Society. A318

Fire — The burning of cities and villages is surely a fire in the earth. SM317:T

Pillars of smoke — Are rising from battlefields, burning villages and funeral pyres. SM317:T

May refer to social upheaval, political and financial troubles; also some great physical manifestation of divine power in the time of trouble. R5318:1

Joel 2:31

The sun — Symbolically, the true Gospel light, the truth; and thus, Christ Jesus. D590; R5917:T

Into darkness — Literally, in the dark day of May 19, 1780, which extended over 320,000 square miles. D587

Symbolically, by denial that we were bought with the precious blood, and by substituting the theory of Evolution. D592

Obscured by the thick clouds of worldly wisdom. R5917:4

And the moon — Symbolically, the light of the Mosaic Law. R5917:4; D590

The darkening of the Gospel sunlight results in the darkening of the moonlight. D593

Into blood — By claims that the typical sacrifices were “bloody” and barbaric. D592

Joel 2:32

Shall come to pass — During the Millennium. R5317:6

Joel 3:2

Gather all nations — In the “Day of Vengeance of our God.” (Isa. 61:2) R5601:2

In the present struggle (1914), where the weak nations are called upon to assert their strength. SM413:1; R5769:4

Valley of Jehoshaphat — Valley of graves; valley of death. SM418:2, SM413:2; R5649:5, R4744:6, R5601:2, R5805:5; D141; HG472:6

Typifying Adamic Death. The valley of Hinnom typifies the Second Death. R2908:2

Joel 3:9

Proclaim ye this — “My determination is to gather the nations, to pour upon them mine indignation.” (Zeph. 3:8) R350:3

Among the Gentiles — Among the nations in the Laodicean phase of Christendom. R1757:5

Prepare war — An era of war which will impoverish all nations, sicken all their peoples, and prepare the way for the universal anarchy with which this world will end. R2327:2, R5715:2

To eventually become so satiated with bloodshed and misery as to sicken of war and willingly seek peace. R35:1*, R269:1

Being fulfilled in the wonderful preparations for war now being made among the nations (1897-1916). D142

Illustrated by Austria’s peacetime expenditure of \$75 million for war preparations (1904). R3396:6

Some sort of a general war, preceding or connected with, the great time of trouble, anarchy, with which this age will close and usher in the Millennial period. R3327:5

Such a general war would increase taxation and breed general discontent alarmingly and quickly, causing the seeds of Socialist propaganda to shoot up and bring forth red-handed anarchy speedily. R3327:6

In France, the clerical party would even favor war, in the hope of reviving monarchy (1903 comment). R3263:5

All the men of war — We look for a great war in which the whole civilized world will be involved. R3296:5

Let them come up — To battle. R2641:1

“My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger (the natural result of sin): for all the earth shall be devoured with the fire of my jealousy.” (Zeph. 3:8) R350:3*

Joel 3:10

Plowshares into swords — In the sense that money has been spent for military purposes which should properly have been spent in agricultural implements and developments. R3327:5; SM413:2; HG674:6

“Your ploughshare steel use for swords.” R4745:1

Plowshares will first be turned into swords, and the great conflict must take place, before they shall be peacefully turned back to plowshares. (Isa. 2:4) R899:6, R269:2, R35:2*, R353:2*, R1757:5, R362:3; Q812:2

Those who otherwise would be following the plow and pruning the trees are forging and handling instead the weapons of war. D143

Pruning hooks — Pruning-knives. R1757:6

Let the weak — The financially weak nations. D143; R3327:6

Belgium and Switzerland are among the weak nations feeling strong, the latter having the highest pro rata military expense in Europe (1900 comment). R2641:2

Say, I am strong — Drain their resources beyond the powers of long endurance. D143

Desiring to impress each other with their strength. hoping thus to put off the evil day of war. R3327:5, R1838:4

“I am a hero.” R1757:6

The resistance shown in the Boer war shows how a weak nation, well armed with modern weapons, may feel comparatively strong and, if proportionately independent, even arrogant. R2641:2

Joel 3:11

Assemble yourselves — Assemble hastily together. R1757:6

All ye heathen — All ye nations. R1757:6

Round about — Nations from every side. R1757:6

Thy mighty ones — The Lord’s holy ones. R3327:5

Joel 3:12

Let the heathen — The nations. R1757:6

Valley of Jehoshaphat — “God’s pleading judgment.” R1757:6

The cemetery valley of Jerusalem. R5715:1, R5805:5; HG674:5

To the battle of the Great Day of God Almighty. SM413:T

See also comments on Joel 3:2.

Round about — The armies of all nations gathered as one vast cemetery. R5715:1

Joel 3:13

The harvest is ripe — The Hebrew qatsir, equivalent of the Greek therismos, refers to the same harvest mentioned in Rev. 14, though, first, perhaps, to the Jewish harvest. R223:1*

Joel 3:14

Valley of decision — Trial, crisis. R1757:6

Joel 3:15

Sun and the moon — The illuminating influences of the Gospel and the Mosaic Law. D544; R1757:6

Shall be darkened — Infidelity having become widely prevalent. D544

And the stars — The apostolic lights. D544

Teachers, especially the apostles. (Rev. 12:1) R1757:6

Withdraw their shining — When the Gospel age is obscured and the sacrifices enjoined by the Law come to be esteemed as merely barbaric, then the apostles also cease to be recognized as lights. D593

The dark night will have come wherein no man can labor. D544

Joel 3:16

Shall roar — In rebuke of evil. R2641:1

Out of Zion — The elect Church. R1757:6

From Jerusalem — The earthly phase of the Kingdom of God. A297

Israel, in restoration. R1757:6

And the heavens — Powers of spiritual control, nominal church. A318; R1757:6

And the earth — Society. A318; R1757:6

Shall shake — In the time of trouble. D528

The hope — A refuge. R1757:6

The strength — A stronghold for the sons of Israel. R1757:6

Joel 3:17

My holy mountain — Kingdom. A318

Jerusalem be holy — Israel shall be saved, rescued, nationally brought back to power and grandeur.
R11:6

“There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sin.” (Rom. 11:26,27) R12:1

Joel 3:18

Flow with milk — Food for beginners in the Lord’s way. A24; D577

Flow with waters — Truth. C65

Joel 3:19

Edom — Christendom. D15

Amos - General

Amos is noted as being one of the earliest prophets to write down the message which he delivered. Amos belongs to a period about a century after Elijah and nearly a century before Isaiah, and about two centuries before Jeremiah, Ezekiel and Daniel. Amos declared himself to have been of humble birth; his parents were not illustrious, neither was he educated amongst the sons of the prophets. Like David he was a sheep tender, a farmer, upon whom the Lord poured his spirit with mighty power, sending him to proclaim the disasters sure to come upon Israel unless a change of course should turn aside the deserved punishment for their iniquities. R3423:3

It was a time in the history of Israel when the prosperous class had become wealthy—when many of the nation’s wisest and most brilliant people had settled down to ease and luxury— to self-gratification. They considered that they had won in the battle of life, and would now take their ease and enjoy the fruits of their strife and diligence. It was made the mission of Amos to call attention to the fact that aggressive selfishness had accumulated great riches, and that these conditions fostered pride and moral laxity amongst the wealthy; while the poor were being filled with avarice, losing respect for God and religion, for truth and mercy. Society was on the edge of a great volcano, and God declared that an eruption was near at hand. Amos was his mouthpiece. R5243:1

The message of Amos is likened to a trumpet of alarm, announcing the dire catastrophes that shortly would come. And the announcement is thus made in advance, not with a view to the bringing of repentance, but with a view to the proper appreciation of the judgments when they would come— that the people might know that the things coming were judgments and not accidents. R2356:2

As Amos was faithful in declaring the message of the Lord, and was not deterred into silence from prudential reasons, so those who today are spoken to by the Lord through his Word and are instructed respecting the things that are shortly to come to pass upon nominal spiritual Israel, are not to hold their peace from prudential reasons—for the fear of man bringeth a snare. R2357:4

Amos 1:1

The words — Portions of this prophecy imply a still larger fulfilment upon nominal Israel in the end of this age. R3424:6

Prophecies of the kind inspired by the Lord in early days are no longer his method. R3424:1

Of Amos — Of humble birth, a sheep-tender, a farmer. R3423:3

One of the earliest prophets to write down the message which he delivered. R3423:3

Belongs to a period about a century after Elijah, nearly a century before Isaiah, and about two centuries before Jeremiah, Ezekiel and Daniel. R3423:3

Of Tekoa — The home of Amos was in Judah, but under the Lord’s direction, he went to the ten tribes to deliver to them the Lord’s message. R2356:1

Concerning Israel — The brunt of the prophet’s message fell against the ten-tribe kingdom of Israel. R3423:3

Amos 1:2

From Zion — The spiritual phase of the Kingdom of God. A297; T33

From Jerusalem — The earthly phase of the Kingdom of God. A297

The habitations — Because of their close identity with Israel, the adjoining nations are made the subject of this prophecy. R2355:6

Of the shepherds — Greedy, ignorant, lazy teachers. F287

Amos 1:3

For three transgressions — At the present time to copy either Elijah or Amos would indicate a total misapprehension respecting the divine will and message. R3424:1

Damascus — Capital city of Syria, on the north; in line with divine retributions. R3423:6

Amos 1:8

The Philistines — On the west. R3423:6

Amos 1:9

Tyrus — Tyre, to the northwest. R3423:6

Edom — To the south. R3423:6

Amos 1:12

Of Bozrah — The ecclesiastical powers of Babylon. D17

Amos 1:13

Ammon — On the east. R3423:6

Amos 1:14

The day of battle — The time of trouble. D527

Amos 2:1

Moab — To the south. R3423:6

Amos 2:4

For three transgressions — The basis of the Jewish Rabbis' teaching of forgiveness for three repented wrongs. R2665:3

Of Judah — To the south. R3423:6

And for four — Peter adds the three and the four, inquiring whether the Lord would have his followers forgive seven times. R2665:3

Amos 2:6

Transgressions of Israel — The ten-tribe kingdom, the center of the prophet's message. R3423:6, R2356:1

Having captured their attention with words descriptive of the troubles coming upon their surrounding enemies, the circle grew narrower; the weight of the prophet's message was especially against themselves, and they were indignant. R3423:6

The punishment — The denunciation of Israel occurs chiefly in chapters 3 to 6 and in chapter 7:9-17. R3423:6

Amos 2:10

Forty years — Prefiguring the 19 centuries of the Gospel age. R3079:3

Amos 3:2

You only — Natural Israel in the Jewish age. R532:6, R2518:6, R3459:6, R5614:2; D191; OV224:T

“Israel, mine elect.” (Isa. 45:4) F176

The twelve tribes; Israel in its two parts. R2356:1

God's favor to Israel was merely an earthly and preparatory one. R4769:5

Israel according to the flesh was called of the Lord to be his peculiar people, separate from the other peoples or nations of the earth. F85

There was an “election” during the Jewish age. R2396:2, R532:6, R257:2; A97

Israel only was invited to the “great feast” of Luke 14:15-24 when the feast was ready in our Lord's day. R2701:3

Israel was God's kingdom. On the contrary, the present governments of earth are all reckoned as “kingdoms of this world” in contradistinction to the Kingdom of our Lord and his Anointed. R2364:2, R583:3

The Gentile nations were “strangers, aliens and foreigners from the commonwealth of Israel”—“without God, having no hope in the world.” (Eph. 2:12) R3467:2, R2348:5, R1459:3; HG114:3

God did not exact from other nations a tithe, a tenth, but neither did he promise to other nations his special care, bounty and blessing. R2485:5

God has supervised the affairs of other nations to the extent of hindering conditions which would be inimical to his plan of blessing all the families of the earth. R4055:3, R3012:2

From the time of the fall, none but the one line of Adam's children had divine favor—the line from which Abraham, Noah, Israel and Christ came—the line of Seth. R1459:3

Solomon's mismarriages, though worldly-wise, were unwise from the Lord's standpoint, who desired Israel to be separate and distinct from all the families of the earth. R2324:1

Therefore it was improper to attempt to convert the Moabites, for God had not called the Moabites. R5614:2

Even when the gospel "began to be preached by our Lord" it was restricted to the same "lost sheep of the house of Israel." (Matt. 15:24) R2518:6

Have I known — Recognized. R1271:6, R271:3, R2396:2, R2761:3, R3752:3, R4344:2; A221, A97; Q756:2, Q600:T; HG428:2

Covenanted with. R1271:6, R4344:2, R4538:5, R3752:3, R3467:2, R2485:5, R2356:1, R2364:2, R1780:3

God's dealings were with this people exclusively. Q792:4

Only to Israel had God sent his law and given his prophecies. R5910:3, R5768:6, R4344:2, R3467:2

Adopted as his special possession in the world. R3752:3

Revealing himself to, and in active cooperation with, the nation of Israel alone. R4055:3; D191

In Israel God placed his own throne, typically, and her kings represented him. (1 Chron. 29:23) R1978:6

Not until Cornelius' day did any Gentiles come into any kind of relationship with God. R4769:4

For 2081 years from the covenant with Abraham in 2045 BC

(2081 years after the fall of man) to the end of the 70 weeks in 36 AD. R3459:3,6*

"Go not into the way of the Gentiles" (Matt. 10:5); "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24) A97; R2518:6; OV224:T

Therefore — Because of their special favors they had a special responsibility. R2356:1

Because of their covenant—therefore we should not suppose that every famine, pestilence or war in the world's history has been similarly of special divine imposition in chastisement. R3400:1

I will punish you — Chastise you for disloyalty. R1979:1

Disciplinary experiences, chastisements. R3223:2, R3400:1, R5768:6

The laws of retribution operating automatically. R3223:1

Amos 3:3

Except they be agreed — Israel would not walk in harmony with the Lord while their hearts were in harmony with sin. R2356:1

Amos 3:6

A trumpet — Of alarm, the message of Amos, announcing the dire catastrophes that shortly would come. R2356:2

Shall there be evil — “Evil” here means disaster, calamities, affliction, or physical evil, implying no moral quality or responsibility. R4731:1, R849:1, R871:4, R1271:4, R1800:4, R2029:2, R2356:2

In Isa. 45:7, “I make peace and create evil,” the same word “evil” is contrasted with “peace,” indicating that it means “trouble.” If moral badness were meant, the contrasting word would be “righteousness.” R1780:2, R1271:5, R1351:2*

The word “evil” in this text has the meaning in the Hebrew language of adversity. Q773:4

Sin is always an evil, but evil is not always a sin. A125; R1226:2

Hebrew “ra.” Like the English word “evil” it might be used in referring to anything not good, undesirable. Context must determine whether moral evil (sin) or physical evil (pain, trouble) is meant. R1800:2

Jer 21:10-14; Jer 25:29; Jer 26:2-6; Eze. 14:12-23; Amos 4:4-11; Amos 9:8-10 show that the evil the Lord creates is the calamities and judgments that he visits on ungodly nations in condemnation of their evil of sin, which is an abomination in his sight. R1299:6*

All evil (trouble, calamity) is punitive. Had all things continued perfect and upright there would have been no trouble or any occasion for it. R872:1

Because of Israel’s iniquity. (verse 2) R1271:6, R871:5

Calamities sent upon the Jews as chastisements. A125; Q773:4; R1271:5, R1780:2

As covenanted, if they would live in harmony with him and his Law he would bless them in every way; if they did not so live, he would send plagues and disasters upon them. R2354:2

Instances of calamities as chastisements are the United States’ Civil War, freeing millions of slaves and, possibly, the Spanish-American War. R2356:2

A city — A city of Israel. R1358:5

If the people of any city or tribe got into a state of idolatry or gross sin, God would send a plague or other chastisement for their correction. R1226:2

This does not apply to other nations than Israel. R2024:2, R1887:2

Hath not done it — Brought it upon them. R1358:5

Two things must be borne in mind: the proper significance of the word “evil” and the special covenant relationship of Israel to God. R1780:1, R1271:4, R2356:4

Have naught to do with it? R1271:4

Their calamities could not come without God's permission or knowledge. R849:1, R871:4, R1271:4,6, R1358:5, R1780:3, R1887:2, R1226:2

Every drouth, famine, pestilence, etc., should not be considered as a judgment from the Almighty. R4731:1, R2356:2

God declared man guilty and pronounced the righteous penalty, death. In carrying it out, various agencies are allowed to operate against man. Thus God is said to "create evil." (Isa. 45:7) R849:1

Divine providence deals differently with spiritual Israel, natural Israel and the world. All Israel's calamities were of providence and for chastisements; the Gentile's calamities are not generally, but only occasionally, so; the Church's experiences are as the world's, but overruled to bring some blessing. R2357:1, R2356:6

Amos 3:7

Revealeth his secret — The Israelites were generally forewarned of impending evils and given the alternative of repentance. R1358:5

That his people may profit by the chastisements and experiences of the Lord's hand. R2356:2

Pre-announced, not to bring repentance, but with a view to the proper appreciation of the judgments—that the people might know they were judgments and not accidents. R2356:2

"The Spirit of Truth...will show you things to come." (John 16:13) R3551:4, R437:3*

Those in full harmony with him will not be left in darkness. B22

God's Word explains many mysteries, and his faithful servants who study his Word are not in darkness (1 Thes. 5:4-8) as the worldly are (1 John 2:11). R1063:4

Unto his servants — Thus Abraham and Lot knew of the destruction of Sodom beforehand; Noah knew of the flood in time to build the ark; at the first advent, Simeon, Anna and the wise men of the East knew to expect Messiah. B21

The prophets — They were to remind Israel of their covenant and tell them that their calamities were from him and by his will for their correction. A125

Most of what he revealed unto them was not for themselves, but for us, the Gospel Church. (1 Pet. 1:12) B22

Amos 3:13

The house of Jacob — Natural Israel. A300

Amos 4:5

With leaven — Symbol of corruption, error, sin. F464; T98

Amos 4:6

I also have — Whatever calamities, etc., they suffered would be proof of God's chastisement for violation of their covenant. R2356:5

Amos 4:10

With the sword — In war. R2356:5

Amos 4:12

Prepare to meet thy God — From the moment we become believers and “present our bodies.” (Rom. 12:1) R4234:5

Not, as usually supposed, by beginning to get pious when we feel the approach of sickness, death or calamity. R4234:6

Our meeting with him has already begun. R4234:6

Amos 5:4

Seek ye me — Return to harmony with God and avert calamities. R3424:3

Amos 5:5

Seek not Beth-el — It would be in vain for fleshly Israel to seek help from the coming calamities in the centers of their religious institutions which were corrupt. R3424:3

Today, as with the Lord and apostles, the chief opponents of the truth are the religious teachers who have “a form of godliness.” (2 Tim. 3:5) R3424:2

Amos 5:6

Like fire — Destruction. R3424:3

House of Joseph — The ten-tribe kingdom, so-called because of the preponderating influence of the tribes of Ephraim and Manasseh. R3424:3

Beth-el — The city of idol worship. R2356:6

Amos 5:7

Ye — The great ones of fleshly Israel in Amos' day, typifying the trusts in the close of this Harvest time. R3424:5, R3425:1

Judgment — Justice in your courts. R3424:4

Injustice, inequity, is now operating. R3425:1

To wormwood — Bitterness, disappointment. R3424:4

Instead of the sweets of justice. R3424:4

Leave off righteousness — Cast down righteousness to the earth. Equity was not a matter of primary consideration. R3424:4

Amos 5:8

The seven stars — The group Pleiades, in the constellation Taurus. R3424:4

And Orion — Referring to divine power in some what similar language as in Job 9:9 & Job 38:21. R3424:4

The shadow of death — When Christ appears, day appears, life appears, fruitfulness appears, and the curse departs. R302:3*

Into the morning — The resurrection morning, the Millennial age. E359; R302:3*

Calleth for the waters — Able not only to gather the waters into seas, but also to call the waters back from the seas to the clouds, and pour it down again upon the earth in its seasons. R3424:4

Amos 5:9

The spoiled — The masses. R3425:4

Against the strong — When they rise in anarchy against them. R3425:4

Amos 5:11

Ye take from him — A drunkenness of greed. R2357:2

Ye have built houses — Riches were accumulated, but they were in the hands of the rich and the great, and the poor were being unjustly dealt with. R3424:3

Amos 5:13

The prudent — Being helpless, and in the minority. R3424:5

Shall keep silence — Some did witness the evils, but remained silent from motives of prudence. R3424:5

Similarly, it is not the duty of the Lord's people today to reprove public officials. R3424:5

Amos 5:14

Seek good, and not evil — Make a thorough reformation— love righteousness and hate sin. R3424:5

Everybody is seeking pleasure and not misery, happiness and not woe. The difficulty is that all of our judgments are more or less polluted. R5242:3

Amos 5:15

Hate the evil — We are to be like God in our loves and hates—to hate sin and to love righteousness. R1251:1

We must have no affectionate love for evildoers, though we should charitably hope that much of the evil is the result of misinformation and inherited weaknesses, and accordingly should feel and act kindly, with pitying love toward such. R1251:2

Amos 5:18

Woe unto you — “Ho you” (improperly translated “woe”—Young). R409:1

The great mass of the human family, aside from the saints. R93:4

Day of the LORD — The entire Millennial age, but generally applied to the beginning of that day. F592:2; B33

Darkness, and not light — The Gospel and Millennial ages lap; the one ending, the other commencing. The dark day is at once the closing scene of the night of weeping and the dawn of the morning of joy. R592:2, R409:1

Amos 5:20

Day of the LORD — The Day of Vengeance, the time of trouble. D11; R409:2, R592:2

Amos 5:22

Your meat offerings — Christendom’s fine church edifices, grand organs, trained choirs, paid ministers, and formalistic worship are not recognized and accepted by the Lord. R5696:4

Amos 5:25

Forty years — Prefiguring the 19 centuries of the Gospel age. R3079:3

Amos 5:26

Of your Moloch — Type of the misrepresentation of God worshipped by those who endorse the eternal torment theory. R2360:1, R3464:6

Amos 6:1

At ease in Zion — There is a nominal spiritual Zion and a nominal fleshly Zion. D23; R2357:3

Settled down to ease, luxury, self-gratification. R5243:1, R2357:1,3

Boasting of their prosperity. “I am rich and increased in goods and have need of nothing.” (Rev. 3:17) R2357:1,3

Wealth brings increased opportunity for sin in its various forms, including debauchery. R5243:2

Amos 6:3

The evil day — The Day of Vengeance. R2357:3

Violence to come near — The poor, surrounded by the blessings of our day, are often miserable because their minds are discontented. The result is that their hearts are filled with anger, malice and jealousy of the rich. R5243:2

Amos 6:4

That lie upon beds — Creeds. D608

Trusting that the church is being carried forward to the conquest of the world by an easy path. R2357:3

Amos 6:6

That drink wine — Doctrine. R5633:2; C160; D265, D266

Not solely literal drunkenness, but more specially the drunkenness of greed, swallowing up the poor and needy. R2357:2

In bowls — Drinking the wine of earthly pleasure and extravagance inordinately. R2357:1

The Christian is to be temperate in all the affairs of life—in language, in business, in food and drink, in joys and in sorrows. R2355:2-5

Are not grieved — Not solicitous for the poor. R2357:1

Amos 6:8

The city — Babylon, Christendom. D527

Amos 6:13

Taken to us horns — Power. T42

Amos 7:2

Shall Jacob — Natural Israel. A300

Amos 7:10

Then Amaziah — Representing those who are at ease in nominal spiritual Zion. R2357:4

The priest — Prince. R3423:6

Amos' opponents were the professedly religious, and it was so also with our Lord. We must expect the same in our day. R3424:2

Amos — Representing those who are faithfully declaring the Harvest Message at the present time. R2357:4

Not able to bear — He is disturbing the peace of those who are at ease in Zion. R2357:4

Amos 7:12

Flee thee away — Because the prophet had gone so far as to tell openly of the fall of the reigning dynasty. R3423:6

Amos 7:13

Prophecy not again — The announcement today to nominal spiritual Zion of the “Day of Vengeance” is as unacceptable and disbelieved as was the message of Amos. R2357:3,4

Amos 7:15

Go, prophesy — The Lord's people today, as Amos, are not to be deterred into silence from prudential reasons, but are to speak the truth in love. R2357:4

Amos 8:4

O ye — An aristocracy of brains and wealth instead of the former aristocracy of heredity. D309

Swallow up the needy — Seeking to hold them down to bare subsistence. D309

Amos 8:5

The ephah — The measure. R2357:2

And the shekel — The price. R2357:2

Amos 8:6

And sell — And sell them. R2357:2

Amos 8:8

It shall rise up — A new battle has begun on the part of the rich for the maintenance and increase of their wealth and power, and on the part of the lower classes for the right to labor and enjoy the moderate comforts of life. D308, D309

Amos 8:11

Will send a famine — The 1260 years of Papal supremacy. B256

Began 539 AD, when ecclesiastical power attained persecuting ability, and ended 1799 AD, as its persecutions came to an end. R5742:1, R234:6, R389:2*, R491:5

In another sense, the 1260 years from 325 AD, the Council of Nice, to 1585 AD. R5742:1

A spiritual famine. R5993:3, R557:3

A hunger and thirst for the truth—the bread of life and the water of life. OV259:4, R263:3; R3334:4; CR343:1

Resulting in nominal spiritual Israel's being in a dilapidated condition. R4923:1

The true-hearted are starving. R5063:1

Resulting in a lack of church attendance in fulfillment of this prophecy. R5375:1

“The honorable men (clergy, bishops and popes) are famished, and their multitude dried up with thirst.” (Isa. 5:13) R1896:3

Starving upon the inconsistencies of human theory and “tradition of the elders.” R2808:3

Poor parishioners have been fed upon husks until they are famished. HG712:6

Not with standing Bibles by the millions and general education, so that rich and poor have the ability to read God's Word. OV259:2

Our day is full of philosophies, inventions, sciences (true and false), money-making, financial and theological schemes—but these things do not satisfy even the worldly. R3334:4

Even Babylon's notables are dissatisfied, famished. R2905:1

My people are “perishing for lack of knowledge.” (Hos. 4:6) They have “hidden the key of knowledge.” (Luke 11:52) R2693:4; OV263:3

Typified by the 3 1/2-year drouth in the days of Elijah. (1Kings 18,19) B256; R5993:3, R2326:6, R557:3, R491:5*, R389:2*, R234:6

Applies to Jews as well as to Christians. OV154:T

Of bread — Crying out for the bread of truth instead of the stones of error. R1579:2

Nor a thirst — “Because the people have no knowledge.” (Isa. 5:13) they are consumed with thirst at the present time. R2904:6, R1896:3

Illustrated by the large demand for truth literature, especially the Photodrama Scenario. R5618:6*

Hearing — Understanding. OV154:T, HG317:2

The words of the LORD — The message of God’s love and of his plan. CR343:3

The necessary thing to do is to resume Bible study and that without our creedal spectacles. R4923:2

Amos 8:12

From sea to sea — There is a famine in every denomination, in every part of the world. OV259:5

They — The Jews. Q269:2

Shall not find it — While today the Lord could feed the hungry Israelites indeed without our aid, let us gratefully thank him for the privilege of being co-workers in any capacity. R2644:4

Because they seek not where alone it is to be found. OV260:2

Amos 8:13

Faint for thirst — Increasing intelligence on every hand has awakened our reasoning faculties along religious lines, and the result is the gnawing of hunger in our hearts. OV259:3

Amos 9:2

Though they — Israel, as a nation or individually. E374

Dig into hell — Sheol, oblivion, death—not torment. R828:6*; E374

A figurative expression, but certainly pits of earth are the only hells men can dig into. R2599:3

Israel, as a nation, did dig its way toward national oblivion. Yet God shall prevent this. E374

Shall mine hand — My power. E374

Amos 9:6

Stories — Chambers. (R.V.) R1812:2

Troop — Vault. (R.V.) Highly figurative and poetic language, as in the vaulted sky. R1812:2,3

Amos 9:8

Will destroy it — As a kingdom. R2357:5

Not utterly destroy — The people of Israel would be preserved as a separate people from others.
R2357:5

Amos 9:9

I will sift — Disperse. R107:2*

The house of Israel — Though scattered throughout the whole earth, they have not lost their identity.
R2357:5

Amos 9:10

The evil — The evil the Lord creates and does is the calamities and judgment that he visits upon the ungodly nations in opposition to, and in condemnation of, the evil of sin, which is an abomination in his sight. R1299:6*

Amos 9:11

In that day — In the dawning of the Millennial day. E374

The restitution times, under the terms of the New covenant. R2357:6

This prophecy is about to be fulfilled. R3425:4

Quoted by the Apostle James in Acts 15:16,17. R3425:4, R2357:6, R2124:3

Will I raise up — Permanently. C257

The rebuilding of the tabernacle of David, which fell after Jesus left their house desolate, takes place at the second advent. R107:2*

The tabernacle — The house, royalty, or dominion. A81; C257

The standard. R2357:6

Of David — Of David's posterity, The Christ. C257

The throne of David was over all the tribes, and here represents the throne of the greater David—the Beloved Son of God—to be established after the taking out of a people for his name. (Acts. 15:14) R2124:3

Raise up his ruins — The ruins of fleshly Israel. B86; R3425:4

And I will build it — “And so all Israel shall be saved.” (Rom. 11:26) B217

After the establishment of Messiah's Kingdom. R5817:5

Amos 9:12

That they may possess — Called to be members of the Body of Christ, the great Mediator, that through them the “residue of men might seek after the Lord.” (Acts 15:17) R4512:2

To be no longer a house of servants under Moses, but the house of sons, under Jesus. R5817:5

The remnant of Edom — Christendom. D15

All the heathen — “All the Gentiles.” (Acts 15:13-18) HG336:4

Amos 9:13

The plowman — The great time of trouble that will prepare the world for the Millennial seed-sowing. C216; R1162:1, R5761:2; Q 74:2

In the time of trouble the Lord will run the plowshare of truth in every direction throughout the world. R2627:5

In the Jewish Harvest Jesus was the plowman and the reaper. A double work was being accomplished—reaping the Jewish people and preparing for a new dispensation. Q74:2

Shall overtake — Shall follow close after. R2627:5

The time of trouble will overtake the reaping work and bring it to a close. R5761:2

The Harvest will hardly have accomplished its intention of gathering the Church and Great Company until the plowman of trouble will be running his furrows through the world. Q74:2

The plowman will keep on plowing after all our reaping efforts have ended. R5761:2

The plowman is already beginning, and he is overtaking the reapers. Q74:2, R1162:1

So accurately timed is every feature of the divine plan that part fits to part, and work to work, closely. SM187:2

The reaper — The Lord. R5761:2 Gathering God's elect. R1162:4

Began with the presence of the Lord of the Harvest, 1874 AD. R1161:6

Treader of grapes — The forces engaged in the final combat. R1162:4

Drop sweet wine — Referring to the blessed reinvigorating influence of the Lord's Kingdom. R1162:4

Hills shall melt — The mountain (Kingdom) of the Lord's house shall be exalted above the melting hills (kingdoms) of the old dominion. R1162:4

Amos 9:14

I will bring again — After spiritual Israel has been developed (verses 11 & 12) favor shall return to natural Israel. R2357:6, R2358:1, R5817:5

My people of Israel — A scattered, homeless, desolate and persecuted people, they are still a distinct and homogeneous people. C245

The waste cities — In which they formerly lived. C245

Amos 9:15

I will plant them — Not yet fulfilled in the return of the Jews to Palestine. Referred to by James in Acts 15:16, “I

will build again the tabernacle of David.” R2124:3

From 1878 AD onward. C259, C258

Their land — The land that God says he had given them, the land that he promised to Abraham. (Gen. 13:14-17; Gen. 17:8) C245

No more be pulled up — This could not refer to the return from the captivity in literal Babylon, since after that return they were again pulled down and plucked up. C259

Obadiah 1:1

Concerning Edom — Christendom. D15

In battle — The time of trouble. D527

Obadiah 1:15

Day of the LORD — Approaching time of trouble. R2338:5

Heathen — Nations. R2338:5

Done unto thee — Shall come into judgment. R2338:5

Obadiah 1:16

Ye have drunk — Of the confused doctrine of Babylon. R3999:3*

They — The nations, not the people. R2338:5

Certain systems of the present time which shall utterly fall, shall go down completely. R5327:4

Shall drink — Drink of the cup of the Lord's anger. R2338:5

They had not been — They will be utterly destroyed as nations in the time of trouble. R2338:5

Although the nations shall never rise again, the people who composed the various nations shall come forth from the grave. R2338:5

Death everlasting will be the penalty inflicted upon all who do not eventually come into the fullest heart-harmony with the Lord. SM766:2; R4553:1, R5327:4

Those who refuse to profit by the glorious opportunities of the Millennium. R4553:1; Q763:2

Used in connection with certain systems of the present time which shall utterly fall, go down completely; might also apply to those who sin wilfully in the Millennium and die the Second Death. R5327:5

Obadiah 1:17

But upon mount Zion — The spiritual phase of the Kingdom of God. A297; T33

Shall be deliverance — In the Times of Restitution. D558; F355; R2503:6, R2504:1,2,5

The sight of the drunkard of verse 16 is a good token to show that the deliverance is even now on Mount Zion. R3999:3*

The house of Jacob — Natural Israel. C278; A300

Obadiah 1:19

[They of the south](#) — Those restored to perfect humanity. D653

[The mount of Esau](#) — Christendom. D15

Obadiah 1:21

[And saviours](#) — Christ Jesus and his Bride. R238:2*

Leaders guides, kings and priests, typified by those who judged Israel. R528:1*

Jonah - General

Skeptics have long been inclined to treat the story of Jonah's experiences in the belly of the great fish as a seaman's yarn. Many pulpiteers even laugh at the account of Jonah's experiences as suitable only for the credulous and not for wise "Higher Critics." Nevertheless, the Great Teacher refers to Jonah and his experiences in the belly of the great fish, and those who believe the Scriptures will seek no better ground for their faith in the story than this. The exceptional character of Jonah's experience constituted him a type of Jesus, who, in death, was swallowed up of the earth, as was Jonah by the fish; and as our Lord was liberated from his prison house, so was Jonah. R4785:2

Suggestions regarding typical character of Jonah. R3568:1-5*

Jonah 1:1

Jonah — A type of Jesus. R4785:2

A sharp contrast to the other prophets along several lines: His character, disobedient and ignoble; his mission, to a heathen city; his success, unparalleled; his predictions, failed. R3568:2*

Perhaps, in his disobedience and fleeing from God, representing Adam, and hence also our Lord Jesus, who took the sinner's place. R3568:2*

Nevertheless a prophet of God, whose predictions at another time came true. (2 Kings 14:25) R3568:2*

He was from Gash-Hepher, in Galilee; a fact contradicted by the Pharisees in John 7:52 when they wished to gain a point of argument. R3568:2*

Jonah 1:2

Nineveh — A great city outside the pale of Jerusalem and, therefore, at that time outside the lines of divine favor. R4785:3

Foreshadowed the world in the Millennial age. R3568:2*

Their wickedness — Their iniquity had come to the full, and for them to live longer would be unwise. R4785:3

There is a limit to the divine permission of evil. R4785:3

Jonah 1:3

Rose up to flee — Might represent Adam in his disobedience. R3568:2*

Jonah 1:4

A great wind — May represent Satan, the "prince of the power of the air." (Eph. 2:2) R3568:3*

Tempest in the sea — Representing the lawless mob which clamored for Christ's death. R3568:2*

The ship — May represent the Roman government. R3568:4*

Jonah 1:14

Lay not upon us — Might represent Pilate. R3568:4*

Innocent blood — “I am innocent of the blood of this just man.” (Matt. 27:24) R3568:4*

Jonah 1:15

They took up Jonah — Representing in this the Lord Jesus. R3568:4*

And cast him forth — Representing Christ’s crucifixion. R3568:4*

Applicable to some extent to the members of Christ’s Body. One government after another, like the Romans, has been compelled by God’s nominal people to exterminate them, to cast them overboard. R3568:4*

Jonah 1:16

The men — The crew might represent Pilate. R3568:4*

Offered a sacrifice — As the crew prayed to be considered innocent, so Pilate washed his hands, declaring his innocence. R3568:4*

Jonah 1:17

Had prepared — Prepared a special fish, either at the moment or long in advance. R4785:2

A great fish — A special fish, not necessarily a whale. R4785:2

To swallow up Jonah — A type of Jesus, who was swallowed up of the earth. R4785:2

While the throats of the majority of whales seem too small to admit a man, they are quite elastic. The great sulphur whale, of enormous size, is said to have a throat capable of swallowing a skiff. R4785:2

It has been reported that a sailor, overboard, was swallowed by “a great sulphur whale,” but after several hours escaped. Another seaman had a similar experience during a whaling voyage. R4785:2, R3373:4

Three days and three nights — Typifying our Lord’s stay in the tomb and his resurrection on the third day. Also the fifth, sixth and seventh 1000-year days, during parts of which the Church was in the tomb. R3568:5*

Parts of three days. OV362:2

Important because this alone, of all the types, gives the exact length of Jesus’ entombment. R4603:5

“He hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will revive us: in the third day he will raise us up, and we shall live in his sight.” (Hos. 6:1-3) R92:6*

What is true of the glorification of the Church of Christ, as to time, has been shown to be true also of the restoration of Israel. R92:5*

Jonah 2:1

Jonah prayed — This prayer holds a type of the history of the nation of Israel since Jesus left their house desolate. R92:5*

Jonah 2:2

The belly of hell — Sheol, oblivion, death—not torment. E374; OV362:2; R4603:2

Grave-belly, sheol-belly. SM520:1; OV362:2

The belly of the fish was, for a time, his tomb. R2599:2,6

Jonah had been in hell and came out. Also true of Christ, whose “soul was not left in hell.” (Acts 2:31) HG556:5, HG735:1*

Jonah 2:10

Vomited out Jonah — The Christ resurrected. R3568:5*

Jonah 3:1

Jonah the second time — Jonah would then represent the great prophet, and Nineveh, the world. R3568:5*

Jonah 3:4

Forty days — May indicate the 1000 years of the world’s trial time. R3568:5*

Often associated with a time of trial: Israel’s 40 years in the wilderness; Christ’s temptation of 40 days; the Jewish and Gospel Harvests, 40 years each. R3568:5*

Possibly prophetic or symbolic time, a day for a year. R4785:5

Jonah 3:7

Herd nor flock — It was commanded that the brute beast should participate in this fast before God. HG508:5

Jonah 3:8

Beast — Not, as some say, the Negro, but the “herds and flocks” of verse 7. R3044:4; HG508:4

Jonah 3:10

God repented — God’s purposes do not change. He never repents of them, but he does change his conduct. He was pleased to have the Ninevites turn from their sins to hearty repentance. R4785:6

He did it not — We understand that God, knowing the end from the beginning, knew that the Ninevites would repent and that he would not blot them out in 40 days in accordance with Jonah’s preaching. R4785:5

Jonah did not really fail. The old, the wicked Nineveh did perish. In its place came repentant Nineveh. So with the world. The wicked shall be destroyed, but all can have their wickedness cleansed and be spared. R3568:5*

Jonah 4:1

It displeased Jonah — Jonah was more interested in himself and his own reputation than in the Ninevites and their interest. R4785:6

The Lord’s servants must not be so. R4785:6

How much greater is the compassion of the Almighty than that of his human servants. R4785:6

Perhaps, in his murmuring, only a practical lesson; perhaps representing a class that poses as God’s mouthpiece, but who do not like the “Millennial nonsense” of having Nineveh spared. R3568:6*

May picture the nominal church in this Harvest time. R3568:5*

Jonah 4:6

Prepared a gourd — May be a picture of the image of the beast. R3568:5*

Jonah 4:8

And the sun — May illustrate the Gospel, the truth. R3568:6*

Jonah 4:10

Pity on the gourd — The Lord taught Jonah a lesson respecting his sympathy for a gourd, an inanimate thing, and his lack of sympathy for the Ninevites. R4786:1

Similarly, many have sympathy for flowers, birds, animals, etc., but become angry at the suggestion that God will not eternally roast people. R4786:1

Jonah 4:11

Spare Nineveh — Spare the poor world in the Times of Restitution. R3568:5*

Micah 1:2

Hearken, O earth — Society. A318

His holy temple — The Christ. T70

Micah 1:4

The mountains — Kingdoms. A318

Micah 2:7

The house of Jacob — Natural Israel. A300

Micah 2:12

Of Bozrah — The ecclesiastical powers of Babylon. D17

Micah 3:1

O heads of Jacob — Natural Israel. A300

Micah 3:11

Teach for hire — “They all look to their own way, every one for his gain from his quarter.” (Isa. 56:11) F287

With honors and titles go salaries, not according to the minister’s needs, but on the commercial basis of his ability to attract large congregations and wealthy people. F286

Micah 4:1

That the mountain — The Kingdom. C235; D628; E44; R4796:1, R5294:4

House of the LORD — House of Jehovah. E44

His Church. R4796:1

In the top of — Overtopping, or overruling. D628; E44; R4796:1

The mountains — All earthly kingdoms. R4796:1, R5294:4; D628; E44

It shall be exalted — This exaltation began in April 1878

AD. C235

Above the hills — The highest peaks. D628

Shall flow unto it — God’s favors are marked out for the heavenly and the earthly seeds of Abraham—the earthly through the heavenly. It follows that the blessings of other nations will come through their affiliation with these. R4320:6

The whole world will become attached to Israel as a part of Abraham’s earthly seed. CR485:3

The attraction will be the blessings of health and restitution. R4796:1

Micah 4:2

Many nations — Representing the world in general outside of those who have accepted the terms of God’s New covenant with Israel. Q60:7,2

Thus Abraham will become gradually “a father of many nations.” (Gen. 17:5) CR59:6

Let us — The poor world. SM15:1

All who will—by circumcision of the heart. R4454:3; CR59:6

Let us come into line with the divine government established in Israel. CR59:6

Go up — Saying: Whether imposters or not, the work of these men who claim to be the resurrected prophets is the very one the world needs. D628 They will behold in Israel the beginning of the reign of righteousness. R4464:6

Mountain of the LORD — Kingdom of Jehovah. A297; E44; SM16:T

It must not be forgotten that all blessings are of the Father, though all are by the Son. (1 Cor. 8:6) E45

The divine government established in Israel in the hands of the Ancient Worthies will be the center of divine favor. R4320:6

Thither all the nations of earth will send their ambassadors, and from thence take their laws. OV69:1

To the house — All must come under the arrangements of the Messianic Kingdom in order to share with the Jews in the blessings of that time. R4840:3,5

Of the God of Jacob — Natural Israel. A300

The blessings of the New Law covenant are definitely shown to be Israelitish. R4454:2, R4796:1; Q622:1

The New covenant will be inaugurated with natural Israel, and gradually the whole world will become attached to Israel as a part of Abraham’s earthly seed. CR485:3

The Kingdom will be closely identified with the Zionist movement and the Holy Land. R4796:1

He will teach us — The world in general will petition for the same government and laws as Israel. R1529:2

He has done for the Jew first, but he will also do for us. R4840:5, R4796:4

Of his ways — The instruction of the Kingdom. HG439:6

They will see that the only way for them to get God’s blessing will be by coming in under the New covenant arrangements through Israel. Q205:T

Walk in his paths — We will walk in the paths which he directs. CR59:6

They will then be willing to hearken to divine wisdom. R2334:5

“All the paths of the Lord are mercy and truth.” (Psa. 25:10) R2334:6

Kingdom blessings will be operative only toward those who will seek to keep the divine law. But as the nations perceive there is no blessing apart from keeping this law. they will doubtless be influenced to do so. R4819:5

Not until they do this will the Mediator recognize them in any sense of the word, nor will they be on probation for everlasting life. As soon as they are ready to walk in the way of holiness they will be counted as his children. Q60:7

“They shall return even to the Lord, and he shall be entreated of them and shall heal them.” (Isa. 19:22) A256

Other nations, seeing the blessings and prosperity of Israel, will want to join with them. Q622:1, Q206:2, Q170:8, Q213:2

For the law — The Kingdom class will all be in glory, and Satan bound. SM15:1

In the Millennial day nothing in the nature of sin will be allowed. R5770:5

Illustrated by the reading of the blessings and curses of the Law from Mount Ebal and Mount Gerizim. (Deut. 27:12, 13) R3091:2

Go forth of Zion — The spiritual phase of the Kingdom; the glorified Christ, Head and Body. OV320:4; A297; C293; D628; R4454:3, R4494:3, R4464:4; Q206:2, Q170:8

The Celestial Kingdom. OV320:4

Word of the LORD — Divine messages, through the “princes.” D620

From Jerusalem — The seat of the earthly representative government in the hands of the “princes.” R4454:3, R4464:6, R4494:3, R1529:3; CR59:6; OV320:4; D629

Natural Israel. Q170:8

After Israel is in favor with God. Q206:2

The To-Be Capital of the world under the Millennial Kingdom arrangements. OV69:1, OV320:4

Micah 4:3

He shall judge — Previously, in the great time of trouble. D629

Favoring most the nations which are most righteous. R4796:4

And rebuke — All unrighteousness. R4796:4

And they shall — As a result of the Lord’s rebukes and subsequently his law and Word. D629

Sword into plowshares — The metal previously used in weapons of destruction will be used to till the earth. R4796:4

War will so utterly wreck the participating nations that they will have no strength for further combat, no gold reserves or war chests for further military purposes. R5852:2

Spears into pruning hooks — Through Messiah's Kingdom saying, "Peace, be still." R5601:2

Not lift up a sword — Man's extremity will be God's opportunity. R5823:6

For Satan shall be bound and righteousness shall control. R260:4

Learn war any more — Under Messiah's Kingdom wars will cease forever. R5760:3, R4796:4

Micah 4:4

They — Israel restored to divine favor; also all the families of the earth. R4675:1, R4966:2; CR116:6

Every man — Not applicable to spiritual Israel, who will be reigning with Christ. OV108:2; R4071:5

Under his vine — Not under some landlord's vine, but his own. R2323:4

Home ownership shall be general. R2323:5

Under his fig tree — Rejoicing in the fruit of their own planting. R615:5*

This is an earthly, not a heavenly promise. R5575:1, R4966:1, R4675:1, R637:5, R4548:6; HG132:1; CR116:6; Q178:9

Micah 4:6

In that day — Since AD 1878. R351:2,4*

Micah 4:8

Tower of the flock — The Christ, Head and Body. E45; D648; R4018:6*

Jesus, by his obedience unto death, has become the strong tower, the fortress, the protection, to all of God's people. R4796:4

Unto thee shall it come — It would come to the one who would keep the law, and he would have a right to all the blessings God gave to mankind originally. Q182:T

He both won it and laid it down at the same time. He won it by obedience to the Law, and by the sacrifice of himself laid it down so that he could have the right to give it to Adam and his race. Q228:T

After the completion of the Church he proposes to give that dominion to mankind. Q228:T

The first dominion — Adam's dominion as earth's king, representative of God, his Creator and Father. D648; E152; Q182:T; R4796:4

Lost by Adam in Eden, redeemed by Jesus at Calvary. E45

Daughter of Jerusalem — The Bride. "The Jerusalem that is above, the mother (in prospect) of us all." (Gal. 4:26) HG16:4

Micah 5:1

They shall smite — Though the scribes and chief priests understood of Jesus' birthplace, they could not see that he would be smitten. R436:1

Micah 5:2

But thou, Beth-lehem — One of the many prophecies which indicate that the Bible is a divine revelation. A58

Though thou be little — “Art not the least”—the chief city of the province. R1401:3

In olden times there were honorable cities and mean cities. Nazareth was one of the latter, while Bethlehem was distinctly one of the former—the city of David. R3700:3,5

Shall he come forth — Fulfilled in a seemingly accidental manner, because of the taxation decree of Caesar Augustus. (Luke 2:1) R3700:5, R2556:2

Have been — Have been foretold. E45; R2556:2, R3700:5

From everlasting — His coming and Messiahship were purposed and provided for in the divine plan. E45

Micah 5:3

Therefore — In view of the fact that the Jews were willing to persecute our Lord as Ishmael persecuted Isaac. PT365:T*

Will he give them up — The children of the Law covenant were to be given up, cast off, until the Sarah covenant would bring forth the whole Isaac class. PT365:T*; R4450:2*

Shall return — When the Sarah covenant has brought forth The Christ. R4450:2*

Micah 5:4

And Feed — Feed Jehovah's flock. (Psa. 23:1) E45

Micah 6:2

O mountains — Kingdoms. D20

The LORD'S controversy — “It is the Day of the Lord's Vengeance and the year of recompenses for the controversy of Zion.” (Isa. 34:8) The Lord has taken cognizance of the controversy, the strife and contention, in nominal Zion. Now the day of recompenses has come, and the Lord has a controversy with them. D19

Strong foundations — Hitherto strong foundations. D20

Of the earth — Of society. D20

Hath a controversy — The Day of Vengeance, the time of trouble. D20

With his people — With his professed people. D20, D186; R577:4, R1547:2

Micah 6:4

Miriam — An example of a woman prophesying. Female as well as male stewards are to use all their talents. R1549:3,4

Micah 6:5

Remember now — Each book of the Bible is linked with all the rest by their common spirit and harmony. and by their mutual endorsement. R1145:5

Micah 6:8

The LORD — Jehovah. R5408:2

Require — These things are required of everybody who would have any standing with the Lord. R5310:1

God does not require sacrifice—it is a privilege. He does require loyalty and obedience. R5408:4, R5310:2

The Law, given to the Jews through Moses, will be given to the whole world of mankind through Messiah. R5408:5

Of thee — Micah is addressing the Jews, and his message was from the standpoint of the Law. R5408:4, R5309:6

No Jew ever fulfilled the Law except Jesus. R5408:4

But to do justly — The strict following of the golden rule, enjoined by the Great Teacher. R4821:2

Amplifying the golden rule—deal justly with others if you would expect them to deal justly with you; be merciful with others if you would expect them to be merciful with you. R5310:1

The prophet was encouraging the Jews to do their best to fulfil the Law's requirements. R5408:4

For one to keep the principles of truth and righteousness before his own mind is to be a thoroughly upright man or woman, in whom truth, purity, goodness, will be in control. R5309:2

We are not to expect full justice from others. R5310:1 Nothing less than justice should be thought of. R5310:1

Justice is a quality which we are not permitted to exalt too highly, except in our hearts and minds, as a principle of the divine standard. R5309:1

Justice in our words means not even insinuating evil, In order to operate in our words it must operate in our hearts and minds. To do justly signifies absolute righteousness in thought, word and conduct. R4821:2

To do justly means justice between servant and master, mistress and maid, buyer and seller. R4821:2

We are not required to do more than justice, but we are permitted to do more. R5310:4

To love mercy — Kindness. R5408:2

Only those who show mercy to others will themselves receive mercy at the Lord's hands. R4821:4

To delight in yielding personal rights and privileges in the interest of others when no principles are involved. R3021:1

Many, while seeking to practice mercy, do not love it. R4821:4

Having the principles of truth and righteousness in control, one should cultivate more and more the quality of mercy. R5309:2

Love requires that we deal justly with all, that we seek to cultivate the appreciation of the rights of others; but additionally, to have the spirit of sacrifice which gladly lays down life itself for the brethren. R5310:5, R3020:5, R3021:1

Walk humbly — That condition of mind in which we could be taught of him. R5310:1

Those most able and willing to follow the first two requirements are apt to be the most delinquent in the third, apt to be possessed of a spirit of pride. R4821:5

Lest we ourselves should not be accounted worthy of the great prize. R4655:4

The most humble are often those who have had great sins and weaknesses which have humbled them. R4821:5

Micah 6:9

Hear ye the rod — Symbolizing divine authority. R4058:4

Micah 7:1

Woe is me! — The true Church. R2142:5*

Micah 7:3

That they — Present systems of oppression, trusts. R2142:5*

Micah 7:4

The best of them — The nominal church. R2142:5*

Micah 7:5

Trust ye — Addressed to the Little Flock, as in Luke 21:16. R2142:5*

Not in a friend — Unless they join us in the same narrow way of sacrifice, for their very love for us will often cause them to bitterly oppose us. And in the end even that love will sometimes turn to hatred. R1069:5*

Guide — Whether a minister of the nominal church, or parents, or husbands, or Christians of considerable advancement, highly esteemed for their works' sake. R1069:5*

None of our former guides must be looked to as guides now. R1069:5*

From her — The wife (or husband) who hitherto entered into all your plans will not now be able to sympathize with you unless of the same consecrated class. R1069:5*

Micah 7:6

The son dishonoureth — If a parent would have peace in the home circle, it should be established on the recognition in the family of the righteous principle of parental authority over children who have not attained their majority. R1070:1*

Men of his own house — Their very love for us will often cause them to bitterly oppose us. R1069:5*

“I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.” (Matt. 10:35) R1069:3*

When law and order give way before the mad passions of the ruthless mob. HG22:6

The Lord's brethren did not believe on him and seemed ashamed of the unpopular notoriety which his course brought upon them as a family. R1069:3*

Micah 7:7

Therefore — Though all other helps and comforts fail. R1069:6*

I — The Little Flock. R2142:5*

Look unto the LORD — Through his Word. In him we must find our friend, comforter and guide, and learn his will and plan. R1069:6*

I will wait — We must wait patiently for the grand outworking of his plan. R1069:6*

Micah 7:8

Against me — The Little Flock. R2142:5*

When I fall — In death. R1070:2*

I shall arise — In the likeness of our lord. R1070:3*

In darkness — Partial gloom and confusion. R2142:5*

Shall be a light — The Lord will always be our light if we walk in close harmony with him. R1070:2*

Micah 7:10

She that is mine enemy — The nominal church. R2142:5*

Micah 7:11

Thy walls — Their salvation. “We have a strong city; salvation will God appoint for walls and bulwarks” (Isa. 26:1) HG68:3

The decree — Of the Kingdom of God being taken from them at the first advent of Christ. HG68:3

Micah 7:15

According to the days — Like the deliverance from Pharaoh. D556

As it was then in the midst of great trial and distress, so now their deliverance will not be without distress. R384:6

Thy coming out — A type of entering the Millennium. R2142:5*

The restoration of the Jews takes place in the midst of great trouble and during the pouring out of the seven last plagues, according to the type. R127:5*; D556; HG91:5

I shew unto him — Unto regathered Israel in the close of the time of trouble. D556; R2142:5*

Micah 7:17

Lick the dust — Be destroyed. R1649:6, R2920:4

Like a serpent — Typical of Satan. R1649:6

Micah 7:18

Delighteth in mercy — The heathen gods are all vengeful. The God of the Bible alone lays claim to being a God of love, “whose mercy endureth forever.” R4892:3

Nahum 1:1

Burden of Nineveh — As Babylon refers to the apostate church of Rome, so Nineveh, we think, refers to the world and conditions affecting both the church and the world at this time. R480:4*

Nahum 1:2

Take vengeance — The Day of Wrath will completely consume earthly governments and Churchianity in a fire of anarchy. Nothing shall quench that fire, it will cause the utter destruction of present systems. R2565:1

He reserveth wrath — The wrath of God is love's severity, love's parental rod, inflicting no needless pain and never striking in vain, nor ceasing to strike till sin shall be no more. D562*

Nahum 1:3

Acquit the wicked — The demands of justice must be satisfied. E28, E422, E464, E448-452; A155
God did not pardon Adam's transgression and remit its penalty. E460

Hath his way — Makes himself known. D238

In the whirlwind — The whirlwind of revolution, the intense and complicated trouble and commotion of the Day of Vengeance. D13, D238, D528

In the storm — Of trouble. D238

“Behold it cometh mighty and strong from the Lord, as a tempest of hail and a devouring storm, as a flood of mighty waters overflowing, and shall cast down to the earth with power the crown of pride.” (Isa. 28:2) D528

Nahum 1:5

The mountains — Kingdoms. A318

And the earth — The present organization of society. C229; D46, D528; A323

Is burned — Is destroyed. D528

Nahum 1:6

Like fire — The fire of God's retributive vengeance burning up present evils. D529

Nahum 1:7

The LORD is good — Though the waking hour be one of clouds and thick darkness, the work of destruction will be a “short work” (Matt. 24:22), and immediately afterward the glorious Sun of Righteousness will begin to shine forth. D558

Nahum 1:8

Overrunning flood — Deluge of truth. D529

And darkness — Ignorance. A18; B167

Nahum 1:9

Make an utter end — Of iniquity. D558 Of this present order of things. R1705:5

Nahum 1:10

Together as thorns — There can be no peaceful and comfortable affiliation of liberty-loving Protestants with the tyrannical spirit of Papacy. D267, D552

Thorns in each other’s sides. D552; R1705:5

As drunkards — Intoxicated with the spirit of the world, the wine of Babylon. D267, D552; R1705:5

Shall be devoured — Overwhelmed and, as religious systems, utterly destroyed in the great cataclysm of trouble and anarchy now impending. D552, D267

Shortly after the great religious federation has been perfected the upheavals of socialism and anarchy will suddenly destroy them. R1705:5

Nahum 1:15

Upon the mountains — Kingdoms. A318

The feet — The last members of the Body of Christ. A341; B253, B254; C236, C301

Not literal feet, any more than in the passage, “His feet shall stand in that day upon the Mount of Olives.” (Zech. 14:4) B157

Of him — Christ in the flesh, the Elijah. A341; B253, B254; C236, C301

Publisheth peace — A ransom for all and consequent blessings for all, deliverance. A341; C236

Nahum 2:3

Chariots — A Jewish proverb declares, “When the railway reaches Jerusalem, Messiah comes.” C272

The locomotives for the Jaffa and Jerusalem railroad recently (1891) reached Palestine. R1304:5
Automobiles, trains, etc., by which people are running to and fro. (Dan 12:4) Q759:5; R480:4*

Flaming torches — Trains in the night seem like torches. R480:5*

The day — The period of time when the Lord God would prepare, or make ready, the elements and conditions for the new dispensation, “The Golden Age of Prophecy.” Q759:4

The period for the “flashings of Jehovah’s lightnings” (Psa. 77:18) for the blessing of mankind. A171

Beginning with the flood of truth mentioned in Dan. 12:5-7 and Rev. 12:15,16; also marking the end of Papal power. C67, C65, C66

In which the world has been since 1799 AD. OV384:3, OV46:2; R1258:4

115 years from 1799 to 1914 AD. C23

More than 70 Bible prophecies relate to the “Day of Preparation.” Q759:4

Of his preparation — For the Millennium, Messiah’s Kingdom. OV147:3, OV384:3; SM159:1, SM445:2, SM699:1; R1258:4, R1487:6, R1691:3, R4431:2, R4790:3, R5722:1

We are in the Day of the Lord’s Preparation. SM446:1; R4431:2, R4790:3; Q759:4

Preparation for the wind-up of the present evil world (age), and for the inauguration of the world (age) to come, wherein dwelleth righteousness. (2 Pet 3:13) OV147:3; Q759:5

Modern inventions and advantages are preparations for the Millennium. CR60:4,5; R4431:2, R5722:2, R1258:4; A169; C172; OV384:3; SM159:1

Another name for the “Time of the End” (Dan 11), because the increase of knowledge paves the way for the Millennium, making ready the mechanical devices that will economize labor. In another sense, by giving to all a taste of liberty and luxury that will become agencies of class-power, resulting in the uprising of the masses and the overthrow of the present dominions of earth. C23

In which every question of moral rights and obligations, including the relationship between men and women, is coming forward for consideration and ventilation. R1548:3

As a logical consequence of the increase of knowledge the civil and ecclesiastical powers of Babylon are now being weighed in the balance of justice in full view of the whole world. D75

Many of the Lord’s professed followers regard his present “strange work” (Isa. 28:21,22) as an innovation, rather than a preliminary preparation for the glorious reign of the Prince of Peace. R1487:6

In which the increase of knowledge, of God’s appointment, is one of the influences now at work binding Satan by curtailing his influence and circumscribing his power. A265

Inventions of this time have been a great blessing; yet, because of selfishness, they have been injurious to many. SM699:1

Mechanical inventions, which for a time brought prosperity and promised great future blessings, proved to make the best of all slaves, decreasing the need for unskilled labor, even while population rises rapidly. R1691:3

If present inventions are but preparations for the glorious day, what may we not expect of a growingly intelligent race under the supervision of the perfect Ancient Worthies and the great Messiah. OV46:2

God is getting the forces of nature ready for the blessing of all the nations of the earth. CR60:5

The Lord did not favor general education until the Day of His Preparation. SM160:T

When 75 years of this day had developed the proper conditions for the beginning of his great work, the Master stepped upon the scene quietly. The remaining years of this Day will accomplish the setting up or establishment of his Kingdom in power and glory. C130

[The fir trees](#) — Symbolic of the Lord's people. R480:5*

[Terribly shaken](#) — Before the storm-blast. R480:5*

Nahum 2:4

[They shall jostle](#) — At their “couplings.” R480:5*

[Like the lightnings](#) — The foregoing is a symbolic representation of a railway train. C272; R1304:5

The modern term for a fast train is “the lightning train.” R480:5*

Automobiles are also “chariots with flaming torches,” which “rage in the streets.” Q759:5

Habakkuk 1:2

O LORD, how long — Habakkuk, representative of all who love righteousness, asks how long it will be until the present evil world will give place to the world to come “wherein dwelleth righteousness.” (2 Pet. 3:13) R622:2

Shall I cry — Have I entreated. R622:1

Of violence — Because of violence. R622:1

Habakkuk 1:3

Spoiling — Robbery. R622:1

And there are — And there is a judgment, but oppression is more powerful. R622:1

Habakkuk 1:4

Slacked — Powerless. R622:1

Judgment doth never — Justice cometh not forth victorious. R622:1

Wrong judgment proceedeth — Therefore doth justice come forth perverted. R622:1

Habakkuk 1:5

Behold ye — Look ye about. R622:2

The Lord answers the complaint. R622:2

Wonder marvellously — Be astonished and astounded. R622:2

Work a work — The harvest work, and a change in dispensation. R1487:3

Referred to by Paul (Acts 13:40, 41) as applicable to the Jewish Harvest, which is typical of the Gospel age Harvest. R1487:3

First, gathering his saints and separating them as wheat from tares; second, the binding of the tares; third, the heavens rolling together as a scroll; fourth, the elements of earth getting ready for the final conflagration. R1488:2

“His work, his strange work.” (Isa. 28:21) R1487:3

Fulfill a work. R622:2

In preparation for Christ’s glorious reign. R1487:6

Ye will not believe — Conservative Pharisees of today shake the cautious head, saying that we cannot be on the eve of a new dispensation, for “ lo, all things continue as they were from the beginning.” (2 Pet. 3:4) R1488:5

Though it be told you — If you did not see some evidences you would consider the things impossibilities. R622:2

Habakkuk 1:6

The Chaldeans — Communists, Socialists, Nihilists, etc. R622:2

Babylon was the capital of Chaldea, so symbolic Babylon reigns over the civilized world, and the masses are fitly termed the Chaldeans. R622:2

Nation — People. R622:2

Habakkuk 1:7

Their dignity — Their burden, or restraint. R622:2

Proceed of themselves — From them shall proceed the judgment. R622:3

Habakkuk 1:8

Their horses — Doctrines. R622:3

Are swifter — Indicating their rapid spread. R622:3

More fierce — Showing the ferocity of the doctrines. R622:3

Their horsemen — Teachers of these doctrines, the leaders. R622:3

Shall come from far — Will be foreigners. R622:3

Habakkuk 1:9

All for violence — Their mission is violence. R622:3

As the east wind — Be set in opposition to the east—the direction of the sunrising, representing the dawn of the Millennial day. R622:3

The captivity — The bounden ones. R622:3

These shall cause a measure of judgment to come upon the evil institutions, yet they will be in opposition to the true light. R622:3

Habakkuk 1:10

Heap dust — Cast up earth mounds. R622:3

Habakkuk 1:11

Then — By reason of their successes. R622:3

His mind change — Not realizing that they have been used to overthrow oppression. R622:3

He shall pass over — Become surpassingly proud. R622:3

Unto his god — Boasting themselves of the victory of Liberalism. R622:3

Not realizing that they have been used as the Lord's great army to overthrow oppression and bring down the proud. R622:3

Habakkuk 1:12

Art thou not — The prophet represents the true saints as addressing Jehovah. R622:4

O mighty God — O Protector. R622:4

For correction — Thou hast appointed them to correct nations. This is the confidence of the saints. R622:4

Habakkuk 1:13

Of purer eyes — Nothing short of perfection can find favor in God's eyes. R1610:2

Than to behold evil — With approval. R5901:6*, R1351:5*

God detects the smallest deflection in our hearts, and his character is so holy that he cannot but hate it. R5902:1*

We must be purified from all iniquity before we can have the approval of God. R5901:6*

Hence ultimately all who are in any way imperfect will be destroyed. R1610:2

He will not permit evil to all eternity, for this condition would not be pleasing to him. R5211:4

Canst not look on — Recognize with any degree of allowance; countenance. F120; R870:3, R386:6, R5901:6*

Denoting his abhorrence. R1351:5*, R5901:6*

According to the principles of divine government and law, he has no degree of allowance; he cannot condone sin nor admit its necessity in any degree. E418

This does not signify a perfection in the flesh, but a perfection of heart, of intention, of will, of endeavor. R5902:1

In eastern countries long ago, to show the face was a mark of favor; to turn the back, a mark of disfavor. B188

To have pardoned Adam, God would have made himself a liar. The absolute unchangeableness of God is the firm foundation upon which all his loving promises rest. R386:6

Since the ransom has been laid down, Jehovah, in due time, will no more disregard and treat men as sinners, turning his back upon them, but will send refreshment from his face, his favor, through Jesus, his agent in the restitution of all things. (Acts 3:19-21) B188

Iniquity — Thus the destruction of the wicked in the Second Death is the essence of wisdom. Ultimately all evil shall be destroyed. R5211:4

Habakkuk 2:1

Set me upon — Fix my foot upon. (Douay Version) R621:1

Will watch — Studying his Word. R1475:5

To see — Not to guess at it, or to surmise about it, but to see it, so plainly that he can clearly, logically, and Scripturally demonstrate it to others. R1475:5

What he will say — We can know only what God has revealed in the Bible as his revelation. R769:1

Let us balance our judgments by the testimony of God's Word. R770:6

What I shall answer — To the unbeliever. R621:1

When I am reproved — When the unbeliever reproves me. R621:1

Habakkuk 2:2

Answered — Gave me an answer for the unbeliever. R621:1

Me — The faithful watcher. R1475:5

Write the vision — God's plan of the ages, the vision seen by Habakkuk. R5374:1

What you have seen of divine truth. R1475:5

Concerning the glorious consummation of God's plan. B15

This command has been obeyed—by charts, diagrams, concordances and explanations. R621:1

Make it plain — Set it out in an orderly, systematic manner. R1475:5

Some are called to make the truth plain for the benefit of all the rest. R1475:5

It becomes the privilege of the faithful watcher to make plain to others what the Lord has made plain to him. R1475:5

Do not attempt to make it plain to others until you understand it yourself. R1475:5

Upon tables — Charts. C89

That he may run — For the prize. R1475:5

Run over it; be able to prove to himself its correctness. R621:1

That readeth it — Read it readily. C89 Read it clearly. B15

That everyone may read it fluently. (Leeser) R5374:1

Habakkuk 2:3

The vision — God's plan of the ages. R5374:1

The testimony of the Scripture. R621:4

A great revelation—a picture of God's plan through the prophets and the Law. Q729:5; R5731:5

For an appointed time — Is to be made clear at the appointed time. R5374:3

Time features are not as definitely stated in the Scriptures as are doctrinal features. R5374:3

Much of which was previously purposely hidden and obscurely expressed. R1475:5

It shall speak — Appear at the end. (Douay) R621:1

It will make itself heard and will not lie. R5374:2

Though it tarry — Its fulfilment would seem to tarry. R5731:6, R5374:1

If it appear to make any delay. R621:1

“Where is the promise of his coming (presence)? for since the fathers fell asleep all things continue as they were from the beginning.” (2Pet. 3:4) R621:1

Wait for it — If, in the Lord's providence, the time should come 25 years later, then that would be our will. R5374:3

The year 1915 is now more than half gone, and I think it is very doubtful whether we shall see all we had expected in this year. It looks as though we were trying to hasten the fulfilment of the vision. Q730:1

In their haste, some supposed that all things concerning the Day of the Lord were to transpire immediately, but instead the trouble comes like spasms. R621:2

Let none of the consecrated be in haste to rush into print with crude, undefined ideas, and thus become stumbling blocks in the way of many others. R1475:6

“Oh, the blessedness of him that waiteth unto the 1335 days.” (Dan. 12:12) C89

It will surely come — All the blessed things are positively certain to come. Q730:2

It will not tarry — It does not really tarry. It is a matter of God's time and our understanding of it. R5731:6; Q730:2

Its seeming tarrying was not so, but a partial mistake on the part of William Miller, foreknown and permitted by the Lord for the testing of his “holy people.” C89

Habakkuk 2:4

Behold, his soul — The understanding, or mind, of the unbeliever. R621:1

Is not upright in him — He is not right at heart. R621:1

By his faith — In his faith—not slow to believe all that God hath spoken by the mouth of all his holy prophets. R621:1

Habakkuk 2:5

Yea also — Another version of the first 16 words: “As wine deceiveth him that drinketh it, so shall the proud man be deceived and he shall not be honored.” The time has come when those who have no limit to their greed are not honored, but the reverse. R621:3

Because he — The Papacy, or a modern ambitious nation. E374

His desire as hell — His ambitions as sheol, oblivion, the grave, never full. E374; R2599:6

Cannot be satisfied — Their covetousness is like death in that it never has enough; its capacity cannot be satisfied. E375

Habakkuk 2:6

A parable against him — Questioning not only the rights of kings, but how and why one man is supposed to be born with the right to command and rule another; why millionaires roll in wealth while others, their intellectual, moral and physical equals, barely have life’s necessities. R621:3

A taunting proverb — A dark speech. R621:4

Woe to him — “Go to now, ye rich men, weep and howl for your miseries which shall come upon you.” (Jas. 5:1) R621:4

That which is not his — Since money is the equivalent of service, and the wealthy have never rendered extraordinary service, the conclusion is that they accumulated their wealth dishonestly, without giving an equivalent service to the world for it. R621:3

Habakkuk 2:7

Vex thee — Tear thee. R621:4

For booties — For a spoil. R621:4

Habakkuk 2:14

For the earth — During the Millennial age. B99; R1015:4; OV192:3

After the gathering of the elect. R4557:3

Shall be filled — The curse shall be rolled away, and all darkness shall be dissipated by light and blessing. R5338:2; OV384:1

The wonderful inventions of our day, the printing press and the mail, are potent factors in knowledge filling the earth. R5363:6, R1155:3

But this knowledge is coming to a people who at heart are unprepared for it. The hands of the ignorant and unlearned are stretched forth to grasp the throttle of power—political, social, religious and financial. R5363:6

Showing that great enlightening and educational influences will be set to work. R1248:2

Breaking the shackles of ignorance and superstition. OV384:1

As with the Gospel Church, a gradual matter—line upon line, precept upon precept. F709

It will be in and through the glorified salt of the earth that the blessing will come, the streams of truth for human refreshment, for a thousand years. R5780:2, R4990:3, R4957:1, R1043:2*; OV192:3

Accomplished by the Kingdom of Light, operating through earthly agencies, in harmony with its principles of righteousness and truth. OV45:2

“As truly as I live, the whole earth shall be filled with the glory of Jehovah.” (Num. 14:21) D656

As a result, every knee shall bow and every tongue confess to the glory of God. (Phil. 2:10, 11) SM130:2; R5427:3

“Then the eyes of the blind shall be opened, and the ears of the deaf unstopped.” (Isa. 35:6) OV382:T; HG651:5

Jesus has not yet been the Light of the World, but merely a light to his people. R5352:5, R5338:5

All will then understand the promises now being grasped by the “Little Flock.” Then “the mystery” shall have ended. A86, A87

With the knowledge — Knowledge of the Lord will be the drawing power in the Millennium, even as now. D195

The Millennial age will furnish full knowledge and full ability to all. R892:4, R4158:6; HG417:4

All will know and appreciate the privileges then possible to them. R5178:4; OV382:1

All the eyes of understanding will be opened. R5762:1

The Lord will turn unto his people the pure message, that they may all call upon his name and serve him. (Zeph. 3:9) R5823:3

Men will become not only perfect, having all that Adam had, but will have additional knowledge and character. R4965:1

“And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me.” (Jer. 31:34) R6013:5, R1365:5

The clear knowledge of God’s goodness. SM174:2

The Church of Christ gets this knowledge beforehand. OV424:1

The gathering of the world will be the result of knowledge. R5530:6

Some will resist this knowledge. After 100 years they will be destroyed. R5530:6; SM16:1

The glory of the LORD — God’s law of love and life, which men will fully know and keep. R1213:5*

No longer will the divine character be aspersed with slanderous teachings, making him out viler than any of his creatures. HG685:1

Our temporary blindness will but accentuate the glorious brightness of God’s wisdom, justice, love and power. R5210:5; OV351:1; SM472:T

Cover the sea — Ocean-deep. R5823:6

Habakkuk 2:15

His neighbour drink — The condemnation would apply equally to those who tempt others to the use of intoxicating drinks and to those who endeavor to lead others to imbibe of the intoxicating wine of the spirit of the world. R1444:5

Habakkuk 3:1

A prayer — Habakkuk's entire prayer, recorded in this chapter of his prophecy, is symbolical. R5383:1
Rehearsing the trouble coming upon the world during the Day of the Lord from the Lord's standpoint, showing whose power really shakes the kingdoms and brings in everlasting righteousness. R622:4

Habakkuk 3:2

Thy speech — Thy fame. R622:5

Midst of the years — Of the time of trouble. R622:5

Habakkuk 3:3

From Teman — Using the marvellous display of God's power in Israel's deliverance from Egypt as an illustration of the world's deliverance at the establishment of the Kingdom. R622:4

Habakkuk 3:4

His brightness — His Kingdom. R622:5

Light — Sunlight. R622:5

He had horns — Rays of light and blessing. R622:5

Out of his hand — Out of his every act. R622:5

The hiding — The secret; God's goodness is for a time kept secret, not recognized by men. R622:5

Habakkuk 3:5

Went the pestilence — Moral pestilence shall flee as darkness before the rising sun. R622:5

Coals went forth — Dross and stubble shall be consumed as righteousness steps in. R622:5

Habakkuk 3:6

Measured — Judged. R622:5

[Drove asunder](#) — Melted. R622:5

[Everlasting mountains](#) — Ancient governments. R622:5; A318

[Scattered](#) — Crushed to pieces. R622:5

[Perpetual hills](#) — Less autocratic governments. D551

[Did bow](#) — Sunk. R622:5

Habakkuk 3:7

[Tents of Cushan](#) — The dwellings of darkness, of iniquity. R622:5

[And the curtains](#) — Those who caused the darkness. R622:5

[Land of Midian](#) — Strife. R622:5

Habakkuk 3:9

[Oaths of the tribes](#) — Like severe rods of punishment goeth forth thy sword. R622:6

[Cleave](#) — Open. R622:6

[Rivers](#) — Truth channels. R622:6

Habakkuk 3:10

[The mountains](#) — Kingdoms. R1813:4

[Of the water](#) — The water of Present Truth. “The waters shall overflow the hiding place.” (Isa. 28:17)
R1813:4

[Deep uttered his voice](#) — “The sea and the waves roaring.” (Luke 21:25) R1813:4

Habakkuk 3:11

[The sun and moon](#) — The Law and the Gospel. D590

Refers to a future event. R1813:3

[Stood still](#) — Were darkened. “The sun shall be darkened and the moon shall not give her light.”
(Matt. 24:29) R1813:3

The miracle in Joshua’s day was evidently typical of the power to be displayed by our Lord in the time of trouble. A61

See also comments on (Josh. 10:12, 13).

Habakkuk 3:12

Thou didst march — Thou wilt tread the earth under foot in thy wrath. R622:6

Thresh the heathen — Astonish the nations. R622:6

Habakkuk 3:13

With thine anointed — With thy Christ. R622:6

Woundedst the head — Satan. R622:6

Discovering — Destroying. R622:6

The foundation — Thus a complete overthrow. R622:6

Unto the neck — With its high-towering walls. R622:6

Habakkuk 3:14

With his staves — With his own spears. R622:6

The head of his villages — The chief of his warriors. R622:6

Habakkuk 3:15

Through the sea — The Lord's doctrines were enforced and conquered the great multitude—the "raging waves of the sea." (Jude 13) R622:6

With thine horses — With thy doctrines, which will then be enforced. R622:6

Habakkuk 3:16

My belly trembled — My inmost parts trembled. R622:6

At the voice — At the report. R622:6

That I might rest — In the remembrance that the trouble brings the chariots of salvation for the deliverance of the just. R622:6

In this day only those can rest who are built upon the Rock foundation and are faithfully living up to their covenant of consecration. R622:6

Habakkuk 3:17

The fig tree — But from God's standpoint, the fig tree (Israel) will be budding. R5384:4

Fruit be in the vines — The Church. The fruit of the vine will feed the world in the coming age. “I am the Vine, ye are the branches.” (John 15:5) R5383:2

Olive shall fail — The Church, the special people of God. R5383:2

Seem to fail. R5383:2

The olive will give life to the world during the Messianic reign. R5383:3

The fields — “The field is the world.” (Matt. 13:38) R5383:3

Yield no meat — The Babylonians, Medes and Persians, Greeks, Romans, Papacy, and lately Socialism, have successfully failed to better the world. R5383:3

The flock — The Church, the Little Flock. R5383:2

Shall be cut off — Our Lord Jesus was cut off from the earthly fold when he died. So with us. R5384:1

No herd — No perfect men, with the Church glorified and the Ancient Worthies not yet here. R5383:4

Habakkuk 3:18

I will rejoice — Those who will then understand—the Great Company. R5383:4

By the fall of Babylon these will be set free. Before all this is made plain to them they may use the language of our text. R5383:2

All things had seemed to them to be failures, and now they see that God’s plan has not failed, but has been fulfilled. R5383:2

“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. 19:7) R5383:2

Zephaniah 1:3

Fowls of the heaven — The most execrable, the vultures of society. C162, C187; R817:3

Satan and his agents. R2634:6, R5406:5

Fishes of the sea — Men not under religious restraint. R333:1

Men of the world, of every kind. C214

See also Rev. 19:17, 18; Rev. 18:18:4, 2.

Zephaniah 1:7

A sacrifice — A slaughter in the time of trouble. A315

Hath bid his guests — “Come and gather yourselves to ether unto the supper of the great God.” (Rev. 19:17) A315

Zephaniah 1:8

The LORD’S sacrifice — The Lord’s slaughter. A315

With strange apparel — With imported clothing. A315

Zephaniah 1:9

Also will I punish — Not only a great overthrow of wealth and power, but also a punishment of those used as the instruments of destruction, for their equally unrighteous course. A315

On the threshold — Over the threshold, as marauders. A315

Zephaniah 1:14

Day of the LORD — The forepart of the Millennium. B33, B40

That period of time in which God’s Kingdom, under Christ, is to be gradually “set up” in the earth, while the kingdoms of this world are passing away and Satan’s power and influence over men are being bound. A307

It is called the “Day of Jehovah” because, though Christ, with royal title and power, will be present as Jehovah’s representative, it is more as the General of Jehovah than as the Prince of Peace. A307

Though addressed to Israel and Jerusalem more or less directly, the connections show that all mankind is included in the complete fulfilment. A315

Is near — It has, indeed, begun, and the heat of human passion is growing more and more intense daily. The great time of trouble is very near. R3215:6

Hasteth greatly — Matters culminate quickly in the Day of Jehovah. B99

Even the voice — Even the uproar. A316 The sound. R2216:1

The cries of the oppressed and discontented. R2216:1

Sounding into the ears of the civilized world through the daily press. R2216:3

Coming from various quarters and swelling into the mighty roar of the sea class (Luke 21:25)—a voice that will not be heard. R2216:6

The mighty man — The rich and those who employ labor— this is their day of trouble in an especial degree. R1676:5

Rich men, chief captains or kings, and the mighty men of the nominal churches who have deceived themselves. R683:6

Cry there bitterly — Shriek bitterly. A316

Because their delusions will all be swept away. R683:6

“Go to now, ye rich men, weep and howl for the miseries which shall come upon you.” (Jas. 5:1-4) R3107:6, R668:5

Zephaniah 1:15

That day — The Day of Vengeance, the time of trouble. D655

Day of wrath — A term applied to a period of 40 years in the close of the Jewish age, and to a similar period of trouble in the end of the Gospel age. A139

So extreme is the trouble that the world is said to be burned up by the Lord’s anger. R26:2, R268:6, R592:3, R409:5

When the world will have an illustration of its own money-mad condition. R4522:2

“For all the earth shall be devoured with the fire of my jealousy.” (Zeph. 3:8) R3935:2, R4627:3, R5364:1, R5863:6

Yet the mind that grasps only the idea of anger, or supposes divine malice, seriously errs. A308

Trouble and distress — Distress and anxiety. A316 Upon the world and nominal church, though its earliest dawning light will be full of comfort and cheer to the saints who see, beyond the trouble, the glorious reign and blessings promised. B40

What wonder that a revolution of such proportions, and necessitating such great changes, should cause trouble. A307

We expect that this distress and trouble will come about, in a natural way, by a rising of the people goaded to desperation. R26:2, R409:5, R592:5

A day of darkness — In that day of horror and darkness, men shall come to learn their need of a strong arm to deliver them. Their pride and self-sufficiency will be humbled in the dust. R5537:6

Not the same day as that mentioned in Zech. 14:2,6, when “the light shall not be bright, nor the darkness thick.” D655

And gloominess — Obscurity, uncertainty and foreboding, as well as present distress. A316

A day of clouds — A day of trouble. R153:2, R264:5; A316

Symbolizing the gathering of the trouble epoch. Storm clouds, giving evidence that the vitiated and corrupt “air” is to be changed; and we rejoice that it will be pure after the storm. R264:5, R256:1, R153:2

Thick darkness — Tempestuous gloom. A316

Zephaniah 1:16

Of the trumpet — The seventh symbolic trumpet which sounds throughout this day of trouble—also called the Trump of God, because connected with the events of this Day of the Lord. A316

And alarm — Clamorous and conflicting denunciations. A316

The high towers — The strong and well-entrenched governments. A316; R5537:5

Zephaniah 1:17

Walk like blind men — Groping in uncertainty, not knowing what course to pursue. A316

Zephaniah 1:18

Neither their silver — Neither “Free Silver” nor Protective Tariff, therefore, can claim to be remedies for present and impending evils, but merely palliatives. D473

Nor their gold — Nor bank notes, nor bonds. F554; D329

“They shall cast their silver in the streets, and their gold shall be removed.” (Ezek. 7:19) F554

To deliver them — In 1898 a miller in Italy Publicly thanked the virgin for dear bread, and then threw his money in the street in a vain attempt to pacify the mob that came to take his life. R2384:2

“Thou fool! this night thy soul shall be required of thee. Then whose shall those things be which thou hast provided?” (Luke 12:15-20) D273

In the day — The Day of Vengeance. D329, D385, D473

Of the LORD’S wrath — Though previously wealth could furnish ease and every luxury. A316

The whole land — The social fabric. R5364:1

Shall be devoured — Not people; the destruction is that of government life. R26:2

Fire of his jealousy — Fire of his zeal, not literal fire. A317, R5442:4

Symbolic of the great social, financial and religious trouble which will overwhelm “the present evil world” and usher in the Millennium. R3074:6, R1615:5, R5733:4

Burning and destroying everything antagonistic to his righteousness. R5532:4, R4628:1

To try every man's work; when those who daub together wood, hay and stubble shall suffer loss, and yet "be saved, so as by fire." (1 Cor. 3:11-15) R505:5*, R5916:1, R4628:1

Permitted by God to turn the hearts of men to himself. R350:3*

Anarchy, the destruction which will sweep the whole world and usher in Messiah's Kingdom. R5364:1

Not merely of destruction, but also of purification. R5442:4

Must burn fiercely to consume the giant evils so entrenched in the world. R5442:4

Of all them — Of all the wealthy, in the sense that wealth will cease to be wealth. A316

Zephaniah 2:1

O nation — The Royal Priesthood, the Holy Nation. R996:4

Not desired — Despised by the world because of your faithfulness to God and the truth. R996:4

Zephaniah 2:2

Bring forth — Before the decree brings forth its results. R996:4

Before the day — The day of trouble. A334

Pass as the chaff — As fire consuming chaff; quickly in comparison with the slow operation of past ages. A334; R996:4

Come upon you — There is no hope held out that this trouble can be averted. D540

Zephaniah 2:3

Seek ye the LORD — Exhorting the better elements of the world, not the Church, which is accounted worthy to escape those things coming upon the world. D68, R4997:4, R2021:1, R5041:6

Let him present himself wholly to God that he may know and do God's will, and thus prepare himself for the ushering in of the Kingdom. HG516:4

All ye — A class of the world not spirit-begotten. Q719:1; R5041:6, R1607:5

Meek of the earth — The humble of the world in general. A334; D68; F555

As well as the Body of Christ. A334

This class should include all mature children of the consecrated ones who have been rightly taught in the precepts of the Lord. F555

Few are in the attitude of mind to hear this message. OV86:4

No doubt the trouble will be equally upon the poor; but to them it will seem less severe since they have been accustomed to less. SM191:2

"Therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:6) R5041:6

Wrought his judgment — His will. A334

Who love justice and pursue peace. A334; D540

Seek righteousness — Justice. PD92/107

The right, the truth. R996:4

Practice righteousness, truth, godliness, kindness, benevolence, justice; trust in the Lord; seek to walk in his ways. R2564:5

The wise policy, to say nothing of principle, is to deal justly, generously and kindly with our fellow-men in every rank and condition of life. D67

The Lord will be pleased to select from among such penitent seekers of righteousness some as substitutes to complete his elect Church. R2564:5

Such will be the ones most ready to welcome our King and his Kingdom. R2564:5

Instead of seeking a non-existent place of safety, let us bring our selves in to a condition of safety. R2021:1; F554

Seek meekness — For those who are not seeking after righteousness and meekness, it will be better for them to go through the trouble in order to prepare them for the great blessing to come later. R5864:2

Seek the right and seek it meekly—the time is short. R996:5

The more meek and righteous men may be, the better they will be prepared for the awful shock and terrible distress of that day of trouble. R4997:5

During the time of trouble, for the first time in the world's history there will be a premium on meekness, patience, love, gentleness, goodness. R1963:6 Rely on the Lord and not on carnal weapons. SM191:2

It may be — As a consequence of seeking righteousness and meekness. R1607:5

Ye shall be hid — Partly hid. A334

Protected from at least some measure of trouble. R2021:1, R5864:2, R1607:5

In the French Revolution, which was a type of the Day of Vengeance, favors were shown to the just, generous and kind, and extreme wrath was visited upon oppressors. D67, D68

Not the Great Company—for they shall suffer the destruction of the flesh in this time of trouble. R5041:6, R1963:6

As the three Hebrews were preserved in the fiery furnace. R5041:6

Their manner of life, habits of thought and action, sympathies for the right, and appreciation of the Bible account of the trouble and its outcome, will all conspire to make them suffer less than others. A334

Words of wisdom to the world in general. The Little Flock is promised that they shall escape all those things coming upon the world. (Luke 21:36) D68

Day of the LORD'S anger — The anarchy of the French Revolution and the anarchy which overthrew the Jewish nation in AD70 are Scriptural illustrations of what may be expected soon. PD92/107

Against that evil day, we warn men that they repent and develop meekness and righteousness.
R4433:1

Zephaniah 2:15

The rejoicing city — Babylon, Christendom. D527

Zephaniah 3:1

The oppressing city — Babylon, Christendom. D527

Zephaniah 3:8

Wait ye upon me — We are to wait on him in all things and not take matters into our own hands.
OV287:3; R5112:6; CR168:6

Have full confidence in God that his methods are best in every way. OV62:1; R5203:3

The Lord's times and seasons are best for us, and any attempt on our part to push ourselves in advance of the Lord's will would be sure to react unfavorably. R5672:3

Now is the time for patience and for remembering that Socialism cannot do for the world what it desires and teaches. R4135:1

“Be patient, therefore, brethren.” (Jas. 5:7) SM191:2; R1520:1

Jehovah says to the Church: “I shall attend to this matter myself.” R4990:2

Wait for his time. God has a plan that is surely working itself out. R4135:1

God's people must not interfere with the powers that be. SM191:2; R5526:5

God's people are forewarned not to use carnal weapons and not to trust in such weapons in the hands of others. The trust of God's people is to be in God. R5733:4, R5526:5

It is not the duty of every one of the Lord's people today to become public reprovers of public officials, even though they may see unrighteousness practiced. R3424:5

Do not avenge yourselves on those who legally oppress you, but wait for justice. R1607:4

We are not to demand justice, but to be sympathetic and forbearing. R1607:4, R4899:3

We should neither advocate the coming revolution, nor take part in it. R1607:4

Let us seek to subdue and calm the passions of men in the coming strife and do nothing to augment them, pointing out that the worst government is better than no government, and that we have, in fact, the best of all earthly governments. OV287:2

Do not attempt to force husbands, wives, parents and children up to the line of perfect justice toward you. R4899:3

As young David was content to wait God's time for bringing him to the throne; and not as Jeroboam, possessed of more confidence in himself than trust in God. R4723:3

Until the day — The time of trouble. R4627:3 The Day of Wrath. HG417:6

Not a 24-hour day. R2971:3; A334, A138

That I rise up — “Vengeance is mine, I will repay, saith the Lord.” (Rom. 12:19) R5574:2

To the prey — All opposers of his righteous course. R1913:2

My determination — His plan declared. R794:4*

Gather the nations — All the nations. R1785:5

By God permitting them to work out their own selfish propensities. R5526:5; D271

The peoples of all nations, in opposition to present governments. A317

Drawn together by rapid communication systems. R5526:5; D270; HG417:6

Preparatory to the transfer of earth’s dominion to “him whose right it is”—Immanuel. (Ezek. 21:27) D271

The opposing hosts of the last final conflict are gathering at the present time—forming one vast community of general interests—commercially, financially and politically. Q769:3, Q849:T

Since mankind are sinners by nature, their cooperation is most likely to be along selfish lines, therefore most likely to be evil. R5161:1

Selfishness has gathered the nations and has been preparing them for the predicted, fast-approaching retribution. D271

Not only contributing to the severity of the judgment, but also making it impossible for any to escape, thus making the great tribulation short as well as decisive. D272

May assemble — May draw together the kingdoms. A317

The world of mankind is being brought into close touch; barriers of language are being broken down, etc. R5161:1

In the only manner in which they could be assembled, in common interest and activity; but not in brotherly love. D271

The kingdoms — Unite them for common safety, so that the trouble will be upon all, and all will fall. A317

To pour upon them — The kingdoms. A317

Mine Indignation — The Lord’s indignation will burn hotly against all unrighteousness, all iniquity, all falsehood; that these may be thoroughly removed. SM57:1

It is the “Battle of that Great Day of God Almighty.” (Rev. 16:14) D528

All my fierce anger — By permitting Satan and his legions to have a great deal of power on earth. R2189:4

The natural result of sin. R350:3*

For all the earth — The entire present social fabric. A317, A318; B162; D13, D272; SM58:2; R5364:1, R5526:4, R2543:6, R1607:5, R668:1; HG515:5

The world that now is. (2Pet. 3:7) D271 Including the nations beyond Christendom, for they are bound together by commercial and other interests, and justly so; for they have failed to appreciate what light they have seen. D27

A fire of anarchy will completely consume earthly governments and Churchianity. R2565:4

Everything evil, both root and branch. (Mal. 4:1) R4628:4, R2844:5, R2544:1

Shall be devoured — As Israel was “burned to the lowest hell.” (Deut. 32:22) E357

All evil principles of government and society manifested and destroyed as a necessary preparation for the coming blessing. R188:5

All the giants of vice and selfishness. D370

The utter destruction of humanity is not meant. R5364:1

Consumed. The tares will cease to be tares; they will cease to claim for their worldly systems the name “Christendom.” C148, C149

With the fire — Wrath, indignation; the great trouble of the Day of the Lord with which this age will end. B162; C148; D269, D370, D528; R4628:1

Of truth. R794:4*

Knowledge is bringing on the restless social conditions. R5526:5

The fire of God’s righteous anger. R5863:6, R5532:4; OV58:3, OV86:1, OV323:3

The Lord’s anger will burn against all kinds of injustice and iniquity. R4628:1, R2844:5

Which must consume all the giant evils so entrenched in the world. R5442:4

Devouring the political, financial, social and religious structure of the world. R5733:4, R3935:2, R2565:4, R1644:5, R1615:5

The fire of God’s zeal is a forcible symbol, representing the intensity of the trouble and the destruction which will envelop the whole earth. A317

Trouble, strife, confusion. R5526:5, R5364:1, R5161:5; SM58:2

Fire represents the destruction of whatever is burned—tares, dross, earth (social organization), or whatever it may be. A318

Not merely to destroy, but especially to purify. R3684:4, R5442:4

The same fire spoken of by Peter, through which the world is to pass at this next great dispensational change. HGI8:5, HG19:4

Anarchy. D271; HG398:6, HG417:6

Which will come about in a very natural manner. R26:2, R2971:4

Into which the “tare” class of Christendom will be cast. R2565:1, R2543:6

A necessary preparation for the glorious reign of righteousness that shall immediately succeed it. R5989:2, R1913:2, R188:5

This symbolic burning will be the new missionary method by which the Church glorified, with her Head, will “bring in everlasting righteousness.” (Dan. 9:24) R2463:1

So great is the trouble here described that the world is said to be burned up by the Lord's anger. R26:2, R268:6, R409:5, R592:3

The same fire of the Lord's anger against every evil thing will continue to burn throughout the entire Millennial age, destroying some found unworthy of life eternal. R2544:1

Not literal fire, as proven by the next sentence, indicating surviving people. R4627:3, R4990:2, R5733:4 R3935:2, R5364:4, R2971:3, R2543:6, R1814:1; SM58:3; OV58:3; Q777:1

See also comments on Zeph. 1:15, 18.

Of my jealousy — Of my zeal. A317; C148; OV86:1 Or, anger, justice. R1814:1, R1785:5

Or, zeal for righteousness. R2971:4

Zephaniah 3:9

For then — After this destruction of the kingdoms and the present social order in the time of trouble. A317; D529; R5733:4, R3414:5, R1607:5

When the harvest ends; when Jesus begins his reign as Mediator of the New covenant, and Babylon is no longer. R5827:2, R5823:3, R4627:6, R5920:4

After men shall have been humbled and made ready to hear and heed his counsel. D519

As a consequence of the preceding terrible judgments upon the nations. HG18:5

After the storm comes the sunshine. HGI9:5

Turn to the people — The masses. SM145:1 Who are therefore not destroyed by the fire, and who are also shown to be unconverted at the time it takes place. A317, R4627:6, R5364:1

Not (as some hold) the saints, who, after the earth has melted and cooled off, will return to earth and build houses and inhabit them. A317

Implying a cessation of death, a stopping of the proceedings against those waiting to go into this prison-house. Q216:4

A pure language — The pure word of truth, uncontaminated by human tradition. A317; SM145:1; R2994:4, R5161:5, R5364:4, R5097:6

Instead of a confused message: the contradiction of creeds of heathenism and Churchianity (Babylon). OV253:2; SM58:3, SM145:1; R4627:6, R2994:4, R5364:4; F123, F710

A pure message. R4627:3, R5097:6, R5364:1, R5823:3; OV324:T, SM58:3

Unmixed with falsity and error, as now. R996:5

The confusion of doctrines will all terminate with this present age. R5161:5

Man's communications with each other will no longer be selfish, but pure, truthful and loving. D272; R1520:4

The pure Gospel of the Love, Justice and Mercy of God. OV86:1; CR408:5

A clear declaration of the divine will and plan of salvation. R5442:4, R3684:4

A pure method. Q430:3

A language of sincerity. Love will then mean love. R1520:4

The Lord, now speaking in anger, will then speak words of comfort and mercy to chastened hearts. R5823:3

It will be the work of the thousand years of Messiah's reign to make known the pure message of God. R4390:3, R5733:4

A pure word of instruction, which they can understand. R2994:4

The unadulterated truth. R1785:5; D529 One manner of communication. R794:4*

The "still, small voice" (1 Kings 19:12), or "voice of Eden," as Luther's translation puts it. R5753:2, R5752:3, R5733:4, R3414:5; SM796:T

The "voice of Eden" will be heard bringing the message which will be "the desire of all nations." (Hag. 2:7) R5753:2

As typified by Elisha's purifying the brackish waters at their fountain by casting in a handful of salt. (2 Kings 2:19-22) R5780:2

Call — Recognize our Lord as the great teacher. SM59:T

To serve him — Being prepared by having experienced the misrule of the "Prince of this world." R268:6

Will this ever come? Yes!—the mouth of the Lord hath spoken it. R5112:6

When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness. (Isa. 26:9) SM701:1

The scourging, the curse of Elijah (Mal. 4:5, 6), the symbolic fire, will accomplish for mankind in a short time what the message of Elijah failed to accomplish. OV324:T

With one consent — Then "every knee shall bow and every tongue confess." (Isa. 45:23) R5098:1

Zephaniah 3:11

My holy mountain — Kingdom. A318

Zephaniah 3:13

Remnant of Israel — Of both houses, natural and spiritual. R518:5*

Zephaniah 3:18

The solemn assembly — There are some who see many of these things but follow afar off; but when the tribulation gets heavy enough, they will be separated and gathered. R519:1*

Haggai - General

Haggai's prophecy dates from a period fifteen years after the return of Israel from Babylonian captivity. The date of Haggai's prophecy is given as the second year of the reign of Darius, but this Darius was not the one who succeeded Belshazzar, but Hystaspes, who succeeded Cambyses. R2520:1-3 Haggai's prophecies were delivered to Israel about the time of their return from the captivity, and therefore at the time of the founding of the Temple. R3650:3

A message of reproof from the Lord to them, chiding them for neglecting the important work of rebuilding the Temple and giving themselves up to their own pursuits. When the Lord thus stirred them up to a sense of duty and privilege in the matter, the people and their leaders obeyed his voice and again began to build. In all this what a vivid type we have of the great reformation work which began in the sixteenth century with the preaching of Luther and his contemporaries. We call to mind that the one great work accomplished at that time was the laying again of the foundation doctrine of "justification by faith" in the one "continual" sacrifice of Christ. Thus again Christ Jesus became the recognized foundation of his Temple, which is the Church. R1484:3

Haggai 1:1

Darius — This Darius was not the one who succeeded Belshazzar, but Hystaspes, who succeeded Cambyses. R2520:3

Haggai 1:2

The time is not come — Having been hindered by opposition, Israel became indifferent and indisposed to encounter the difficulties necessary to its further prosecution, and thus became more and more engrossed in their own affairs, leaving the Lord's house in ruins. R1484:2

Should be built — Only the foundations were laid on the return from Babylon. Building operations were not properly begun until the second year of the reign of Darius Hystaspes, king of Persia, and it was finished in the sixth year of his reign. (Ezra 4:24; Ezra 6:15,) R3577:4*

Haggai 1:4

This house — Its foundation, laid again in the Reformation, was the foundation doctrine of "justification by faith" in the one "continual" sacrifice O Christ. R1484:3

Lie waste — Protestantism ceased to be a protest against the iniquitous system that gave it birth, and for a time made no further progress. R1484:3

Haggai 1:5

Consider your ways — The law of God is a detector of false ways; therefore, we should test all our ways by it. R705:6*

Apparently, a considerable portion of the difficulty lay in a lukewarmness toward religion. R2520:1

Many people justify an improper word or action by saying, “It is my way.” The Lord says, “Amend your ways.” (Jer. 7:3) R705:3*

Experience would lead us to question whether or not prosperous ones were living as near to God as when they were less prosperous. R2520:2

Haggai 1:6

Bring in little — Because they had neglected to honor the Lord with their substance. R2520:1

Haggai 1:9

Mine house — The people had provided themselves with comfortable houses, gardens, etc., while the Temple lay desolate. R2520:1

Haggai 1:11

I called for a drought — This was the Lords covenant with Israel—temporal prosperities for faithfulness, temporal adversities as punishment for religious neglect. (Deut. 28:1-42) R2520:2

With Christians, the reverse is frequently true—experience leads us to question if the prosperous are living as near to God as when they were less prosperous. R2520:2

Haggai 1:12

The people, obeyed — Realizing that, in neglecting the Lord’s cause and merely caring for their own temporalities, they had not only dishonored God but had also justly hindered their own temporal prosperity. R2520:2

Haggai 1:13

I am with you — Haggai came, not only a reprover of the people’s neglect, but also as an encourager to a reformation in this matter. R2520:1

Haggai 1:14

The LORD stirred up — A vivid type of the great Reformation of the 16th century with the preaching of Luther and his contemporaries. R1484:3

Did work — Clearing away the rubbish of false doctrines and establishing the faith of the Church in the truth. Since the re-awakening, this work has been going forward. R1484:5

Haggai 1:15

The sixth month — September, 521 B.C., 1845 years (the length of the Jewish double) prior to 1324 A.D., the time of the publication of Marsiglio's Defensor Pacis, the morning star of the Reformation. R3577:4,5*

Prior to 536 BC and 1309 AD, fleshly and spiritual Israel were completely in the power of Babylon; but these years marked the turning point, and then, step by step, the great reform went on. R3579:1*

Both Haggai and Ezra would reckon by the ecclesiastical year, beginning in the spring. R3577:5*

Haggai 2:1

Seventh month — Haggai's prophecy dates from a period of 15 years after the return of Israel from Babylonian captivity. R2520:1

Haggai 2:2

Residue of the people — Fifteen years earlier this expression referred to foreigners residing in Palestine, but now to returned exiles the people of the land—God's people in the land of Promise. R2520:3

Haggai 2:4

Be strong — When the Lord's people are weak in confidence in themselves is the most hopeful time to cultivate in themselves a spirit of reliance upon the Lord. R2520:4

And work — To those who have no interest in the work, the message respecting the Lord's presence will be undesirable. R2520:4

Especially applicable to those who, having returned from mystic Babylon, are seeking to build again the spiritual Temple, the Church. R2520:4

For I am with you — God's people do not always need a berating. They need the wine and oil of consolation and encouragement. R2520:4

The basis for Haggai's encouragement and exhortation to be strong in the Lord and in the power of hi might. R2520:4

Haggai 2:5

According to the word — Assuring them that his spirit, promised in the covenant given coming out of Egypt, was still in their midst to guide, overrule and bless. R2520:5

Fear ye not — If God so loved us while we were yet sinners, much more now that we are special objects of divine care and grace. R2520:5

Haggai 2:6

Yet once — Yet once more—presupposing a former shaking, that typified in the giving of the Law at Sinai, including subsequent shakings and siftings through captivities and otherwise, that only the loyal and true might remain. R3052:6,3

Signifying a finality—that there will never more be requirement for shaking, for revolution, because with this shaking will be ushered in the Kingdom of God. R2521:1

Shake the heavens — Powers of spiritual control. A318; R1484:6, R3052:6, R5516:6

Christians of all denominations will be shaken in faith and shaken from their self-conceit, superstitions and bigotries. R5516:6

Interpreted by St. Paul in Heb. 12:26-28. SM505:2

Many of God's professed people have been shaken loose from faith in the Bible and in a personal God. R5516:6

Not the heavens of God's residence, but the ecclesiastical heavens, the church institutions. R5161:4

Proceeding from the clergy and college-bred, through professors and text books, to the high schools and, to some extent, the grammar schools. R5517:1

It will be a short, sharp, decisive shaking—quickly accomplished. SM505:3

And the earth — Organized and law-abiding society. A318; R1484:6, R3052:6, R5516:6

And the sea — The lawless and anarchistic elements. R3052:6, R1484:6; A318

And the dry land — Aristocracy of wealth and social independence. R3052:6, R1484:6

The more settled, law-abiding of mankind. R1484:6

Haggai 2:7

And I will shake — In the time of trouble. D528, CR114:1; SM505:1

Typified in the quaking of the earth at the giving of the Law at Sinai. R3052:6

Transferring authority from Satan's kingdom to the Kingdom of God. R34:1*

While Socialism has been shaking the political earth for the past 30 years, other forces have been shaking, with great severity, the ecclesiastical heavens. R5516:6

The present war (1914) will drain the world so that the nations, sick, weak and faint, will fall a prey to Socialism which will become anarchy. R5526:4

This war (1914) and the anarchy of Armageddon, which will follow it, will prove conclusively the great need of divine interposition in human affairs. SM409:T

As in the days of Eli's sons (1 Sam. 4:1-18), men couple the cause of God with their national projects. The two are entirely separate. God's cause will prosper best by a great defeat to all the systems of men. R5626:4

All nations — Not merely one nation. R3052:6

“There shall be a time of trouble such as was not since there was a nation.” (Dan. 12:1) R3053:1
Misinterpreted by fleshly Israel as intimating the fall of the Persian kingdom and the subserviency of all other nations to Israel. R3052:3

The desire of all nations — The Kingdom of God, the Fifth Universal Empire of earth, in power and great glory. A266; D617; SM419:T, SM455:3, SM502:1; R5305:5

It is the Kingdom for which we pray, “Thy kingdom come; thy will be done on earth as in heaven.” (Matt. 6:10) R5305:5

Blessings of life and health, peace and prosperity, happiness and good government. R3053:4; R5516:5; Q205:T, OV247:1; OV431:T

Jew, Mohammedan, Catholic, Free Mason, Protestant, all desire one thing. CR113:3; SM501:3, SM499:3; R4715:3; Q422:3, Q425.3

Messiah’s Kingdom—a hope of joy and blessing for Israel and all mankind. OV110:1; OV430:6; Dv; Cv; R5824:1, R5950:4

So majestically grand, it leaves nothing to be desired further. R5636:5, R4831:5

“The glory of the Lord shall be revealed, and all flesh shall see it together.” (Isa. 40:5) SM487:T

A good, strong government, with wise and just laws. R4763:4, R2521:1; SM502:1; HG563:5

Although they do not realize how their desires are to be accomplished by divine interposition. R5058:6

The Ancient Worthies desired a heavenly city or government; and “He hath prepared for them a city.” (Heb. 11:16) R4387:6

True of whatever phase of the Kingdom in which our interest centers, whether spiritual or earthly. A306

Messiah’s reign of righteousness, truth, justice, mercy, love. HG639:5

Christ’s glorious reign, when fully inaugurated and manifested. R1484:6

What the whole world is hoping and waiting for, though they associate with the gracious hope and promises many misconceptions and gross error. R3684:3

Only grander and more enduring than anything they ever conceived of. D632; R1244:6

Sweeping moral reforms, great educational and philanthropic enterprises, wonderful faith-cures, the awakening from death, and a grand re-organization of society. R1095:4

Based on the only basis for human equality, the perfection of the human soul. HG636:5

Picture before your mental vision the glory of the perfect earth ..A92

When mankind has once tasted of the benefits of this Kingdom, the great majority will never consent to another. C63

The oppression of the present power will become so great that the universal desire will be for a King to rule in righteousness. R518:6*

Rejected by his own (Isa. 53:3), but yet to be revealed as the “desire of all nations.” R1063:2*

The consolation of all nations. R60:5*

Shall come — Intervene in the midst of the trouble. R5161:4

After Armageddon shall have humbled the world. R5626:4, R5950:4, R5829:5, R5826:1, R5673:5, R5049:5, R3355:5; OV110:1, OV221:5, OV430:6; SM735:T

After the stone strikes the image of Gentile supremacy, leaving nothing of them. R5527:4

When humanity learns the futility of its own endeavors and will cry unto the Lord for the desired peace. SM506:1; R1693:4; B102; HG472:5, HG612:2

When the great King shall appear in his glory and establish his Kingdom with Israel. R5031:2; Q422:3, Q426:1

As soon as the nations see its vast superiority to the old order. R5574:5

When the Law shall go forth from Mt. Zion, the Celestial Kingdom, and the Word of the Lord from Jerusalem, the capital of the earthly Princes. (Mic. 4:2) OV320:4

After the Church is complete. OV157:3; R3053:5

When Christ is recognized in authority and power, and the blessings of his Kingdom begin to be experienced. R1484:6

“Set up” in the midst of the confusion of anarchy and distress upon all classes. A266

Being ushered in with a Jubilee trumpet. (Lev. 25:9) D617

And be recognized in the making of the storm a calm (Psa. 107:29) by the Kingdom of Messiah. R5239:6

And immediately the storm of human passion and anarchy will cease. R5824:1

And I will fill — The shaking is associated with the glory of the Temple, because the time of the shaking will be the very time when God’s Kingdom, God’s Church, shall be “set up.” R2521:1

This house — The spiritual house, the Gospel Church. R3052:6

With glory — The glory of his presence, power, righteousness and authority. R1484:6

With the glory of the divine nature. R3053:5

Saith the LORD — This verse contains one of the richest promises in the Word of God, the gospel in a nutshell, signed by the Sovereign of the Universe. R3052:3

Haggai 2:8

The silver — The truth. R2521:4

And the gold — The divine character. R2521:4

Is mine — There will be sufficient for the filling of the true Temple, even though it may seem at times insufficient. R2521:4

The Almighty is not poor, that he should need our gifts. R5781:3

Yet, while being so rich, God deposits a little here and there with us, giving us control over it; leaving his own work, in which he is interested most, dependent on us that we might have the privilege of being co-workers with God. R547:3,5

The Father is pleased to use human generosity and thus grant a blessing to those who seek to render a service to his cause. R3844:2

Surely we are not authorized to beg in the name of our rich Heavenly Father. R4892:1, R547:3; Q129:2

Let us use carefully, frugally, wisely, liberally, what he has so kindly sent; but let us not ask for more, even from him. R4892:1

Haggai 2:9

The glory — “The glory that shall be revealed in us.” (Rom. 8:18) R2520:6

“Glory, honor and immortality.” (Rom. 2:7) R2520:6

This latter house — “The Church, which is the Temple of the living God.” (2 Cor. 6:16) R2520:6

This could not have been the Temple of Zerubbabel, for that Temple did not equal the former one. R1484:6

The former — The former house was natural Israel, represented in natural Jerusalem and its Temple. R2520:6

And in this place — By means of this Temple. R1484:6

Will I give peace — The peace, joy and blessing which the world needs and craves cannot come until the elect Church shall be given the Kingdom, when the Prince of Peace shall reign. R2520:6

Haggai 2:13

Dead body — Any living creature (soul) after death. R2053:4

Haggai 2:22

And I — The Lord, by means of the “Great Army” of trained soldiers of Christendom in rebellion against the powers that be. D544, D545

Will overthrow — When the new Prince takes control, the dominion is to be given into new hands. R26:1, R268:5, R409:3, R592:3

Not immediately, but as the climax of a series of spasms of trouble, like great waves following each other, as “travail upon a woman.” (1 Thes. 5:3; Psa. 48:6) R621:2

God does not interfere with the nations except as to shape events toward the final end, and that shaping will require the overthrow of all the thrones of earth and a great time of unprecedented trouble. R1561:6

Sweeping away the delusions of earth’s rich men, captains, kings and mighty men of the nominal churches, and establishing true rights and the liberty to do right. R683:6

The throne — The kingdoms of this world are loyal to their prince, the prince of darkness, working his will. R26:1, R268:5, R409:3, R592:3

Will destroy — The troubles of the Day of the Lord will come like spasms, like great waves following each other, each bringing nearer the grand climax. R621:2

Shall come down — The delusions with which earth's rich men, the kings, and the mighty men of the nominal churches have deceived themselves in their own favor, will all be swept away. R683:6

Haggai 2:23

As a signet — To present anyone with the signet ring was to invest him with all the power and authority of him who owned it, a precious promise of joint-heirship with Christ. R360:4*

The symbol of that which was most highly esteemed. (Cant. 8:5, 6) R360:4*

Zechariah - General

Zechariah the prophet was a priest as well, and was a young man at the time of his return under the governor, Zerubbabel, from the Babylonian captivity. As a prophet he was the successor of Haggai, who was now old, and his career as such began in the second year of Darius Hystaspes, and continued about two years. It was part of his mission to encourage Zerubbabel and all who labored in the construction of the Temple, and who were beset by innumerable oppositions, difficulties, etc. It is not until we realize that the prophecies, although having some force and application to the times in which they were written, have a special force and application to us, as the antitypical Israel, and to the building of the antitypical Temple, that we get the true force, value and beauty of these prophecies—a force and meaning that is entirely lost to those who take the Higher Criticism view. R2521:2,3

Zechariah prophesied during the period of the rebuilding of the Temple. The joy and zeal associated with the founding of the Temple was followed by a period of slackness, the result of the opposition of the Samaritan neighbors, who employed their every art to discourage the builders and to cause an interruption of the work. As a result several years elapsed before the structure was finally completed. Zechariah, a younger prophet (than Haggai) was raised up by the Lord at this time, and other messages were sent to the discouraged Israelites to show them that they must not expect great national prosperity at the time, but that nevertheless the Lord was with them, and that going on faithfully in an apparently small, insignificant matter, they would be accomplishing his purposes. This corresponds to some degree with the messages which have come to the Lord's people since the time of Wycliffe, and which have led to the Reformation movement in its various aspects, and incidentally to the development and preparation of the various living stones of the glorious Temple. R3650:2

Zechariah 1:1

Darius — Darius Hystaspes. R2521:2

Zechariah — Was a prophet and a priest; returned from Babylonian captivity under governor Zerubbabel as a young man. R2521:2

He was the successor of Haggai. His career began in the second year of Darius Hystaspes and continued two years. Part of his mission was to encourage the Jews who labored in the construction of the Temple. R2521:2

Zechariah 1:5

Do they live forever? — Are they immortal, as claimed by many? R802:2*

Zechariah 1:9

The angel — Materialized angels can eat, drink and perform all the functions of the natural being of the earthly plane of existence. Q744:3

Zechariah 1:15

The affliction — Rendered “evil” in “I create evil.” (Isa. 45:7) A125

Zechariah 1:17

Choose Jerusalem — Promises to the natural seed. R11:5

Zechariah 2:7

O Zion — The Kingdom of God, the Church. A297; T33

Daughter of Babylon — The nominal church. D38, D39, D42, D43

Zechariah 2:8

He that toucheth you — Those who afflict or injure the spiritual seed injure the apple of the Lord's eye. R2847:3

Apple of his eye — The true Church, an object of special care. D29; OV380:3. OV423:3; R2847:3

Zechariah 3:1

He shewed me — Evidently a vision; intended to encourage Israel, but especially to be a prophecy. R1490:2

Joshua — Signifying "Savior" in Hebrew; corresponding, in the Greek, to "Jesus." R2522:1

The entire "Church of the firstborn ones" (Heb. 12:23) during the present life. R1490:3

Our Lord Jesus is represented by the head, and his consecrated followers by the body. R1490:3

And Satan — Whose very existence is now denied by many. F609

To resist him — Satan uses superhuman intelligence and superhuman powers to inveigle our fallen flesh through depraved appetites; and frequently uses the worldly as unconscious instruments to oppose righteousness and truth, and those who are of the truth. F612

Zechariah 3:2

Satan — The Head and Body are opposed by the same Adversary. R1490:3

Chosen Jerusalem — The Kingdom of God. A296

Zechariah 3:3

Now Joshua — Whose head represented Christ Jesus, and whose body represented the Church. R1490:3

Filthy garments — Representing that all the church's righteousness is as filthy rags. R1490:3

Zechariah 3:4

Change of raiment — Picturing the covering of our sins with the robe of Christ's righteousness.
R1490:3

Zechariah 3:5

His head — Our Lord Jesus. R1490:3

Zechariah 3:7

Walk in my ways — Picturing the Church's high calling to the divine nature. R1490:3

Zechariah 3:8

Hear now, O Joshua — These words were addressed to the literal Joshua, the Jewish High Priest.
R1490:5

Men wondered at — Literally, "Sign men," types. R1490:5

My servant — My real servant, thus typified. R1490:5

The BRANCH — Or sprout, the man Christ Jesus. R1490:5

Not of the old dying Adamic stock; but a new sprout, having fresh vitality—holy, harmless and separate from sinners. R1490:5

Understood, by his contemporaries, as applying to Zerubbabel, not realizing that he and Joshua were but types of Christ, in whom the offices of King and Priest would be combined. R1491:4

Zechariah 3:9

The stone — The chief Cornerstone, to represent this coming one. R1490:5

Before Joshua — The typical Joshua. R1490:5

Upon one stone — Upon that one stone. R1490:5

Shall be — Shall rest. R1490:5

Seven eyes — Perfect, or divine wisdom. R1490:5, R2822:4; B305; T47, T115

I will engrave — God is superintending the engraving of his character and law upon the living stones of the Church, the Body of Christ. R1490:6

Remove the Iniquity — The unfruitfulness, as well as the sin. R1490:6

In one day — The Millennial day, "One day with the Lord is as a thousand years." (2 Pet. 3:8) R1490:6

Zechariah 3:10

In that day — In the Millennial day. R1490:6

Zechariah 4:1

The angel — The vision of this chapter was intended to encourage the Israelites living at the time; but its chief lesson belongs to us. R1490:6, R3650:5

Zechariah 4:2

A candlestick — Literally, a lamp; corresponding to that which, in the Tabernacle and Temple, shed the only light of “the Holy.” R1491:1, R2521:3

The complete Church of God. T115; R3651:1

Not representing the Church in glory. Then they will constitute, with their Lord, the Sun of Righteousness. R3650:6

Representing divine favor, enlightenment and blessing, as connected with the promises made to Israel. R2521:5

Representing, to Israel, that they were to be the light-bearers in the world at the time. R3650:3

All of gold — The divine nature. T18

With a bowl — A large central bowl, with seven branches therefrom, each terminating in a lamp. R2521:3

Seven lamps — Seven branches or burners. R1491:1

Here shown in united form, but in Revelation as separate and distinct. (Rev. 1:12, 20; Rev 2:5; Rev 11:4) R2521:6

The true saints, or light-bearers, in all the various phases of the nominal church development. R1491:1

Thereon — The seven lampstands, united in one, represented the Church as a whole from first to last, its every member complete—seven representing completeness. R3650:6

Seven pipes — This lamp differed from the one in the Temple and Tabernacle in that it had pipes to supply the oil. R3650:6

Zechariah 4:3

Two olive trees — The Old and New Testaments, “the two witnesses.” (Rev. 11:3, 4) D652; R1491:1

Peaceable agencies, the Old and New Testaments. R3651:1

The Old Testament with its prophecies, symbols, instructions and types; the New Testament with its explanations, assistances, encouragements, exhortations and promises. R3651:6

From which the oil proceeds. Oil represents the holy Spirit which illuminates the sanctified in Christ Jesus. R1491:1

Fleshly Israel, as God's typical kingdom, and spiritual Israel, as the real Kingdom of God, are the representatives of the Old and New Testaments. D651, D652

Interpreted contemporaneously to represent the kingly and priestly offices in Israel, filled by Zerubbabel, the governor, and Joshua, the High Priest; but these were typical of Christ. R2521:5, R2522:2

Indicating that the supply of oil for Israel's candlestick, and the supply of Israel's light, was inexhaustible. R2521:5

Zechariah 4:5

Knowest thou not — The prophets did not understand their own utterances at the time. R349:6*

Zechariah 4:6

Unto Zerubbabel — Signifies, Born in Babylon. R2522:1

Or, alienation from Babylon. R3651:1

Of the line of David, he represented the kingdom hopes of the people. R3651:1

Type of the Lord Jesus. R3651:1

His name signifies "a shoot, or sprout, out of Babylon," typical of Christ, who was out of, yet separate from, sin and all mixture of evil. R1491:2

The message given to him applies to Jesus and the members of his Body, especially to those in a teaching capacity. R3651:1

Not by might — Through crusades. R3651:2

By greatness. An understanding of God's Word is not enjoyed by all the educated and talented. R5982:4

Prosperity in the Lord's work cannot come by might, or human power, or cunning. R5308:3

Not by an army. R1491:1

The influence and favor of the Persian monarch, to which they were subject. R2521:6

The world's conversion comes not by might, nor by the power of man. HG432:3

Nor by power — Powerful organizations, combining with earthly governments. R3651:2

Nor by force. R1491:1

By force, or compulsion. SM712:T

Their own numbers and ability, as laborers and defenders of their cause against their nearby neighbors, the Samaritans. R2521:6

But by my spirit — The spirit of the truth, the spirit or influence of God, given through his exceeding great and precious promises. R1491:1

“He shall not fail nor be discouraged until he have set judgment in the earth.” (Isa. 42:4) R3651:2

No matter how great or able one may be, he is not fit to be a leader unless he possesses a knowledge of the Lord’s Word, and the spirit of the truth. R5982:5

The Lord guided them by his spirit to accomplish his purpose, even though it appeared to be an insignificant matter. The preparation of the true Church during the Gospel age is being accomplished similarly. R3650:3

Doing the transforming work—conforming the lines of character likeness in harmony with those of the great pattern which he has set for us. SM712:T

Only since the true Temple began to be built at Pentecost with the anointing of the holy Spirit has it been possible to enter into the real spirit, thought, intention of the divine purpose. R3650:5

Zechariah 4:7

O great mountain — The kingdom of the Evil One. R2522:4, R1491:2

The mountain of difficulty which stood in the way of the Lord’s work. R2521:6

Before Zerubbabel — Type of Christ. R1491:2

Become a plain — For “the highway of holiness.” (Isa. 35:8) R2522:4

To all co-laborers with the Lord, the assurance is that however great and formidable, the apparent mountains of difficulty shall disappear. R3651:3

Shall bring forth — From the tomb, in the first resurrection. R1982:4, R2522:4

The headstone — Christ Jesus, the top Cornerstone of God’s building, the Stone which the builders rejected. C329; R1982:6

The capstone of the spiritual pyramid—his Church. R3650:2

The chief cornerstone in a pyramid is the top stone, which is also the model after which the whole building is being fashioned. C329, R3622:4, R1568:4

Calling to mind the Great Pyramid, whose top stone is the chief cornerstone and whose internal structure corresponds so perfectly with the Tabernacle and its symbolism. R1982:1

Jesus, the cap, the climax of his great and wonderful work, the New Creation in glory. R2522:4

With shootings — Showing the holy joy which shall be fully realized when all the living stones noiselessly come together “without the sound of a hammer.” (1 Kings 6:7) R1982:4

Not only by men, but by angels also. R2522:2

Grace, grace unto it — When the headstone shall crown this glorious building of God, there shall be shootings R1982:4, R3650:2

God’s favor upon it! R3651:3

Zechariah 4:9

Laid the foundation — Zerubbabel had begun the rebuilding of the literal Temple. R1491:4

The application is to Christ, who began the construction of the true Temple of God, “which Temple ye are” (1 Cor. 3:17), at Pentecost. R1491:4, R3651:4

His hands — Zerubbabel’s. R2522:1

Shall also finish it — In due time our Lord Jesus will complete the work, by his Spirit, through the word; even though for a time the progress be slow. R3651:4, R3650:2

He who began the good work in us is able and willing to complete it. (Phil. 1:6) R3651:4

Zechariah 4:10

Despised the day — The present day, when the construction of the spiritual Temple is in progress. R2522:1

The day of suffering, the day of trials. R1491:4 To the Jews, returned from Babylon to rebuild the Temple, the materials available seemed poor and insignificant; and so with us who now are free of Babylon. R3651:4

So Christ’s earthly ministry, and the work of his followers, have all along seemed small and weak. R1491:4

Of small things — The Dawns (“Studies in the Scriptures”), Towers and Tracts. R2512:3

Corresponding, in some degree, with the messages of the Lord’s people since the time of Wycliffe, leading to the Reformation movement in its various aspects. R3650:3

The humble beginning of the work of rebuilding the literal Temple. R1491:3

Not many great, not many wise, not many learned, are to be found amongst the living stones. (1 Cor. 1:26) R3651:4

Those who promulgate the Harvest Message and who, in the eyes of the world, are little, mean and insignificant. R3651:5

Small beginnings, feeble efforts, discouraging conditions, etc. R2522:1

They shall rejoice — They rejoice to see the work progress under his direction. R1491:4

See the plummet — Recognize the hand of the Lord in squaring, straightening, proving and testing the faith and character of his people. R3651:5

All the elements of justice, truth, righteousness and love. R3651:5

Let us not only conform to the plummet line, but build one another up in the faith with love, kindness and encouragement. R3651:5

With those seven — Representing perfection. R3651:5

The seven eyes, the perfect wisdom of God which holds survey of all the earth, superintending the work. R1491:4

Eyes of the LORD — Watching the tears, joys, trials, difficulties and prosperity of his people.
R3651:5

The whole earth — Complete, all-seeing, everywhere, all-knowing. R3651:5

Zechariah 4:14

Two anointed ones — The Old and New Testaments. (See Rev. 11:3, 4) R244:4*

Zechariah 5:9

Between the earth — Law-abiding society. R3052:6; A318

And the heaven — Powers of spiritual control. R3052:6; A318

Zechariah 5:11

Build It an house — Temple, Church organization. R3052:6

Zechariah 6:2

Horses — Symbol of doctrines. C316

Zechariah 6:12

Build the temple — The true Church. T70

Zechariah 6:13

Shall be a priest — Not a sacrificing priest, but a blessing priest. SM139:3

Upon his throne — A king and a priest at the same time. SM136:1, SM139:3

A king in the sense of governor. A priest in the sense of atoner, who, having redeemed, is the reconciler of the people and the dispenser of divine favor. D637

A royal priest. R1063:2*

“A priest forever after the order of Melchizedek.” (Psa. 110:4) T30; R531:1*

As such, Melchizedek’s position in the type was higher than that of Aaron. F72

The royalty of the Aaronic priest being proclaimed by the golden crown in the garments of glory and beauty. T30

Zechariah 8:3

Dwell in the midst — A promise to the natural seed of Israel. R11:5

Zechariah 8:8

Dwell in the midst — Chapter 8 teaches of Israel's return and the building of Jerusalem. R107:6*

Zechariah 8:9

That the temple — The antitypical Temple, the glorified Church. R2021:1

Zechariah 8:10

Before these days — During the time of trouble. D530

Connecting the trouble with the building of the great spiritual Temple. R2760:6

Preceding the building of the true antitypical Temple, the glorified Church. R2021:1

There was no hire — Want of employment—the natural outcome of growing want of confidence between man and man. HG22:2; R2515:2

Nor...any peace — But warfare between capital and labor, emperors and peoples. CR44:5

But trouble, more general and greater than the world has ever yet known. (Dan. 12:1) R1243:1

The affliction — Oppression. (Leeser) R2021:1

For I set all men — “For I will let loose all men,” (Leeser) The trouble will be worldwide. There will be no place of safety except under divine providence. R2021:1

Every one — Every man for himself. R2460:6

Against — In competition with. R2515:2

His neighbour — In the country as well as in the city. F555

As soon as the political and financial powers begin to crumble, the warfare will become anarchy. SM454:2

Worldwide anarchy, accompanied eventually by all the horrors of the French Revolution. R1912:2, R5526:3; OV341:2

The climax toward which things are leading. R5790:6

Selfishness will be its basis. R4074:3, R4208:4, R5526:3, R2760:5; SM266:1; OV146:2; D530

Brought about by the cloudburst of truth and the rising waters of knowledge. R5604:5

Anger, hatred, malice of one nation against another will extend to persons. R5569:2

We are to expect the same condition in the church. R4208:4

Anarchy, the general uprising of the people, will bring on the great time of trouble of the Scripture. R5526:3; OV341:2

Brought on by the influence of Gospel enlightenment and the spirit of liberty operating in an unregenerate and selfish heart. OV146:2

In a time of anarchy brought on by the neglect of the golden rule. R2313:6

As a consequence of the world losing confidence in itself. SM734:2

The spirit of anarchy will spread from nations to individuals. OV419:4

Demonstrating that earthly blessings are really injurious to those out of tune with the Infinite One. HG639:4

For the government to advocate the taking of a side in the present war (1914) would foster the spirit of anarchy. R5569:2

Zechariah 8:12

Shall be prosperous — Already we perceive that we are in the gray dawn of that glorious day which God hath appointed. R1248:3

Shall give her fruit — Wholesome restraints, wise rulings and righteous discipline, shall bring forth the peaceable fruits of righteousness. R1248:3

And the ground — The earth also shall be saved— recovered from the divine sentence or “curse.” R5078:4

Remnant of this people — Then the Lord shall reign over regathered Israel in Mt. Zion. R4796:4

Zechariah 8:19

And peace — “God hath called us to peace.” (1 Cor.7:15) R2946:3, R2947:1

Zechariah 8:22

In Jerusalem — In that Millennial time. PT385:2*

Fleshly Israel will be recognized as the chief nation of the earth. R83:2

To be the capital of the world under the Millennial Kingdom arrangements. OV69:1; A296; CR157:2

Zechariah 8:23

In those days — When the earthly phase of the kingdom is established. A296; C293; D628

The days of the building of the Temple and the time of trouble spoken of in verses 9 & 10.
R107:6*

That ten men — Representing all other nations of the earth that will gather about Israel at that time.
PT384:1*

Of the nations — “All nations shall flow into it.” (Isa. 2:2) A297; D628

Him that is a Jew — “Salvation is of the Jews.” (John 4:22) In the restitution work, fleshly Israel shall be used as a medium through whom salvation from spiritual Israel shall flow to all. C293

Fleshly Israel will, in the near future, be recognized as the chief nation of earth. R83:2

We will go — All nations, learning of the blessings of restitution to be bestowed in Israel, will say, “Come, let us go up.” (Isa. 2:3) R4796:1; Q170:8

We have heard — The world will notice the blessings of health and prosperity bestowed upon Israel and wish to obtain the same. Q171:T; R4555:3

God is with you — Jewish restitution is the first item of the many blessings to be poured upon mankind. OV66:2, OV85:2; C287

They will say: “He has done for the Jew first; but he will also do for us.” R4840:5

Verses 20 to 23, together with Ezek. 37, help to prove that the New covenant is with fleshly Israel only. R4530:1*

Thus, from Israel, under the New covenant, through Israel’s Mediator, a way of approach to God will be opened up for all the Gentiles. OV96:3; R1341:2

Zechariah 9:9

Rejoice greatly — Verses 9:9 to 10:4 were fulfilled at our Lord’s first advent. R2124:5

Great is the joy now among saints as they recognize the King. R1795:5

Shout — “If these should hold their peace, the stones would immediately cry out.” (Luke 19:40) B225; R2746:1, R3538:4, R5090:6, R5362:4; PD65/77

“Hosanna!” (Matt. 21:9)—Salvation, Blessing. Praise! R2746:1, R5090:3, R3538:5, R3850:6, R5495:1; B225

The word Hosanna is an acclaim of praise, confidence and expectancy, closely resembling the thought of the word, Hallelujah. R3538:2

Nationally, they did not receive him with shouts of rejoicing. R599:4

After the shout of the multitude ceased, it was apparently taken up by the children in the Temple without any particular meaning. R3852:4, R3538:5

The people, recognizing the wonderful miracle wrought upon Lazarus, congregated and hailed him as Messiah. R2447:6

Their unstable and fickle minds, swayed by false teachers and unwilling to act on their convictions in the face of opposition, would, only a few days later, cry, Crucify him! Crucify him! R1795:2, R1696:4 The saints' proclamation of Christ's presence and Kingdom is the shout—heard, if not believed. R1795:5

Daughter of Jerusalem — The Lord did not consider the multitudes with him as, in any sense of the word, representing the city and the nation. R2746:2, R599:4

Thy King cometh — The day when Israel's double, or Mishneh, turned. OV77.5, OV95:4; B226; R2296:6

On the tenth day (ninth day—OV78:1) of the first month, when the chosen people of Israel were taking up their lambs for the Passover. OV95:4,5; F461

Referring primarily to Christ's triumphal entry into Jerusalem five days before his crucifixion. B224

This message has proved to be the test to both the fleshly and the spiritual houses of Israel. C136; B241

The Lord's assumption of the office of King. R4122:3

The formal offer of the Kingdom by Jesus, which the Jews, as a people, neglected to accept. R5494:3, R2296:3

Foreshadowing his coming glory and triumphal entry upon the Kingdom at his return from the far country (heaven), armed with a plenitude of power and authority. R2746:1

Prefiguring the coming of Christ as King in the end of the Gospel age, in AD 1878. R1795:2, R1696:1

At his baptism John introduced him as the Bridegroom; during his ministry he superintended a reaping work; at the end of his visible ministry he rides in as a King. R114:6*

Being rejected, as foretold, he consequently did not then set up the Kingdom. R113:2

It was a grand or ludicrous triumphal entry into the city of the great King—according to the standpoint from which it was viewed. R2745:3

Unto thee — Not to Herod's palace, to demand possession of it; not to Pilate's palace, to demand recognition of him; but to his Father's house or palace—to the Temple. R2746:3

Just, and having salvation — Righteous and victorious is he. OV77:6

Lowly — He was to be a King (Isa. 32:1), yet he would be born in a manger (Luke 2:12) and come as one of the humblest of earth. R1063:2*

Riding upon an ass — This was fulfilled just five days before his crucifixion. R4122:3, R3850:6

The Jews were familiar with this prophecy, and had long been awaiting for Messiah to fulfill it. R3850:6

An ass was used rather than a horse. Tradition tells us that so all the kings of Israel were accustomed to ride to their coronation. R2745:3

The only occasion we have any knowledge of Jesus riding—not for weariness, but after the manner of kings, to ride in triumph on white asses. R3850:2; PD65/77

It was necessary that the Lord do literally what the prophets foretold, that Israel be without excuse in their rejection of him. R3850:6

[Of an ass](#) — Of a she-ass. OV77:6

Zechariah 9:10

[I will cut off](#) — Verse 10 notes the evil consequences to follow their rejection of their King. B225

[Be cut off](#) — Ultimately. OV77:6

[He](#) — The “Prince of Peace.” (Isa. 9:6) R1614:4

[Shall speak peace](#) — All of this, except the riding into Jerusalem, belongs to the restitution age. HG52:5

When the elect company is selected and exalted to power with Christ their Head, then he shall make “wars to cease unto the ends of the earth.” (Psa. 46:9) R820:6

But not until he has first made known his presence in the whirlwind of revolution and in the storm of trouble. D238

When mankind has been humbled and made teachable by the leveling process of the great time of trouble. R1869:3, R1614:4, R1484:6

Primarily to God’s chosen people (Israel), and through them to the Gentiles. OV97:1

By different methods than the Kiel canal celebration and the World’s Congress of Religions. D238; R2515:2

His voice commanding “Peace” will shake the earth (social structure) and the heavens (ecclesiastical structure). R2515:2

“Be still and know that I am God.” (Psa. 46:10) R2515:3; D637

[Unto the heathen](#) — In respect to becoming part of the spiritual seed of Abraham. OV97:1

[To the ends of the earth](#) — Without an opponent. R4974:4

Zechariah 9:11

[Thy prisoners](#) — In death all are captives. A112

[Out of the pit](#) — The grave, and hopeless despair. A112

Zechariah 9:12

[Turn you](#) — The invitation of the Messiah, to the Jew first. OV78:T

[To the strong hold](#) — Christ was their stronghold, had they but received him; but they rejected him, therefore the denunciation. R599:5; B225; OV78:T

[Prisoners](#) — Typically, Israel under the Roman yoke. B225

Actually, Israel and all mankind under the control of sin and death. B225; F353

Of hope — So-called because Christ has the “Keys of hell and of death.” (Rev. 1:18) R2601:1; A99; HG384:2

Because of God’s plan for their release. OV177:2, OV224:3; SM30:1

Hoping for a coming king who would deliver and exalt them to the promised dominion of earth. B225

Even to day — To you Jews, because you are about to reject the Messiah. B225; OV78:T

He points out the very day that the second part of the double began. CRI04:5; R1379:1, R599:4; SM399:3

It was that very day he wept over the city, left their house desolate, and the second half, which makes the double, began. HG53:5

The standpoint of the future is taken, and the things spoken of as accomplished facts. R1754:6

Render double — Mishneh, a second portion, a repetition; implying a casting off from all favor for as long a period as they had enjoyed favor, namely 1845 years, from AD 33 to 1878, when the Berlin Congress of Nations was held, which greatly ameliorated the condition of the Jews. B218

Twofold. OV78:T

A duplication of chastisement. B225

Where their double of waiting for the Kingdom expired, the King did come, in AD 1878. R1202:4

“And first I will recompense their iniquity and their sin double.” (Jer. 16:18) “She hath received of the Lord’s hand double for all her sins.” (Isa.40:2) B227; R1202:4

(Jeremiah 16:16) looked at the matter from the far past and told what would come; (Zechariah 9:12) stood at the turning point and told of its very day; (Isaiah 40:2) comes down prophetically to the end of the double in AD 1878. OV78:2; SM399:2,3, SM400:1 Literally, the other half. R599:5

Has been accomplished, accounting for the Zionist movement. R5920:6

Zechariah 9:13

Judah...Ephraim — Not mentioned as antagonistic or rival kingdoms, but as unitedly sharing divine favors. R2124:5

Zechariah 9:14

Blow the trumpet — The seventh trumpet, the Trump of God, the Last Trump, the Jubilee Trump. A316; B148; R2025:3*, R2026:2

With whirlwinds — The time of trouble. D528

Zechariah 10:1

Showers of rain — Truth. B256

Zechariah 10:3

The shepherds — Greedy, ignorant, lazy teachers. F287

In the battle — The time of trouble. D527

Zechariah 10:5

And they — Verses 5 to 12 evidently apply to the second advent. R2124:5

Zechariah 10:6

House of Joseph — Not mentioned as antagonistic or a rival kingdom to Judah or Ephraim, but as unitedly sharing divine favor—of the same kind and at the same time. R2124:5

Not cast them off — The Lord assures Israel that the coming favor will be to both, and to all the tribes. R2124:5

Zechariah 10:7

They of Ephraim — Christendom. D22

Zechariah 10:10

The land of Egypt — The kingdom of darkness. F458

Zechariah 10:11

Through the sea — The coming time of anarchy. D596

River shall dry up — “The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up.” (Rev. 16:12) R1371:6

And the sceptre — Right to rule. B83

Zechariah 11:1

Open thy doors — This entire chapter relates to, and was fulfilled at, our Lord’s first advent. R2124:5

Zechariah 11:3

Pride of Jordan — Meaning “Judged down,” “Condemned,” typifying the curse, the sentence which has rested for 6000 years against our race. R3086:4

Zechariah 11:6

His neighbour’s hand — See comments on (Zech. 8:10)

Zechariah 11:12

Thirty pieces of silver — The market-price of a slave. R2745:1

One of the many prophecies that show the Bible to be a divine revelation. A58; R1205:2

One of several prophetic statements, fulfilled in Jesus, that were so mixed up with other statements not specially applicable to him, that the Jews might easily stumble over them. R435:3, R436:2

Zechariah 11:17

Right eye — Mind’s eye, or right understanding. R1434:2*

Zechariah 12:3

Together against it — God declares that he will deliver regathered Israel from their enemies. R26:5, R593:2

Zechariah 12:4

Smite every horse — Old, false, doctrinal hobby. C316

Zechariah 12:7

The tents of Judah — Israel, as a nation, will be the first among the nations to come into harmony with the new order of things. A294

The tribe of Judah, the principal tribe, in which was vested the kingly office. B206

The pious of the ten tribes had allied themselves with Judah, and were known as “Jews.” R2084:6, R2380:2

To share in the covenant made with Abraham, any of the ten tribes must become associated with the literal Judah at Jerusalem. C294; R1341:2

First — The restoration of the Jew to Canaan is a beginning of restitution. R384:5

The Millennial favors will be to the Jews first. C256

See also comments on Zech. 8:23.

Zechariah 12:8

In that day — Not now, but when the King shall reign in righteousness. R4715:6, R5031:2; Q426:1

Shall the LORD defend — He will reveal himself as Israel's deliverer. R148:5

Shall be as David — The Ancient Worthies, and through them the nation of Israel, will become the representatives of the heavenly Kingdom. R4320:5

Zechariah 12:9

In that day — After spiritual Israel is complete. R5832:4

In the great time of trouble near at hand, which will include "Jacob's trouble" as well as "Babylon's fall." R2420:5

To destroy — Their deliverance will be so great that they will recognize God's power and favor; and, through nearness to God, in prayer and supplication, recognize that they rejected and pierced their Redeemer. R286:3

Zechariah 12:10

And I will — During the Millennial age. R2605:2

Illustrating God's and Jesus' love for their enemies—a willingness to do for them whatever could be justly done; bearing no enmity or grudge in return for their hatred. F371

The restoration comes first. R102:1

Pour upon — The same outpouring of the holy Spirit as mentioned in Joel 2:28, 29. R2504:5, R376:5

One of the first things of the new order will be the pouring upon Israel of their share of blessings, and their eyes will be opened to recognize Him whom they rejected more than 1800 years ago. Q94:1

Part of this work of grace is the giving them of the message that the land is theirs that their period of chastisement is at an end, and that shortly blessings will come to them—not as Christians, but as Jews. R4735:6

Inhabitants — Israel, at the time of their return to prosperity; in the midst of their final struggle. OV81:3

Of Jerusalem — Those who, from respect for the promises, gather to Palestine. D627

Spirit of grace — A new will, mind or disposition in harmony with God. R2504:6

Prayer and supplication. R4735:6, R3982:4, R5719:6, R4710:6, R5571:4

In and through Jacob's trouble. SM426:T Their iniquity first being pardoned. R5571:4

Forgiving them and making the experience profitable to as many as shall prove willing. OV194:4

The holy Spirit, the spirit of truth. When the truth shall be made known, with that truth will go its spirit—its influence and power to correct the heart and life, and bring it into accord with God. R2504:6

Opening the eyes of their understanding. SM533:T; R5571:4

The blessing of the Lord, coming upon Israel first, means also the blessing of the whole world. R5599:1

Receiving them back to favor, under the terms of the New covenant. R5442:6

Of supplications — Israel's praying, supplicating, will bring the blessings of the New covenant. R3970:3

Would that all Jews were in the attitude of prayer toward God, looking for the fulfillment of all the prophecies. CRI41:6

They — Israel. R5234:3, R5578:1

Shall look upon me — Jesus, who bears no enmity nor grudge toward them, but is ready to pour out upon them his Millennial blessings. F371

Aleph Tay, the first and last letters of the Hebrew alphabet; "I am the first and the last." (Rev. 1:17) R1948:4*

With the eye of faith (understanding). R5442:6, R5719:6, R4710:6, R5571:4, R148:4, R5599:1, R3950:5; HG390:2; D600

Israel's eyes will be the first eyes that will be opened. R5269:5, R1693:4, R4544:4

Recognize; identify the Deliverer as the one they once crucified. R148:4; D600; OV116:4

A few of the Jewish "common people" are already "looking unto Jesus." R2831:6, R2605:4, R1043:1, R748:4; HG387:4

Not now, but when the King shall reign in righteousness. Q426:1, Q422:3; R4715:6, R3896:6

Inquiring, Is not this the Christ? R2605:4

Seeing out of obscurity. B72

When their eyes first begin to see out of obscurity, there will not be anything that they can see with the natural sight. R5269:5

Recognize him as the promised seed of Abraham and their long-looked-for Messiah. R1747:2

Recognize him in consequence of a miraculous deliverance when God manifests his power on their behalf as in olden times. OV116:4

When they shall be saved, or recovered, from their blindness. SM532:2; HG443:6; Q171:3

Possibly upon Christ's human body which may be preserved somewhere as the grand memorial of God's love, Christ's obedience and our redemption, typified by the golden bowl of manna in the Ark. B130

Perhaps indicating that Jesus' spear-marked and nail-marked body is somewhere kept for future exhibit. R3377:1

Whom they have pierced — In the piercing of his side, the foundation was laid for the fulfillment of Scripture. R198:2*

Crucified; pierced by the spear and torn by the nails and thorns. B130

Whose death ratified, or made effective, the New covenant, through which Israel's favor comes. R1365:4

The full responsibility of the crucifixion was left with the Jews. "His blood be upon us and upon our children." (Matt. 27:25) R3896:6, R2472:6

Israel's pride led them to look only at the promises of glory, honor and power to accompany the exaltation of Israel, and ignore such passages as this which tell that Messiah must first be rejected. R4782:2

Mourn for him — Mourn that they rejected him. D600

Discerning that they made a great and horrible mistake in crucifying their long-promised Messiah, their Redeemer. SM426:T, R5578:1, R5599:1; Q421:3

They will be sorry; they will be cut to the heart. CR164:2; R5234:3

When their blindness shall be turned away. OV194:4; R5269:5; SM532:2

It was the prospect of this that assisted Jesus to so patiently endure. R1821:5

Be ashamed—a mourning of penitence and not of despair; caused by the spirit of favor which is shown them by the long-lost brother now restored. R58:1*

Mourn for their sins, and turn to the Lord. R102:1

At the close of the storm, all mankind—the Jew first—shall discern the new King and shall mourn for sin and that they ever, in blindness, rejected him. D600

The time of Israel's recognition indicates that the time of special favor to spiritual Israel must be correspondingly drawing to a close. R4670:1

Shouting, "Lo! this is our God, we have waited for him, and he will save us." (Isa. 25:9) R1693:4

As Joseph's brethren mourned for him. R3982:4, R58:1*

Weeping, as did the woman who poured the ointment on Jesus' feet. (Luke 7:38) R2626:6

Not with tears of hopeless sorrow. R2472:6

"Mourn over it." (Young's translation) R517:1*

As they come to see the actual facts. R1365:4

Their mourning will be a happy day for them. Their eyes will open then to see what the love of God really is. HG164:4

Their mourning will be turned into joy as they are freely forgiven. R4710:6

For his only son — "As over the only one." (Young's translation) R517:1*

Zechariah 13:1

In that day —In the Millennial Age. R2670:4, R1710:5

A fountain opened — The great washing time. R2670:4, R1710:5

By faith in the blood of Christ to be made every whit whole and fit for fellowship of angels and saints. R1710:5

“There is a fountain filled with blood, drawn from Immanuel’s veins.” R1230:1

In full, agreement with this is the significance of the word “Siloam.” (John 9:11) It signifies “the sending forth,” or “the fountain.” R2670:4

To the house of David — In the house of David. R1710:5

Zechariah 13:4

In that day — The day of trouble. R2338:5

Shall be ashamed — There will be a general change of front on the part of religious teachers. R2338:5

Of his vision — The false gospel. R2338:5

Zechariah 13:5

I am no prophet — They will desire to disavow their previous occupation. R2338:5

Zechariah 13:6

Unto him — Unto the clergy of the nominal church. R2338:5

Religious leaders will be so ashamed of the false gospel which they have proclaimed that they will desire to disavow their previous occupation. R2338:5

In thine hands — Implying injury or destruction of power or influence once exercised. R2338:5

I was wounded — In the time of trouble. R2338:5 Seeming to indicate severe usage received by religious leaders from their former flocks. R2338:5

Our Lord was wounded in the hands—crucified. Q740:2

Seems to have no reference to the wounding of our Lord at his crucifixion. R2338:6

House of my friends — Indicating severe usage at the hands of their former flocks. R2338:5

“He came unto his own, and his own received him not.” (John 1:11) Q740:2

Zechariah 13:7

My shepherd — The true servants of God. R2338:6

My fellow — The Lord’s special messenger in the Harvest of the Gospel age. R3818:6*, R6001:4*

Smite the shepherd — Jesus’ death. R5550:3, R1205:2

Pastor. R3776:2

Shall be scattered — The apostles would all be offended, discouraged, stumbled. R5550:3

Therefore, during the 40 days between his resurrection and ascension, Jesus' chief concern was to regather them and re-establish their faith in him as the long-looked-for Messiah. B111

God permits this for their proving and development. R2338:6

“All ye shall be offended because of me this night.” (Matt. 26:31) B111; R4712:2

Turn mine hand — Use my power to protect. R2338:6

No scattering of the sheep, but the reverse—the “hand” or power of the great Jehovah would rest upon the little ones left over. R6001:4*

The little ones — The weak ones. R2338:6

Zechariah 13:8

Two parts — The Little Flock and the Great Company. R3776:2, R3634:1

Two companies, both justified, begotten of the spirit, and candidates for joint-heirship with Christ. (See also Lev. 16:7-10 & Lev. 23:17) R4079:4*

Possibly, the first class is the very elect; the second class, those who go into the Second Death; and the third, the Great Company and all mankind who go into the time of trouble. Q712:4

Cut off and die — Being consecrated unto death. R3634:1

But the third — The world of mankind. R3634:1

These three parts are not equal parts. R3634:1, R508:6*; Q712:4

Zechariah 13:9

Through the fire — The time of trouble. Q712:4; D527

The world of mankind will pass from death conditions to life conditions during the Millennium. R3634:1

Probably some of the living nations will pass over into the Kingdom without going into the tomb. R3634:1

Refine — The great time of trouble will have a refining influence on the world and on the Great Company. Q712:4

All will be granted an opportunity for coming, through the divine processes of the Millennial age, back to the full perfection of human life lost by Father Adam's transgression. R3634:2

Call on my name — All who are returned to harmony with God will recognize him as such. R3634:2

I will hear them — God will recognize them as his people. R3634:2

Zechariah 14:1

The day of the LORD — Already begun. R286:5

When the first return of Israelites to Palestine will have taken place. R286:3

Zechariah 14:2

Gather all nations — Gog and Magog, the hosts of merciless plunderers of regathered Israel. D554, D555

Against Jerusalem — The Scriptures clearly show that the end of Jacob's trouble will take place right in Jerusalem. CR141:6

The capital city of regathered Israel. OV69:1

City shall be taken — The battle, at first, goes against Israel. R286:3

Zechariah 14:3

Then shall — The scene is laid in the time of trouble, probably near its close. R286:3

God interferes only when the great gathering is completed and Jerusalem is taken. HG89:6

Synchronizing with the type in Egypt. It was in the midst of the alarm caused by the seventh and last plague that the Israelites were called out of Egypt. HG91:5

The LORD — Jehovah—exclusively the Father's name. R286:2, R1874:1; D650

Go forth — Will reveal himself, not as a man, but manifest his divine power. CR141:5; D555

Here Israel comes to recognize Jesus as the Son of God, for "the Lord my God shall come, and all thy saints with thee." (vs. 5) R410:1

Israel's first realization of the Kingdom having come. R148:4

Against those nations — The foes of regathered Israel. D555

The time having come to manifest his justice against them, and his favor to Israel. R286:3

As when he fought — In olden times for Israel, D650

For Joshua against the six Amalekite kings at Gibeon, and for David against the Philistines at Perazim. D555, D650

When he miraculously delivered Israel from the hosts of Midian by Gideon and his band. R3469:2, R4083:2, R1876:4

Jehovah fought Israel's battles anciently, seen only with the eyes of their understanding. R296:3

The deliverance will be so great that they will recognize God's power and favor. R286:3

Overthrowing nations so much stronger than they, that it was a miracle. R148:5

Zechariah 14:4

And his feet — Jehovah's favor or dominion. D650; R286:2 R5437:2

“I will make the place of my feet glorious.” (Isa. 60:13) R286:2, R5437:5; D647

Accomplished through his representative, Jesus. R286:5

Not the literal feet of Christ, but symbolically, the feet of his father, Jehovah. R1874:1, R286:2; D649

Or, residence. R286:2

Shall stand — Be established. R286:4

Or, rest. R286:4

Jehovah's feet shall stand on the Mount of Olives as one at first, before its division. R287:1

In that day — After the Church is glorified; at the close of Jacob's trouble. R5437:2, R286:2

The Day of Jehovah. R5255:6 In the Millennium. D649

Mount of Olives — Kingdom of light, peace and divine blessing. R5437:5, R286:5; D651

Located to the east (or sunrising) of Jerusalem (the peaceful habitation). R286:5

The literal mountain will probably be involved. R5437:2

As the olive furnishes both light and food, the Mount of Olives would represent the Kingdom of God. R5437:5

Cleave in the midst — Representing the two phases of the Kingdom. R286:5; D652

A part of the work of the glorified Church. R5437:2 Experiencing a great earthquake. R5437:2, R5255:6

Toward the east — Open to the Sun of Righteousness, free from the shadows of sin and death. D653

A very great valley — The Valley of Blessings, God's Kingdom. D652

A place of favor and protection, guaranteed by both the heavenly and earthly phases of the Kingdom. R286:6

The valley of mercy, between and under the care of the spiritual and human phases of the Kingdom. D653

“Passing through the valley of mourning, they change it into a place of (joy) springs.” (Psa. 84:6), D653

Of the mountain — The Kingdom. D653

Shall remove — From earthly to heavenly conditions. D653; R286:5

Toward the north — Toward the Pleiades, the celestial center of the universe, the seat of the divine empire. D653

And half of It — The earthly half, the Ancient Worthies. D653; R286:6

Toward the south — To complete restitution to perfect human life. D653

Zechariah 14:5

And ye shall — While spoken to Israel only, yet it will not stop there—for whomsoever will may become an Israelite. D654

Flee to the valley — The Valley of Blessings, God’s Kingdom. D652

Israel is represented as fleeing to this place of protection and safety. R286:6

My God shall come — Thus will Jehovah, my God, come in. D654

The saints with thee — “The Lord cometh with ten thousands of his saints.” (Jude 14) C302

Meaning, both in Hebrew and Greek, the “holy ones,” those begotten by the Spirit and born of God; viz., Christ and his Body. HG23:5

All the holy ones shall be thus united with him. D654

Christ coming for his saints and our gathering together unto him is certainly the “coming as a thief,” but not the appearing with him in glory, which must be a later event. R245:4*, R154:6*

When he appears in glory we are with him; and we must be gathered to meet him before that. R579:5, R263:2, R19:2

Zechariah 14:6

In that day — In the Millennial day. D655 Not “the Day of Vengeance.” D655

Clear, nor dark — Bright, nor the darkness thick. D655

Zechariah 14:7

Shall be one day — Shall be the one. D655

Known to the LORD — Foreknown to the Lord. D655

Not day, nor night — Neither full day nor night. D655

Because, as generation after generation are brought back from the tomb they will be in various stages of restitution toward perfection. D655

Typified by the standing of the sun at the overthrow of the Amorites, as an evidence of the Lord’s power. A61

At evening time — At the close of the Millennial day. D655

The evening of that dark day, or period of trouble. R286:5

It shall be light — Clear light. D655

High noon—its sun shall never set. D655

Zechariah 14:8

Living waters — “Waters of life, clear as crystal.” (Rev. 22:1) Restitution blessings. D655

Compare with Ezek. 47:1-9. D650

Zechariah 14:9

LORD shall be king — Jehovah. through Christ as his vicegerent. A303; R3114:1

All will recognize our Lord as the great teacher. SM58:3

“Give the king (this king whom thou hast appointed) thy judgments and thy righteousness unto the King’s (Jehovah’s) son.” (Psa. 72:1) R1415:5

By the end of that day his will shall be done on earth even as it is done in heaven. D656

Over all the earth — Not only King of the Jews. B81

Zechariah 14:10

Inhabited in her place — The population outside the wall near the Jaffa Gate, here described, bids to be greater than that within. R1382:4

Tower of Hananeel — Its ruins and foundations were discovered in excavating for a building across from the Tower of David in 1886 AD. R1390:2

Zechariah 14:13

A great tumult — The time of trouble. R3271:3; SM735:T; OV341:2

Rise up against — The disconcerted hosts will effect the complete disruption of the present order of things. R5604:5

Anarchy—the general uprising of the people. OV341:2; SM454:2

See comments on Zech. 8:10.

Zechariah 14:16

Go up from year to year — All nations of earth will send their ambassadors to Jerusalem. OV69:1

To worship the King — Upon such as will conform to the arrangements, the divine blessing will rest. OV69:1

Zechariah 14:17

Unto Jerusalem — Jerusalem, rebuilt, is to be the headquarters of the nations. HG36:6

All nations will receive a share of the blessings by coming under the same conditions and participating in Israel's New (Law) covenant. OV85:1

No rain — No blessings of restitution. Q171:T; R5583:4

Blessings only on those who will seek to keep the divine law. R4819:5

Any nation who shall not recognize Jerusalem as God's government shall have no special blessing. OV96:3; R5583:4

May be both literal and symbolic. Q205:T, Q622:1

If there were no rain, there would be no fruitage. R5583:4

Zechariah 14:20

HOLINESS UNTO THE LORD — All will be consecrated to the Lord and all will walk in his ways.
R1374:6

Surely a change of sentiment from that prevailing in the present time. R1374:5

Malachi - General

Malachi's prophecy concludes the Old Testament canon. It contains not only a divine rebuke for sin, but also a divine promise of rescue. It fits well to the time generally assigned to it—Nehemiah's period. R4930:3

Malachi the prophet spoke for and represented Jehovah to the Israelites. His prophecy is supposed to have been written during the time of the absence of Nehemiah, the governor, at the court of the king of Persia. The interim of his absence is thought to have been one of religious declension, as the record shows a considerable stirring up and setting in order again after his return. Malachi's prophecy, therefore, may have served a double purpose—first to reprove and stimulate the people of that time, and secondly, and much more important, to give a general lesson applicable all the way down through the more than twenty centuries since. His prophecy is the last one of the canon of the Old Testament Scriptures, and closes with exhortations and promises respecting the coming of Messiah, for whom the Jewish people had at that time waited for more than fifteen centuries. R3683:1,2 Malachi uttered his prophecy during the period of Nehemiah's absence from Jerusalem at the court of Persia, and the return of Nehemiah may at the time have seemed like a fulfillment of Malachi's prophecy—“The Lord whom ye seek shall suddenly come to his temple,” etc. No doubt the testimony of the Lord given through Malachi prepared the people for their quick response to Nehemiah's energetic appeals and commands. R2540:2

This prophecy is addressed to Israel. It is a reproof for their wayward and evil course and a warning of the just retribution that must surely follow, if they did not repent and turn to God. Malachi was the last of the Hebrew prophets; his name signifies, “The Messenger of Jehovah.” He was the last messenger to Israel previous to John the Baptist, the immediate forerunner of Christ, the great messenger of Jehovah's covenant; and well would it have been for Israel had they heeded the warning and prepared their hearts to receive the Lord's Anointed. While it is clear that the prophecy thus addressed to Israel applied to them primarily, it is also manifest, as shown by the Lord and the apostles, that it had a much wider application; and that in a yet fuller sense it was addressed to spiritual Israel, and that it applies to the second advent of the great “Messenger of the Covenant,” whose work will fully accomplish all of these predictions. In the largest and fullest sense, therefore, we recognize this prophecy by Malachi as addressed to “both the houses of Israel”—to all Israel after the flesh, toward the close of the Jewish dispensation, and subsequently to all of nominal spiritual Israel, toward the close of the Gospel dispensation. R1537:3,6; R1538:1

Malachi 1:1

The burden — Containing not only a divine rebuke for sin, but also a divine promise for rescue. R4930:3 Serving a double purpose—to reprove and stimulate the people of that time and, more importantly, to give a general lesson applicable ever since. R3683:2

While more or less applicable at the time and to the people addressed, it was evidently intended specially for the Gospel Church. R2542.3

Word of the LORD — The last message sent by Jehovah to Israel. B249

By Malachi — “Messenger of Jehovah.” R3683:2, R1537:3

The last of the Hebrew prophets. R1537:3

Malachi, the prophet, spoke for and represented Jehovah to the Israelites. R3683:1

Malachi uttered the words of his prophecy during the period of Nehemiah's absence from Jerusalem at the court of Persia. R3683:1, R2540:2, R2534:1, R4930:3

Malachi 1:2

Yet ye say — The needed reformation fits equally well to our day. R4930:3

Malachi 1:4

Whereas Edom — Christendom. D15

Malachi 1:6

Son honoureth his father — Such love and reverence should be the greater toward God in proportion as God is great above all others. R2540:3

If they claimed God as their Father, they should render to him the love of children. R2540:3

Disrespect and disobedience to parents fosters proportionate disrespect to God and irreverence in holy things. R2540:6

Because of superior educational opportunities, children today are inclined toward self-confidence and self-satisfaction, and feelings of disrespect toward their parents. R2540:6

A servant his master — If they claimed to be God's servants, they should render to him servant's reverence. R2540:3

Ye say, Wherein — Presupposing that the majority does not realize how completely the spirit of selfishness dominates their hearts. R2540:6

Malachi 1:7

Ye offer — You Jews, in the days of Nehemiah's absence. R2534:1

Contemptible — Common—they had become careless respecting the things offered unto the Lord. R2541:1

Malachi 1:8

Ye offer the blind — And not the unblemished fatling. R2534:2

The spiritual Israelite offers the fruit of his lips in prayer and praise; but if in a perfunctory manner as a duty and not from his heart, they are blind, sick and lame offerings, which the Lord despises. R2541:1

So with some in spiritual Israel; they have consecrated but they have lost the spirit of devotion. R2541:1

Ye offer the lame — As Christendom, with an outward show of reverence, observes Lenten seasons as duty, not prompted by the spirit of love. R2542:6

Unto thy governor — Using, for illustration, the custom of that time of entreating an earthly governor for a favor by bringing a gift. R2541:1

Malachi 1:9

Hath been by your means — Consider what kind of present you have brought to him. R2541:2

Malachi 1:10

Who is there — “O, that there were someone.” (Leeser, R.V.) R2541:2

Shut the doors — Lock up the doors of the sanctuary. (Leeser, R.V.) R2541:2

For nought — Omit these words. R2541:2

Neither do ye — “That ye might not.” (Leeser, R.V.) R2541:2

Altar for nought — From the Lord’s standpoint, merely formalistic religion may just as well be abandoned entirely. R2541:2

Malachi 1:11

Shall be — The Common Version, “shall be,” in the future tense, is correct; and not “is,” in the present tense, as the Revised Version. R3874:2

“Is,” in Revised Version, meaning God’s name was great at the time of the writing of the prophecy. We have evidence that other nations, even those in idolatry, had a reverence for Jehovah—the Philistines (1 Sam. 4:7,8; 6); Nebuchadnezzar (Dan. 4:37); Darius (Dan. 6:26, 27); Cyrus (Ezra 1:2) and Balaam (Num. 24). R2541:3

Among the Gentiles — As well as among the Jews. A69

Incense — This word is from the same root as the name Keturah. PT379:1*

Malachi 1:13

Ye said also — Distorting the truth, for the truth had to be the means of giving acceptability to the counterfeit. R358:5*

Malachi 2:5

Of life — It is not heaven or hell, or any other place or condition, that was held out through the Law; but life itself, that renders any condition possible. R822:3*

Malachi 2:11

Hath married — Judah is represented as being the unfaithful husband. R1389:1

Malachi 2:15

A godly seed — Or, margin, “a seed of God.” In other words, a second Adam and his wife; “for the children of the promise (the Gospel Church) are counted for the seed.” (Rom. 9:8) HG100:3

Malachi 3:1

Behold — Malachi’s prophecy contains not only a divine rebuke for sin, but also a divine promise of rescue. R4930:3

Addressed to “both the houses of Israel”—fleshly Israel at the close of the Jewish dispensation, and nominal spiritual Israel toward the close of the Gospel dispensation. R1538:1, R1440:3

I — Jehovah. R3683:1

Send my messenger — John the Baptist— “a prophet, yea, more than a prophet” (Luke 7:26)—a special ambassador of God at Jesus’ time to do an introductory work related to the Kingdom. R2622:1, R1537:3

Not the Messiah, but the forerunner of the Messiah. R1736:3

The antitype of Elias and John the Baptist—the Church militant, the Church on earth. R1538:1, R2838:3

And the Lord — Adon, from the same root as Adonai. E48

Signifying master, superior, teacher. R3683:5

Shall suddenly come — Unexpectedly, not quickly. R3683:6

To test and prove you as a people. SM482:1

By the sure word of prophecy we recognize his presence. R1538:2, R1440:6

The return of Nehemiah may have seemed like a fulfilment of this prophecy. R2540:2

To his temple — “Which Temple ye are.” (1 Cor. 3:17) R3683:5

The elect Church. R1538:2, R1484:6, R414:3

When the Lord suddenly came to the Jewish Temple they were unprepared to receive him. R1537:3

Implying that Messiah would be not only an antitypical Prophet, an antitypical King, but also an antitypical Priest. SM213:1; R4646:5

Even the messenger — Not the maker. E59

My servant, Chief Messenger, archangel. B147; T33; E72; R490:2

“The Lord himself shall descend from heaven...with the voice of the archangel.” (1 Thes. 4:16)
B147

Or, Mediator. R4931:4, R4515:1, R4496:1, R4463:5; CR58:3

Our Lord did not become a Mediator, in any sense, until he was raised from the dead as the head of the spiritual seed of Abraham. R4437:6

Showing that Messiah would not be Jehovah, but Jehovah’s representative. R2781:5

The angel, or messenger, who comes down from heaven at his second advent and binds Satan. R1233:2

The Son does not claim higher honor than to be the Father’s agent and messenger of Jehovah’s covenant. HG297:2

Angelic messengers of Jehovah have in the past been worshipped as messengers of Jehovah, and Jesus is the chief messenger. E72

In two capacities—first, the suffering or sacrificing one; and, second, the anointed, glorified one or restorer. R3685:2

At his first advent he began to serve the New covenant by providing the price, the blood, which should ultimately seal it and make it effective. R4496:1

The one through whom its provisions will be accomplished, the seed of Abraham, “which seed is Christ.” (Gal. 3:16) R3684:1

The antitypical Moses, Messiah. OV89:3; PD35/46

He it is, who, as the Servant of the Law covenant, will make it really effective to you in a way that Moses could not do. CR99:2

A role typified by the “curious girdle” of the ephod of Israel’s High Priest’s garments of glory and beauty. T33

The Royal Priesthood dies with Christ for the sealing of the New covenant. R4319:6

Primarily, our Lord Jesus. R5119:3, R4495:6; CR99:1,4

All his “members” are ministers, servants of the New covenant. R4537:6, R4495:6

The Church serves, or ministers, to the New covenant as an attorney serves in drawing up an agreement of covenant. R4496:4

Christ and the Church now minister: (1) in gathering the members of the Mediator; (2) in learning and teaching the lessons necessary to qualify for the position; and (3) in preparing the blood with which it is to be sealed. R4496:4

Of the covenant — The New (Law) covenant. R4463:5, R4646:5, R4495:6, R4496:1, R4515:1, R4931:4, R5442:5, R1357:2; Q422:2, Q425:2

Through the New covenant addition to the original Abrahamic covenant, the world is to get all of its blessings and favors of restitution. R5300:4

Messiah, who would transmute Israel’s Law covenant, which was unto death, into a New Law covenant unto eternal life. R4646:4; CR99:1

Jesus became the Messenger, or Servant, of the New covenant at Jordan. R4496:1

At his second advent, establishing Israel's New covenant. R5031:2, R4715:3

Presenting himself to those who were heirs of the New covenant—the Jews. R5119:3

The Abrahamic, or Oath-bound, covenant. R3683:6

The covenant made with Abraham, that in his seed should all the families of the earth be blessed. (Gen. 22:18) R1537:3

Whom ye delight in — For whom you have joyfully looked. R3684:3, R4595:5, R4931:4, R4940:1, R4646:5, R4463:5; CR99:1

The one whom you have been so long praying for. R4940:1, R4595:5

The Jews are still delighting in this promise of the Messiah. R3684:3

Israel delighted to think of the coming Messenger of the New covenant and of the blessings which would then be theirs. R2838:4

Every Israelite mother longed for the birth of a son, hoping that she might be honored as the parent of the seed of the woman who would bruise the serpent's head. R4940:4

“The desire of all nations.” (Hag. 2:7) R3684:3

The LORD of hosts — Jehovah of hosts. E48

Malachi 3:2

Who — Those with proper faith and character structure. R5916:5

May abide — There may be disappointment in connection with the much-longed-for Messenger. R4931:4

Not many will abide, not many will stand—the majority will fall. R4931:4

Although the inspection will be most critical and searching, the inspector is our Lord and Master who has assured us of his love and sympathy. R3865:1

Day of his coming — Our Lord's manifestation at the first advent and throughout the Gospel age. R4708:3, R4646:5

Close of the Gospel age, Day of the Lord, Day of Vengeance, etc., in which the old order perishes and the new order is ushered in. R5916:1, R1653:6, R5442:3

The coming of the King will mean national, ecclesiastical and personal judgments and the complete curtailment of vice. R1692:6, R5916:6, R1538:2

The last two chapters of Malachi particularly refer to Messiah's coming and the special trials which the day of the Lord's presence would bring with it. B249

Presence, after arrival. R388:2

The Harvest time of the Gospel age, the day of reckoning, the very day in which we are now living. R1357:2

And who shall stand — Who shall stand the test. A320; R4709:1, R4477:3, R4664:4, R3865:2

The question is not, Who shall fall? but, Who shall be able to stand? R4477:3, R4208:5

The Lord is now determining who are the consecrated class. R4709:1

The intimation is that not many will stand. R4931:4, R4709:1

In the present conflict between the Bible and the Evolution theory. R2836:3

“The great day of his wrath is come and who shall be able to stand?” (Rev. 6:17) R3865:2

None but the faithful shall be able to stand because the Lord purposely will make the test so severe as to sift and shake out all others. (2 Thes. 2:11) R1280:1

Who shall be so thoroughly established in love that the trials and testings necessary to prove him so will be passed successfully? R4664:4

A thousand shall fall to one who will stand. The very elect will not be deceived. The question is, Are we of the very elect? R4208:6, R3865:2

All of those who profess to be his people are now under rigid inspection. R1440:6

When he appeareth — Inspects. R3865:2

He has been appearing, in the sense of making himself known to those in the right condition of heart. R4708:3

A presence made known, but not necessarily by natural sight. R388:2

The end of the age is the time of the Lord’s inspection of the entire household of faith, beginning at the top, with the saints, but extending to every consecrated one. R3864:6

Referring to the entire appearance of Messiah, beginning at Jordan. His appearance will culminate in his glorious revelation at his second advent. R4708:6

A refiner’s fire — Now doing its work, and thousands and tens of thousands are falling. R5916:5, R4208:6

The Refiner is seeing to it that the members of his Body should pass through fiery trials to test them. R4646:5; SM213:2

Giving close inspection, that the heat be neither too great nor too little, the time neither too long nor too short. R4931:4

The Lord will require such purity, such holiness, that few will come up to his requirements. R4931:4

He will purge all imperfections from those to be associated with him. R4595:5

Let the dross be consumed. In the heat of the flame do not remove the “living sacrifice” from the altar. R1944:5

“Think it not strange concerning the fiery trial that is to try you.” (1 Pet. 4:12) R1823:1, R1944:5

“The trial of your faith being much more precious than of gold that perisheth.” (1 Pet. 1:7) R5499:6

“Many shall be purified and made white and tried.” (Dan. 12:10) R1823:4

The object of the refiner is to separate the dross; but if the metal clings too closely to its impurities, more and more heat will be applied until finally even the metal itself will be destroyed, thus illustrating the causes which lead to the Second Death. NS447:6

Messiah began his refining work, “to the Jew first,” more than 18 centuries ago. R4931:4, R4708:6

A furnace hot enough to insure the separation of all the dross. R4931:4

Destroying the dross of error. A320

Those who have been teaching errors will soon be ashamed (Isa. 66:5), while the fire of this day will manifest the truth to all. R5916:5

“The fire of God’s jealousy” (Zeph. 3:8)—not merely of destruction, but also of purification. R5442:4, R3684:4

“The fire of that day shall try every man’s work of what sort it is.” (1 Cor. 3:13) R5916:1, R3684:5

Fullers’ soap — Which would take out all stains and leave the garment pure and white. R5119:5, R4595:5, R4931:4; SM213:2

Malachi 3:3

And he shall sit — To remove all the dross of self-will, personal ambition and pride. R3865:2

As a refiner — Purifying. All the dross must be eliminated. R5119:4, R4931:4, R1538:2, R5115:1

As the refiner of gold watches the metal in the crucible to see his image reflected in it, so the Lord has his eye upon you. R1944:5, R1538:2

Separating with unerring precision the pure gold of actual loyalty to God from the dross of mere profession and outward forms of godliness. R1440:6

During the entire Gospel age. R5115:1, R5119:5, R4708:3, R4646:5; CR99:4

Discriminating—he came to his own and his own received him not, “but, as many as received him, to them gave he power to become the sons of God.” (John 1:11-13) R5119:4

“I will turn my hand upon thee and purely purge away thy dross and take away all thy sin.” (Isa 1:25) R1944:3

It was when the cross grew heaviest, the clouds were darkest and the tempest was highest that the Master’s presence was most sensibly realized and the lessons of faith, trust and love were sealed upon the hearts of his disciples. R1944:4

And purifier — Relating to all things—questions of governments and subjects, capitalists and laborers, masters and servants—purifying all things—political, social, economic and religious—commencing with the Church. R414:3

Sometimes, when impurities cling tightly, dissolving the silver in water and then restoring it in a pure and permanent form, it becomes more beautiful than before. R180:2*

And he shall purify — Causing them to reflect his image. R571:1

The sons of Levi — Typical of all believers, the household of faith, of whom the chief are the Royal Priesthood. A320; R4708:6, R4477:3, R4595:6, R3684:4, R3864:6, R1316:4, R388:2; Q5:5

That the Lord might find the antitypical Priests, and the antitypical Levites to serve in the antitypical Temple. SM213:2

Referring to the antitypical priesthood—both the Royal Priests and the Great Company. R5119:5, R4708:6

Not literal, but antitypical—the Church constitutes the Levitical system, spiritual Levites. R4877:5

The Church are members of the great Refiner and, at the same time, of the Levite company being refined. R4709:4

The earlier part of the judgment upon Christendom will be especially upon the antitypical sons of Levi, the silver class. R5442:4, R3684:5

The silver class—the Great Company, who come up out of great tribulation. R5442:4, R4079:4*

Applies also to fleshly Israel, who are to be purged and prepared for the great Messiah. R5442:5, R4940:4

Purge them — Of everything in the nature of dross— self-will, personal ambition, pride. R3865:2

This purging does not come all at once, but in our daily experiences. R4709:4

Strange as it may appear, yet in accord with the records of the past, the fiery trial seems to find the most dross amongst the leaders of the flock. R3865:4

The Great Company will be dealt with, not with a view to their destruction or injury, but with a view to the destruction of their flesh which they have failed to sacrifice— “that the spirit may be saved.” (1 Cor. 5:5) R5442:5

This purgatory will begin in the close or “Harvest” of the Gospel age—the Millennial or purgatorial age lapping over upon it. R1470:1

As gold and silver — Priest and Levites, the Little Flock and the Great Company. R4709:2, R3684:5, R3865:1, R4708:6, R5119:5

Silver is a symbol of truth—he shall purge out error from truth. R388:2

The trouble which will purge the Great Company of the nominal church, who are unworthy of a place in the real Church, is a part of that which is coming upon the world in general. R1470:2

That they may offer — Themselves. R1470:1

The Great Advocate imputes his merit to each who offers himself in sacrifice. R5119:5, R4632:4

The purpose of finding the priests and Levites is to make them ready as ministers of the New covenant, which is to be for all the people through them. R4709:2

Unto the LORD — Jehovah. E48

An offering — Consecration. SM213:3, R4632:4

An acceptable sacrifice. R5119:5, R4493:4, R4632:4, R4877:5, R4708:6; Q5:5

The offering of the Church: “Present your bodies a living sacrifice, holy, acceptable.” (Rom. 12:1) R4709:4, R1470:1

In righteousness — A right offering; also an offering which will effect righteousness through the cancellation of sin. R3867:4, R4493:4

As Israel's sin offerings were to effect righteousness. R3867:4

Making good, in the Father's sight, for all their blemishes of the flesh, enabling them to offer a righteous sacrifice which God could accept. R4632:4, R4493:4

Malachi 3:4

Then — After "Jacob's trouble." R5442:6

Of Judah — All antitypical Israelites—all those who are truly the Lord's people in the Millennial age. R3684:6

Pleasant — Accepted. SM213:3

Fleshly Israel will be received back to favor under the New Law Covenant, and be used as a channel of blessing to all the world. R5442:6

Having learned distinctly, and in a practical form, what is pleasing and what is displeasing to the Lord. R3684:6

Hitherto Zionism has been a political movement in the interest of Jewish nationalization; but the time has come for a real movement for those who have faith to draw near to God. SM213:3

Unto the LORD — Unto Jehovah. E48

Malachi 3:5

Near to you — To the great systems which compose nominal spiritual Israel—Christendom, so-called. R1538:2

To judgment — Messiah's Kingdom means requirements of faithfulness to the principles of the truth. SM215:3

Who cannot see, in the severe criticisms leveled at Churchianity in these days, that the judgment has begun? R1538:4

And I will — In the time of trouble, and afterwards. R3684:6, R1653:6

Be a swift witness — His reign will be a terror to evildoers. Its first work will be the smiting of the earth with the rod of his mouth and the slaying of the wicked with the breath of his lips. (Isa. 11:4) R1352:2

Against the sorcerers — Following in the wake of the disregard of divine Law that led to the neglect of tithes and the offering of the poor, lame and blind. R2534:1

Those who teach doctrine of devils in the name of Christianity. R1538:2

The adulterers — Those claiming to be the virgin Church of Christ, and yet living in unholy alliance with the world. R1538:4

False swearers — Those who have made a covenant of entire consecration to the Lord and have been unfaithful to it. R1538:4

Those that oppress — Great corporations, trusts and monopolies on the one hand, and unions and labor federations on the other. R1518:5

Malachi 3:6

I change not — Because perfect in justice, love, wisdom and power. E34; R586:5, R5857:1

Because he is so wise that he knows the future as well as the past. CR425:2; R904:2, R1267:5, R1560:1, R2026:6

He cannot reverse his decree. R1030:4, R1005:6; E34

God has a definitely fixed purpose, and all his purposes shall be accomplished. A65

All the changes of God's course or conduct are working out the accomplishment of his original purpose which contemplated these very changes. R2026:6

Therefore God's original purpose has not been changed by reason of Adam's failure. R1267:5

The gifts and callings of God are things he will not repent of. (Rom. 11:29) R3685:1

And will never clear the guilty. R586:5

If God were an unjust God we could never depend on him. He might make some term or condition today and then alter it tomorrow. But he is absolutely just. R5857:1

"From everlasting to everlasting, thou art God." (Psa. 90:2) HG731:4

The basis for all our hopes lies in the unchangeable character of our God. R3684:6, R1030:4

Are not consumed — Were it not for the enduring mercy of the Lord, the workers of iniquity would surely be consumed. R1538:4

Malachi 3:7

Days of your fathers — At the covenant at Sinai. R3685:2

Ye are gone away — They had been unfaithful to their part of the covenant. R5442:5

Return unto me — Unto proper accord with the Lord. R3685:2

The Lord is very gracious to those who return from the ways of sin, patient with those who lack the spirit of love and forgiveness, entreating them to join in his gracious plans and arrangements. R3836:4

The parable of the prodigal son illustrates this promise. R3835:2

Return unto you — Prompt repentance, even at this critical juncture, would save "Christendom" from the great impending scourge. R1538:5

He would be as prompt and faithful in giving them blessings as he was prompt and faithful in giving them chastisements for their unfaithfulness. R3685.5

But ye said, Wherein — This is the attitude of nominal spiritual Israel in our day. “Thou sayest I am rich and increased with goods and have need of nothing.” (Rev. 3:17) R1440:6

Their hearts had become so selfish, so stunted along spiritual lines, they did not realize they were merely praying to the Lord with their lips and their hearts were far from him. R3685:5

Malachi 3:8

God — A mighty, powerful, adorable one—to the enlightened mind of the Christian; additionally, the gracious, benevolent one. R2541:4

Have robbed me — Of the loyalty and devotion of heart promised. R1441:1

Of his honor, by affirming the doctrine of eternal torment, ascribing to God a character blacker than Satan’s. R1538:5

Instead of offering the Lord the very best, they proffered him the weak, lame and poor, keeping the better for their own use. R3685:5

Wherein have we — The natural Israelite is represented as doubting the matter. R2541:4

The spiritually starving find that either they have been worshipping in a wrong direction or, worshipping in the right direction, they have failed to present unto the Lord their very best. R2541:4

In tithes — One of the tithe-chambers of the Temple was desecrated by fitting it up as a dwelling place for Tobiah, the Ammonite, who, by marriage, became related to the High Priest. R2534:1

Malachi 3:9

Cursed with a curse — Pass through the great tribulation and be brought through severe tests by trials and disciplines. R2541:6

The coming of caterpillars, army worms, palmer worms, locusts and grasshoppers upon Israel meant special chastisements from the Lord. Similar things upon the world of mankind meant no such thing. R2485:5

Have robbed me — Many spiritual Israelites who have made covenants with the Lord keep the very best of everything for their own use, leaving for the Lord only the remnants, the fag-ends of time, influence, reputation and money. R3685:3, R2541:5

Sacrificing to human institutions and not to God. R2541:4

This whole nation — God did not exact from other nations a tithe, but neither did he promise other nations his special care, bounty and blessing. R2485:5

Being one people, many of their interests were common; likewise with the Lord’s spiritual people before the Harvest. R2541:5

Malachi 3:10

Bring ye — Not because he is needy, but because he seeks evidence of our sincerity and faithfulness in respect to our covenant engagement when we pledged all that we possessed. R3685:4

While opposed to “dunning” in religious circles, we fully realize that the grace of giving is indissolubly attached to all the other graces of God’s spirit. R2540:3

If the heart of the giver is touched with a desire to offer something in loving appreciation and worship to his Creator, the effect will surely be a blessing to the giver—the sacrificer. R2540:3

All the tithes — The Jews had two obligatory tithes or tenths—one tax for the support of the government and the other for religious purposes. R2542:1

To be used for the maintenance of the priestly tribe, the Levites, and for the relief of widows, orphans and other unfortunates. R2485:1

To teach the people of Israel generosity and to inculcate in them a realization of their obligations to God, and that all that they enjoyed were his bestowments. R2485:2

Your will in all things. R2486:5

A tenth. He makes no positive requirements for spiritual Israelites, leaving it to us—that by the degree of our sacrifices we may demonstrate the measure of our love. R3686:6

Spiritual obligations, represented by the holy tithe, are now left to the option of the spiritual Israelite, with no command or stipulation as to the amount. R2542:1

We find no authority for the tithing system now, although we believe that systematic giving is a helpful discipline, increasing one’s interest in the cause to which he gives. R2486:2

Partakers of the spirit of the Lord have a mind, not merely to give a tenth of all possessions and income to the Lord, but to consecrate it all. R2542:2, R2486:4

Not an abandonment of houses, lands, families, etc. R2542:4

And prove me — By fulfilling the terms of your covenant. R3685:5

Spiritual Israelites—awaken to a fresh realization of his goodness and bounty, and of your own obligation to spend and be spent in his service. R2541:6

Pour you out a blessing — A revival of spiritual health, energy, vigor, joy. R2541:6

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” (Prov. 11:24) R2485:6

Not be room enough — An overflow blessing. R2541:6

Malachi 3:11

The devourer — The pests which injured the crops of natural Israel. R2485:6

He shall not destroy — The Lord reproves, not to discourage, but for reformation. He chides, not to dishearten, but to stimulate and revive. R2541:6

Malachi 3:13

Your — Nominal Christendom. R2542:6

Words — Attitude and sentiments. R2542:3 Your teachings. R1441:1

Stout against me — In direct opposition to my Word. R1441:1

Because the truth would expose their errors and sins and destroy their friendly relationship with the world. R1441:2

Malachi 3:14

What profit is it — Showing the restiveness of nominal Christendom. What advantage will we have? A selfish standpoint—viewing divine requirements as penal servitude. R2542:6

“I see so many all around who do not serve the Lord, yet they are not thus burdened and their lives hold rich reward.” R2995:2*

We might just as well have a good time. R2542:6

Walked mournfully — Contritely. R1441:1

With an outward show of reverence, observance of Lenten seasons, etc. R2542:6

Malachi 3:15

The proud happy — The present is called “the present evil world,” (Gal. 1:4) not because there is nothing good in it, but because evil is permitted to predominate. A67; HG538:2

This causes perplexity until the reason is seen. R376:6

“Though their eyes stand out with fatness and they have more than heart could wish.” (Psa. 73:7) R2025:5

But in the new Kingdom every one that exalteth himself shall be abased, and the humble shall be exalted. (Luke 14:11) R5218:6

Are set up — In power. A257

It is those who selfishly seek their own present aggrandizement, regardless of the interests of others, that are most prosperous now and occupy the chief positions of control. R1562:4

This is the age of the triumph of evil and the persecution of righteousness. R1773:3

“Lord, how long shall the wicked triumph, and all the workers of iniquity boast themselves?” (Psa. 94:3,4) R1653:3

Malachi 3:16

Then — In the Harvest of the Gospel age. D600, D601; T86

They that feared — Perfect love casts out slavish, but not reverential, fear. R2289:5

Reverenced. OV423:1; R1441:4, R2289:6

Those who study their character. OV423:1

“The secret of the Lord is with them that fear him.” (Psa. 25:14) R2208:3

This verse shows the attitude of the true saints in contrast with that of nominal Christendom, shown in verses 13 to 15. R2542:3

In the midst of all the confusion and error, God’s people have been developing. R1441:2

The LORD — Not systems, creeds or traditions. R1441:4

Spake often — Concerning the heavenly things. R2406:3

Feeling the need of help, counsel and encouragement as evil prevailed. R2543:2, R4078:4

In Bible studies, prayer meetings, Sunday worship, or in the home. OV423:1

They have a fellowship of spirit. They wish to have all the helps the Lord has provided in these last days. They desire to know all the various parts of God’s plan. OV423:1

Encouraging and building one another up, telling of the Lord’s goodness and truth wherever they can find a listening ear. R1441:3

The topic of their converse is the inspired Word of God. R2406:3

At annual and one-day conventions. R3121:5

Those who have, but fail to use, opportunities for meeting and speaking together manifest a lack of interest in our great salvation. R2802:1

One to another — Specially anxious for fellowship with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher. R2406:3; OV423:2

Being drawn nearer to each other as they realize that, after all, the number of the faithful is extremely small. R2543:2

“He that loveth him that begat, loveth also him that is begotten of God.” (1 John 5:1) R2406:2

“Forsake not the assembling of yourselves together.” (Heb. 10:25) R4078:1, R2466:2

“Where two or three are gathered together in my name, there am I in the midst of them.” (Matt. 18:20) R2406:3, R2543:3

We are like coals of fire, which, if separated, will cool; but, if brought together, will increase the fervency of the entire mass. R4077:1

Personally or through the printed page. Many isolated ones meet through the Truth publications. R2543:2, R2406:2, R2802:2

The LORD hearkened — Noting those who spoke for those things which are loving, gentle, pure, good, true, modest, humble. R2407:1

Those who realize the Lord’s presence with them when they meet will be very careful of their words. R2543:3, R2407:1

Hears, notes and prospers our blessing of one another. R4090:5

Reading the loyalty of our hearts with reference to his glorious plan and our declaration of it to others. R1441:5

“Where two or three are met in my name, there am I in the midst of them.” (Matt. 18:19, 20) R2543:3

Thus representing his interest in our efforts to understand his plan. R2543:2

Book of remembrance — Signifying friendship, love and blessing. God keeps a permanent record of his friends, but no record of his enemies. NS69:1

Showing that the Lord takes full knowledge of his true people. R2543:3

Indicating that he does not forget, and that he loves this class, his true Church. OV423:3

The prompt and ready use of even the smallest talent is carefully noted by our loving Lord. R1441:6

Not recording the imperfect rendering of service, but the perfect intention with which it is rendered. R1441:6

If our names be not blotted out of this book through unfaithfulness, we shall surely be gathered among the jewels. R1441:5

Before him — Before Jehovah. F666

That feared the LORD — Reverenced the Lord. OV423:1; R1441:4, R2289:4, R2543:3

Thought upon his name — Not the names of Wesley, Calvin, Knox or Luther. R1441:4; SM127:1

In olden times the name stood for the character—God’s name stands for his character, glorious in righteousness. OV423:4

His character, his goodness, his infinity, his plan, his love. R2543:3

As they daily think upon the character of God they are gradually changed into his character-likeness— “from glory to glory.” (2 Cor. 3:18) OV424:5; R2543:3

Wishing to have all the helps the Lord is providing in these last days; desiring to know all the various parts of God’s plan. OV423:1

Malachi 3:17

They shall be mine — Spiritual Israel: Jesus, the Head; the Church, his members. R4931:1

Those ready to sacrifice every earthly hope, aim and object. R5426:2, R4873:2, R3871:4, R3849:5, R795:5, R176:2

A class that is faithful, loyal, zealous for God and his truth. R5145:1; OV424:7

These gems must be all found by God; he has appointed our Lord to be the Master Workman in their preparation. R5119:1

The faithful class, now gathered out of nominal spiritual Israel, as well as a similar class gathered out of nominal fleshly Israel in the Harvest of the Jewish age. R1538:5

Their character is fixed, their love for righteousness is permanent and thoroughly developed, their spirit of love is indelibly marked. R2689:5

Made manifest by the love of the truth. God sends strong delusions to those who receive it from any other motive, or for any other reason. R5800:4

The name of the bridegroom is given to his bride. R3970:5

“The Lord knoweth them that are his.” (2 Tim. 2:19) F76; R820:6

Lesson of a future reward. R4930:6

In that day — In one sense, the Jewish Harvest, beginning AD 29; but its completeness is shown in connection with the Gospel Harvest. R2543:5

A harvest rather than a sowing time, a gathering rather than a planting time—a time for the perfecting of those who have consecrated all to the Lord. R442:2

The time of the Lord’s second presence. B164; F274; T86; OV425:2

The Lord’s house is built up during the downfall of the nations. R82:5*

Contradicting the thought that the Lord has been gathering his jewels all along for the past 6000 years. R2404:2

The day that brings the glorification to the faithful “jewels” or “wheat” class brings a different experience to the “tare” class. R2543:6

When I make up — Come to make up. SM246:T; R5426:2

Preparing them. R5119:2

Searching for and gathering them. B164

Having been found by God, they are placed in the hands of the great Lapidarist, Jesus, for cutting, polishing and fitting. R5119:2

Suggesting a gradual and not an instantaneous work. R58:2*

The magnet of truth is gathering out the jewels, and the reproaches of the world and the nominal church are refining and fitting them for the Master’s use. R472:6

The man who handles jewels sees to it first that they are properly cut and polished; and afterwards he mounts them— the mounting has much to do with the beauty of the jewels. OV424:2

The jewels will not be made up, glorified, until the full number of the elect has been found, polished and prepared. SM246:T

Of his jewels God will make a beautiful diadem, set in the gold of the divine nature, not to wear, but to exhibit to angels and men. OV424:4

“Gather my saints together unto me.” (Psa. 50:5) “Gather the wheat into my barn.” (Matt. 13:30)

“They shall gather together his elect.” (Matt. 24:31) B164; C139; D600; OV107:T; R4244:4*

My jewels — The first of these jewels was our Lord Jesus. The other jewels will be cut and polished after the similitude of God’s Son. R5119:1

The greatest of these was our Lord Jesus. The twelve apostles were twelve large stones. Throughout the Gospel age, jewels of different sizes have been found and cut. God will mount them all in the first resurrection. OV424:3; R4931:1, R5119:1, R5470:4, R5758:1

The Church class. R4646:2

The covenant-keeping sacrificers. R1170:4

Represented by the 12 jewels worn in the High Priest's breastplate. T36

The jewels are not made up yet. We are called to be jewels. CR56:3

These must be completed and glorified before the Ancient Worthies can receive their blessing. OV119:2; R4931:1

Under the Headship of Jesus, they will constitute the Messianic Kingdom. SM130:2

As diamonds are hard, firmness, endurance and patience is required of the Lord's jewels. R5651:2

All know the necessity for cutting and polishing jewels so that their real qualities may be developed; so the necessity for our trials, perplexities and persecutions. OV425:1

Jewels are scarce, require to be searched for and washed from the mire before being prepared to refract the light. Diamonds are hard, representing character; crystallized, representing willingness towards righteousness; worthless unless cut; cannot cut, shape or polish themselves; sometimes require to be more than half cut away before they are suitable; and are embedded in cement while being polished. R2404:3, R2405:3

The Christians are to be God's jewels on the spirit plane, as the faithful Jews of the past are to be jewels on the earthly plane. R4931:1

As jewels are scarce, so the "Lord's jewels" are described to be only a Little Flock. (Luke 12:32) HG752:1

Be not discouraged if ye find but few jewels. R1348:6

Jewels have a value of their own, an intrinsic quality that would be appreciated even if plentiful, but is all the more marked because of their comparative scarcity. R2404:2

It is the spirit of the Law, the front part of Aaron's breastplate, which bears the jewels, set in gold, representing the true Israel, the Lord's "Little Flock." T36

Contrasted with the "proud" of verse 15; these are they "that feared Jehovah and thought upon his name." (verse 16) R2404:2

I will spare them — Not in the sense of relieving them from all suffering. R5119:2

Delivering them from those things which would prove too weighty for them. R5119:2

But not from the polishing processes necessary to make them acceptable as sons. R2405:4

As one who cares for precious jewels, so God cares for his saints. OV424:2

They will be spared from passing through the culmination of the great time of trouble. OV425:2; C146; R2543:5, R1538:5, R1441:4

From both the great time of tribulation and the 1000 years of judgment or trial which begins in the "time of trouble." R2405:4

"Watch and pray that ye may be accounted worthy to escape those things that shall come." (Luke 21:36) C146

"That we should not be judged with the world." (1 Cor. 11:32) R2405:4

His own son — The proper father will instruct and discipline his son, while overlooking the greater faults of others. OV425:1; R2543:4

Malachi 3:18

Then — In the Millennial age, when Christ's Kingdom shall be inaugurated. T87; R2406:1

After the polishing of the jewels is complete and they have been set in the great crown. R2406:1, R1441:5

Shall ye — The world of mankind. T87

Return — There shall be a turning point, a change in the divine administration, though not a change in the divine plan. R2543:5

Turn about, see things from the divine standpoint. R3209:1, R492:5, R2406:1

There will be a grand reversal of the present order of things. R1441:4, R2406:1, R376:6

A re-turn of the rule of righteousness. R2543:5

Discern between — A work of division and separation, in God's due time. R1270:6, R1779:3

Ignorance and superstition will be things of the past, and righteousness will receive its due reward, while to evil will be meted out its just deserts. A217

For in that day the distinction will be manifested. T87

Righteous and the wicked — "In his day the righteous shall flourish" and the "evildoer shall be cut off." (Psa. 72:7; Psa 37:9) R2406:2

Malachi 4:1

The day cometh — Typically in 70 AD when Israel's national existence was destroyed. R1537:6, R5317:3

The Millennial age. B151

Is now present. R571:2

Particularly referring to the special trials which the day of the Lord's presence would bring with it. B249

The day that brings the glorification to the faithful "jewel" or "wheat" class brings a different experience to the "tare" class. R2543:6

The Day of Vengeance. B151; D11, D528; R1379:4

Burn as an oven — The fire of God's indignation against unrighteousness during the day of Christ. Q719:3

With the fire of God's jealousy. (Zeph. 3:8) R592:6; D528

Melting and dissolving the present earth—human society as now organized under Satan's control. A69; HG539:1

Somehow the truth is either directly or indirectly to bring about the smiting of the earth. R1352:2

And all the proud — Pride and every other cause from which haughtiness and oppression could again spring forth. A319, A320

Pride leads into all sorts of mischief. R5704:5

Happy those who will surrender their pride and evil to be destroyed that they themselves be not destroyed also in the Second Death, as some resisters evidently will be during the Millennial age. B151

“Seek meekness, seek righteousness, it may be that ye shall be hid in the day of the Lord’s anger.” (Zeph. 2:3) R1963:6

That do wickedly — There will be wicked people in the earth at the time the Lord’s Kingdom is established. R2374:3

Shall be stubble — Under the feet of the righteous. R2025:5

Shall burn them up — All evil systems, errors and wilful sinners. B151; R5317:2

Burn up evil throughout the entire Millennial age. R2544:1, R5317:3, R5567:6

At the end of the Millennium there will be no proud people on the earth. A319; R5704:5, R2544:1

Not consuming the individuals. They will cease to be “tares,” but not cease to be human beings. R2543:6

Root nor branch — For further development. D552

Completely consuming their hypocrisies and pretended devotions to the Lord. R2543:6

Until every root and branch of sin is thoroughly consumed. Q719:3; R4628:4, R5567:6, R5704:5

Those refusing to come into harmony with righteousness will be destroyed in the Second Death. Q719:3; R5567:6

Malachi 4:2

But unto you — The Lord links the fire upon the tare-field with the speedy shining thereafter of the Sun of righteousness. (Matt. 13:43) R2760:6

Who, looking from “the secret place of the Most High,” see a silver lining to the clouds of trouble. D616

A remnant of nominal spiritual Israel who heed the Word of the Lord. To them belong the blessings of his special favor. R1538:1

It is the Jews who see the Sun of Righteousness arise. R124:5

That fear my name — Perfect love casts out slavish, not reverential, fear. R2289:4

In the sense of fearing his displeasure, or fearing to come short of the grand possibilities which he has so graciously put within our reach. R2289:6

Sun of righteousness — The Redeemer and his elect Church. SM790:2, SM244:T; R4557:1, R5097:3, R5339:2, R5420:2, R5769:3, R3686:2, R2833:6, R1491:5, R1185:5; OV205:5; Q822:1

A synonym for the spiritual seed of Abraham. OV205:5

Jesus is the great Center of that Sun. R5135:6 Offering clear light. R1772:5

The enlightenment of the Truth. HG421:2

“For as the bright-shiner (the sun) cometh out of the east and shineth even unto the west, so shall the presence of the Son of Man be.” (Matt. 24:27) D581

Pictured by Cyrus, whose name means “sun.” HG521:1

During that glorious day “righteousness will be laid to the line and justice to the plummet” (Isa. 28:17)—correcting the world in righteousness. HG417:4

“Then shall the righteous shine forth as the sun.” (Matt. 13:43) A322; Q822:1; R4967:6, R5455:6, R5097:3, R3686:2; OV205:5; SM244:1, SM287:T

Arise — Now dawning. R4305:1, R4737:1, R5420:2; SM554:3

Cannot fully arise until the Church passes beyond the veil. R5762:2, R4677:2, R4967:6, R5008:1, R5420:2, R1644:5, R5769:4; SM790:2

To shine out for 1000 years. R4988:4; SM471:1

To flood the world with the light of the knowledge of the glory of God. OV381:T; SM55:T; R4557:1, R5008:1, R5420:2, R3010:3, R2504:3; F112

The 6000-year night of sin will give place to the glorious day of his presence. HG433:3

We have not yet experienced the rising of the Sun of Righteousness, but we have with us the early gray dawn. R5062:1, R5769:4, R5135:5; Bix We will not be here when the Sun “rises.” We are now in the dawn, but there is quite a while between the first dawn of day and the sunrise. R124:5

Its searching beam of truth already causes much confusion amongst men, by shining into the dark places and revealing error and corruption of every kind. D583

The dawning is gradual, but finally the full brightness shall thoroughly banish the darkness of evil, ignorance and sin. B156, B158

Putting an end to the “valley of the shadow of death.” (Psa. 23:4) R5654:4

“Jehovah speaketh and calleth the earth from the rising of the sun unto the going down thereof” (Psa. 50:1)—from the beginning to the close of the Millennial day. R3647:2

“Then shall the blind see out of obscurity.” (Isa. 29:18) R1311:5

With healing — For the cure of all the masses of the earth R4987:3

With restitution, blessing all the families of the earth. CR463:4; R1877:6, R2122:6

When mental, physical and moral restitution will be manifest, faith will be, to a considerable extent, different from the blind faith necessary now. F113

This was God’s plan and purpose before the foundation of the world; the gospel first declared to Abraham. R5057:3

Messiah, as Priest, will heal, console, forgive, instruct. SM55:T

Sin, pain, sorrow and death will flee from the world in general. OV147:1; R4987:3, R5135:5, R2544:1; CR376:3

Ignorance, superstition, darkness and sin will be scattered. OV380:6; R5008:1, R4988:4, R4987:3, R5135:6

The final result will be that there shall be no more sighing, no more crying, no more dying. R5654:4; OV47:1

Refreshment and life—mental, moral and physical—upon the world of mankind. R2834:1

Blessing and healing the sick and dying, but redeemed, world. A322

Illuminating the whole earth with the knowledge of the glory of the Father, which will result in the healing and blessing of all the families of the earth. Q822:1

Completely scattering darkness, superstition and error. HG544:1

In his wings — His beams. R4557:1; SM55:T

Its beams of grace and truth. OV205:4

“The people that walked in darkness have seen a great light.” (Isa. 9:2) R3686:1

And ye — The righteous. R2544:1

Shall go forth — In the springtime of the Millennial age. R2544:1

“All that are in their graves shall hear the voice of the Son of God and come forth.” (John 5:25) A210

And grow up — Grow spiritually fat. R2544:1

As calves — The righteous. R592:6

Of the stall — During the wintertime of the reign of sin. R2544:1

Malachi 4:3

Tread down — As ashes. R2544:1

Indicating the completeness of the victory of righteousness over sin. R2544:1

The wicked — Sin and the workers of iniquity—a strong figure of sin’s complete defeat. R2544:1

Malachi 4:4

Remember ye — Whoever has ears to hear. R2542:3

The law of Moses — Typifying the law of love. R2544:1

The man Christ Jesus, by full obedience to the Law covenant, superseded Moses as the Lawgiver, of whom Moses said: “A

prophet shall the Lord your God raise up unto you like unto me. Him shall ye hear in all things.” (Acts 3:22) R1725:4, R5046:6 “The Law was given by Moses, but grace and truth came by Jesus Christ.” (John 1:17) R1725:4, R5046:5

Malachi 4:5

Send you Elijah — The Christ in the flesh, Head and Body. B254; OV323:2; R557:1, R968:5, R5741:3

The name signifying “God (mighty one) of Jehovah” or “My God is Jehovah,” a fit name for the Lord’s Anointed, whose work will be to restore all things. B265

John the Baptist fulfilled this prediction so far as fleshly Israel was concerned. R2544:4, R556:6; OV323:1; B251, B253

John the Baptist stood for a multitudinous Elijah as Jesus stood for a multitudinous Christ. R557:1

Though John came in the spirit and power of Elias (Luke 1:17) and would have fully answered as his antitype if he had been received, yet he was not the Elias, the Great Prophet, referred to by Malachi. R1687:6; Q772:4; OV322:3; B253

There is some measure of likeness between John and the true antitypical Elijah: both fail to establish unity and harmony between man and God, and both fail to do a mediatorial work except for a few; the masses are not prepared by their message and, as a consequence, there is a time of trouble such as they had never previously had. OV323:1; B250, B256

It was not prophesied that Elijah would have success. OV323:3,1

Indirectly, Elijah is shown in the New Testament to have been a type of the Gospel Church—his experiences typifying our experiences. OV326:1

The antitypical Elijah, beginning with Jesus in the flesh, has been coming and giving his message to the world for more than eighteen centuries. R5771:3

As Melchizedek represented the Church in glory, so Elijah represented the Church in the flesh. R4757:2

Before the coming — The coming of Elijah must precede the Day of the Lord; but his work belongs to that day. HG68:3

It is important to show that Elijah has come before the return of the Lord. B250

The work in which the Church is now engaged is preliminary to its future work, so far as the reforming of the world is concerned. B252

Day of the LORD — Which began in 1874 AD, and will end with the complete overthrow of worldly and Satanic dominion in the earth and the full investiture of Christ Jesus and his saints with power and dominion. B250

Malachi 4:6

He shall turn — Endeavor to bring about harmony, reconciliation and fellowship between God and his people. OV323:2

Exhorting and seeking to bring the nominal system into harmony with God. R2544:5

Though foretelling failure, knowing that the effort would react favorably upon ourselves, his commission to us is to try to convert the world. B252

In its kingly office, the Church shall effect for the world what it fails to do as the Elijah teacher. B252

The heart — Sentiment. R2760:5

To the children — To childlikeness. B249

And the heart — Would seem to mean the establishment in the earth of a spirit of reciprocal love. R2544:4

Of the children — Of those who have been converted to a child-like attitude. B249

To their fathers — To harmony with the faithful patriarchs and prophets. B249; R557:4

The world, whom Israel typified, coming into harmony with God. R557:4

Lest — Testing the people, whether they will receive the King in peace and joy. R2839:1

A conditional statement—if he succeeds, the earth will not be smitten; but if he succeeds not, the curse will come. R557:4

It was not prophesied that Elijah would have success. OV323:3

Other scriptures clearly indicate that no such reform will occur, and that the “curse” or trouble will surely come. R2760:5; OV323:3

The antitypical Elijah, the Church in the flesh, will fail to establish righteousness and love on the earth, fail to bring about reconciliation. OV324:2; C129

If the world had heeded, the Kingdom of Messiah on the spirit plane would have been eventually ushered in without any great time of trouble. R5741:5, R2544:4

Smite the earth — The world has not heeded, hence the smiting of the earth with a curse is the only way by which Messiah’s Kingdom can be ushered in. R5741:5, R2839:4

With a curse — The great time of trouble. B250; OV323:3; R4757:3, R5741:5, R2839:4

When John the Baptist failed to turn Israel to repentance and they crucified the Lord. Hence the curse, or time of trouble, came upon that nation, destroying it in AD 69-70, R2544:4, R1537:6

But it shall not be utterly cursed and forever destroyed because the exalted Elijah—Christ shall put down all opposition and then restore and bless. R557:5

That the curse, the trouble, will be effective and yield blessed results is distinctly shown in Zeph. 3:8, 9. OV323:4

The scourging, the curse, will accomplish for mankind in short time what the message of Elijah failed to accomplish. OV324:T