

SCRIPTURE REFERENCES.

THE object of this Tract is to assist the reader in the study of the Sacred Scriptures. It cannot be expected that in so small a work, all the subjects introduced will be explained. We only state propositions, and cite those texts of Scripture which prove them. The reader is referred to the publications of the Seventh-day Adventist Publishing Association for a full exposition of the principal subjects here introduced.

THE SCRIPTURES.

It is our duty to search the Scriptures. John v, 39; Isa. viii, 20; Acts xvii, 11; Luke xvi, 29; Deut. xxix, 29; Ps. cxix, 105, 128, 130; Dan. ix, 2; Matt. xxiv, 15; Rom. x, 17; xv, 4; xvi, 26; 2 Pet. i, 19; Rev. i, 8; 2 Tim. iii, 16, 17; Matt. iv, 4.

MILLENNIUM.

A temporal millennium, or conversion of the world, contrary to the Scriptures. 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; 2 Tim. i, 8; ii, 12; iii, 12; Rev. vii, 9, 14; Ps. xxxiv, 19; 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. 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. 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. 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. 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. John xiv, 1-3; vii, 33; xiii, 33, 36; 1 Pet. i, 3-5.

The earth will be left desolate. 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.

THE RESURRECTION.

The resurrection of the dead was taught to Abraham. Compare Gen. xxii, 2, 9, with Heb. xi, 17-19.

Old Testament. Isa. xxvi, 19; Job xiv, 14, 15; Ps. xvi, 9-11; xvii, 15; xlix, 15; Isa. xxv, 8 (comp. 1 Cor. xv, 54); Jer. xxxi, 15-17 (comp. Matt. ii, 18); Eze. xxxvii, 12-14; Hos. xiii, 14; Dan. xii, 2.

New Testament. 1 Cor. xv, 22; Matt. xxii, 23-32; 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. 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.

HOPE OF THE CHURCH.

The hope of the church is the resurrection of the dead, or a change equivalent thereto. Job xix, 25-27; Ps. xvii, 15; lxxviii, 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.

SAINTS' INHERITANCE.

Abraham was promised the land. Gen. xii, 7; xiii, 14, 15; xvii, 8; xxvi, 3, 4; xxviii, 13.

He has not possessed it. Acts vii, 5; 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. xxxvii, 11; Matt. v, 5; Prov. xi, 31; Ps. cxv, 16.

The earth, cursed for sin, will be redeemed. Gen. iii, 17, 18; Eph. i, 13, 14; 2 Pet. iii, 13; Isa. lxv, 17, 18; Rev. xxi, 1.*

SIGNS OF THE TIMES.

1. *The prophecy of Daniel fulfilled.* The prophecies of Dan. ii, vii, and viii, which reach to the end of this dispensation, are all fulfilled except the very closing particulars. The empires of Babylon, Medo-Persia, Greece, and Rome, have successively arisen and passed away as foreshown. The fifth universal empire, which is God's everlasting kingdom, is immediately impending. All that remains to be accomplished is that the image be smitten upon the feet by the stone cut out of the mountain; that the beast be slain and his body given to the burning flame; and that the little horn which has waxed exceeding great, be broken without hand. Dan. ii, 44, 45; vii, 11; viii, 25. See pamphlet, *Prophecy of Daniel, Sanctuary and Twenty-three Hundred Days.*

2. *Signs in the sun, moon, and stars.* "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. xxiv, 29; Luke xxi, 25; Mark xiii, 24, 25; Rev. vi, 12. For proofs that the darkening of the sun and moon were fulfilled in the notable dark day and night of May 19, 1780, and that the sign of

*It will be seen by reference to page 2, 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, 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.

falling stars was fulfilled Nov. 13, 1833, see Brief Exposition of Matthew Twenty-four.

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, 48-51; Luke xii, 45.

4. *Spiritualism.* 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. See Nature and Tendency of Modern Spiritualism.

THE SANCTUARY.

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

The subject of the sanctuary is a great central truth around which other truths of great importance cluster. It gives a definite idea of the mediation of Christ in both the holies of the heavenly Sanctuary, and explains the nature of the disappointment of Adventists in 1844. For a clear and full exposition of this glorious theme, see Prophecy of Daniel, Sanctuary and Twenty-three Hundred Days.

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. This text shows that the sanctuary is distinct from the “host,” which is the church.

The earthly sanctuary 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. Dan. ix, 26. [For fulfillment, see Josephus, Book vi, chap. iv, sec. 5.]

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, 9, 20. (2.) It has two holy places. Heb. ix, 24; Ex. xxvi, 31-35, with Rev. 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.

The atonement and cleansing of 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; Heb. ix, 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 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;

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

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; xli, 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 profanity 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.* Eccl. xii, 13; Deut. xi, 18, 19; Ps. xxxvii, 30, 31; Matt. xix, 16, 17; Rom. ii, 13; iii, 19, 20; vii, 7; Jas. i, 25; ii, 8-12; 1 John iii, 4; Rev. xxii, 14.

2. *It is perfect.* Ps. xix, 7-9; cxix, 138, 142, 151; Isa. xlvi, 18; Rom. vii, 12, 14, 22, 25.

3. *Unlimited in its duration.* 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.* Matt. v, 17-19; xxii, 35-40; Rom. iii, 31; 1 Cor. vii, 19; 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; xlv, 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, 8, 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; hence the inspired name of the seventh day of the week in the Christian dispensation is *the Sabbath*, while the next day following is simply called 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 the 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.

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; Lev. xxiii, 24, 39, twice. Total, 28.

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

TIME TO COMMENCE THE SABBATH.

The Sabbath begins with the evening. Lev. xxiii, 32; Neh. xiii, 19.

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. Lev. xxii, 6, 7; Deut. xxiii, 11; Judg. xiv, 12, 18; Josh. viii, 29; x, 26, 27.

Christ healed the sick at even, or sunset. Matt. viii, 16, compare with Luke iv, 40; Mark i, 32.

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 fifty-nine times in the New Testament, besides Rev. i, 10, which speaks of the "Lord's day" which is prov-

ed 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 opinions of Martin Luther and Dr. Clarke on these writings.

"When God's word is by the fathers expounded, construed, 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.

NATURE OF MAN.

"Lord, what is man?" Ps. cxlv, 3.

1. *Man is formed entirely of the dust of the ground.* 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.

2. *He is made a living conscious being by the breath of life.* Gen. ii, 7; vii, 22 [margin, 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; Jas. ii, 26 [margin, "breath."]

3. *Man is mortal.* God alone is the possessor of inherent immortality. 1 Tim. vi, 16; i, 17. It is his alone to bestow upon his creatures. John v, 26. This gift is not yet bestowed upon man; for he is called mortal. Job iv, 17. It is held up before us as an object for which we are to seek, Rom. ii, 7; and all who do so, will obtain it at the resurrection of the just. Luke xiv, 14; 1 Cor. xv, 51-54.

THE STATE OF THE DEAD.

“Man giveth up the ghost, and where is he?” Job xiv, 10.

1. *They are not with Christ in heaven.* John; 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.

2. *They are in the grave.* 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.

3. *They 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.

4. *They praise not the Lord, and exercise no power of mind.* 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 be the end of them that obey not the gospel of God?” 1 Pet. iv, 17.

1. *They 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 de cease, to perish.—*Webster.*]

2. *They will be destroyed.* 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, 9; 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.—*Webster.*]

3. *They shall perish.* 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, 16, 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, and to be destroyed eternally.—*Web.*]

4. *They shall go to perdition.* 2 Pet. iii, 7; John 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.*]

5. *They 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.*]

6. *They shall be devoured by fire.* Ps. xxi, 9; Nahum i, 10; Heb. x, 27; Rev. xx, 9.

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

7. *They shall be slain.* Isa. xi, 4; Ps. lxii, 3; cxxxix, 19; Luke xix, 27.

[Slain: Killed.—*Web.*]

8. *They shall come to an end.*—Ps. xxxvii, 10, 38; Prov. x, 25; xii, 7; 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.*]

9. *They shall be rooted out and cut off.* Prov. ii, 22; Job xviii, 18; Ps. xxxvii, 9, 22, 28, 34, 38; lii, 5; xciv, 23; Luke xii, 46, margin.

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

10. *They shall be burned up.* Mal. iv, 1; Ps. xxi, 9; xvii, 3; Matt. iii, 12; vii, 19; xiii, 30, 40; 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.*]

We have here presented 122 texts which explicitly declare that the wicked shall die, be destroyed, perish, go to perdition, be consumed, devoured by fire, slain, come to an end, rooted out, cut off, and burned up. On the other hand there are nine texts relied on to prove eternal misery. Now those who believe in this latter doctrine, are obliged, without any apparent reason, to consider the 122 texts above referred to *all figurative*, and the nine texts they adduce *all literal*. Is this reasonable or consistent? Again, are not the great body of texts which speak of the reward of the righteous to be taken literally? Why not likewise the majority of those that refer to the destiny of the wicked?

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.

SOUL IN THE OLD TESTAMENT.

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.

NEH-PHESH.

Soul. The texts in which this word is translated soul, are so numerous that we have not room for them in this tract. The reader however will have no difficulty in determining its use, when we state the fact that the word soul in every instance in the Old Testament comes from *neh-phesh*, with the following exceptions: Job xxx, 15, where soul comes from *n'dee-vah*, and Isa. lvii, 16, where it comes from *n'shah-mah*.

Life and lives. Gen. i, 20, 30; ix, 4, 5, twice; xix, 17, 19; xxxii, 30; xlv, 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; ix, 17; xii, 3; xviii, 25, twice; Ruth iv, 15; 1 Sam. xix, 5, 11; xx, 1; xxxii, 23, twice; xxxiii, 15; xxvi, 24, twice; xxviii, 9, 21; 2 Sam. i, 9; iv, 8; xiv, 7; xvi,

11; xviii, 13; xix, 5, four times; xxiii, 17; 1 Kings i, 12, twice; ii, 23; iii, 11; xix, 2, twice, 3, 4, 10, 14; xx, 31, 39, twice, 42, twice; 2 Kings i, 18, twice, 14; vii, 7; x, 24, twice; 1 Chron. xi, 19, twice; 2 Chron. i, 11; Esth. vii, 3, 7; viii, 11; ix, 16; Job ii, 4, 6; vi, 11; xiii, 14; xxxi, 39; Ps. xxxi, 13; xxxviii, 12; Prov. i, 18, 19; vi, 26; vii, 23; xii, 10; xiii, 3, 8; Isa. xv, 4; xliii, 4; Jer. iv, 30; xi, 21; xix, 7, 9; xxi, 7, 9; xxii, 25; xxxiv, 20, 21; xxxviii, 2, 16; xxxix, 18; xlv, 30, twice; xlv, 5; xlvi, 26; xlviii, 6; xlix, 37; Lam. ii, 19; v, 9; Eze. xxxii, 10; Jonah i, 14; iv, 3. Total 118 times.

Person. Gen. xiv, 21; xxxvi, 6; Lev. xxvii, 2; Num. v, 6; xix, 18; xxxi, 19, 35, 40, twice, 46; xxxv, 11, 15, 30, twice; Deut. x, 22; Josh. xx, 8, 9; 1 Sam. xxii, 22; 2 Sam. xiv, 14; Prov. xxviii, 17; Jer. xliii, 6; lii, 29, 30, twice; Eze. xvi, 5; xvii, 17; xxvii, 18; xxxiii, 6. Total, 29 times.

Mind. 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. Total, 14 times.

Heart. 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. Total, 15 times.

Body, or dead body. Num. vi, 6; Lev. xix, 28; xxi, 1, 11; Num. v, 2; ix, 6, 7, 10; xix, 13; Hag. ii, 13. Total, 11 times.

Will. Ps. xxvii, 12; Deut. xxi, 14; Ps. xli, 2; Eze. xvi, 27. Total, 4 times.

Appetite. Prov. xxiii, 2; Eccl. vi, 7. Total, 2 times.

Fist. Ps. lxxvii, 18; Ex. xv, 9. Total, 2 times.

Thing. Lev. xi, 10; Eze. xlvi, 9. Total, 2 times.

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

Neh-phesh in Gesenius' Heb. Lex. is defined as follows :

"1. Breath. 2. The vital spirit, as the Greek *psuche*, and Lat. *anima*, through which the body lives, i. e., the principle of life manifested in the breath." To this is also ascribed, "whatever has respect to the sustenance of life by food and drink, and the contrary. Here the Engl. version often renders it by soul, but improperly. 3. The rational soul, mind, *animus*, as the seat of feelings, affections, and emotions. 4. Concr., living thing, animal, in which is the *neh-pheesh*, life."

Soul, in Job xxx, 15, "They pursue my *soul* [margin, my principal one] as the wind," is from the Hebrew word *n'deevah*, which does not occur elsewhere in the Bible, and evidently has *no such meaning as soul*. Gesenius' Heb. Lexicon defines it thus: "*Nobility; tropically, elevated and happy state, excellency.*"

SOUL IN THE NEW TESTAMENT.

The word *soul* in the New Testament is rendered from *psuche*, 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; *yif*, 14; xiv, 22; xv, 24; xxvii, 37; Rom. ii, 9; xiii, 1; 1 Cor. i, 45; 2 Cor. i, 23; 1 Thess. ii, 8; v, 23; Heb. iv, 12; i, 19; x, 38, 39; xiii, 17; Jas. i, 21; v, 20; 1 Pet. i, 9; 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.

Psuche is defined by Robinson to mean primarily, "The breath. Usually and in the N. T., the vital breath, Lat. *anima*, life, through which the body lives and feels, i. e., the principle of life manifested in the breath, Heb., *neh-phesh*." With this as the *primary* definition of this word agree Liddell & Scott, Parkhurst, and Greenfield.

SPIRIT IN THE OLD TESTAMENT.

Spirit is translated from two Hebrew words, *n'shah-mah*, and *roo-agh*. The following is their complete use :

N'SHAH-MAH.

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

Breath. Gen. ii, 7; vii, 22; Deut. xx, 16; Josh. x, 40; xi, 11, 14; 1 Kings xv, 29; xvii, 17; Job xxvii, 3; xxxiii, 4; xxxiv, 14; xxxvii, 10; Ps. cl. 6; Isa. ii, 22; xxx, 33; xlii, 5; Dan. x, 17.

Blast. 2 Sam. xxii, 16; Job iv, 9; Ps. xviii, 15. *Spirit.* Job xxvi, 4; Prov. xx, 27. *Soul.* Isa. lvii, 16. *Inspiration.* Job xxxii, 8.

N'shah-mah Gesenius defines as follows: "1. Breath, spirit, spoken of the breath of God, i. e., a) the wind, b) the breath, breathing, of his anger. 2. Breath, life, of man and beasts. 3. The mind, intellect. 4. Concr., living thing, animal."

ROO-AGH

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

Spirit. We do not give the instances in which this word is rendered spirit, both because they are very numerous, and because the word spirit in the Old Testament is in *every instance* from this word, except Job xxvi, 4, and Prov. xx, 27, in which cases it comes from *n'shah-mah*.

Wind. 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, twice; 2 Kings iii, 17; Job i, 19; vi, 26; vii, 7; viii, 2; xv, 2; xxviii, 25; xxx, 15, 22; xxxvii, 21; Ps. i, 4; xviii, 10, 42; xxxv, 5; xlvi, 7; lv, 8; lxxviii, 39; lxxxiii,

13; ciii, 16; civ, 3; cvii, 25; cxxxv, 7; cxlvii, 18; cxlviii, 8; Prov. xi, 29; xxv, 14, 23; xxvii, 16; xxx, 4; Eccl. i, 6, twice; v, 16; xi, 4; Isa. vii, 2; xi, 15; xvii, 13; xxvi, 18; xxvii, 8; xxxii, 2; xli, 16, 29; lvii, 13; lxiv, 6; Jer. ii, 24; iv, 11, 12; v, 13; x, 13; xiii, 24; xvi, 6; xviii, 17; xxii, 22; xlix, 32, 36, twice; li, 1, 16; Eze. i, 4; v, 2, 10, 12; xii, 14; xiii, 11, 13; xvii, 10, 21; xix, 12; xxvii, 26; xxxvii, 9, thrice; Dan. viii, 8; xi, 4; Hos. iv, 19; viii, 7; xii, 1; xiii, 15; Amos iv, 13; Jonah i, 4; iv, 8; Zech. ii, 6; v, 9. Total 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, 8; literally, *wind*, in each case.

Breath. Gen. vi, 17; vii, 15, 22; 2 Sam. xxii, 16; Job iv, 9; ix, 18; xii, 10; xv, 30; xvii, 1; xix, 17; Ps. xviii, 15; xxxiii, 6; civ, 29; cxxxv, 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. Total, 28 times.

Smell. Ex. xxx, 38; Gen. viii, 21; xxvii, 27; Lev. xxvi, 31; Deut. iv, 28; Job xxxix, 25; Ps. cxv, 6; Amos v, 21. Total, 8 times. Also, *toucheth*, Judg. xvi, 9; *understanding*, Isa. xi, 3; *accept*, 1 Sam. xxvi, 19; margin of each, *smell*.

Mind. Gen. xxvi, 35; Prov. xxix, 11; Eze. xi, 5; xx, 32; Hab. i, 11. Total, 6 times.

Blast. Ex. xv, 8; 2 Kings xix, 7; Isa. xxv, 4; xxxvii, 7. Total, 4 times.

Tempest. Ps. xi, 6. *Anger*. Judg. viii, 3. *Courage*. Josh. ii, 11. *Air*. Job xli, 16.

Roo-agh is defined by Gesenius thus: "1. Breath, a breathing, blowing, i. e., a) breath of the nostrils, b) breath of the mouth, c) breath of air, air in motion. 2. The vital breath, spirit, life, the principle of life as embodied and manifested in the breath of the mouth and nostrils, spoken of men and beasts. 3. The rational soul, mind, spirit. a) As the seat of the affections, emotions and passions of various kinds. b) In reference to the disposition the mode of feeling and acting. c) Of will, counsel, purpose."

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 :

Spirit. The word spirit in the New Testament is from the word *pneuma*, in every instance ; so we need not give the 291 instances of its occurrence, as the reader will know whenever he meets the word that it is from this original.

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. Total, 92 times.

“It may be worth remarking,” says Parkhurst in his Greek Lex., “that the leading sense of the old English word ghost is breath ; that ghost is evidently of the same root with *gust* of wind ; and that both these words are plain derivatives from the Hebrew to move with violence ; whence also *gush*, &c.”

Wind. John iii, 8.

Life. Rev. xiii, 15 [marg. “breath.”]

Pneuma is defined by Robinson to mean primarily, “1. A breathing, breath, breath of air, air in motion. 2. The spirit of man, i. e., the vital spirit, life, soul, the principle of life residing in the breath, breathed into man from God, and again returning to God.” So also Liddell and Scott, Parkhurst, and Greenfield.

A STUPENDOUS FACT.

We now call the attention of the Bible student to the following stupendous fact :

The word "soul," or rather the Hebrew and Greek from which it is translated, occurs in the word of God eight hundred and seventy-three times—seven hundred and sixty-eight times in the Old Testament, and one hundred and five times in the New. Also the word rendered "spirit," occurs in both Testaments eight hundred and twenty-seven times—four hundred and forty-two in the Old Testament, and three hundred and eighty-five in the New. Their aggregate use is *seventeen hundred times*.

But notwithstanding the frequent use of these words, they are never once qualified by such expressions as "immortal," "deathless," "never dying," &c., which so much abound in modern theology. Though the Bible speaks to us eight hundred and seventy-three times of the soul, it never once calls it an "*immortal soul*;" and though it tells us eight hundred and twenty-seven times of the spirit, it never once tells us of a "*deathless spirit*."

HELL.

The word hell in the New Testament is translated from three words, all of them having a different meaning. These words are, *hades*, *gehenna*, and *tartaro-o*. "Hades" means the grave, or state of the dead, "gehenna," the place of future punishment, or lake of fire, and "tartarus," the abode or condition of the fallen angels. As these three words which have *different meanings*, are all translated by the word hell, which now has only one meaning, and so gives the common reader a wrong idea, we will give the remarks of some good critics, and every instance in which they occur. And,

1. "*Hades*" NEVER means the place of punishment. Its primary meaning is, "An unseen place, the grave, pit, region of the dead," &c. See Grove's Gr. & Eng. Dic: Dr. Clarke says of *hades*, "The word hell, used in the common translation, conveys now an improper meaning of the original word; because hell is only used to signify the place of the damned. But the word hell comes from the Anglo Saxon, *helan*, to COVER." And Dr. Campbell also says that hell "at first denoted only what was *secret or concealed*."

We will now give each text in which the word *hades* occurs, in every one of which, except 1 Cor. xv, 55, it is rendered hell. Let the reader bear in mind that in each case it means the grave, pit, or state of the dead. Matt. xi, 23; xvi, 18; Luke x, 15; xvi, 23; Acts ii, 27, 31; 1 Cor. xv, 55; Rev. i, 18; vi, 9, xx, 13, 14.

This is a complete list of the use of *hades*, and the reader may decide whether it means a place of "torment," or as the word signifies, the pit, the sepulchre, and state of the dead in general.

The word in the Old Testament which corresponds to the word *hades* in the New, is *sheol*. Its complete list in which it is translated hell, grave, and the pit, is as follows:

Hell. Deut. xxxii, 22; 2 Sam. xxii, 6; Job xi, 8; xxvi, 6; Ps. ix, 17; xvi, 10; xviii, 5; lv, 15; lxxxvi, 13; cxvi, 3; cxxxix, 8; Prov. v, 5; vii, 27; ix, 18; xv, 11, 24; xxiii, 14; xxvii, 20; Isa. v, 14; xiv, 9, 15; xxviii, 15, 18; lvii, 9; Eze. xxxi, 16, 17; xxxii, 21, 27; Amos ix, 2; Jonah ii, 2; Hab. ii, 5.

Grave. Gen. xxxvii, 35; xlii, 38; xliv, 29, 31; 1 Sam. ii, 6; 1 Kings ii, 6, 9; Job vii, 9; xiv, 13; xvii, 13; xxi, 13; xxiv, 19; Ps. vi, 5; xxx, 3; xxxi, 17; xlix, 14, twice, 15; lxxxviii, 3; lxxxix, 48; cxli, 7; Prov. i, 12; xxx, 16; Eccl. ix, 10; Cant. viii, 6; Isa. xiv, 11; xxxviii, 10, 18; Eze. xxxi, 15; Hos. xiii, 14, twice.

Pit. Num. xvi, 30, 33; Job xvii, 16.

2. "*Gehenna.*" Greenfield, in "The Polymicrian Greek Lexicon to the New Testament," defines this as follows: "Properly the valley of Hinnom [2 Kings xxiii, 10] south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." The Saviour has used this word to denote *future* punishment. It is found only in the following texts, where it is uniformly rendered hell, and is usually addressed to the Jews: Matt. v, 22, 29, 30; x, 28; xviii, 9;

xxv, 15, 33; Mark ix, 43, 45, 47; Luke xii, 5; James iii, 6.

We will now quote a criticism on this word, and give its use in the Old Testament. Mr. Ellis (a Hebrew and Greek scholar) says, "Gehenna is not a Greek word, it does not occur in any classical author; it is merely the Grecian mode of spelling the Hebrew words which are translated, "The Valley of Hinnom." It is found in the following places: Josh. xv, 8; xviii, 16; 2 Kings xxiii, 10; 2 Chron. xxviii, 3; xxxiii, 6; Jer. vii, 31, 32; xix, 2, 6; xxxii, 35. From history and prophecy we perceive that Gehenna is not a place where the wicked are now being punished, nor will it ever be a place where they will be kept alive in perpetual torments. God surnamed the place, Jer. vii, 32, The Valley of Slaughter, and to affirm that the wicked will be kept alive there forever is to charge God with naming it inappropriately!

3. "*Tartaro-ou*" This word occurs only in 2 Pet. ii, 4. "God spared not the angels that sinned, but cast them down to *hell*, and delivered them into chains of darkness to be reserved unto judgment." Grove's Greek & Eng. Dic. defines *tartarus* to be "the infernal regions, hell of the poets, a dark place, prison, dungeon, jail;" but Dr. Scott says its meaning "must not be sought from the fables of heathen poets, but from the general tenor of the Scriptures." Dr. Bloomfield says it is "an intensive reduplication of the very old word *tar*, which in the earliest dialects seemed to have signified DARK." It may mean a *condition* rather than a *locality*. The parallel text in Jude says, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under DARKNESS unto the judgment of the great day." Verse 6.

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