

# **How to Search**

THE

# **Scriptures**

AND THE RESULT

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# HOW TO SEARCH THE SCRIPTURES

## THE PROPHETIC REVELATIONS.

**I. READ** with attention the family history of Adam, Abraham, Isaac, and Jacob, taking especial note of the promises made to these fathers, such as :-

a. That the SEED of the Woman should bruise the Serpent's head (Genesis 3:15)

b. That God would make of Abraham a *great nation*, and that in him and his SEED all the nations of the earth should be blessed (Gen. 12:2-3, 17:4-7, 18:18, 22:17-18 26:4, 28:14).

c. That all the land of Canaan should be given to Abraham and to his SEED for ever, and that his seed should be made as the dust of the earth for multitude, and the same promises assured to Isaac and Jacob (Genesis 12:7, 13:14-17, 17:8, 26:3, 28:13-15, 35:12) .

d. The confirmation of the gift of inheritance by a Covenant for a hidden period which ratified the promises to Abraham and his seed 430 years before his descendants arrived at Mount Horeb under Moses, and the declaration of the seed as a *Ruler* and *Deliverer* who should possess the gate of his *enemies* (Genesis 15:7-21, 22:16-18)

OBSERVE also that Isaac is the allegorical representative of the Shiloh of Israel in the ram-for-Isaac sacrifice, and figurative resurrection, detailed in Genesis 22. Jacob refers to Shiloh's death by Levi (Genesis 49:6) ; and in verse 10, he foretells his dominion over the world.

Hence the Faith of Abraham consisted in these particulars :-

1. That his Seed, in the descent of Isaac, Jacob, and his twelve sons, would become a great and mighty nation.

2. That when this should be accomplished, in the full sense of the promise, they-Abraham, Isaac, and Jacob-would be living witnesses of it. (*The gift of eternal life.*)

3. That at the time indicated in No 2, they and their nation would be in actual possession of the Land of Israel, from the Euphrates to the Nile.

4. That Abraham's Seed (the Christ) would be a great and powerful Ruler or King raised up of his descendants and styled Shiloh, or the Giver of Peace.

5. That he should be "Heir of all Things," of the nation, the land, and the dominion of the world.

6. That he would descend in the line of Judah.

7. That he would be slain, but on the third day (Genesis 22:4) from the sentence passed upon him, be raised from the dead in the Land of Moriah, as pre-figured in the case of Isaac : and bring life and immortality to light through the Gospel to all believers in the promises whose faith should be counted for righteousness.

8. That he would be slain by the descendants of Levi; therefore exclaimed Jacob, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united" (Genesis 49:6); and

9. That Faith, or a full persuasion that what God had thus promised He would perform, would be counted for Righteousness to all to whom Abraham became the father; and that to realize the hope of Righteousness, the Righteous must rise from the dead, because under the Adamic curse, all are of the dust and all return to dust again.

Such was the Faith and Hope of the Gospel believed from Adam to Abraham, and to Moses (Gal. 3: 8), but which that generation of the Israelites did not believe whose carcasses fell in the wilderness

of the Land of Egypt; and on account of their faithlessness, Yahweh swore in His wrath that they should not enter into His rest. These things appeared so improbable that those who believed them were esteemed by their contemporaries as worthy of reproach. This was styled the "REPROACH CONCERNING THE CHRIST," to which was and is attached the recompense of the reward on account of "The Christ." Moses refused to be called the Son of Pharaoh's daughter, and cast in his lot with a nation of slaves; let us, therefore, also go forth unto him, bearing his reproach.

## ISRAEL'S HISTORY.

**II. HAVING** acquired an understanding of the promises made to the Fathers, become acquainted with the history of their descendants:

1. In their deliverance from Egypt (Exodus 1 To 19).
2. In their organization as a body politic during the forty years in the wilderness (Exodus 15, Deut. 24).
3. In their conquest and settlement in Canaan (Joshua 1 to 24).
4. Under judges for life (Judges, to 1 Samuel 10).
5. As a united nation under kings (1 Samuel 11 to 1 Kings 12:15).
6. As two separate nations and kingdoms -the one under the House of David, the other under Jeroboam, the son of Nebat (1 Kings 12:16 to 2 Chronicles 36).
7. As to the overthrow of the kingdom of the TEN TRIBES by the Assyrians, 390 years after their revolt from the house of David, and in the sixth year of Hezekiah (2 Kings 17:5 to 18:12).

Here it should be noted that the TEN TRIBES have been in dispersion ever since. Hence all prophecies relating to their restoration and future glory remain to be fulfilled.

**8.** As to the subversion of the kingdom of the TWO TRIBES under the house of David (2 Kings 14 and 25. Jeremiah 39.).

**a.** In relation to the captivity of Jehoiachin, etc., in the eighth year of Nebuchadnezzar.

**b.** In regard to the destruction of Jerusalem, etc., in the 19th year of his reign.

*\*\* IMPORTANT. - The history of these two kingdoms should be well understood, or great mistakes will be made in the interpretation of the Prophets. It should also be remarked that David's kingdom and throne have never been restored since the overthrow by the Chaldeans, but numerous prophecies declare that they shall be in more than their former glory than when Solomon occupied them. Therefore this remarkable event remains to be fulfilled.*

**9.** The History of Israel should also be studied as to the 70 years captivity.

**a.** From Jehoiachin's captivity to the destruction of the city (Ezekiel 1. to 24.).

**b.** From the same to the overthrow of Babylon (Daniel).

**10.** As to the restoration from Babylon, especially concerning the decrees of the Persian Kings (Ezra, Nehemiah, and Esther). The commonwealth of Israel continued in vassalage to Babylon, Persia, and Greece, until 165 years before Christ, being 430 years from the desolation of the city; B.C. 595. It then became

independent under the Asmonean dynasty during 129 years, when it became subject to the Romans, who set up the Idumean or Herodian set of Kings. Under these, the Shiloh was born. Afterwards Judea was converted into a procuratorship. The sceptre had departed from Judah and been transferred to the Romans. The Levitical authorities arraigned Jesus Christ before Pilate, for confessing that he was the King of the Jews, and extorted the sentence of death against Him. He was crucified through the voice of the Jewish rulers and people, and died according to the Scriptures, and about 37 years afterwards, the Romans took away the daily sacrifice, cast down the place of its sanctuary, destroyed the city, cast down the truth to the ground, destroyed the mighty and the holy people, and carried them away captive into all nations, where they still remain, (The author wrote this in 1851. The state of Israel was declared in 1948) waiting for the "restitution of all things" belonging to their nation (Daniel 8:11, 22-24, and 9:26, Luke 21:24).

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## THE COVENANT MADE WITH DAVID.

In studying the records of Israel, the covenant made with David recorded in 2 Samuel 7:12-17, is essential to the right understanding of the truth. The promises contained in it are styled "The sure mercies of David," in Isaiah 55:3 and Acts 13:34. These are the gracious promises made to David. These are offered to Shiloh and the Saints. They are the nucleus of "the joy set before Him," and them, on account of which, "He endured the Cross and despised the shame." They promise:-

- a. A Seed to David who should be the sovereign of a kingdom.
- b. That he should build a temple for Yahweh (Zech 6:12-13-15)
- c. That his throne should be everlasting.

- d. That he should be Son of God as well as Son of David.
- e. That he should suffer for the iniquity of men, but mercy should not forsake him,
- f. That David's house, throne, and kingdom should be established for ever before him -(that is) -David himself should be a living witness of its perpetuity (*the gift of eternal life*).
- g. That therefore he should rise from his sleep with his fathers, and live for ever. David styled this " The law of the ascending Adam," which related to his house for a great while to come (2 Samuel 7:19). In his last words (2 Samuel 23:3) he informs us that God spake to him about this personage in laying down this general principle in relation to the kingdom he had promised, namely, that " HE THAT RULETH OVER MEN SHALL BE A JUST ONE RULING IN THE RIGHTEOUS PRECEPTS OF ELOHIM."

The members of David's house were not so with God; yet God having made with him this covenant (of a hidden period) ordered in all things and sure, such a character must arise out of his family, to "rule the world in righteousness." Therefore, said he, this *Covenant* "is all my salvation, all my desire," although appearances at present do not indicate its accomplishment. Read Psalms 59 and 132:2-18, and Acts 2:25-31.

"THE KINGDOMS OF THIS WORLD SHALL BECOME OUR LORD'S AND HIS CHRIST'S; (THROUGH THE EXECUTION OF THE WRITTEN JUDGMENTS AT THE CHRIST'S APPEARING AND KINGDOM); AND HE SHALL REIGN UNTO THE AGES OF THE AGES" (Rev 11:15).

And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one (Zech. 14:9). Then will follow a reign of peace and righteousness, and wisdom and knowledge will be the stability of the times, and the nations of them that are being saved will REJOICE in their King, and in his co-heirs,

the glorified saints who will possess with him the dominion of the world. (Dan 7:14-18-27, Rev 5:9-10).

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## TESTIMONY OF THE PROPHETS.

**III. TO** advance still further in the doctrine of the Christ, we must proceed to the unsymbolical prophecies, such as the Psalms, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Micah, Zephaniah, Haggai, Zechariah, and Malachi. Their contents may be arranged as to generals under the following heads, namely.

1. The calamities predetermined upon the two nations of Israel.
2. The restoration of the house of Judah from the Chaldean captivity (Haggai).
3. The restoration from the present dispersion.
4. The bringing back of the Ten Tribes, and re-union of all Israelites into one kingdom and nation in the land of Israel.

### 5. THE GLORY, POWER, AND BLESSEDNESS OF THE ISRAELITISH NATION DURING ONE THOUSAND YEARS, DURING WHICH ALL OTHER NATIONS WILL REJOICE IN ISRAEL'S COVENANT KING.

6. The birth, life, sufferings-moral, sacrificial, and pontifical character, etc., of the covenant King of Israel.
7. His resurrection from the dead, ascension to the Divine Nature, and assumption to Heaven, there to remain a limited time.
8. His return, and subsequent glorious and triumphant reign on the throne of his father David from the time of the restoration of God's kingdom again to Israel, until "there shall be no more death"; "He shall be a priest upon His throne," after the order of Melchizedec (Zech 6, Psalm 110:4, see also Ezekiel

37:19-28).

## THE APOSTOLIC TESTIMONIES.

**IV. THESE** things being understood, the personal testimony of the Apostles, evidential of the rightful claims of Jesus to the MESSIAHSHIP, or regal, imperial, and pontifical sovereignty over Israel and the world, may be next proceeded with. This testimony is contained in Matthew, Mark, Luke, and John's writings. They were written that men "might believe that Jesus is the Christ, the Son of God; and that believing, they might have life through his Name." They show:-

1. That Jesus is the hereditary descendant of David and Aaron, in whom is vested the sole right to His Kingdom and Crown, as well as to the High Priesthood of the Kingdom, and that He will, therefore, be a King and Priest on His throne after the order of Melchizedec.
2. That He is the acknowledged Son of God, by paternity of first birth, and by being born again of His Spirit after His resurrection from the dead.
3. That He possessed two natures: first, that of sinful or mortal flesh; secondly, that of His present one, which is holy or spiritual flesh, "the Lord, the Spirit."
4. That without the shedding of blood, there can be no remission of sins (Heb 4:22).
5. That - the blood of animals cannot take away sins (Heb 10:4).
6. That for a Sin Offering to be *an efficient atonement*, it must not only *be slain, but made alive again*, which constitutes it a *living sacrifice*.
7. That *Jesus was such a sacrifice*, holy, acceptable to God, and

without blemish -that is, without sin (Heb 4:15), through a voluntary obedience in thought, and word, and deed, to the will of His Heavenly Father - and a living faith in the covenants of promise.

**8.** That the blood of Jesus is "the, blood of the New Institution, shed for many, for the remission of sins" (Matt 26:26-28).

**9.** That He rose from the dead, and entered into the Holy place with His own blood, and was accepted and perfected by a spirit-birth in the fulness of the Godhead, and was taken up to the right hand of the Majesty in the Heavens, and that He will return in like manner as He departed, and to the same place (Acts 1:11) without sin unto salvation (Heb 9:28).

**10.** The attributes of Jesus constitute His name.

**11.** That through this name, repentance, remission of sins, and eternal life are offered to all intelligent believers of child-like disposition.

**12.** That if men would receive the benefit of the name, they must believe in it, and put it on.

**13.** That this name is inseparably connected with the institution of Immersion; so that if a believer of the Gospel would put it on, he must be immersed into the name of the Father, Son, and Holy Spirit -the doctrinal Name of the Christ of God (Acts 2:38, 10:44-48).

**14.** That the Gospel is the Glad Tidings of the Kingdom in the name of Jesus the Christ. If, therefore, a man would be saved, he must believe this Gospel and obey it (Mark 16:15-16).

**15.** That if an angel preach any other Gospel than this, he is accursed (Gal 1:8-9).

**16.** That all who obey not this Gospel. shall be punished (2 Thess

1:7-10).

**17.** That it is the law (embodied in the Gospel faith and practice) by which man shall be judged (Rom 2:12-16).

**18.** That the unrighteous or the despisers under the law shall not inherit the Kingdom of God (1 Cor 4:9-11), which is the Kingdom of Israel at the epoch of its latter-day restoration to its first dominion under, its Covenant King and princes.

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## SUMMARY OF THE APOSTLES' DOCTRINE.

This outline of the Apostles' doctrine may be still further condensed into these four propositions :-

- 1.** That when the CHRIST should make his first appearance in the world, He should appear as an afflicted man.
- 2.** That, having drunk the Cup of Bitterness to the dregs, He should rise from the dead.
- 3.** That Jesus of Nazareth was the Christ, the Son of God and of David, and
- 4.** That there is no other name given among men whereby they can be saved (Acts 17:3, 4:12).

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## ASSOCIATIONAL RELATIONS OF THE TRUTH.

**V. TO** understand what genuine Christianity is, in its Associational and Individual Relations, we must make ourselves thor-

oughly acquainted with the Acts of the Apostles. It contains an illustration of the manner and order in which they executed the commands of Jesus, the Christ, to teach all the nations the word of the truth of the the Gospel of the Kingdom of God in His Name.

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## THE GREAT APOSTASY.

**VI. THE** next step in the course must be to study the Apostolic Epistles. From these and the Acts may be learned the origin of the Great Apostasy from primitive Christianity, which constituted the superstition of Europe and Asia; and styled by the Apostle "A Strong Delusion. "Its elements are termed by Paul "the mystery of iniquity," which were secretly at work in his time, but openly from that of Constantine, until they brought Europe to what we now find it, in all its mischievous and debasing forms of impiety and spiritual absurdity. In its beginning, this mystery of iniquity was concocted out of :-

1. A combination of Judaism with Christianity (Acts 15:1-5) teaching that the Immersed Believers must also be Circumcised, thereby showing that "Immersion in the Room of Circumcision" was not thought of in the Apostolic age (the proper type being the washing or immersion of Aaron and his sons for the priesthood).
  2. A further combination of Gentilism with this Judaised Christianity, from which resulted a compound of the three - a fourth something unlike either of its constituents, in the addition of the mysticisms of Pagan philosophies and the idolatrous fables of Pagan mythology, adapted by the cunning craftiness of men to corrupt the simplicity of "the truth as it is in Jesus."
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## SYMBOLIC PROPHECY

**VII. LASTLY** we may proceed to the investigation of the Symbolic Prophecies -such as those of Daniel, and the Apocalypse. To master these, we must acquaint ourselves with :-

1. The Scriptural and Symbolic Speech..
2. The things revealed in it.
3. The History of Assyria, Persia, Macedon, Rome, and Modern Europe, from the extinction of the Western Empire. Success depends
  - a. *Upon our freedom from all dogmatic theological bias.*
  - b. Upon our having our senses exercised by reason of use (Heb 4:15).
  - c. Upon our skilfulness in the word of righteousness.

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## FELLOWSHIP.

**VIII. TO** have fellowship with the Father, and His Son, Jesus the Christ, we must have fellowship with the Apostles, by believing and doing the truth promulgated by them.\* This is styled "walking in the light of God," -in the light by which we have fellowship one with another (1 John 1:3-6-7).

We might be in approved fellowship with all Christendom

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\* Belief of the things concerning the Kingdom of God, and the Name of Jesus the Christ, and Immersion into the Name of the Father, Son, and Holy Spirit, the doctrinal name of Jesus the Christ - *is the obedience of Faith*

- *Papal and Protestant, Church and Dissenters* - and yet have no fellowship with God: "for if we say we have fellowship with Him, and walk in darkness - (ignorance), we lie, and do not the truth" -because *Papalism and Protestantism*, while claiming fellowship with God, are mantled in the darkness of human tradition, and pervert and persecute the truth, teaching for doctrine the commandments of men. It is *the duty, therefore, of all who would embrace the Christianity of the Bible to lay hold of the things we have already indicated for man's faith and obedience, and to separate themselves from all Papal and Protestant sects, and either to maintain their own individuality, or, if sufficiently numerous, associate themselves together as a community of witnesses, "who keep the commandment of God, and have the testimony of Jesus the Christ"* (Rev 22:11-17).

Such an Association would be entitled to the scriptural appellation of "The Lamb's Bride," who is called upon to prepare herself for the approaching consummation (Rev. 16:15: 19:7-8). She must be "SANCTIFIED AND CLEANSED IN THE LAVER OF THE WATER BY THE WORD," -that she may be "HOLY AND WITHOUT BLEMISH"

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## ASSEMBLY.

Such a body must "edify itself in love " (Eph. 4:16) and meet every first day of the week to commemorate His death and resurrection ; to show forth the praises of God, and make their united requests known to Him through Jesus the Christ, the High Priest of their profession; and must also proclaim to the children of men the word of the truth of the Gospel of the kingdom of God in the name of His Christ, and in doing this, the duty and privilege of such an association is:-

1. To observe all things whatsoever Jesus hath commanded his apostles to teach (Matt 28:20).

2. To advance from the first principles of the doctrine of the Christ, and go on unto perfection (Heb 6:1); pressing toward the mark for the prize of the high calling of God in the Christ Jesus (Phil 3:14); and so making itself ready for the festival of its union with the Lord (Rev 19:7-8).

3. To "earnestly contend for the faith once for all delivered to the saints " (Jude 3) ; and to "make known" unto every man in every place "the manifold wisdom of God" (Eph 3:10).

Such an Association "will be presented holy and unblamable, and unreprouvable in his sight *if* they abide in *the* faith grounded and settled; *and be not moved away from the HOPE of the GOSPEL* which was preached (by the Apostles) to every creature under heaven " (Col 1:22-23) ; and "patiently continue in well doing," and so "seek for glory, and honour, and incorruptibility" (Rom 2:7).

For "faith" is .the substance of things hoped for, and the evidence of things unseen. The just shall live by faith (Heb 2:4; Rom 1:16-17). Without faith it is impossible to please God (Heb 11: 6).

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

Faith *works by love*, and purifies the heart (Acts 15:7, Gal 5:6).

And "the faith" is "the things concerning the Kingdom of God, and the name of Jesus the Christ" (Acts 8:12).

## THE RESULT.

The result of searching the Scriptures, as above, in the light of the prophetic and apostolic rule for the right understanding of the truth as it is in Jesus, viz., "the interpretation of spiritual things by spiritual words," will establish the following *definitions of the faith that has come*, as the **FIRST PRINCIPLES of the doctrine of the Christ** :-

**I.** That man is organised dust, himself the living soul, and under the law of nature, which is the law of sin and death, dies and perishes for ever in the dissolution of his body.

**2.** That immortality is the gracious gift of God through our Lord Jesus the Christ, and is conditional on faith and obedience, of the things concerning the Kingdom of God and the Name of Jesus the Christ.

**3.** That the things of the Kingdom are the facts that God shall set up in the land of Canaan His latter-day kingdom by the restoration to the land of the twelve tribes of His inheritance, and the building up of the throne and house of David by His Son Jesus the Christ, whose right it is.

**4.** That the things of the name have relation to the development of Jesus as the Christ of God's Kingdom, and, therefore, the Saviour of His people, and are detailed in the Scriptures of the prophets and apostles, and involve the doctrine that God is the only self-existent Deity, and in the fulness of time, incepted His Son, Jesus, in the womb of a Virgin as a **MORTAL MAN**, made of a woman, under the law of works, that he might redeem them that were under that law, as well as under the law of faith ; who perfected in suffering a character pure and holy, and without transgression, and being anointed with Holy Spirit **WITHOUT MEASURE** for the work of his mission at his Immersion in the

Jordan, spake the words and did the works of his FATHER according to commandment, and became obedient to death, and was accepted of God as the purification sacrifice, or atonement for the sins of the world who should believe into him as the covenanted Christ, and therefore the Saviour and Lamb of God without blemish and without spot, to bring sinners unto God.

5. That the resurrection has effect only, in regard to those individuals of the human race who have been brought into such connection with revealed truth, that they incur THE RESPONSIBILITY OF ITS REJECTION OR ITS UNWORTHY PROFESSION, and that judgment upon them has been committed to the Son, as the Father's representative in the work of Adamic regeneration, and the RESIDUE OF THE DEAD remain in the dust to rise up no more.

6. That the resurrected spring to light, flesh and blood, or mortal men and women, to report their former selves to the Judge, the Lord Jesus the Christ, at his appearing and kingdom; and such of them as shall be counted the righteous Seed, will be raised to a spiritual nature by a spirit-birth in the fulness of the Christhead, that they may inherit the kingdom ; and the others, unworthy of eternal life, will be thrust out of the kingdom to suffer their many or few stripes, and then to utterly perish in their own corruption.

7. That the terms Satan and Devil are simply expressive of "SIN IN THE FLESH" in individual, social, and political manifestations; and that NO SUCH BEING AS AN IMMORTAL AGENT OF EVIL, wielding the powers of omnipotence and omniscience, exists in the whole creation of God, and IS AN ABSOLUTE, IMPOSSIBILITY, since, according to the Scriptures, whosoever attains to eternal life does so through well-doing, and is vitalised by the spirit substance of the Divine Nature (which is essential life, and goodness, and truth); and such an one can therefore neither sin, nor suffer, nor die, because born of God, and consubstantial with the Father Spirit, and like the Lord Jesus the Christ himself in his perfect exaltation, a Son of God in power by spirit of holiness through a resurrection from the dead.