

# KINGDOM SPIRIT

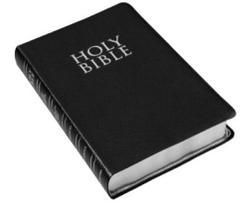
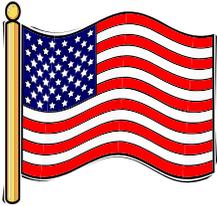
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 1311

## A STUDY OF THE BOOK OF REVELATION

In our last issue we were discussing the death of the two witnesses as presented in Revelation 11:7. We had identified them as the church, meaning the true Christians, and the kingdom, referring primarily to the overcomers who will reign and rule with Christ when He returns. To continue our discussion of the death of these two witnesses, I would like to include the following quote by Professor C. A. L. Totten, M.A., that he wrote in 1890 as he saw modernistic criticism and atheistical teaching being introduced into our schools and seminaries.

Most religious people are literally afraid to investigate the Bible, and well they may be if the Canons of the “Higher Criticism” are to guide their study. Most of the laity consider it to be beyond their sphere, and so far as “Moses and the Prophets” are concerned, even the clergy almost entirely neglect them.

We readily grant that Sin, Repentance, and the Gospel of a *Saviour* are the vital “end” of apostolic work. Nevertheless we hold that Christ and the Resurrection *cannot* be successfully preached *in this age* upon the undermined foundation left by the Higher Critics. It well for them if they can hold their own souls within the fold: we question it; but be this as it may, it is *the rest of men* that are the ones whom Christ desires to save, and *they* have logic left, and cannot be savingly reached by any other means than a logical exegesis of the whole Bible, and a satisfactory explanation of its inspiration as such, upon the basis that it is *“the truth, the whole truth, and nothing*

*but the truth.”* For, not though one rose from the dead will men *believe*, unless they likewise are taught to believe implicitly, and made to *understand*, “Moses and the Prophets.”

It is the Bible that Atheists and Infidels attack—the Old Testament chiefly—for they are logical, and perceive that if the foundation goes, the superstructure cannot stand, no matter how eloquently it can be clothed in Agnostic sermons. Hence this Old Testament is our one and only bulwark of defense.

It will not do to preach Christ and deny Moses. It will not do to doubt the universality of the Flood, and ask men to accept a Saviour who alludes to it! It will not do to doubt Joshua’s Long Day, with sun and moon poised in mid-heaven while he fought, and yet stultify our hearts with hopes of a *Longer Day* when even sun and moon will not be needed! If the story of Eden and the Deluge, of Jericho and Joshua, are myths, or fables, and not literal facts, then to the still *rational* mind, all that follows them is equally so, and faith, lost in those who foretold His advent, can never be savingly and logically found again in Christ and His apostles.

I am not sure of the timing of the death of these witnesses, though when one looks at our situation today, it certainly makes one wonder. At any rate, verse 8 tells us that **“their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.”** Because this city is “spiritually” called Sodom and Egypt tells us that this is not actually a city, but I believe it speaks of a world order just as the New Jerusalem speaks of a new world order. The names Sodom and Egypt define the order. It is immoral as Sodom and thrives on oppressing people in bondage as in Egypt. These characteristics, immorality,

oppression, and bondage, are hallmarks of our present world order. These exemplified the character of those who crucified Jesus literally and those who have done it spiritually ever since. We'll see in chapter 14:8 that John here calls that great city, Babylon. We will see how both names are very appropriate.

If we watch any of the news in our day, we see how many people in different cultures celebrate their successes over their enemies by displaying the dead bodies of their enemies. I think we can see today that there are those who do not want that which represents Christianity to disappear as they want it on display so that they can gloat over the "death" of those representations. We have more churches today than there ever has been, yet the effectiveness of these churches is virtually nil.

We may not be fully aware of when the death of the witnesses occurs, but I don't believe it will be the same with their resurrection. It was not the death and suffering of Christ that confirmed all that He taught. It was the resurrection of Jesus Christ that very firmly confirmed all that He taught about Himself and what the prophets taught. It will be likewise with these witnesses. The event, I believe, will be the first resurrection spoken of in Rev. 20:4, 5 (Read). The call from heaven in verse 12 doesn't necessarily mean a call to the celestial heavens, but rather, as we saw when we studied Rev. 4, it can be, and I believe will be, a call into the Kingdom to those who will rule the Kingdom with Jesus Christ. When Christ arose from the dead, there was a great literal earthquake. We could have the same at this resurrection, but the shake up among the peoples of the earth will be much greater than a literal earthquake. When this happens, we're told in verse 14 of Rev. 11 that **"the second woe is past; and behold, the third woe cometh quickly."**

(Read Rev. 11:15-19) When the seventh angel sounds his trumpet, John heard great voices in the Kingdom (heaven) saying, **"The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."** Because Christianity has accepted the mythological teachings of the Greeks to be Christian teaching, that being that when a person dies, he or she will either go to heaven or hell, we are missing one of the greatest teachings of God's Word. The Bible does not teach this. Rather it

teaches that Christ will come to us, not the other way around, and will rule here on the earth. When this happens, at least initially, it will be great joy for some, but will be great bitterness for the rest. No one knows exactly what will happen, but I think we can at least get some idea by putting some of the teachings together. Keep in mind what Paul tells us in Romans 8:28, **"And we know that all things work together for good to them that love God, to them who are called according to his purpose."**

Though we have discussed this before, let me review a little of what we have discussed. We have learned that there are three steps to our full salvation. The first is "justification." This was done for us by Christ on the cross. Paul tells us in Romans 6:23, **"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."** Let me first point out that the Bible speaks of two deaths. The first is mortal death. Unless we happen to be alive when Christ returns, we all will suffer this death. Paul tells us in Romans 5:12 that we die this death because Adam sinned. Because Adam sinned, i.e. he disobeyed God, his penalty was death. This death, or mortality, has passed on to all of mankind. This is not the death Paul is talking about in Rom. 6:23. He is speaking of the second death. Rev. 20:14, 15 tells us, **"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."** That this death is not the same as mortal death is exemplified by the fact that death and hell (grave) are cast into this death. It represents God's judgment, which we will discuss in detail when we study Rev. 20, but keep in mind that God's judgments are restorative in nature. Paul is telling us in Rom. 6:23 that all of us, in addition to being subject to mortal death, are also subject to the second death, except that God has given us the gift of having our names written in the book of life, if we but accept the gift. "Eternal" means age lasting. If we have our names written in the book of life, we have age lasting life. This is not to say that we don't have perpetual life, for we do, but we also have the extra bonus of having life during the age, or ages as the case may be. Justification is free, it has already been done for us, we cannot earn it, buy it, or steal it. We just have to accept it.

The second step is "sanctification." Sanc-

tification means “setting apart.” We can just settle for justification, i.e. remain babes in Christ all of our life. But Jesus urges us to learn His righteousness and pattern our lives after His. This requires effort on our part. We are set apart from the world through this as it teaches us responsibility toward our fellow man. How we handle this responsibility determines our rewards as I believe the rewards are degrees of responsibility in the Kingdom.

The third step is “glorification.” This is the resurrection, the rewards for sanctification. This is what Rev. 11:18 is speaking of when it says that the dead should be judged, **“and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.”**

When the first resurrection takes place, those who have been both justified and sanctified will be resurrected to rule and reign with Christ. We have the pattern of that reign in the job that God gave to the Levites in the Old Testament. They were basically the bureaucrats of their day. They took care of the affairs of government such as teaching, judging, administering, etc. But unlike the bureaucrats of today, their work was to be a work of love, not oppression. Likewise, that will be the responsibility of those called to be rulers with Christ. This, to me, should be the goal of every Christian. It should never be enough to just settle for justification, or for a just getting by attitude toward sanctification.

As we can see by what John saw, while those who looked for this resurrection praised God, verse 18 tells us **“the nations were angry, and thy wrath is come, and then at the end of the verse, “and shouldst destroy them which destroy the earth.”** When God’s law is imposed, there are certainly going to be those who oppose that law as they will no longer be able to oppress, steal, or cheat people. This has been their way of life and it will not be easy for them to change. It will take time for all the world to adopt to doing things out of love rather than by oppression. This may be a somewhat simplification of what we can expect when this resurrection takes place, but I think it does give us a general idea. Deeper study into the Scriptures will give us greater detail.

It will be a great day and all the world will know it. Verse 19 expresses this I believe.

In the first eleven chapters of Revelation,

we have dealt primarily with the history of the Church (keep in mind that when I use the term Church, I am not referring to the Roman Catholic Church as “the Church,” but rather Christianity as a whole. The Roman Catholic Church certainly played a part in this history as it evolved from the apostles, to the early church fathers, to a more loosely organized organization with its “councils,” to the highly organized church/state entity, to the highly organized organization we are familiar with today). We have seen the effects that the Roman Empire had, that the migrating ex-Israelites had, and how great wars affected it and where the Church stands today. Chapter 12 leads us into a more direct look at Jesus Christ and the Babylonian system, the Kingdom of God as opposed to the Babylonian succession of empires.

(Read Rev. 12) Verse 1 begins, **“And there appeared a great wonder in heaven.”** Keep in mind that we determined in chapter 4 that “heaven” referred to the Kingdom of God, not necessarily location. **“A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.”** We might guess that this is talking about Israel, but for confirmation read Genesis 37:9, 10. Joseph, at about the age of 17 had this dream. His father, Jacob, or Israel, recognized that the dream was about him and his 12 sons, Joseph being the 12<sup>th</sup>. All of the elements of Rev. 12:1 is here, the sun, Jacob; the moon, Joseph’s mother, and the 12 stars, Joseph and his eleven brothers. I believe that we can say that Rev. 12:1 then represents corporate Israel.

Verse 2 continues, **“And she being with child cried, travailing in birth, and pained to be delivered.”** The prophets have made it clear that it was the corporate responsibility of Israel to bring forth the “man-child,” more specifically it was Judah’s responsibility through the house of David. This responsibility was manifested in the virgin Mary, a descendant of King David. There is probably a secondary fulfillment of this scenario at the second coming of our Lord, but the responsibility then switches to Joseph, something we will talk more about later. For now, we will follow the birth of the child to the virgin Mary.

In verse 3 we have another player enter the scene, **“a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.”** To understand the identity of this dragon,

we need to turn back to the book of Daniel. (Read Daniel 7:2-7; 15-19) When we looked at this Scripture before, we determined that these beasts, whom the angel says are four kings, represented the leadership of the four empires depicted in the metal image of Nebuchadnezzar's dream in Dan. 2. Where the various types of metal represented the empires, gold-Babylon; silver-Medeo-Persia; brass-Greece; and the iron and the clay mixed with the iron=Rome, in the depiction of the animals in chapter 7, the lion represented the leadership of Babylon; the bear represented the leadership of Persia; and the leopard represented the leadership of Greece. However, notice that Daniel does not compare the fourth beast to any particular animal, but rather just describes its actions and the animal as being **“dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it; and it had ten horns.”** He had apparently never seen an animal to compare to. Whether John had seen such an animal that he refers to as a dragon, I don't know, but at least this is the name that he gives to this animal. (As a side note, I recently watched a video of a gentleman who claims to be an expert on dinosaurs who felt that there were still dinosaurs in Christ's day, in fact he claims they still exist today in very remote places on the earth, and that the people of that day called them dragons.) What John saw was very similar to what Daniel saw in this fourth beast. Both were very strong, had great iron teeth, and ten horns. I don't think it would take a great deal of imagination to see that both beasts were the same, i.e. the leadership of the fourth metal kingdom, Rome. In the description that John gives, we have a few more details. I might point out that we will see this same beast again as we continue our study, but there will be a few changes such as the crowns, the color, etc. In this beast, John tells us it is red. We're told that this beast also appeared in heaven. Again we need to consider "heaven" symbolically to mean the Kingdom of God. As we have discussed as we have studied, the majority of the Israelites of the Assyrian captivity had migrated to Asia Minor and Europe, territory of the Roman Empire, so in effect, the Roman Empire at that time was in the kingdom, or the kingdom in Rome, however one might want to look at

it. We're also told that it had seven heads. There are a couple of ways of interpreting this. The city of Rome is located on seven hills. These hills are called:

1. Capitolinus
2. Aventinus
3. Viminalis
4. Caelius
5. Palatinus
6. Quirinalis
7. Esquilinus

The Imperial Roman Empire through history went through seven distinct forms of government:

1. Kings
2. Consuls
3. Dictators
4. Decemvirs
5. Military Tribunes
6. Military Emperors
7. Christian Emperors

I believe the seven crowns indicate the ruling authority of each of these forms of government. Each head represented one of these forms of government and the crown represented that particular form's ruling authority while it was in power.

The prophecy that the beast's **“tail drew the third part of the stars of heaven; and did cast them to the earth:”** probably refers to the last half of the time of the Roman Empire when it was dominated by the Papacy in which a large number of the ex-Israelite population were won over to support this revived Roman Empire in its ecclesiastical manifestation. Thus, from their high estate, as God's people, they are cast down to earth as they follow after the dragon and worship its power.

Verse 5, referring to the woman (Israel) says she **“brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne.”** We know this “man child” to be Jesus Christ. When He was born, King Herod, the manifestation of this red beast at the moment, was waiting for Him to be born. Herod was half Edomite and Edom means “red.” When the wise men came from the east to see the child, Herod told them that the priests were saying that He would be in Bethlehem and when they found Him, Herod asked that they come tell him where

He was so that he too could go worship him. The wise men, instead, went home by another route and did not tell Herod where He was, so he commanded that all baby boys in the area up to the age of 2 years old be killed in an effort to kill the Saviour. Of course he failed as Joseph had been warned by an angel to take Jesus into Egypt until King Herod died. Jesus grew up, started His ministry on earth, was crucified and then was resurrected on the 3<sup>rd</sup> day and 40 days later ascended to His Father's throne in the heavens.

We will continue with Rev. 12:6 in our next issue. JRL

## A STUDY OF THE BOOK OF JEREMIAH

In our last issue, we finished with a look at Jeremiah 14 where Jeremiah was in an exchange with God. Chapter 15 continues this exchange.

(Read Jeremiah 15:1-9) God says that even if Moses and Samuel were before Him pleading for the people, it would not change His mind. He tells Jeremiah that if the people in effect ask what is going to happen, he is to tell them that some will be killed by sword or famine and some will go into captivity. This is because of the sins of Manasseh, the son of Hezekiah. He then continues to describe the tragedy that is coming upon the people.

(Read Jeremiah 15:10-14) Jeremiah feels sorry for himself. It is interesting that he considers either loaning at usury or borrowing at usury as a reason to be afflicted. He says he has done neither, yet everyone of the people curse him. God tells him that He is going to cause the enemy to treat him well in the time of evil and affliction. God then tells Jerusalem that she cannot escape the enemy coming from the north. The people are going into captivity.

(Read Jeremiah 15:15-18) Jeremiah asks God to take revenge on those that have been persecuting him and to not take him away with those going into captivity. He asks God to remember that he has suffered rebuke because he was trying to be true to God. God's word has been a joy to him, but it has caused him great loneliness as he has been separated from the people for God's sake. To him it has brought pain for which there seems to be no healing. The term "liar" in verse 15 is reference to an unreliable stream in which there might be water and there might not be.

(Read Jeremiah 15:19-21) God warns Jeremiah to not become as the rest of the people. He says to let the people come to Jeremiah, for Jeremiah not to go to them. He promises protection to Jeremiah against the people and says He will deliver him out of the hand of the wicked and redeem him from the hand of the terrible.

Keep in mind as we continue our study of the book of Jeremiah that the chapters are not necessarily in chronological order. We are ready for chapter 16, but we don't really have any way to tell just when this chapter was written. (Read Jeremiah 16:1-9) God instructs Jeremiah not to marry and have children because of the judgment that He has pronounced on Judah. One might think that if God was going to protect Jeremiah, He surely could protect a family if Jeremiah were to have one. Keep in mind that we have already

seen that Jeremiah's family (brothers and sisters) have made an attempt to kill Jeremiah. It is difficult for us to realize how serious the situation was and was going to get. There would be no guarantee as to what a family might do, or how they might be used by others to get at Jeremiah. I believe that if we tried to put ourselves in the situation that Jeremiah was in, we would see the wisdom of him not having a wife and family, not only for his sake alone, but also for theirs should Jeremiah marry and have a family. As we study further and see some of the situations that Jeremiah was involved in, this commandment of God to Jeremiah will make more sense.

Jeremiah was warned to not even go into a house where loved ones had died and those left were mourning and lamenting them. God makes it plain that He has brought on the suffering of the people by withdrawing His peace, lovingkindness and mercies. He tells Jeremiah that the great and the small will die in the land, it will not just be the small or the poor. The people will not even be able to mourn their dead. In verse 7 God says that men shall not tear themselves for them in mourning. The word "tear" means to "break bread," i.e. they would not take food to those in mourning as everyone would be in the same situation. Jeremiah was also not to go into the house of feasting as God was going to take away the voice of gladness and mirth or the voice of the bride or bridegroom.

(Read Jeremiah 16:10-13) As the judgment of God begins to take place, He says the people are going to ask Jeremiah what they have done wrong. What they have been doing has become so common, that they will not even know what they have done wrong. I believe that the same will happen among our people today as we see more and more of God's judgments upon us. The people simply do not understand what disobedience to God really is. God tells Jeremiah to tell them first that their fathers have forsaken God and worshipped idols and have not kept His law. Then he is to tell them that they have done worse than their fathers in that they now walk after the stubbornness of their own hearts and totally ignore God. So God says that He is going to cast them out of the land into a land they have not known where they can worship other gods day and night and He will show them no favor.

(Read Jeremiah 16:14-21) As we have seen over and over, when God pronounces judg-

ment on Israel or Judah, He also reassures them that the day will come when they will be released from that judgment to return to Him. But first, they are going to have to face the judgment for their sins. Jeremiah is concerned about what other people are going to say when God lets or sends Judah into captivity and asks God if the other people might say "**Surely our** (speaking of the forefathers of Judah) **fathers have inherited lies, vanity and things wherein there is no profit.**" God's answer is basically, which is better, to let the other nations make such accusations or to let the people to continue to make gods to himself that are no gods? Ultimately the realization will come to the other nations that these people truly are special in God's sight and that He is disciplining them, though Jeremiah may be right as to what they might say to start with. It is more important that the people of Judah know God and His ways.

(Read Jeremiah 17:1-4) Written with a pen of iron with a diamond point on the table of their heart emphasizes the seriousness of their sin. There was no way that it could be erased. God says that the children only know their altars and their wooden idols by the green trees on the high hills. "My mountain in the field" to me is saying "my kingdom in the world." At this point, Israel had been disowned, so all of God's kingdom that is left are the people in and around Jerusalem. God tells them that He is going to give all that they value as a spoil to their enemy and they would let go of the heritage, i.e. the land of Canaan, and will serve their enemies in a land not known to them because they have kindled a fire in God's anger that would burn for the age.

(Read Jeremiah 17:5-8) "**Cursed be the man that trusteth in man,**" God says. This can be taken in many ways, but I think today we would say cursed be the man that trusteth in humanism. No matter how clever man is in designing an idol, whether it be an idol of wood, stone, or metal, or an idol of the heart, that idol is not greater than man himself, and even then it makes a fool of man to believe that that idol could save a man in and of itself. Then God says, "**Blessed is the man that trusteth in the LORD, and whose hope the LORD is.**" While the cursed man will be like a shrub in the desert, the blessed man will be like a green tree that stays green even in a severe drought.

(Read Jeremiah 17:9-11) God makes the statement, **“The heart is deceitful above all things, and desperately wicked,”** or incurably sick. Then He asks the question, **“Who can know it?”** Then He answers His own question—it is He that can search the heart or test the mind. We have laws now showing the arrogance of man that man calls hate laws which assume that man can determine the intent of the heart or mind. This is to assume a far greater faculty than man is capable of. Only God has that ability. As judge, only He can truly give to man according to his ways and actions, good or bad. He makes the point if a man’s goal is to achieve riches, he can’t take it with him when he dies, and thus becomes a fool.

(Read Jeremiah 17:12-18) Jeremiah then praises God acknowledging Him as the hope of Israel and the fountain of living waters. I have often thought about the phrase, “the fear of the LORD” and wondered at its full meaning. Jeremiah gives us a lesson in its meaning here. He revered God, looked to Him as a healer and savior, but then pleaded with Him to keep in mind how he had served Him and that He would not be a terror to him. He then asked God to put to shame those that had persecuted him and to destroy or crush them with a double destruction. It appears to me that Jeremiah knew that he had served God well, but that was not sufficient to stand in the presence of God. It would take more than Jeremiah was capable of giving or doing to achieve that goal.

(Read Jeremiah 17:19-27) God commands Jeremiah to go to the gates of the city and to proclaim to the king and to all the people who entered the gates to observe the Sabbath and to do no work or carry any burden on the Sabbath. God promised that if they would observe the Sabbath, kings and the people would continue to come and go through the gates, but if they did not, God says He would kindle a fire that would destroy the gates and the city.

Chapters 18 and 19 are very important for us to be able to understand the destiny of the people and the kingdoms of Judah and Israel. Understanding these separate destinies is necessary for a complete understanding of the whole Bible, God’s plan and purpose for all mankind.

(Read Jeremiah 18:1-6) We are not discussing individual people, but rather we are deal-

ing with nations, or kingdoms. Individuals are a part of the nation, but the individual’s destiny is not necessarily the same as that of the nation or kingdom and vice versa. Here God is telling the nation, or kingdom, of Israel, the northern kingdom, that He is likening them to the work on the potter’s wheel. They have been blemished. But God says that He will, as the potter does with the work on his wheel, reshape them into an entity or entities that suit His purpose. We have already seen that even though they have been sent into the Assyrian captivity and disowned by God, He has promised to bring them back into a relationship with Him that He likens to a marriage in the book of Hosea, and promised that they would rule with Him in other prophecies. So this prophecy here is in keeping with other prophecies that we have already studied. We have to keep in mind that all that has happened and will happen with Israel is in accordance with His plan and purpose. None of this has happened by accident.

(Read Jeremiah 18:7-17) God then turns His attention to Judah. He tells Jeremiah that He has the power to pluck up and destroy, or to build and plant a nation depending on whether that nation obeys God or not. This is a fact that Judah needs to know and understand. Jeremiah was told to go tell this to the men of Judah and the inhabitants of Jerusalem. Unfortunately, the men of Judah and the inhabitants of Jerusalem chose to ignore what Jeremiah told them. As a result, God tells them that He is going to make their land desolate and scatter them as with the wind.

(Read Jeremiah 18:18-23) Instead of heeding Jeremiah, the people contrived to shut him up. Jeremiah then turns to God and asks if good was to be recompensed with evil. He asks God to remember that he stood before God and the people to speak good to them and to turn away God’s wrath from them. He then turns against the people and asks God to destroy them. He asks God to not forgive them of their iniquity and to destroy those especially that have been trying to kill him.

We do not have room in this issue to do a complete discussion of chapter 19, so I would like to stop our study at this point and take up chapter 19 in our next issue. I can’t stress how important

these two chapters, 18 and 19, are to understanding the whole Bible and understanding what is going on in our world today. JRL

## **GEORGE WASHINGTON'S THANKSGIVING PROCLAMATION**

Whereas it is the duty of all nations to acknowledge the providence of Almighty God to obey His will, to be grateful for His benefits, and humbly to implore His protection and favour; and Whereas both Houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a DAY OF THANKSGIVING AND PRAYER, to be observed by acknowledging with grateful hearts the many and signal favours of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:" NOW THEREFORE, I do recommend and assign THURSDAY, the TWENTY-SIXTH DAY OF NOVEMBER

next, to be devoted by the people of these states to the service of that great and glorious Being who is the beneficent author of all good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of the country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed;—for the peaceable and national manner in which we have been enabled to establish Constitutions of government for our safety and happiness, and particularly the national one now lately instituted;—for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge;—and, in general, for all the great and various favours which He has been pleased to confer on us.

And also, that we may then unite in most humble offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions;—to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shewn kindness unto us); and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally to grant unto all mankind such a degree of temporal prosperity as he alone knows best.

GIVEN under my hand, at the city of New York, the third day of October, in the year of our Lord, one thousand seven hundred and eighty-nine.

(signed) G. Washington

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