



THE
BIBLE STUDENT'S ASSISTANT:

— OR —

A COMPEND OF
SCRIPTURE REFERENCES.

“Search the Scriptures.”

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THE CHRISTIAN'S LAWGIVER.

The eternal Father is our Lawgiver, and his Son Jesus Christ is our Advocate. "Sin is the transgression of the law." 1 John iii, 4. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Chap. ii, 1.

Christ was a prophet, or teacher and expounder, of the law, like Moses, and not a lawgiver. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him." See Deut. xviii, 15-18; Acts iii, 22.

Moses did not make laws for the people. He received words from the mouth of God, and spoke them to the people. Lev. xxiv, 11-14; Num. xv, 32-36; xxvii, 5-7.

Christ, like Moses, was a prophet or teacher. He did not legislate, but taught his Father's law. Jesus testifies on this subject. "Jesus answered them and said, My doctrine is not mine, but his that sent me." John vii, 16; viii, 28; xii, 49, 50; xiv, 24. Says Jesus in Rev. xxii, 14, "Blessed are they that do his [the Father's ten] commandments."

TIME OF TROUBLE.

"There shall be a time of trouble such as *never was* since there was a nation." This will take place when "Michael stands up" and probation has ceased. Dan. xii, 1. The following texts evidently describe, and have their fulfillment in, this period of the exhibition of the unmingled wrath of God. Rev. chap. xvi, entire; Jer. xxx, 7; xxv, 30-38; Eze. xxxviii, 19-22; Zeph. i, 14-18; Joel iii, 9-16; Isa. ii, 12-21; xiii, 6-13; xxiv, 17-20; xxxiv, 1-9; lxvi, 15, 16; Rev. vi, 14-17; xiv, 9-11; chap. xvii, inclusive, xix, 17-21; Eze. xxxix, 17-20; Zech. xiv, 1-3, 12, 18; Amos viii, 11-13; Rev. iii, 9-11; Ps. xci, entire.

THE
BIBLE STUDENT'S ASSISTANT.

“THE BIBLE, AND THE BIBLE ALONE.”

THE object of this Tract is to assist the reader in the study of the sacred Scriptures. It cannot be expected that in this small work all the subjects introduced will be explained. We only state propositions, and cite those texts of Scripture which prove them. We refer our readers to our published works for a full explanation of the principal subjects here introduced.

It is our duty to search the Scriptures. “Search the Scriptures; for in them ye think ye have eternal life; and they are they that testify of me.” John v, 39; Isa. viii, 20; Acts xvii, 11; Luke xvi, 29; Deut. xxix, 29; Ps. cxix, 105, 130; Dan. ix, 2; Matt. xxiv, 15; Rom. x, 17; xv, 4; xvi, 26; 2 Pet. i, 19; Rev. i, 3; 2 Tim. iii, 16, 17; Ps. cxix, 128; Matt. iv, 4.

DANIEL, CHAPTER II, 31-44.

Verses 31-35. “Thou, O King, sawest, and behold a great image.” This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay. Thou sawest till that a

stone was cut out, without hands, which smote the image upon his feet that were of iron, and clay, and brake them to pieces: then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth."

The head of gold represents Babylon ; the breast and arms of silver, Persia; the belly and thighs, Greece; and the legs of iron represent Rome. The western empire of Rome, between the years A. D. 356, and 483, was divided into ten divisions, or kingdoms, represented by the ten toes of the image.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? Are we in the kingdom of Babylon, under the "head of gold?" No; that passed long ago. Are we in the Medo-Persian empire? Long since that kingdom was numbered with things passed. Are we in Grecia? That too was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "legs of iron?" No; long since that empire fell. Where are we then? Answer. Down in the feet and toes. The stone strikes the image "upon the feet," and it is broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it. The kingdoms of this world will first be destroyed, and then will God's everlasting kingdom be set up. Reader, prepare for the fifth kingdom.

BIBLE STUDENT'S ASSISTANT.



"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory."

"Thou art this head of gold."

"And after thee shall arise another kingdom inferior to thee."

"And another third kingdom of brass, which shall bear rule over all the earth."

"And the fourth kingdom shall be strong as iron."

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken."

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

MILLENNIUM.

A temporal millennium, or the conversion of the world is not taught in the Bible.

Matt. vii, 13, 14, 21-23. xiii, 24-30. 37-40. Luke xii, 32. xiii, 24, 25. John xvi, 33, xv, 19. Mark x, 30. Acts xiv, 22. Col. i, 24. 1 Thess. iii, 3, 4. 2 Tim. i, 8. ii, 12. iii, 12. Rev. vii, 9, 14. Ps. xxxiv, 19. cx, 1, 2. ii, 7-9. 2 Tim. iii, 1-5. Isa. xxiv, 1-6. Jer. xxv, 26-33. Rev. xi, 14, 15. Matt. xxiv, 11-14. For the triumph of the saints, see 1 Cor. xv, 54, 55. Rev. xiv, 1, 2. xv, 2, 3. Matt. xxv, 31-34. 1 Pet. iv, 12, 13.

THE SECOND ADVENT.

Christ will appear the second time. "And to them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 28; Acts i, 9-11; John xiv, 1-3; Titus ii, 13; 1 John iii, 2; Rev. i, 7; xxii, 20.

Christ's coming will be personal and visible. "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." Acts i, 9-11; Matt. xxiv, 30; Mark xiii, 26; xiv, 62; John xiv, 3; 1 Thess. iv, 16; 2 Thess. i, 7; Titus ii, 13; 1 John iii, 2; Rev. i, 7.

At Christ's second coming the sinners then living will be destroyed. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii, 7, 8; i, 7-10; Matt. xiii, 24-30, 37-43; iii, 12; Luke xvii, 26-30.

The dead in Christ will be raised, and the living saints will be changed at his coming. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 51, 52; 1 Thess. iv, 16, 17; 1 John iii, 2.

The immortal saints will then ascend up to heaven with their Lord, to the Father's house, or New Jerusalem. "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John vii, 33; xiii, 33, 36; 1 Pet. i, 3-5.

The earth will be left desolate. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. xiii, 9; vi, 8-11; xxiv, 1-3; xxxiv, 1-15; xxviii, 21, 22; Jer. iv, 20, 27; xxv, 32-38; Zeph i, 2, 3, 7-18; iii, 6-8.

SIGNS OF THE TIMES.

1. "The sun shall be darkened, and the moon shall not give her light." Mark xiii, 24; Matt. xxiv, 29; Luke xxi, 35; Rev. vi, 12.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward

Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come; and spent the gloomy hours in earnest prayer for the distressed multitude."—Tract No. 379, of Am. Tract Society—Life of Edward Lee. See also, Pres. Dwight in Historical Collections; Gage's History of Rowley, Mass.; Sears' Guide to Knowledge; Stone's History of Beverly.

Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage to the Historical Society, says:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

2. "And the stars shall fall from heaven." Matt. xxiv, 29; Mark xiii, 25; Luke xxi, 25; Rev. vi, 13.

Prof. Olmstead of Yale College, a distinguished meteorologist, speaking of the falling stars, says:

"The extent of the shower of 1833, was such as to cover *no inconsiderable part of the earth's surface*, from the middle of the Atlantic on the East, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British Possessions on the North.

"In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation

Leo, near a star called Gamma Leonis, in the bend of the sickle."

Henry Dana Ward, of New York, as published in the *Journal of Commerce*, says:

"And how did they fall? Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses: 'Even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.'"

☞ Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh; so likewise ye, when ye shall see all these things, know that it [margin "he"] is near, even at the doors. Matt. xxiv, 32, 33.

3. Perils of the last days. 2 Tim. iii, 1-8; iv, 3, 4; Matt. xxiv, 12, 13, 38, 39. Scoffers.—2 Pet. iii, 3-7. Cry of peace and safety.—1 Thess. v, 3. Evil servants.—Matt. xxiv; Luke xii, 45.

4. Spiritualism the work of Satan.—Rev. xvi, 13-15; xiii, 13, 14; xviii, 2; Matt. xxiv, 23, 24; 2 Thess. ii, 9-12; 1 Tim. iv, 1; Isa. viii, 19, 21.

THE HOPE OF THE CHURCH.

The hope of the Church is a resurrection of the dead, or a change equivalent thereto.

"I know that my Redeemer liveth, and that he shall stand at the *latter day* upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix, 25-27; Ps. xvii, 15; lxviii, 22; lxxi, 20; Isa. xxvi, 19-21; Jer. xxxi, 15-17; Eze. xxxvii, 5-14; Dan. xii, 1, 2; Luke xiv, 14; John xi, 23-26; vi, 39, 40, 44,

54; Acts xxviii, 20; xxvi, 6, 8; xxiv, 14, 15; xxiii, 6; Rom. viii, 18-23; 2 Cor. v, 1-4; Col. iii, 4; 1 Thess. iv, 13-18; 2 Thess. i, 7-10; 2 Tim. iv, 6-8; Titus ii, 13; 1 Pet. v, 4; 2 Pet. iii, 11-13; 1 John ii, 28.

RESURRECTION.

Was taught to Abraham. Compare Gen. xxii, 2, 9, with Heb. xi, 17-19.

Old Testament. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi, 19; Job xiv, 14, 15; Ps. xvi, 9-11; xvii, 15; xlix, 15; Prov. xiv, 32; Isa. xxv, 8. (Comp. 1 Cor. xv, 54.) Jer. xxxi, 15-17. (Compare Matt. ii, 18.) Eze. xxxvii, 12-14. Hos. xiii, 14 Dan. xii, 2.

New Testament. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv, 22. Matt. xxii, 23-32. Mark xii, 18-27. John vi, 39, 40, 44, 54; xi, 24, 25; Acts iv, 2; xvii, 31, 32; xxiii, 6, 8; xxvi, 8; Rom. vi, 5; viii, 11; 1 Cor. vi, 14; xv, 12-23, 32, 35-56; 2 Cor. i, 9; iv, 14; v, 1-4; Phil. iii, 10, 11, 20, 21; 1 Thess. iv, 13-17; 2 Tim. ii, 18,

There will be two resurrections—of the just and of the unjust. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv, 15; Dan. xii, 2; Luke xiv, 14; John v, 28, 29; 1 Cor. xv, 22, 23; Heb. xi, 35; Rev. xx, 4-6, 12, 13.

Resurrection of Christ. "But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv, 20; Matt. xvi, 21; xx, 19; xxviii, 6; Mark viii, 31; ix, 31; x, 34; xvi, 6, 9; Luke ix, 22; xviii, 33; xxiv, 6; John xx, 9; xxi, 14; Acts ii, 24, 32; iii, 15; iv, 10; x, 40; xiii, 30; xvii, 31; Rom. i, 4; iv, 24; vi, 4, 5; viii, 11. 1 Cor. vi, 14; xv, 4, 12-20; 2 Cor. iv, 14; Gal. i, 1; Eph. i, 20; Col. i, 18; ii, 12; 1 Thess. i, 10; Heb. xiii, 20; 1 Pet. i, 3, 21, iii, 21; Rev. i, 18; ii, 8.

SAINTS' INHERITANCE.

Abraham was promised the land. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Gen. xii, 7; xiii, 14, 15; xvii, 8; xxvi, 3, 4; xxxiii, 13.

He has not possessed it. Acts vii; Heb. xi, 8, 9.

The faithful are heirs with him. Gal. iii, 7, 9, 29; Rom. iv, 16.

The promise embraces the earth. Rom. iv, 13; Heb. xi, 13; Ps. xxvii, 11; Matt. v, 5; Prov. xi, 31; Ps. cxv, 16.

The earth, cursed for sin, will be redeemed. Gen. iii, 17, 18; Rom. viii, 20-23; Eph. i, 13, 14; 2 Pet. iii, 13; Isa. lv, 17, 18; Rev. xxi, 1.*

* It will be seen by reference to page 5, that the saints will go to heaven, and the earth will be desolate, without an inhabitant. We find in the scriptures but one place for the removing of all the inhabitants of the earth; viz; at the second advent, when the wicked are all destroyed, and the saints caught up in the clouds to meet the Lord in the air. From this point a period of 1000 years is measured off before the resurrection of the wicked

THE SANCTUARY.

“And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed.” Dan. viii, 14.

The Sanctuary is not the earth. Ex. xv, 17; Lev. xxi, 12.

It is not Palestine. Josh. xxiv, 26: Ps. lxxviii, 54.

It is not the church. Dan viii, 13: compare Dan. ix, 26, with Matt. xvi, 18.

It was built by the children of Israel. Ex. xxv, 8, 9: xxxvi, 1-7: 2 Chron. xx, 8.

It was made after a pattern. Ex. xxv, 9, 40: xxvi, 30: xxvii, 8: Num. viii, 4: Acts vii, 44: Heb. viii, 5.

It had two apartments—the Holy and Most Holy. Ex. xxvi, 33, 34: Lev. xxi, 22, 23: Heb. ix, 1-7.

The priests ministered in it. Ex. xxviii, 41, 43: xxix, 30: xxxv, 19: Lev. iv, 6, 7, 16, 17: x, 1-4: xvi, 2-19, 32, 33: xvii, 5, 6: xxi, 10-12: xxiv, 2-4, 8, 9: Num. iii, 10, 27-32, 38: iv, 5, 12, 15, 16: xviii, 1-5: 1 Kings viii, 6-11: 2 Chron. xxvi, 16-20: Luke i, 8, 9: Heb. ix, 1-7: xiii, 11.

It was cleansed with blood. Lev. xvi, 15, 16, 18, 19, 32, 33: Ex. xxix, 36, 37: Eze. xlv, 18-20: Heb. ix, 22, 23.

It was destroyed. Ps. lxxiv, 7: Dan. ix, 26: [for fulfillment, see Josephus, Book VI, Chap. iv, Sec. 5.]

which denotes the period during which the saints remain in the city above, until the time of the renewing of the earth, for their eternal abode, which cannot take place until after the second resurrection.

That was a type, or figure of the Sanctuary of the New Covenant, which is in heaven. Heb. viii, 1-5 : ix, 23, 24 : Ps. cii, 19 : Jer. xvii, 12.

The heavenly Sanctuary is like the earthly in that,

(1.) It has a service of priesthood. Heb. viii, 1-5 : ix, 24 : x, 19-21 : vi, 19, 20.

(2.) It has two holy places. Heb. ix, 24 : compare Ex. xxvi, 31-35, with Rev. i, 12 : iv, 1, 2, 5 : xi, 19.

(3.) It is cleansed. Dan. viii, 14 :* (with blood :) Heb. ix, 11, 12, 23, 24.

(4.) It contains the law, (covenant or testament.) Ex. xxv, 21, 22 : xxvi, 33, 34 : xl, 20, 21 : 1 Kings viii, 6-9 : Heb. ix, 1-4 : Rev. xi, 19.

(5.) When the glory of the Lord fills the tabernacle, or temple, there is no ministration. Ex. xl, 34, 35 : 1 Kings viii, 10, 11 : Rev. xv, 8.

The Most Holy Place was entered only on the day of atonement. Lev. xvi, 2, 12-15, 29, 30 : Heb. ix, 7 : Rev. xi, 19.

NOTE.—Making the atonement, and cleansing the Sanctuary, are identical.

✎ That the covenant, or testament is the Ten Commandments, see Ex. xxxi, 18. xxxii, 15, 16. xxxiv, 28. Deut. iv, 13. ix, 9-11. x, 4.

✎ From Rev. xv, 8, we learn that when the plagues, threatened in the Third Angel's Message, [Rev. xiv, 9-11,] and described in Chap. xvi, are

*This text must refer to the true, or heavenly Sanctuary; for the earthly was destroyed long before the 2300 days (years) expired.

poured out, there will be no ministration: therefore they are "poured out without mixture," as the mediation of Christ will then have ceased, and mercy will no more be offered to sinners.

THE LAW OF GOD.

God spake the Ten Commandments in the hearing of the people, and wrote them with his finger on two tables of stone. "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. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv, 12, 13; v, 22; Ex. xx, 1; xxiv, 12; xxxi, 18; xxxii, 15, 16; Neh. ix, 13.

Knowledge of the principles of the Ten Commandments existed before they were given on Sinai. (1) Gen. xxxv, 1-4; (2) Gen. xxxi, 19, 34, 35; xxxv, 2, 4; (3) Lev. xviii, 3, 21, 24, 27; (4) Gen. ii, 1-4; Mark ii, 27; Gen. viii, 10, 12; xxix, 27, 28; Ex. xvi, 4, 22, 23, 25-30; (5) Gen. ix, 20-25; (6) Gen. iv, 8-11, 23, 24; ix, 5, 6; (7) Gen. xx, 5-9; xxxviii, 24; xxxix, 7-9; (8) Gen. xxx, 33; xxxi, 19, 30, 32, 39; xliv, 8; (9) Gen. xxxix, 7-20; (10) The fact that the transgression of the tenth commandment must precede the violation of the eighth, and that the eighth was known, and its violation considered worthy of death, is sufficient evidence that the principle of the tenth commandment was known before the law was given at Sinai. Also, no mention is made of the violation of the third commandment in the book of Genesis; but profan-

ity was among the sins of the nations living in Canaan before the law was given at Sinai. If those nations were ignorant of the matter of the third commandment, then profanity was not an abomination in them; for "sin is not imputed when there is no law." Rom. v, 13.

1. *The Law of God a Rule of Action.* "Fear God and keep his commandments: for this is the whole duty of man." Eccl. xii, 13; Deut. xi, 18, 19; Ps. xxxvii, 30, 31; Matt. xix, 16, 17; Rom. ii, 13; iii, 19, 20; vii, 7; James i, 25; ii, 8-12; 1 John iii, 4; Rev. xxii, 41.

2. *It is Perfect.* "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." Ps. xix, 7-9; cxix, 138, 142, 151; Isa. xlvi, 18; Rom. vii, 12, 14, 22, 25.

3. *Unlimited in its Duration.* "The works of his hands are verity and judgment: all his commandments are sure. They stand fast for ever and ever." Ps. cxi, 7, 8; 1 Chron. xvi, 15-17; Ps. lxxxix, 30-32; cv, 8; cxix, 144, 152, 160, Matt. v, 18.

4. *Ratified by the teachings of Christ and the Apostles.* "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least com-

mandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great, in the kingdom of heaven." Matt. v, 17-19; xxii, 35-40; Rom. iii, 31; 1 Cor. vii, 19; v, 2, 3; Rev. xii, 17; xiv, 12; xxii, 14.

THE SABBATH.

The word, Sabbath, is found in the Scriptures (in its singular and plural forms) 166 times; 106 times in the Old Testament, and 60 times in the New Testament. In the Old Testament the word refers as many as 81 times to the weekly Sabbath, called the Sabbath of the Lord, and the remaining 25 times it is used in reference to festival days, and sabbaths of the land.

In the New Testament the Sabbath of the Lord is mentioned 59 times, and those local sabbaths which expired by limitation, and ceased at the cross, are mentioned once.

THE SABBATH OF THE LORD.

Old Testament. Ex. xvi, 23, 25, 26, 29; xx, 8, 10, 11; xxxi, 13, 14, 15, [twice,] 16; [twice,] xxxv, 2, 3; Lev. xix, 3, 30; xxiii, 3, [twice,] 11, 15, [twice,] 16, 38; xxiv, 8; xxvi, 2; Num. xv, 32; xxviii, 9, 10; Deut. v, 12, 14, 15; 2 Kings xi, 5, 7, 9; [twice,] xvi, 18; 1 Chron. ix, 32; 2 Chron. xxiii, 4, 8; [twice,] Neh. ix, 14; x, 31; [twice,] xiii, 15, [twice,] 16, 17, 18, 19, [thrice,] 21, 22; Isa. lvi, 2, 4, 6; lviii, 13; [twice] lxvi, 23; Jer. xvii, 21, 22, [twice,] 24, [twice,] 27; [twice,] Eze. xx, 12, 13, 16, 20, 21, 24; xxii, 8, 26; xxiii, 38; xliv, 24; xlvi, 1, 4, 12; Amos viii, 5.—Total 81.

New Testament. Matt. xii, 1, 2, 5, [twice,] 8, 10, 11, 12; xxiv, 20; xxviii, 1; Mark i, 21; ii, 23, 24, 27, [twice,] 28; iii, 2, 4; vi, 2; xv, 42; xvi, 1, Luke iv, 16, 31; vi, 1, 2, 5, 6, 7, 9; xiii, 10, 14, [twice,] 15, 16; xiv, 1, 3, 5; xxiii, 54, 56; John v, 9, 10, 16, 18; vii, 22, 23; [twice,] ix, 14, 16; xix, 31; [twice,] Acts i, 12; xiii, 14, 27, 42, 44; xv, 21; xvi, 13; xvii, 2; xviii, 4.—Total 59.

The New Testament was written by inspiration of God in the Christian age, and for the instruction of those who should live in this age. It is said to have been written thus: "Matthew's gospel, six years after the resurrection of Christ. Mark's gospel, ten years after the church commenced. Luke's gospel, twenty-eight years after. John's gospel, sixty-three years after. The Acts of the Apostles, thirty years after. The Epistle to the Romans, and two to the Corinthians and Galatians, twenty-four years after. Ephesians, Colossians and Hebrews, twenty-nine years. To Timothy, Titus and the second Epistle of Peter, thirty years. The Revelation of John, sixty-one years. His three epistles, about sixty-five years after the resurrection." The inspired name of the seventh day in the Christian dispensation, then, is "the Sabbath," while the next day following is called by inspiration of God simply "the first day of the week."

The Sabbath was instituted at creation. Gen. ii, 1-3; Ex. xx, 11; Mark ii, 27; Heb. iv, 4.

Pointed out and enforced before the law was given at Sinai. Ex. xvi, 4, 22, 23, 25-30.

Sabbath law recognized in New Testament. Matt. xii, 12; Luke xxiii, 56.

Apostolic example for the Sabbath. Acts xvii, 2; xvi, 13; xviii, 3, 4, 11; xiii, 42, 44.

NOTE.—The above texts, and also Acts xiii, 14, 15, 27; xv, 21, show that the apostles and evangelists acknowledged the name of the Sabbath as belonging to the seventh day, in this dispensation.

CEREMONIAL SABBATHS.

Old Testament. Lev. xvi, 31; xxiii, 32; [twice;] xxv, 2, 4, [twice,] 6, 8; [twice;] xxvi, 34, [twice,] 35, 43; 2 Kings iv, 23; 1 Chron. xxiii, 31; 2 Chron. ii, 4; viii, 13; xxxi, 3; xxxvi, 21; Neh. x, 33; Isa. i, 13; Lam. ii, 6; Eze. xlv, 17; xlvi, 3; Hosea ii, 11.—Total 25.

New Testament. Col. ii, 16. The "days" mentioned in Rom. xiv, 5, 6, are annual feast-days. Compare with Lev. xxiii, 24–41.

FIRST DAY OF THE WEEK.

The first day of the week is mentioned only eight times in the New Testament, and not in a single instance is it referred to as a holy day, or Sabbath. Matt. xxviii, 1; Mark xvi, 2, 9; Luke xxiv, 1; John xx, 1, 19; Acts xx, 7; 1 Cor. xvi, 2.

In contrast with the above, we find the Sabbath of the Lord mentioned 59 times in the New Testament, besides Rev. i, 10, which speaks of the "Lord's day," which is proved by Ex. xx, 10; Isa. lviii, 13; Mark ii, 27, to be the seventh day.

As the testimony of "*The Fathers*" is invariably referred to in support of the first day of the week, it would not be amiss to give the opinion of Martin Luther and Dr. Clarke on these writings.

"When God's word is by the fathers expounded, con-

strued, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal-sack; which must needs spoil the milk and make it black; even so likewise God's word of itself is sufficiently pure, clean, bright and clear, but through the doctrines, books and writings of the fathers, it is very surely darkened, falsified and spoiled."—*Martin Luther*.

"We should be cautious how we appeal to *heathens*, however eminent, in behalf of morality; because much may be collected from them on the other side. In like manner we should take heed how we quote the *Fathers* in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects, they blow *hot and cold*."—*Autobiography of Adam Clarke*, p. 134, Book III.

TIME TO COMMENCE THE SABBATH.

The Sabbath begins with the Evening. PROOF. Lev. xxiii, 32; Neh. xiii, 19; Luke xxiii, 54; Eze. xlvi, 1, 2.

NOTE.—The Sabbath is kept as a memorial of creation; hence it should begin with the *evening*, according to the original reckoning of time. Gen. i.

The Evening begins with the setting of the sun. PROOF. Lev. xxii, 6, 7; Deut. xxiii, 11; Judges xiv, 12, 18; Josh. viii, 29; x, 26, 27.

Passover at Even or Sunset. Ex. xii, 18; Lev. xxiii, 5; Num. ix, 3; Matt. xxvi, 20; Deut. xvi, 6.

Christ healed the sick at Even, or Sunset. Matt. viii, 16; Mark i, 32; Luke iv, 40.

SOUL

The word soul in the Old Testament, is translated principally from the Hebrew word *neh-phesh*, which occurs 745 times, and is translated soul about 473 times. The following are the passages where it first occurs.

B

NEH-PĒSH.

SOUL.—Man became a living *soul*. Gen. ii, 7. xii, 5, 13. xvii, 14. xix, 20. xxvii, 4, 19, 25, 31. xxxiv, 3, 8. xxxv, 18. xlii, 21. xlvi, 15, 18, 22, 25, 26. (twice.) xlix, 6. Ex. i, 5. (twice.) xii, 4, 15, 19. xxx, 12, 15, 16. xxxi, 14. Lev. iv, 2. v, 1, 2, 4, 15, 17. vi, 2. vii, 18, 20, (twice,) 21, (twice,) 25, 27, (twice.) xvi, 29, 31. xvii, 10, 11, (twice,) 12, 15. xviii, 29. xix, 8, xx, 6, (twice,) 25. xxii, 3, 6 11. xxiii, 27, 20, 30, (twice,) 32. xxvi, 11, 15, 30. Num. ix, 13. xi, 6. xv, 27, 28, 30, (twice,) 31. xvi, 38. xix, 13, 20, 22, &c.

LIFE.—And God said, Let the waters bring forth abundantly the moving creature that hath *life*; [margin, soul.] Gen. i, 20, 30. ix, 4, 5, (twice.) xix, 17, 19. xxxii, 30. xliv, 30, (twice.) Ex. iv, 19. xxi, 23, (twice,) 30. Lev. xvii, 11, 14, (thrice.) Num. xxxv, 31. Deut. xii, 23, [twice.] xix, 21, [twice.] xxiv, 6. Josh. ii, 13, 14. ix, 24. Judg. v, 18, &c., in all. 118 times.

PERSON.—And the king of Sodom said unto Abraham, Give me the *persons*, [margin, souls,] and take the goods to thyself. Gen. xiv, 21. xxxv, 6. Lev. xxvii, 2. Num. v, 6. xix, 18. xxxi, 19, 35, 40, [twice,] 46. xxxv, 11, 15. 30, [twice.] Deut. x, 12. x, 22; Josh. xx, 3, 9. 1 Sam. xxii, 22. 2 Sam. xiv, 14. Prov. xxviii, 17. Jer. xliii, 6. lii, 25, 29, [twice.] Eze. xvi, 5. xvii, 17. xxvii, 13. xxxiii, 6;—29 times.

MIND.—If it should be your *mind* that I should bury my dead out of my sight. Gen. xxiii, 8. Deut. xviii, 6. 1 Sam. ii, 35. 2 Sam. xvii, 8. 2 Kings ix, 15. 1 Chron. xxviii, 9. Jer. xv, 1. xxii,

27. [margin.] Eze. xxiii, 9. Jer. xv, 1. xxii, 27. [margin.] Eze. xxiii, 17, 18, [twice,] 22, 28. xxiv, 25. xxxvi 5:—14 times.

HEART.—Ye know the *heart* [soul, margin,] of at stranger, seeing ye were strangers in the land of Egypt. Ex. xxiii, 9. Lev. xxvi, 16. Deut. xxiv, 15. 1 Sam. ii, 33. 2 Sam. iii, 21. Ps. x, 3. Prov. xxiii, 7. xxviii, 25. xxxi, 6. Lam. iii, 51. Eze. xxv, 6, 15. xxvii, 31. Hos. iv, 8.—15 times.

BODY, [or *dead body*.]—He shall come at no *dead body*, [lit., dead soul.] Num. vi, 6. Lev. xix, 28. xxi, 1, 11. xxii, 4. Num. v, 2. ix, 6, 7, 10. xix, 13. Hag. ii, 13.—10 times.

WILL.—Deliver me not over to the will of my enemies. Ps. xxvii, 12. Deut. xxi, 14. Ps. xli, 2. Eze. xvi, 27.—4 times.

APPETITE.—And put a knife to thy throat if thou be a man given to *appetite*. Prov. xxiii, 2. Eccl. vi, 7.—twice.

LUST.—And they tempted God in their heart by asking meat for their *lust*. Ps. lxxviii, 18. Ex. xv, 9.—twice.

THING.—All that move in the waters, and of any living *thing*, [lit., living soul,] which is in the waters. Lev. xi, 10. Eze. xlvii, 9.—twice.

It is translated 43 different ways. Besides the above, it is rendered by the various pronouns, and breath, beast, fish, creature, ghost, pleasure, desire, &c. *Neh-phesh* is never rendered spirit.

Soul, in Job xxx, 16, "They pursue my *soul*, [margin, my principal one,] as the wind," is from the Hebrew word, *n'dee-vah*, which does not occur elsewhere in the Bible.

SPIRIT.

Spirit is translated from two Hebrew words, *n'shah-mah* and *roo-agh*. The following will give an idea of their use.

N'SHAH-MAH.

This word occurs in the Old Testament 24 times, and is translated in five different ways, viz. :

BREATH.—And he breathed into his nostrils the *breath* of life. Gen. ii, 7. vii, 22. Deut. xx, 16, Josh x, 40. xi, 11, 14. 1 Kings xv, 29. xvii, 17. Job xxxii, 3. xxxiii, 4. xxxiv, 14. xxxvii, 10. Ps. cl, 6. Isa. ii, 22. xxx, 33. xlii, 5. Dan. x, 17.

BLAST.—The foundations of the world were discovered, at the rebuking of the Lord, at the *blast* of the breath of his nostrils. 2 Sam. xxii, 16. Job iv, 9. Ps. xviii, 15.

SPIRIT.—To whom hast thou uttered words? and whose *spirit* came from thee? Job xxvi, 4. Prov. xx, 27.

SOUL.—The spirit should fail before me, and the *souls* which I have made. Isa. lvii, 16.

INSPIRATION.—There is a spirit in man, and the *inspiration* of the Almighty giveth them understanding. Job xxxii, 8.

ROO-AGH,

Occurs in the Old Testament 442 times, and is translated 16 different ways, as follows:

SPIRIT.—And the *Spirit* of God moved upon the face of the waters. Gen. i, 2. vi, 3. xli, 8, 38. Ex. vi, 9. xxviii, 3. xxxi, 3. xxxv, 21, 31. Num. v, 14, [twice,] 30. xi, 17, 25, [twice,] 26, 29. xiv, 24. xvi, 22. xxiv, 2. xxvii, 16, 18. Deut. ii, 30. xxxiv, 9. Josh. v, 1. Judg. iii, 10. vi, 34. ix, 23. xi, 29.

xiii, 25. xiv, 6, 19. xv, 14, 19. 1 Sam. i, 15. x, 6. 10. xi, 6. xvi, 13, &c. Eccl. i, 14, 17. ii, 11, 17, 26, iii, 21, [twice.] iv, 4, 6, 16. vi, 9. vii, 8, [twice.] 9. vii, 8, [twice.] 9. viii, 8. [twice.] x, 4. xi, 5. xii, 7. Isa. iv, 4, [twice.] xi, 2. [4 times.] xix, 3, 14, &c.—in all, 282 times.

WIND. And God made a *wind* to pass over the earth, and the waters assuaged. Gen. viii, 1; Ex. x, 13, (twice,) 19; xiv, 21; xv, 10; Num. xi, 31; 2 Sam. xxii, 11; 1 Kings xviii, 45; xix, 11; (thrice;) 2 Kings iii, 17; Job i, 19; vi, 26; vii, 7; viii, 2, &c.; Eccl. i, 6; (twice;) v, 16; xi, 4; Isa. vii, 2; xi, 15; xvii, 13, &c.; in all 97 times. It is also rendered *cool*, Gen. iii, 8; *quarters*, 1 Chron. ix, 24; *side*, Jer. lii, 23; Eze. xlii, 16, 17, 18, 19, 20; and *vain*, Job xvi, 3; literally, *wind* in each case.

BREATH. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the *breath* of life, from under heaven; and everything that is in the earth shall die. Gen. iv, 17; vii, 15, 22; 2 Sam. xxii, 16; Job iv, 9; xi, 18; xii, 10; xv, 2; xvii, 1; xix, 17; Ps. xviii, 15; xxxiii, 6; civ, 29; cv, 17; cxlvi, 4; Eccl. iii, 19; Isa. xi, 4; xxx, 28; xxxiii, 11; Jer. x, 14; li, 17; Lam. iv, 20; Eze. xxxvii, 5, 6, 8, 9, 10; Hab. ii, 19;—28 times.

SMELL. Whosoever shall make like unto that, to *smell* thereto, shall even be cut off from his people: Ex. xxx, 38; Gen. viii, 21; xxvii, 27; Lev. xxvi, 31; Deut. iv, 28; Job xxxix, 25; Ps. cxv, 6; Amos v, 21;—8 times. Also, *toucheth*, Judg. xvi, 9; *understanding*, Isa. xi, 3; *accept*, 1 Sam. xxvi, 19; margin of each, *smell*.

MIND. Which were a grief of *mind* unto Isaac and to Rebekah. Gen. xxvi, 35; Prov. xxix, 11; Eze. xi, 5; xx, 32; Dan. v, 20; Hab. i, 11;—6 times.

BLAST. And with the *blast* of thy nostrils, the waters were gathered together. Ex. xv, 8; 2 Kings xix, 7; Isa. xxv, 4; xxxvii, 7;—4 times.

TEMPEST.—Upon the wicked he shall rain snares, fire and brimstone, and an horrible *tempest*; this shall be the portion of their cup. Ps. xi, 6.

ANGER.—Then their *anger* was abated toward him, when he had said that. Judg. viii, 3.

COURAGE.—And as soon as we had heard these things, our hearts did melt, neither did there remain any more *courage* in any man. Josh. ii, 11.

AIR.—One is so near to another that no *air* can come between them. Job xli, 16.

* * The references on the word *Soul* and *Spirit* are compiled from the Hebrew Concordance, and is probably the most reliable list that has ever been published in this form. Our space will not allow us to insert every instance of their occurrence, but as *neh-phesh* is never rendered spirit, and every instance is given where *roo-agh* is translated by any other word, by examining the texts under the various words the original in any other text may be determined.

SOUL IN THE NEW TESTAMENT.

The word *soul* in the New Testament is rendered from *psukee*, and that only, and occurs 105 times. It is translated soul, life, mind, heart, us, and you, as follows:

SOUL.—Matt. x, 28; (twice;) xi, 29; xii, 18; xvi, 26; (twice;) xxii, 37; xxvi, 38; Mark viii,

36, 37; xii, 30, 33; xiv, 34; Luke i, 46; ii, 35; x, 27; xii, 19, (twice,) 20; xxi, 19; John xii, 27; Acts ii, 27, 31, 41, 43; iii, 23; iv, 32; vii, 14; xiv, 22; xv, 24; xxvii, 37; Rom. ii, 9; xiii, 1; 1 Cor. xv, 45; 2 Cor. i, 23; 1 Thess. ii, 8; v, 23; Heb. iv, 12; vi, 19; x, 38, 39; xiii, 17; Jas. i, 21; v, 20; 1 Pet. i, 9, 22; ii, 11, 25; iii, 20; iv, 19; 2 Pet. ii, 8, 14; 3 John 2; Rev. vi, 9; xvi, 3; xviii, 13, 14; xx, 4.—In all 58 times.

LIFE.—Matt. ii, 20; vi, 25; (twice;) x, 39; (twice;) xvi, 25; (twice;) xx, 28; Mark iii, 4; viii, 35; (twice;) x, 45; Luke vi, 9; ix, 24, (twice,) 56; xii, 22, 23; xiv, 26; xvii, 33; John x, 11, 15; 17; xii, 25; (twice;) xiii, 37, 38; xv, 13; Acts xv, 26; xx, 10, 24; xxvii, 10, 22; Rom. xi, 3; xvi, 4; Phil. ii, 30; 1 John iii, 16; (twice;) Rev. viii, 9, xii, 11.—In all, 40 times.

MIND.—Acts xiv, 2; Phil. i, 27; Heb. xii, 3.

HEART.—Eph. vi, 6; Col. iii, 23.

US.—John x, 24.

YOU.—2 Cor. xii, 15.

SPIRIT IN THE NEW TESTAMENT.

The word *spirit*, is translated from *pneuma*, which occurs 385 times, and is rendered ghost, spirit, wind and life, as follows:

GHOST.—Matt. i, 18, 20; iii, 11; xii, 31, 32, xxvii, 50; xxviii, 19; Mark i, 8; iii, 29; xii, 36; xiii, 11; Luke i, 15, 35, 41, 67; ii, 25, 26; iii, 16, 22; iv, 1; xii, 10, 12; John i, 33; vii, 39; xiv, 26; xix, 30; xx, 22; Acts i, 2, 5, 8, 16; ii, 4, 33, 38; iv, 8, 31; v, 3, 32; vi, 3, 5; vii, 51, 55; viii, 15, 17, 18, 19; ix, 17, 31; x, 38, 44, 45, 47; xi, 15,

16, 24; xiii, 2, 4, 9, 52; xv, 8, 28; xvi, 6; xix, 2, (twice,) 6; xx, 23, 28; xxi, 11; xxviii, 25; Rom. v, 5; ix, 1; xiv, 17; xv, 13, 16; 1 Cor. ii, 13; vi, 19; xii, 3; 2 Cor. vi, 6; xiii, 14; 1 Thess. i, 5, 6; 2 Tim. i, 14; Titus iii, 5; Heb. ii, 4; iii, 7; vi, 4; ix, 8; x, 15; 1 Pet. i, 12; 2 Pet. i, 21; 1 John v, 7; Jude 20. In all, 92 times.

SPIRIT. Matt. iii, 16; iv, 1; v, 3; viii, 16; x, 1, 20; xii, 18, 28, 43, 45; xxii, 43; xxvi, 41; Mark i, 10, 12, 23, 26, 27; ii, 8; iii, 11, 30; v, 2, 8, 13; vi, 7; vii, 25; viii, 12; ix, 17, 20, 25; (twice;) xiv, 38; Luke i, 17, 47, 80; ii, 27, 40; iv, 1, 14, 18, 33, 36; vi, 18; vii, 21; viii, 2, 29, 55; ix, 39, 42, 55; x, 20, 21; xi, 13, 24, 26; xiii, 11; xxiii, 46; xxiv, 37, 39; John i, 32, 33; iii, 5, 6, (twice,) 8, 34; iv, 23, 24; (twice;) vi, 63; (twice;) vii, 39; xi, 33; xiii, 21; xiv, 17; xv, 26; xvi, 13; Acts ii, 4, 17, 18; v, 9, 16; vi, 10; vii, 59; viii, 7, 29, 39; x, 19; xi, 12, 28; xvi, 7, 16, 18; xvii, 16; xviii, 5, 25; xix, 12, 13, 15, 16, 21; xx, 22; xxi, 4; xxiii, 8, 9; Rom. i, 4, 9; ii, 29; vii, 6; viii, 1, 2, 4, 5, (twice,) 6, 9, (thrice,) 10, 11, (twice) 13, 14, 15, (twice,) 16, (twice,) 23, 26, (twice,) 27; xi, 8; xii, 11; xv, 19, 30; 1 Cor. ii, 4, 10, (twice,) 11, (twice,) 12, (twice,) 14; iii, 16; iv, 21; v, 3, 4, 5; vi, 11, 17, 20; vii, 34, 40; xii, 3, 4, 7, 8, (twice,) 9, (twice,) 10, 11, 13; (twice;) xiv, 2, 12, 14, 15, (twice,) 16, 32; xv, 45; xvi, 18; 2 Cor. i, 22; ii, 13; iii, 3, 6, (twice,) 8, 17, (twice,) 18; iv, 13; v, 5; vii, 1, 13; xi, 4; xii, 18; Gal. iii, 2, 3, 5, 14; iv, 6, 29; v, 5, 16, 17, (twice,) 18, 22, 25; (twice;) vi, 1, 8, (twice,) 18; Eph. i, 13, 17; ii, 2, 18, 22; iii, 5, 16; iv, 3, 4, 23, 30; v, 9, 18; vi, 17, 18; Phil. i, 19, 27; ii, 1; iii, 3; Col. i,

8; ii, 5; 1 Thess. iv, 8; v, 19, 23; 2 Thess. ii, 2, 8, 13; 1 Tim. iii, 16; iv, 1, (twice,) 12; 2 Tim. i, 7; iv, 22; Philemon 25; Heb. i, 7, 14; iv, 12; ix, 14; x, 29; xii, 9, 23; Jas. ii, 26; [margin, breath;] iv, 5; 1 Pet. i, 2, 11, 22; iii, 4, 18, 19; iv, 6, 14; 1 John iii, 24; iv, 1, (twice,) 2, (twice,) 3, 6, (twice,) 13; v, 6, (twice,) 8; Jude 19; Rev. i, 4, 10; ii, 7, 11, 17, 29; iii, 1, 6, 13, 22; iv, 2, 5; v, 6; xi, 11; xiv, 13; xvi, 13, 14; xvii, 3; xviii, 2; xix, 10; xxi, 10; xxii, 17.—291 times.

WIND. John iii, 8.

LIFE. Rev. xiii, 15. [Margin, breath.]

THE NATURE OF MAN.

“*Lord, what is man?*” Ps. cxliv, 3.

I. MAN'S FORMATION IS ENTIRELY OF THE EARTH.

“*Dust thou art, and unto dust shalt thou return.*”

Gen. iii, 19; ii, 7; xviii, 27; Job. x, 9; xxxiv, 15; Ps. ciii, 14; Eccl. iii, 20; xii, 7; Isa. lxiv, 8; 1 Cor. xv, 47.

II. HE IS MADE ALIVE BY BREATH, OR SPIRIT.

“And the Lord God formed man of the *dust* of the *ground*, and *breathed* into his *nostrils* the *breath of life*, and MAN became a living soul.” Gen. ii, 7; vii, 22; [Heb. breath of the spirit of life;] Job xii, 10; xxvii, 3; xxxiii, 4; Isa. ii, 22; xlii, 5; Eze. xxxvii, 5, 6, 8, 9, 10; Acts. xvii, 25; James ii, 26; [margin, breath.]

III. MAN IS MORTAL.—“Shall *mortal man* be more just than God?” Job iv, 17. He is told to *seek* for immortality, [Rom. ii, 7,] and will obtain it at the resurrection. 1 Cor. xv, 51-54.

GOD ALONE IS IMMORTAL.—“Who *only* hat

immortality, dwelling in the light which no man can approach unto." 1 Tim. vi, 16; i, 17. Life and immortality are brought to light [made clear, Macknight] through the gospel. 2 Tim. i, 10.

THE STATE OF THE DEAD.

"*Man giveth up the ghost, and where is he?*" Job xiv, 10.

I. THEY ARE NOT WITH CHRIST IN HEAVEN.—"No man hath *ascended* up to heaven." John iii, 13; vii, 33, 34; viii, 21; xiii, 33; Acts ii, 34; Prov. xxx, 4. Neither are they in hell fire—if so, what need of a judgment? Job xxi, 30; 2 Pet. ii, 9.

II. THEY ARE IN THE GRAVE.—"The hour is coming in the which all that are *in the graves* shall hear his voice." John v, 28, 29; Gen. iii, 19; Job iii, 11–19; vii, 21; x, 18–22; xiv, 10–14; xvii, 13–16; Ps. lxxxviii, 10–12; Eccl. iii, 20; ix, 10; Eze. xxxvii, 12, 13; Dan. xii, 2; Acts ii, 29.

III. THEY SLEEP.—"David after he had served his own generation by the will of God, fell on *sleep*." Acts xiii, 36; Deut. xxxi, 16; 2 Sam. vii, 12; 1 Kings ii, 10; i, 21; 2 Kings xx, 21; 2 Chron. xxvi, 23; Job iii, 13; vii, 21; xiv, 12; Ps. lxxvi, 5; Matt. xxvii, 52; Acts vii, 60; 1 Cor. xv, 6, 18, 20, 51; 1 Thess. iv, 13–15; v, 10.

IV. THEY PRAISE NOT THE LORD, AND EXERCISE NO POWER OF MIND.—"In death there is *no remembrance* of thee; in the grave who shall give thee thanks?" Ps. vi, 5; Job xiv, 20, 21; Ps. lxxxviii, 10–12; cxv, 17; cxlvi, 4; Eccl. ix, 5, 6, 10; Isa. xxxviii, 18, 19; lxiii, 16.

DESTINY OF THE WICKED.

“*What shall the end be of them that obey not the gospel of God?*” 1 Pet. iv, 17.

I. THEY SHALL DIE.—“The soul that sinneth it shall *die*.” Eze. xviii, 4, 20, 24, 31; Gen. ii, 17; Deut. xxx, 15, 19; 2 Chron. xxv, 4; Prov. ii, 18; v, 5; vii, 27; viii, 36; xiv, 12; xv, 10, xix, 16, Jer. xxi, 8; xxxi, 30; Eze. iii, 18, 19, 20; xxxiii, 8, 11, 13, 18; Matt. x, 39; John v, 24; vi, 50; viii, 51; xi, 26; Rom. vi, 21; viii, 6, 13; James i, 15; v, 20; Rev. xx, 6, 14; xxi, 8.

[Die: To cease to live, to expire, to decease, to perish.—*Webster*.’]

II. THEY WILL BE DESTROYED.—“All the wicked will he *destroy*.” Ps. cxlv, 20; v, 6; ix, 5; xxxvii, 38; lii, 5; xcii, 7; Prov. i, 32; xi, 3; xiii, 13; Isa. i, 28; Matt. vii, 13; x, 28; Acts iii, 23; Rom. ix, 22; 1 Cor. iii, 17; Phil. iii, 19; 2 Thess. i, 8; 2 Pet. ii, 12; Rev. xi, 18.

[Destroy: To kill, to slay, to extirpate, applied to men, &c. In *general*, to put an end to, to annihilate a thing, or the form in which it exists. Destroyed: Demolished, pulled down, ruined, annihilated, devoured, swept away, &c.—*Web*.]

III. THEY SHALL PERISH. “The triumphing of the wicked is short; . . . he shall *perish* forever.” Job xx, 7; Ps. ii, 12; xxxvii, 20; xlix, 12, 20; lxxviii, 2; lxxiii, 27; xcii, 9; Prov. xix, 9; xxi, 28; Isa. xli, 11; Luke xiii, 3, 5; John iii, 15, 16; Rom. ii, 12; 1 Cor. i, 18; 2 Cor. ii, 15; 2 Thess. ii, 10; 2 Pet. ii, 12.

[Perish: To die, to lose life in any manner, to wither and decay, to be destroyed, to be destroyed eternally.—*Web*.]

IV. GO TO PERDITION.—The present world is “reserved unto fire against the day of judgment, and *perdition* of ungodly men.” 2 Pet. iii, 7; Jno. xvii, 12; Phil. i, 28; 2 Thess. ii, 3; 1 Tim. vi, 9; Heb. x, 39; Rev. xvii, 8, 11.

[Perdition: Utter ruin or destruction.—*Butterworth.*]

V. THEY SHALL BE CONSUMED.—“The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be *consumed*.” Isa. i, 28; lxvi, 17; Ps. xxxvii, 20; lix, 13; civ, 35; Zeph. i, 2, 3; 2 Thess. ii, 8.

[Consume: To destroy by separating the parts of a thing by decomposition, as by fire, &c., to destroy, to bring to utter ruin, to exterminate. Consumed: Wasted, burned up, destroyed.—*Web.*]

VI. BE DEVoured BY FIRE. The *fire* shall *devour* them.” Ps. xxi, 9; Isa. xxvi, 11; Nah. i, 10; Heb. x, 27; Rev. xx, 9.

[Devoured: Consumed, destroyed, wasted, slain. *Web.*]

VII. BE SLAIN. With the breath of his lips shall he *slay* the wicked.” Isa. xi, 4; Ps. lxii, 3; cxxxix, 19; Luke xix, 27.

[Slain. Killed.—*Web.*]

VIII. THEY SHALL COME TO AN END. “The *end* of the wicked shall be *cut off*.” Ps. xxxvii, 38; Prov. x, 25; and not be: “for yet a little while and the wicked shall *not be*.” Prov. xii, 7; 1 Sam. ii, 9; viii, 22; [margin;] Isa. xli, 11, 12; Jer. x, 24; Obad. 16.

[End: Conclusion, cessation, termination, a point beyond which no progression can be made. To be: To exist.—*Web.*]

IX. THEY SHALL BE ROOTED OUT AND CUT OFF.

“But the wicked shall be *cut off* from the earth, and the transgressors shall be rooted out of it.” Prov. ii, 22; Job xviii, 18; Ps. xxxvii, 9, 22, 28, 34, 38; lii, 4, 5; xciv, 23; Luke xii, 46; [margin.]

[“Rooted out” and “cut off,” would mean any thing else rather than eternal torment in the fire of hell.]

X. THEY SHALL BE BURNED UP. “Behold the day cometh that shall *burn as an oven*; and all the proud, yea, and all that do wickedly, shall be *stubble*; and the day that cometh shall *burn them up*, saith the Lord.” Mal. iv, 1; Ps. xxi, 9; xcvi, 3; Matt. iii, 12; vii, 19; xiii, 30, 40, 50; John xv, 6; Heb. vi, 8; Rev. xviii, 8.

[Burn: To consume with fire, to reduce to ashes by the action of heat or fire. To burn up: To consume entirely by fire.—*Web.*]

NOTE.—The wicked are compared to the most combustible and destructible materials, as chaff; [Matt. iii, 12;] stubble; [Mal. iv, 1;] tares, [Matt. xiii, 40;] branches; [John xv, 6;] bad fish; [Matt. xiii, 47, 48;] thistle-down; [Isa. xvii, 13, margin;] which would be utterly subversive of the idea of unending life in a consuming fire.

ETERNAL LIFE THROUGH JESUS CHRIST ALONE.

“As the Father hath life in himself, so hath he given to the Son to have life in himself.” John v, 26; xvii, 2; vi, 39, 40; iii, 15, 16, 36; i, 4; x, 10, 27, 28; v, 40; vi, 47, 51; xx. 31; v, 24.

Where *is* the life they are said to receive? “And

this is the record, that God hath given to us eternal life; and this life is *in* his Son." 1 John v, 11; Col. iii, 3; Rom. vi, 23; 1 John iv, 9.

This life will be received at the resurrection.—“When Christ who is our life shall appear, then shall ye also appear with him in glory.” Col. iii, 4; 1 John iii, 2; Phil. iii, 20, 21; Dan xii, 2; Mark x, 29, 30; John v, 28, 29. For further proof on this point, see article on the “Hope of the Church,” page 7.

THE COVENANTS.

The word covenant, (*Gr. diatheke*,) signifies, according to *Robinson*, “a disposition, arrangement. Hence, 1. Of a testamentary disposition, *a testament, a will.* 2. *A covenant*, i. e. a mutual arrangement, embracing mutual promises, or mutual conditions,” &c. *Greenfield*;—“Any disposition, arrangement, institution, or dispensation; hence, a testament, will; a covenant, i. e., mutual promises or mutual conditions, or promises with condition annexed; meton. a body of laws and precepts to which certain promises are annexed.”

It is so variously used that its precise meaning in any place must be determined by its connection, as is shown by the following examples:

God's promise to Noah, Gen. ix, 8–17.

His promise to Abraham, Gen. xvii, 1–8.

The agreement of Abimelech with Abraham. Chap. xxi, 27, 32.

Also with Isaac. Chap. xxvi, 28.

The agreement made between the Lord and Israel at Sinai. Heb. viii, 9; Gal. iv, 24; Ex. xix, 4–8.

The Ten Commandments. Ex. xix, 5; xxxiv, 28; Deut. iv, 12, 13; 1 Chron. xvi, 15–17.

The Sabbath. Ex. xxxi, 16.

The promises to Israel through Moses. Deut. xxix, 1, &c.

An agreement between Ahab and Ben-hadad. 1 Kings xx, 34.

Josiah's promise of obedience. 2 Kings xxiii, 3.

Israel's promise to seek God. 2 Chron. xv, 12.

The promises to David. Ps. lxxxix, 3, 4, 34, 39.

Agreement with death. Isa. xxviii, 15, 18.

Agreement between king of Babylon and Israel. Eze. xvii, 12, 13.


THE ABRAHAMIC COVENANT.

The blessings of the Abrahamic Covenant embraced all that was lost in the fall of Adam.

The dominion of the earth. Gen. i, 26, 28; Micah iv, 8; Gen. xii, 7; xiii, 14-17; xvii, 16-18; xxiv, 7, xxvi, 3, 4; xxviii, 3, 4; 13; xxxv, 9-12; Ps. xxxvii, 11; Matt. v, 5; Rom. iv, 13.

It is identical with the gospel, otherwise termed the New and everlasting Covenant. Gal. iii, 7, 8, 16-18, 29; Acts xxvi, 6, 7; Heb. vi, 11-20; Rom. iv, 1, 11, 12, 16; Luke xix, 9, 10; Gal. iv, 22, 26-28.

Its basis or condition is the Law of God. Comp. Gen. xxvi, 3-5, and 1 Chron. xvi, 15-17, with Deut. iv, 12, 13; Gal. iii, 13, 14; Comp. Rom. iv, 11, and ii, 25; 2 Cor. v, 19, 20; Rom. viii, 7.

 It is evident that the gospel was called the *New Covenant*, because it was *second* in order as made with the children of Israel, and it was ratified or confirmed by the blood of Christ *after* the Sinaitic. But it existed in promise (to Abraham) and its blessings were secured by faith before the Sinaitic covenant was made.

THE TWO COVENANTS.

Webster gives the following definitions of covenant: "1. A mutual consent or agreement of two or more persons, to do or to forbear some act or thing; a con-

tract, stipulation. 2. A writing containing the terms of agreement or contract between parties."

It is used in both senses in 2 Kings xxiii. 3: the king *made a covenant, to perform the words of the covenant*, written in the book found in the house of the Lord.

In the scriptures speaking of the "two covenants," both these senses are included, either expressed or understood.

I. *Sinaitic*.—1. The agreement made on conditions. Ex. xix, 5-8; xxiv, 3, 7; Deut. xxiv, 16-19.

2. Written condition of this agreement. Ex. xx, 1-17; Deut. iv, 12, 13; Ex. xxiv, 12; xxxi, 18; xxxii, 15, 16; xxxiv, 28.

3. It had a mediator, or mediators. Gal. iii, 19; Ex. xx, 19, 21, 22; Deut. v, 5, 23-27; Lev. x, 17; xvi, 15, 16, 30.

4. Obedience to its conditions would have secured the same blessings that are now granted in the gospel. Comp. Ex. xix, 5, 6, with 1 Pet. ii, 5, 9; Lev. xviii, 5; xx, 22, 23, 26; Deut. v, 29, vii, 6-9; xiv, 2; xxviii, 9; Comp. chap. xxvi, 18, 19, with Titus ii, 14; Deut. xxx, 15-20; Ps. xix, 7, 11; cxxxv, 5; Jer. vii, 22, 23; xi, 3-5; Eze. xx, 11, 12, 19, 20; Eccl. xii, 13, 14.

5. Its sole condition was obedience; therefore it did not embrace forgiveness of sins. Ex. xix, 5; Heb. vii, 18, 19; ix, 9; x, 1-4.

6. It was typical of the New Covenant. Luke xxiv, 44; Col. ii, 17; Heb. viii, 1-5; ix, 9, 23, 24; x, 1.

II. *New Covenant*.—1. Its object is a perfect agreement between God and man. Isa. liii, 6; John iii, 16, 17; xiv, 6, 16, 20, 23; xvii, 22-26; Rom. v, 1, 10; 2 Cor. v, 18-20; Gal. iii, 26; Eph. ii, 13-18; 1 Pet. iii, 18; 1 John i, 3.

2. This object is accomplished by (1.) The remission of sin. Isa. liii, 10-12; Jer. xxxi, 31-34; Dan. ix, 24, 26; Mal. iv, 2; Matt. xx, 28; Luke v, 24; xi, 4; xxiv, 46, 47; Acts ii, 38; iii, 19; v, 31; x, 43; xiii, 38, 39; xxii, 16; Rom. i, 16; iii, 25, 26; 1 Cor. xv, 3; Eph. v, 25-27; Heb. ii, 17; vii, 27; viii, 12; ix, 14, 15, 22-28; 2 Pet. i, 4, 9; 1 John i, 7, 9; ii, 1, Rev. vii, 14. (2.) By bringing sinners back to obedience. Ps. lxxxix, 30-32; Isa. lv, 6, 7; Eze. xviii, 31, 32; Dan. ix, 24; Matt. i, 21; v, 17-20; vii, 21-23; xi,

-17; xxi, 43; Luke x. 25-28, John vii. 17; viii, 11, Acts iii, 25, 26; v, 29-32; Rom. v, 19; vi, 1, 2, 4, 6, 12-16, 18; vii, 22-25; viii, 4; x, 20, 21; Gal. v, 24; Eph. ii, 12, 13, 16; 2 Tim. iii, 15-17; Titus ii, 14; Heb; ix, 11-14; Jas. i, 22, 25; ii, 8-12; iv, 12; 1 John i, 5-7; ii, 1-6; iii, 4, 8; v, 2, 3.

3. Its basis or condition is the Law of God. Jer xxxi, 33; John vi, 38; Rom. ii, 12, 16; iii, 31; Gal. iii, 13, 14; Heb. viii, 10.

4. Execution of judgment, or of the penalty of the law, belongs to this arrangement as well as to its type. Ps, ix, 17; Eccl. xii, 14; Isa. xxiv, 6, 17-22; lxiii, 1-6; lxvi, 15, 16, lix, 17, 18; Jer. xxv, 29-38; Dan. vii, 11; Joel iii, 12-16. Zeph. i, 14-18; Matt. xvi, 27; xxiv, 30; Luke xvii, 29, 30; John v, 22, 27; Acts x, 42; xvii, 31; Rom. vi, 23; xii, 19; 2 Thess. i 7-9; Heb. x, 27; 1 Pet. iv, 17; 2 Pet. ii, 1-3; Jude 14, 15; Rev. i, 7; vi, 14-17; xi, 18; xiv, 9-11; xvi; xix, 19-21; xx; 9, 11-15.

By the above scriptures it will be seen that the "better promises" of the New Covenant are, the placing the law of God in the heart, instead of on stone, and the forgiveness of sin, (by remission and surety of future obedience,) which the old did not contain, because its ministers had no blood to offer which could remove sin. The points of identity show that if it had not been broken, or being broken, if their sins could have been remitted under it, there would have been no need of another, as the object of the new would then have been fully accomplished by that.

Some suppose that the covenant that passed away was the Ten Commandments. A *contract*, or *mutual agreement*, is made void by the failure of either party to fulfill its obligations: the children of Israel did not obey as they promised, and the covenant ceased of necessity. But a *law* is never invalidated or annulled by being transgressed. The transgressor, by transgression, changes his position or relation to the government of which the law is the basis, but the law is not changed or weakened by his action.

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