

# THE ANGEL AND THE BOOK:

AN ANNOTATED TEXT BOOK

OF THE

## Inspiration, Spirit Ministration and Angel Visitation of the Bible,

Together with a Concordance of over Twelve  
Hundred Passages of the Scripture  
Bearing on the Subject.

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BY

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Author of "The Letter and The Book," "My Brother's  
Keeper," "My Soul's Flight," etc.

*This book is dedicated to my wife and children and to the  
memory of my dearly beloved mother.—H. G. P.*

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Yours Sincerely  
Herbert G. Vauell

## PREFACE.

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This book is intended to assist the Bible student to a better understanding of the inspiration of the Scriptures, the ministering of spirits, the visitation of angels, together with the phenomena of visions and dreams.

It has been written with the prime object in view of advancing the proposition that if the record of the Scriptures is true, then necessarily the divine agencies at work in the early days of scriptural history are just as manifest to-day, and that the Bible, from start to finish, in nearly every one of its sixty-eight books from Genesis to Revelation, teaches, not only the immortality of the soul, but that continual permanent communication between the physical world and the realm of angels has been through all time the great paramount teaching of Holy Writ, and the most blessed truth humanity has ever been gladdened with, although the one least appreciated since John of Patmos gave up the ghost.

HERBERT G. PAULL.

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## INTRODUCTION.

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“Who wrote the bible?” asked an intelligent friend to me several years ago. He did not ask because he thought I was specially able to answer, but because of his inquiring questioning disposition which compelled him to seek from a fellow questioner a sympathetic responsive reply. I thought the question, however, rather a display of gross ignorance, and replied quickly:

“The prophets and wise men, holy men of old, spake as they were moved by the holy ghost.”

“Very good,” said he quietly, “how did they know what to write?”

“God told them.”

“Admitted. How did God speak to them?”

“In various ways—in dreams and visions of the night, in signs and symbols.”

"All very good. Did he ever speak with an audible voice?"

"So the book says."

"Does he ever speak so in these days?"

"I presume so."

"To whom then does he speak?"

"Well, I—I don't know exactly," I said, "but I presume He speaks to any whom he chooses to enlighten—to righteous people anyway—to his ministers."

"Who are his ministers? the pope? the cardinals? the bishops? the pastors? the presbytery? the episcopate?"

"God is judge of course, He selects his own."

"Do you know of any man, or have you heard of any man within the last fifty years or so to whom the orthodox Christian Church would willingly give credence if he boldly declared that God had spoken to him in an audible voice and had appeared to him with the old familiar utterance of "thus saith the Lord."?"

"No," I replied thoughtfully.

"You think he speaks to righteous people only with an audible voice?"

"Well, that seems to have been the plan in the patriarchal days."

"Do you think so?"

"I am sure of it."

"Did he speak to Adam and Eve after they had sinned in the Garden of Eden and blasted "the prospects of a world unborn?"

"So the books says"

"Did he speak to Cain, the murderer of his brother?"

I admitted the record taught as much.

"Do you think Jacob, the deceiving supplanter, was a righteous character for God to speak to?"

"Not very."

"God spoke to these people then, and they evidently were not over righteous."

"It seems so."

"The whole thing is a mystery," said he, "an enigma past solution, a tangle impossible to unravel."

Whether the tangle is impossible to unravel beggars the question. Certainly the mortal life is too short for one single individual to expect to understand everything within its range—but we can learn our part, and the Bible is our best interpreter.

Let the bible speak for itself, therefore, as much as possible, and don't read meanings into it or take interpretations out of it which manifestly were never intended by the writer.

There seems to have been a diversity of conception in the minds of the writers of the more ancient records of scriptural history concerning their apprehension of divinity.

It is not at all clear that the "Jehovah," or "Javeh," or "Jahweh," or "Jah," the "Almighty," "I Am That I Am," the "Creator," the "Lord" and "God" mean at all times the omnipresent, glorious, unchangeable, omnipotent Intelligence to whom Christians pray when they say "Our Father."

It is scarcely conceivable that many of the acts, some of them notably human, attributed throughout the bible to various personalities conceived to be God were really the work of the great beneficent Father and Creator of the Universe, the All-wise God.

The idea intended to be understood in the expression, "God," the "Lord," the "Angel of the Lord," "Angels," "Sons of God," "Spirits," "Man of God," and occasionally "Gods" and "Men," appears to be used synonymously, indiscriminately and interchangeably, with but little difference, if any, intended or implied, in the accepted interpretation of the expression.

As, for instance, Genesis xviii, where the "three men" appear to Abraham as he sat in the tent

door in the heat of the day and "the Lord appeared unto him." Abraham addressed the three men as "My Lord," and the "Judge of all the earth." In the next chapter the "men" are spoken of as "angels" and addressed by Lot as "my lords," an expression peculiar to this chapter alone.

Again, in Genesis xxxii, Jacob wrestles with "a man," until the breaking of the day. In the thirtieth verse of the same chapter Jacob, speaking of the "man," says, "*I have seen God face to face.*" In the heading of the same chapter the man is termed "an angel."

In Exodus iii, 2, the "angel of the Lord" appears to Moses. The angel says, "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." Moses, according to the sacred record, is evidently not overpoweringly impressed nor particularly alarmed at the august presence of the angel who talks familiarly like a man to him. Moses argues and reasons obstinately with the angel and squarely objects to do what the angel requires, and in return boldly demands the angel's name, arousing his godly anger.

In Zechariah i, 12-16, the "angel of the Lord" is represented as talking to the "Lord of Hosts" and carrying on a conversation with

him. The angel of the Lord here is evidently not the Universal Father, God, neither is it perfectly clear that the "Lord of Hosts" referred to is intended for God the Father.

Again, in the iii Zechariah, second verse, the same thought is suggested in the ambiguous expression, "And the Lord said unto Satan, *the Lord rebuke thee.*"

In Exodus vii Moses is raised to the dignity of a God.

In Exodus xxii, 28, the Lord says, "Thou shalt not revile the gods."

In Exodus xxiv it is distinctly affirmed, under exceptional and test conditions, without any sign of peradventure, prevarication or reservation whatever, that seventy specially chosen elders of the children of Israel, together with Moses, Aaron, Nadab and Abihu, *saw God*. The affirmation is clear enough to silence the most sceptical, contrary to the equally as authoritative assertion of I. John, iv, 12, that "no man hath seen God at any time." Verse 10 in Exodus xxiv says, "And they saw the God of Israel." Verse 11 declares: "Also they saw God and did eat and drink." The fact is, these seventy-four Hebrews went up into the mountain for the express and stated purpose of seeing God, and they were not disappointed,

but it may with reason be questioned whether, indeed, the God they saw was the omnipresent, omnipotent Creator who fills immensity. This, the only true God, no man hath seen at any time, and never will.

Isaiah also distinctly affirms that he saw the Lord in the year King Uzziah died. (Isaiah vi, 1). Also the prophet Amos asserts as much. (Amos iv, 1).

In I. Samuel xxviii, 13, the woman of Endor said to Saul, "I saw gods ascending out of the earth." The truth is, the spirits of deceased mortals were frequently designated "gods." Ex. vi, 3, it is declared "I appeared to Abram by the name of God Almighty."

In I. Samuel xxix, 9, Achish, the Philistine, recognizes a divinity in David, "I know that thou art good in my sight as an angel of God."

In Psalm lxxxii it is declared "God standeth in the congregation of the mighty, He judgeth among the gods," and in verse six it is said, "I have said ye are gods; and all of you are children of the most High."

In the book of Job it is twice affirmed that "the sons of God," including Satan, presented themselves before the Lord.



In Daniel ix : 21 the archangel Gabriel is called by Daniel "the man Gabriel."

In Rev. xxi : 17 it says, "according to the measure of a man that is the angel."

In Revelation xix : 10, John is so enraptured of the splendor of the angel that he forgets his allegiance to the Creator and prostrates himself supinely before the angel in worship and is severely rebuked by him in consequence, who assures him, "I am thy fellow servant and of thy brethren." The saintly John, however, signally fails to profit by the well merited rebuke, for shortly after he repeats his submissive adoration towards another angel, who also takes him to task and says, "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets."

John speaks ecstatically, in his first Epistle, of humanity when he calls them the "children of God."

In Genesis vi the "sons of God" are spoken of as distinct from the common humanity.

It is interesting to note that the devil as a distinct powerful individual personality is not once mentioned in the Old Testament. He is pleasingly conspicuous by his absence.

Satan is a Hebrew word signifying "adver-

sary," and is mentioned five times only in the Old Testament. 1 Chron. xxi : 1 Satan provokes David to number Israel; in i and ii Job, Satan comes with the sons of God to present himself before the Lord. Satan is mentioned in the 19th Psalm and in Zechariah iii : 1-2.

The word devil appears to have had in the original Greek and Hebrew the same significance as "demon" or "dæmon," which itself unquestionably means the spirit of a deceased person, *i.e.*, an excarnate spirit. "Dæmon," Greek, is rendered "devil" in English. In other words, when it is said in the scripture that the devil was cast out of the man, and such like expressions, they always mean that the *demon* was cast out, *i.e.*, the excarnate spirit of a human being, a former inhabitant of the physical plane of the earth, always given in the Greek as "demons."

Dæmons in the antique literature and mythology were supposed to assign the lots or destinies of mankind.

The sage historian of the Jews, Flavius Josephus, in his "Antiquities" and "Wars," unmistakably affirms and maintains that demons were the excarnate spirits of men. In his "Antiquities," Book VIII, chap. ii, sec. 5, he describes king Solomon's peculiar manner of exorcising the demon or spirit from a man obsessed.

“God also enabled him to learn the skill which expels demons which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated, and he left behind him the manner of using exorcisms by which they drive away demons, so that they never return. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon as he went out of the man to overturn it, and thereby to let the spectators know that he had left the man.”

Compare this with the fine treatment meted out to the evil spirit by the angel Raphael. Tobit vi : 3-5.

In the “Wars of the Jews,” Book VII, chap. vi, section 3, Josephus further enlarges. “Now within this place there grew a sort of tree that deserves our wonder on account of its largeness, for it was no way inferior to any fig tree whatsoever either in height or in thickness;—yet it is only valuable on account of one virtue it hath,—that if it be only brought to sick persons it quickly drives away those called demons, which are no other than the spirits of the wicked that enter into men that are alive, and kill them unless they can obtain some help against them.

Josephus makes nice distinctions, at times. In

the foregoing he calls the demons the "spirits of the wicked," but Josephus was a soldier as well as a historian and he knew that as a demon was the excarnate spirit so demons of course are in spirit life as they were in earth life. As death finds a man so the hereafter receives him. An unjust man here is an unjust spirit there, an unclean man here is an unclean spirit there, an unrighteous person here is unrighteous there, a holy one here is holy there—that is scriptural teaching, and it is the rational teaching of the ancients and is the most modern conception of liberal religion. Mortals enter the hereafter as death finds them and in the hereafter receive instruction, encouragement, and enlightenment from the blessed intelligences of nobler spheres, and in consequence advance and progress continually unto the perfect day.

Josephus further remarks from the speech of Titus as though it were of universal knowledge.

"For what man of virtue is there who does not know that those souls which are severed from the fleshly bodies in battles by the sword are received by the ether, that purest of elements, and joined to that company which are placed among the stars; and that they become good demons and propitious heroes and show themselves as such to their posterity afterwards."

" Those *demons* that are found  
 In fire and flood or under ground  
 Whose power hath a true consent  
 With planet or with element."

—MILTON, *Il Penseroso*, I, 93.

" Soon was a world of *holy demons* made  
 Aerial spirits, by great Jove designed  
 To be on earth the guardians of mankind."

—T. COOKE, *Tr. of Hesiod*.

"A *dæmon* in the philosophy of Plato, though inferior to a deity, was not an evil spirit, and it is extremely doubtful whether the existence of evil *dæmons* was known either to the Greeks or Romans till about the time of the advent of Christ." Lecky, *Europ. Morals* I, 404.

Among them (*dæmons*) were numbered the spirits of good men "made perfect" after death. *Dæmons* in the theology of the Gentiles are middle beings between gods and mortals." This is the judgment of Plato which will be considered decisive.

"*Dæmons* are reporters and carriers from men to the gods, and again from the gods to men of the supplications and prayers of the one and of the injunctions and rewards of devotion from the other. (Plato, *symposium* III, 202-203 ed. *Serran*). "And this, says the learned *Mede*, was

the œcumenical philosophy of the apostles' times and of the times before them."

It is also admitted that Jamblichus Hierocles and Simplicius use the words angels and demons indiscriminately.

Philo says that "souls, demons and angels are only different names that imply one and the same thing, and he affirms that Moses calls those angels whom the philosophers call demons."

The following is the modern definition of demon :—

"In Greek mythology—a supernatural agent or intelligence, lower in rank than a god; a spirit holding a middle place between gods and men; one of a class of ministering spirits sometimes regarded as including the spirits of deceased persons." Century Dicty.

It is manifest from the foregoing that the teaching of the gospels of the bible must be understood, wherever they speak of demon or devil possession, as being colored by if not wholly adopting the ordinary accepted Greek and Hebrew beliefs respecting devils and demons which according to this teaching are neither more nor less than the ex-carnate wraiths or spirits of those who have passed out of their earthly tabernacle, and

being either good or bad, according as they had lived, so adapt themselves hereafter, possessing or obsessing for good or evil as their desire or opportunity controls them. Paul says "there is a natural body and there is a spiritual body."

The question concerning the casting out of devils has been a hot-bed of discussion for ages; many eminent theologians honestly, through ignorantly, contending that the devils, supposed to be exorcised, simply represent diseases, violent passions, drunkenness, malevolent desires, inordinate excesses and other loathesome habits. On the other hand, it is quite as positively contended by other ecclesiasts and scholarly men of all shades of religion, and with more show of reason, that the devils or evil spirits are just what the scriptures insinuate, nothing more nor less than the ex-carnate spirits of mortals, who, to satisfy abnormal and earthly hungerings and cravings, enter a physical human temple nearest akin to his or her own idiosyncrasy and obsess and control the individual organism and in a measure compel at will the victim so obsessed.

If such is the fact, and through the soothing allaying influence of music through the mediumship of David, and through the divine preemptory command of authority from Jesus or his apostles

the evil spirits in their day and generation were exorcised, why should it be considered an improbable feat to accomplish similar results today.?

“The Times in November, 1876, contains an article on the casting out of devils by a priest in the church of the Holy Ghost in Barcelona during the preceding month.

On one occasion the patient, a young man of seventeen or eighteen, lay on the floor in convulsions before the altar with distorted features and foaming at the mouth while the priest carried on a dialogue with the devil whom he addressed as Rushbel. (Enc. Brit.)

One of the last notable cases of this kind in England was that of George Lukins, of Yattan, a knavish epileptic, out of whom seven devils were exorcised by seven clergymen at the Temple church at Bristol, June 13, 1788.”

The “prophet,” “priest” and “man of God” in the days of old were evidently the mediums through whom communication between mortals and the invisible world, and *vice versa* was possible. Especially so was this the case with the prophets or seers, as well as the prophetesses or sybils who received their communications from the spirit world confessedly through the “angel



of the Lord," "the Lord," "God," or "the spirit," or through dreams, or through visions, or by means of divination, either clairaudiently or clairvoyantly.

The chief of such seers and sibyls were Moses, Samuel, Daniel, Ezekiel, Jeremiah, Isaiah, Miriam, Deborah and Huldah.

It would appear as though it was a common thing for the people, upon any supposed sufficient pretence, to "enquire" at will of the Lord, with or without a fee, through the seers and prophets, as, for instance, Rebekah, curious concerning her maternal condition, "enquires of the Lord" and receives a satisfactory response. Balak sends great presents of divination for Balaam to come and prophesy before him. Saul, seeking his father's asses, enquires of the seer and offers a fee, the fourth part of a shekel. Naaman comes to the prophet bringing camel loads of rich presents. David enquires frequently through the seers and priests and maintained his own seers in his own house, the more readily to get his spirit answers.

Upon some occasions the communications received through the intermediary or medium appear somewhat unsatisfactory, as on the occasions of the battles recorded in Judges xx, where the

Israelites, fighting against their brethren, the Benjamites, ask counsel of the Lord, and receiving evidently a satisfactory answer, go confidently to battle, but are severely worsted in two engagements with a loss of twenty thousand and eighteen thousand men respectively, or the prophecy of Huldah, the prophetess, to Josiah that he should finish out his days in "*peace*," whereas his last work was to go to war, and he was brought home from the battle field to die. II. Chron., xxxv.

What is "inspiration?" What constitutes "prophecy?" What is to be understood by the "word of the Lord?" "the word of God?" and "thus saith the Lord?"

How much of the Bible is inspired? how much is myth or fable? how much history?

As there never has been any agreement, even amongst the theologians, either upon these questions or the doctrinal teachings of the Bible we may reasonably be excused if we do not attempt to wholly settle the matter here, but leave theological discussion of these subjects to the scholars and critics, premising only that the prophecy recorded in the bible is not necessarily the whole of the bible nor the whole of the book designated

as the prophecy of such an one, but just that part only which follows the specific statement that such is the prophecy, and of course ends with the conclusion of the statement so stated.

The "word of the Lord" or "the word of God" is certainly that part of the book only which purports to emanate from time to time as a special message from "God," "the Lord," "the spirit," or an "angel," and is easily recognized as such in the context, as, for instance, in the prophecies of Ezekiel and Jeremiah where it is frequently said, "the word of the Lord" came, &c. (see Concordance at end of book), following which is the deliverance of the communicating Intelligence, whether angel or spirit, for perhaps a whole chapter or more, or half a chapter, or perhaps only a single verse, and precisely so in other portions of the bible. The "word of the Lord" ends, of course, with the conclusion of the specific declaration contained in the message. The expression is first used in Genesis xv, 1-4, where the word of the Lord comes to Abram in a vision. Abram had previously had converse with the Lord, but here a new mode of communication is announced.

The word of the Lord, therefore, in the bible, naturally seems to include just those passages expressly designated as such, and manifestly no

more, for is it not obviously improper to proclaim the whole of the bible the "word of God" when the bible itself makes no such sweeping assumption, nor gives any warrant for such a wholesale claim? Is it honorable to claim the word of man as the "word of God?"

The "word of the Lord" is certainly not the "word of Moses" or the "word of Samuel" or the "word of Satan"—and yet the whole bible is often erroneously called the "word of God," as though nothing but the word of God was printed between its covers, when as a matter of fact the word of man is everywhere conspicuous, as for instance—The word of Moses, Ex. viii : 13 ; xii : 35. Josh. i : 13. The word of Samuel, 1 Sam. iv : 1. The word of Satan answering the Lord in Job i and ii is unquestionably not the word of the Lord—neither can the words of the four hundred lying prophets who prophesied before Ahab and Jehoshaphat be the word of the Lord—1 Kings xxii. Paul himself admitted that not all he wrote was the word of God. 1 Cor. vii : 6.

When David is reported as "enquiring of the Lord," the response which comes to David as the "word of the Lord" is contained in a single brief line or verse, and the same is true of others to whom the "word of the Lord" came. See

1 Sam. ix : 27 ; 2 Sam. vii : 4 ; Jer. vii : 1 ; xiv : 1 ; Ezek. vii : 1, and a hundred other passages.

Balaam speaks as a trance inspirationalist when at the command of the angel he appears before Balak and gives utterance by the spirit to the prophecy contained in a few caustic verses of the 23rd and 24th chapters of the book of Numbers.

The bible as a historical and spiritual record is the most magnificent and stupendous compilation of books ever attempted in history, and bears unmistakable evidence of divine guidance and spirit direction ; at the same time it must not be overlooked that while the bible is manifestly in many ways susceptible of universal application, it is still to all intents and purposes a Hebrew production, an exclusively oriental compilation written by orientals, and for the guidance and perusal especially of orientals, written in oriental style with oriental metaphors, symbolisms and parables, and in figurative language decidedly oriental. It is Jewish and oriental in more ways than one, for as a compilation of books unrivalled in history it is exclusively a tribute to the supremacy of man over woman. There is no equality of the sexes here. No woman wrote a single page of its vast treasury, unless it be the prophetess Deborah singing with Barak their triumphant duett.

Judges and only two out of its sixty-six books, Ruth and Esther, have a female title, and these two perhaps the least important in the whole sacred canon. The book is a Jewish tribute almost exclusively, Luke being the single Gentile exception.

No woman takes any part in the compilation whatever. Man holds sway throughout, even the very angels of the book are masculine. No female angels have a franchise here, unless indeed the Queen of Heaven, Astarte or Ashtaroth are to be excepted, and the great apostle to the Gentiles himself takes pains to aggravate the exclusion of women by debarring them from duties which they naturally are well qualified to fulfil. 1 Cor. xiv : 34 ; 1 Tim. ii : 9-14.

The word unto the prophet spoken  
Was writ on tables yet unbroken.  
The word by seers or sibyls told  
In groves of oak, or lanes of gold  
Still floats upon the morning wind,  
Still whispers to the willing mind  
One accent of the Holy Ghost  
The heedless world hath never lost.

RALPH WALDO EMERSON.

What were the oracles of God? The question is one not altogether easy to answer, and when

answered does not always give satisfaction. I quote from Cruden :—

“Among the Jews there were several sorts of real oracles :

1. They had oracles that were delivered *viva voce*, as when God spake to Moses face to face.

2. Prophetical dreams sent by God: as the dreams which God sent to Joseph, and which foretold his future greatness.

3. Visions : as when a prophet in an ecstasy, being neither properly asleep nor awake, had supernatural revelations.

4. The oracles of Urim and Thummim, which was in the Ephod, or Pectoral, worn by the High priest, and which God endued with the gift of foretelling things to come.

This manner of enquiring of the Lord was often made use of, from Joshua's time, to the erection of the temple at Jerusalem.

5. After the building of the temple, they generally consulted the prophets, who were frequently in the kingdoms of Judah and Israel. These oracles of truth had no necessary connection either with time, or place, or any other<sup>r</sup> circumstance, or with the personal qualifications and

merit of the person by whom they were uttered: the high priest clothed with the Ephod and Pectoral gave a true answer, whatever was the manner of his life. Sometimes he gave an answer without knowing clearly himself what was the subject of the question he was consulted about."

The Century Dictionary describes the oracles thus:

"The communications, revelations, or instructions delivered by God to or through his prophets: rarely used in the singular: as, the *oracles* of God, the *divine oracles*."

"An utterance given by a priest or priestess of a god, in the name of the God, and as was believed, by his inspiration, in answer to a human inquiry, usually respecting some future event, as the success of an enterprise or battle, or some proposed line of conduct.

Such oracles exerted for centuries a strong influence upon the course of human affairs, the belief of both the medium and the questioner in their inspiration being in most cases genuine. The oracles themselves, however, were often ambiguous or at least obscure. The prestige of the chief oracular seat in Greece was powerful in the promotion of good government and justice."



What are we to understand by the revelation given in a dream. Did God vouchsafe to make known his will in this way? and how? The book must speak for itself. There are about one hundred dreams, visions and trances recorded in the scriptures and all of them recorded with the intent that the reader is to understand that a communication had been received by the dreamer, visionist or trance medium through such a channel when no other way seemed open or available. Evidently the unseen intelligence communicated with mortals in the way and manner that most readily presented a sufficient vehicle or medium of communication, i. e., sometimes through the mediumship of a prophet or priest, sometimes through Urim and Thummim and the Ephod—sometimes in the darkness by an audible voice—sometimes by spirit possession and direct inspiration—sometimes by symbols, parables, signs and wonders or through visions, trances and dreams.

It would appear therefore from a careful study of the sacred scriptures that the unseen intelligences of the world invisible, continually play an active part in things mundane, and we have a right to judge inferentially, if indeed we had no other evidence, that as, according to the record, intermittent spirit communication continued with the Hebrews for thousands of years, so just such

spirit communion has continued for the last two thousand years through the gentile world and that therefore not all the accumulated testimony of two millenniums of psychical phenomena are to be accredited to halucination and a too active imagination but must receive the same relative acceptance of plausability and credence according to the truthfulness of the narrator that we attach to the most ancient records in the Hebrew and Christian canons of sacred writings. If we believe the ancient records, by the same process of evidence we are bound to believe the modern for they all rest upon the same identical foundation and are vouched for through the same human channels of communication.

The following purports to be a spirit communication and is from Epes Sargent's "Scientific Basis of Spiritualism," chap. viii.

"Hitherto science has been almost wholly materialistic in its tendencies, having to do with spiritual things but ignoring or casting doubt upon them; while spiritual matters, on the other hand have been regarded by the church wholly as matters of faith with which science has nothing to do. But through these modern manifestations God is providentially furnishing to the world all the elements of a spiritual science which, when estab-

lished and recognized, will be the standpoint from which all physical science will be viewed. It will then be more distinctly known that all external and visible form and motion originate from invisible, spiritual and ultimately divine causes; that between cause and effect there is always a necessary and intimate correspondence; and hence that the whole outer universe is but the symbol and sure index of an invisible and vastly more real universe within."

## CHAPTER I.

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GENESIS.

Mythology or History, Which?—Creation—Eden—The First Murder—The Deluge—Babel—Abraham a Chaldean—Hagar and the Angel—Abraham and Sarah Laugh at the Lord—Sodom and Gomorrah Destroyed—Abraham Lies to Save His Life—Hagar Talks With an Angel—Abraham Offering up Isaac—Isaac Goes a Courting by Proxy—Jacob Steals Esau's Blessing—Jacob is Blessed of the Lord—Jacob's Ladder—Jacob at Mahanaim—Joseph the Dreamer—Pharaoh the Dreamer—Jacob as a Fortune Teller—Jacob Gives up the Ghost.

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This is the first book in the Old Testament canon.

It is the first book of the Pentateuch, or, more modernly, the Hexateuch. The book treats of the beginnings of the races of the world, whether from a mythological origin or otherwise, so far as the antediluvians are concerned, makes no matter here. It is no purpose of this work to attempt a reconciliation or explanation of conflicting views

regarding the myth and fable and sacred history of the bible. It is contended by many that the purely historical part of the book begins with the call of Abram and from thenceforward contains the history of the commencement and progress of the most singular nation the world has ever been blessed or cursed with.

Very good! Let the theologians and school men settle the question if they can.

The book is replete with marvel and astonishing incidents of the most momentous character, and probably no book that has ever been written contains so much that is mysterious and of so world-engrossing a character in so contracted a compass as this book of Genesis.

The Creation, or formation of the Universe, with all the world contains, the Garden of Eden, the serpent and the temptation, and the mysterious tree of life, are never-ending themes for speculation and discussion. The deluge, universal or local, as a record of an historical fact, stands unparalleled as the most awful and stupendous cataclysm of nature or the unappeasable wrath of God of historic times. The fearfulness of the story of the descent of hell upon Sodom and Gomorrah almost takes one's breath away in horror to think upon it. The confusion of tongues, the scattering of the people and the primitive formation of

distinct nations in consequence of the dispersion passes conception, except for the bald fact stated altogether too briefly in the one single terse verse of scripture.

No novel of fiction that has ever been written contains more plot and drama, love and matter of interest than the story of the virtuous Joseph, the extraordinary dreamer and diviner.

But however marvellous any of these things may appear, and however important they may seem to the learned or the uneducated, they fall into utter insignificance before the transcendent truths of angel and spirit intercourse with men woven like a crimson thread through all the weft and warp of the book.

Scarcely a page but is agleam with the golden light of heaven, scarcely a chapter but has the unmistakeable finger of the spirit pointing to the dawn. What were all these intensely interesting facts if materiality is all there is to life? Who cares whether another deluge comes bursting up from the fountains of the great deeps or not? or whether the accursed bottomless pit receives the big round world if death ends all? If it comes soon or late it is all one.

“And the sooner it’s o’er the sooner to sleep, and good-by to the bar and its moaning.”

But through the smoking ashes of incestus Sodom and lustful Gomorroh, from the red-hot ruins of the cities of the Plains, and from the reeking death of a ghastly sunken continent, from the flaming sword of the remorseless cheriubim, and from the blood of pious Abel come voice after voice of solemn warning and holy cheer proclaiming the deathlessness and the immorality of the soul.

Babel and confusion! fire and sword! famine and despair! they tell one tale. Yet in spite of all, the angels of God smile serenely as they ascend and descend the glorious ladder of life from earth to heaven, from footstool to throne, proving that eternal unequivocal communication exists between the seen and the unseen, between the physical and the spiritual, between the psychic and the spirit.

What if Abraham sees three dusty-footed travellers come to him at noon-tide as he sits in his tent door? with spiritual clairvoyant vision he sees beyond their thin disguise and knows his gracious visitors are from the heavenly bourne.

What if Jacob meets a glorious aerial host clothed in spotless white, he bows his head reverently as they pass on and smiles upon the immaculate throng. He has seen such before

floating up the ladders of heaven and recognizes their lovely spirit presence.

Should Rebekah need simple maternal counsel and advice? wise woman! she knows where and how to get it. Whether it is Adam hiding in the cool of the day behind a cactus or under the umbrageous shade of a stately fern or dwarf palm, or Noah thoughtfully watching the subsiding beach before the slowly encroaching waters of the ocean upon a doomed and sinking continent, or Joseph divining through his burnished silver cup, or Jacob telling the fortunes of his amiable progeny on his death bed, the spirit is there, the spirit is everywhere, the spirit illuminates the death bed, the spirit gives vision to the seer, the spirit speaks intelligently to the inner consciousness of an enquiring woman and talks audibly to the fratricide and to the Patriarch calmly preparing for the day of doom.

The first recorded evidence of spirit movement is the initial operation of the Spirit of God upon primitive creation.

I. 2. "The Spirit of God moved upon the face of the waters."

**The Spirit  
of God.**

In the Garden of Eden both Adam and Eve hear distinctly the audible spirit voice



and fearfully acknowledged their first sensations of cowardice and the pricking of conscience.

III—3. "And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."

**The Audible Voice.** 9. "And the Lord God called unto Adam and said unto him, 'Where art thou?'"

10. And he said, 'I heard thy voice in the garden, and I was afraid, and I hid myself.'"

Adam and Eve prematurely became conscious of their individual divine spirit essence and consequent moral responsibility.

**The Lord God** 22. "And the Lord God said, behold the man is become as one of us to know good and evil." They had elected to acknowledge a difference between right and wrong, to distinguish between good and evil. They deliberately chose their destiny.

In those days materialized spirit or angel forms apparently conversed naturally with man and man with spirit. Cain, indignant that Abel's sacrifice is accepted, and his rejected, is met by the Lord.

iv: 6. "And the Lord said unto Cain, Why art

thou wroth? and why is thy countenance fallen?" Cain resents the Lord's rebuke and kills his brother. The spirit world, however, takes lively cognizance of earthly actions and Cain is not left alone. The Lord and his conscience are after him.

**The Lord  
Talks  
With Cain**

9. "And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not; am I my brother's keeper?" Cain cannot plead excuse for the fratricidal murder and is cursed of the Lord in consequence.

13. "And Cain said unto the Lord, My punishment is greater than I can bear." Cain was mistaken, however. Bearing the punishment proves the bearer equal to the strain.

vi: 2-4. The mysterious "Sons of God" are introduced to mortals.

Spirit against flesh is an unequal struggle. The Lord admits the fact sympathetically.

vi: 3. "And the Lord said, My spirit shall not always strive with man for that he also is flesh." See Isaiah lvii: 16; also Gal. v: 17.

The Lord is represented as repenting and grieved in his heart because of the unsatisfactory results

**The Lord  
Repents**

shown in the lives of the offspring of the man created in the image of God and pronounced "very good." Gen. i: 31 ; vi: 6.

7. "And the Lord said, I will destroy man whom I have created from the face of the earth, for it repenteth me that I have made them." Were the sons of God destroyed also?

The Lord proposes to start over again with the saved of the Ark as a nucleus. Read the chapter.

vii: 1. "And the Lord said unto Noah, Come thou and all thy house into the Ark, for thee have I seen righteous before me in this generation."

**The  
Rainbow  
Covenant**

ix: 12-16. Read these verses of the covenant with Noah by God and the rainbow sign. Did God need the sign in the clouds to make him remember?

After the flood, Noah's descendants built cities and founded nations. The Lord is reported as desiring to see what the men were about at Babel.

xi: 5. "And the Lord came down to see the city and the tower which the children of men builded."

The Lord is annoyed at the profane genius displayed in the erection of the mighty tower as a

protest, perhaps, against another flood, and confounds their language and scatters their broadcast over the earth.

7. "Go to ; let us go down and there confound their language.

**Confusion  
of Languages**

8. So the Lord scattered them abroad from thence upon the face of all the earth ; and they left off to build the city."

The Lord makes selection of a Chaldean to propagate and perpetuate a race to be a chosen people.

xii: 1. "Now the Lord had said unto Abram, Get thee out of the country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Abram did not understand the voice (Heb. xi: 2) of the vision but he obeyed the spirit's promptings.

7. "And the Lord appeared unto Abram (Acts vii: 3) and said, Unto thy seed will I give this land."

**The Lord  
Appears to  
Abram**

Just how clear and definite the appearance was is not stated. "And there built he an altar unto the Lord, who appeared unto him." Abram and his nephew Lot chose different locations for their herds and cattle—Lot chooses the Jordan Valley and goes towards Sodom.

xiii: 14. "And the Lord said unto Abram after that Lot was separated from him, Lift up now thine eyes.

15. For all the land which thou seest to thee will I give it, and to thy seed forever:

16. And I will make thy seed as the dust of the earth so that a man can number the earth, then shall also thy seed be numbered." To fulfill this prophecy, exactly or approximately, will take countless millions of years.

The Lord  
Comes in a  
Vision

xv: 1. "After these things the word of the Lord came unto Abram in a vision saying, Fear not, Abram, I am thy shield and thy exceeding great reward.

6. And he believed in the Lord and he counted it to him for righteousness.

7. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it." The Lord in the next verse makes a definite and specific promise to Abram but the patriarch is sceptical and demands tangible proof of future profit.

Abram  
Demands a  
Test of the  
Lord

8. "And he said, Lord God, how shall I know that I shall inherit it?" The test given could scarcely have satisfied Abram, seeing the impossi-

bility of his proving it in his lifetime.

12. A revelation is given to Abram in a dream or trance.

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

" 16. But in the fourth generation they shall come hither again."

In the "hour of great darkness" the Lord continues his manifestation to Abram and speaks to him through mysterious symbols.

" 17. When the sun went down, and it was dark, behold a smoking furnace and a burning lamp."

" 18. In the same day the Lord made a covenant with Abram."

The first angel mentioned in the bible converses with Abram's concubine Hagar.

An angel  
converses  
with Hagar.

xvi : "7. And the angel of the Lord found her by a fountain of water in the wilderness." The angel talks freely with Hagar and blesses her. Read from 7 to 16.

The Lord makes another appearance to the

great patriarch and tells him his name. He changes Abram's name, as well as his wife's.

**Abram sees  
the Lord.** xvii : "1. And when Abram was ninety years old and nine the Lord appeared to Abram and said unto him, I am the Almighty God."

"3. And Abram fell on his face and God talked with him saying

"5. Thy name shall be Abraham, for a father of many nations have I made thee.

"15. As for Sarai thy wife thou shalt not call her name Sarai but Sarah shall her name be."

God again promises Abraham a son in his old age, but righteous Abraham is sceptical and finds it hard to believe and is inclined to ridicule the idea.

**Abraham is  
greatly  
amused.** "17. Then Abraham fell on his face and laughed, and said in his heart, shall a child be born unto him that is an hundred years old, and shall Sarah that is ninety years old bear?"

The Lord appears unto Abraham in triplicate as three men.

**Three spirit  
men.** xviii : "1. And the Lord appeared unto him in the plains of Mamre.

"2. And he lifted up his eyes and looked and lo three men stood by him, and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground.

"3. And said, My Lord, if now I have found favor in thy sight, pass not away I pray thee from thy servant.

"4. Let a little water, I pray, you be fetched and wash your feet, and rest yourselves under the tree."

Abraham hastens and entertains the angels very politely, who take occasion to inform Abraham again of a prospective heir. This time Sarah laughs indecently behind the tent door, and being reproved stoutly denies that she smiled, 9-15.

Abraham  
entertains  
three angels.

16-22. The Lord is represented as going to Sodom and Gomorrah to inform himself of the morality of these cities.

The angels take Abraham into their confidence and inform him of the impending destruction of Sodom and Gomorrah. As Sodom is the town residence of Lot, Abraham pleads eloquently for the cities of the Plain and reasons with the Lord and extracts concessions.

Abraham  
remonstrates  
with the  
Lord.



"33. And the Lord went his way as soon as he had left communing with Abraham and Abraham returned unto his place."

The angels proceed to warn Abraham's nephew, Lot.

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

Lot and "2. And he said, Behold now my  
"my lords." lords turn in I pray you, unto your servants house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways."

11. In this verse the "angels" are called "men."

15. Here they are called "angels" again.

16. The "angels" in this verse are called "men."

18. Here they are called "my Lord."

After the destruction of Sodom and Gomorrah Abraham emigrates southward towards Gerar, to the country of Abimelech. Abimelech falls in love with and steals his ninety year old wife and

wants to marry her. Abraham trembles for his own life and tells Abimelech Sarah is his sister, but Abimelech is a conscientious man, Pagan though he be.

**Abraham  
deceives  
Abimelech.**

xx : "3. God came to Abimelech in a dream by night and said to him Behold thou art but a dead man, for the woman which thou hast taken, for she is a man's wife." Abimelech expostulates with the Lord and the Lord speaks again in a dream.

"6. And God said unto him in a dream, Yea I know that thou didst this in the integrity of thine heart, for I also withheld thee from sinning against me ; therefore suffered I thee not to touch her."

**The dream  
of  
Abimelech.**

Abraham desires to do Abimelech a good turn, so he prays to the Lord on behalf of his wives, 18-18.

Hagar is highly favored of the spirit world and receives another communication. Her son Ishmael mocked Sarah at the feast prepared in baby Isaac's honor the day he was weaned, so Sarah compells Abraham to thrust Hagar and Ishmael out. Abraham dutifully complies and sends his

son and his mother Hagar into the wilderness where they were like to die of thirst.

**Hagar and  
the angel.**

xxi : "17. And the angel of God called to Hagar out of heaven, and said unto her, What aileth thee Hagar?"

"19. And God opened her eyes and she saw a well of water, and she went and filled the bottle with water and gave the lad drink."

God desires to know Abraham's moral and religious calibre so he proves the patriarch with a terrible test.

**Abraham  
Tested**

xxii: 1. "And it came to pass after these things that God did tempt Abraham." See James i: 13.

2. "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah and offer him there for a burnt offering." Abraham obeyed and proceeded to slay his son.

11. "And the angel of the Lord called unto him out of heaven.

12. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

15. "And the angel of the Lord called unto Abraham out of heaven a second time." The angel reiterates the posterity blessing which makes Abraham's seed to be as numerous as the stars, or the sand upon the sea shore.

**The Angel of  
the Lord Calls  
to Abraham**

xxiv: Abraham desires a wife for his son Isaac, and expects an angel to discover a suitable one. He sends his faithful servant to Nahor of Mesopotamia for that purpose. The angel guides the servant and gives a sign.

**The Angel  
Guide**

14. "And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink ; and she shall say, Drink and I will give thy camels drink also ; let the same be she that thou hast appointed for thy servant Isaac ; and thereby shall I know that thou hast shewed kindness unto my master." Here follows circumstantially the story of the courting by proxy of Rebekah and Isaac, which is one of the prettiest love stories of the bible.

**Isaac's  
Courting**

15. The servant discovers the damsel agreeably to his desires and the happy pair are wedded.

xxv: 8-17. Abraham and Ishmael give up the ghost, i.e., the spirit leaves the body.

Rebekah is curious concerning her peculiar maternal condition and enquires of the Lord. How she proceeded in the delicate business is not disclosed, but she appears to have prospered.

**Rebekah**  
**"enquires"** of  
**the Lord.**

"22. And she went to enquire of the Lord," and the Lord graciously explained her predicament to her. Isaac on account of a famine purposes going down into Egypt but the Lord appears to him and dissuades him.

xxvi : "2. And the Lord appeared unto him and said, Go not down into Egypt." In Beer-sheeba the Lord appears again and talks with him at night.

"24. And the Lord appeared unto him the same night and said, I am the God of Abraham thy father : fear not for I am with thee and will bless thee."

Jacob stealing his brother's birthright is blessed by his father and sent by his affectionate mother to Padanaram from the wrath of Esau, his twin brother, who threatens to murder him. At Bethel he has a delightful vision.

**Jacob's**  
**Ladder.**

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

13. "And behold the Lord stood above it" and the Lord spake to Jacob reiterating the promises made to Abraham and Isaac concerning his innumerable posterity.

Jacob marries Leah and Rachel in Padan Aram and then after twenty years returns to his father's house.

xxx1 : 3. "And the Lord said unto Jacob, Return unto the land of thy fathers and to thy kindred and I will be with thee." Jacob explains to his wives how the angels have been friendly to him—10-13.

*The Lord  
speaks to  
Jacob.*

11. "And the angel of God spake unto me in a dream."

12-13. Jacob tells his wives how the angel of the Lord told him about the ringstraked cattle.

Jacob with his families and cattle continue their journey.

24. God speaks to Laban the Syrian by night in a dream and warns him not to molest Jacob.

xxxii : 1. "And Jacob went on his way, and the angels of God met him."

*A host of  
angels meet  
Jacob.*

2. "And when Jacob saw them he said, This is

the Lord's host, and he called the name of that place Mahanaim.

The foregoing and the following testimony of Jacob's angelic experiences rests entirely upon the unconfirmed word of Jacob alone. No one but Jacob dreamed the heavenly dream, no one but Jacob knew of the ringstraked cattle; Jacob alone saw the angels of Mahanaim, and alone wrestled with the man until day break. No witness in any case confirms the wonder stirring word of Jacob, and although the word of Israel may not legitimately be questioned, it is a singular thing that the testimony of the supplanter, the man who wilfully and wickedly deceives his dying father, is unquestioningly received after four thousand years when the current testimony of just such spirit manifestations by men of unimpeachable record is provokingly sneered at and held up to ridicule and derision by orthodox bible students who ought to blush for their insulting scepticism.

An angel wrestles all night with Jacob. The angel is called "a man," but Jacob said it was God.

24. "And Jacob was left alone, and there wrestled a man with him until the breaking of the day."

30. "And Jacob called the name of the place Peniel : for I have seen God face to face."

"Man,"  
"angel,"  
or "God,"  
which?

Although Jacob professed to have seen and talked with God, yet his own house was full of idol worship.

xxxv : 1. "And God said unto Jacob, Arise go up to Bethel and dwell there"—see verses 2, 3, 4 for strange gods.

9. "And God appeared unto Jacob again and blessed him." He changes Jacob's name to Israel—10-12.

13. "And God went up from him in the place where he talked with him." Shortly after this Isaac died, being one hundred and eighty years old.

29. "And Isaac gave up the ghost."

Read the whole story of Joseph the inspired dreamer, interpreter and diviner.

xxxvii : 5. "And Joseph dreamed a dream and he told it his brethren."

Joseph  
the dreamer.

9. "And he dreamed yet another dream, and told it his brethren, and behold the sun and the moon and the eleven stars made obeisance to me."



11. "And his brethren envied him, but his father observed the saying."

Pharoah's Butler and Baker dream dreams and the Hebrew interprets their dreams for them.

xl : 8. "And Joseph said unto them, Do not interpretations belong to God? tell me them I pray you?"

Joseph the interpreter. 18. "And Joseph answered and said, This is the interpretation thereof."

It is Pharoah's turn to dream and Joseph is called.

xli : 1. "And it came to pass at the end of two full years that Pharoah dreamed."

14. "Then Pharoah sent and called Joseph."

15. And Pharoah said unto Joseph, I have dreamed a dream and there is none can interpret it."

Joseph, the Inspired 25. "And Joseph said unto Pharoah, The dream of Pharoah is one; God hath shewed Pharoah what he is about to do." Joseph interprets the dreams.

38. "And Pharoah said unto his servants, Can we find such a one as this? a man in whom the spirit of God is." Joseph is made ruler next to

Pharoah throughout all Egypt with extraordinary powers. Jacob's sons came to Egypt to purchase corn and are recognized by Joseph. He plays a serious joke upon his wily brethren with his divining cup and sends the Egyptians after them.

xliv: 4. "Up, follow after the men, and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?"

5. Is not this it in which my lord drinketh and whereby indeed he divineth?"

15. "And Joseph said unto them, Wot ye not that such a man as I can certainly divine?" For refer-  
ences to divination see I. Samuel xxviii: 8; Ezekiel xiii: 9-23; Mic. iii: 6; Jeremiah xxvii: 9, xxiv: 8; Zechariah x: 2.

Joseph, the  
Diviner

After Joseph is reconciled to his brethren he sends for Israel his father and his brethren to come and dwell in the land of Goshen in Egypt. Here Israel dies after he foretells the fortunes of his sons.

xlvi: 2. "And God spake unto Israel in the visions of the night and said Jacob, Jacob, and he said, Here am I.

The Visions  
of Israel

3. And he said, I am God, the God of thy father ; fear not to go down into Egypt.

4. I will go down with thee into Egypt ; and I will surely bring thee up again."

Jacob goes into Egypt and tells Joseph of his angel visitations.

xlvi: 3. "And Jacob said unto Joseph, God Almighty appeared unto me at Luz and blessed me."

He blesses the boys of Joseph laying his hands upon their heads.

16. "The angel which redeemed me from all evil bless the lads."

Jacob the  
Holy Fortune  
Teller

xlx. Read the whole of the chapter for a description of Jacob's clair-voyant prophetic vision of the future for his sons.

1. "And Jacob called unto his sons, and said, Gather yourselves together, and hear, ye sons of Jacob ; and hearken you unto Israel, your father."

Jacob Gives  
up the  
Ghost

33. "And when Jacob had made an end of commanding his sons he gathered up his feet into the bed and yielded up the ghost."

## CHAPTER II.

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EXODUS.

The Angel of the Bush—I Am that I Am—The Lord is Angry with Moses—I am the Lord—Jehovah—The Ten Plagues—Death of the First Born—The Pillar of Smoke and the Pillar of Fire—Bread of Heaven—Water from the Rock—Moses Goes Up to the Lord—Preparation of the People—The Manifestation of Sinai—An Angel Guide—Moses and Seventy Elders See God—Description of the Tabernacle—Urim and Thummim—The Inspiration of Bezaleel—The Destruction of the two Tables of Stone—Moses Talks with God face to face.

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The book of Exodus is remarkable chiefly for the records here given of two great fundamental facts in Hebrew history, viz. :—first, the deliverance and going forth out of a land of bondage under singular and extraordinary circumstances of a whole nation of slaves or serfs bodily from the midst of another nation, whom they served,

and leaving apparently not a soul of kith or kin behind. Second, the aimless, weary wanderings of this nation for forty years in the wilderness.

The surrounding details and circumstances in connection with these remarkable facts are well worth careful study. There is no lack of spirit manifestation and signs of the angel in the midst of the people throughout the book. Indeed if the occult and spirit manifestation were obliterated from the book there would be nothing left worth reading. From the calling of Moses by the angel out of the burning bush to the terrors of Sinai, and from the divine inspiration of the artist Bezaleel to the erection of the mysterious Tabernacle and the introduction of the use of the sacred breast-plate the curious girdle of the ephod and the Urim and Thummim the book abounds with the voice of the spirit.

Moses' dramatic appearance at the court of Pharaoh and his initial wonders are laughed at by the Egyptian magicians, who in their turn are enabled partially to do pretty nearly as he did. Moses throws his rod down tragically as the angel of the bush directed him and it becomes a serpent. The Egyptian magicians quite as heroically do the same with their rods and they likewise become serpents. Moses' angel turns all the water of the

land into blood. The Egyptians are enabled to do the same, but the record does not say where they got their water from. Moses is bade to summon the frogs from the river, and at his bidding the frogs come up and cover the land. The Egyptian magicians are equal to the emergency and are enabled to perform the like wonder. At the word of Moses the living creatures of the land are plagued with lice. The magicians cannot bring the disgusting lice, so Moses carries off the palm. The Egyptians' skill and knowledge of unseen forces was great and passes the powers of any modern necromancer, but Moses could do more than they all. The angel at Moses' word afflicts with flies, murrain, boils and blains, hail, locusts, darkness and death, and guides the moving nation across sea and pathless desert by a pillar of smoke and a flame of fire. A million people surround Sinai, and the solemn frowning mountain rolls in dense volumes of smoke while dangerous lightnings flash luridly and terrific thunders peal and roar and reverberate along its rocky cliffs as the august voice of deity sounds superbly forth through flame and fire from a mighty trumpet speaking to the awe-struck multitude. Never was such a sight before—never has there been the like since historic knowledge of the world began. Never such a voice of ma-

jestic terror, never such an eager, trembling audience to view the grandest spectacular evidences of Jehovah's power that the world has ever witnessed.

**Moses a Murderer**      ii : 12. Moses murders an Egyptian at the age of forty and flees for his life to Midian, and at the age of eighty is called to deliver Israel.

iii : 2. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and he looked and behold the bush burned with fire and the bush was not consumed."

In verse 4 the angel is called Lord and God.

4. "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush and said, Moses, Moses.

**The Angel of the Bush**      And he said, Here am I." Moses coldly receives his commission, but demands further explanations from the Angel of the bush.

13. "And Moses said unto God, Behold when I come unto the Children of Israel and shall say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, What is thy name? What shall I say unto them?

14. And God said unto Moses, I AM THAT I

AM, and he said, Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you."

But Moses was reluctant and by no means delighted to do what the Lord demanded and made all sorts of excuses. He said the people would not believe it. The Lord overruled the objection. He was not eloquent, he said. The Lord said he would give him proper speech. Then he told the Lord to send whom he would.

**Moses  
Argues with  
the Lord**

iv: 14. "And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother?" Aaron was splendidly endowed, morally and spiritually, to lead, along with his younger brother Moses.

16. "He shall be thy spokesman unto the people and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." God would talk with Moses and Moses with Aaron. God explains and gives another name for himself to Moses.

vi: 2. "And God spake unto Moses and said unto him, I am the Lord.

3. "And I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to



them." God speaks again to Moses in verses 10-13 and 29. The Lord adds great dignity to Moses and bestows upon him spirit yower.

vii: 1. "And the Lord said unto  
**Moses Made** Moses, See I have made thee a god  
**a God** to Pharoah; and Aaron thy brother  
 shall be thy prophet."

Here follows a description of the plagues sent upon Pharoah and Egypt, during which conversations are continually held between the Lord and Moses. See vii: 8-19; viii: 1-5, 16, 20-23; ix: 1-4, 8-11, 13-19, 22; x: 1-2, 12, 21; xi: 1-2, 9; xii: 1-20, 43-49.

The Lord proposes to slay all the first born of Egypt and instructs Moses concerning the children of Israel.

xiii: 1-2. "And the Lord spake unto Moses saying, Sanctity unto me all the first born." Moses follows implicitly his spirit instruction and the first born of Israel suffer no violence, but the first born of Egypt are destroyed.

21. "And the Lord went before  
**The Lord** them by day in a pillar of cloud to  
**Leads Israel** lead them the way; and by night in  
 a pillar of fire, to give them light; to go by day  
 and night." The spirit's visible presence is con-

tinually before the people. In different ages and conditions the spirit manifests in different ways.

The Lord speaks further and gives instruction to Moses. xiv: 1-4, 15-18. He parts the Red Sea for the children of Israel. In verse 19 the Lord, who went in the pillar of fire, is called an angel.

19. "And the angel of Cod which went before the camp of Israel, removed and went behind them, and the pillar of the cloud went from before their face and stood behind them."

xv: 20. Miriam, the prophetess sings a song of triumph over Pharoah.

The Lord talks with Moses and sends manna and quails.

xvi: 4. "Then said the Lord unto Moses, Behold I will rain bread from heaven for you." In other parts of the bible the manna is called "angel's food."

The Lord  
Rains  
Angels' Food

11-12. "And the Lord spake unto Moses saying, I have heard the murmurings of the children of Israel; speak unto them saying, At even ye shall eat flesh." The Lord explains to Moses how and where to get water.

xvii: 6. "Behold I will stand before ye there

upon the rock in Horeb ; and thou shalt smite the rock, and there shall come water out of it that the people may drink."

After the battle with the Amalekites Moses is commanded to write the history of the conflict in a book.

<p><b>Moses</b> <b>Commanded</b> <b>to Write</b></p>	<p>14. "And the Lord said unto Moses, Write this for a memorial in a book and rehearse it in the ears of Joshua ; for I will utterly put out the remembrance of Amalek from under heaven."</p>
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Moses is bothered by the people wanting to ask questions of the Lord.

xviii: 15. "And Moses said unto his father-in-law, Because the people came unto me to enquire of God." Through Moses' mediumship the people asked spirit questions.

The Lord speaks to Moses at Sinai.

xix: "And Moses went up unto God, and the Lord called unto him out of the mountain." See 8, 9, 10, 13, 16.

The people were commanded to sanctify and prepare themselves for a remarkable visitation and manifestation of divine power. God talks to Moses and Moses answers God.

19. "And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake and God answered him by voice."

The Lord  
speaks  
through a  
Trumpet

The stiff necked Israelites were apparently not sufficiently awed at the sound of the trumpet; they were curious and rash, so the Lord warns Moses.

21. "And the Lord said unto Moses, Go down, charge the people lest they break through unto the Lord to gaze, and many of them perish."

The Lord speaks again in verse 24.

xx. Here follows the delivery of the decalogue, and the following verses and chapters contain a summary of laws delivered upon Sinai. Moses is admonished to warn Israel to be respectful to the spirit powers.

xxii : 28. "Thou shalt not revile the Gods."

Respect the  
Gods

The Lord promises Moses angelic guidance.

xxiii : 20. "Behold I send an angel before thee to keep thee in the way and to bring thee into the place which I have prepared."

21. "Beware of him, and obey his voice, pro-

voke him not, for he will not pardon thy transgression, for my name is in him."

23. "Mine angel shall go before thee."

God shows himself visibly to seventy-four men specially selected for that purpose.

xxiv : 1-2. "And he said unto Moses, Come up with the Lord thou and Aaron, Nadab and Abihu and seventy of the elders of Israel : and worship ye afar off. And Moses alone shall come near." The statement here is as emphatic as words can make it.

10. "And they saw the God of Israel ; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness."  
 Seventy-four Elders see God

11. "Also they saw God, and did eat and drink."

12. Tables of stone written with spirit fingers are given to Moses.

18. "And Moses went into the midst of the cloud and gat him up into the mount, and Moses was in the mount forty days and forty nights."

xxv. This chapter contains a description of the tabernacle given to Moses from the Lord while he was in the mount.

xxvi. Continues the description.

xxvii. Continues the description with certain ordinances.

xxviii. Continues instruction to Moses concerning the Aaronic priesthood and other observances.

The Lord used certain definite means to manifest his will and presence to the people through the High priest in the Holy place probably by a kind of telegraphic flash light signals in the dark by a code known only to the High priest.

The Ephod and the curious girdle of the Ephod and the breastplate were necessary in all such messages.

30. "And thou shalt put in the breastplate of judgment the Urim and the Thummim ; and they shall be upon Aaron's heart, when he goeth in before the Lord : And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." The breast-plate was composed of twelve precious stones and through the flashings of these stones it is supposed communications were received.

Urim and  
Thummim

xxix. Continues instructions concerning sacrifices, etc.

xxx. Continues description of Altar, etc.

18. The tables of stone written with God's finger are given to Moses.

Inspiration is not confined to the priests or prophets.

The  
inspiration of  
Bezaleel

xxx. : 2, 3, 4. "I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the spirit of God. . . . To devise cunning works, to work in gold, and in silver and in brass." Israel's obstinacy becomes chronically worse. The people reject the Lord, and Moses is enraged.

xxxii : 7. "And the Lord said unto Moses, Go get thee down ; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves.

15. "And Moses turned and went down from the mount and the two tables of the testimony were in his hand.

God's  
writing

16. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

19. "And he cast the tables out of his hand and break them beneath the mount."

34. "Behold mine angel shall go before thee."

**An Angel  
Guide**

xxxiii: 1-2. "And the Lord said unto Moses, Depart and go up hence, thou and the people which thou hast brought up out of the land of Egypt. . . . and I will send an angel before thee."

Further instructions are given in verses 5, 17.

In verse 11 it is said, "The Lord spake unto Moses face to face as a man speaketh unto his friend."

Moses asks to see God's face. 18-23.

The Lord instructs Moses to make new tables.

xxxiv: 1. "And the Lord said unto Moses, Hew thee two tables of stone like unto the first and I will write upon these tables."

**Spirit  
Writing  
on Stone**

The rest of the book of Exodus is taken up with a second description of the Tabernacle and all its appurtenances.



## CHAPTER III.

## LEVITICUS.

**Authorship of Leviticus—Levitical Ordinances—Punishment for Blasphemy—The Lord Instructs Moses—Slavery Divinely Countenanced According to the Teaching of this Book.**

This third book of the Hexateuch has been ascribed to Moses, correctly or incorrectly, and is so called from the fact that the Levites were the appointed ministers by whom the rites and ordinances of worship of the Israelites were to be conducted. This book contains the record of one month's history of the wanderings.

Nearly every chapter of this book commences with "And the Lord spake unto Moses," the "Lord" meaning the angel of the Lord, the same that appeared to Moses in the burning bush. The

Lord's instructions, iterated and reiterated, take up most of the book.

An Israelitish woman's son, whose father was an Egyptian blasphemed the name of the Lord.

xxiv: 12-14. "And they put him in ward that the mind of the Lord might be shewed them."

"And the Lord spake unto Moses saying."

"Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head and let all the congregation stone him."

The inspired writer teaches good doctrine for the Arab trader, the Mahommedan and the Boer. Teach it not, however, to Britain ; publish it not to America.

xxv: 44-46. "Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you ; of them shall ye buy bondmen and bondmaids. They shall be your bondmen for ever."

**The Divine  
Ordinance  
of Slavery  
Established**

## CHAPTER IV.

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NUMBERS.

And the Lord Spake unto Moses—Seventy Men are Inspired  
—The Lord Speaks Suddenly—The Spies are Sent Forth  
—Sabbath-Breaking Punished—Korah Engulfed in an  
Earthquake—Aaron's Rod Buds and Blossoms—Moses  
and Aaron at the Rock—The Fiery Serpents—Balaam  
and the Angel—Joshua Filled with the Spirit.

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Numbers, the fourth book of the bible, is so called on account of the numbering of the Israelites twice recorded in the book.

The book contains the history, succinctly related, of the acts of the children of Israel in the wilderness during the major part of their forty years' wanderings and sojourn there and includes the very interesting history of Balaam and his meeting with the angel together with his prophecies thereafter, the conspiracy of Korah and the resulting punishment, the sedition of Miriam and

Aaron, the spies' discouraging report of the Promised Land, and sundry laws and observances essential in the observance of the Levitical service and ritual after the erection of the tabernacle. The book records no specially remarkable spirit manifestation but the spirit communications are of a more personal and individual character.

Moses throughout the book is the chief medium between the Lord and the people, although Joshua, Aaron, Balaam and others receive special spirit witness.

This book, like Leviticus, is alive with the expression "And the Lord spake unto Moses."

ix: 6. "And there were certain men who were defiled by the dead body of a man" during the Passover week.

8. "And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you."

9. "And the Lord spake unto Moses saying—" Then follows the law of, governing and permitting, under certain conditions, a second passover.

The Lord vouchsafes a manifestation of Pentecostal spirit enduement.

**Divine  
Distribution  
of Moses  
Spirit Power**

xi: 25. "And the Lord came down in a cloud and spake unto him and took of the spirit that was upon him (Moses) and gave it unto the seventy elders, and it came to pass that when the spirit rested upon them they prophesied and did not cease."

27. Two men, Eldad and Medad, who were not with this company, also received the spirit and prophesied, but Joshua was jealous and wanted them to cease prophesying.

28. "And Joshua, the son of Nun, said, My Lord Moses forbid them." But Moses rejoiced and rebuked Joshua.

29. "And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." That is good teaching for these days.

Miriam and Aaron are vexed with Moses' prestige with the Lord.

**The Lord  
Gives a  
Sudden Test**

xii: 4-8. "And the Lord spake suddenly unto Moses and unto Aaron and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out."

5. "And the Lord came down in the pillar of the cloud and stood in the door of the tabernacle and called Aaron and Miriam, and they both came forth."

6. "And he said, Hear now my words. If there be a prophet among you I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."

7. "My servant Moses is not so, who is faithful in all mine house."

8. "With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold."

**Mouth to  
Mouth**

The Lord instructs Moses concerning the exploration of Canaan.

xiii: 1-2. "And the Lord spake unto Moses saying, Send thou men that they may search the land of Canaan." Joshua and Caleb only of the spies bring a good report.

The pusillanimous Israelites are discouraged and frightened at the report of the spies and threaten to stone Joshua and Caleb.

xiv: 11. "And the Lord said unto Moses, How long will this people provoke me? and how long

will it be ere they believe me, for all the signs which I have shewed among them?"

**The Lord  
threatens to  
Disinherit  
Israel**

12. "I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than thee."

But Moses reasons with the Lord and appeases his wrath, but Israel is cursed all the same and are condemned to wander for forty years to their death.

A man broke the Sabbath by gathering sticks and Moses is puzzled and so asked the Lord concerning him.

xv : 35. "And the Lord said unto Moses, The man shall be surely put to death: All the congregation shall stone him with stones without the camp."

**Moses  
Enquires of  
God**

Korah and a company speak treason against Moses and Moses enquires of God, who destroys the conspirators in an earthquake.

xvi : 31-32. "And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them."

"And the earth opened her mouth, and swallowed them up."

The Lord gives a proof of Aaron's acceptance with him in the test of the rods.

xvii : 8. "And behold the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

**Buds, Blossoms and Almonds**

The Lord instructs Moses and Aaron at Meribah how to proceed to draw water from the rock. They neglect to give the glory to God and are punished in consequence.

xx : 12. "And the Lord spake unto Moses and Aaron, Because ye believe me not, to sanctify me in the eyes of the children of Israel, therefore thou shalt not bring this congregation into the land which I have given thee."

**Moses and Aaron Punished**

They murmur against Moses and against God and are plagued with fiery serpents. They appeal to Moses, who intercedes in their behalf.

xxi : 8. "And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole and it shall come to pass that every one that is bitten when he looketh upon it shall live.

Balak, king of Moab, sends great presents of



divination to Balaam for him to come and curse Israel. The Lord tells him not to go, and when Balak sends a second time tells him to go, but when Balaam goes the Lord is angry with him and stops him on his way--read the chapter.

An ass has better clairvoyant sight than the prophet Balaam.

xxii : 22. "And the angel of the Lord stood in the way for an adversary against him.

**The Angel  
and the Ass**

23. "And the ass saw the angel of the Lord standing in the way and his sword drawn in his hand."

24. "The angel of the Lord stood in a path of the vineyards."

25, 26, 27, 28. Continue the story of the Angel and Balaam.

35. "And the angel of the Lord said unto Balaam, Go with the men : but only the word that I shall speak unto thee, that thou shalt speak."

The spirit controls the voice and speech of the prophet.

xxiii : 5. "And the Lord put a word in Balaam's mouth." Balaam willingly or unwillingly is forced to say the words which the angel put in his mouth.

xxiv : 15. "Balaam the son of Beor hath said,  
and the man whose eyes are open hath said

16. "Which saw the vision of  
the Almighty falling into a trance."

**Balaam  
Speaking in a  
Trance**

Balaam is not the only trance  
speaker recorded in scripture, and  
there have been thousands since his day.

17. "I shall see him but not now : I shall be-  
hold him but not nigh : There shall come a star  
out of Jacob, and a sceptre shall rise out of  
Israel.

Moses' spirit power and control is transferred  
to Joshua.

xxvii : 18. "Take this Joshua the son of Nun  
a man in whom is the spirit and lay thine hand  
upon him."

20. "And thou shalt put some of  
thine honor upon . . . ."

**Joshua  
Ordained**

23. "And he laid his hands upon  
him and gave him a charge."

For the latest scientific exposition of modern  
trance speaking, read the elaborate and exhaus-  
tive record of observations of trance phenomena  
published by James Hervey Hyslop, Ph.D., pro-  
fessor of Logic and Ethics in Columbia Univers-  
ity, New York, under the auspices of the British  
Society for Psychical Research, Oct., 1901.

## CHAPTER V.

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### DEUTERONOMY.

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**Moses Flattereth the Lord—The Voice of the Lord—The Tables of Stone—A Sign of a True Prophet—Moses Warned of his Approaching Death—Moses Composes a Song—The Blessing of the Twelve Tribes—The Death of Moses.**

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Deuteronomy is the last book of the Pentateuch and the time embraced in the history contained in the book is the last month of the forty years' journeyings of the Israelites.

The book purports to be from the hand of Moses and is principally a rehearsal of the chief acts of the children of Israel and the Lord's dealing with them during their sojourning in the wilderness, together with a repetition of all the laws given to them at Sinai. The book concludes with the account of the blessing of the twelve tribes and the death and burial of Moses at Mount Nebo. The book is rich in spirit teaching and angel guidance.

Moses was very anxious to see the Promised Land, so he entreated the Lord by flattering, but without avail.

iii: 24. "What God is there in heaven or on earth that can do according to thy works and according to thy might?"

25. "I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon. {Moses Tries to Coax the Lord

26. "But the Lord was wroth with me for your sakes and would not hear me; and the Lord said unto me, Let it suffice thee, speak no more unto me of this matter."

The people, as well as Moses, hear the voice of the Lord.

iv: 12. "And the Lord spake unto you out of the midst of the fire. Ye heard the voice of the words but saw no similitude, only ye heard a voice." The Voice of the Lord

13. "He declared unto you his covenant, even ten commandments. . . . he wrote them upon two tables of stone."

34. "Did ever people hear the voice of God speaking out of the midst of fire as thou hast heard, and live?"

37. "Out of heaven he made thee to hear his voice."

Moses represents himself as a mediator.

v: 4-5. "The Lord talked with you face to face in the mount out of the midst of the fire."

"I stood between the Lord and you."

**The Tables  
of Stone**      22. Moses repeats again the Lord's instructions concerning the tables of stone.

ix: 10. A further repetition concerning the two tables of stone.

12-13. The Lord speaks privately to Moses and tells him to go down quickly from the mount.

x: 1-2. "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and I will write on the tables."

4. "And he wrote on the tables according to the first writing."

The Lord would prove by righteousness.

**Signs and  
Wonders**      xiii: 1. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder.

2. And the sign or the wonder came to pass—

3. Thou shalt not hearken unto the words of that prophet or that dreamer of dreams, for the Lord your God proveth you—"

xiv: 26. The inspired instruction to drink strong drink would not do for the advanced temperance advocates of to-day.

Moses reminds the people that the Lord loves cleanliness.

xxiii: 14. "The Lord thy God walketh in the midst of thy camp. . . . therefore shall thy camp be holy that he see no unclean thing in thee and turn away from thee."

Moses is forewarned of his death and ordered to write a psalm.

xxxi: 14. "And the Lord said unto Moses, Behold, thy days approach that thou must die."

**Moses  
Forewarned  
of his Death**

15. "And the Lord appeared in the tabernacle in a pillar of a cloud."

16. "And the Lord said unto Moses, Behold thou shalt sleep with thy fathers—"

19. "Now, therefore, write ye this song for you.

22. Moses, therefore, wrote this song the same day."

Moses' song follows in the next chapter (xxxii) from the 1st to the 43rd verses, commencing with :

" Give ear, O ye heavens, and I will speak,  
And hear, O earth, the words of my mouth ;  
My doctrine shall drop as the rain ;  
My speech shall distil as the dew."

The beauty of the song cannot be put into English.

xxxiii. The whole chapter is a  
**Moses' Benediction** prophetic benediction concerning the twelve tribes of Israel and proves the seership of Moses and his spirit guidance.

xxxiv. Recounts the death and burial of one of the greatest psychics and prophets the world ever saw.

## CHAPTER VI.

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JOSHUA.

**The Acts of Joshua—Joshua Called—Israel Refuses to Obey the Commandment of the Lord—Joshua greets an Angel—The Fall of Jericho—Achan's Trespass—The Fall of Ai—Stones from Heaven—The Sun Stands Still—The Cities of Refuge.**

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The Book of Joshua is practically Joshua's doings after he enters Canaan. It recounts heroically the crimes of the Hebrews, their entering into and possession of the Promised Land, the fall of Jericho and Ai and the unparalleled punishment of Achan's trespass, where, contrary to all modern ideas of righteousness and justice, a whole family together with their live stock are wiped out of existence for the offence of one transgressor. Although the Israelites of those days were of a decidedly low moral type, yet the looting, so



familiar to the conscienceless soldiers of so-called christian armies of today, was not tolerated, at this time at least, and in this case the awful punishment inflicted was almost ferocious in its severity and appears altogether out of proportion to the offence. The book recounts the famous and often discussed battle of Ajalon when the sun and moon are reported to have stood still while the merciless son of Nun whipped his enemies. The division of the Promised Land amongst the tribes, and the selections of the cities of refuge and the death of Joshua take up the remainder of the book. The hand of the angel and the spirit are conspicuous throughout the narrative.

Moses is no sooner buried than Joshua is expressly called and elected to lead the Israelites. I. "Now after the death of Moses the servant of the Lord it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister."

2-9. The Lord instructs Joshua concerning Israel and the people pass over the bed of the Jordan dry shod. The Lord talks again with Joshua familiarly and with an audible voice.

The Lord  
Holds Speech  
with Joshua

iv-1. "And it came to pass that when the people were clean passed over, that the Lord spake unto Joshua saying." Here follows the

Lord's commandment concerning the erection of a cairn or monument to commemorate their entering into the Promised Land.

v: 5. The spiritual deadness and wilful disregard by the whole of the Israelitish people of their God's express commandments is well exemplified in their absolute refusal to circumcise any one of their children during the whole period of their wanderings in the wilderness.

Joshua is blessed with the appearance of an angel who proclaims himself captain of the Lord's host. He is called a man.

v: 13. "And it came to pass, when Joshua was by Jericho that he lifted up his eyes and looked and behold there stood a man over against him, with his sword drawn in his hand (see II. Maccabees xv: 15). And Joshua went unto him and said unto him, art thou for us or for our adversaries?"

14. "And he said, Nay ; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth and did worship."	Captain of the Lord's Host
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In the next chapter the man is called the Lord, so that the distinction between a man and the Lord, an angel and a spirit, is not very clear in these early dispensations.

vi: 2. "And the Lord said unto Joshua, See, I have given into thine hand Jericho and the king thereof and the mighty men of valor." Here follows the seven days' instructions to be implicitly followed in the taking of Jericho. Achar, in the assault of Jericho, commits a trespass, and the people suffer in consequence at Ai, whereupon Joshua rent his clothes and fell upon his face before the Ark until sundown crying to the Lord.

vii: 10. "And the Lord said unto Joshua, Get thee up ; wherefore liest thou upon thy face?"

Here follow instructions as to  
**Israel's** the judgment of Achan, together  
**Discipline** with all his family and cattle, who  
were taken to the Valley of Achor and stoned to death.

Joshua is discouraged and has to be strengthened.

viii : 8. "And the Lord said unto Joshua, Fear not neither be thou discouraged."

18. "And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai for I will give it into thine hand."

The Gideonites deceive Joshua, who forgets to ask counsel of the Lord.

ix : 14-15. "And the men took of their victuals, and asked not counsel at the mouth of the Lord."

"And Joshua made peace with them, and made a league with them, to let them live."

Five kings make war on Joshua, but the Lord comes to the rescue and encourages him.

x : 8. "And the Lord said unto Joshua, Fear them not."

11. "And the Lord cast down great stones from heaven upon them."

**A Divine  
Meteoric  
Fusilade**

Here follows the story of the sun tanding still, which is written in the lost "book of Jasher."

14. "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man for the Lord fought for Israel."

The Lord requires of Joshua six cities of refuge.

xx : 1-2. "The Lord also spake unto Joshua saying, Speak to the children of Israel saying, Appoint out for you cities of refuge."

## CHAPTER VII.

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JUDGES.

Chariots of Iron—The Angel of the Lord—Othniel is Inspired—Deborah the Prophetess—Gideon is Called—The Angel of the Lord Convinces Gideon of his Mission—Gideon Demands a Sign—Abimelech is Crowned the First King of Israel—A Woman Cracks Abimelech's Skull—An Angel Comes to Manoah's Wife—Samson Tries his Strength—He Slays a Thousand—He Pulls the Theatre Down—Israel and Benjamin Quarrel—Benjamin is almost Annihilated.

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The book of the Judges is a recital mostly of the marvellous hair-breadth escapes and adventures of the leaders of the children of Israel and their famous warriors, especially while under spirit-control and guidance during the semi-anarchial times of the Judges, when there was no law, and "every one did that which was right in his own eyes."

In point of interest there is nothing much more exciting in any literature than the extraordinary presentations of the book of Judges. Angel administration is everywhere apparent. The story of Gideon, Jephtha, Samson and the almost total annihilation of the tribe of Benjamin take up most of the book. The book opens with a singularly naive statement of what the Lord could not do.

i : 19. "And the Lord was with Judah and he drave out the inhabitants of the mountain ; but could not drive out the inhabitants of the valley, because they had chariots of iron."

The Lord vs.  
the Chariots  
of Fire

The angel of the Lord takes occasion to remind the children of Israel seriously of his former threat.

ii : 1. "And an angel of the Lord came up from Gilgai to Bochim, and said I made you to go up out of Egypt

2. But ye have not obeyed my voice . . . .

3. Wherefore . . . their gods shall be a snare unto you . . . .

Other  
Gods

4. And it came to pass when the angel of the Lord spake these words unto all the children of Israel that the people lifted up their voice and wept."

Israel cries to God in consequence of the angel's threat and Othniel is inspired for them.

iii: 9. "And when the children of Israel cried unto the Lord the Lord raised up a deliverer, even Othniel the son of Kenaz. . . .

10. "And the spirit of the Lord came upon him."

A few women in those days prophesied as well as men and were held in high esteem.

Deborah, the Prophetess and Judge	iv: 4. "And Deborah, a prophetess,
	the wife of Lapidoth, she judged
	Israel at that time."

Read her song in ch. v.

The Midianites ill treat Israel and Israel cries to God.

vi: 8. "And the Lord sent a prophet unto the children of Israel. . . ."

The Lord selects a deliverer of Israel.

11. "And there came an angel of the Lord and sat under an oak which was in Ophra, that pertained unto Joash the Abiezrite; and his son Gideon threshed wheat by the winepress to hide it from the Midianites."

Gideon sees an angel.

12. "And the angel of the Lord appeared unto him and said unto him, 'The Lord is with thee, thou mighty man of valor.'"

**Gideon and  
the Angel**

Gideon remonstrates with the angel and deprecates himself.

16. "And the Lord said, Surely I will be with thee and thou shalt smite the Midianites as one man.

Gideon found his senses doubting the apparition.

17. "And he said unto him....Shew me a sign that thou talkest with me." He thought his ears and eyes deceived him.

Gideon prepares a supper for the angel.

20. "And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so."

21. "Then the angel of the Lord put forth the end of the staff that was in his hand and touched the flesh and unleavened cakes ; and there rose up fire out of the rock and consumed the flesh and unleavened cakes. Then the angel of the Lord departed out of his sight."

**The Angel  
Burns the  
Cakes**



22. "And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord 'ace to face."

The Lord assures and instructs him what to do.

34. "But the spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him...."

36-40. Gideon, with Hebrew perversity, misdoubts the visitation worse than Thomas doubted the visitation of Jesus, and seeks further tests. Read the whole of the chapter and the following one. Gideon gathers his army together.

<p>Gideon Chooses his Band</p>	<p>vii: 2. "And the Lord said unto Gideon, The people that are with thee are too many." Gideon sends twenty-two thousand away.</p>
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4. "And the Lord said unto Gideon, The people are yet too many."

<p>Gideon Tests his Men</p>	<p>Gideon tests his men, when all are rejected but three hundred who lapped water like a dog.</p>
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7. "And the Lord said, By the three hundred men that lapped will I save you."

9. "And it came to pass the same night, that

the Lord said unto him, Arise get thee down unto the host for I have delivered it into thine hand."

Saul was not the first king of Israel, for Abimelech, Gideon's son, at his father's death was made king and reigned three years over Israel.

ix : 22. "When Abimelech had reigned three years over Israel,

23. "Then God sent an evil spirit between Abimelech and the men of Shechem." God sent an evil spirit also to Saul.

God sends an  
Evil Spirit

53. A woman cracks Abimelech's skull with a stone.

xi : 29. The spirit of the Lord comes upon Jephtha and Jephtha vows a vow and sacrifices his daughter.

Israel serves the Philistines forty years for their disobedience, when again heavenly assistance is given them through the spirit, working in and through Samson.

xiii : 3. "And the angel of the Lord appeared unto the woman and said unto her, Thou shalt conceive and bear a son."

6. "Then the woman came and told her husband saying, A man of God came unto me, and

his countenance was like the countenance of an angel of God very terrible."

The husband prays that the angel may return.

9. "And God hearkened unto the voice of Manoah, and the angel of God came again unto the woman."

13. "And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware."

Manoah asks the Angel's Name	Manoah converses familiarly with the angel and asks his name and kills a kid in his honor.
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19. "And the angel did wondrously ; and Manoah and his wife looked on.

20. "For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

21. "But the angel of the Lord did no more appear to Manoah and to his wife. And Manoah knew that it was an angel of the Lord."

Samson is born to the woman according to prophecy.

25. "And the spirit of the Lord began to move

him at times in the camp of Dan between Zorah and Eshtaol."

A young lion roars against Samson and tests his prowess.

xiv : 6. "And the spirit of the Lord came mightily upon him and he rent him as he would have rent a kid." It is the spirit that produces the power.

**The Spirit  
and the Lion.**

Samson is enraged with the Philistines.

19. "And the spirit of the Lord came upon him, and he went down to Ashkelon and slew thirty men.

Three thousand Philistines capture and bind Samson.

xv : 14. "The spirit of the Lord came mightily upon him and the cords that were upon his arms became as flax that was burnt with fire and his hands loosed from off his hands."

In his rage he kills a thousand men with the jaw bone of an ass. He becomes deathly athirst and prays for water.

19. "But God clave an hollow place that was in the jaw and there came water thereout."

**The Marvel  
of the  
Jaw Bone**

xvi : 17. Samson like a fool tells

the secret of his power to Delilah, his Philistine wife.

20. "And he wist not that the Lord was departed from him.

Samson is captured by subtlety and his eyes put out. He is brought before the Philistines to be made sport of. He prays for vengeance in the Philistines' theatre.

xvi : 2. "And Samson called unto the Lord, and said, O Lord God remember me, I pray thee, only this once and strengthen me, I pray thee that I may be at once avenged of the Philistines for my two eyes."

<b>Vengeance in Answer to Prayer</b>	In answer, he is permitted to pull the house down about the ears of the Philistines, and all the assembly were slain.
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The children of Israel have a deadly grievance against the tribe of Benjamin and go to battle, when forty thousand Israelites are slain by their dear brethren, the Benjamites.

<b>Counsel Asked of the Lord</b>	xx : 23. "And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up
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again to battle against the children of Benjamin my brother?

“And the Lord said, Go up against him.”

Agreeably to this message they go confidently to battle but are wofully discomfited again, losing eighteen thousand men.

26. “Then all the children of Israel and all the people went up and went unto the house of God and wept, and sat there before the Lord and fasted that day until even.

27. “And the children of Israel enquired of the Lord.”

28. “And the Lord said, Go up ; for tomorrow I will deliver them into thy hand.”

The Benjamites accordingly were exterminated, with the exception of six hundred men.

**The Annihilation of the Benjamites**

Palestine in those days was the Eden of the Anarchists.

xxi : 25. “In those days there was no king in Israel : every man did that which was right in his own eyes.”

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The book of Ruth contains no hint of spirit direction or angel guidance.

## CHAPTER VIII.

## I SAMUEL.

Eli and the Man of God—The Lord Calls Samuel—Saul and His Father's Asses—Saul Seeks His Father's Asses and Finds a Kingdom—The Lord Repents Concerning Saul—David and His Harp—Saul Prophesies Again—David Enquires of God—David Loves Nabal's Wife—The Lord Departs from Saul—Saul's Death—David Displeased With the Lord—David Wants to Build the Lord an House—David Loves Uriah's Wife—Ahithophel's Counsel—The Angel of the Lord Slays Seventy Thousand Men.

The two books of Samuel may really be considered as one book: they record especially the life and acts of Samuel, Saul and David, each of these great characters being more or less susceptible to spirit control.

The history of Samuel commences from his birth and from a child the spirit voice was familiar to his clairaudient psychic ear. Later on, as his

spirit powers were better developed, he became a noted seer to whom the people throughout the length and breadth of Israel from all directions flocked to have important, personal, religious or state affairs diagnosed. To him they paid their fees and went their way. Samuel listened to the audible distinct voice of the Lord and heard the still small voice which only he could understand. The voice would inform him minutely and circumstantially of the every-day commonplaces of life, or upon the most momentous matters of the Commonwealth. To Saul seeking his father's asses Samuel was able to say "they are found" and with accurate knowledge, divulged to him from the unseen by friendly spirit voices, was able to inform Saul what would happen to him on his journeying homeward. The spirit told Samuel to reject the seven splendid sons of Jesse but to anoint David the least likely of them all.

Saul only developed in part his fine prophetic gifts, for an erratic spirit led him spasmodically to do sometimes rash and foolish acts and sometimes to prophesy. David himself received messages from the spirit world personally and sometimes he had to rely upon the priest or the prophet for such communications or guidance.

Although Saul appears to have gone contrary



to the expressed commandment of the Lord as interpreted by Samuel and was rejected as king of Israel in consequence, yet he continued to reign over Israel just the same for thirty five years to the day of his death and in some respects apparently governed well. As a matter of fact Saul seemed to have quite as few troubles to encounter in his reign as David had in his checkered career—and taking the two characters together from a human standpoint Saul appears to have been quite as honorable and perhaps less heinously guilty in some respects than his rival David. With the exception of the killing of Goliath and the writing of the Psalms, the record of David's life is a melancholy catalogue of unhappy political and domestic events and unrighteous acts.

The greatest catastrophe recorded in the books is the destruction of seventy thousand men from Dan to Beersheba by the angel of the Lord to appease the wrath of God for David's sins. The books are rich in spiritual lore and teach the profoundest truths concerning angel guidance, and whether it be the angel talking to the child Samuel at night at Shiloh, or the clairvoyant perception of Samuel the seer at Zuph, or the calling back of the great prophet through a woman's mediumship from the shadow land at Endor, there

is much to be learned by the enquiring student of the great intelligent unseen world around us.

i. Read the whole of this chapter concerning the birth of Samuel. He appears to have had like Jeremiah a pre-natal spiritual preparation so that from childhood he recognised the spirit forces.

A heavenly visitor designated a "man of God" appears to Eli the priest.

ii-27 "And there came a man of God unto Eli and said." The angel or man of God or prophet warns Eli of his two sons' iniquity.

**The Man  
of God**

In the night the angel of the Lord came and spake audibly to the child Samuel. He came and stood near by his bed.

iii; 4 "The Lord called Samuel, and he answered Here am I."

5, "And he ran unto Eli, and said, Here am I for thou callest me."

But Eli denied calling and bade the child lie down.

6. "And the Lord called yet again Samuel."

8. "And the Lord called Samuel the third time."

Eli perceived it was no human voice calling, so

he bade the child lie down and answer the Lord if he called again.

**The Lord**            10. "And the Lord came and  
**Stands**            stood and called as at other times  
**before**            Samuel, Samuel." Samuel answer-  
**Samuel**            ed as the priest had instructed him  
 when the Lord answered and told Samuel what  
 was to befall Eli.

21. "And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord."

The people at last become tired of the Judges and call for a king and appeal to Samuel when he was old.

viii: 7-8 "And the Lord said unto Samuel, Harken unto the voice and make them a king."

Saul the son of Kish is anointed as he seeks his father's asses.

**Samuel's**            ix The clairvoyant vision dis-  
**Clairvoyance**       covers Saul's asses. Read the  
                              whole chapter—

Saul and his servant seek the Seer.

11. "And as they went up the hill to the city they found young maidens going out to draw water, and said unto them, is the seer here?"

15. "Now the Lord had told Samuel in his ear a day before Saul came, saying, Samuel's  
Clairaudience

16. Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him....

17. And when Samuel saw Saul the Lord said unto him, Behold the man whom I spoke to thee of! This same shall reign over my people."

Then follows a conversation between Saul and Samuel.

The next day Samuel enlightens Saul concerning his destiny.

x: 1. "Then Samuel took a vial of oil and poured it upon his head and kissed him and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" Saul and  
the Seer

2. "When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre."

5. Here follows a minute description of what Saul would see on his way home, all of which came to pass.

6. "And the spirit of the Lord will come upon

thee and thou shalt prophesy, and shalt be turned into another man."

9. "God gave him another heart."

**Saul a  
Prophet**

10. "And the spirit of God came upon him and he prophesied."

Saul commenced his reign well but soon went astray. Then the Lord was vexed with Saul.

xiv: 37. "And Saul asked counsel of God.... But he answered him not that day."

Conditions must be harmonious before spirit communion can be established.

xv: 10. "Then came the word of the Lord unto Samuel saying,

11. It repenteth me that I have set up Saul to be king."

xvi: 14. "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

**Evil Spirits  
Trouble  
Saul**

Evil spirits are easily disturbed at the sweet sounds of music. Harmonious vibrations do not chord well with their dispositions. This truth was well known to the people of those days.

16. "Let our Lord command thy servants

which are before thee to seek out a man, who is a cunning player on a harp ; and it shall come to pass when the evil spirit from God is upon thee, that he shall play with his hand and thou shalt be well."

David, the son of Jesse, the shepherd, singer and harpist, is chosen.

23. "And it came to pass when the evil spirit from God was upon Saul that David took an harp and played with his hand ; so Saul was refreshed and was well, and the evil spirit departed from him."

Music's  
Charms

Evil as well as good spirits constrain men to prophesy.

xviii: 10. "And it came to pass on the morrow that the evil spirit from God came upon Saul, and he prophesied in the midst of the house ; and David played with his hand as at other times ; and there was a javelin in Saul's hand."

11. "And Saul cast the javelin, for he said, I will smite David even unto the wall with it." David escaped, however, unhurt, and Saul knew that the good spirit which had controlled him had left him for David.

28. "And Saul saw and knew that the Lord was with David,"

The spirit of God returns to Saul again.

xix: 23-24. "And the spirit of God was upon him also, and he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night."

David enquires of the Lord through Abimelech,

David	for Doeg says,
Enquires of the Lord	xxii: 9-10. "I saw the son of Jesse coming to Nob to Abimelech, the son of Ahitub."

"And he enquired of the Lord for him."

David continues to seek counsel of the unseen God.

xxiii : 2. "Therefore David enquired of the Lord, saying Shall I go and smite these Philistines? And the Lord said unto David, Go.

The Lord Answers David	4. "Then David enquired of the Lord yet again, and the Lord an- swered him."
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David falls in love with Nabal's wife Abigail, and the Lord helps him. David would have slain Nabal but he is saved the trouble.

xxv : 38. "And it came to pass about ten days after that the Lord smote Nabal and he died.

39. "And when David heard that Nabal was dead, he said, Blessed be the Lord that hath pleaded the cause of my reproach from the hand of Nabal. And David sent and communed with Abigail to take her to him to wife." Abigail, nothing loth, became David's third wife.

Saul tries various ways to obtain communication with God ; he was not in spiritual agreement however with God and you cannot produce harmony out of discord.

xxviii : 6. "And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim nor by prophets."

Saul Enquires  
of the Lord

In his despair, as a last resort he goes to a woman at Endor and succeeds in speaking with the spirit of Samuel.

13. "And the king said unto her . . . What sawest thou. And the woman said, I saw gods ascending out of the earth.

14. "And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel and he stooped with his face to the ground and bowed himself.



Saul and the Spirit of Samuel      15. "And Samuel said to Saul,  
Why hast thou disquieted me to  
bring me up . . .

19. . . . "To-morrow shalt  
thou and thy sons be with me."

xxix : 9. "Achish the Philistine compares David to an angel of God."

David dons the ephod and enquires of the Lord on his own responsibility.

xxx : 7. "And David said to Abiathar the priest, Abimelech's son, I pray thee bring me hither the ephod. And Abiathar brought thither the ephod to David.

8. "And David enquired of the Lord, saying,  
Shall I pursue after this troop?  
The Lord Shall I overtake them? And he  
Encourages David answered him, Pursue for thou shalt  
surely overtake them, and without  
fail recover all."

Apparently not as much for righteousness' sake but for blood and war and battle did the people seek spirit enlightenment in those days.

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## II SAMUEL.

After the death of Saul, David composes a eulogy on Saul and Jonathan his son.

ii : 1. "And it came to pass after this that David enquired of the Lord, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up." It has been truly said that the God of Israel was a **The God of Battle** God of battle; no wonder David said, "Blessed be the Lord my strength which teacheth my hands to war and my fingers to fight." Ps. cxliv.

v : 10. "And David went on and grew great, and the Lord God of hosts was with him.

19. "And David enquired of the Lord, Shall I go up to the Philistines? wilt thou deliver them into my hand? And the Lord said unto David, Go up."

Uzzah touches the ark of the Lord and is killed, and David is vexed with the Lord.

vi : 8. "And David was displeased because the Lord had made a breach upon Uzzah.

9. "And David was afraid of the Lord that day.

**David's fear of the Lord**

10. "So David would not remove the ark of the Lord unto him into the city of David."

David determines however to build a house for

the Lord to dwell in. He himself has a splendid house of cedar and he considers the movable tabernacle altogether insufficient for the dignity of the Lord.

vii : 4. "And it came to pass that night that the word of the Lord came unto Nathan saying,

5. Go and tell my servant David—

6. Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of the land of Egypt, even to this day, but have walked in a tent and in a tabernacle."

The Lord refuses permission to build him a house but promises the honor to his son.

David Falls  
in Love with  
the Wife of  
Uriah  
the Hittite

xi: 2. David falls in love with Bathsheba, the beautiful wife of Uriah the Hittite, and commits adultery with her and causes the death of her husband then marries her, being his fourth living wife—but the Lord is displeased with him and lets him know it in no unmeasured terms,

xii: 1. "And the Lord sent Nathan unto David and he came unto him and said...."

Nathan reproves David soundly through a parable and pronounces a curse upon him and

11. "Thus saith the Lord, Behold I will raise up

evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor." Read the whole of the chapter and chapter xiii. David flies from Absalom, his son, and is glad to meet a seer.

xiv: 17. The wise woman of Tekoah flatters David, "For as an angel of God is my Lord the king." See verse 20.

David and  
the Seer

xv: 27. The king said also unto Zadok the priest "Art thou a seer?"—David was lost without spirit direction.

The counsel of the seers and prophets was not always trustworthy—their clairvoyance was often at fault.

31. "And David said O, Lord I pray thee turn the counsel of Ahithophel into foolishness." See next chapter.

xvi: 23. And the counsel of Ahithophel which he counselled in those days was as if a man had enquired of the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom." See again next chapter.

xvii: 14. "For the Lord had appointed to defeat the counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom." When

was Ahithophel's counsel good and when was it bad?

xix: 27. Mephibosheth flatters David, "My Lord the king is as an angel from God."

David in his song which he spake unto the Lord says,

Darkness  
Under  
the Lord's  
Feet

xxii: 10. "He bowed the heavens also and came down, and darkness was under his feet.

And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

Pavilions of  
Darkness      12. And he made darkness pavilions round about him, dark waters and thick clouds of the skies." Curious metaphors; would the Almighty ride upon a cherub?

David is impelled by spirit influence to take a Hebrew census and is afterwards punished for doing as he was bidden.

xxiv. And again the anger of the Lord was kindled against Israel and he moved David against them to say—Go number Israel and Judah."

The number of Israel was eight hundred thousand men and Judah five hundred thousand men.

These numbers do not agree with the same story reiterated in Chronicles where Satan, not the Lord, is represented to have moved David to number Israel and Judah.

David  
Numbers  
Israel and  
Judah

The numbering seems to have displeased the Lord,

11. "For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's Seer, saying,

12. "Go and say unto David, thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee."

All Israel is severely punished for what appears to have been David's personal misdemeanor.

An infective pestilence is sent amongst the people for three days.

15. "So the Lord sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people from Dan even unto Beersheba seventy thousand men.

16. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil and saith to the angel that destroyed the people, It is enough; stay now thine hand....

The Lord  
Repents

17 And David spake unto the Lord when he saw the angel that smote the people." See I Chron. xxi-15.

Here it is recorded that David carried on a conversation with the Lord himself, or through Gad the Seer, and actually saw the angel in his work of death. The Lord is reported as repenting a good many times in the Bible. Gen vi.-6., I Sam. xv: 11; Jonah iv: 2; Joel, ii: 13; Ex., xxxii: 14; I Chron. xxi: 15; Jer., xxiv: 19.

## CHAPTER IX.

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I KINGS.

Solomon and the Lord—The Lord Angry with Solomon—The Kingdom Divided—Ahijah is Clairvoyant—Elijah, the Tishbite—The Barrel of Meal—Elijah at Carmel—The Still Small Voice—Naboth, the Jezreelite—Micah and the Lying Prophets—Ahaziah nearly Breaks his Neck—Ahaziah's Messengers Slain—Elisha and the Prophets—Elijah and the Chariot of Fire—Jehosaphat Wants Water—Elisha and the Oil—Elisha Resuscitates the Shunamite's Son—Elisha Antedates the Miracle of the Loaves and Fishes—Elisha the Father of Divine Healing—Elisha Sees Through a Brick Wall—Elisha Shows his Servant the Invisible Hosts—Jehu Anointed King over Israel—He Slays Seventy Sons of Ahab—Sennacherib's Host Slain—Hezekiah Asks for a Sign—Huldah, the Prophetess.

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The books of the Kings, like the two books of Samuel, may be counted as one book, and describe particularly the great Temple erected by Solomon and the dedication thereof, and tells of the great revolt and splitting in two of the Kingdom, besides the circumstantial history of the kings of Israel and Judah.

The books are red with the accounts of the



wars and divisions and unscrupulous doings of the kings of Judah and Israel, and fairly bristle with the horrible atrocities, murders, blood and rapine of the ungodly descendants of Jacob. From beginning to end it is slaughter for slaughter, blood for blood, and whether it is the wholesale decapitation by Elijah of four hundred and fifty prophets of the grove at the brook Kishon, or the sickening holocaust of the fiery destruction of one hundred soldiers of king Ahaziah at Samaria through the mighty power of the spirit at the command of Elijah, or the murder in cold blood of Ahab's seventy sons by Jehu, the son of Nimshi, or the unmentionable wickednesses of Ahab, Jezebel and Athaliah, or the gruesome destruction by the remorseless angel of Sennacherib's host, or the carrying into captivity of the nation by Nebuchadnezzar, they are all of a sort to make the flesh creep and the blood run cold, and cause a thrill of thankfulness to well up in the heart when the perusal of the all too sanguinary catalogue of crimes is finished. Great stalwart prophets lived in those days and were able to do wondrously under the controlling hand of the spirit, but the prophets gradually presumed upon their powers and assumed to themselves airs and became false to the spirit, and were possessed of a lower ideal than the highest and gradually lost their spiritu-

ality until at last there was no vision of a prophet left in Israel. See Jeremiah, Ezekiel and the Lesser prophets.

The ambiguous statement is made that Solomon loved the Lord, only he burnt incense, etc., in high places and polluted himself by marrying an Egyptian.

iii : 5. "In Gibeon the Lord appeared to Solomon in a dream by night : And God said, Ask what I shall give thee." Solomon sees the Lord

Solomon asked for wisdom.

10. "And the speech pleased the Lord."

11. "And God said unto him,

12. Behold I have done according to thy words, I have given thee a wise and understanding heart."

Solomon receives a communication concerning the Temple.

vi : 11. "And the word of the Lord came to Solomon saying concerning this house which thou art building"—see 12:38. Verse 16 describes the holy place for the oracle of God.

The Lord manifests himself in the darkness of the Temple.

**The Lord  
Dwells  
in the thick  
Darkness**      viii : 6. The priests bring the ark  
into the oracle of the most holy  
place.  
12. "Then spake Solomon, The  
Lord said that he would dwell in the  
thick darkness."

Solomon is blessed with another visitation and answer to prayer.

ix : 2. "The Lord appeared to Solomon the second time—

3. And the Lord said unto him, I have heard thy prayer and thy supplication." The Lord promises good for good and evil for evil.

When Solomon's wisdom began to turn to foolishness the Lord began to deal severely with him as he deserved.

xi : 9. "And the Lord was angry with Solomon, because his heart was turned from the Lord.

14. And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: He was of the King's seed in Edom.

23. And God stirred him up another adversary, Rezon the son of Eliadah."

Ahijah, a prophet, prophesies disaster against Solomon and his kingdom, which comes to pass exactly as foretold.

**Disastrous  
Prophecies  
Against  
Solomon**

31. "Thus saith the Lord, the God of Israel, I will rend the kingdom out of the hand of Solomon."

Solomon dies and the ten tribes under Jeroboam revolt and crown him king while Rehoboam is crowned king of Judah and Benjamin. The tribes of Judah and Benjamin under Rehoboam assembled an army to fight the ten tribes under Jeroboam but the Lord interferes.

**The Lord  
Stops the  
Fight**

xii: 22. "But the word of God came unto Shemaiah the man of God saying—

24. Thus saith the Lord, Ye shall not go up, nor fight against your brethren." So the people return to their homes.

Jeroboam's hand dries up and withers and he prays the man of God to intercede with the Lord.

xiii: 6. "And the man of God besought the Lord and the king's hand was restored to him again and became as it was before."

Prophets quarrel, speak disrespectfully and lie one to another in very irreverent fashion.

**Prophets vs. Angels** 18. "He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord. But he lied to me."

Jeroboam and his wife are out of caste with the seers and conspire to deceive Ahijah the prophet concerning their sick child. The wife disguises herself but Ahijah is clairvoyant and reads her like a book for the Lord talked secretly to the prophet.

xiv 5. "And the Lord said unto Ahijah, Behold the wife of Jeorboam cometh to ask a thing of thee for her son for he is sick, thus and thus shalt thou say unto her. . . . ."

**The wife of Jeroboam falls sick** 6. And it was so when Ahijah heard the sound of her feet as she came in at the door that he said, come in, thou wife of Jeroboam why feignest thou thyself to be another? for I am sent to thee with heavy tidings." She returns to Jeroboam a sadder and a wiser woman.

Baasha king of Israel receives warning of God's displeas :. e.

xvi: 1. "Then the word of the Lord came unto Jehu, the son of Hanani, against Baasha saying,

4. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat." This prophecy was literally fulfilled, see the rest of the chapter.

Ahab the son of Omri king of Israel did more to provoke the Lord than all the kings before him and he and Israel suffer in consequence. **The Lord Provoked** Elijah is sent.

xvii: 1. "And Elijah, the Tishbite, who was of the inhabitants of Gilead saith unto Ahab, As the Lord God of Israel liveth before whom I stand, there shall not be dew nor rain these years but according to my word." Elijah delivers his threatening message then hides.

2. And the word of the Lord came unto him saying,

3. Get thee hence and turn thee eastward and hide thyself by the brook Cherith which is before Jordan.

4. ....I have commanded the ravens to feed thee there." The brook failing he receives yet further instructions,

8. And the word of the Lord came unto him saying, **The Ravens and the Widow**

9. Arise get thee to Zarephath— behold I have commanded a widow sustain. **Elijah** woman there to sustain thee." The great prophet has to suffer the indignity of being sustained by a poor widow.

The woman is found but declares that she has

only enough meal for a pancake for herself and her son before they die—but Elijah receives further enlightenment from the Lord and reassures her.

14. "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruise of oil fail until the day that the Lord sendeth rain upon the earth."

**Materializa-  
tion of Food**

17. The widow's son falls sick "and his sickness was so sore that there was no breath left in him."

20. Elijah cries to the Lord,

22. "And the Lord heard the voice of Elijah and the soul of the child came to him again, and he revived." The verdure and the brooks dried before relief came to Israel.

xviii: 1. "And it came to pass after many days that the word of the Lord came to Elijah in the third year saying, Go show thyself to Ahab, and I will send rain upon the earth."

12. Obadiah is afraid the spirit of the Lord will carry Elijah away from him.

**The God of  
Israel or the  
God of Baal**

At the instigation of Elijah the prophets of Baal test the Lord. They build an altar and Elijah builds one also and each put their sacrifice thereon. The god that answers by fire is to be

God. Elijah pours a deluge of water upon his altar and calls upon the Lord.

38. "Then the fire of the Lord fell and consumed the burnt sacrifice and the wood and the stones and the dust and licked up the water that was in the trench."

Elijah kills all the prophets of Baal at the brook Kishon to the number of four hundred and fifty and the prophets of the groves four hundred.

Jezebel, Ahab's queen, swears to kill Elijah for killing her prophets, but Elijah escapes for his life to Beersheba, where an angel refreshes him and talks with him.

xix: 5. "And as he lay and slept under a juniper tree, behold then an angel touched him and said unto him, Arise and eat.

An Angel  
Arouses  
Elijah

6. And he looked and behold there was a cake baken on the coals, and a cruise of water at his head, and he did eat and drink and laid him down again.

7. And the angel of the Lord came again the second time and touched him, and said, Arise and eat, because the journey is too great for thee.

8. And he arose and did eat, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.

Fed by  
an Angel



9. And he came thither unto a cave and lodged there and behold the word of the Lord came to him and he said unto him, What doest thou here, Elijah?"

Elijah tells his story, and the Lord passes by. A hurricane, an earthquake and a fire are sent to test Elijah but he is convinced by the "still small voice" which speaks to him.

13. "And it was so when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entering in of the cave. And

<p>The still small Voice [speaks</p>	<p>behold there came a voice unto him and said, What doest thou here, Elijah?"</p>
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Elijah is forced to explain that he has run from the wrath of a woman, but the Lord renews his courage and gives him further business to do.

15, 16, 17. These verses give the Lord's instructions to Elijah—"And Jehu the son of Nimshi shalt thou anoint to be king over Israel." Elijah, however, never fulfilled this commandment, for it was done by his servant Elisha twenty-four years after. See II. Kings, ix : 1.

Benhadad, king of Syria, with thirty-two kings with him, besiege Samaria, when the Lord sends a prophet to Ahab to preach deliverance to him, which came to pass as predicted.

xx: 13. "And behold there came a prophet unto Ahab, king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? Behold I will deliver it into thine hand this day."

Thus saith  
the Lord

The "man of God" and the "prophet" are spoken of again in this chapter. Read it.

Jezebel for Ahab's sake causes the death of Naboth, the Jezreelite and steals his vineyard, but Elisha curses Ahab.

xxi: 17. "And the word of the Lord came to Elijah, the Tishbite, saying,

18. Arise, go down to meet Ahab. . . . He is in the vineyard of Naboth. . . .

19. And thou shalt speak unto him saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thee."

23. "The dogs shall eat Jezebel by the walls of Jezreel."

But the Lord repented of his message, for Ahab rent his clothes and put sackcloth upon his flesh.

Does the Lord  
repent again?

28. "And the word of the Lord came to Elijah the Tishbite saying,

29. Seest thou how Ahab humbleth himself be-

fore me. Because he humbleth himself before me I will not bring the evil in his days, but in his son's days will I bring the evil upon his house."

Jehoshaphat, king of Judah, is asked by Ahab to go to war with him against Syria to recover Ramoth Gilead. Jehoshaphat says, "Enquire of the Lord first." So Ahab gathers *four hundred* prophets and every individual prophet prophesies favorably, but Jehoshaphat is not convinced, and he asks Ahab if there is not another prophet.

<p>The Prophet Micaiah</p>	<p>xxii : 8. "And the king of Israel said unto Jehoshaphat, There is yet one man Micaiah, but I hate him, for he doth not prophesy good concerning me but evil."</p>
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Micaiah comes and says:

17. "I saw all Israel scattered upon the hills as sheep that have no shepherd."

Then Micaiah explains how the four hundred prophets altogether came to prophecy each in the same fashion. A lying spirit had deceived them, said Micaiah.

<p>Micaiah saw the Lord</p>	<p>19. "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left."</p>
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20. And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth Gilead, and one said on this manner and another said on that manner.

21. And there came forth a spirit and stood before the Lord and said I will persuade him.

22. And the Lord said wherewith? and he said I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said thou shalt persuade him and prevail also; go forth and do so.

23. Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets."

**The Lying  
Spirit's  
Success**

24. But Zedekiah the son of Che-naanah went near and smote Micaiah on the cheek, and said which way went the spirit of the Lord from me to speak unto thee?" O how quarrelsome and jealous these dear prophets of the Lord were.

Ahab questioned Micaiah's veracity, however, for he did not believe the prophet's explanation concerning the lying spirit. He evidently thought the Lord would not be mixed up in such an affair. Right or wrong he went to battle and was slain.

## II KINGS.

**The Man  
of God**

The "man of God" of Scripture history is generally, if not always, a "prophet" or "seer." And a prophet is sometimes equipped with tremendous spirit energy at his back. Spirits often manifest their power in terrific ways, and it is no smiling matter to come under the ban of the vindictive vengeance of a spiteful or powerful spirit. Elijah's controlling spirit wrought through fire.

Read the whole of the 1st chap. i Kings.

King Ahaziah nearly broke his neck falling out of a window and sent messengers to enquire of Baalzebub instead of inquiring of the Lord.

**The Angel of  
the Lord**

i : 3. "But the angel of the Lord said to Elijah the Tishbite, Arise go up to meet the messengers of the king of Samaria and say unto them . . .

4. Thou shalt not come down from that bed on which thou art gone up, but shalt surely die."

The messengers tell their evil tidings to the king, who sends a captain with fifty soldiers to take Elijah: "O man of God," says the captain, "Come down quickly."

10. "And Elijah answered and said to the cap-

tain of fifty, If I be a man of God let fire come down from heaven and consume thee and thy fifty.

And there came down fire from heaven and consumed him and his fifty."

**Fire from  
Heaven Con-  
sumes a Hun-  
dred Men**

Ahaziah sent a captain with fifty more again with the same result.

The third time the Lord bade Elijah go with the captain upon the captain's pitiful entreaty for his own life.

15. "And the angel of the Lord said unto Elijah, go down with him: be not afraid of him. And he arose and went down with him unto the king."

Elijah's angel had to demonstrate to him more than once that he was able to protect him.

Prophets frequently with clairvoyant prophetic vision foretell coming events.

ii : 3. "And the sons of the prophets that were at Bethel came forth to Elisha and said unto him, knowest thou that the Lord will take away thy master from thy head to-day? And he said, yea I know it; hold ye your peace."

**The Sons of  
the Prophets  
Prophecy**

Elijah and Elisha go from Bethel

to Jericho, where the sons of the prophets there say identically the same as their fellows of Bethel. They journey to Jordan, where Elijah tells Elisha to ask some favor of him.

9. "And Elisha said, I pray thee let a double portion of thy spirit be upon me."

10. "And he said, thou hast asked a hard thing: nevertheless if thou see me when I am taken from thee, it shall be so unto thee; but if not it shall not be so."

11. "And it came to pass, as they  
**The Chariot** still went on, and talked, that be-  
**of Fire** hold there appeared a chariot of fire  
and horses of fire, and parted them both asunder.  
And Elijah went up by a whirlwind into heaven."

15. And when the sons of the prophets which were to view at Jericho saw him (Elisha) they said, The spirit of Elijah doth rest on Elisha."

Jehoshaphat, king of Judah, and Jehoram, king of Israel, going to war in Edom, are in want of water and enquire of Elisha, who illustrates the value of music to bring about correct spirit visitation.

iii : 15. But now bring me a minstrel, etc.

17. "Thus saith the Lord, ye shall not see wind neither shall ye see rain : yet that valley shall be filled with water, that ye may drink, both ye and your cattle and your beasts."

**A Notable  
Prediction**

The angel spirits often assist in material concerns—how often, the Infinite alone knows.

iv : 1. "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, the creditor is come to take unto him my two sons to be bondmen." The woman has nothing but a pot of oil.

3. "Then he said, Go borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

4. And when thou art come in thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full."

**A great Flow  
of Oil**

6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7. And he said, go sell the oil and pay thy debt." This is using spirit friendship in a practical way.



**Promise of a Son** A certain Shunamite woman is promised a son by Elisha. After he is grown to childhood he is sun-struck in the harvest field and dies, but Elisha is sent for, who comes and ministers to him and the child is resurrected.

29. In this verse Elisha essays through his servant to heal the child with his rod, but fails.

35. "Then he returned and walked to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes." Read the whole of the chapter for other interesting developments.

**Elisha Feeds a Hundred Men** The spirit assistance afforded Elisha enabled him to feed a hundred men with twenty loaves of bread and barley ears of corn.

43. "And his servitor said, what should I set this before an hundred men? he said again, Give the people that they may eat; for thus saith the Lord they shall eat, and shall leave thereof."

**Divine Healing** v : 1-14. Elisha proves himself a divine healer. Read the healing of Naaman, captain of the Syrian hosts.

Elisha was both clairvoyant and clairaudent.

He warns the king of Israel against the king of Syria not once nor twice.

vi. "Therefore the heart of the king of Syria was sore troubled for this thing. . . .

Elisha's  
Clairvoyance  
and  
Clairaudience

12. And one of his servants said. .

Elisha the prophet that is in Israel telleth the king of Israel the words that thou speakesh in thy bedchamber."

Elisha's servant is frightened at the host of the Syrians.

17. " And Elisha prayed, and said Lord, I pray thee, Open his eyes that he may see. And the Lord opened the eyes of the young man: and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha."

Horses and  
Chariots of  
Fire

Samaria is afflicted with famine and Elisha prophesies speedy plenty against all evidence in favor of plenty.

vii: 1. "Then Elisha said, Hear ye the word of the Lord: Thus saith the Lord; Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria." All of which happened naturally enough—read the record.

Benhadad king of Syria is taken sick, and fearing death sends his treacherous friend Hazael to enquire of Elisha.

viii: 10. "And Elisha said unto him, Go say unto him, Thou shalt certainly recover: howbeit the Lord hath showed me he shall surely die." To fulfill this prophecy Hazael himself went home and took a thick cloth, and dipped it in water, and spread it abroad on Benhadad's face and suffocated him and reigned in his stead.

Elisha fulfills the commandment specially given to Elijah. He sends one of the children of the prophets to anoint Jehu the son of Jehoshaphat the son of Minshi king over Israel. See 1 Kings xix: 16.

ix: 3. "Take the box of oil, and pour it on his head and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door and flee and tarry not." But Jehu was a most consummate scoundrel according to our modern ideas of righteousness and honor. He was no sooner anointed king than he caused the murder of seventy of the sons of Ahab's prolific family.

Ahab's seventy sons slain x: 1. "And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel....

7. And it came to pass, when the letter came to them they took the king's sons, and slew seventy persons, and put their heads in baskets and sent them unto Jezreel." Some pious devil surely had possession of this precious son of Jehoshaphat.

11. "So Jehu slew all that remained of the house of Ahab in Jezreel."

17. "And when he came to Samaria he slew all that remained unto Ahab in Samaria . . . ."

18. "And Jehu gathered all the people together and said unto them, Ahab served Baal a little; but Jehu shall serve him much."

31. "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart."

The Lord is angry—but Jehoahaz prays and a savior is sent.

xiii: 3. "And the anger of the Lord was kindled against Israel and he delivered them unto the hand of Hazael king of Syria,

4. And Jehoahaz besought the Lord.

5. And the Lord gave Israel a Savior." More than one Savior has appeared in Israel. Judges iii: 9; Neh. ix: 27; Obad. 21.

A Savior is  
sent

A man is brought to life by touching Elisha's bones.

20. "And Elisha died and they buried him.

21 "And it came to pass as they were burying a man, they cast the man into the sepulchre of Elisha, and when the man was let down and touched the bones of Elisha, he revived and stood upon his feet."

The "word of the Lord" is illustrated specifically in the following.

The Word of  
the Lord

xv: 12. "This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass."

The Lord uses human instruments for his ends.

xvii: 13. "The Lord testified against Israel and against Judah, by all the prophets and all the seers."

Sennacherib, king of Assyria, surrounds Jerusalem with his army. Isaiah assures Hezekiah of deliverance from the Lord.

An Angel  
Slaughters an  
Army

xix: 35. "And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred four score and

five thousand, and when they arose early in the morning, behold they were all dead corpses."

Isaiah prophesies Hezekiah's death and gives him a sign. Hezekiah's tears move the Lord to lengthen his life fifteen years.

xx: 1. "In those days was Hezekiah sick unto death. And the prophet Isaiah, the son of Amos, came to him and said unto him, Thus saith the Lord, Set thine house in order, for thou shalt die and not live."

4. "And it came to pass before  
Isaiah had gone out into the middle  
court that the word of the Lord came to him say-  
ing,

**Sudden  
Change of  
Prophecy**

5. Turn again and tell Hezekiah, the captain of my people, Thus saith the Lord the God of David thy father, I have heard thy prayer, I have seen thy tears, behold I will heal thee . . . .

6. And I will add unto thy days fifteen years."

Hezekiah misdoubted the prophet and demands a sign, viz: that the shadow of the dial shall go backward instead of forward.

11. "And Isaiah the prophet cried unto the Lord, and he brought the shadow ten degrees backward."

**The Shadow  
Goes  
backward**

The apostacy and idolatry of Judah hasten her doom.

xxi : 10. "And the Lord spake by his servants the prophets, saying,

12. Therefore thus saith the Lord God of Israel, Behold I am bringing such evil upon Jerusalem and Judah that whosoever heareth it both his ears shall tingle."

The youthful king Josiah seeks tests and evidence of the Lord.

**A spiritual  
Deputation**

xxii : 12. "And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe and Asahiah a servant of the king's, saying,

13. Go ye, enquire of the Lord for me."

It was not an every-day occurrence, evidently, in those degenerate days, to receive such messages from the Lord, for spirit manifestation had almost died out of Israel, so an honorable company was sent to test the accuracy of the deliverance and to see that there was no fraud nor sleight-of-hand nor devil work in the woman through whom the spirit manifestation came.

14. "So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah went unto Huldah the prophetess, the wife of Shallum, the son of Tik-

**Huldah the  
Prophetess**

vah, the son of Harhas keeper of the wardrobe ;  
(now she dwelt in Jerusalem in the college) and  
they communed with her.

15. And she said unto them, Thus saith the  
Lord God of Israel, Tell the man that sent you to  
me," &c., &c., to the 20th verse. "And they  
brought the king word again."





## CHAPTER X.

## I. CHRONICLES.

Reinforcements Come to David—The Mulberry Trees—  
David is not Permitted to Build a House for the Lord—  
David Numbers Israel—Seventy Thousand Slain—Da-  
vid's Orchestra—God Writes a Specification for David—  
Solomon Sees God—He Appears Again at Night—The  
Kingdom Divided—The Lying Spirit—The Battle Hymn  
—A Spirit Letter—Uzziah King and Prophet—Huldah  
the Prophetess—Josiah Slain—Zedekiah Captured.

The first ten chapters of the I. Chronicles contain a long pedigree and list of genealogies of the Israelites.

The book is substantially a recital of events previously narrated and introduces nothing new of importance and throws no additional light upon the mission of the angel or the workings of the spirit.

The books of Samuel and Kings contain, therefore, nearly all that is given in Chronicles. The Chronicles, however, are by no means so harshly written as either the Kings or Samuel and are

evidently intended by the writer, whoever he was, to discover as much as he dared the good and the penitent side in the lives of his lofty royal wayward brethren.

When David was hiding from Saul in Ziklag some men of Benjamin and Judah offered David their services. David is assured of their sincerity through Amasai.

xii : 18. "Then the spirit came upon Amasai, who was chief of the captains and he said, Thine are we, David, and on thy side, thou son of Jesse....

Then David received them and made them captains of the band."

The Philistines make war with  
David so he enquires of God.

David  
Enquires of  
God

xiv: 9. "And the Philistines came  
and spread themselves in the valley of Rephaim.

10. And David enquired of God saying, Shall I go up against the Philistines? And the Lord said unto him, Go up; for I will deliver them into thine hand." David enquires a second time when a peculiar significant sign is given him.

14. "Therefore David enquires again of God and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

**Special Spirit  
Sign**

15. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines."

David steeped in war and blood proposes to build a magnificent house for the Lord, but the Lord strongly objects, and records his objection through Nathan the Seer.

xvii: 3. "And it came to pass the same night, that the word of God came to Nathan, saying,

4. Thus saith the Lord, Thou shalt not build me a house to dwell in."

In the xiv ch., II. Samuel is the account of the Lord moving David to number Israel and Judah. The same story is recounted here in Chronicles, but the numbers are different, and

**The Lord  
or Satan?** Satan, not the Lord, is credited with moving David to enumeration.

In II. Samuel Israel numbered eight hundred thousand men and Judah five hundred thousand men. In xxi Chronicles the number given for Israel is eleven hundred thousand men and Judah four hundred and seventy thousand men. It appears that this enumeration, for some reason or other, was displeasing to the Lord, and Gad the seer was sent to David to give him the choice of

one of three modes of punishment for himself and Israel, viz., three years' famine, three months to be destroyed by the enemy, or three days' pestilence. David chose the pestilence. Read the chapter.

xxi : 1. "And Satan stood up against Israel and provoked David to number Israel."

Satan  
Provokes  
David

7. "And God was displeased with this thing, therefore he smote Israel.

9. And the Lord spake unto Gad, David's seer, saying,

10. I offer thee three things, choose thee one of them.

13. And David said unto Gad, I am in great strait. Let me now fall into the hand of the Lord.

14. So the Lord sent pestilence upon Israel, and there fell of Israel seventy thousand men."

The Lord thinks twice before destroying Jerusalem.

15. "An God sent an angel unto Jerusalem to to destroy it, and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed it, It is enough . . .

16. And David lifted up his eyes and saw the

**David  
Sees the  
Destroying  
Angel**

angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem.

18. Then the angel of the Lord commanded Gad to say to David that David should go up and set up an altar unto the Lord in the threshing floor of Ornan the Jebusite....

20. And Ornan turned back and saw the angel; and his four sons with him hid themselves....

30. But David could not go before it to enquire of God because he was afraid of the sound of the angels of the Lord."

David was a musician and valued music as a means necessary to produce harmony between the angel world and men—see chapters xxiii and xxv.

**David's  
Orchestra**

xxiii: 5. "Four thousand praised the Lord with the instruments which I made."

xxv: 1. "Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthin, who should prophesy with harps, with psalteries and with cymbals.

3. "The sons of Jeduthin.... who prophesied with a harp—

5. The sons of Heman, the king's seer in the words of God to lift up the horn."

David receives written descriptions, plans and specifications of the Temple direct from the hands of the Lord.

xxviii: 11. "Then David gave to Solomon his son the pattern of the porch and of the houses thereof,

12. And the pattern of all that he had by the spirit, of the courts of the houses of the Lord, and of all the chambers round about. . . .

19. All this: said David, The Lord made me understand in writing by his hand upon me, even all the works of this pattern."

David  
Receives a  
Written Mes-  
sage from the  
Lord

The books of the Chronicles of the Seers have been lost although the names of some of them are preserved to posterity. The books of the Seers would make wonderful reading and throw a flood of light upon angel and spirit ministration.

xxiv: 29. "Now the acts of David the king, first and last, behold they are written in the books of Samuel the Seer, and in the books of Nathan the Prophet, and in the books of Gad the Seer." The early

Samuel the  
Seer

life of Samuel is a blank and no doubt his acts were recorded in the book of Samuel the Seer.

## II CHRONICLES.

Moses, Nadab and Abihu and the seventy favored elders are not the only ones mentioned in the book who saw the Lord, for Solomon <sup>see</sup> God sees God and talks with Him—see Isaiah, Jeremiah, Zechhriah and Amos who also profess to have seen the Lord God.

1: 7. "In that night did God appear unto Solomon, and said unto him—Ask what I shall give thee,

8. And Solomon said

10. Give me now wisdom and knowledge, that I may go out and come in before this people.

11. And God said to Solomon,

12. Wisdom and knowledge is granted unto thee."

Solomon builds and dedicates the Temple with music and oriental magnificence, and as the music sounds, God's glory envelopes the interior of the Sanctuary. The oracle was sit-

uated within the Temple and here the voices of the spirit messages were heard.

iv : 20. The oracle of the holy place was embellished with golden lamps.

v : 13. "It came to pass, as the trumpeters were as one, to make sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord saying, For he is good, for his mercy endureth for ever; that then the house was filled with a cloud—even the house of the Lord.

The Glory of  
the Lord

14. So that the priests could not stand to minister by reason of the cloud."

vi : 1. "Then said Solomon, The Lord hath said that he would dwell in the thick darkness."

Solomon made a most profound and eloquent prayer at the dedication of the Temple and some time after the Lord gives him assurance that the prayer was accepted.

vii : 12. "And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice."

A Night  
Seance

Then follows the 22nd verse, the Lord's instructions to Solomon.



On the death of Solomon the ten tribes of Israel under Jereboam revolt from Judah and Benjamin under Rehoboam who proposes war but is restrained by the word of the Lord through a prophet.

xi : 2. "The word of the Lord came to Shemaiah the man of God saying

4. Thus saith the Lord, saying, Ye shall not go up nor fight against your brethren."

Rehoboam "forsook the law of the Lord and all Israel with him," and in consequence came near destruction by the Egyptians under Shishak their king ; he set up new divinities to worship and a new priesthood.

15. "And he ordained him priests for the high places and for the devils."

<p>Shemaiah the Prophet</p>	<p>xii : 5. "Then came Shemaiah the prophet to Rehoboam and said unto him, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.</p>
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6. Whereupon the princes of Israel and the king humbled themselves.

7. And the word of the Lord came to Shemaiah saying, They have humbled themselves, therefore I will not destroy them." But these "salt of the

earth" did not keep their integrity long, for they forsook the Lord and the Lord left them to themselves without prophets or priests.

xv : 1. "And the spirit of God came upon Azariah the son of Oded.

2. And he went out to meet Asa, and said unto him,

3. Now for a long season Israel hath been without the true God and without a teaching priest."

Israel without  
the true God

Divine healing, not medicine, was countenanced in those days, the physicians were reprehended and the divine healers commended.

xvi : 12. "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great : yet in his disease he sought not to the Lord, but to the physicians."

xviii. This chapter contains the chronicle of the four hundred prophets prophesying through a lying spirit before Jehoshaphat, king of Judah, and Ahab, king of Israel, concerning Ramoth Gilead.

Four Hun-  
dred Lying  
Prophets

The record is practically the same as that of I Kings xxii.

The charming power of music helps to overthrow the enemies of Jehosophat.

xx : 2. "Then there came some that told Jehosophat, saying, There cometh a great multitude against thee from beyond the sea.

4. And Jehoshophat feared and set himself to seek the Lord and proclaimed a fast throughout all Judah.

The Spirit of  
the Lord

14. Then upon Jehaziel came the spirit of the Lord in the midst of the congregation.

15. And he said, Hearken ye . . . . thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude . . . .

17. Ye shall not need to fight in this battle . .  
. . for the Lord will be with you.

18. And Jehosophat bowed his head with his face to the ground.

21. And when he had consulted with the people he appointed singers unto the Lord, and that should praise the beauty of holiness as they went out before the army and to say, Praise the Lord for his mercy endureth forever.

22. And when they began to sing and to praise, the Lord sent ambushments against the children of Ammon, Moab and Mount Seir, and they were smitten. . . .

**The Slagen  
Vanquish an  
Army**

24. . . . and behold they were dead bodies fallen to the earth, and none escaped.

28. And they came to Jerusalem with psalteries and harps and trumpets into the house of the Lord."

A letter from the spirit world is received by Jehoram from Elijah the prophet who has been dead several years.

**Spirit Writing  
from Elijah**

xxi : 12. And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, because thou hast not walked in the ways of Jehoshophat thy father nor in the ways of Asa, king of Judah.

14. Behold with a great plague will the Lord smite thy people and thy children, and thy wives, and all thy goods.

15. And thou shalt have great sickness, by disease of the bowels, until thy bowels fall out by reason of the sickness day by day."

18. "And after all this the Lord smote him in the bowels with an incurable disease."

Judah forsakes the God of Israel  
 forsakes the to worship idols.  
 God of Israel xxiv : 19. " Yet he sent prophets

to them to bring them again unto the Lord ; and they testified against them but they would not give ear.

20. And the spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord that ye cannot prosper ?

21. And they conspired against him and stoned him with stones at the commandment of the king in the court of the house of the Lord."

Uzziah, king of Judah, is prospered by the Lord, but for disobedience dies a leper.

Visions of God xxvi : 5. "And he sought God in the days of Zechariah who had understanding in the visions of God ; and as long as he sought the Lord, God made him to prosper."

Sennacherib, King of Assyria, invades Judah, but an angel of the Lord puts him to confusion.

xxxii : 21. "And the Lord sent an angel, which

cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria."

The voice of the Lord is sometimes heard in vain.

xxxiii : 10. "And the Lord spake to Manasseh, and to his people; but they would not hearken."

Josiah, the king of Judah, sends a deputation to wait upon a woman while she enquired of the Lord.

xxxiv : 22. "And Hilkiah and they that the king had appointed went to Huldah the prophetess.

23. And she answered them,

24. Thus saith the Lord, Behold I will bring evil upon this place."

The communication from the Lord through the woman is continued down to the end of the 28th verse, which says,

The  
Prophetess  
answers a  
Deputation  
from the King

28. "Behold I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace."

Although this prophecy of "peace" was given to Josiah it availed him little, for he died in battle in a war between Necho, king of Egypt, and Charchemish, king of Assyria, although he was warned

to the contrary, and when the quarrel was none of his.

**Josiah is disobedient to the Spirit** xxxv : 22. "Nevertheless Josiah would not turn his face from him, but disguised himself that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23. And the archers shot at King Josiah . . . .

24. And they brought him to Jerusalem and he died, and was buried in one of the sepulchres of his fathers."

**The last of Judah's Kings** Zedekiah<sup>h</sup>, the last of the Judean kings, behaved himself quite as foolishly as most of his unhappy ancestors and kingly predecessors in spite of repeated warnings. He is ultimately taken captive by Nebuchadnezzar, king of Babylon, together with his sons, who are slain before his eyes, then his own eyes are put out and he is led away a slave to Babylon in chains.

xxxvi : 12. "And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord . . . .

15. And the Lord God of their fathers sent to them by his messengers.

16. But they mocked the messengers of God and despised his words and misused his prophets, until the wrath of the Lord rose against his people till there was no remedy."

The  
~~Messengers~~ of  
God ~~mocked~~





## CHAPTER XI.

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EZRA.

**Cyrus Calls for a Volunteer—Urim and Thummim—The Prophet's Prophecy—Ezra is Disgusted—Nehemiah's Prayer—The Prayer Answered—Sanballat's Perfidy—Identical Chapters in Ezra and Nehemiah.**

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The books of Ezra and Nehemiah contain the accounts of the attempt to restore and rebuild Jerusalem. Both Ezra and Nehemiah were the agents accredited with authority to carry on the work. Ezra is the same as Esdras, the author of the books bearing his name in the Apocrypha and is the supposed compiler of the Pentateuch, assisted probably by Nehemiah. The book of Ezra is a continuation of the II. Book of Chronicles, according to many authorities.

The attempt to restore and rebuild Jerusalem was only partially successful.

i : 1. "Now in the first year of Cyrus king of

Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2. Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem."

Mention is incidentally made of the long-forgotten, obsolete and indescribable means of securing communication from the spirit realm through the medium of the jeweled breastplate.

ii : 63. "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim."

Urim and  
Thummim

For a better understanding of the Urim and the Thummim, words which signify Light and Perfection, see Ex. xxviii, 30 ; xxxix, 10 ; Lev. viii, 8 ; Deut. xxxiii, 8 ; Neh. vii, 67.

The prophets prophesy, but their prophecy is not recorded here. See the books attributed to them.

v : 1. "Then the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied unto

the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them."

Whatever their prophecy was it had a good effect.

**Haggai's  
Prophecy** vi : 14. "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo."

The heart certainly must be right before any one has a right to expect counsel of the Lord.

vii : 10. "For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments."

28. "And I was strengthened as the hand of the Lord my God was upon me."

Ezra is disgusted with the people because they take promiscuous wives to themselves. The priests and the Levites take wives indiscriminately from the Canaanites, the Hittites, the Ammonites, &c. He prays, but no answer is recorded.

**Ezra Pleads  
with God** ix : 5. "And at the evening sacrifice I arose up from my heaviness ; and having rent my garments and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God.

6. And said, O my God, I am ashamed and blush to lift up my face to thee, my God."

The prayer continues to the 15th verse, the end of the chapter, but the iniquities of the people appear to have separated them from audible answers from the Lord or from any response by Urim or by Thummim.

These were the dark spiritless days for Israel.

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### NEHEMIAH.

This book contains the Jewish history for about twelve years after the close of the book of Ezra. The book contains no prophecies and was evidently written by Nehemiah himself, who was cup-bearer to the king. Nehemiah, in trouble, prays to God, and evidently his prayer is answered, for the heathen king, Artaxerxes, is suddenly gracious to him and affords him timely aid.

i : 11. "O, Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants who desire to fear thy name; and prosper, I pray thee, thy servant this day and grant him mercy in the sight of this man, for I was the king's cup-bearer."

*The Prayer  
of Nehemiah*

Spirit influence is brought to bear gently upon the king with good results.

ii : 2. "Wherefore the king said unto me.... why is thy countenance sad?... Then I was sore afraid."

Nehemiah  
afraid

4. "Then the king said unto me For what dost thou make request? So I prayed to the God of Heaven.

8. And the king granted me according, to the good hand of my God upon me."

Nehemiah does not question the spirit's leading

12. "And I arose in the night, I and some few men with me; neither told I any man what my God had put in heart to do at Jerusalem :  
The Hand of  
God

18. Then I told them of the hand of my God which was good upon me :

20. Then answered I them, and said unto them The God of Heaven, he will prosper us."

Sanballat, the enemy of the Jews, attempts by subtlety to dissuade Nehemiah from continuing the work of restoration. Nehemiah's fine spiritual discernment, however, perceives through the man's guile.

vi : 12. "And lo, I perceived that God had not sent him; but that he pronounced this prophecy

against me : For Tobiah and Sanballat had hired him.

13. Therefore was he hired, that I should be afraid, and do so, and sin."

14. My God think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah and the rest of the prophets that would have put me in fear."

The  
Prophetess  
Noadiah

vii. The balance of this chapter from the 6th verse is identical with II Ezra, and contains the same notice of the mysterious Urim and Thummim.

65. "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim."

Nehemiah reminds the people of God's speaking through his prophet to them.

ix :30. "Yet many years didst thou forbear them and testified against them by thy Spirit in thy prophets."

The Spirit  
in the  
Prophets

## CHAPTER XII.

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**ESTHER.**

This inexpressible book is devoid of any hint of angel ministration, or spirit direction or divine guidance. It contains no "thus saith the Lord" or a "prophet of God," neither is the name of the Lord or God or angel once mentioned. It is a book characteristic of ancient Jewish malevolence, of revengeful vengeance and unforgiving, terrible brutal murder in its most heinous form, viz. the wholesale slaughter of innocent people to serve no good purpose whatever. The horrible story is as far from the teachings of the "man of sorrows" and the "Golden Rule" as heaven is from hell.

**Wholesale  
Slaughter**

It is simply insufferably criminal beyond expression and no slurring over can atone for its abominable ferocity.

The recital is almost beyond belief, and but for the unwelcome fact of its unequivocal acceptance in the Jewish Canon, is unworthy of being read as the doings of "God's chosen people."

**There is nothing like it in all the annals of history.**

Consider the facts. A powerful, proud and arrogant monarch gives written and explicit permission and royal authority to the despised captives and slaves of his mighty realm to slaughter indiscriminately for two days seventy five thousand of his own subjects in the provinces alone, besides hundreds more in the city and within the very precincts of the sacred palace of Shushan.

**Indiscriminate Slaughter**

The whole of the recital is a standing blot upon the Hebrew race of that time.

ix : 16. "But the other Jews that were in the king's provinces gathered themselves together . . . and slew of their foes seventy and five thousand.

**Seventy-five  
Thousand  
Chaldeans  
Slain**

17. On the thirteenth day of the month Adar ; and on the 14th day of the same rested they, and made it a day of feasting and gladness.

18. But the Jews that were at Shushan assembled together . . . , and on the fifteenth day of the same they rested and made it a day of feasting and gladness."

The Jewish feast of Purim is reckoned from this time and slaughter.



26. "Wherefore they called these days Purim, after the name of Pur.

27. The Jews ordained and took upon them and their seed . . . that they would keep these two days according to their writing and according to their appointed time every year.

28. And that these days should be remembered and kept throughout every generation, every family, every province, and every city ;  
**The Feast of**      and that these days of Purim should  
**Purim**      not fail from among the Jews, nor the memorial of them perish from their seed."

There is a continuance of the book of Esther in the Apocrypha which attempts in some way to bring God into the narrative but it is a feeble delusion.

## CHAPTER XIII.

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JOB.

Audience Day in Heaven—The Sons of God, who?—Job in Satan's Hands—The Ash Heap—The Three Friends (?)—Job's Cursing—Eliphaz and the Spirit—If a Man Die Shall he Live Again?—A Spirit in Man—Dreams and Visions—The Lord Answers Job—Job Replies to the Lord.

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The book of Job is a unique epic poem of considerable dramatic interest, whose author is unknown, and the date of the composition a matter of conjecture.

It consists of three parts : the first two record the sayings of a spirit seance where the Lord and Satan carry on an interesting dialogue concerning Job. The third represents Job and his three friends on an ash heap—Job cursing his day and his friends bemoaning him. The trio are presently reinforced by Elihu, and the four together form a quartette who break lances with the af-

flicted man of Uz in a wordy warfare in which Job is represented as coming off victorious. There are magnificent spirit gleams and passages throughout the poem and the whole composition is an exquisite model of beautiful expressions and chaste inspirational diction.

This book may be called the book of the Almighty, for this designation occurs oftener in Job than perhaps in all the other books of the Bible combined.

i : 6. "Now there was a day  
 The Sons of God when the sons of God came to present themselves before the Lord, and Satan came also among them."

Who were the sons of God? See Genesis vi : 2 and 4 : "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." Also, Job xxxviii : 7—"When the morning stars sang together, and all the sons of God shouted for joy."

See also Hos. i : 10; John i : 12; Rom. viii : 14 and 19; Phil. ii : 15; I John iii : 1-2.

Was Satan of the stamp spoken of in Genesis and Job xxxviii : 7 that he came with the rest of the sons of God to present himself before the Lord?

Is it possible the sons of God were incarnate spirits or angels? The term "sons of God" is mentioned as above in several other books of the Old and New Testaments, but in the first two or three only the connection appears to be different from the rest. The Satan here referred to is not an omnipresent devil by any means, but like any other spirit he had to go to and fro through the earth.

The Ubiquity  
of Satan?

For proof that spirits may under certain conditions afflict as well as bless, the following verses testify

i : 7. "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from *walking* up and *down* in it." Is this the serpent or the devil of the garden of Eden who was to go on his belly all the days of his life?

Whence  
comest thou?

8. "And the Lord said unto Satan, Hast thou considered my servant Job? . . .

9. Then Satan answered the Lord . . .

11. Put forth thine hand now and touch all that he hath, and he will curse thee to thy face.

12. And the Lord said unto Satan, Behold all

that he hath is in thy power ; only upon himself put not forth thine hand . . . .”

This concludes scene I of Act I. Scene II of the first Act witnesses Job receiving the evil tidings from his servants concerning the total destruction of all his oxen, his asses,  
**Job's Property** his sheep, his camels and his sons  
**Destroyed** and his daughters.

20-21. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped and said, . . . The Lord gave and the Lord hath taken away : blessed be the name of the Lord.”

This closes scene II of Act I.

Scene I, Act II, opens as the first.

ii : 1. “Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.”

2. And the Lord said unto Satan, From whence comest thou ? And Satan answered the Lord and said, From going to and fro in the earth and from walking up and down in it.” Is this the same general devil who is spoken of as going about mak-

**Satan the  
Pedestrian**

ing a noise like a roaring lion seeking whom he can devour ?

The same formula is observed as in Act I, and Satan continues his parable and his cue

3. "And the Lord said, Hast thou considered my servant Job ?"

4. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

5. But put forth thine hand now, and touch his bone and his flesh, and he will cursetheeto thy face.

6. And the Lord said unto Satan, Behold he is in thine hand ; but save his life."

The Lord  
turns Job  
over to Satan

What a duel ! Satan's semi-omnipotent baleful power matched against the quiet righteousness of the poor afflicted man of Uz.

7. "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown."

Close of Scene I., Act II.

Scene II., Act II.—Job seated on an ash heap scraping his bleeding emerods with a broken pot sherd ; a little way from him his three particular friends and comforters, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, seated on

Communion  
on the  
Ash Heap

the ground with rent mantles and dust on their heads ; beside him his wife standing wringing her hands, weeping.

ii : 8. "And he took him a potsherd to scrape himself withal, and he sat down among the ashes.

9. Then said his wife unto him, Dost thou still retain thine integrity ? Curse God and die.

11. Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place.

12. . . .and sprinkled dust on their heads toward heaven.

13. So they sat down with him  
**Seven Days  
of Sorrow** upon the ground seven days and  
seven nights, and none spake a  
word unto him, for they saw that his grief was  
very great."

iii : 1. After this Job opened his mouth and cursed his day. He cursed everything until he was out of breath, the day that he was born, his mother, his unlucky stars, he cursed until his friends were ashamed of him.

There has been many a Christian man afflicted with the smallpox and lost everything besides since Job's day who has taken his lashing incom-

parably quieter than Job and never uttered a murmur.

Eliphaz the Temanite gives his personal testimony to spirit return. He speaks with no uncertainty and sound.

iv : 12. "Now a thing was secretly brought to me, and mine ear received a little thereof.

13. In thoughts from the visions of the night, when deep sleep falleth on men

14. Fear came upon me and trembling, which made all my bones to shake.

15. Then a spirit passed before my face ; the hair of my flesh stood up.

An Excar-nate  
Spirit  
terrifies  
Eliphaz

16. It stood still but I could not discern the form thereof ; an image was before mine eyes, there was silence and I heard a voice."

Eliphaz mocks Job and suggests that he call to the spirit world for help.

v : 1. "Call now, if there be any that will answer thee ; and to which of the saints wilt thou turn ?"

Job talks to God and reasons concerning him.

vi : 4. "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit."



vii : 13. "When I say, My bed shall comfort me, my couch shall ease my complaint.

<p>Fearful Dreams and Visions</p>	<p>14. Then thou scarest me with dreams, and terrifiest me with vi- sions." }</p>
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ix : 3. "If he will contend with him he cannot answer him one in a thousand."

14. "How much less shall I answer him, and choose out my words to reason with him?"

16. "If I had called and he had answered me, yet would I not believe that he had hearkened unto my voice."

32. "For he is not a man, as I am, that I should answer him....

33. Neither is there any daysman betwixt us that might lay his hand upon us both."

Job understands that his flesh is the clothing or chrysalis of the spirit, the life-enclosing husk.

<p>Job's Spirit clothed with Flesh</p>	<p>x : 11. "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews." Job's confidence in God as his friend is always unshak- en.</p>
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ii : 3. "Surely I would speak to the Almighty, and I desire to reason with God."

15. "Though he slay me yet will I trust him."

22. "Then call thou, and I will answer."

Job wails out the moan of all the ages.

xiv : 14. "If a man die shall he live again?"

15. "Thou shalt call and I will answer thee."

Job appears to understand the reason of his affliction—he explains it to his comforters.

xix : 6. "Know now that God has overthrown me, and hath compassed me with his net."

Job's earthly  
Glory gone

9. "He hath stripped me of my glory."

12. "His troops come together, and raise up their way against me, and encamp round about my tabernacle."

He speaks under inspiration of the great spirit expectation of the future for him.

25. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth."

27. "Whom I shall see for myself, and my eyes shall behold and not another."

Job reproves Bildad for his hasty speech.

xxvi : 4. "To whom hast thou uttered words? and whose spirit came from thee?"

6. "Hell is naked before him, and destruction hath no covering."

23 "By his spirit he hath garnished the heavens."

14. "But the thunder of his power who can understand."

xxvii : 3. "The spirit of God is in my nostrils."

**Elihu speaks to Job** Elihu another comforter addresses himself to Job.

xxxii : 8. "But there is a spirit in man : And the inspiration of the Almighty giveth them understanding."

xxx : 4. "The spirit of God hath made me, and the breath of the Almighty hath given me life."

6. "Behold I am according to thy wish in God's stead."

Elihu explains how God addresses himself to man.

14. "For God speaketh once, yea twice yet man perceiveth it not."

**God speaks in Dreams and Visions of the Night** 15. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed :

16. "Then he openeth the ears of men, and sealeth their instruction."

Elihu explains how few there are who are able to receive spirit instruction from God.

23. "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness,"

24. "Then he is gracious unto him."

26. "He shall pray unto God,  
and he will be favorable unto him :  
and he shall see his face with joy."

The  
Salvation of  
Prayer

Job is answered of the Lord.

xxxviii : 1. "Then the Lord answered Job out of the whirlwind."

xl : 1. "Moreover the Lord answered Job, and said,"

2. "Shall he that contendeth with the Almighty instruct him? he that reproveth God let him answer it."

3. "Then Job answered the Lord,"

Job Answers  
the Lord

4. "Behold I am vile ; what shall I answer thee."

6. "Then answered the Lord unto Job out of the whirlwind and said,

7. Gird up thy loins now like a man : I will demand of thee and declare thou unto me," etc.

xlii : 1. "Then Job answered the Lord, and said,

2. I know that thou canst do everything."

The Lord speaks to Eliphaz and his friends concerning Job.

7. "And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is  
The Wrath of the Lord kindled against thee, and against thy two friends : for ye have not spoken of me the thing that is right, as my servant Job hath."

## CHAPTER XIV.

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PSALMS.

David Cried to the Lord—A Little Lower than the Angels—  
He rode upon a Cherub—The Lord's Voice is Powerful  
—The Angel of the Lord—Why Sleepest Thou, O Lord?  
God has Spoken Once—Twice—There is no more any  
Prophet—Angels' Food—Evil Angels—Give His Angels  
Charge—Bless the Lord, Ye His Angels—His Angels  
Spirits—His Minister a Flaming Fire—Before the Gods  
—My Spirit Overwhelmed.

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As each separate psalm is presumptively inspired, spirit must have been at work upon spirit in each complete composition with distinctive individuality to produce such a magnificent work of praise as this unexampled collection testifies.

The evidence of inspiration throughout the whole one hundred and fifty psalms is not always of the same lofty character but is intermittent and irregular.

The Psalms themselves abundantly prove the

**Human Instrumentality** heavenly exaltation of the inspired writers as well as the more sombre moods and the selfish and earthly character occasionally of the human instrumentality employed by spirit intelligence in these hymns of praise.

As illustrations of the various spiritual moods read the following examples taken here and there from the Psalms indiscriminately.

"Blessed be the Lord, my strength, which teacheth my hands to war, and my fingers to fight."

"As for the head of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them ; let them be cast into the fire ; into deep pits that they rise not up again."

"Happy shall he be that taketh and dasheth thy little ones against the stones."

**Silence of the Dead** "The dead praise not the Lord, neither any that go down into silence."

**Satan as a Counsellor** "Set thou a wicked man over him and let Satan stand at his right hand."

"Let his children be fatherless and his wife a widow."

"Let his children be continually vagabonds and beg."

"Let there be none to extend mercy unto him ; neither let there be any to favor his fatherless children."

Compare the above with the following :

"Preserve my soul for I am holy."

"For he shall give his angels charge over thee to keep thee in all thy ways."

"Blessed is the man whose transgression is forgiven, whose sin is covered."

"O sing unto the Lord a new song."

"Bless the Lord, O my soul, and all that is within me, bless his holy name."

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

The Pity of  
the Lord

"The Lord is my shepherd, I shall not want."

"Praise ye the Lord."

David describes where the Lord heard him.

iii : 4. "I cried unto the Lord with my voice, and he heard me out of his holy hill."

David is led to say man is only a step below the spirit world,



**A Little  
lower than  
the Angels**

viii : 5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." See Heb. ii : 7-9 ; also, Luke xx : 36. Jesus tells the Jews that people at death become equal to the angels.

David acknowledges that good counsel comes from the unseen.

xvi : 7. "I will bless the Lord who hath given me counsel : my reins also instruct me in the night seasons."

David more than once receives such counsel at night.

xvii : 3. "Thou has proved mine heart, thou hast visited me in the night."

David attempts to describe the presence of God.

**David Calls  
aloud to God**

xviii : 6. "In my distress I called upon the Lord and cried unto my God : he heard my voice out of his temple, and my cry came before him even into his ears."

8. "There went up a smoke out of his nostrils, and fire out of his mouth devoured, coals were kindled by it.

9. He bowed the heavens also and came down :  
and darkness was under his feet.

10. And he rode upon a cherub and did fly :  
yea he did fly upon the wings of the wind.

11. He made darkness his secret  
place ; his pavilion round about him  
were dark waters and thick clouds  
of the skies."

Darkness  
God's Secret  
Place

David speaks of the Lord as adapting himself  
to the idiosyncracies of those who seek him.

25. "With the merciful thou wilt shew thyself  
merciful ; with an upright man thou wilt shew  
thyself upright.

26. With the pure thou wilt shew thyself pure ;  
and with the froward thou wilt shew thyself frow-  
ward."

David speaks of the subtle penetration of di-  
vine law.

xix : 7. "The law of the Lord is perfect, con-  
verting the soul." David believed in spirit guid-  
ance.

xxiii : 2. "He leadeth me beside the still wa-  
ters." David knew that to fear God was to have  
his favor.

**The Secret of the Lord**                      xxv : 14. "The secret of the Lord is with them that fear him; and he will shew them his covenant."

David commends patience with God.

xxvii : 14. "Wait on the Lord : be of good courage, and he shall strengthen thine heart : wait I say on the Lord."

xxviii : 2. David stretches his hands out towards God's holy oracle. He asks God to answer him.

David magnifies the majesty of the Lord's voice.

xxix : 4. "The voice of the Lord is powerful ; the voice of the Lord is full of majesty."

The Lord teaches and guides in the way.

xxxii : 8, " I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye."

The thought of Omnipotence created the worlds.

**God's Breath**                      xxxiii : 6. "By the word of the Lord were the heavens made ; and all the host of them by the breath of his mouth."

David describes the Lord's army.

xxxiv : 7. "The angel of the Lord encampeth round about them that fear him and delivereth them."

David calls for angel assistance.

xxxv : 1. "Plead my cause, O Lord, with them that strive with me. . . .

5. . . .let the angel of the Lord chase them.

6. . . .let the angel of the Lord persecute them."

David desires to see into futurity.

xxxix : 4. "Lord make me to know mine end and the measure of my days, that I may know how frail I am."

David accuseth the Lord of slumbering.

Does the Lord  
Sleep?

xliv : 23. "Awake ! Why sleepest thou, O Lord ?"

David commends righteousness as necessary to intercourse with God.

l : 23. "Whoso offereth praise glorifieth God, and to him that ordereth his conversation aright will I shew the salvation of God."

David speaks of the spirit controlling his mouth.

li : 15. "O Lord open thou my lips and my mouth shall shew forth thy praise."

David declares he has heard God's voice.

lxii : 11. "God hath spoken once ; twice have I heard this ; that power belongeth unto God."

David speaks of God's holy ones. He limits the number.

lxviii : 17. "The chariots of God are twenty thousand, even thousands of angels ; the Lord is among them, as in Sinai in the holy place."

**Asaph's  
Sorrow**

Asaph laments a dearth of prophetic vision.

lxxiv : 9. "We see not our signs ; there is no more any prophet : neither is there among us any that knoweth how long."

Asaph describes God's power.

lxxvi : 6. "At thy rebuke, O God of Jacob, both the chariot and horse are cast into a deep sleep."

12. "He shall cut off the spirit of the princes ; he is terrible to the kings of the earth."

Asaph speaks of angels' food.

lxxvfii : 2. "I will open my mouth in a parable ; I will utter dark sayings of old."

19. "Can God furnish a table in the wilderness ?"

25. "Man did eat angels' food ;  
he sent them meat to the full." **Angels' Food**

72. "So he fed them according to the integrity of his heart and guided them by the skilfulness of his hands."

In the same Psalm Asaph reminds Israel of their ancient disobedience.

49. "He cast upon them the fierceness of his anger, wrath and indignation, and trouble by sending evil angels among them."

Asaph describes God's majesty and the abode of the gods.

lxxxii : 1. "God standeth in the congregation of the mighty ; he judgeth among the gods." **God judgeth the Gods**

6. "I have said, Ye are gods ; and all of you are children of the Most High."

David exalts God above all gods.

lxxxvi : 8. "Among the gods there is none like unto thee, O Lord."

Ethan the Ezrahite, speaking of the Lord's promises concerning David, solemnly declares the Lord has not kept his word.

lxxxix : 19. "Then thou spakest in vision to

thy Holy One, and saidst, I have laid help upon one that is mighty."

36. "His seed shall endure forever, and his throne as the sun before me."

**Undept  
Promises?**

38. "But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39. Thou hast made void the covenant with thy servant."

49. "Lord, where are thy former loving kindnesses which thou swarest unto David in thy truth?"

The anonymous Psalmist here speaks highly of the spirit protection.

xcii : 7. "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee.

**In Charge of  
Angels** 11. For he shall give his angels charge over thee to keep thee in all thy ways."

The prophet or psalmist locates God.

xcix : 1. "The Lord reigneth, let the people tremble; he sitteth between the cherubims."

The prophet prophesies concerning God's manifestation in Zion.

cii : 16. "When the Lord shall build up Zion he shall appear in his glory."

David exhorts the angels to thanksgiving.

ciii : 20. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21. Bless ye the Lord, all ye his hosts ; ye ministers of his that do his pleasure."

Angels and  
Hosts

The Psalmist defines an angel's attributes.

civ : 4. "Who maketh his angels spirits ; his ministers a flaming fire."

30. "Thou sendest forth thy spirit."

The Psalmist speaks of God's care of his seers.

cv : 15. "Saying touch not mine anointed and do my prophets no harm."

40. "And satisfied them with the bread of heaven."

The anonymous Psalmist, whoever he was, did not understand the life of the spirit freed from the body.

cxiv : 17. "The dead praise not the Lord, neither any that go down into silence."

The Dead  
and the  
Silence

The cxixth Psalm is perhaps the



most magnificent religious poem ever written. It is arranged with twenty-two sonnets of eight verses each, making a total of 176 verses—each one of which is written in praise of the law of the Lord or the testimony, the word or precept or some synonym equivalent to either and is a most beautiful metrical spiritual composition. Each sonnet is designated by a letter of the Hebrew alphabet. The author is unknown.

Every verse and sonnet and the theme throughout are a continuous plea and prayer for the light of spirit instruction. Verse 43 is peculiar: "Take not the word of truth utterly out of my mouth."

The prophets and the people as a rule supposed God to dwell in the mountain. The great divine spiritual manifestations of the Hebrews were in the hills.

cxxi : 1. "I will lift up mine eyes unto the hills, from whence cometh my help."

The Lord's majesty is exalted by the psalmist.

Lord above  
all Gods

cxxxv : 5. "For I know that the Lord is great, and that our Lord is above all gods."

cxxxviii : 1. "Before the gods will I sing praise unto thee."

David exclaims on the omnipresence of God,

cxxxix : 7. "Whither shall I go from thy spirit? or whither shall I fly from thy presence?

8. If I ascend up into heaven, thou art there :  
if I make my bed in hell, behold thou art there,

9. If I take the wings of the morning, and  
dwell in the uttermost parts of the sea ;

10. Even there shall thy hand lead me, and thy  
right hand shall hold me.

11. If I say, surely the darkness shall cover  
me ; even the night shall be light about me.

12. Yea, the darkness hideth not from thee ;  
but the night shineth as the day : the darkness  
and the light are both alike to thee."

David makes mention of his solitary spirit.

David's  
spirit Over-  
whelmed

cxlii : 3. "When my spirit was  
overwhelmed within me, then thou  
knewest my path.

cxliii : 4. Therefore is my spirit  
overwhelmed within me.

10. Teach me to do thy will—thy spirit is  
good.

The Psalmist exhorts the angels to praise God.

cxlviii : 1-2. " Praise ye the Lord from the heavens ; praise him in the heights.

Praise ye him all his angels ; praise ye him all his hosts."

cl : 6. " Let everything that hath breath praise the Lord."



## CHAPTER XV.

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PROVERBS, ECCLESIASTES AND CANTICLES.

The Lord Giveth Wisdom—The People Perish Without Vision—Solomon's Selfish Life—The Spirit of Man and the Spirit of the Beast—Multitudes of Dreams—No Man Hath Power over the Spirit—One Event to the Righteous and Wicked—A Bird of the Air—All Things Brought into Judgment.

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The authorship of the three following books, Proverbs, Ecclesiastes and the Canticles, or Solomon's Song, is generally attributed to Solomon. Solomon couldn't have written all that is contained in these books, however, as other authors are mentioned as contributing parts of them. The Proverbs are possibly the apt sayings of Solomon, compiled after his death, The "Preacher" of Ecclesiastes was of a melancholy turn when he wrote this book, for it is one of the saddest and most despondent of all the books of the Bible. The Song of Solomon is a beautiful ancient Hebrew poem, reciting the complaints of two love lorn

swain. In none of these books does the spirit or the angel play an important part.

Solomon distinctly teaches that the origin of all knowledge and wisdom is from the operation of the spirit.

ii : 6. "The Lord giveth wisdom ; out of his mouth cometh knowledge and understanding.

xvi : 1. "The preparations of the heart in man, and the answer of the tongue is from the Lord."

**The Lord  
Directs**

xx : 24. "Man's goings are of the Lord ; how can a man then understand his own way ?"

xxi : 1. "The king's heart is in the hand of the Lord, as the rivers of water ; he turneth it whithersoever he will."

xxix : 18. "Where there is no vision the people perish."

Without sensible knowledge of angel ministration and spirit communion the people return to idolatry and despair. This must be so in the nature of the case, for the eternal cry of humanity of all ages is, and forever will be, after the unseen invisible forces and intelligences that overrule the affairs of men under divine guidance.

There is no record who Agur or Lemuel were

or where they lived. Was Lemuel's mother a Gentile prophetess?

xxx : 1. "The words of Agur, the son of Jakeh, even the prophecy ; the man spake unto Ithiel, even unto Ithiel and Ucal."

xxxii : 1. "The words of King Lemuel, the prophecy that his mother taught him."

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### ECCLESIASTES.

Solomon takes pains to say in this book that he spent a great part of his life in looking after the temporal pleasures of the man Solomon. He admits that he, of all living men, was the most intensely selfish. Solomon, although endued with wonderful wisdom, still fell far short of his own ideal and stands before the world today the paradoxical spectacle of transcendent exaltation and depressing degradation.

i : 12-13. "the preacher, was king over Israel in Jeru. .m.

And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven ; this sore travail hath God given to the sons of men to be exercised therewith."

**The Spirit of  
Man and the  
Spirit of  
the Beast**

iii : 22. " Who knoweth the spirit  
of man that goeth upward, and the  
spirit of the beast that goeth down-  
ward to the earth ?"

Solomon makes no distinction here between the  
spirit of the righteous and the spirit of the un-  
righteous. All go upward.

Dreams do not always come through over-eat-  
ing, according to the wise man.

v : 3. " For a dream cometh through the mul-  
titude of business."

6. " Suffer not thy mouth to cause thy flesh to  
sin ; neither say thou before the angel that it was  
an error ; wherefore should God be angry at thy  
voice, and destroy the works of thy hands ?

7. For in the multitude of dreams and many  
words there are also divers vanities, but fear  
thou God."

**Spirit  
Supreme**

viii : 8. " There is no man that  
hath power over the spirit to retain  
the spirit ; neither hath he power in  
the day of death."

ix : 2. " All things come alike to all : there is  
one event to the righteous and to the wicked."

x : 20. " Curse not the king, no not in thy

thought; and curse not the rich in thy bed chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

xii : 7. "Then shal' the dust return to the earth as it was, and the spirit shall return unto God who gave it."

14. "God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil."

**Inexorable  
Judgment**





## CHAPTER XVI.

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ISAIAH.

**The Lord is open to Reason—Isaiah sees the Lord—The Lord speaks to the Prophet—Familiar Spirits—The Burdens of the Nations—Rebellious Children—Sennacherib's Host Destroyed—I Form the Light and Create Darkness—The Tongue of the Learned—The Lord's Thoughts and Man's Thoughts—The Spirit of the Lord God—A Voice of Noise.**

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The book of the prophecy of Isaiah inspirationally is regarded as one of the most notable of the books of the Bible. The first thirty-nine chapters of the prophecy relate to disconnected subjects and events, and describe the portending doom of the surrounding nations. The latter part of the prophecy foreshadows a coming Messiah and the angel oracles were plethoric in rhetorical and magnificent expressions and grandiloquent, glittering figures foreshadowing the glowing presence of the promised Deliverer. "Arise, shine

for thy light is come." "Speak ye comfortably to Jerusalem." "Ho, every one that thirsteth," etc., are examples of the beautiful expressions employed.

The prophet expatiates on God's willingness to do justly with Israel.

i : 18. "Come now, and let us reason together, saith the Lord."

**The Reason-  
ableness of  
the Lord**

iii : 13. "The Lord standeth up to plead, and standeth to judge the people."

Isaiah sees and hears the Lord. See John i : 18.

vi : 1. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2. Above it stood the seraphims."

8. "And I heard the voice of the Lord."

The Lord addresses himself familiarly to Isaiah and Ahaz.

vii : 3. "Then said the Lord unto Isaiah, Go forth now to meet Ahaz.

**The Lord  
addresses  
Isaiah**

4. And say unto him, Take heed, and be quiet ; fear not. . . .

7. Thus saith the Lord God. . . ."

10. Moreover the Lord spake again unto Ahaz, saying,

11. Ask thee a sign of the Lord thy God."

Isaiah discourses of bogus prophets and the ungodly anxiety of people to know the future.

viii : 19. "Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter : Should not a people seek unto their God? for the living to the dead?"

The prophet speaks rapturously of the future spiritual power.

xi : 2. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

### Isaiah's Burdens

Isaiah is impressed with melancholy prophesies for certain cities and places which the spirit designates as "burdens" which come to Isaiah as a vision.

xiii : 1. "The burden of Babylon which Isaiah the son of Amoz did see."

xv : 1. "The burden of Moab."

xvii : 1. "The burden of Damascus."

xix : 1. "The burden of Egypt."

xxi : 1. "The burden of the desert of the sea."

xxii : 1. "The burden of the valley of vision."

14. "And it was revealed in mine ears by the Lord of hosts . . ."

15. "Thus saith the Lord God of hosts."

xxiii : 1. "The burden of Tyre.  
Howl, ye ships of Tarshish ; for it is **Burdensome .**  
aid waste, so that there is no house, **burdens**  
no entering in."

4. "Be thou ashamed, O Zidon, for the sea hath spoken."

The prophet by inspiration pronounces woe upon certain places and people

xxviii : 1. "Woe to the crown of pride, to the drunkards of Ephraim."

xxix : 1. "Woe to Ariel; to Ariel the city where David dwelt . . ."

2. Yet I will distress Ariel, and there shall be heaviness and sorrow ; and it shall be unto me as Ariel."

**The Spirit  
of Deep Sleep**

10. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes ; the prophets and your rulers, the seers hath he covered.

11. And the vision of all is become unto you as the words of a book that is sealed."

xxx : 1. "Woe to the rebellious children, saith the Lord, that take counsel but not of me ; and that cover with a covering, but not of my spirit, that they may add sin to sin."

10. "Which say to the seers, See not ; and to the prophets, Prophecy not unto us right things, prophecy deceit."

**The Glorious  
Voice of  
the Lord**

30. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm."

xxxi : 1. "Woe to them that go down to Egypt for help...but they look not unto the Holy One of Israel, neither seek the Lord."

The prophet encourages a great expectation of spirit outpouring at some indefinite time in the future.

xxxii : 15. "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field."

The prophet recounts the story of the destruction of Sennacherib's host by the angel. See previous notice, II. Kings, xix : 35 ; also II. Chron. xxxii : 21.

**The  
Destruction of  
Sennacherib's  
Host**

xxxvii : 36. "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand ; and when they arose early in the morning, behold, they were all dead corpses."

Isaiah recounts the story of Hezekiah's sickness already spoken of in Kings and Chronicles. Read chap. xxxviii.

The prophet is inspired to say :

xliv : 5. "Thus saith God the Lord, he that created the heavens and stretched them out ; he that spread forth the earth, and that which cometh out of it ; he that giveth bread unto the people, and spirit to them that walk therein."

13. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war ; he shall cry, yea roar ; he shall prevail against his enemies."

**The Lord as  
a mighty  
Man**

xliv : 11. "I, even I, am the Lord ; and beside

me there is no Saviour," See Judges iii : 9 ; II. Kings, xiii : 5 ; Nehemiah ix : 27 ; Obadiah, 21.

xlvi : 1. "Thus saith the Lord to his anointed, to Cyrus." Cyrus, although the Lord's anointed, was a heathen.

4. "I have surnamed thee though thou hast not known me."

7, "I form the light and create darkness ; I make peace and create evil ; I, the Lord, do all these things." Verse 7 is scarcely orthodox concerning the origin of evil.

11. "Thus saith the Lord the Holy One of Israel and his Maker, Ask . . . things to come concerning my sons, and concerning the work of my hands command ye me."

12. "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their hosts have I commanded."

**The Host  
of Heaven**

The prophet acknowledges his indebtedness to the Lord for spirit direction and tuition.

L : 4. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary ; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5. The Lord God hath opened mine ear, and I was not rebellious neither turned away back."

The Lord  
opens Isaiah's  
ears

liv : 13. "All thy children shall be taught of the Lord." This is glorious prophetic teaching and is the heritage of all who love righteousness.

Gods ways are spoken of in connection with the word and spirit.

lv : 8. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

11. So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

lviii : 1. "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgression and the house of Jacob their sins.

A Voice like  
a Trumpet

2. Yet they seek me daily, and delight to know my ways."

lix : 21. "As for me, this is my covenant with them, saith the Lord ; My Spirit, that is upon thee, and my words which I have put in thy mouth,



shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

lxi : 1. "The spirit of the Lord God is upon me."

**The Angel of his Presence**      lxiii : 9. "The angel of his presence saved them : in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10. But they rebelled, and vexed his holy spirit : therefore he was turned to be their enemy, and he fought against them."

17. "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?"

lxvi : 5. "Hear the word of the Lord, ye that tremble at his word . . .

6. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies."

## CHAPTER XVII.

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JEREMIAH.

**Drunken Prophets—Licentious Priesthood—Judah, Israel and Baal—Brutish Pastors—The Potter's House—Nebuchadnezzar makes War—A Horrible Thing—Hananiah, the False Prophet—Deceiving Prophets—The Roll of a Book—The Destruction of Jerusalem Foretold—Zedekiah's Sons Slain—Ebedmelech, the Ethiopian—Jeremiah Accused of Lying—Spiritual Darkness—The Sins of the Prophets.**

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The prophecy of Jeremiah and the poetic book of the Lamentations following are by the same author, who unquestionably was Jeremiah, the weeping prophet of Anathoth.

The prophecy relates to the terrible judgments that were to come upon the people for their disgraceful apostacy and abominable corruption, and to the splendid restoration which awaited them whenever they would repent of their misdemeanors and forsake their foolish ways. The style according to many critics is not generally consid-

ered quite so beautiful as that of Isaiah. It is more bitter and overflows with pitiful, sorrowful anguish. The fate of Jerusalem is told in pathetic terms and the Lamentations following sound throughout its five stanzas of one hundred and fifty verses a continuous and melancholy note of woe.

The weeping prophet denounces with scorching vigor the licentious prophets and degenerate priesthood. No wonder Israel was warned again and again against consulting such disreputable mercenary guides when they openly and persistently practised such abominable iniquities as Jeremiah attributes to them, habitually prostituting their spiritually mediumistic gifts for filthy lucre.

**Jeremiah's  
Controlling  
Spirit**

The spirit controlling Jeremiah leads him repeatedly to denounce in unmeasured terms the iniquity of a crafty priesthood and the reprobate drunken prophets.

Jeremiah speaks by "the word of the Lord," which is his favorite expression, and with "thus saith the Lord," which is used repeatedly to signify the letter of his inspiration. There is no need to repeat every verse where these expressions occur. Before Jeremiah was born he was accepted and prepared as a prophet of the Lord.

i: 1. "The words of Jeremiah, the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin.

2. To whom the word of the Lord came in the days of Josiah, the son of Amon, king of Judah, in the thirteenth year of his reign:

3. It came also in the days of Jehoiakim, the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4. Then the word of the Lord came unto me, saying,

5. Before I formed thee . . . I knew thee ; and before thou camest forth I sanctified thee and I ordained thee to be a prophet . . .	Jeremiah accepted before he was Born
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6. Then said I, Ah, Lord God ! behold, I cannot speak, for I am a child.

7. But the Lord said unto me, Say not I am a child ; for thou shalt go to all that I shall send thee, and whatsoever I shall command thee thou shalt speak."

Jeremiah deplores the condition of Israel and Judah and accuses the Lord of deception.

iv: 10. "Then said I, Ah, Lord God ! surely

thou has greatly deceived this people and Jerusalem, saying, Ye shall have peace ; whereas the sword reacheth unto the soul."

Jeremiah commences his denunciation of the prophets and priests.

v : 30. "A wonderful and horrible thing is committed in the land.

**False  
Prophets**

31. The prophets prophesy falsely, and the priests bear rule by their means ; and my people love to have it so ; and what will ye do in the end thereof?"

vi : 13. " For from the least of them, even unto the greatest of them, everyone is given to covetousness, and from the prophet even unto the priest everyone dealeth falsely."

Jeremiah exposes the gross indecency of Judah and Israel in resorting to Baal.

vii : 1. " The word that came to Jeremiah from the Lord, saying,

2. Stand in the gate of the Lord's house and proclaim there this word and say, Hear ye the word of the Lord," &c.

8. " Behold, ye trust in lying words that cannot profit.

9. Will ye steal, murder and commit adultery,

and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not ;

10. And come and stand before me in this house ?”

x : 21. “For the pastors are become brutish, and have not sought the Lord.”

Brutish  
Pastors

xi : 21. “Prophecy not in the name of the Lord.”

xiii : 14. “And I will dash them one against another, even the fathers and the sons together, saith the Lord ; I will not pity nor spare, nor have mercy, but destroy them.

15. Hear ye and give ear ; be not proud ; for the Lord hath spoken.”

xiv : 14. “Then the Lord said unto me, ‘The prophets prophecy lies in my name. I sent them not, neither have I commanded them, neither spake unto them ; they prophecy unto you a false vision and divination, and a thing of nought, and the deceit of the heart.’” See 15-16.

False Visions  
and  
Divination

Jeremiah is instructed through a parable and by symbols how Israel shall be destroyed.

xviii : 1. “The word which came to Jeremiah from the Lord, saying,

2. Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3. Then I went down to the potter's house, and behold he wrought a work on the wheels.

4. And the vessel that he made of clay was marred in the hand of the potter : so he made it again another vessel, as seemed good to the potter to make it.

Jeremiah in  
the Potter's  
House

5. Then the word of the Lord came to me, saying,

6. ....Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

xix : 1. "Thus saith the Lord, go and get a potter's earthen bottle, and take of the ancients of the people and the ancients of the priests :

10. Then shalt thou break the bottle in the sight of the men that go with thee.

11. And shalt say unto them, Thus saith the Lord of hosts ; Even so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again."

14. "Then came Jeremiah from Tophet whither the Lord had sent him to prophesy"

King Zedekiah enquires of Jeremiah concern-

ing Nebuchadnezzar. Jeremiah prophesies God's vengeance and his antagonism to his people.

xxi : 2. "Enquire I pray of the Lord for us ; for Nebuchadnezzar, king of Babylon, maketh war against us . . . .

3. Then said Jeremiah . . . .

4. Thus saith the Lord God of Israel,

5. I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath," etc.

The Fury of  
the Lord God

Jeremiah is constrained of the spirit again to discover the sins of the pastors and prophets.

xxiii : 1. "Woe be unto the pastors that destroy and scatter the sheep, saith the Lord."

2. "Behold I will visit upon you the evil of your doings, saith the Lord."

9. "Mine heart within me is broken because of the prophets ; all my bones shake ; I am like a drunken man, . . . ."

10. "For the land is full of adulterers ; for because of swearing the land mourneth . . . ."



**Prophets  
and Priests  
profane**

11. "For both prophet and priest are profane...."

13. "For I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err."

14. "I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery and walk in lies! they strengthen also the hand of evil doers that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah." See 16, 17, 18.

25. "I have heard what the prophets said, that prophesy lies in my name, saying I have dreamed, I have dreamed." See 26—lying prophets.

28. "The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully."

32. "Behold I am against them that prophesy false dreams, saith the Lord."

xxvii. Read from 9 to 18 for further denunciation of the lying priests and prophets.

xxix. Read from 9 to 21 for a continuance of the same fierce denunciation.

Hananiah the prophet prophesies falsely and is discovered by the Lord speaking through Jeremiah, who foretells his death.

**Hananiah  
Prophesies  
Falsely**

xxviii : 5. "Then said the prophet Jeremiah unto Hananiah the prophet, Hear now Hananiah, the Lord hath not sent thee ; but thou makest this people to trust in a lie ;

16. Therefore, thus saith the Lord . . . this year thou shalt die.

17. So Hananiah the prophet died the same year in the seventh month."

Jeremiah warns against false diviners and dreamers.

xxix : 8. "For thus saith the Lord of hosts, the God of Israel : Let not your prophets and your diviners that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed ;

**False Divin-  
ers, Dreamers  
and Prophets**

9. For they prophesy falsely in my name ; I have not sent them, saith the Lord."

Jeremiah receives definite spirit instruction to write down the dictation of the spirit as he hears.

**Jeremiah  
writes under  
Spirit  
Direction**

xxxvi : 1. "And it came to pass that this word came to Jeremiah from the Lord, saying,

2. Take thee a roll of a book and write therein all the words that I have spoken unto thee against Israel and against Judah."

4. "Then Jeremiah called Baruch, the son of Nerish ; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book."

The words of the roll contained the prophecy of the coming of the king of Babylon. The roll was read before the king of Judah, Jehoiakim, who cast it indignantly into the fire.

27. "Then the word of the Lord came to Jeremiah after that the king had burned the roll, saying,

**Jeremiah  
Commanded  
to write again**

28. Take thee again another roll and write in it all the former words that were in the first roll.

29. And thou shalt say to Jehoiakim....Thus saith the Lord....The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast."

In the reign of Zedekiah neither king nor people desired to hear from the Lord, except when disaster appeared imminent.

xxxvii : 2. "Neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah."

Jeremiah continued to prophesy the destruction of Jerusalem through the Chaldeans, but the nobles endeavored to silence him and cast him into a dungeon that he might die. He was rescued by an Ethiopian eunuch, Ebedmelech, and taken before the king, who demanded again of him concerning the prophecy written by Baruch.

Ebedmelech  
rescues  
Jeremiah

xxxviii : 17. "Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of Hosts, the God of Israel : If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire ; and thou shalt live, and thine house.

18. But if thou will not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand."

Jeremiah's  
Prophecy

As Zedekiah refused to go forth to the king of Babylon's princes the latter part of the prophecy was fulfilled against him, for Nebuchadnezzar took Jerusalem and slew the sons of Zedekiah and put out the king's eyes and bound him with chains to carry him to Babylon and burnt the city with fire. But Jeremiah remained untouched in prison where the spirit still spoke to him.

xxxix : 15. "Now the word of the Lord came unto Jeremiah while he was shut up in the court of the prison, saying,

16. Go and speak to Ebedmelech,  
the Ethiopian, saying, . . . ."

Jeremiah  
rescues  
Ebedmelech

18. "I will surely deliver thee  
because thou hast put thy trust in  
me, saith the Lord."

Certain people left in Judea earnestly desire Jeremiah to enquire of the Lord for them.

xl ii : 1. "Then all the captains of the forces—  
and all the people from the least unto the great—  
est came near.

2. And said unto Jeremiah the prophet, Let we  
beseech thee, our supplication be accepted before  
thee and pray for us unto the Lord thy God. . . .

3. That the Lord thy God may  
shew us the way wherein we may  
walk, and the thing that we may do.

The Lord  
invoked

4. Then Jeremiah the prophet said unto them,  
I have heard you ; behold I will pray unto the  
Lord your God according to your words ; and it  
shall come to pass that whatsoever the Lord shall  
answer you, I will declare it unto you ; I will keep  
nothing back from you."

7. "And it came to pass after ten days, that  
the word of the Lord came to Jeremiah."

Then follows to the end of the chapter the prophecy of the Lord by Jeremiah to the captains of the forces and the rest of the people warning them not to leave the country to go into Egypt as they contemplated, for disaster would surely follow them. But the people called Jeremiah a liar and heeded him not.

The People  
call Jeremiah  
a Liar

xliii : 1. "And it came to pass that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God.

2. Then spake Azariah, the son of Hoshai, and Johanan and all the proud men, saying unto Jeremiah, Thou speakest falsely ; the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there."

The people are determined to go into Egypt and offer incense and drink offerings to the queen of heaven.

**The Queen  
of Heaven**

xliv : 18. " But since we left off to burn incense to the queen of heaven and to pour out drink offerings unto her we have wanted all things, and have been consumed by the sword and by the famine."

Jeremiah pronounces the " word of the Lord " against Pharo Necho and his army. Read the whole of chapter xlvi. The five following chapters contain prophecies against the Philistines and Moab, also Ammon, Edom, Damascus, Kedar, Hazor, Elam and Babylon.

Chapter li closes Jeremiah's prophecy with the words, " Thus far are the words of Jeremiah."

The lii chapter is practically a repetition of chapter xxxix, the destruction of Jerusalem.

### THE LAMENTATIONS OF JEREMIAH.

Jeremiah laments the spiritual darkness of the prophets.

**Failure of  
Vision**

ii : 9. " The law is no more, her prophets also find no vision from the Lord."

The prophet realizes keenly that he cannot expect to be heard for much speaking or loud talking.

iii : 8. "Also when I cry and shout, he shutteth out my prayer."

He correctly places the blame for spiritual decadence upon the iniquitous prophets and priests.

iv : 13. "For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her."



## CHAPTER XVIII.

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EZEKIEL.

**The Apocalyptic Vision—The Spirit Enters into Ezekiel—Ezekiel Eats a Book—The Spirit Carries him Through the Air—Prophecy Against the Prophets—Who Deceived the Prophets?—Ezekiel's Riddle—The Valley of Dry Bones—The Wonderful Description of the New Temple—"The Lord is There."**

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The earliest portions of this prophecy foretell and describe the overthrow of Jerusalem. The prophet then goes on to speak of the captivity and its hopelessness. The book is a unit throughout, the same imagery and style pervading it from beginning to end. The repetitions are numerous. The title "son of man" is given to the prophet eighty-nine times, and "they shall know" about fifty times. The spirit speaking to or through Jeremiah is apparently of a different order and intelligence to the angel of Isaiah or Jeremiah.

Ezekiel was unquestionably the most remarkable apocalyptic visionist on record. To him were given peculiar revelations of symbols, types and shadows impossible for him apparently, or anyone else, to understand. As an example read the first chapter of the book. It will be unnecessary to describe all that Ezekiel saw or what was said through him, for much of it is incomprehensible to our ordinary perceptions.

i : 1. "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

**The Heavens  
Opened to  
Ezekiel**

His vision at this time consisted of a multitude of mysterious allegorical figures which Ezekiel, however, does not attempt to explain.

3. "The word of the Lord came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar ; and the hand of the Lord was there upon him."

+. "And I looked, and behold. . . ."

Then follows a minute description of the vision in which were, "a whirlwind," "a great cloud," "a

**Description of  
the Vision**

fire infolding itself," "a brightness like amber," "four living creatures" with the "likeness of a man," each had "four faces" and every one had "four wings." It is difficult to discover where the likeness of a man appears as the description is proceeded with; their feet were like "calves feet," and they "sparkled like the color of burnished brass"; their faces were of a quadruple character, "the face of a man," "a lion," "an ox," and "an eagle."

12. "They went every one straight forward; whither the spirit was to go they went.

13. Their appearance was like burning coals of fire and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning."

The prophet describes wheels within wheels and rings and a firmament.

The Spirit  
and the  
Wheels

20. "Whithersoever the spirit was to go they went, thither was their spirit to go; and the wheels were lifted up over against them; for the spirit of the living creature was in the wheels."

24. "And when they went, I heard the noise of

their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host.

25. And there was a voice from the firmament that was over their heads."

28. "And when I saw it I fell upon my face, and I heard a voice of one that spake."

Ezekiel receives his instruction from the voice of the spirit that spake to him, who enters into him, controls him at pleasure, and moves him about.

ii : 1. "And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee."

2. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

*The Spirit  
enters into  
Ezekiel*

3. And he said unto me, Son of man, I send thee to the children of Israel...."

7. "And thou shalt speak my words unto them.

8. ....Open thy mouth and eat that I give thee.

9. And when I looked behold an hand was sent unto me ; and lo, a roll of a book was therein.

10. And he spread it before me."

Ezekiel is made to lunch off the roll.

iii : 1. "Moreover he said unto me....Son of man eat this roll....

**Ezekiel eats  
a Book**

2. So I opened my mouth, and he caused me to eat that roll....

3. ....And it was in my mouth as honey for sweetness." The spirit proceeds to give him further instruction and he is levitated above the ground.

12. "Then the spirit took me up and I heard behind me a voice of a great rushing."

14. "So the spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit ; but the hand of the Lord was strong upon me."

22. "Arise, go forth into the plain, and I will there talk with thee."

After seven days the "word of the Lord" comes to Ezekiel again. The spirit that controls him comes and goes frequently and orders him about whithersoever the spirit desires.

24. "Then the spirit entered into me....and said unto me, Go shut thyself within thy house."

iv : 4. Ezekiel prophesies against Jerusalem.

vi : 2. He prophesies against the mountains of Israel.

The powerful spirit lifts Ezekiel from the ground in the presence of the elders of Judah.

viii : 1. "And it came to pass . . . as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me."

3. "And he put forth the form of an hand, and took me by a lock of mine head ; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem." See Acts viii : 39.

Ezekiel sees a  
materialized  
Spirit Hand

ix : 1. "He cried also in mine ears with a loud voice."

Ezekiel describes another vision in chapter x, with cherubs, cherubim, wheels and coals of fire. He experiences another manifestation of the spirit's power in levitation.

xi : 1. "Moreover, the spirit lifted me up and brought me unto the east gate of the Lord's house." See 4.

The spirit bids him prophesy, then carries him away.

The Spirit  
Levitation of  
Jeremiah

5. "And the spirit of the Lord  
fell upon me, and said unto me—  
Speak."

24. "Afterwards the spirit took me up and brought me in a vision by the spirit of God into Chaldea to them of the captivity. So the vision that I had seen went up from me."

The "word of the Lord" repeatedly comes to Ezekiel. Nearly every chapter contains the expression and in some chapters many times repeated.

The spirit tells Ezekiel of the nearness of his prophetic visions.

xii : 23. "The days are at hand, and the effect of every vision."

24. "For there shall be no more any vain vision nor flattering divination within the house of Israel."

Ezekiel by the "word of the Lord" is bade rebuke the lying prophets and sibyls

xiii : 2. "Son of man prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts

.....

3. Woe unto the foolish phophets,  
that follow their own spirit, and  
have seen nothing."

Foolish blind  
Prophets

17. "Likewise thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart." Jeremiah discovers a new idea in spirit control, the hunting of souls and arm hole pillows.

18. "Woe to the women who sew pillows to all arm-holes and make kerchiefs upon the head of every stature to hunt souls. Will ye hunt the souls of my people and will ye save the souls alive that come unto you."

23. "Therefore ye shall see no more vanity, nor divine divination."

Ezekiel by the "word of the Lord" represents the Lord as himself deceiving the prophets.

xiv : 9. "And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet."

The "word of the Lord" came to Ezekiel occasionally as a riddle or a parable, sometimes difficult of solution.

xvii : 1. "And the word of the Lord came unto me saying,



**The Riddle of  
the Lord**

2. Son of man, put forth a riddle, and speak a parable unto the house of Israel." Here follows an allegorical figure of an eagle and the seed: 3-10.

The elders of Israel desire to enquire of the Lord but the Lord refuses to talk to them.

And it came to pass that certain elders of Israel came to enquire of the Lord and sat before me.

2. Then came the word of the Lord unto me, saying,

3. As I live, saith the Lord God, I will not be enquired of by you."

31. "Ye pollute yourselves with all your idols, and shall I be enquired of by you, O house of Israel? As I live saith the Lord God, I will not be enquired of by you."

**The Lord  
refuses to be  
enquired of**

45 : 46. "Moreover the word of the Lord came unto me saying, Prophecy against the forest of the south field."

The next ten chapters are taken up with prophecies and judgments against the Jews. Samaria and Jerusalem under the names of Aholah and Aholibah, against the Ammonites, Moab, Seir

and the Philistines, also Tyrus and Zidon, also against Pharaoh and Egypt and Assyria.

'The Lord counsels Ezekiel by the "word of the Lord."

xxxiii : 22. "Now the hand of the Lord was upon me in the evening, afore he that was escaped came, and had opened my mouth, until he came to me in the morning : and my mouth was opened, and I was no more dumb.

23. Then the word of the Lord came unto me saying,

32. Lo ! thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument : for they hear thy words, but they do them not.

*The Glamour  
of Prophecy*

33. And when this cometh to pass (lo it will come) then shall they know that a prophet hath been among them."

The prophet is repeatedly admonished to prophesy against Israel and to the mountains and hills, etc.

xxxvi : 1. "Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord.

3. Therefore prophesy and say, Thus saith the Lord.

6. Prophesy therefore concerning the land of Israel and say unto the mountains, and to the hills and to the rivers and to the valleys, Thus saith the Lord God. ."  
**A Promise of great Spirit Outpouring**      New spirit life is promised the righteous.

26. "A new spirit will I put within you.

27. And I will put my spirit within you.

37. I will yet for this be enquired of by the house of Israel."

Chapter xxxvii relates Ezekiel's famous vision of the valley full of dry bones.

xxxvii : 1. "The hand of the Lord was upon me, and he carried out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones."

xxxviii : 2. "Son of man set thy face against Gog, the land of Magog, and prophesy against him."

The chapters from the fortieth to the forty-seventh, inclusive, describe a city and a new temple and ordinances and appurtenances, etc., of splendid magnificence, which are prophesied for some future period.

This prophecy has certainly not been fulfilled as yet.

xl : 2. " In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

Spirit Levitation and Visions

3. And he brought me thither, and behold there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed ; and he stood in the gate.

4. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee."

xliii : 2. "And behold the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters: and the earth shined with his glory."

Ezekiel is shewn the vision of the holy waters.

xlvii : 1. Afterward he brought me again unto the door of the house; and behold waters issued out from under the threshold of the house eastward.

**A Spirit ?  
Man ? or  
Angel ?**

3. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters," etc.

xlvi. This chapter closes the visions of the prophet Ezekiel with a description of a visionary division of the land among the twelve tribes of Israel.

The last verse closes with the dimensions of the circuit of the city and a new name therefor.

35. "It was round about eighteen thousand measures; and the name of the city from that day shall be, The Lord is there."

## CHAPTER XIX.

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DANIEL.

**Spiritual Diet—Pulse or Meat, Which?—Nebuchadnezzar's Frightful Dream—A God of Gods—Nebuchadnezzar Commands to Worship Daniel—The Furnace of Fire—Nebuchadnezzar's Experiences—Belshazzar and the Hand—Daniel in the Lion's Den—Daniel's Vision—Ate no Pleasant Bread—Michael and Gabriel Talk with Daniel.**

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We are not concerned with the disputes about the canonicity or date of the origin of the prophecy of Daniel. In any event it is a remarkable book and contains splendid spirit instruction. The angel in the book is palpable and manifest, and every part of the book is good and profitable reading.

It is evident, through an examination of the testimony of the book of Daniel, that a careful

abstemious diet is necessary as a preparation for spirit manifestation. Daniel requested Melzar, the prince of the eunuchs, not to give him nor his three friends the meat and wine from the king's table, but to feed them with pulse.

**Physical Diet  
and Spiritual  
Growth**

i : 12. "Prove thy servants, I beseech thee, ten days ; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat ; and as thou seest deal with thy servants."

16. "Thus Melzar took away the portion of their meat and the wine that they should drink ; and gave them pulse." At the end of the time appointed Daniel and his three friends were examined, and none were found equal to them.

20. "And in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

Daniel's spiritual discernment was soon put to the test as an interpreter of dreams and visions.

ii : 1. " In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, where-with his spirit was troubled, and his sleep brake from him."

**Nebuchadnezzar's Spirit troubled**

He demands an interpretation of the dream, and promises to load with rewards and honor the magician or astrologer who will interpret the dream.

But the trouble is the king himself has forgotten the dream entirely.

10. "The Chaldeans answered before the king and said, There is not a man upon the earth that can shew the king's matter . . . .

11. . . . There is none other that can shew it before the king, except the gods, whose dwelling is not with flesh."

The answer of the Chaldeans raises the choler of Nebuchadnezzar and he is furious and commands to destroy all the wise men of Babylon, but Daniel pleads for time that he may consult with God.

19. "Then was the secret revealed unto Daniel in a night vision."

**Secrets revealed in Night Visions**

Arioch brings Daniel before the



king, who tells him his dream and the interpretation thereof, to Nebuchadnezzar's entire satisfaction, who looked upon Daniel as a god.

46. "Then the king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him." See Acts xiv : 11-14.

47. "The king answered unto Daniel and said, Of a truth it is that your God is a God of gods, a Lord of kings and a revealer of secrets, seeing thou couldst reveal this secret."

iii. Nebuchadnezzar is furious with Daniel's three friends, Shadrach, Meshach and Abednego, and casts them into a burning fiery furnace because they refused to worship a golden image which he had set up on the plain of Dura in the province of Babylon.

Nebuchadnezzar expects to see the young men consumed into smoke before his eyes. Instead of that the fire makes no impression upon them.

25. "Lo ! I see four men loose, walking in the midst of the fire, and they have no hurt ; and the form of the fourth is like the Son of God."

The Son  
of God

Nebuchadnezzar passes through an ordeal and publishes his ordeal to the world.

iv : 2. "I thought it good to shew the signs and wonders that the high God hath wrought towards me."

5. "I saw a dream which made me afraid and the thoughts upon my bed and the visions of my head troubled me."

Daniel alone of all the astrologers and magicians was able to interpret the dream. His interpretation was full and accurate in detail. Nebuchadnezzar says in verification of Daniel's interpretation :

Daniel the  
Interpreter of  
Dreams

28. "All this came upon the king Nebuchadnezzar." Arrogantly boastful of his majesty he exclaims :

30. "Is not this great Babylon, which I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?"

31. While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar to thee it is spoken : The kingdom is departed from thee." Read the whole chapter, the repentence of the proud Nebuchadnezzar is refreshing reading.

Belshazzar the king does not profit by the sev-

ere experiences of his father but rolls rapidly down hill in drunken revelling, licentiousness and idolatry. A remarkable spirit manifestation brings him to his senses on the eve of his death in the midst of a drunken debauch.

**A materiali-  
zed Spirit  
Hand**

v : 5. "In the same hour came forth the fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." Daniel was called in to read the writing (see verses 12 and 14). In the translation and interpretation of the writing Daniel prophesies the destruction of Belshazzar's kingdom.

30. "In that night was Belshazzar the king of the Chaldeans slain.

31. And Darius the Median took the kingdom."

Darius continued Daniel in power

vi : 3. "Because an excellent spirit was in him." But the princes and nobles are too jealous to permit him to remain in the high favor of the king. They intrigue to overthrow him and he is cast into a den of lions. When Darius calls into the den the next morning he rejoiced to discover Daniel alive, who exclaim.

22. "My God hath sent his angel, and hath shut the lions' mouths."  
Read Bel and the Dragon, 33-39.

Daniel  
protected  
by the Angel

Daniel received marvellous spirit manifestation in visions and dreams.

vii : 1. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed ; then he wrote the dream and told the sum of the matters." Then follows the dream.

13. "I saw in the night visions and behold one like the Son of Man came with the clouds of heaven."

Daniel's  
Night Visions

15. "I, Daniel, was grieved in my spirit in the midst of my body and the visions of my head troubled me.

16. I came near unto one of them that stood by and asked him the truth of all this. So he told me and made me know the interpretation of the things."

viii : 1. "In the third year of the reign of King Belshazzar a vision appeared unto me. . . .

2. And I saw in a vision, and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam ; and I saw in a

vision and I was by the river of Ulai." Then follows the vision. Read 3-14.

15. "And it came to pass when I, even I, Daniel, had seen the vision, and sought for the meaning, then behold, there stood before me as the appearance of a man.

<p><b>Gabriel</b> <b>explains</b> <b>the Vision to</b> <b>Daniel</b></p>	<p>16. And I heard a man's voice between the banks of Ulai which called and said, Gabriel, make this man to understand the vision." Daniel is instructed in his sleep.</p>
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18. "Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me and set me upright." Whatever the import and significance of the vision was, in spite of Gabriel's explanation it apparently remained dense and dark to Daniel.

27. "And I Daniel fainted, and was sick certain days, and I was astonished at the vision, but none understood it."

<p><b>The Man (?)</b> <b>Gabriel</b></p>	<p>While Daniel prays Gabriel talks with him again, in the first year of Darius. The angel Gabriel comes to make a demonstration to Daniel; he is called a "man."</p>
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ix : 21. "Whiles I was speaking in prayer,

even the man Gabriel whom I had seen in the vision at the beginning being caused to fly swiftly, touched me about the time of the evening oblation :

22. "And he informed me, and talked with me and said O Daniel, I am now come forth to give thee skill and understanding." Read 23-27.

Daniel has another vision and he takes care to explain that he did not feast preparatory to the vision but strictly kept himself to a limited abstemious diet.

x : 1. "In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, and he understood the thing and had understanding of the vision.

Daniel's  
Vision and  
Daniel's  
Fasting

2. In those days I Daniel was mourning three full weeks.

3. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all till three whole weeks were fulfilled.

5. Then I lifted up mine eyes, and looked and behold a certain man clothed in linen, whose loins were girded with the fine gold of Uphaz." See Rev i : 12-17.

7. "And I Daniel alone saw the vision ; for the

men that were with me saw not the vision ; but a great quaking fell upon them, so that they fled to hide themselves." Then follows a wonderful conversation and explanation to Daniel telling him his prayer was answered three weeks previously when he first commenced his fasting, and further assuring him that Michael, the archangel, was summoned to his assistance and helped him in the answering of his prayer. A spirit hand touches him and places him in a kneeling, reverent posture.

10. "And behold an hand touched me which set me upon my knees and upon the palms of my hands.

13. But lo, Michael, one of the chief princes, came to help me."

A spirit or an angel touches Daniel.

16. "And behold one like the  
*One Like the Sons of Men* similitude of the sons of men touched my lips." He loses strength thereby and comes nigh to death.

18. "Then there came again and touched me, one like the appearance of a man, and he strengthened me."

xii. The power of Michael is promised and

Daniel is further instructed concerning the vision which is for a long time to come.

5. "Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

9. And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end."

Although the time is long and shall be ages after Daniel shall have passed over to the majority, he is told that when the time comes he shall be there.

13. "But go thou thy way till the end be : for thou shalt rest and stand in thy lot at the end of the days."

Dante's  
wonderful  
Promise



## CHAPTER XX.

THE ~~LESSER~~ PROPHETS.

**Hosea—The Outcast Wife—Joel—The Spirit to be Poured Out—Amos—Symbols of Amos—Obadiah—Jonah—Micah—Nahum—Habakkuk—Zephaniah—Haggai—Zechariah—He sees a Vision—An Angel with a Measuring Line—Joshua and Satan—Two Women—False Prophets—Murder is Advised—Malachi—The Promise of Elijah's Coming.**

The "word of the Lord" and the visions which came to the lesser prophets appear of less consequence than the larger expectation of Isaiah, Jeremiah, Ezekiel and Daniel. With the exception perhaps of Zechariah and Malachi there is nothing of consequence recorded in these lesser books which does not appear to be very much better portrayed elsewhere. The spirit is little in evidence and the angel is not to be observed in the record as a rule.

**Hosea.**—The prophecies of Hosea were directed against the Israelites and Ephraim especial-

ly for their homicides, fornications, idolatry and perjury. Hosea is commanded to take to himself an outcast wife.

i : 2. "The beginning of the word of the Lord by Hosea. And the Lord said to Hosea—Go take unto thee a wife &c....

**Hosea's  
Wife**

3. So he went and took Gomer the daughter of Diblaim." Through this woman and his sons he is taught Israel's disgrace.

The children of Israel are threatened with spiritual desolation for their continual abominations.

iii : 4. "For the children of Israel shall abide many days without a king, and without a prince and without a sacrifice, and without an ephod and without teraphim."

Hosea's home life teaches him the bitterness of Israel's sins.

ix : 7. "The days of visitation are come—the prophet is a fool, the spiritual man is mad.

**The Prophet  
is a Fool**

8. The prophet is the snare of a fowler in all his ways."

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**Joel.**—The book of Joel is remarkable especially for its prediction of the outpouring of the spirit—which Peter claimed was already beginning to be fulfilled on the day of Pentecost. Modern spiritual thinkers imagine that the present day more literally fulfills the prophecy.

Joel arouses the melancholy note in the beginning of his utterances.

i : 1. "The word of the Lord that came to Joel the son of Pethuel.

2. Here this, ye old men."

5. "Awake ye drunkards."

13. "Gird yourselves, and lament, ye priests : howl ye ministers of my God."

He sees a future of better days and makes a magnificent prophecy.

<p><b>An abundant Spiritual Out- pouring promised</b></p>	<p>ii : 28. "And it shall come to pass afterward that I will pour my spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.</p>
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29. And also upon the servants and upon the handmaids in those days will I pour out my spirit."

Elijah heard the still small voice.

iii : 16. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem."

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**Amos.**—The word of Amos is particularly striking in imagery, and tells of the book of nature in which the homely prophet loved to revel. Amos was a humble minded man, a country man and a common cattle drover, but under proper conditions it is evident that shepherds, soldiers or cattle drovers may become mediums of the spirit.

i : 1. "The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah."

The  
Cattle Drover  
Prophet

Amos clairaudiently hears the spirit voice and is taught by symbols.

ii : 12. "But ye gave the Nazarites wine to drink, and commanded the prophets, saying prophesy not."

vii : 1. "Thus hath the Lord God shewed unto me—"

3. "The Lord repented for this : it shall not be saith the Lord."

13-17. Read these verses for a beautiful description of Amos's call to prophesy.

viii : 1. "Thus hath the Lord God shewed unto me, and behold a basket of fruit.

2. And he said, Amos, what seest thou? and I said, a basket of summer fruit."

Amos sees a vision which he calls the Lord.

ix : 1. "I saw the Lord standing upon the altar." The Lord speaks audibly and bids him prophecy—1-15.

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**Obadiah** is an unknown quantity. There is no history which records his name, and his prophecy is somewhat meagre.

i : 1. The vision of Obadiah.

**A Rumour only**      Thus saith the Lord God concerning Edom : We have heard a rumour from the Lord."

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**Jonah.**—The book of Jonah is one of the best known of the shorter prophecies, as containing the most wonderful fish story on record, about which divines and scholars have incessantly warred and disputed, and still the book remains a Hebrew curiosity and wonder to baffle the scholars.

i : 1. "Now the word of the Lord came unto Jonah, the son of Amitai, saying,

2. Arise, go to Nineveh, that great city, and cry against it.

iii : 1. And the word of the Lord came unto Jonah the second time, saying,

2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

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**Micah.**—The book of Micah is celebrated chiefly because in it is the special reference to Bethlehem Ephrathah, the birth place of Jesus, although it is questioned whether the original utterance was ever intended to be prophetic of the birth place of Jesus.

i : 1. "The word of the Lord that came to Micah, the Morasthite, in the days of Jotham....which he saw concerning Samaria and Jerusalem. The Word of the Lord

ii : 11. "If a man walking in the spirit and falsehood do lie and shall say, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people."

iii : 5. "Thus saith the Lord concerning the prophets that make my people err.

6. Therefore night shall be unto you, that ye shall not have a vision : and it shall be dark unto

you that ye shall not divine ; and the sun shall not go down over the prophets, and the day shall be dark over them.

**Seers and  
Diviners  
Confounded**

7. Then shall the seers be ashamed and the diviners confounded : yea they shall all cover their lips ; for there is no answer of God.

11. The priests thereof teach for hire, and the prophets thereof divine for money."

iv : 5. "For all people will walk everyone in the name of his god."

vi : 1. "Hear ye now what the Lord saith."

9. "The Lord's voice crieth unto the city."

**Nahum.**—The book of Nahum is in reality a beautiful poem, but the prophet is spiritually silent. The book opens with "The burden of Nineveh. The book of the vision of Nahum, the Elkoshite."

**Habakkuk.**—The book of Habakkuk is prophetic concerning the invasion of Judea by the Chaldeans and the overthrow of the Babylonish empire.

i : 1. "The burden which Habakkuk the prophet did see."

The Spirit  
Sight of  
Habakkuk

ii : 1. "I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd."

2. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3. For the vision is yet for an appointed time."

**Zephaniah.**—The prophet Zephaniah is contemporary with Jeremiah. Zephaniah is dumb as to angel ministration or spirit manifestation. The book opens with :

i : 1. "The word of the Lord which came unto Zephaniah, the son of Cushi, the son of Gedaliah.

2. I will utterly consume all things from off the land, saith the Lord." Is this prophecy fulfilled?

All Things  
to be  
Consumed

3. "I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea . . . and I will cut off man from off the land, saith the Lord."



**Haggai.**—The prophecy of Haggai was uttered after the return from captivity and is concerned mostly with the work of the restoration of Jerusalem.

i : 1. "In the second year of Darius the king came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying :

2. Thus speaketh the Lord of Hosts, saying, This people say, The time is not come, the time that the Lord's house should be built."

The Lord stirred up the Spirits of Men

14. "And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people ; and they came and did work in the house of the Lord of Hosts."

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**Zechariah.**—The prophet Zechariah was also a priest and observed both his sacred offices. He is reputed to have returned to Judea from Babylon and to have died in his native land. The prophecy of Zechariah is important and stands relatively midway between the major and the minor prophets.

i : 1. "In the eighth month in the second year of Darius, came the word of the Lord unto Zechariah the son of Berechiah, the son of Iddo the prophet, saying." The spirit bids Zechariah exhort the people to turn their hearts from evil to God—2-7. He has a vision.

8. "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were three red horses, speckled and white.

A Night  
Vision

9. Then said I, O my Lord, what are these? and the angel that talked with me said unto me, I will shew thee what these be.

10. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth.

11. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.

Restless  
Spirits

12. Then the angel of the Lord answered and said, O Lord of Hosts, how long will thou not have mercy on Jerusalem. . . .

13. And the Lord answered the angel that talked with me with good words and comfortable words."

The angel continues the conversation and explanation.

14. "So the angel that communed with me said unto me, Cry thou saying, Thus saith the Lord of Hosts."

17. "Cry yet, Thus saith the Lord of Hosts."

19. "And I said unto the angel that talked with me, What be these?"

20. And the Lord shewed me four carpenters."

21 The explanation of the four carpenters is by no means clear.

An Angel  
with a  
Measuring  
Line

ii : 1. "I lifted up mine eyes again and looked, and behold a man" (an angel) "with a measuring line in his hand."

The angel goes to measure Jerusalem.

3. "And behold the angel that talked with me went forth, and another angel went out to meet him "

Zechariah is introduced to Joshua and Satan.

iii : 1. "And he shewed me Joshua the high

priest standing before the Lord and Satan standing at his right hand to resist him."

The Lord enjoins a rebuke to Satan through himself or another Lord not mentioned.

2. "And the Lord said unto Satan, the Lord rebuke thee, O Satan."

5. And the angel of the Lord stood by.

6. "And the angel of the Lord protested unto Joshua."

The angel visits the prophet again and further enlightens him.

iv : 1. "And the angel that talked with me came again and waked me as a man is wakened out of his sleep.

2. And said unto me, What seest thou?"

Zechariah sees seven lamps and two olive trees.

4. "So I answered and spake to the angel that talked with me, saying, What are these, my Lord?"

*Zechariah  
Talks with  
an Angel*

5. Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord."

v : 5. "Then the angel that talked with me

went forth, and said unto me, Lift up now thine eyes and see what is this that goeth forth."

9. "Then I lifted up mine eyes, and looked, and behold there came out two women, and the wind was in their wings," &c.

Zechariah sees a vision of four chariots and colored horses.

**Zechariah  
Converses  
with the  
Angel**

vi : 4. "Then I answered and said unto the angel that talked with me, What are these, my Lord?"

5. And the angel answered and said unto me, These are the four spirits of the heavens which go forth from standing before the Lord of all the earth."

xii : 8. The house of David is compared to God as an angel of the Lord.

"The word of the Lord" comes frequently to Zechariah in the next three or four chapters. In chapter xii the false prophets are held in derision.

2. "And also I will cause the prophets and the unclean spirit to pass out of the land."

The prophet declares for murder to rid the land of the prophets. This is prophetic vision with a vengeance.

3. "And it shall come to pass, that when any

shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live, for thou speakest lies in the name of the Lord ; and his father and his mother that begat him shall thrust him through when he prophesieth.

4. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision when he prophesied."

**Prophets  
ashamed of  
Their Visions**

Some construe the next verse as prophetic of Jesus and his death, but Jesus was a carpenter and never was a husbandman from his youth, so that the prophecy cannot refer to him.

5. "But ye shall say, I am no prophet, I am an husbandman ; for man taught me to keep cattle from my youth.

6. "And one shall say unto him, What are these wounds in thine hands?

Then he shall answer, Those with which I was wounded in the house of my friends."

Did Jesus ever receive such wounds in the house of his friends?—curious friendship.

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**Malachi**—The prophet Malachi according to Origen was an incarnate angel (vide Dr. Eadie's

Bible Dictionary). Many scholarly Jews have declared that Malachi was none other than Ezra. Malachi is notable as a prophet in that he predicts the coming again of the prophet Elijah. He severely rebukes the priests and prophets.

i : 1. "The burden of the word of the Lord to Israel by Malachi."

**Warning to  
the Priests**

ii : 1. "And now, O ye priests, this commandment is for you."

7. "For the priests' lips should keep knowledge, and they should seek the law at his mouth : for he is the messenger of the Lord of hosts."

15. "Yet hath he the residue of the spirit. Therefore take heed to your spirit that ye deal not treacherously."

17. "Ye have wearied the Lord with your words."

The spirit of Elijah is promised to return to earth for a purpose. Elijah was one of many of the great cloud of witnesses who continually return in the spirit and manifest the truths of the hereafter to the sons of men.

iv : 5. "Behold, I will send you Elijah the pro-

phet before the coming of the great and dreadful day of the Lord.

6. And he shall turn the hearts of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

The last words of the O. T. is an explicit prophecy of spirit return, or the words are utterly unintelligible.

**The Spirit of  
Elijah prom-  
ised to return**





## CHAPTER XXI.

## THE APOCRYPHA.

**II. Esdras—He Sees a Multitude of Angels—An Angel talks to Esdras—He Feeds on Herbs—Tobit—The Angel Raphael—Receipt for Exorcising the Devil—Baruch—Susanna—Daniel and the Angel—The History of Bell and the Dragon—The Angel and Habacuc—Habacuc and Daniel in the Lion's Den—I. Maccabees—An Angel on Horseback—Jeremiah's Sword.**

The Apocrypha is that old portion of the Old Testament contained in the Douay or R. C. Bible but omitted from the Evangelical Bible. It is not claimed that those books are false, but that they are not equal in spirit guidance and authoritative teaching to the accepted canon of the A. V. of the Bible. The hand of the angel and the impress of the spirit are apparent, however, throughout the books which contain much of excellent counsel and teaching. Esdras is the same as Ezra.

**II. Esdras.**— ii : 42. "I Esdras saw upon

the mout Zion a great people, whom I could not number, and they all praised the Lord with songs."

**Esdras and  
the Spirit  
Host**

44. "So I talked with the angel, and said, Sir what are these?

45. He answered and said unto me, These be they that have put off the mortal clothing and put on the immortal."

48. "Then the angel said unto me, Go thy way and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen."

An angel is sent to Esdras to declare to him his ignorance in God's judgments.

iv: 1. "And the angel who was sent unto me whose name was Uriel gave me an answer,

**The Angel  
Uriel**

2. And said, thy heart hast gone too far in this world, and thinkest thou to comprehend the way of the most high."

Esdras asks the angel concerning his future life. He wants the angel to tell his fortune.

52. "He answered me and said, As for the tokens whereof thou asketh me, I may tell thee of

them in part; but as touching thy life, I am not sent to shew thee, for I do not know it."

Edras sees wonderful things in a dream and is affrighted. An angel comforts and strengthens him.

v : 14. "Then I awakened and an extreme fearfulness went through my body, and my mind was troubled so that it fainted.

15. So the angel that was come to talk with me, held me, comforted me, and set me up upon my feet." See Dan. x : 16-18.

Fasting with a view to righteousness is essential to spiritual development. See Daniel x : 3.

20. "And lo I fasted seven days  
**Esdras Fasts** mourning and weeping, like as  
**and Weeps** Uriel the angel commanded me."

He is then prepared to receive further enlightenment and spirit intercourse.

30. The angel returns and instructs him concerning the unsearchable judgments of the Almighty.

31. "Now when I had spoken these words the angel that came to me the night afore was sent unto me,

32. And said unto me, Hear me and I will instruct thee."

Esdras communes with God and the angel is sent again. He discourses on Christ, the resurrection and the judgment.

vii : 1. "And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the night afore." To the end of the chapter the angel speaks. See particularly 28-34.

The angel instructs Esdras as to his diet and his mode of living. Not many are willing to follow such directions today or to groan after spirit visitation.

xii : 51. "And I remained still in the field seven days, as the angel commanded me, and did eat only in those days of the flowers of the field, and had my meat of the herbs.

Esdras diets  
frugally

xiii : 1. "And it came to pass after seven days I dreamed a dream by night." The whole of the chapter is taken up with the vision, an allegorical figure of a man comes up out of the sea, etc.

xiv : 1. "And it came to pass upon the third day I sat under an oak, and behold there came a voice out of a bush over against me." See Exodus iii : 2-8. He is told the world waxeth old and is bidden to re-write the prophesies that were burnt.

**Tobit.**—The saintly Tobit, who lives in Nineveh, becomes blind and remembers he has left some money in a distant city, so he sends his son Tobias after it. Tobias, before going on the journey, seeks a guide and finds a suitable one in an angel.

**Raphael and Tobias** v : 4. "Therefore when he went to seek a man, he found Raphael that was an angel.

5. But he knew not, and he said, Canst thou go with me to Rages?

6. To whom the angel said, I will go with thee."

Tobias acquaints his father of his success in finding a guide, and is sent forth.

16. "Go with this man and the angel of God keep you company. So they went forth both and the young man's dog with them."

**Raphael and Tobias go a-fishing** The angel and Tobias continue their journey ; they come to a river and catch a fish.

vi : 3. "Then the angel said unto him, take the fish, and the young man laid hold of the fish and drew it to land.

4. To whom the angel said, Open the fish.

5. So the young man did as the angel commanded him, and when they had roasted the fish they did eat it."

An evil spirit troubles Tobias' wife on her wedding night. The angel instructs Tobias to take some of the ashes of the gall and the liver and the heart of the fish they had eaten and make a smoke therewith, and the smell would exorcise the evil spirit so that he would trouble his wife no more. Which simple formula Tobias faithfully follows with excellent results. The kind of fish, however, is not mentioned. This treatment for exorcising the devil compares favorably with Solomon's as recorded by Josephus in his Antiquities: Book viii, chap. 2, par. 5.

viii : 3. "The which smell when the evil spirit had smelled, he fled into the outmost parts of Egypt, and the angel bound him." How the smell affected the young couple the record does not say.

**The Devil  
smells a  
Smell**

Tobias returns home rejoicing with his wife and in the angel Gabriel's company, and with much goods.

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**Baruch.**—In the Epistle of Jeremiah, recorded

in Baruch, the prophet Jeremiah acknowledges his angel guide and guardian.

vi : 7. "For mine angel is with you."

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**Susanna.**—The story of Susanna is entertaining reading.

Two very honorable judges of Israel appointed in Babylon fall in love with Susanna, the wife of Joacim, and hide themselves in her father's garden in the hope that they may see the lovely daughter of Chelcias as she comes forth to bathe.

But their evil intent serves them to no purpose, therefore, in their vexation and chagrin, Susanna is wickedly accused before them of unchastity and sin worthy of death, and is on their false evidence denounced to die.

But Daniel, under angel guidance, comes in the nick of time and reverses the judgment out of the testimony of their own mouths, and upon their own confession proves them guilty of lying and conspiracy.

55. "And Daniel said, Very well ;  
 [Daniel come to Judgment Thou hast lied against thine own head, for even now the angel of God hath received the sentence of God to cut thee in two,"

59. "Then said Daniel unto him, Well thou hast also lied against thine own head ; for the angel of God waiteth with the sword to cut thee in two that he may destroy thee."

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**The History of Bel and the Dragon.**—The episode at the end of this history speaks for itself, Habakkuk the prophet being the instrument.

33. "Now there was in Jury a prophet called Habacuc who had made pottage, and had broken bread in a bowl, and was going into the field for to bring it to the reapers.

34. But the angel of the Lord said unto Habacuc, Go carry thy dinner that thou hast into Babylon unto Daniel, who is in the lion's den.

35. And Habacuc said, Lord, I never saw Babylon, neither do I know where the den is.

36. Then the angel of the Lord took him by the crown and bore him by the hair of his head and through the vehemence of his spirit set him in Babylon over the den.

**The Angel  
carries  
Habacuc  
through  
the Air**

37. And Habacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee."



39. "So Daniel arose and did eat, and the angel of the Lord set Habacuc in his place again immediately."

If this story is true it is one of the most marvellous and incomprehensible mysteries on record.

Habakkuk lived and died in Judea, so far as is known, and yet the Lord who could save the Hebrew children from the fiery furnace, and feed a multitude on materialized bread from heaven for forty years must take this prophet and his bowl of broth and carry him hundreds of miles to feed a man cast into a den of hungry lions, and in the twinkling of an eye carry him by the hair of his head back again. What did the poor reapers do for their dinner? There is something ludicrously

humorous in the idea of Daniel coolly enjoying his midnight dinner sent by express to him in the lion's den in this fashion, when he himself was sent quite as expressly for the lions' dinner.

They must have considered him a cool customer who could so complacently take a bowl of soup right in the jaws of death. What is to be made of the fact so expressly stated in Dan. vi : 14-22, that Daniel was in the lion's den only one night, and that a short night, for the king came very

early in the morning. What did he want with the reapers' noonday meal?

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**I. Maccabees.**—Angelic power is fearfully illustrated, if true, in

vii : 41. "O Lord when they that were sent from the king of the Assyrians blasphemed, thine angel went out and smote an hundred four score and five thousand of them." See II. Chron., xxxii : 21 ; II. Kings, xix, 35.

The people are in a strait and pray for angel deliverance.

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**II. Maccabees.**—xi : 6. "Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel."

8. "And as they were at Jerusalem there appeared before them on horseback, one in white clothing shaking his armour of gold.

**An Angel  
in golden  
Armor**

9. Then they praised the merciful God altogether and took heart.

10. Thus they marched forward in their armor, having an helper from heaven."

Judas Maccabeus receives a visit from Jeremiah the prophet from the spirit realms.

xv : 12. "And this was his vision. . . .

13. . . . In like manner there appeared a man with grey hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14. Then Onias answered saying, This is a lover of the brethren who praiseth much for the people and for thy holy city, to wit, Jeremias the prophet of God.

The Spirit of  
Jeremiah      15. Whereupon Jeremias, {holding forth his right hand, gave to Judas a sword of gold, and in giving it spake thus,

16. Take this sword a gift from God with the which thou shalt wound thy adversaries."

## CHAPTER XXII.

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MATTHEW.

Joseph's Dreams—John the Baptist—Elijah is Come—Satan Tempts Jesus—Jesus Exorcises Evil Spirits—Orthodox Christianity—Jesus Walking on the Sea—Moses and Elias—Fasting Enjoined—All Secrets to be Revealed—The God of the Living—Twelve Legions of Angels—Angel at the Tomb—Jesus Appears to his Disciples.

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Almost every expression of this gospel is familiar; the parables and miracles—so-called—are common-place themes to the Bible student, and there is perhaps not much new to be said about the book. Who wrote it, and when, where, and how it was written are questions that infidels and theologians have argued over for centuries, and any interest attached to such disputes is outside the scope of this volume. We take the book as we find it, and must leave the erudite and scientific discussion of differences of opinion to other hands and minds.

Some of the modern proofs of visible, tangible spirit manifestation, sometimes called materialization, apparently rest upon quite as acceptable and unchallengeable a foundation as scriptural incidents of a parallel character recorded either in the Old or New Testament, as for instance the visit of the angels to Abraham and Lot, the appearance and disappearance of the angels to Gideon, and to Manoah and his wife also the appearance of the discarnate spirit of Jeremiah to Judas Maccabeus, of the angel to Zacharias, and to Peter in prison.

The veracity of Sir Wm. Crookes cannot be questioned, and his profound and exhaustive scientific evidences in favor of spirit materialization has never been successfully assailed, as indeed it would be logically impossible to do so after reading his unimpeachable testimony.

Sir Wm Crookes, whose fame as a scientist and path-finder is world-wide, actually weighed the materialized form of his angel visitor, and dared, with the spirit's permission, to count the rhythmic heart beats. He recorded the pulsation and temperature of the spirit's temporary body, conversed with and took forty photographs, in his own house, under perfectly satisfactory test conditions, of the discarnate spirit of Katie King.

a young lady who had recently passed from the mortal to the bourne beyond. All his investigations were conducted reverently in his own house, in his own private laboratory, in the presence of critical friends, and the duration and manner of each materialized spirit visitation was faithfully recorded from the moment of the first appearance to the moment when the ponderable materialized form faded from view, dissolving like the evanescent vapor from his sight and touch.

The Rev. Samuel Watson, for more than thirty-six years a faithful, acceptable minister of the Methodist Episcopal church of the United States, most positively and emphatically declares in language so eloquent and honest that one is compelled to believe, that repeatedly, again and again, under various conditions, and in divers places, he has seen, felt and conversed intelligently, and upon holy themes, with the discarnate materialized spirits of happy angel visitors he once knew and loved while in their mortal bodies.

Is the discredited record then of Mahomet's angelic instructor altogether false?

Who led Joan of Arc? and what power guided the poor frail peasant of Domremy, if she had not seen, as she persistently avowed, the materialized

spirit who talked with her and strengthened her and persuaded her to victory.

Did a materialized spirit appear at the grotto of Lourdes, in France, and at our own Canadian St. Anne's, of Quebec, or not?

In the light of modern investigation these and kindred psychic questions cannot be dismissed summarily as unworthy of credence, for just such phenomena are being witnessed continually and recorded in the registers of the various Psychic Research Societies throughout the world, and to discount all such evidence is to insult an immense body of righteous investigators who are profoundly honest in their endeavor to make clear and definite the place that all such phenomenal visitations should occupy in the world of science and worship.

The gospel abounds with the powerful teaching of the spirit and the angel. The introduction of devils into scripture is a distinctive feature of the New Testament. The Old Testament with the exception of the account of Saul's evil spirit is almost if not altogether silent upon the question of spirit obsession. If Matthew wrote the gospel he was an apostle and was the publican called of Jesus. The books appear to have been written particularly to the Jews. Destroy the

validity of the dreams of Joseph (Mary's husband) and you take away the proof of the best part of the New Testament Teaching. Authentic Old Testament history almost begins with a dreamer Joseph, the New Testament also begins with a dreamer Joseph.

The two  
Dreamers  
Joseph

i : 20. "The angel of the Lord appeared unto him in a dream saying, Joseph, fear not to take unto thee Mary thy wife."

The wise men returning from paying homage to Jesus received warning in a dream to avoid Herod.

ii : 12. "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13. And when they were departed, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt and be thou there until I bring the word, for Herod will seek the young child to destroy him."

19. "But when Herod was dead, behold an angel of the Lord appeared in a dream to Joseph in Egypt."



22. "Notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee."

**The Spirit  
of Elijah**

The spirit of Elijah as prophesied in Malachi is evidenced and rests on John the Baptist.

iii : 1. "In those days came John the Baptist preaching in the wilderness of Judea." He was clothed like Elijah.

4. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey." See II Kings i : 8. "He was a hairy man and girt with a girdle of leather about his loins." John appears to have led a wilderness life like his ancient antetype—see John i : 21—"Art thou Elias? and he said I am not. Art thou that prophet and he answered, No." John was certainly not Elijah in person although he was assuredly guided by the spirit of Elijah. He was Elijah's voice crying in the wilderness. See Luke i : 17. "And he shall go before him in the spirit and power of Elias." Here the angel emphatically tells Zacharias of John's spirit control even before he (John) was born. See Matt. xi : 14—"And if ye will receive it, this is Elias which was for to come." Many

would not receive such emphatic assurance of spiritual manifestation those days neither will they today but here is the teaching of Jesus to Elias, and truth is truth. See also Mark vi : 15. "Others said that it is Elias." The people believed that in some way John was connected with Elias. See Mark ix : 13. "But I say unto you that Elias is indeed come." The testimony is as positive as words could make it that the spirit of Elijah used the physical agencies of John the Baptist to make his presence and power known.

Satan and  
Jesus

Satan as the spirit of the power of the air takes Jesus about freely and converses with him.

vi : 1. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."

5. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple."

Satan quotes scripture for the benefit of Jesus, but Jesus rebukes him for his fulsome impudence.

8. "Again the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them."

Jesus retaliates back upon Satan rebuking him with scripture and discomfits him. Angels watching the progress of the temptation rejoice at the chagrin of Satan.

11. "And behold angels came and ministered unto him." Immediately after this forty days of fasting Jesus begins his healing labors.

**Spirit  
Obsession**

He freely exercises his greatest powers in treating cases of spirit obsession and finds no difficulty in exorcising the evil spirits.

viii : 16. "He cast out the spirits with his word."

28. "There met him two possessed with devils." Here the evil spirits respectfully request Jesus to let them enter a herd of swine near by. Jesus permits them, when the whole herd rush violently into the sea and are drowned. Obsession fits swine worse than mortals.

The Gadaraeans are indignant at the slaughter of their swine and beseech Jesus to depart forthwith out of their coasts, which he did immediately.

He returns home when another sufferer is brought in the form of a poor dumb man possessed with a devil. He casts the devil out and the dumb man regains his speech.

ix : 33. "And when the devil was cast out the dumb spoke." It is not stated how the devil was cast out nor how long it took nor what the devil looked like but the Pharisees were jealous and

indignant because such mighty works were done by so humble minded a civilian as a poor carpenter and a consort of fishermen and sinners. In mocking they said therefore

34. "He casteth out devils through the prince of the devils." **Jesus instructs His Disciples**  
Jesus instructs his disciples how they are to proceed to cast out devils and heal sickness.

x. : 1. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease."

Jesus did not believe in secrets. He desired his loved ones to do as he did and took pains to teach them all they were prepared to know. The things he knew he made known unto them.

26. "There is nothing covered that shall not be revealed ; and hid that shall not be known." **All Secrets to be uncovered**

They said of spirit-guided men in those days precisely as they do of the same favored class to-day,

xi : 18. " He hath a devil."

Matthew claimed that Jesus fulfilled the prophecy of Esaias. See Isaiah xlii : 1.

xii : 18. "Behold my servant whom I have chosen : my beloved, in whom my soul is well pleased. I will put my spirit upon him, and he shall shew judgment unto the Gentiles."

Jesus continued his special work of exorcising the evil spirits and finds a great deal to do.

22. "Then was brought unto him one possessed with a devil, blind and dumb ; and he healed him inasmuch that the blind and dumb both spake and saw."

Jesus explains the scientific mystery of obsession.

43. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none.

44. Then he saith, I will return into my house from whence I came out ; and when he is come he findeth it empty, swept and garnished.

45. Then goeth he and taketh  
Seven evil      with himself seven other spirits  
Spirits      more wicked than himself, and they  
enter in and dwell there ; and the last state of  
that man is worse than the first."

The church to-day appears impotent to explain or understand the teaching of these verses or the laws of obsession and spirit control, some ex-

ceptionally sensitive orthodox ecclesiastics actually becoming peevish and bilious if any one of scientific research pretends to say the evil spirits exorcised were actual spirits of men, and the obsessed today of our asylums are susceptible of delivery from the spiritual thral! that holds them in shackles through the same divine treatment so successfully practised and taught by Jesus to his disciples. Prof. Hyslop, of Columbia University, pleads determineldy for an endowment of one million dollars to test thoroughly and scientifically the psychic laws governing obsession.

xiii : 39. Jesus in a parable speaks of the angel reapers. See verses 41-49.

The disciples on the sea of Galilee think they see a spirit and cry out for fear just as people do today who see a ghost.

Afraid of a  
Ghost

xiv : 25. "And when the disciples saw him walking upon the sea they were troubled, saying, It is a spirit, and they cried out for fear."

Jesus expresses his satisfaction because the impetuous Peter becomes susceptible to spirit impression.

xvi : 17. "Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona, for flesh and

blood hath not revealed it unto thee, but my Father which is in heaven."

27. "The son of man shall come in the glory of his father with his angels."

The spirits of just men made perfect appear upon earth in materialized bodies when conditions are favorable.

xvii : 3. "And behold there appeared unto them Moses and Elias talking with him." See II. Maccabees, xii : 16.

The disciples heard a voice distinctly speaking out of the clouds.

**A Spirit  
Voice**

5. "Behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him."

14. A man brings his lunatic son to the disciples to cast the evil spirit out of him, but they could not. They appeal to Jesus, who exorcises the spirit, then explains why the disciples failed.

18. "And Jesus rebuked the devil; and he departed out of him and the child was cured from that very hour.

19. Then came the disciples to Jesus apart and said, Why could not we cast him out?

Jesus said unto them, Because of your unbelief.

21. Howbeit this kind goeth not  
out but by prayer and fasting.”

**Prayer and  
Fasting**

And no doubt the chief trouble  
today is people eat too much. They feast too  
often and fast too seldom. People love them-  
selves and think too much of their own import-  
ance rather than love righteousness and God.

Jesus informs his disciples of the guardian  
angels.

xviii : 10. “Take heed that ye despise not one  
of these little ones; for I say unto you, that in  
heaven their angels do always behold the face of  
my Father which is in heaven.”

Jesus demonstrates that the so-called dead of  
the Sadducees are not dead at all but are very  
much alive. Abraham, Isaac and Jacob were  
still in existence, conscious of God and eternally  
progressing in the spirit life. He reminds them  
of the saying of old.

xxii : 32. “I am the God of Abraham and the  
God of Isaac and the God of Jacob.  
God is not the God of the dead but  
of the living.”

**The God of  
the Living**

31. The angels are to come with a great sound  
of a trumpet. See Revelation.



xxiv : 36. Jesus affirms the ignorance of angels on certain points.

xxv : 31-41. Jesus in the hands of the Roman soldiers assures his disciples that if necessary a host of angels would succour him.

xxvi : 53. "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels."

The spirit of Jesus at last becomes free from the suffering body.

xxvii : 50. "Jesus when he had cried again with a loud voice yielded up the ghost."

An angel shews his mighty strength at the tomb of Jesus.

xxviii : 2. "And behold there was a great earthquake ; for the angel of the Lord came and rolled back the stone from the door and sat upon it.

3. His countenance was like lightning, and his raiment white as snow."

The keepers witness the feat of the angel and see his countenance. The Roman soldiers tremble before the purity of the angel.

4. "And for fear of him the keepers did shake, and became as dead men."

**The Roman  
Soldiers and  
the Angel**

The women are affrighted but the angel allays their fears.

5. "And the angel answered and said unto the women, Fear not ye."

Jesus shews himself to his disciples, but some question his appearance.

16. "Then the disciples went away into Galilee into a mountain where Jesus had appointed them.

17. And when they saw him they worshipped him, but some doubted " There was something about Jesus' appearance that raised a question in the minds of the sceptically inclined.

## CHAPTER XXIII.

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MARK.

**The Unclean Spirit in the Synagogue—Beelzebub—The Devils Enter the Swine—Jesus Raises Jairus' Daughter—The Carpenter's Son—Five Thousand Fed—The Pharisees Seek a Sign—The Transfiguration—Jesus Curses the Fig Tree—A Young Man Clothed in White—Jesus Changes His Form at will—Jesus Bestows His Power upon His Disciples.**

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The gospel of Mark is not generally considered by competent critical scholars to be equal to Matthew or Luke in comprehensiveness of detail.

Mark was not one of the twelve apostles, and there is no absolute certainty that he wrote the gospel attributed to him. Whoever wrote the book evidently had the other gospels to assist him in his labor, for there is very little to be found in this gospel not found word for word in the other gospels.

This gospel is supposed to have been written for the Romans and records the actions more than

the sayings of Jesus. As in the other two gospels the casting out of devils and the ministry of angels in various ways is apparent throughout the gospel and bears a prominent and important place in the gospel.

Mark records no genealogy, nor does he say a word about the birth of Jesus, and there are many other important facts omitted in this gospel which are recorded in the others.

i : 10. The heavens are opened and the spirit descends like a dove.

12. The spirit immediately drives Jesus into the wilderness, where he dwells with Satan forty days.

13. Then the angels come and minister unto him.

The first instance recorded by Mark of the spirit influence of Jesus is the casting out of an unclean spirit in the synagogue who remonstrated with Jesus for interfering with him.

**An evil Spirit  
in the  
Synagogue**

23. "And there was in their synagogue a man with an unclean spirit, and he cried out,

24. Saying, Let us alone ; what have we to do with thee, Jesus of Nazareth ? art thou come to destroy us? . . . .

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn him and cried with a loud voice, he came out of him."

The great business of Jesus, apparently, was the casting out of troublesome spirits who obsessed poor weak mortals. Most of his recorded miracles (so called) were of this character and the healing of all manner of sickness.

iii : 11. "And unclean spirits, when they saw him, fell down before him and cried, saying, Thou art the Son of God."

The scribes believed that Jesus was controlled by an evil spirit and so was able to chase the evil spirits out of men.

**Beelzebub  
the Prince of  
the Devils**

22. "And the scribes said, He hath Beelzebub, and by the prince of the devils casteth he out devils."

30. " . . . They said, He hath an unclean spirit."

v : 2. "Immediately there met him out of the tombs a man with an unclean spirit."

8. "He said unto him, Come out of the man, thou unclean spirit."

13. "And the unclean spirits went out and en-

tered into the swine ; and the herd ran violently down a steep place into the sea (there were about two thousand) and were choked in the sea."

The swineherds were so enraged at the loss of their swine that they and all the people besought Jesus to depart instantly from them. They did not know what calamity next would befall them.

Jesus raises the daughter of Jairus from her sleep of death (v : 35.43) and is enabled in some other places to show this spirit power, but his neighbors and acquaintances are annoyed at the prominence given to him.

vi : 3. "Is not this the carpenter, the son of Mary; the brother of James, and Joses, and of Juda, and Simon ? and are not his sisters here with us ? and they were offended at him."

**The Carpenter's Son**

34-44. Jesus feeds five thousand with five loaves and two fishes. The angels who came and fed him after his forty days' fast doubtless came to his assistance again.

viii : 1-9. And once more he feeds about four thousand with seven loaves and a few small fishes.

But all this was not sufficiently exciting for the

Pharisees, who desired a more spectacular manifestation and a more personal test.

**The Phari-  
sees Seek a  
Sign**

11. "And the Pharisees came forth and began to question with him, seeking of him a sign from heaven, tempting him."

38. Jesus declares that those who are ashamed of him, he shall be ashamed of when he cometh with the holy angels.

Mark records the materialization of the spirits of Moses and Elias upon the mount when Jesus is transfigured and a voice is heard from the clouds.

ix : 4. "And there appeared unto them Elias and Moses : and they were talking with Jesus.

7. And there was a cloud that overshadowed them ; and a voice came out of the cloud, saying, This is my beloved Son : hear him."

As they come down from the mount of spirit manifestation, Jesus casts out an evil spirit from a young man.

17. "And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit,

18. And I spake to thy disciples to cast him out and they could not.

25. When Jesus saw that the people came running together he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him.

**The foul  
Spirit  
Rebuked**

26. And the spirit cried and rent him sore and came out of him."

And there are today, doubtless, thousands in the asylums throughout the world as certainly obsessed of evil, undeveloped earth-bound spirits as any in the days of old, of Gadara or any other part of Palestine, and quite as susceptible to the exorcising influences of loving command as they were then if only the so-called followers of Jesus would cease their eternal discord and go about their Father's business in earnest—study spirit phenomena, try the spirits—quench not the spirit—prove all things and hold fast that which is good, study spiritual dietics and the spirit guidance of a quiet hour in the silence of the closed doors, with prayer and fasting. O, ye of little faith, wherefore do ye doubt?

Jesus was not the only one even in those dark days who cast out devils; he asked the Pharisees "By whom do your children cast out devils?"



The disciples themselves cast out devils under Jesus' teaching, and others also not of their following.

**Ordinary  
Laymen Cast  
Out Devils**

38. "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39. But Jesus said, Forbid him not :

4. For he that is not against us is on our part."

xi : 13-20. Jesus gives a test of his power over nature in cursing the fig tree, which in obedience to his word withereth away.

xiii : 27-32. Jesus emphatically declares his own ignorance, as well as the ignorance of the angels. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

After the crucifixion of Jesus and while the disciples supposed he was dead and buried in the tomb they came to anoint his corpse, but to their amazement the stone of the sepulchre was rolled away and an angel or spirit in the form of a man was guarding the tomb.

xvi : 5. "And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment : and they were affrighted.

**A young  
Man (?)  
Clothed in  
White**

6. And he said unto them, Be not affrighted : ye seek Jesus of Nazareth, which was crucified : he is risen ; he is not here."

Jesus appears to different ones in different forms and proves his identity, but not to the satisfaction of all.

There were sceptics and incredulous ones in those days precisely as there are today.

9. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene out of whom he had cast seven devils.

10. And she went and told them that had been with him, as they mourned and wept.

11. And they when they had heard that he was alive, and had been seen of her, believed not." These were doubtless of that class of whom

**The material-  
ized Spirit of  
Jesus**

it was said, "neither will they believe though one rose from the dead" and there are thousands of profoundly religious sceptics in the churches to-day whose testimony would be as these doubters

concerning any spirit manifestation that could be brought to bear upon them. Unless they see and handle and thrust their fingers into hands and sides they will not believe.

12. "After that he appeared in another form to two of them.

13. And they went and told it unto the residue : neither believed they them.

14. Afterward he appeared unto the eleven and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen."

Jesus told them that the power which he had received from his Father he bestowed upon them.

**Spirit**  
**Signs** 17. "And these signs shall follow them that believe : In my name shall they cast out devils ; they shall speak with tongues.

17. They shall take up serpents : and if they drink any deadly thing it shall not hurt them : they shall lay hands on the sick, and they shall recover."

And one of the signs of the times today is that these gifts are being recovered by those who understand the gifts of the spiritual agency. To some is given to know the Kingdom of God.

## CHAPTER XXIV.

## LUKE.

**Zacharias receives a Visit from Gabriel—Gabriel goes to Mary—Jesus and Satan—Herod and John—Joy in the Presence of the Angels—The Patriarchs Not Dead—Jesus Prays in Gethsemane—Jesus Gives up the Ghost—Two Men in Shining Garments—The Disciples Believe Not—The Residue are Sceptical—Jesus Stands in Their Midst—Jesus Ascends Up into Heaven.**

There is no internal evidence in this gospel to tell who wrote it. It is unsigned like the rest of the gospels. It is practically a lengthy letter or epistle sent to one Theophilus from his friend, whoever he was, presumably Luke.

In comparing Luke with the other gospels some important discrepancies appear, notably in the genealogy of Joseph.

Luke professes to write in order i. e. chronologically the acts of Jesus and this gospel deals more circumstantially in this respect perhaps than either of the other gospels.

The life of Luke is practically unknown. He was not an apostle and is the only Gentile who wrote any portion of the Bible and yet he professes large things concerning the life of Jesus and records important facts which the other Evangelists do not. Luke records the birth of John the Baptist, the shepherd's vision, Jesus's birth at Bethlehem, the testimony of Simon and the prophetess Anna, Jesus in the temple at the age of twelve, various parables not in the other gospels, the cleansing of ten lepers, the raising of the widow's son at Nain and other matters of great interest.

The good and blessed priest  
**Gabriel and Zacharias** Zacharias receives his visit from  
 Gabriel who informs him of a prospective son and of the work the son was to accomplish.

i : 2. "There appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12. And when Zacharias saw him he was troubled and fear fell upon him.

13. But the angel said unto him, Fear not Zacharias for thy prayer is heard : and thy wife Elizabeth shall bear thee a son." Zacharias required immediate proof of such an astonishing statement.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man and my wife well stricken in years?" Gabriel serves him with an unwelcome test.

19. "And the angel answering said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee. . . .

20. And behold thou shalt be dumb. . . .until the day that these things shall be performed because thou believest not my words."

Six months after his visit to Zacharias Gabriel proceeds to Mary at Nazareth.

26 "And in the sixth month the angel Gabriel was sent from God. . . .

27. To a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary."

30. "And the angel said unto her,  
Fear not, Mary, for thou hast found      **Gabriel and**  
favor with God."      **Mary**

Then the angel proceeds to announce to Mary that she shall have a son and his name is to be Jesus.

38. "And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word, and the angel departed from her."

Jesus, therefore, was born in midwinter, and his cousin John in midsummer.

Angels announce to the shepherds the birth of Jesus.

ii : 9. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them and they were sore afraid.

10. And the angel said unto them, Fear not..."

**A Multitude  
of Angels** 13. "And suddenly there was with the angel a multitude of the heavenly host praising God..."

See verse 15.

21. Jesus received his name from the angel before he was born.

36. The aged prophetess Anna blesses Jesus and prophesies concerning him.

Luke recounts the temptation of Jesus by Satan.

iv : 2-5-6-10-13. After the temptation Jesus is stronger in spirit and prepared for his great life work.

14. "And Jesus returned in the power of the spirit into Galilee and there went out a fame of him through all the region round about."

33-35. Jesus exorcises the unclean spirit in the synagogue.

41. "And devils also came out of many, crying out and saying, Thou art Christ the Son of God."

Jesus magnetically heals all manner of sickness.

vi : 18. "And they that were vexed with unclean spirits and they were healed.

Unclean  
Spirits cast  
out

19. And the whole multitude sought to touch him for there went virtue out of him, and healed them all."

Herod the king unquestionably believes in spirit return.

ix : 7. "Now Herod the tetrarch heard of all that was done by him ; and he was perplexed, because that it was said of some, that John was risen from the dead." The people of those days evidently were accustomed to hear of spirit manifestation and to witness the phenomena.

8. "And of some, that Elias had appeared ; and of others, that one of the old prophets was risen again."

30-39-42. Luke recounts the transfiguration of Jesus on the mount and the appearance of Moses and Elias and the healing of the epileptic son.

Jesus  
transfigured

Jesus bestows spirit power and divine healing



upon the seventy so that they receive spirit evidence.

x : 17. "And the seventy returned again with joy, saying, Lord even the devils are subject unto us through thy name." Jesus replied to their rejoicing,

20. "Notwithstanding in this rejoice not, that the spirits are subject unto you ; but rather rejoice that your names are written in heaven."

xi : 24-26. Luke repeats the illustration of Jesus, recorded in Matthew, of the unclean spirit leaving a man and returning again with seven other spirits.

Seven Spirits  
control a  
Man

xiii : 11-16. Jesus releases a woman from the toils of Satan who had held her in durance eighteen years.

Jesus shows conclusively that those of the spirit world are thoroughly cognizant of all that transpires on the earth plane.

xv : 10. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Jesus reminds his hearers, by a parable, of the hopelessness of trying to convince a certain class

of people of the realities of a future life—and the same thing holds good today. Millionaires are spirit obstructionists, and the rich find a hard entrance into heaven or into heavenly conditions.

xvi : 22. "The beggar was carried by the angels into Abraham's bosom."

31. "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead."

xx : 36. Jesus said, when a man dies "he is equal to the angels." Equal to :  
Angels

38. Luke repeats the assertion of Jesus proving that neither Abraham, Isaac nor Jacob are dead. "For he is not the God of the dead, but of the living : for all live unto him."

xxii : 9-13. Jesus perceives clairvoyantly and tells the disciples where they shall prepare the passover feast.

Jesus prays and suffers and is nourished in the garden of Gethsemane.

43. "And there appeared an angel unto him from heaven strengthening him."

On the cross Jesus commits his spirit to his Father.

xxiii : 46. "And when Jesus had cried with a

loud voice, he said, Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost."

The women proceed to Jesus' grave expecting to find his body, but are astonished to find instead spirit visitors in evidence and the great stone rolled away from the tomb.

**Two Men (?)  
in Shining  
White  
Garments**

xxiv : 4. "And it came to pass as they were much perplexed thereabout, behold two men stood by them in shining garments." The Angels explain that Jesus is risen and they go and tell the apostles.

11. "And their words seemed to them as idle tales and they believed them not." The disciples were hard to convince on many points. See Mark xvi : 11: "And they when they had heard that he was alive, and had been seen of her, believed not." Also, Mark xvi : 13: "And they went and told it unto the residue, neither believed they them." Also, 14: "Afterward he appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart." See also, Matt. xxviii : 17: "And when they saw him they worshipped him, but some doubted." See John xx : 25: "Except I shall see in his hands the print of the nails, and

put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

xxiv : 23. "They came saying that they also had seen a vision of angels."

36. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37. But they were terrified and affrighted, and supposed that they had seen a spirit."

The  
Disciples  
Terrified

51. "And it came to pass, while he blessed them he was parted from them, and carried up into heaven."

## CHAPTER XXV.

## JOHN.

**The Jews Demand a Sign—The Woman of Samaria—The Pool of Bethesda—Jesus Walks upon the Sea—The Jews Seek a Sign Again—He has a Devil—Lazarus Come Forth—The Comforter Promised—Mary and the Angels—Mary Does Not Recognize Jesus—Jesus Manifests Himself to His Disciples—Peace be Unto You—Jesus at Galilee.**

Great questions have arisen from time to time concerning the date of the origin of this gospel. But with that we are not concerned just now. This gospel contains a great deal not in the other gospels and is throughout a gospel essentially of love. There is not a harsh note in the book. Jesus in this gospel is represented as the perfect teacher. Whenever occasion serves, he teaches; he teaches by night and day, in the temple or in the fields. He teaches all his life long and at his closing hours teaches his disciples in the upper room and on the way to Calvary. He teaches his disciples, he teaches

**Jesus the  
great Teacher**

Nicodemus, he talks to the woman of Samaria and the woman taken in adultery, to Martha and Mary at Lazarus' tomb, to the Jews after the healing of the impotent man at Bethesda and at the last supper. And all his teaching is to the one purpose that all shall love as he loves, so that all may ultimately be one in spirit even as he is one with the Father.

i : 32. "I saw the spirit descending from heaven like a dove and it abode upon him."

51. "Hereafter ye shall see heaven opened and the angels of God ascending and descending upon the son of man."

People in all ages naturally seek for spirit phenomena, for signs and tests. The Jews demanded a sign from Jesus.

ii : 18. "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?"

Jesus teaches Nicodemus concerning the spirit operations.

iii : 8. "The wind bloweth, where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is everyone that is born of the spirit."

Jesus explains the true philosophy of worship to

**God is a  
Spirit.**

the woman of Samaria. He tells her of the great Spirit Fatherhood.

iv : 23. "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

24. God is spirit : and they that worship him must worship in spirit and in truth."

Jesus reproves the Galileans for their test and sign seeking.

48. "Except ye see signs and wonders ye will not believe."

At the pool of Bethesda in Jerusalem sick people congregated because an angel came down frequently and caused the healing of those who entered the pool when the water was being troubled by the angel.

Jesus sympathizes with the angel in his therapeutic work and cures one out of the great invalid crowd who thronged the margin of the pool.

v : 4. "An angel went down at a certain season into the pool and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5. And a certain man was there which had an infirmity thirty and eight years."

8. "Jesus saith unto him, Rise, take up thy bed and walk.

9. And immediately the man was made whole."  
Jesus announces a new doctrine to the Jews.

25. "The hour is coming, and now is, when the dead shall hear the voice of the son of God : and they that hear shall live."

The Dead  
shall hear

After Jesus had fed the multitude, he hid himself from them because the half starved, hungry mob would have by force proclaimed him a king thereby inducing an insurrection. In the night he stole away from the people and followed his disciples whom he had sent away across the lake in their boats. As there was no boat left he walked upon the sea to them, upheld perhaps by glad ministering angels.

vi : 19. "So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship, and they were afraid.

20. But he said unto them, it is I, be not afraid."

Although the hungry crowd had beheld the marvel of the feeding of five thousand with five loaves and two fishes—they still demanded a sign.

30. "They said therefore unto him, What sign



shewest thou that we may see and believe thee?  
What dost thou work?"

Jesus answers them in many ways and tells  
them a new truth. He informs  
the Spirit  
quickeneth them of the potency of the unseen.

63. "It is the spirit that quickeneth, the flesh profiteth nothing."

The Jews did not relish Jesus' teaching, and not being able to understand his works, accused him of being in league with the devil.

viii : 48. "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil ?

49. Jesus answered, I have not a devil ; but I honor my Father." Jesus annihilates death for them, but they prefer their orthodox darkness.

He shall  
Never See  
Death

51. "Verily, verily I say unto you, if a man keep my saying, he shall never see death.

52. Then said the Jews unto him, Now we know that thou hast a devil."

Like blinded teachers today, they preferred death and torment, punishment and hell's doctrines of torture, to truth and freedom and life. They were set in their opinions and would not be moved by the teaching of a simple Galilean.

Jesus anoints the eyes of a blind man with a salve of clay and spittle and bids him go and wash in the pool of Siloam. The man did so and his sight was restored. When demanded of the Jews who opened his eyes, the best the man could say of his healer was that he was a "prophet."

ix : 17. "They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet."

33. "If this man were not of God he could do nothing."

The Jews reiterate their belief that Jesus had a devil and was crazy, and worked good works because he was mad.

x : 20. "And many of them said, He hath a devil and is mad; why hear ye him?"

21. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

The voice of Jesus in answer to prayer brings the soul back again to Lazarus, who comes forth bound with grave clothes from the tomb.

Lazarus  
Walks Out of  
the Tomb

xi : 41. "Jesus lifted up his eyes and said, Father, I thank thee that thou has heard me.

43. "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with grave clothes."

xii : 29. In answer to Jesus prayer, a voice is heard from heaven, and the people said an angel spoke to him.

Jesus at the Passover feast promises to ask his Father to send the disciples a comforter, even the Spirit of truth, who would bring all things to their remembrance whatsoever he had said to them.

xiv : 16. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

17. Even the Spirit of Truth."

**The Spirit of  
Truth**

21. "He that hath my commandments, and keepeth them, he it is that loveth me . . . and I will love him, and will manifest myself to him."

xv : 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, he shall testify of me."

xvi : 7. "Nevertheless I tell you the truth : It

is expedient for you that I go away : for if I go away, the Comforter will not come unto you."

13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come."

After the resurrection of Jesus,  
Mary Magdalene sees two angels  
who converse with her.

**Mary Mag-  
dalene and  
the Angels**

xx : 11. "But Mary stood without at the sepulchre, weeping.

12. And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

Mary is the first to see Jesus after he had risen, but he did not look at all like he appeared in his old familiar form.

14. "She turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary."

Jesus manifests himself to his disciples as he had promised. He entered a room with closed doors as a spirit and materializes a bodily presence before them.

**Jesus enters through closed Doors** 19. "Then the - same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Thomas obstinately rejected the confident testimony of his truthful friends, the disciples, and preferred to believe they were deceived or deceiving him. He suspected fraud somewhere. There are just as obstinate, unreasonable people today who refuse all evidence other than that that comes under their own observation.

26. "And after eight days again his disciples were within and Thomas with them ; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand and thrust it into my side ; and be not faithless, but believing."

xxi. Jesus manifests himself again to his disciples by the shore of Galilee where the angel at

the tomb bade them meet him. Read the whole of the chapter.

What do the records of the four evangelists teach concerning the unseen intelligences, angel or spirit? Evidently that the power of the spirit or angel is often used in the interests of mankind, and that there is a rational bond of consanguinous sympathy between the unseen spirit world and the world of physical forces, and whether it is the annunciation to Zacharias or Mary or the shepherds of Bethlehem, or to the women at the sepulchre, or the angel at Bethesda's pool, they have the same tale to tell, viz.: "Peace on earth good will to men." What, then, is the gospel that Jesus commanded his disciples to go and preach? Manifestly the publication of the supreme soul engrossing truth that *there is no death*. *Death* is simply *change*, that freed from the limitation of the heavy corporeal body the pure spirit, released from the enclosing flesh, gravitates naturally to its proper sphere in the angelic realms, there to continue in its eternal unfoldment and progression on to God, free, when conditions and opportunity admit, to manifest and impress, in various ways, its power and presence to friends and sympathetic mortals anywhere, everywhere, at any time.

## CHAPTER XXVI.

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ACTS.

**The Ascension of Jesus—Two Angels—Pentecost—Three Thousand Converted—Five Thousand Converted—The Apostles in Prison—Stephen Stoned—Philip and the Ethiopian—Conversion of Saul—Cornelius and the Angel—Peter in a Trance—Agabus the Prophet—Peter and the Angel—Bar-Jesus—Paul and Barnabas are Gods—Paul at Athens—Paul Disobeys the Spirit—Paul Arrested—Paul Preaching before Agrippa—Paul Sees an Angel—The People claim Paul for a God.**

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The book of Acts purports to be a continuation, or a second personal epistle rather, of Luke to his friend Theophilus, whoever he was, concerning the doings and teachings of Jesus and his apostles. It is really what it professes to be, a record of the acts of the chief apostles, but only of some of the apostles and only a few of their most important acts, and especially the performances of Peter and Paul, the first part being devoted to the doings of Peter and some of his associates and the latter part to Paul and his travels.

The book of Acts contains the history of the origin of the Christian church and embraces a period of about thirty years, commencing with the ascension of Jesus and ending with the imprisonment of Paul at Rome.

Accounts of angel visitations and spirit intercourse, dreams and visions abound throughout the epistle and afford instructive reading.

Jesus gives his last and parting instructions to his friends and is then borne out of their sight to the clouds.

Jesus intimates to the disciples that without the spirit there is no power and that the power of the spirit will be given them.

**The Power  
of the  
Holy Ghost**

i : 8. "Ye shall receive power after that the Holy Ghost is come upon you.

9. While they beheld, he was taken up ; and a cloud received him out of their sight.

10. And while they looked steadfastly towards heaven as he went up, behold two men stood by them in white apparel.

11. Which also said, Ye men of Israel, why stand ye gazing up into heaven ? This same Jesus which is taken up from you into heaven shall so



come in like manner as ye have seen him go into heaven."

The disciples to the number of one hundred and twenty, waited at Jerusalem for many days earnestly expecting the promised spirit manifestation. There was perfect harmony amongst them and they were all of one accord. The conditions were therefore perfect and the disciples were not disappointed in their expectations.

ii : 2. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Great crowds of people forthwith come together and are anxious to receive the Spirit.

38. "Then Peter said unto them, Repent and be baptized, every one of you, and ye shall receive the gift of the Holy Ghost." In happy response to Peter's invitation, three thousand receive the testimony and witness of the Spirit,

The  
Pentecostal  
Outpouring

The spirit presence enables Peter to work a marvellous cure in a lame man.

iii : 7. "And he took him by the right hand and lifted him up : and immediately his feet and ankle bones received strength.

8. And he leaping up stood and walked, and entered with them into the temple, walking and leaping and praising God."

iv : 4. Five thousand men accept the new teaching and are converted to the truth through the healing of the lame man.

The Spirit continues to anoint and direct multitudes into the truth.

i. "And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost."

The high priests and the Sadducees became alarmed at the progress made by these spirit-filled people and arrest and put the apostles in prison.

v : 19. "But the angel of the Lord by night opened the prison doors and brought them forth."

Angel Opens  
Prison Doors

The priests, failing with Peter and his friends, proceed to attack Stephen, but Stephen, filled with the spirit, is transfigured before them, and

preaches a powerful inspirational sermon to the multitude.

vi : 15. "And all that sat in the council looked steadfastly on him, saw his face as it had been the face of an angel."

**"The Disposition of Angels."**

vii : 30-31. Stephen says the angel of the Lord appeared to Moses.

35. Moses was sent to be a ruler and a deliverer by the hand of the angel.

38. This is he that was in the wilderness with the angel who received the lively oracles to give unto us.

53-56. "Then looking up towards heaven he saw Jesus and God's glory." With the vision before his eyes the fanatical priesthood commanded him to be stoned to death—59-60.

**The Apostles Exorcise Evil Spirits**

The apostles have power over unclean spirits.

viii : 7. "For unclean spirits, crying with loud voice, came out of many that were possessed with them."

Philip, like Ezekiel and Habacuc, experiences the power of spirit levitation. See Ezekiel xi : 24. History of Bel and the Dragon, 33-39.

26. "And the angel of the Lord spake unto Philip, saying, Arise and go toward the south—unto Gaza which is desert.

27. And he arose and went, and behold a man of Ethiopia. . . . and had come to Jerusalem for to worship,

28. Was returning, and sitting in his chariot read Esaias the prophet.

29. Then the spirit said unto Philip, Go near and join thyself to this chariot."

35. "Then Philip opened his mouth and preached unto him Jesus."

39. "And the spirit of the Lord caught away Philip.

Levitation of  
Philip

ix : 1-7. Saul is hurled to the ground and blinded by a great spirit light, and hears the voice of Jesus. He is restored to sight by a humble disciple of Damascus.

x : 12. "And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Arise and enquire for one called Saul of Tarsus, for behold he prayeth and hath seen in a vision a man named Ananias coming in and putting his hand on him that he might receive his sight." See 13-20.

Visions, dreams and trances play an important part in all spirit manifestation, and the Bible records one hundred instances of this sort.

Cornelius, the Roman centurion and pagan, and Peter, the apostle and Jew, have almost coincident visions.

x : 3. "He" (Cornelius) "saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him." The angel instructs him to send to Joppa for Peter, for God had answered his prayers and was pleased with his alms deeds.

7. "And when the angel which spake unto Cornelius was departed, he called two of his household servants and a devout soldier" and sent them to Joppa.

Peter's  
Trance  
Vision

While the trio are on their way Peter, who is very hungry, goes up on the house top about dinner time and, overcome by the heat, falls asleep.

10. "He fell into a trance

11. And saw heaven opened."

13. "And there came a voice to him."

15. "And the voice spake to him again the second time.

16. This was done thrice."

His vision consisted in the descent of a miscellaneous menagerie of all sorts of animals let down from heaven on a big sheet. The voice bade him kill and eat. He reminds the Lord that he is a Hebrew and refuses to eat unclean food, but the voice tells him nothing is unclean when God accepts it.

22. Cornelius is warned by an holy angel.

The history of the vision is fully set out in the remainder of the chapter.

Inspiration had not died out in those days for there are many records of prophetic utterances recorded in the book.

xi : 27. "And in these days came prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout the world ; which came to pass in the days of Claudius Cæsar."

Herod, following the traditions of the Herodian family, indulges in his favorite holiday pastime by killing James, and then proceeds to put Peter in prison preparatory to killing him, but Peter has friends in the high court of heaven that Herod wots not of.

**The Angel in  
the Prison**

xii : 7. "And behold the angel of the Lord came upon him, and a light shined in the prison ; and he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said, Bind on thy sandals, and thy mantle about thee and follow me.

9 And he went out and followed him ; and wist not that it was true which was done by the angel, but thought he saw a vision.

10. And forthwith the angel departed from him."

15. Rhoda's friends affirmed it is his angel. Read to end of 19.

21-23. Herod himself has an unexpected visitation to another purpose. "And immediately the angel of the Lord smote him because he gave not God the glory ; and he was eaten up of worms, and gave up the ghost."

**Saul blinds  
the false  
Prophet**

Saul astonishes a false prophet and blinds him.

xiii : 6. "They found a certain sorcerer, a false prophet, whose name was Bar-Jesus."

9. "Then Saul, filled with the Holy Ghost, set his eyes on him.

10. And said, O full of all subtlety, and all mischief, thou child of the devil.

11. The hand of the Lord is upon thee and thou shalt be blind, not seeing the sun for a season."

In the cities of Lycaonia Paul and Barnabas are mistaken for Gods. See Dan. ii : 46.

xiv : 11. "The gods are come down to us in the likeness of men.

Paul and  
Barnabas  
worshipped  
as Gods

12. And they called Barnabas, Jupiter ; and Paul, Mercurius, because he was the chief speaker."

These people thought more of the apostles of Jesus than the Jews thought of their Christ. Him they spat upon and crucified, but the apostles, the people of Lycaonia would have offered sacrifices to and crowned with flowers, such is the irony of religious fanaticism.

Paul and the Holy Ghost agree upon certain duties.

xv : 28. "For so it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."



xvi : 9. A vision appears to Paul of a man from Macedonia, beseeching him or help.

Paul disapproves of ladies divining, and reproves the spirit which spoke through the damsel of Philippi.

16. "And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us." Paul exorcises the spirit, and for the performance is cast with his friend Silas into prison and their feet made fast in the stocks.

xvii : 18. Paul is called a setter forth of strange gods. The marginal R. V. reading in Greek of gods is demons.

32. Paul preaches the resurrection of Jesus to the Athenians, but the Athenians wanted no resurrection, so they mocked the Pharisee who came to teach them.

Paul has a Vision      xviii : 9-10. Paul in a vision at Corinth is admonished by the Lord and bade to be of good courage.

Paul preaches at Ephesus and through him evil spirits are cast out of men. He is blessed with evidences of divine healing.

xix : 11-12. "And God wrought special miracles by the hand of Paul. So that from his body were

brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out from them."

14-16. Certain Jews and one Sc-  
eva priests and his seven sons  
attempted in the name of Jesus  
to work wonders, but they  
met with scant ceremony from the spirit.

**Scceva and  
His seven  
Sons**

xx : 52-23. Paul had prophetic or other spirit premonitious continually of trouble ahead.

But Paul was obstinate and disobedient to the suggestions of the spirit. If he had obeyed he might never have been beheaded. His first spirit warning was at Tyre.

xxi : 4. "And findiug diciples, we tarried there seven days ; who said to Paul through the Spirit, that he should not go up to Jerusalem." But Paul vehemently insisted upon going to Jerusalem where he was caught and placed in the custody of the Roman soldiers and taken to Rome where he was beheaded.

9. "In the house of Philip the evangelist at Caesarea Paul found four daughter, virgins, which did prophesy."

**Philip's four  
Daughters are  
Prophetess**

In Philip's house Paul receives another warning from the spirit through the prophet Agabus.

11. "He took Paul's girdle and bound his own hands and feet and said, Thus saith the Holy Ghost so shall the Jews at Jerusalem bind the man who owneth this girdle."

Paul goes to Jerusalem and is taken into custody in the Temple and bound with two chains as Agabus had prophesied. Upon the steps of the castle of Antonius he tells the people of his vision on the way to Damascus.

In the council he states his case and tells them he is a Pharisee and for the hope of a resurrection he is called in question. This produces confusion for the council is divided between Pharisee and Sadducees.

xxii : 17-19. Paul describes the vision which came to him in the Temple at Jerusalem while in a trance.

**Sadducees  
deny the  
Spirit**

xxiii : 8. "For the Sadducees say there is no resurrection neither Angel nor Spirit : but the Pharisees confess both.

9. If a spirit or angel hath spoken to him, let us not fight against God."

Paul repeats his story before king Agrippa sub-

stantially as previously stated. Agrippa sends him to Caesar at Rome. On the way he was shipwrecked but he was previously assured by an angel during the night that all aboard the vessel should be saved.

xxvii : 23. "For there stood by me this night the angel of God, whose I am, and whom I serve

24. Saying, Fear not Paul ; thou must be brought before Caesar ; and lo, God hath given thee all them that sail with thee."

xxiii : 6. Although Paul was a prisoner the spirit still continued to manifest through him. By the spirit he healed and when the viper left him unharmed the people again claimed him as a god.

## CHAPTER XXVII.

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### THE PAULINE EPISTLES.

Romans—Heirs of God—I. Corinthians—Spiritual Gifts—  
Resurrection—II. Corinthians—Paul's Soul Flight—Gal-  
atians—Ephesians—One Body—One Spirit—One God—  
One Father—Philippians—Colossians—Thessalonians—  
Timothy—Titus—Philemon—Hebrews—Ministering  
Spirits—Cloud of Witnesses—Entertain Angels Unaware,

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These fourteen letters were written by Paul to ten churches and to four individuals, and contain most all the doctrinal teaching of the New Testament. The most important of these epistles are addressed to the Romans, Corinthians and the Hebrews (presuming Paul to have been the author of Hebrews). The writings of Paul have generally been considered masterpieces of polemical literature wherein, however, are some things that Peter admitted in his day were hard to be understood, and certainly in our days are wide of the mark, according to the newest phases of progressive civilization and democratic views of righteousness.

**Romans.**—Is it in the power of one individual to bestow upon another spirit power? Paul seems to speak authoritatively and affirmatively on the subject.

i : 11. "For I long to see you, that I may impart unto you some spiritual gift."

Paul says there is no excuse for wilful ignorance concerning things divine.

Spiritual  
Gifts

20. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

Paul asserts that the Jews were the chosen of God to receive spirit testimony.

iii : 1-2. "What advantage then hath the Jew? Much every way : chiefly, because that unto them were committed the oracles of God."

Paul illustrates the joy of spirit infilling.

v : 5. "And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

viii : 5. "For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit."

To be  
Spiritually  
Minded is  
Life

6. "For to be carnally minded is death, but to be spiritually minded is life and peace."

11. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

16. "The spirit itself beareth witness with our spirit that we are the children of God.

17. And if children, then heirs; heirs of God and joint-heirs with Christ." Here is good teaching and spiritual philosophy, and comfort for the pure in heart and poor in spirit.

18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

26. "Likewise the spirit also helpeth our infirmities, for the spirit itself maketh intercession for us with groanings which cannot be uttered."

38. Paul is persuaded that nothing—not even angels—can move him from the love of God.

None so blind as those who won't see, even unto this day. To be spiritually blind and deaf is worse than the physical infirmity.

xi : 8. "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear."

**Spiritual  
Infirmities**

Paul discourses eloquently on spiritual gifts.

xii : 6. "Having then gifts differing according to the grace that is given to us, whether prophecy let us prophesy."

Paul by inspiration no doubt teaches the loftiest moral ethical law possible for the mind to receive.

21. "Be not overcome of evil, but overcome evil with good."

The apostle modestly alludes to the wonders done by the spirit through him.

xv : 18. "For I will not dare to speak of any of those things which Christ hath not wrought by me."

19. Through mighty signs and wonders, by the power of the spirit."

**The Power  
of the Spirit**

Paul gives them a comfortable expectation of defeating Satan in a short time, but mentions no date.



xvi : 20. "And the God of peace shall bruise Satan under your feet shortly."

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**I Corinthians.**—Paul takes occasion continually to remind his friends that spiritual gifts are to be received by those who measure up to the conditions necessary for their reception and in no other way. If we develop no spiritual gift it is our own fault.

i : 7. "So that ye come behind in no gift,"

Paul reminds the Corinthians that eye hath not seen nor ear heard, etc., what God hath prepared for them that love him, but while the physical understanding is ignorant we are not left in ignorance spiritually.

ii : 10. "God hath revealed them unto us by his spirit : for the spirit searcheth all things, yea the deep things of God.

11. For what man knoweth the things of a man save the spirit of man which is in him." Read 12-16.

Paul reminds the Corinthians of the indwelling divinity.

iii : 16. "Know ye not that ye are the temple

of God, and that the spirit of God dwelleth in you?"

iv : 9. Paul says "we are made a spectacle to angels."

Paul tries to explain how the carnal nature of the flesh is individualized from the spirit and the two are contrary, the one from the other.

v : 5. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Satan and  
the Spirit

Paul teaches by inspiration the magnificent doctrine of dependence. The richly endowed instructs the less, the spiritually advanced impart to those less forward. Judgment therefore follows to the righteous.

vi : 2. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"

3. Know ye not that ye shall judge angels?"

Paul declares the oneness of divinity throughout creation.

17. "But he that is joined unto the Lord is one spirit."

19. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?"

Paul hints at the multiplicity of exalted intelligences called gods. Excarnate spirits are sometimes called gods. See I. Sam., xxviii : 13.

viii : 5. "There is none other God but one. For though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many."

**The Angels  
and the  
Woman's  
Head**

What is the peculiar significance which exists between a woman's head and the angels. Paul does not make his meaning very clear.

xi : 10. "For this cause ought the woman to have power on her head because of the angels."

xii-xiii-xiv. These chapters are expressly the spiritual chapters of this epistle and should be read through and through carefully and studied from beginning to end.

xii : 1. "Now, concerning spiritual gifts, brethren, I would not have you be ignorant." No single individual is left outside the pale of spirit operation.

7. "The manifestation of the spirit is given to every man to profit withal."

**Spirit Manifestation**

31. "Covet earnestly the best gifts."

xiii : 1. "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal."

xiv : 1. "Follow after charity and desire spiritual gifts, but rather that ye may prophesy.

2. Howbeit in the spirit he speaketh mysteries."

18. "I thank my God I speak with tongues more than you all."

29. "Let the prophets speak two or three, and let the other judge.

30. If anything be revealed to another that sitteth by, let the first hold his peace.

31. For ye may all prophesy one by one.

**All may Prophesy**

32. And the spirits of the prophets are subject to the prophets." The spirits of the ancient prophets inspire the prophets of today.

39. "Wherefore, brethren, covet to prophesy and forbid not to speak with tongues."

Any one of the above verses from the three

chapters named is worthy of the profoundest study.

Paul discourses in the xv chapter upon the resurrection.

xv : 35. " But some man will say, How are the dead raised up, and with what body do they come ?

36. Thou fool, that which thou sowest is not quickened except it die."

44. " There is a natural body and there is a spiritual body."

Paul reasons earnestly and as a natural consequence.

**The Earthly  
and Heavenly  
Image**

49. "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

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**II. Corinthians.**—Paul teaches that in every individual being are latent the faculties of divinity—the spirit impress of God.

i : 22. "Who hath also sealed us and given the earnest of the spirit in our hearts."

He exhorts the Corinthians to be wary and watchful.

ii : 2. "Lest Satan should get an advantage of us : for we are not ignorant of his devices."

Paul explains the freedom of the spirit and progressive spiritual life.

iii : 17. "Now the Lord is that spirit : and where the spirit of the Lord is, there is liberty." There is liberty therefore everywhere, for there is no place where the spirit is not. Liberty is not license however.

Liberty and  
the Spirit

18. "But we all are changed into the same image from glory to glory, even as by the spirit of the Lord."

v : 5. "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit."

Paul tells briefly of his transcendental soul flight and of his new spirit experiences. Like Swedenborg he appears to have had a view of the beatific vision but is utterly at a loss to find words to express himself. He pays a compliment to Satan.

xi : 14. "Satan himself is transformed into an angel of light."

xii : 1. "It is not expedient for me doubtless to glory : I will come to visions and revelations of the Lord."

2. I knew a man in Christ above fourteen years ago, whether in the body I cannot tell ; or whether out of the body I cannot tell ; God knoweth ; such an one caught up to the third heaven.

3. And I knew such a man, whether in the body or out of the body, I cannot tell. God knoweth

4. How he was caught up into  
 Caught up into Paradise Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

7. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

Paul reminds the Corinthians of the tests given to them through him, of spirit demonstration.

12. "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds."

The greatest spiritual truths, the guidance, the inspiration and spirit-indwelling are implied in the apostolic benediction :

xiii : 14. "The grace of the Lord Jesus Christ  
 The Love of God, and  
 The communion of the Holy Ghost  
 Be with you all  
 Amen.

This letter was evidently written to assist the Corinthians to a clearer understanding of the doctrines of the church as taught by Paul.

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**Galatians.**— i : 8. "Though we, or an angel from heaven, preach any other gospel, let him be accursed."

12. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." See Matt. xvi : 17.

Paul wisely says, when the angel brought him to his senses, that he did not mistake the message but went to headquarters for further enlightenment.

16. "Immediately I conferred not with flesh and blood—but went into Arabia." There is no doubt in the silence, alone with God, he inquired and received spiritual instruction and development.

**Conferred not  
with Flesh  
and Blood**

ii : 1. "Then fourteen years after I went up again to Jerusalem.

2. And I went up by revelation."

Paul reminds the Galatians that spiritual truths have always come through man's mediumship.



iii : 19. "It was ordained by angels in the hand of a mediator."

iv : 14. Paul says the Galatians "received him as an angel of God even as Christ Jesus."

Paul exhorts the Galatians to live less fleshly lives.

v : 16. "Walk in the spirit and ye shall not fulfill the lust of the flesh.

17. For the flesh lusteth against the spirit and the spirit against the flesh."

25. "If we live in the spirit let us also walk in spirit."

vi : 8. "He that soweth to his flesh, shall of the flesh reap corruption : but he that soweth to the spirit shall of the spirit reap life everlasting."

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**Ephesians.**— Paul warns the church at Ephesus that the spirit has been at work amongst them, quickening and revivifying them.

ii : 1. "You hath he quickened who were dead in trespasses and sin."

**Revelation of the Mystery**      He assures them of his own spiritual revelations.

iii : 3. "How that by revelation he made known unto me the mystery." See Matt. xiii : 11. ; Luke viii : 10. ; i Cor. iv : 1 ; xiii : 2.

4. "Whereby ye may understand my knowledge in the mystery of Christ

5. Which in other ages was not made known to the sons of men as it is now revealed unto his holy apostles and prophets by the spirit."

10. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.

11. According to the eternal purpose."

Paul emphasises the unity of the spirit universal and the oneness of God.

iv : 4. "There is one body and one spirit."

6. "One God and Father of all who is above all, and through all, and in you all."

30. "Grieve not the Holy Spirit of God."

Paul reminds the Ephesians that the powers which determine our destiny are unseen and are spiritual.

vi : 12. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

**Wrestle  
against spiritual  
Powers**

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**Phillipians.**— ii : 1. "If there be therefore

any consolation in Christ, if any comfort of love,  
if any fellowship of the spirit,

2. Fulfill ye my joy, that ye may be like minded."

iii : 20. "For our conversation is in heaven."

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**Colossians.**— ii : 18. "Let no man beguile  
you of your reward in a voluntary humility and  
worshipping of angels." See Rev. xxii : 8.

iii : 15. "Who is the image of the invisible God."

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**I Thessalonians.**—i : 5. "For our gospel came  
not unto you in word only but also in power and  
in the Holy Ghost."

iv : 8. "He therefore that despiseth, despiseth  
not man but God, who hath also  
**Quench not** given unto us his holy spirit."  
**not the Spirit**

v : 19. "Quench not the spirit.

20. Despise not prophesyings.

21. Prove all things, hold fast that which is  
good."

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**Thessalonians.**— i : 7. "The Lord Jesus  
shall be revealed from heaven with his mighty an-  
gels in flaming fire."

ii : 7. "For the mystery of iniquity doth already  
work." Paul warns them and others also against

the encroachments of false prophets and bad teaching, and all his admonitions were necessary, for before the seven churches in Asia had been planted twenty-five years, nearly all of them had apostasized in a very great measure. Philadelphia alone (within one quarter of a century) retains her integrity untarnished. How much the church of today should take the apostles' warning to heart and cultivate the manifestation of the spirit, is a question that might be well taken to heart. See John's warning ; iv : i.

9. "Even him whose coming is after the working of Satan with all power and signs and lying wonders."

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**I Timothy.**— iii : 16. "God was manifest in the flesh, justified in the spirit, seen of angels."

iv : 1-3. "But the spirit speaketh expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils through the hypocrisy of men that speak lies—forbidding to marry and commanding to abstain from meats."

Paul is concerned about Timothy lest he should neglect his spiritual gifts. Spirit demonstration declines if neglected to be cultivated.

14. "Neglect not the gift that is in thee which

was given thee by prophecy." Paul preaches to Timothy concerning scripture inspiration.

v : 21. "I charge thee before God and the elect angels."

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**Scriptural  
Inspiration**

**II Timothy.**— iii : 16. "Every scripture inspired of God is also profitable for teaching, for, reproof, for correction, for instruction, which is in righteousness."

The epistles to Titus and Philemon are letters of greeting and encouragement from Paul containing nothing suggestive of spirit direction.

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**Hebrews.**— There is a great deal of mystery surrounding the origin of this book. It is generally ascribed to Paul, but may have been written by Appollas. In any event it is good reading and is full of spiritual meat.

i : 1. "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners

2. Hath at the end of these days spoken unto us in his son."

4. "Being so much better than the angels."  
See 5-6-7.

7. "Whomaketh his angels spirits and his minis-

ters a flame of fire." See Ps. civ : 4. The ministration of the unseen messengers is eloquently discoursed upon by the apostle in his first chapter.

14. "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation."

**Ministering  
Spirits**

ii : 1. "Therefore we ought to give the more earnest heed to the things that we have heard.

2. The word spoken by angels was stedfast and every transgression and disobedience received a just recompence of reward."

4. "God also bearing witness with them, both by signs and wonders, and by manifold powers and by gifts of the Holy Ghost." See 5.

vii : 9. "Thou madest him a little lower than the angels." See verse 16., also Ps. viii : 5.

v : 12. Paul calls for teachers of the first principle of the oracles of God.

x : 15. "And the Holy Ghost also beareth witness to us."

Paul makes no question that the eyes and spiritual discernment of the Angel hosts are upon the inhabitants of this earth and are cognizant of their doings.

xii : 1. "Therefore let us also, seeing we are

compassed about with so great a cloud of witnesses"—et. ect.

9. "Shall we not rather be in subjection unto the Father of spirits and live?"

18. "For ye are not come unto a mount that might be touched and that burned with fire and unto blackness and darkness."

~~Innumerable~~ 22. "But to innumerable hosts  
Hosts of of angels

~~Angels~~ 23. And to the spirits of just men made perfect."

Could anything be plainer than the certain unqualified assurances of the apostle in the above declaration as to the close proximity of earthly friends in the spirit. He who had tasted ecstatic joys of the higher spheres knew of what he wrote and would not wilfully deceive. To make his assertion practical and clearer he speaks with special definiteness in the admonition.

xiii : 2. "Forget not to shew love unto strangers for thereby some have entertained angels un-  
awares."

## CHAPTER XXVIII.

## THE GENERAL EPISTLES

James—Every Good Gift from Above—Overcome Evil with Good—I Peter—Jesus Preached to the Antichristians—II Peter—The Voice of the Mount—I John—The Measureless Love of God—Try the Spirits—Jude—The Angels—Michael.

These seven letters sent abroad to the churches and to individuals are intended to present practical teaching rather than doctrinal. Whatever else they teach they certainly acknowledge the existence of the spirit after death and a continuous intelligent progressive life after all.

Supreme Intelligence is the only certain teacher and to God James directs the spirit seeker.

i : 5. "If any of you lacketh wisdom, let him ask of God who giveth liberally and upbraideth not : and it shall be given him."

Ask God for  
Wisdom

17. "Every good gift and every perfect gift is from above."



iv : 5. "Doth the spirit which he made to dwell in us long unto envying." John says "try the spirits."

7. "Resist the devil and he will flee from you." This verse is in agreement with and corresponds to the teaching of Paul : Rom. xii : 21. "overcome evil with good."

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**Peter.**— Peter speaks of the prophetic insight of the ancient seers concerning the anointing which should come.

**The Prophecy of Grace**      i : 10. "Concerning which salvation the prophets sought and searched diligently : who prophesied of the grace that should come."

12. "Which things the angels desired to look into."

Peter declares emphatically that Jesus went and preached to the antediluvians. The language is clear and free from any ambiguity.

iii : 18. "Because Christ also suffered for sins once, the righteous for the unrighteous, being put to death in the flesh, but quickened in the spirit.

19. In which also he went and preached unto the spirits in prison, which aforetime were diso-

bedient when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved through water."

22. "Angels and authorities and powers being made subject unto him."

iv : 6. "For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Many would willingly disguise these passages or slur them over but they contain eternal verities and no amount of sophistry or fallacious reasoning can blot them out. If Jesus did the preaching—the preaching was effective and the condition of the unhappy was unquestionably much ameliorated in consequence or else the preaching was vain and useless. Progression, eternal progression is the law of the spirit—unto perfect day. This is the fundamental teaching of all inspired utterances.

*Jesus preached  
to the Spirits*

iv : 11. Peter wants every man to be sure of his spirituality. "If any man speak, let him speak as the oracles of God."

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**II Peter.**— The apostle in this epistle discourses in the same spiritual strain concerning

himself. He proposes like Elijah to let his spirituality be felt after his decease.

i : 15. "Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance." This can only refer to his spirit communion as he left no known written testimony of length or value which could bring him to their remembrance other than these two letters.

~~Post-mortem~~  
~~Promises~~

He was not a writer or a scholar like Paul and therefore it is reasonable to suppose he expected to be able to manifest himself after his decease.

He corroborates the testimony of the Evangelist concerning the voice heard upon the mount.

18. "And this voice we ourseves heard come out of heaven when we were with him in the holy mount."

Not the spirit within, but the Holy Spirit from without inspired the prophets.

19. "We have also a more sure word of prophecy".

20. No prophecy of the scripture is of any private interpretation.

21. "No prophecy ever came by the will of man : but men spake from God, being moved by the Holy Ghost"

ii : 4. "God spared not the angels that sinned but cast them down to hell." See verse 2.

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**I John.**— The world wants and demands truth and evidence and so John says :

i : 3. "That which we have seen and heard declare we unto you."

John expatiates on the measureless love of God.

iii : 1. "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." **The Children  
of God**

2. Beloved now are we children of God.

3. And every one that hath this hope set upon him purifieth himself."

John makes no question of spirit communion, and so warns disciples against deceiving spirits.

iv : 1. "Beloved, believe not every spirit, but prove the spirits : because many false prophets are gone out into the world."

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**II and III John** are affectionate letters of John to a lady friend and to one Mr. Gaius in whom no one in these days is in the least interested. No angel communication or spirit instruction is involved in either.

**Jude.**— i:6. "And the angels which kept not not their own principality but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day."

**Michael and  
the Devil** 9. "But Michael the archangel, when contending with the devil he disputed about the body of Moses durst not bring against him a railing accusation, but said, The Lord rebuke thee."



## CHAPTER XXIX.

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REVELATION.

John in the Spirit on the Lord's Day—He sees a Shining Form—He is Bidden to Write—A Door Opened—A Strong Angel—Another Angel—The Jewish Tribes Sealed—Seven Angels—Other Angels—The Fall of Babylon—John Worships the Angel—He is Rebuked—Worships the Angel a Second Time.

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There never has been any agreement amongst theologians and scholars concerning the interpretation of the apocalyptic vision of John, and it would be futile to attempt a reconciliation of conflicting opinions here. The book is confessedly an enigma and deals in the mystery of numbers. And whether we consider the seven spirits of God, or the various other seven wonders mentioned, or the four and twenty elders, or the sealing of one hundred and forty and four thousand of Jews, or the number of the beast, or the cube of the city, or the twelve gates, or the twelve

foundations, we are still at sea. John evidently was in love and in rapport with the angels, and lived a life half in the body and half in the spirit. He was a seer and a psychic endowed with heavenly vision. His loneliness on the isle of Patmos and his ascetic life were no doubt necessary preparations for his great spiritual visions.

**The Angel  
and John**

i : 1. "The Revelation of Jesus Christ which God gave unto him . . . and he sent and signified it by his angel unto his servant John."

3. "Blessed is he that readeth and he that heareth the words of this prophecy."

10. "I was in the Spirit on the Lord's day and heard behind me a great voice as of a trumpet."

Then follows a description of the vision which reads very much like the vision of the prophet Ezekiel as described in the first chapter of that book or like some part of Daniel's vision. See Dan. x : 5-6.

12. "And I turned to see the voice that spake with me." He saw one like unto the son of man and was frightened at the vision.

17. "And when I saw him I fell at his feet as dead, and he laid his hand upon me, saying unto me, Fear not "

19. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

20. The seven stars are the angels of the seven churches."

The second and third chapters are the messages given by the spirit to John to be sent to the angel of the seven churches in Asia, viz., Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

ii : 1. "Unto the angel of the church at," etc.  
8-12-18. iii : 1-5-7-14.

With the beginning of Ch. iv. opens the apocalyptic vision describing a throne and the seven spirits of God.

iv : 1. "After this I looked, and behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me.

**The Voice of  
a Trumpet**

2. And immediately I was in the spirit : and behold a throne was set in heaven, and one sat on the throne." Angels with messages continue to manifest before him.

v : 5. "And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book and to loose the seals thereof?"



11. He hears the voice of many angels, ten thousand times ten thousand and thousands of thousands.

vii : 1. "After these things I saw four angels standing on the four corners of the earth....

2. And I saw another angel ascending from the east having the seal of the living God."

This angel seals one hundred and forty and four thousand of all the tribes of the children of Israel, twelve thousand to a tribe, with the exception of poor Dan, who for some reason or other, is not mentioned.

Although the tribal census taken at various times had proved a great difference in the number of the various tribes, yet exactly twelve thousand of each tribe were sealed on this auspicious occasion.

9. "After this I beheld, and, lo, a great multitude which no man could number, of all nations and kindreds and tongues."

The Angels  
around the  
Throne

11. "And all the angels stood around about the throne and about the elders and the four beasts."

viii : 2. "And I saw the seven angels which stood before God : and to them were given seven trumpets.

3. And another angel came and stood at the

altar." Read 3-5-7-12-13. ix : 1-11-14-15.

x : 1. "And I saw another mighty angel come down from heaven clothed with a cloud." Read 5-7-8-10]

xi : 16. "The seventh angel sounded and there were great voices in heaven."

xii : 7. "And there was war in heaven : Michael and his angels fought against the dragon : and his angels." Michael is the scriptural fighting angel. See Dan. x : 13-21. xii : 1. Jude 9.

xvi : 6. "I saw another angel fly in the midst of heaven." Read 8-9-10-19

xv : 1. "And I saw another sign in heaven great and marvellous : seven angels having the seven last plagues." Thank God there is a time coming when the last plague shall have afflicted the wicked men.

xviii : 1. "I heard a great voice saying to the seven angels, Go your way and pour out the vials." Read 3-4-8-10-12-17.

xvii : 1. "And there came one of the seven angels which had the seven vials." Ezekiel viii : 3. History of Bel. and the Dragon, 33-39., Acts viii : 39.

3. So he carried me away in the spirit into the wilderness."

7. "The angel said unto me, wherefore didst thou marvel?"

xviii : 1. "And after these things I saw another angel come down from heaven, having great power."

31. "And a mighty angel took up a great stone like a great millstone and cast it into the sea."

Here follows the description of the metaphorical fall of Babylon. John is so profoundly impressed with the splendor and honor of his vision that he forgets the Almighty and prostrates himself before the angel to worship him.

John worships  
the Angel      xix : 10. "And I fell at his feet to worship him. And he said unto me, See thou do it not : I am thy fellow servant, and of thy brethren that have the testimony of Jesus : worship God."

17. "And I saw an angel standing in the sun."

xx : 1. "And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand."

xxi : 12. "Twelve gates and twelve angels at the gates."

17. "And he measured the wall according to the measure of a man, that is, the angel."

John in spite of previous experience falls down again to worship another angel. This seems a

remarkable circumstance knowing John's profound reverence for God and his divine illumination. No wonder the angel rebukes him.

xxii : 7. "Blessed is he that keepeth the sayings of the prophecy of this book." See 10-18-19.

8. "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. John worships another Angel

9. Then saith he unto me, See thou do it not : for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God."

The closing declaration of the book of Revelation coincides with the introduction, viz.: that Jesus sent his angel instructor to John to discover to him in symbols spirit mysteries and prophecies.

16. "I, Jesus, have sent mine angel to testify unto you these things in the churches."

And the angel sent by Jesus to give his testimony is on his own word the spirit of a man who once walked this earth, who prophesied with the prophets and wrought and sweat and toiled as other toilers toil and sweat, and so we judge from the testimony of spirits and angels throughout the book from Genesis to Revelation that all hea-

venly communications vouchsafed to mankind the world over in any clime or time, to every nation, people and tongue, have come to us through the ministration of those who once trod this earthly life and knew its joy and sorrows and, more or less filled with the beatific vision, are sent or come of their own volition to tell the joyful tidings of a deathless hereafter and a life beyond the grave.



## CONCORDANCE.

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### ANGELS.

- There came two angels to Sodom. Gen. xix : 1, 2, 10, 15.  
An angel finds a wife for Isaac. Gen. xxiv : 14, 15.  
Angels meet Jacob. Gen. xxxii : 1, 2.  
Jacob wrestles with an angel. Gen. xxxii : 24-30.  
The angel blesses the lads. Gen. xlvi : 16.  
The angel of the wilderness. Ex. xxiii : 20, 21, 23 ; xxxii :  
34 ; xxxiii : 2.  
Joshua sees an angel captain. Josh. v : 13, 14.  
An angel visits Manoah. Judges xiii : 19, 20.  
Angel destroys the Israelites. II. Sam. xxiv : 16.  
Angel speaks to the prophets. I. Kings xiii : 18.  
Angel awakens Elijah. I. Kings xix : 5, 6, 7.  
The destroying angel. I. Chron. xxi : 15, 16, 18, 20 ; I.  
Chron. xxxii : 21.  
A little lower than the angels. Psalms viii : 5.  
Man did eat angels' food. Psalms lxxviii : 25, 72.  
God sent evil angels. Psalms lxxviii : 49.  
Give him a charge ever thee. Psalms xci : 7, 11.  
Bless the Lord, ye angels. Psalms ciii : 20.  
His angels' spirits. Psalms civ : 4.  
Praise ye him all his angels. Psalms cxlviii : 1, 2.  
Say thou before the angel. Eccl. v : 6.  
Angel of his presence. Is. lxiii : 9.  
My God hath sent his angel. Dan. vi : 22.  
The angel that talked with me. Zech. i : 9.

- They answered the angel. Zech. i : 11.  
The Lord answered the angel. Zech. i : 13.  
The angel that communed with me. Zech. i : 14.  
The angel that talked with me. Zech. ii : 3 ; iv : 15 ; v : .  
I answered the angel. Zech. iv : 4 ; vi : 4.  
I talked with the angel. II. Esdras ii : 44.  
The angel speaks with Esdras. II. Esdras ii : 48.  
The angel answers Esdras. II. Esdras iv : 1, 52 ; v : 15,  
20, 31, 32 ; vii : 1 ; xii : 51.  
The angel Uriel. II. Esdras v : 20.  
The angel Raphael. Tobit v : 5 ; vi : 4 ; 8 : 3.  
Tobit and the angel. Tobit v : 16.  
Mine angel is with you. Baruch vi : 7.  
Angel help. II. Macc. xi : 6, 8.  
Angel appears to Joseph. Matt. i : 20 ; ii : 13, 19.  
Angels minister to Jesus. Matt. iv : 11 : Mark i : 13.  
Angel reapers. Matt. xiii : 39.  
Glory of the Father and his angel. Matt. xvi : 27.  
Guardian angels. Matt. xviii : 10.  
Twelve legions of angels. Matt. xxvi : 53.  
Angels to come with glory. Matt. xxiv : 31.  
Angels' ignorance. Matt. xxiv : 36 ; Mark xiii : 27, 32.  
Angel rolled the stone away. Matt. xxviii : 2, 3, 4.  
Angel answered the woman. Matt. xxviii : 5.  
Angel Gabriel. Luke i : 26, 30, 38.  
Angel said, "Fear not." Luke ii : 10.  
A multitude of angels. Luke ii : 13.  
Joy in presence of angels. Luke xv : 10.  
Beggar carried by angels. Luke xvi : 22.  
Equal to the angels. Luke xx : 36.  
Angel strengthens Jesus. Luke xxii : 43.  
Vision of angels. Luke xxiv : 33.  
Angels of God. John i : 51.

Angel troubled the pool. John v : 4.  
Mary sees two angels. John xx : 12.  
Moses sent by an angel. Acts vii : 35, 38.  
Disposition of angels. Acts vii : 53, 56.  
Angel comes to Cornelius. Acts x : 3, 7, 22.  
Angel releases Peter from prison. Acts xii : 8, 9, 10.  
Herod and the angel. Acts xii : 21, 23.  
Angel or spirit. Acts xxiii : 8.  
If a spirit or an angel hath spoken. Acts xxiii : 9.  
Angel aboard ship. Acts xxvii : 23.  
Angels nor principalities. Rom. viii : 38.  
Spectacle to angels. I. Cor. iv : 9.  
Ye shall judge angels. I. Cor. vi : 3.  
Because of the angels. I. Cor. xi : 10.  
Tongues of men and angels. 1. Cor. xiii : 1.  
Though an angel of heaven. Gal. i : 8.  
Ordained of angels. Gal. iii : 19.  
As an angel of God. Gal. iv : 14.  
Worship of angels. Col. ii : 18.  
With his mighty angels. II. Thess. i : 7.  
Seen of angels. I. Tim. iii : 16.  
The elect angels. I. Tim. v : 21.  
Better than the angels. Heb. i : 4.  
His angels spirits. Heb. i : 7.  
Word spoken by angels. Heb. ii : 2.  
A little lower than the angels. Heb. ii : 7, 9.  
Hosts of angels. Heb. xii : 22.  
Entertained angels unawares. Heb. xiii : 2.  
Angels desired to look into. I. Peter i : 10.  
Angels and authorities. I. Peter iii : 22.  
God spared not his angels. II. Peter ii : 4.  
Angels in chains. Jude i : vi.  
Seven stars, seven angels. Rev. i : 20.



Angels of the churches. Rev. ii and iii.  
I saw a strong angel. Rev. v : 2.  
Voice of many angels. Rev. v : 11.  
I saw four angels. Rev. vii : 1.  
I saw another angel. Rev. vii : 2 ; xviii : 1 ; xix : 17.  
All the angels stood. Rev. viii : 2.  
Another angel stood. Rev. viii : 3 ; xiv : 6.  
Another mighty angel. Rev. x : 1 ; xviii : 21.  
Michael and his angels. Rev. xii : 7.  
The seven angels. Rev. xvi : 1 ; xvii : 1.  
John worships an angel. Rev. xix : 10 ; xxii : 8.  
Angels descend from heaven. Rev. xx : 1.  
Twelve angels. Rev. xxi : 12.  
The measuring angel. Rev. xxi : 17.  
I have sent mine angel. Rev. xxii : 16.

### ANGEL OF GOD.

Angel of God and Manoah's wife. Judges xiii.  
A woman compares David to angel of God. II. Sam. xiv : 17.  
Mephibosheth compares David to angel of God. II. Sam.  
xix : 27.  
Angel of God and Daniel. Sus. 55, 59.  
Paul and angel of God. Acts xxvii : 23.  
Received as an angel of God. Gal. iv : 14.

### ANGEL OF THE LORD.

Angel of the Lord found Hagar. Gen. xvi : 7-16.  
Angel of the Lord called to Hagar. Gen. xxi : 17.  
Angel of the Lord called to Abram. Gen. xxii : 11, 12, 15.  
Angel of the Lord in a dream. Gen. xxxi : 2.  
Angel of the Lord and ringstraked cattle. Gen. xxxi :  
12-13.

- Angel of the Lord appears to Moses. Ex. iii : 2-4 ; Acts viii : 31.
- Angel of the Lord and Balaam, Numb. xxii : 22, 24, 35.
- Angel of the Lord at Gilgal. Jud. ii : 1-4.
- Angel of the Lord and Gideon. Jud. vi : 11, 12, 20, 21, 22.
- Angel of the Lord and Manoah's wife. Jud. xiii : 3.
- Angel of the Lord comes to Manoah. Jud. xiii : 13-21.
- David compared to Angel of the Lord. I Sam. xxix : 9.
- Angel of the Lord to Elijah. II Kings i : 3-15.
- Angel of the Lord destroys Sennacherib's army. II Kings xix : 35 ; Is. xxxvii : 36.
- Angel of the Lord encampeth. Psalms xxxiv : 7.
- Angel of the Lord persecute. Psalms xxxv : 6.
- Angel of the Lord to Zechariah. Zech. i : 2.
- Angel of the Lord answers the Lord. Zech. i : 12.
- Angel of the Lord stood by. Zech. iii : 5.
- Angel of the Lord protested. Zech. iii : 6.
- House of David as an angel of the Lord. Zech. xii : 8.
- Angel of the Lord to Habacuc. Bel and the Dragon, 34, 35, 36, 39.
- Angel of the Lord in a dream to Joseph. Matt. i : 20 ; ii : 13, 19, 22.
- Zacharias and Angel of the Lord. Luke i : 11, 12, 13, 18, 19.
- Shepherds and angel of the Lord. Luke ii : 9.
- Angel of the Lord opens prison doors. Acts v : 19.
- Angel of the Lord speaks to Philip. Acts viii : 26.
- Angel of the Lord comes to Peter in prison. Acts xii : 7.

### ANGEL OF THE WILDERNESS.

The Angel of the wilderness. Ex. xiv : 19.

### ALMIGHTY.

God almighty appeared to Jacob. Gen. xlviii : 3.

God almighty appeared to Abram. Ex. vi : 3.  
 Inspiration of the Almighty. Job xxxii : 8.  
 Breath of the Almighty. Job xxxiii : 4.  
 Voice of the Almighty. Ezek. i : 24.

### BREASTPLATE.

Breastplate of judgment. Ex. xxviii : 30.

### BURDEN.

Burden of Babylon. Is. xiii.  
 Burden of Moab. Is. xv.  
 Burden of Damascus. Is. xvii.  
 Burden of Egypt. Is. xix.  
 Burden of the Desert of the Sea. Is. xxi.  
 Burden of the Valley of Vision. Is. xxii.  
 Burden of Tyre. Is. xxiii.  
 Burden of Nineveh. Nahum i : 1.  
 Burden which Habacuc did see. Hab. i : 1.  
 Burden of Israel by Malachi. Mal. i : 1.

### CHILDREN OF GOD.

Called children of God. I John iii : 1-2.

### CLAIRVOYANCE AND CLAIRAUDIENCE.

Samuel, the Seer. I Sam. ix.  
 Samuel's declaration. I Sam. x : 2-6.  
 Elisha hears the king of Syria. II Kings vi : 11-12.  
 Elisha and Gehazi at Samaria. II Kings vi : 17.  
 Jeremiah writes as the Spirit dictates. Jer. xxxvi.  
 Jesus and the disciples. Luke xxii : 9-13.

### COVENANT.

Rainbow covenant. Gen. ix : 12, 16, 18.  
 Thou hast made void the covenant. Psalms lxxxix : 39.  
 This is my covenant. Is. lix : 21.

**DEVILS.**

Worship of devils. II Chron. xi : 15.

Devil possession. Matt. viii : 16 ; ix : 33-34 ; x : 1 ; xii : 22,  
43, 44, 45 ; xvii : 18, 19, 20, 21.

Prince of the devils. Mark iii : 22.

Casting out devils. Mark ix : 38.

He hath a devil. Matt. xi : 18.

Devils coming out of many. Luke iv : 41.

Disciples' power over devils. Luke x : 17.

Thou hast a devil. John viii : 48-52 ; x : 20.

Can a devil open eyes? John x : 21.

**THE DEVIL.**

Jesus tempted of the devil. Matt. iv : 1, 5, 8.

Resist the devil. James iv : 7.

**DIVINATION.**

Joseph's divination cup. Gen. xlv : 4.

Joseph, the diviner. Gen. xlv : 15.

Prophecy false divination. Jer. xiv : 14.

Let not your diviners deceive. Jer. xxix.

No flattering divination. Ezek. xii : 24.

Shall not divine divination. Ezek. xiii : 23.

Diviners confounded. Micah iii : 7.

Propi:ets divine for money. Micah iii : 11.

Spirit of divination. Acts xvi : 16.

**DIVINE HEALING.**

Naaman's leprosy cleansed. II. Kings v : 1, 14.

Asa and the physicians. II. Chron. xvi : 12.

Jesus heals. Luke vi : 19.

Jesus heals impotent man. John v : 4, 9.  
 Peter and John healing. Acts iii : 7, 8.  
 Paul healing. Acts xix : 11, 12.

### DREAMS.

God came to Abimelech. Gen. xx : 3, 6.  
 Jacob's ladder. Gen. xxviii : 12, 13.  
 Angel of the Lord in a dream. Gen. xxxi : 11.  
 God speaks to Laban. Gen. xxxi : 24.  
 Joseph dreamed a dream. Gen. xxxvii : 5, 9, 11.  
 Butler's and baker's dreams. Gen. xl : 8, 18.  
 Pharaoh's dreams. Gen. xli : 1, 14, 15, 25, 38.  
 Dreamer of dreams. Deut. xiii : 1, 3.  
 Saul answered not in dreams. I. Sam. xxviii : 6.  
 The Lord appears to Solomon. I. Kings iii : 5.  
 In a dream, in a vision. Job xxxiii : 15.  
 Dream cometh through business. Eccl. v : 6.  
 Multitude of dreams. Eccl. v : 7.  
 Lying dreams. Jer. xxiii : 23, 28.  
 Nebuchadnezzar's dreams. Dan. ii : 1, 10, 11.  
 Nebuchadnezzar's second dream. Dan. iv : 2, 31.  
 Daniel's dream. Dan. vii : 1.  
 Old men dream dreams. Joel ii : 28.  
 Esdras' dream. II. Esdras xiii : 1.  
 Joseph's dreams. Matt. i : 20 ; ii : 13, 19, 22.  
 Wise men warned in a dream. Matt. ii : 12.

### EPHOD.

The ephod described. Ex. xxviii : 12.  
 David and the ephod. I. Sam. xxx : 7.  
 Without ephod or teraphim. Hos. iii : 4.

### FIRE OF THE LORD.

Fire of the Lord consumes sacrifice. I. Kings xviii : 38.

Elijah calls fire from heaven. II. Kings i : 10, 12.  
Elijah in a chariot of fire. II. Kings ii : 11.  
Ministers a flame of fire. Psalms civ : 4 ; Heb. i : 7.  
Cloven tongues as of fire. Acts ii : 3.

### GHOST.

Isaac gave up the ghost. Gen. xxxv : 29.  
Jacob yields up the ghost. Gen. xlix : 33.  
Jesus gives up the ghost. Luke xxiii : 46.

### GOD.

God did tempt Abraham. Gen. xxii : 1, 2.  
God speaks to Laban. Gen. xxxi : 24.  
Jacob sees God. Gen. xxxii : 30.  
God speaks to Jacob. Gen. xxxv : 1, 4.  
God appeared unto Jacob. Gen. xxxv : 9, 13.  
God spake unto Israel. Gen. xlv : 2, 3, 4.  
God Almighty appeared unto me. Gen. xlviii : 3.  
God said unto Moses. Ex. iii : 14.  
God spake to Moses. Ex. vi : 2, 3.  
I have made thee a god. Ex. vii : 1.  
Moses meets God at Sinai. Ex. xix : 8, 9, 10, 13, 16.  
God converses with Moses. Ex. xix : 19.  
God utters the commandments. Ex. xx.  
Seventy-four elders see God. Ex. xxiv : 10, 11.  
Moses speaks to God face to face. Ex. xxxiii : 18, 23.  
Moses coaxes God. Deut. iii : 24, 25, 26.  
God's voice. Deut. iv : 34, 36.  
God succors Samson. Jud. xv : 19.  
Children of Israel pray to God. Jud. xx : 26.  
Saul asks counsel of God. I. Sam. xiv : 37.  
Evil spirit from God. I. Sam. xvi : 16.  
God talks to Solomon. I. Kings iii : 5.

- God angry with Solomon. I. Kings xi : 23.  
David enquires of God. I. Chron. xiv : 10, 14.  
God displeased with David. I. Chron. xxi : 7.  
God appears to Solomon. II. Chron. i : 7, 12.  
Josiah refuses to hear God. II. Chron. xxxv : 22.  
God mocked by Zedekiah. II. Chron. xxxvi : 11, 16.  
Nehemiah's prayer to God. Neh. ii : 2, 20.  
Curse God and die. Job ii : 9.  
Job reasons with God. Job xiii : 3, 5, 22.  
Job thinks God has undone him. Job xix : 6, 9, 12.  
God speaks in dreams and visions. Job xxxiii : 14, 16, 26  
Praise glorifieth God. Psalms l : 23.  
God hath spoken once. Psalms lxii : 11.  
The chariots of God. Psalms lxviii : 7.  
God of Jacob. Psalms lxxvi : 6.  
Can God furnish a table? Psalms lxxviii : 19.  
God judgeth among the gods. Psalms lxxxii : 1.  
God's sore travail. Eccl. i : 12, 13.  
Spirit return to God. Eccl. xii : 7.  
God shall bring unto judgment. Eccl. xii : 14.  
Thus saith God. Is. xlii : 5.  
Glory of God of Israel. Ez. xliii : 2.  
In the name of his God. Micah iv : 5.  
Warned of God in a dream. Matt. ii : 12, 22.  
God of the living. Luke xx : 38.  
If he were not of God. John ix : 33.  
God helps Paul. Acts xxvii : 23.  
Love of God shed abroad. Rom. v : 5.  
Gr giveth spirit of slumber. Rom. xi : 8.  
Deep things of God. I. Cor. ii : 10.  
Ye are the temple of God. I. Cor. iii : 16.  
Which temple is of God. I. Cor. vi : 19.  
The selfsame thing is God. II. Cor. v : 5.

The love of God. II. Cor. xiii : 14.  
Image of the invisible God. Col. i : 15.  
God of old having spoken. Heb. i : 1.  
God bearing witness. Heb. ii : 5.  
Ask wisdom of God. James i : 5.  
Worship God. Rev. xix : 10 ; xxii : 9.

### GODS.

Not revile the gods. Ex. xxii : 28.  
The woman of Endor sees gods. I. Sam. xxviii : 13.  
God judgeth among the gods. Psalms lxxxii : 1.  
I have said ye are gods. Psalms lxxxii : 6.  
Among the gods none like thee. Psalms lxxxvi : 8.  
Lord is above all gods. Psalms cxxxv : 5.  
Before the gods will I sing. Psalms cxxxviii : 1.  
None except the gods. Dan. ii : 47.  
Apostles mistaken for gods. Acts xiv : 2.  
Paul claimed as a god. Acts xxviii : 6.  
Called gods. I. Cor. viii : 5.

### HAND OF THE LORD.

Hand of the Lord was there upon him. Ez. i : 3.  
Hand of the Lord was strong. Ez. iii : 14.  
Hand of the Lord fell. Ez. viii : 1.  
Now the hand of the Lord, &c. Ez. xxxiii : 22 ; xxxvii : 1.

### HELL.

Hell is naked before him. Job xxvi : 6.  
Pains of hell got hold on me. Psalms cxvi : 3.  
Jonah cries from hell. Jonah ii : 2.  
Death and hell deliver up their dead. Rev. xx : 13.



**HOLY GHOST.**

All filled with Holy Ghost. Acts ii : 4 ; iv : 31.

Paul and the Holy Ghost. Acts xv : 28.

Thus saith the Holy Ghost. Acts xxi : 2.

Holy Ghost given unto us. Romans v : 5.

Temple of the Holy Ghost. I Cor. vi : 19.

Power and in the Holy Ghost. I Thess. i : 5.

Gifts of the Holy Ghost. Heb. ii : 4.

**I AM THAT I AM.**

I Am That I Am. Ex. iii : 14.

**INSPIRATION.**

Every Scripture inspired of God. II Tim. iii : 16.

**JEHOVAH.**

By my name Jehovah. Ex. vi : 3.

The word translated Lord in the A.V. and R.V. should, according to the American Board of translators, be rendered Jehovah. See, therefore, Lord for Jehovah.

**LORD.**

The Lord said unto Cain. Gen. iv : 6, 9, 13.

The Lord said my spirit. Gen. vi : 3, 7.

The Lord said unto Noah. Gen. vii : 1.

The Lord came down to see. Gen. xi : 5, 7, 8.

The Lord had said unto Abram. Gen. xii : 1 ; xiii : 14, 15, 16.

The Lord appeared unto Abram. Gen. xii : 7 ; xvii : 1, 3,

5, 15, 17 ; xviii : 1, 2, 3, 3 ; xxvi : 2, 24.

The Lord goes down to Sodom. Gen. xviii : 16, 22, 33.

My Lord of Sodom. Gen. xix : 18.

- Rebekah enquires of the Lord. Gen. xxv : 22.  
 The Lord said unto Jacob. Gen. xxxi : 3.  
 The Lord of the burning bush. Ex. iii : 2, 4.  
 The Lord speaks of the passover. Ex. xiii : 1, 2.  
 The Lord went before Israel. Ex. xiii : 21.  
 The Lord tells Moses of the manna. Ex. xvi : 4.  
 The Lord tells Moses of the quails. Ex. xvi : 11, 12.  
 The Lord at Horeb. Ex. xvii : 6.  
 The Lord commands Moses to write. Ex. vii : 14.  
 The Lord at Sinai. Ex. xix : 21, 24.  
 The Lord calls seventy-four elders. Ex. xxiv : 1, 2.  
 The Lord sends Moses down from Sinai. Ex. xxxii : 7, 15,  
 16, 19.  
 The Lord and the blasphemer. Lev. xxiv : 12, 14.  
 Moses enquires of the Lord. Num. xi : 6, 8, 9.  
 The Lord comes in a cloud. Num. xi : 25.  
 The Lord speaks suddenly to Moses. Num. xii : 4, 8.  
 The Lord in the pillar of the cloud. Num. xii.  
 The Lord commands the spies. Num. xiii : 1, 2.  
 The Lord vexed with the people. Num. xiv : 11, 12.  
 The Lord on Sabbath observance. Num. xv : 35.  
 Moses enquires of the Lord about Korah. Num. xvi : 31, 32.  
 The Lord and Balaam. Num. xxiii : 5; xxiv : 15, 16.  
 The Lord speaks out of the fire. Deut. iv : 12, 13.  
 The Lord talked with Israel. Deut. v : 4, 5.  
 The Lord tells Moses to go down from the mount. Deut.  
 ix : 12, 13.  
 The Lord thy God walketh. Deut. xxiii : 14.  
 The Lord forewarns Moses of his death. Deut. xxxi : 14,  
 15, 16, 19.  
 The Lord speaks to Joshua. Josh. i : 1, 9; iv : 1.  
 The Lord delivers Jericho to Joshua. Josh. v : 2.  
 The Lord and Achan's trespass. Josh. vii : 10.

- The Lord delivers Ai to Joshua. Josh. viii : 8, 18.  
The Lord fights with stones. Josh. x : 8, 11.  
The Lord demands cities of refuge. Josh. xx : 1, 2.  
The Lord and iron chariots. Jud. i : 19.  
The Lord raises up Othniel. Jud. iii : 9.  
The Lord sends Gideon. Jud. vi : 8.  
The Lord talks with Gideon. Jud. vi : 16, 20.  
The Lord and Gideon's band. Jud. vii : 2, 4, 7, 9.  
The Lord departs from Samson. Jud. xvi : 17, 20.  
Samson intercedes with the Lord. Jud. xvi : 28.  
Children of Israel ask counsel of the Lord. Jud. xx : 23,  
27, 18.  
The Lord calls Samuel. I Sam. iii : 4, 5, 6, 8, 10.  
The Lord appeared in Shiloh. I Sam. iii : 21.  
The Lord declares for a king. I Sam. viii : 7, 22.  
The Lord anoints Saul. I Sam. x : 1.  
The Lord with David. I Sam. xviii : 28.  
David enquires of the Lord. I Sam. xxii : 9, 10 ; xxxiii : 2, 4.  
The Lord destroys Nabal. I Sam. xxv : 38.  
David blesses the Lord for Nabal's death. I Sam. xxv : 39.  
The Lord refuses to speak to Saul. I Sam. xxviii : 6.  
David enquires of the Lord. I Sam. xxx : 8 ; II Sam. ii : 1 ;  
v : 19.  
David vexed with the Lord. II Sam. vi : 6-10.  
The Lord displeased with David. II Sam. 11 : 2.  
The Lord sends Nathan to David. II Sam. xii : 1-11.  
David prays to the Lord. II Sam. xv : 31 ; xvi : 33 ;  
xvii : 14.  
Anger of the Lord. II Sam. xxiv : 1.  
The Lord sends a pestilence. II Sam. xxiv : 15 ; I Chron.  
xxi : 14.  
The Lord repents. II Sam. xxiv : 16-17.

- The Lord appeared to Solomon. I Kings iii : 5, 10, 11, 12 ; ix : 2-3.
- The Lord angry with Solomon. I Kings xi : 9-14.
- The Lord hears Elijah. I Kings xvii : 17-22.
- Micaiah saw the Lord. I Kings xxii : 19-20.
- Jehu and the law of the Lord. II Kings x : 31.
- Anger of the Lord. II Kings xiii : 3.
- The Lord testifies against Israel. II Kings xvii : 13.
- Josiah enquires of the Lord. II Kings xxii : 13.
- The Lord speaks to Gad. I Chron. xxi : 9.
- The Lord gives David a writing. I Chron. xxviii : 11-19.
- The Lord in the thick darkness. II Chron. vi : 1.
- The Lord appears to Solomon. II Chron. vii : 12.
- The Lord speaks to Manasseh. II Chron. xxxiii : 10.
- Nehemiah's prayer to the Lord. Neh. i : 11.
- The Lord speaks to Satan. Job i : 6-7 ; ii : 2, 3, 5, 7.
- The Lord gave and taketh away. Job i : 20-21.
- The Lord answered Job. Job xxxviii : 1 ; xl : 1.
- Job answers the Lord. Job xxxviii : 3-7 ; xlii : 2.
- The Lord answers Job and Eliphaz. Job xlii : 7.
- I cried unto the Lord. Ps. iii : 4.
- I will bless the Lord. Psalms xvi : 7.
- I called upon the Lord. Psalms xviii : 6.
- The law of the Lord. Psalms xix : 7.
- Secret of the Lord. Psalms xxv : 11.
- Wait on the Lord. Psalms xxvii : 14.
- Voice of the Lord. Psalms xxix : 4.
- Word of the Lord. Psalms xxxiii : 6.
- Plead my cause, O Lord. Psalms xxxv : 1.
- Lord, make me to know. Psalms xxxix : 4.
- Why sleepest thou, O Lord. Psalms xliv : 23.
- O Lord, open thou my lips. Psalms li : 15.

Lord, where are thy loving kindnesses. Psalms lxxxix :

49.

The Lord reigneth. Psalms xcix : 1.

When the Lord shall build up Zion. Psalms cii : 16.

Bless the Lord. Psalms ciii : 20.

Bless ye the Lord. Psalms ciii : 21.

Dead praise not the Lord. Psalms cxiv : 17.

Lord above all gods. Psalms cxxxv : 5.

The Lord giveth wisdom. Prov. ii : 6.

Preparation of heart from the Lord. Prov. xvi : 1.

Man's goings are of the Lord. Prov. xx : 24.

King's heart in the hand of the Lord. Prov. xxi : 1.

Come, let us reason together, saith the Lord. Is. i : 18.

The Lord standeth up to plead. Is. iii : 13.

I saw also the Lord. Is. vi : 1-2.

I heard the voice of the Lord. Is. vi : 8.

The Lord speaks to Isaiah. Is. vii : 3-5.

The Lord speaks to Ahaz. Is. vii : 7-11.

The Lord's glorious voice. Is. xxx : 30.

They seek not the Lord. Is. xxxi : 1.

Taught of the Lord. Is. liv : 13.

Not the ways of the Lord. Is. lix : 21.

My covenant, saith the Lord. Is. lix : 21.

The Lord as a mighty man. Is. xlii : 13.

I, even I, am the Lord. Is. xliii : 2.

I, the Lord, do these things. Is. xlv : 7.

O Lord, why hast thou made us to err? Is. lxiii : 17.

Then said I, Ah Lord God. Jer. i : 6 ; iv : 10.

The Lord said unto me. Jer. i : 7.

Jeremiah enquires of the Lord. Jer. xxi : 2-5.

Zedekiah hearkened not to the Lord. Jer. xxxvii : 2.

No vision from the Lord. Lam ii : 9.

Elders enquire of the Lord. Ez. xx : 1-31.

The Lord utters his voice. Joel iii : 16.  
The Lord repented. Amos vii : 3.  
I saw the Lord. Amos xi : 1.  
Hear what the Lord saith. Micah vi : 1.  
The Lord answered and said, write. Hab. ii : 2.  
The Lord will consume the land. Zeph. i : 3.  
Thus speaketh the Lord. Hag. i : 2.  
The Lord stirred up Zerubbabel. Hag. i : 14.  
The Lord hath sent. Zech. i : 10.  
The Lord answered the angel. Zech. i : 13.  
The Lord and four carpenters. Zech. i : 20.  
Standing before the Lord. Zech. iii : 1.  
The Lord said unto Satan. Zech. iii : 2.  
Messenger of the Lord. Mal. ii : 7.  
Ye have wearied the Lord. Mal. ii : 17.  
Dreadful day of the Lord. Mal. iv : 5.  
Passed the Lord with songs, II Esdras ii : 42.  
Wonders of the Lord. II Esdras ii : 48.  
The people pray the Lord. II Macc. xi : 6.  
Joined unto the Lord. I Cor. vi : 17.  
The Lord is that spirit. II Cor. iii : 17-18.  
Revelations of the Lord. II Cor. xii : 1.  
The grace of the Lord Jesus. II Cor, xiii : 14.

### THE LORD GOD.

Heard voice of the Lord God. Gen. iii : 8.  
The Lord God called. Gen. iii : 9-10.  
The Lord God said. Gen. iii : 22.  
The Lord God of Israel. I Kings xvii : 1.  
Revealed by the Lord God. Is. xxii : 14.  
Thus saith the Lord God of Hosts. Is. xxii : 15.  
Lord God hath given me a tongue. Is. L : 4.  
Lord God hath opened mine ear. Is. L : 5.

Then said I, Ah Lord God. Jer. i : 6 ; iv : 10.

The Lord God shewed unto me. Amos ii : 12 ; viii : 1.

Thus saith the Lord God concerning 'Edom. Obad. i : 1.

### MAN OF GOD.

Man of God comes to Manoah's wife. Jud. xiii : 6.

Man of God appears to Eli. I Sam. ii : 27.

Shemaiah, the Man of God. I Kings xii : 22.

Man of God heals Jeroboam's hand. I Kings xiii : 6.

Man of God and Ahab. I Kings xv.

O ! man of God, come down. II Kings i : 10.

### MATERIALIZATION OF SPIRIT.

No form distinguished. Job iv : 12.

The form of an hand. Ezl viii : 3.

Fingers of a man's hand. Dan. v : 5.

A hand touched me. Dan. x : 10.

Jeremiah appears. II Mace. xv : 1-15.

Moses and Elias. Matt. xvii : 3 ; Mark ix : 4.

Jesus appears after death. Matt. xxviii : 16, 17 ; Mark  
xvi : 9, 10, 11, 12, 14 ; Luke xxiv : 36, 37 ; John xx :  
14, 19.

A vision of angels. Luke xxiv : 23, 26, 27 ; xxi : 1.

### MISCELLANEOUS EVIDENCES.

Moses' song. Deut. xxxii. ?

Moses' death. Deut. xxxiv.

Disobedience to the rite of circumcision. Josh. v : 5.

The sun stands still. Josh. x : 14.

David's song. II Sam. xxii.

David's orchestras. I Chron. xxiii : 5 ; xxv : 1, 3, 5.

Eliphaz the Temanite. Job iv : 12, 16.

Job's cry. Job vi : 4 ; vii : 13 ; ix : 3, 14, 16, 32, 33.  
 Clothing of the spirit. Job x : 11.  
 The cry of the ages. Job xiv : 14, 15.  
 My Redeemer liveth. Job xix : 25, 27.  
 God flies on a cherub's wings. Psalms xviii : 8, 11.  
 God's adaptability to conditions. Psalms xviii : 25, 26.  
 Beside the still waters. Psalms xxiii : 2.  
 I will guide thee with mine eye. Psalms xxxii : 8.  
 Spirit help from the hills. Psalms cxxxi : 1.  
 Jehu and Ahab's sons. II Kings x : 1, 31.  
 Jeremiah's book. Jer. xxxvi.  
 Daniel's diet. Dan. i : 12, 20 ; x : 3.  
 Esdras' diet. II Esdras v : 20 ; xii : 51.  
 Jeremiah's golden sword. II Macc. xv : 15.  
 Jesus curses the fig tree. Mark xi : 13, 20.  
 Speak with tongues. Mark xvi : 17.  
 Overcome evil with good. Rom. xii : 21.  
 Mighty signs and wonders. Rom. xv : 18, 19 ; II Cor. xii : 12.  
 Caught up into the third heavens. II Cor. xii : 1, 7.  
 Wrestle against spiritual wickedness. Eph. vi : 12.

### ORACLES.

Enquired of the oracles of God. II Sam. xvi : 23.  
 Holy place for the oracle. I Kings vi : 16.  
 Into the oracle. I Kings viii : 6.  
 Candlesticks and oracle. II Chron. iv : 20.  
 David and the oracle. Psalms xxviii : 2.  
 The living oracles. Acts vii : 38.  
 Oracles of God. Rom. iii : 1, 2.  
 First principles of oracles of God. Heb. v : 12.  
 Speak as the oracles of God. I Peter iv : 11.

### PARABLE,

Balaam's parable. Num. xxiii : 18 ; xxiv : 3, 15, 23. 17



Open my mouth in a parable. Psalms lxxviii : 2.  
 Jeremiah's parable. Jer. xviii : 1, 6 ; xix : 1, 14.  
 Speak a parable. Ez. xvii : 2.  
 Parable of angel reapers. Matt. xiii : 39.

### PASTORS.

Pastors are become brutish. Jer. x : 21.  
 Woe unto the pastors. Jer. xxiii : 1.

### PRIESTS.

Without a teaching priest. II Chron. xv : 3.  
 The sin of the priests. Ezra ix : 5.  
 The priests bear rule. Jer. v : 31.  
 Prophets and priests profane. Jer. xxxiii : 11 ; xxvii, xxix  
 Iniquities of the priests. Lam. iv : 3.  
 Ezekiel the priest. Ez. i : 3.  
 Lament ye priests. Joel i : 13.  
 Priests teach for hire. Micah iii : 2.  
 A word to the priests. Mal. ii : 1, 7.  
 Sceva and his seven sons. Acts xix : 3, 6.

### PROPHECY.

Jacob's dying prophecy. Gen. xlix.  
 Balaam and Balak. Num. xxii : 22, 23.  
 Moses' prophecy concerning Israel. Deut. xxxiii.  
 Elisha's prophecy of plenty. II Kings vii : 7.  
 Noadiah's foolish prophecy. Neh. vi : 14.  
 The prophecy of Agur. Prov. xxxi : 1.  
 The prophecy of King Lemuel. Prov. xxxii : 1.  
 Jeremiah n Tophet. Jer. xix : 14.  
 Jeremiah's prophecy of destruction. Jer. xxxvi, xxxvii.

Ezekiel's prophecy against Jerusalem. Ez. iv : 4.  
 Ezekiel's prophecies continued. Ez. vi : 2.  
 Angel's prophecy to Daniel. Dan. xii : 9, 13.  
 Prophecy denounced. Zech. xiii : 3.  
 Prophecy of Agabus. Acts xi : 27.  
 Agabus in Phillip's house. Acts xxi : 11.  
 Sure word of prophecy. II Peter i : 19.  
 No prophecy private, II Peter i : 20, 21.  
 Blessed that heareth the prophecy. Rev. i : 3.  
 The sayings of this prophecy. Rev. xxi : 7.

### PROPHECY.

Prophecy with music. I Chron. xxv : 1, 3, 5.  
 The power of music. II Chron. xx : 22.  
 Haggai and Zechariah prophesy. Ezra vi : 14.  
 Prophets prophesy falsely. Jer. v : 31 ; xiv : 14 ; xix : 9.  
 Prophecy against prophets. Ez. xiii : 2.  
 Prophecy against the forest. Ez. xx : 45, 46.  
 Prophecy unto the mountains. Ez. xxxvi : 1, 3.  
 Prophecy concerning Israel. Ez. xxxvi : 6.  
 Prophecy against Gog and Magog. Ez. xxxviii : 2.  
 Sons and daughters prophesy. Joel ii : 28, 29.  
 Said to prophets, Prophecy not. Amos ii : 12.  
 Prophecy unto thee of win?. Micah ii : 11.  
 Rather that ye may prophesy. I Cor. xiv  
 Ye may all prophesy. I Cor. xiv : 31, 39.

### PROPHETS.

Moses' desire. Lev. xi : 29.  
 To distinguish prophets. Num. xii : 6.  
 Signs of the prophets. Deut. xiii : 1-3.  
 Prophets refuse to answer Saul. I Sam. xxviii : 6.

- Prophets quarrel. I Kings xiii : 18.  
 Ahijah, the prophet. I Kings xiv : 5-6.  
 Prophet came to Ahab. I Kings xx : 13.  
 Jehoshophat, Ahab and prophets. I Kings xxii : 8-17.  
 Elijah slays prophets of Baal. I Kings xviii : 40.  
 Sons of the prophets to Elisha. II Kings ii : 3-15.  
 Elisha to Hazael. II Kings viii : 10.  
 Lord testifies by his prophets. II Kings xvii : 13.  
 Prophet Isaiah to Hezekiah. II Kings xx : 1-2.  
 Prophet speaks to Israel. II Kings xxi : 10-12.  
 Shemaiah, the prophet. II Chron. xii : 5-6.  
 Four hundred lying prophets. II Chron. xviii : 19.  
 Prophets sent to Israel. II Chron. xxiv : 19.  
 Prophets Haggai and Zachariah. Ezra v : 1.  
 Nehemiah and the prophets. Neh. ix : 30.  
 There is no more any prophet. Psalms lxxiv : 9.  
 Do my prophets no harm. Psalms cv : 15.  
 Prophets prophesy deceits. Is. xxx : 10.  
 Jeremiah's pre-natal ordination. Jer. i : 5.  
 Prophets prophesy falsely. Jer. v. 31 ; vi : 13 ; xiii : 14 ;  
     xiv : 14 ; xxvii ; xxix.  
 Heart broken because of prophets. xxiv : 9, 11, 13, 14,  
     25, 28.  
 Hananiah a lying prophet. Jer. xxviii : 5-17.  
 Let not prophets deceive. Jer. xxix : 8-9.  
 Zedekiah would not hearken. Jer. xxxvii : 2.  
 Jeremiah, the prophet, insulted. Jer. xxxix.  
 People seek Jeremiah, the prophet. Jer. xlii : 1, 2, 4, 7.  
 Prophets find no vision. Lam. ii : 9.  
 Sins of the prophets. Lam. iv : 13.  
 Prophecy against the prophets. Ez. xiii : 2.  
 Woe unto foolish prophets. Ez. xiii : 3.  
 If the prophet be deceived. Ez. xiv : 9.

A prophet hath been among you. Ez. xxxiii : 33.  
 The prophet is a fool. Hos. ix : 7.  
 The prophet is the snare. Hos. ix : 8.  
 Commanded the prophets. Amos ii : 12.  
 He shall be the prophet. Micah ii : 11.  
 Sun go down on the prophets. Micah iii : 6.  
 Habakuk the prophet. Hab. i : 1.  
 Haggai the prophet. Hag. i : 1.  
 Zechariah the prophet. Zech. i : 1.  
 The prophets doomed. Zech. xiii : 2, 3, 4, 5.  
 Prophet called Habacuc. Bel and the Dragon, 33,  
 One of the old prophets risen. Luke ix : 8.  
 He is a prophet. John ix : 17.  
 The prophet Agabus, Acts xi : 27-28.  
 False prophet Bar-Jesus. Acts xiii : 6.  
 Let the prophets speak. I Cor. xiv : 29.  
 Spirits of the prophets. I Cor. xiv : 32.  
 Revealed to the prophets. Eph. iii : 5.  
 God in the prophets. Heb. i : 1.  
 The prophets sought. I Peter i : 10.  
 Many false prophets. I John iv : i.  
 The brethren the prophets. Rev. xxii : 9.

### PROPHETESS.

Miriam the prophetess. Ex. xv : 20.  
 Deborah the prophetess. Jud. iv : 4-5.  
 Huldah the prophetess. II Kings xxii : 14 ; II Chron  
 xxxiv : 22-28.  
 Noadiah the prophetess. Neh. vi : 14,  
 Daughters which prophecy. Ez. xiii-17.  
 Your daughters shall prophesy. Joel ii : 28.  
 Anna the prophetess. Luke ii : 36.

A damsel of Phillipi. Acts xvi : 16.

Four virgins which prophesy. Acts xxi : 9.

### QUEEN OF HEAVEN.

Burn incense to Queen of Heaven. Jer. xlv : 18.

### RIDDLE.

Put forth a riddle. Ez. xvii : 2.

### REVELATION.

Revelation of Jesus Christ. Gal. i : 12.

I went up by revelation. ii : 2.

Revelation he made known. Eph. iii : 3.

Revelation of Jesus Christ. Rev. i : 1.

### SATAN.

Satan provokes David. I Chron. xxi : 1

Satan before the Lord. Job i : 6, 7, 8, 9, 12 ; ii : 1, 3, 7.

Joshua and Satan. Zech. iii : 1-2.

God shall bruise Satan. Rom. xvi : 20.

Deliver to Satan. I Cor. v : 5.

Satan get an advantage. II Cor. ii : 11.

Satan an angel of light. II Cor. xi : 14.

Messenger of Satan. II Cor. xii : 7.

After working of Satan. II Thess. ii : 9.

### SAVIOUR.

The Lord gave Israel a Saviour. Jud. iii : 9 ; II Kings  
xiii : 5.

Beside me no Saviour. Is. xliii : 2 ; Neh. ix : 27 ; Obad. 21.

**SLAVERY AUTHORIZED.**

Your bond men forever. Lev. xxv : 44-46.

**SEER.**

Samuel the Seer. I Sam. ix : 11 ; I Chron. xxix : 29.

Zadok the seer. II Sam. xv : 27.

Gad the seer. II Sam. xxiv : 11.

Lord testifies by his seers. II Kings xvii : 13.

David speaks to Gad. I Chron. xxi : 9.

The seers hath he covered. Is. xxix : 10.

Which say to seers, see not. Is. xxx : 10.

Seers shall be ashamed. Micah iii : 7.

**SONS OF GOD.**

Sons of God and daughters of men. Gen. vi : 2, 4.

Sons of God and Satan. Job i : 6 ; ii : 1, 2, 3, 4, 6, 7.

Like Son of God. Dan. iii : 25.

**SOUL.**

Law of the Lord converts soul. Psalms xix : 7.

Will ye hunt the souls. Ez. xiii : 23.

**SPIRIT.**

My spirit shall not always strive. Gen. vi : 3.

Moses' spirit given to others. Lev. xi : 25, 27, 28, 29.

Joshua and the spirit. Num. xxvii : 18.

Good spirit leaves Saul. I Sam. xviii : 18.

The lying spirit. I Kings xxii : 21, 23, 24.

Double portion of Elijah's spirit. II Kings ii : 9.

Spirit comes upon Amaziah. I Chron. xii : 18.

Spirit passed before Eliphaz. Job iv : 15.

Job calls to the Almighty. Job vi : 4.  
 Whose spirit came from thee. Job. xxvi : 4.  
 Spirit garnished the heavens. Job xxvi : 13, 14.  
 There is a spirit in man. Job xxxii : 8.  
 Cut off the spirit of princes. Psalms lxxvi : 12.  
 Whither shall I go from thy spirit? Psalms cxxxix : 7, 12.  
 Spirit overwhelmed. Psalms cxliii : 4.  
 Thy spirit is good. Psalms cxliii : 10.  
 Who knoweth the spirit. Eccl. iii : 22.  
 No man hath power over spirit. Eccl. viii : 8.  
 Spirit shall return unto God. Eccl. xii : 7.  
 Seek them that have familiar spirits. Is. viii : 19.  
 Spirit of deep sleep. Is. xxix : 10.  
 Not of my spirit, Is. xxx : 1.  
 Until spirit be poured out. Is. xxxii : 15.  
 My spirit that is upon thee. Is. lix : 21.  
 Vexed his holy spirit. Is. lxiii : 10.  
 Whither the spirit was to go. Ez. i : 12, 13, 20.  
 The spirit entered into me. Ez. ii : 2, 3, 7, 8, 9, 10; iii : 24.  
 The spirit lifted me up. Ez. viii : 3; xi : 1.  
 Spirit took me up. Ez. xi : 24.  
 A new spirit promised. Ez. xxxvi : 26, 27.  
 Carried me in the spirit. Ez. xxxvii : 2.  
 Excellent spirit in him. Dan. vi : 3.  
 Daniel grieved in spirit. Dan. vii : 15.  
 Pour out my spirit. Joel ii : 28, 29.  
 Walking in the spirit. Micah ii : 11.  
 Spirit of Zerubbabel. Hag. i : 14.  
 Spirit like Zechariah. Zech. i : 7.  
 The four spirits. Zech. vi : 5.  
 The unclean spirit. Zech. xiii : 2.  
 Residue of the spirit. Mal. ii : 15.  
 Take heed to your spirit. Mal. ii : 15.

Spirit of Elijah promised. Mat. ii : 17.  
Jesus led by the spirit. Matt. iv : 1.  
Cast out spirit with his word. Matt. viii : 16.  
It is a spirit. Matt. xiv : 26.  
Spirit like a dove. Mark i : 10.  
Spirit drives Jesus into wilderness. Mark i : 12.  
A dumb spirit. Matt. ix : 17, 25, 26.  
Power of the spirit. Luke iv : 14.  
I saw the spirit. John i : 32.  
Everyone born of the spirit. John iii : 8.  
In spirit and in truth. John iv : 24.  
Spirit that quickeneth. John vi : 63.  
Spirit of truth. John xiv : 16, 17 : xv : 26 ; xvi : 13.  
As spirit gave them utterance. Acts ii : 4.  
Spirit speaks through Agabus. Acts xi : 28.  
Spirit of divination. Acts xvi : 16.  
Spirit or an angel. Acts xxiii : 8, 9.  
After the spirit. Rom. viii : 5.  
Spirit that raised Jesus. Rom. viii : 2.  
Spirit beareth witness. Rom. viii : 16.  
Spirit helpeth infirmity. Rom. viii : 26.  
Spirit of slumber. Rom. xi : 8.  
Signs and wonders of spirit. Rom. xv : 18, 19.  
Revealed by his spirit. I Cor. ii : 10.  
Spirit of man. I Cor. ii : 11.  
Spirit of God dwelleth in you. I Cor. iii : 16.  
One spirit. I Cor. vi : 17.  
Manifestation of spirit. I Cor. xii : 7.  
Spirit speaketh mysteries. I Cor. xiv : 2.  
Spirit of the prophets. I Cor. xiv : 32.  
Earnest of his spirit. II Cor. i : 22 ; v : 5.  
The Lord is that spirit. II Cor. iii : 17, 18.  
Walk in the spirit. Gal. v : 16, 17, 25.



Sow to the spirit. Gal. vi : 8.  
 Revealed by the spirit. Eph. iii : 5.  
 One body and one spirit. Eph. iv : 4.  
 Grieve not the holy spirit. Eph. iv : 30.  
 Fellowship of the spirit. Phil. ii : 1.  
 Quench not the spirit. I Thess. v : 19.  
 Fortified in the spirit. I Tim. iii : 16.  
 The spirit saith expressly, I Tim. iv : 1, 3.  
 Spirit of the just made perfect. Heb. xii : 13.  
 The spirit which he made. James iv : 5.  
 Quickened in the spirit. I Peter iii : 18.  
 Spirits in prison. I John iv : 1.  
 I was in the spirit. Rev. i : 10.

### SPIRIT LEVITATION.

Obadiah fears the spirit. I Kings xviii : 12.  
 The spirit took me up. Ez. iii : 12, 14.  
 Took me by a lock of mine head. Ez. viii : 3.  
 The spirit lifted me up. Ez. xi : 1.  
 The spirit took me up. Ez. xi : 24.  
 Carried me in the spirit. Ez. xxxvii : 1.  
 Habacuc carried to Babylon. Bel and the Dragon 36.  
 Jesus carried up to heaven. Luke xxiv : 51.  
 Jesus walks on the sea. John vi : 19.  
 Jesus ascends to heaven. Acts i : 9.  
 Philip carried by the spirit. Acts viii : 29.

### SPIRITS (Unclean or Evil.)

Evil spirit sent to Abimelech. Jud. ix : 23.  
 Evil spirit annoys Saul. I Sam. xvi : 14, 16, 23 ; xviii : 10.  
 Evil spirit exorcised by burning fish. Tobit viii : 3.  
 Evil spirit cast out with a word. Matt. viii : 16,

Power over unclean spirits. Matt. x : 1.  
 Unclean spirit gone out. Matt. xii : 43.  
 Evil spirit cast out of him. Matt. xvii : 17.  
 Man with unclean spirit. Mark i : 23, 26.  
 Unclean spirits fell before Jesus. Mark iii : 2.  
 He hath unclean spirit. Mark iii : 30.  
 Come out thou unclean spirit. Mark v : 2, 3.  
 Unclean spirits of Gadara. Mark v : 13.  
 Unclean spirit in the synagogue. Luke iv : 33, 45.  
 Vexed with unclean spirit. Luke vi : 18.  
 Rejoice not over unclean spirit. Luke x : 20.  
 Evil spirits exorcised. Luke xi : 26 ; xiii : 11, 16.  
 Apostles' power over unclean spirit. Acts viii : 7.  
 Paul cast out evil spirit. Acts xvi : 18.

### SPIRITUAL BODY.

Natural body and spiritual body. I Cor. xv : 44.

### SPIRIT WRITING.

The tables of stone. Ex. xxiv : 12, 18.  
 Written with God's finger. Ex. xxxi : 18.  
 The work of God. Ex. xxxii : 16.  
 God promises to write. Ex. xxxiv : 1 ; Deut. v : 22 ; ix :  
 10 ; x : 1, 2, 4.  
 David receives spirit writings. I Chron. xxviii : 19.  
 The spirit of Elijah sends a letter. II Chron. xxi : 12, 14, 15.  
 Writing on the wall. Dan. v : 5, 12, 14.

### SPIRITS AS ANGELS OR MEN.

Lo, three men stood by him. Gen. xviii : 2.  
 Two angel men came to Lot. Gen. xix : 10.  
 Jacob wrestles with a man. Gen. xxxii : 24.  
 Joshua sees a spirit man. Josh. v : 13.

Gideon sees an angel or man. Jud. vi : 11.  
 Manoah's wife has a visitor. Jud. xiii : 6.  
 Behold there was a man. Ez. xl : 3, 4.  
 Man with a measuring line. Ez. xlvii : 3.  
 One like the Son of Man. Dan. vii : 13.  
 I came to one that stood by. Dan. vii : 16.  
 The appearance of a man. Dan. viii : 15.  
 I heard a man's voice. Dan. viii : 16.  
 The man Gabriel. Dan. ix : 21, 22.  
 A certain man clothed in linen. Dan. v : 10.  
 A man touches Daniel. Dan. x : 18.  
 There stood other two. Dan. xii : 5.  
 Man among myrtle trees. Zech. i : 10, 11.  
 Man with measuring line. Zech. ii : 1.  
 A great people. II Esdras ii : 42.  
 These have put off the mortal. II Esdras ii : 45.  
 The spirit of Jeremiah. II Macc. xv : 15.  
 Saw a young man in white. Mark xvi : 5.  
 Two men in white apparel. Luke xxiv : 4.  
 Two men speak to apostles. Acts i : 10, 11.  
 Man of Macedonia. Acts xvi : 9.  
 According to the measure of a man. Rev. xxi : 17.

### SPIRIT OF GOD.

Spirit of God moved. Gen. i : 2.  
 Spirit of God in Joseph. Gen. xli : 38.  
 Spirit of God in Bezaleel. Ex. xxxi : 2, 4.  
 Spirit of God comes upon Saul. I Sam. xix : 23, 24.  
 Spirit of God comes upon Azariah. II Chron. xv : 1, 3.  
 Spirit of God comes upon Zechariah. II Chron. xxiv : 20.  
 Spirit of God is in my nostrils. Job xxvii : 3.  
 Spirit of God hath made me. Job xxxiii : iv.  
 Grieve not holy spirit of God. Eph. iv : 30.

**SPECIAL SPIRIT TESTS.**

- Aaron's rod buds. Num. xvii : 8.  
 Water from the rock Num. xx : 2.  
 The fiery serpents. Num. xxi : 8.  
 Music and Saul's evil spirit. I Sam. xvi : 23.  
 Samuel in spirit and Saul. I Sam. xxviii : 6, 19.  
 Elijah and the whirlwind. II Kings ii : 11.  
 Music assists prophecy. II Kings iii : 15.  
 Elisha and the widow's oil. II Kings iv : 3, 7.  
 Elisha restores the widow's son to life. II Kings iv : 35.  
 Elisha feeds a hundred men. II Kings iv : 43.  
 Elisha's corpse restores a man's life. II Kings xiii : 21.  
 A sound in the mulberry trees. I Chron. xiv : 15.  
 The music and God's glory. II. Chron. v : 13, 14.  
 The charms of music. II Chron. xx : 2.  
 Birds of the air carry voice. Ecc. x : 20.  
 The angel Gabriel. Dan. ix : 21, 22 ; Luke i : 19, 26.  
 Michael the angel. Dan. x : 13 ; xii : 1 ; Jude i : 9.  
 The angel Uriel. II Esdras iv : 1.  
 The angel Raphael. Tobit v : 4.  
 Jesus feeds five thousand. Mark vi : 34, 44.  
 Jesus feeds four thousand. Mark viii : 1, 9.  
 Zechariah's dumbness. Luke i : 20.  
 Lazarus raised from the dead. John xi : 43.  
 Pentecost. Acts ii : 2.  
 Five thousand converted. Acts iv : 4.  
 Place shaken by the spirit. Acts iv : 31.  
 Prison doors opened. Acts v : 19.  
 Paul's (Saul's) conversion. Acts ix : 1, 7.  
 Paul's premonitions. Acts xx : 22, 23.  
 Warnings to Paul. Acts xxi : 4, 9, 11.  
 Paul shipwrecked. Acts xxvii. xxviii.

After Peter's death. II Peter i : 15.

The spirit of John, Rev. i : 17, 19!

### SPIRIT OF THE LORD.

Spirit of the Lord came upon Othniel. Jud. iii : 10.

Spirit of the Lord came upon Gideon. Jud. vi : 34, 36, 40.

Spirit of the Lord came upon Samson. Jud. xiii : 25 ; xiv : 6, 19 ; xv : 14.

Spirit of the Lord promised Saul. I Sam. x : 6.

Spirit of the Lord departs from Saul. I Sam. xvi : 14.

Obadiah fears spirit of the Lord. I Kings xviii : 12.

Spirit of the Lord comes upon Jehaziel. II Chron. xx : 14

Spirit of the Lord shall rest upon him. Is. xi : 2.

Spirit of the Lord God is upon me. Is. lxi : 1.

Spirit of the Lord fell upon me. Ez. xi : 5.

Spirit of the Lord caught away Philip. Acts viii : 39.

### SPIRITUAL GIFTS.

Paul longs to impart spiritual gifts. Rom. i : 11.

Spiritually minded. Rom. viii : 3.

Having gifts differing. Rom. xii : 6.

Come behind in no gift. I Cor. i : 7.

Concerning spiritual gifts. I Cor. xii, xiii, xiv

Covet the best gifts. I Cor. xii : 31.

### SPIRIT VOICE.

Still small voice. I Kings xix : 13.

Eliphaz heard a voice. Job iv : 16.

Voice of the Lord. Psalms xxix : 4.

I heard the voice of the Lord. Is. vi : 8.

The Lord's glorious voice. Is. xxx : 30.

A voice of the Lord. Is. lxvi : 6.

Voice of the Almighty. Ez. i : 24.  
 Voice from the firmament. Ez. i : 25.  
 A voice of one that spake. Ez. i : 28.  
 He said unto me. Ez. ii : 1, 2, 3, 8, 9, 10 ; iii : 2, 4.  
 I will talk with thee. Ez. iii : 22.  
 He cried in mine ears. Ez. ix : 1.  
 Voice like many waters. Ez. xliii : 2.  
 I heard a man's voice. Dan. viii : 16.  
 Voice like a trumpet. Rev. i : 10, 12.  
 The Lord utter his voice. Joel ii : 16.  
 The Lord's voice in the city. Micah vi : 9.  
 A voice out of the bush. II Esdras xiv : 1.  
 Jeremiah's voice. II Macc. xv : 16.  
 Voice in the clouds. Matt. xvii : 5 ; Mark ix : 7 ; John  
     xii : 29.  
 Peter hears a voice. Acts x : 13.  
 Hearing a voice. Acts ix : 7 ; xii : 7 ; xxvi : 14.

### SYMBOLS.

A basket of fruit. viii : 1, 2.  
 Came out two won. Lech. v : 9.

### THUS SAITH THE LORD.

Nathan to David. II Sam. xii : 11.  
 Ahijah to Solomon. I Kings xi : 31.  
 Shemaiah to Rehoboam. I Kings xii : 22.  
 Elijah to the widow. I Kings xvii : 14.  
 Prophet to Ahab. I Kings xx : 13.  
 Elijah to Ahab. I Kings xxi : 18, 19, 23, 28, 29.  
 Elisha to Jehoshaphat. II Kings iii : 17.  
 Elisha to Jehu. I Kings ix : 3.  
 Isaiah to Hezekiah. II Kings xx : 1, 5.  
 The prophets to Israel. II Kings xxi : 10, 12.

Huldah to Josiah. II Kings xxii : 15 ; II Chron. xxxiv : 24  
Nathan to David. I Chron. xvii : 3.  
Shemaiah to Rehoboam. II Chron. xii : 5.  
Thus saith God the Lord. Is. xlii : 5.  
Isaiah to Cyrus. Isaiah xlv : 1, 11, 12.  
Jeremiah to Zedekiah. Jer. xxxviii : 17, 18.  
Thus saith the Lord to Micah. Micah iii : 5.  
Thus saith the Lord to Zechariah. Zech. i : 14, 17.

### TRUMPET.

Lift up voice like a trumpet. Is. lviii : 1.  
Voice like a trumpet. Rev. i : 10.  
First voice like a trumpet. Rev. iv : 1.

### TRANCE.

A deep sleep fell upon Abram. Gen. xv : 12, 17, 18.  
Balaam a trance speaker. Num. xxiv : 16.  
Peter taught in a trance. Acts x : 10, 16.  
Paul in a trance. Acts xxii : 17, 19.

### URIM AND THUMMIM.

Urim and Thummim described. Ex. xxviii : 3.  
Saul gets no answer by Urim. I Sam. xxviii : 6.  
Priest with Urim and Thummim. Ezra ii : 63 ; Neh.  
vii : 65.

### VISIONS.

God spake to Israel in visions. Gen. xli : 2.  
Uzziah's visions of God. II Chron. xxvi : 5.  
God speaks in visions. Job xxxiii : 15.  
Thou speakest in a vision. Psalms lxxxix : 19.  
The vision of Isaiah. Is. xxix : 11.

Prophecy a false vision. Jer. xiv : 14.  
 Prophets find no vision. Lam. ii : 9.  
 Ezekiel sees visions of God. Ez. xi : 24.  
 Effect of every vision. Ez. xii : 23.  
 No more vision. Ez. xii : 24.  
 Valley of dry bones. Ez. xxxvii.  
 In the visions of God Ez. xl : 2, 3, 4.  
 The new Jerusalem. Ez. xlviii.  
 Secret revealed in the night. Dan. ii : 19.  
 Visions of my head troubled me. Dan. iv : v.  
 Daniel has a vision. Dan. vii : 1, 13, 15, 16.  
 Another vision to Daniel. Dan. viii : 1, 2, 16, 18, 27.  
 Understanding of the vision. Dan. x : 1.  
 Daniel alone sees a vision. Dan. x : 7.  
 Young men shall see visions. Joel ii : 28.  
 Vision of Obadiah. i : 1.  
 Ye shall not have a vision. Mican iii : 6.  
 Visions of Nahum. Nahum i : 1.  
 Write the vision. Hab. ii : 2-3.  
 Zechariah's visions. Zech. i : 7-13 ; vi.  
 Vision of Judas. Mace. ii ; Mace. xv : 12.  
 Peter thought he had seen a vision. Acts xii : 10.  
 Paul's vision at Corinth. Acts xviii : 9-10.  
 Paul tells his vision. Acts xxii : 17-19.  
 Vision of Ananias. Acts ix : 10-12.  
 Vision of Cornelius. Acts x : 3.  
 Vision of Peter. Acts x : 10-16.  
 Visions of Paul. Acts xvi : 9 ; xviii : 9-10.  
 Visions and revelations. II Cor. xii : 1-7.

**WOE.**

Woe to Ephraim. Is. xxviii.  
 Woe to Ariel. Is. xxix.



Woe to rebellious children. xxx.

Woe to them who go down to Egypt. xxxi.

### WORD OF GOD.

Word of God comes to Shemaiah. I Kings xii : 22.

Word of God comes to Nathan. I Chron. xvii : 3.

### WORD OF THE LORD.

Word of the Lord comes to Abram. Gen. xv : 1, 6, 7, 13.

Word of the Lord comes to Samuel. I Sam. xv : 10.

Word of the Lord comes to Nathan. II Sam. vii : 4-6.

Word of the Lord comes to Gad. II Sam. xxiv : 11.

Word of the Lord comes to Solomon. I Kings vi : 11,  
12, 38.

Word of the Lord by Jehu. I Kings xvi : 1-4.

Word of the Lord to Elijah. I Kings xvii : 2-8; xviii : 1;  
xix : 9; xxi : 17.

Word of the Lord to Jehu. II Kings xv : 12.

Word of the Lord comes to Shemaiah. II Chron. xi : 2,  
4, 7.

Word of the Lord by Jeremiah. Ezra i : 1-2

Hear ye the word of the Lord. Is. xlvi : 5.

Word of the Lord to Jeremiah. Jer. i : 2, 4, 5, 6, 7; vii :  
1, 2, 8, 9, 10; xviii : 1, 5, 6; xxxvi : 1, 2, 5, 27, 28,  
29; xxxix : 15, 16, 18; xlii : 7; xliii : 1.

Word of the Lord to Ezekiel. i : 3; xvii : 7; xxxiii : 23;  
xxxvi : 1.

Word of the Lord to Hosea. Hos. i : 1-3.

Word of the Lord to Joel. Joel i : 1.

Word of the Lord to Jonah. Jonah i : 1-2 ; iii : 1-2.

Word of the Lord to Micah. Micah i : 1.

Word of the Lord to Zephaniah. Zeph. i : 1.

Word of the Lord to Haggai. Hag. i : 1.

Word of the Lord to Zechariah. Zech. i : 1.

Word of the Lord by Malachi. Mal. i : 1.

