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from Eternity to Eternity

with KEY by A. E. BOOTH

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Seventh-Day Adventism

What Is It

?

*A Very Helpful Pamphlet
on their Doctrines*

.. by ..

A. E. Booth

Seventh-Day Adventism—What Is It?

A DIALOGUE

A.—I AM pleased at your calling to-day, sir, for I am anxious to have a talk with you about some things that have perplexed me of late. I suppose you know that those called “**Seventh-Day Adventists**” have come into our community, and are holding meetings, as well as canvassing from house to house, selling their books. Their teaching is different from what is usual in the churches, and they read and quote Scripture freely; in fact, some of our church people have already joined them, and say they never understood their Bibles before.

B.—Yes, I have heard of those teachers, and that they are freely circulating their literature and selling their books; and that they are quite bold in the way they challenge debates upon Bible topics. I have met them quite often in the West, and have conversed with them. I have also read their principal works, so will be glad to take up with you the main points of their teaching, and look at them in the light of Scripture, to see how they correspond with it.

A.—This is what I have longed for of late. I want light from the Bible, as well as food from it for my soul; I am realizing how little food there is for

hungry souls in the usual preaching. It seems to me things have rapidly become worse of late years. Many ministers are preaching to please the masses; and now that the Adventists come along and give us so much Scripture, it is carrying off some really earnest people. Yet I confess there is something about their preaching that does not seem right either, especially the way they press the Law and the Sabbath.

B.—This is just where I expected to find you, and one reason why I have called. Things truly are in a deplorable state in most of the churches. The strides that worldliness has made of late years, together with denials of foundation truths, is a mark of the last days; it makes it very evident that the second coming of the Lord Jesus draws nigh (2 Tim. 3: 1-5); and the way in which most ministers seem to be catering to the spirit of the times in their preaching is truly alarming to every serious Christian. Yet, if we read the Epistles which describe the trend of things in the last days, we are not surprised. Chapters 3 and 4 of the 2nd epistle to Timothy are important portions bearing upon this subject. Thank God, there are intelligent Christians here and there who deplore these things; and there are some evangelical ministers also who are burdened with the drift of things, and are seeking to stem the tide of evil; but their number continually decreases. We are nearing the end of this Christian dispensation, but it is a joy to me, my brother, that God and His Word abide ever the same—this is the foundation that “standeth sure” (2 Tim. 2: 19).

But this worldliness into which most churches

have lapsed, with the unfaithfulness of many preachers who are afraid to preach to the people that old gospel which saves sinners, is but one evil. There is another, worse in some respects; it is the teaching of Seventh-Day Adventists, of Christadelphians, Millennial Dawnism or Russellism, and Christian Science. They come in with another line of things, and people who do not know the word of God are in danger of being entrapped by them; and I assure you, as I move about from place to place preaching the gospel, I pity with all my heart any earnest person who is entrapped by such teachings. The grave departure from the truth, which is so manifest in these sects, is another mark of the last days, as spoken of in Scripture (2 Tim. 3: 13). How needful is the spirit of prayer, in connection with the use of God's word, that we may read it aright. The Adventists use Scripture quite freely; but to do this, and to “*rightly divide* the Word of Truth” (2 Tim. 2: 15), are two very different things. Upon careful examination you will easily see, I think, how very far from the truth their doctrines are, notwithstanding their free use of Scripture.

A.—Well, that is what I desire to know—the *truth*. I am convinced that the Bible is the word of God, but I desire to understand it aright for myself, as well as to be able to help others.

B.—In looking at the teaching of the Seventh-Day Adventists, let us divide our study of it into three parts: *First*, Concerning the Law and the Sabbath. *Second*, Concerning the soul, death, and eternal punishment. *Third*, Concerning the coming of Christ and the future abode, or the inheritance, of the saints. These three subjects cover the

main features wherein Seventh-Day Adventism has departed from the truth and led its followers astray.

Let us first take up the subject of the Law and the Sabbath, and see what the word of God teaches as to them. As we go along, if anything is not clear, feel perfectly free to ask me any question, for all I desire is that *Scripture* itself may settle every question in your soul. God has spoken, my brother, upon all these points; and if we have a prayerful and subject mind in searching the word of God, the Holy Spirit will surely teach and guide us.

I may say it is painful to observe how little *the gospel* is understood or preached by Adventists. Their whole system of teaching is after the fashion of Judaism. For them, if you don't keep the Law, the ten commandments, and especially the Sabbath, you are lost; and this Law is for them the rule of life.

Now, if we examine Scripture with care, we shall see the place and the use of the Law as given there; and as we proceed, we shall see also the special and important place it gives to the gospel. The Law had an appointed place and work of God, and so has the gospel. As we look at them both, I believe we shall see, not only the difference between them, but the very *contrast* in which they stand.

The following passages of Scripture show us *when* the Law was given: Ex. 20; John 1: 17; Acts 7: 53; Gal. 3: 17-19.

A.—But were not the Law and the Sabbath given to Adam? One of their teachers told me they were.

B.—I know this is one of the statements they frequently make; but Scripture disproves this. The passage we referred to in John 1: 17 reads: "The law was given by *Moses*." This passage is conclusive. There is no doubt that God gave a law, a command, to Adam, and he transgressed that command. To the children of Israel God gave something else—the ten commandments (Ex. 20); but they were no better than Adam; so the prophet writes, "They transgressed also, as Adam" (Hos. 6: 7, *margin*). The one was given to Adam, in Gen. 2; the other to Israel, in Ex. 20.

Then again, if you look at Abraham, in Gen. 26: 5, you will see that God gave him laws and commandments; but neither in Adam's case nor yet in Abraham's is there any reference to *the Law*—that is, to the Ten Commandments. God gave Adam a law, and He also gave Abraham laws; but God gave *the Law* only to Israel. In Gal. 3: 17 we are told plainly that *the Law* came in 430 years after Abraham. John 1: 17 says this Law was given by Moses; and we know it was only to the children of Israel.

A.—This is to me quite conclusive. I see these distinctions now—between what God gave to Adam, then to Abraham, and finally, in Ex. 20, the fuller revelation He gave to Israel, summarized in the Ten Commandments. But was not the Sabbath given to Adam?

B.—If you will open your Bible and read Gen. 2: 1-3, you will find that after God had ended all His work. He rested. There is not a word about it being given to Adam, and there is not a verse in the whole Bible that says so. We learn in Gen. 3

that soon after the Sabbath was mentioned as God's rest, sin entered; and we never read about the Sabbath day again in the whole book of Genesis. Not till 2500 years after the Fall, do we hear anything as to the Sabbath—not until we reach the book of Exodus, when God had delivered His people from Egypt, and brought them out into the wilderness and given them the manna from heaven (a type of Christ); then He mentions the Sabbath (Ex. 16: 22-30), and it is given to Israel alone. If you will read with care the various passages referring to it, you will learn that the Sabbath was a sign between God and the children of Israel forever (Ex. 31: 12-17). (Read with care every verse in these two portions.) So you see that if Adventists, or any one else, say that the Sabbath was given to any between Adam and Moses, they simply go beyond the written word of God, and affirm what it does *not* say. You might also read in this connection Neh. 9: 13, 14 and Ezek. 20: 16. These passages very clearly show the Law was given to Israel, and that the Sabbath was a sign between them and Jehovah.

If this one point is clear, we may now proceed with the subject of the Law.

A.—Those passages are quite clear now, both in Exodus and Ezekiel. They show very plainly that the Sabbath-day was a sign between Israel and Jehovah—not for man as the head of the whole race, nor yet for us as Christians, but for *Israel*.

B.—It is important to see this. As we proceed it will become clearer that in Bible history and in prophecy, Israel has a separate and distinct place from all the nations of the earth. The Sabbath was

committed to *them*; God brought them to Himself; and having made Himself known to them, He gave them His day of rest as theirs also, as a mark of fellowship between Himself and Israel.

The Gentiles, or heathen, had another day as *their* day, in which they worshiped the *Sun*; not God the Creator, but something in His creation, the work of His hands; hence that day in pagan Rome was called Sun day, not Sabbath. We Christians do not follow the Jewish custom nor the heathen practice, but, like the early Christians, observe the **Lord's Day**; that is, the first day of the week. This is what has characterized Christianity from the beginning. If you read John 20: 19, 26; Acts 2: 1; 20: 7; 1 Cor. 16: 2; Rev. 1: 10, you will see clearly the special place given to the first day of the week in Christianity; but with most Christians this is all in a muddle. They call the Lord's Day either by the Jewish name, "the Sabbath," or the pagan name "Sunday;" but the day on which Christ rose triumphant, the Holy Spirit calls *the Lord's Day*; hence *we* observe it, and follow the example of early Christians. This subject of the Lord's Day and the truths connected with it in the New Testament is a very profitable study.*

A.—Well, I am sure the truth is growing clearer and clearer to me as we go along. That there are

* We would caution the reader against the error of applying the term "Lord's Day" to the "day of the Lord." We believe the *Lord's Day* applies only to the first day of the week, while the "day of the Lord" refers to the period when He takes in hand the government of the earth, beats down all opposition, and establishes His kingdom in power. Then the Lord's rule and authority will be recognized over all the earth.

these three classes, and each class observing a day, is a revelation to me. I understand now where the Sabbath belongs, how the name *Sunday* came in, and how perfectly fitted to us Christians the first day of the week is, since on it we celebrate our Lord's triumph over all His and our foes, by His resurrection from among the dead.

B.—Now to return. We saw that the Law was given by Moses. How long did it continue as a guide and rule of life for God's people? The dispensation of law and of shadows continued from Moses to Christ. We read in Rom. 10 : 4, "For Christ is the end of the law for righteousness to every one that believeth." In Gal. 3 : 19, "Wherefore then serveth the law?" that is, Why was the law given? The question is raised by the apostle, and he answers it: "It was added because of transgressions, till the Seed should come." "The Seed" is Christ.

1 Cor. 10 : 32 divides the world in three parts thus : the Jews, the Gentiles, and the Church of God. If we read Scripture aright, we shall see what is addressed to the Jew and what to the Church—that is, to Christians; and we shall also see how much He revealed to the Jew, and how much more He has revealed to the Church. The Jew was under the Law for 1500 years—from Mount Sinai to Mount Calvary; that is, from Moses to Christ; but neither the Gentiles (the nations outside of Judaism) nor the Church ever received the Law as a rule of life; Israel alone received that. We Christians have received a fuller revelation, and a higher standard as a rule of life. When these distinctions are seen, we immediately perceive in-

to what a fog the Seventh-Day Adventists have plunged, and what a mist surrounds their whole teaching.

The apostle, in Gal. 3 : 24, 25, calls the Law a "schoolmaster," given for a special purpose until Christ came. Now Christ having come, we are not under the schoolmaster; his services are dispensed with; we have in Christianity a much fuller revelation to guide us, and a very different motive and power to rule our lives. Hence, in Rom. 6 : 14, we have the emphatic statement, "For ye are not under the law, but under grace." The work which God intended the Law to do was to give men the knowledge of sin (Rom. 3 : 20); and by the Law a true bill is reckoned up against them. We read in Rom. 5 : 13, "For until the law sin was in the world: but sin is not imputed when there is no law." The word translated "not imputed" here means not charged up, not itemized in the book of accounts—the whole bill not brought in as yet. After the Fall—from Adam to Moses—"when there was no law," death had indeed stamped all men as sinners, and God's abhorrence of man's corruption was loudly proclaimed in the flood; but when the Law was given, every command given brought in a charge of guilt upon the transgressor—itemizing in the account, as it were, every transgression.

Now Christ is the end of the Law to all that believe—He is their righteousness. This is the lesson of Romans, chaps. 3 and 4. By the Law we learned what man is—a *transgressor*, found guilty by the Law. But by the gospel we learn of God's grace toward man—toward them that believe; and the gospel is the power of God unto salvation (Rom.

1 : 16, 17). The Law gave the knowledge of sin; the gospel gives the knowledge of salvation. The Law was the rule of life for the Jew, historically from Mount Sinai until Christ came. Now we are in a new dispensation—not Jewish, but Christian. We are not under Law, but under grace. The difference is immense. Law brings death; grace brings life; law has its ten commands as a rule of life, grace has the example and character of the one perfect Man, our Lord Jesus Christ; and that goes much beyond law. Thus the Christian standard is not lower than the Jewish, but higher in every way. One rule was for an earthly people, the other for a heavenly. One had Moses as its head, the other has Christ.

We see these distinctions in Matt., chap. 5. Six times in that chapter does our Lord use the expression, "Ye have heard." In these words He refers to the Law given by Moses. "But I say unto you" refers to the higher line of conduct which suits His holy presence. In every case in that chapter the Lord raises the standard of life and practice, for more is expected from a Christian than from a Jew. Thus you can see plainly that those who would put us under the Law would lower the whole principle of Christian life and practice to an earthly level. Some of these advocates of the Law may be very zealous, but so were the Jews in Paul's day (Rom. 10 : 1, 2).

In John 1 : 17, to which reference has been made, we read, "The law was given by Moses, but grace and truth came by Jesus Christ;" or, more properly, *subsist* by Jesus Christ. Here we get a very helpful thought in the two different words of the

original language—the Law was simply "*given*;" this word in the original has not the sense of *abiding*; God's plan was that when Christ had come and completed the work of atonement, the dispensation of law would close; but the word "*came*," used in connection with grace, is a very strong one in the original; it means *subsist*; that is, it is of an abiding nature. The force and beauty of this come out clearly in 2 Cor. 3 : 7-11, "If that which is done away (the dispensation of law) was glorious, much more that which remaineth (the dispensation of grace) is glorious."

I might illustrate the Law by a man who has a housekeeper previous to his marriage. He has told her plainly what her duties are. She knows them well, and she knows that if she does not fulfil them to his satisfaction, she will lose her position. She is there as a *servant*; and if she fulfils her duties, all is well; it ends her work and her responsibility. But the time comes for the *wife* to enter the home; then the housekeeper retires; she has done her work and is needed no longer. We observe now a change in the home. The husband places no rules or commands before the wife; *she* is governed by a new law altogether, that is, the law of love. But will her service be any less? Nay, it is more. The housekeeper's duties ended each day, according to the bargain she had made with her employer, and for so much pay; when she had completed that, she did no more. But no bargain has been made with the married wife; she has a life-interest with her husband; so she is up early and late, as the demands of love call for. She is one with her husband. There is a relationship established, a

place of nearness between husband and wife which make the interests of one the interests of the other. She thinks of the future, of the winter ahead, of what may please her husband, be for his comfort or for his interest. She does not think of all the extra service which this may involve as if it were a burden, and yet she has no rules like the housekeeper to govern her. This service is rendered by one now in the consciousness of a relationship true and real, and *love* leads her out in extra labor for her husband.

A.—What deep blessedness lies in this precious truth !

B.—Yet this is but a faint illustration of what the service of a Christian, under grace, becomes. It supersedes that of one under law, because related to, and rightly subject to, Christ. This thought is expressed in 1 Cor. 9 : 21, "To them that are without law, as without law (being not without law to God, but duly subject to Christ)." This is the way the passage ought to read, and not, as in the Authorized Version, "under the law to Christ." The article there should be dropped—"but under law to Christ; that is, "duly subject to Christ."

The Christian life, then, is one far higher than that of a Jew under the law, and yet there is no license to live carelessly. The child of God now—one who belongs to heaven—ought to be more circumspect and more godly than was the Jew, who belongs to the land of Palestine.

A.—I confess this makes the matter very clear. I see plainly now that we Christians are not under the law at all, but under grace; and that to be under

grace is not to live a more careless life, but to have an elevation of Christian life and character worthy of the Lord and of the truth of Christianity.

B.—Surely so. As Moses with the law was the rule for the Jew, now Christ and the grace of God become the all in all for the Christian. Christ's death on the cross having effected atonement and removed the sins of all who trust in Him, they are now free to look back and learn from His perfect life on earth, recorded in the four Gospels, and from His perfect will made known from heaven, in the Epistles; and it all becomes the rule of life to them. You can see how much beyond law, how much higher a standard of life, this is for one who sincerely follows and imitates Christ in the power of the Holy Spirit, than under law to obey certain rules and regulations.*

Gal. 5 : 18, "But if ye be led of the Spirit, ye are not under the law." See the wisdom of God's ways: Though not under the law, in the Christian is fulfilled the righteousness of the law—that is, its just requirements. The love and obedience which the law demanded are, by the Spirit, produced in the believer. This is the true meaning of Rom. 6 : 4. The law demanded obedience and love, but it gave

* We would add a word here as to what becomes us on the Lord's Day. Let not the Christian lower the standard of this day below that of a Jew of old. They observed the *Sabbath*, we the *Lord's Day*. If they abstained from secular work on the Sabbath, how thankful ought the Christian to be for the privilege also of abstaining from every kind of labor that would not be consistent with the principle of New Testament teaching. The carelessness of some Christians in this respect is to be lamented.

man neither the disposition nor the power to fulfil its requirements.

A.—Ah, I see the beauty of the ways of God, and how blind I have been!

B.—Yes, if Christians knew the truth, it would captivate their souls, and such heresies as Seventh-Day Adventism could not carry them away.

But a few more words about law and grace. *First*, grace brings salvation (see Eph. 2 and Titus 2). *Second*, grace teaches those who are saved how to live (Titus 2). The believer in Christ Jesus is born of God, and by that birth is constituted one of God's *children*. How great a thing this is! Being born of God, he possesses everlasting life, and his body becomes the temple of the Holy Spirit (1 Cor. 6: 19, 20; Gal. 3: 2-14; 4: 6; Eph. 1: 13). These scriptures explain to us how it is that the believer now can render to God what the Jew could not. The new life, the new nature imparted to us, desires to please the Lord, and the Holy Spirit gives us the power to do it, and to mortify the deeds of the body which are opposed to it (Rom. 8: 13). This service is like that of the wife, of which we spoke a while ago; and when this truth as to our relationship is grasped, we do not wait for strict commands; the least hint from Scripture of what is pleasing to Him is sufficient for the obedience of love: this is why we search the Word now, to learn what His will is, that we may render our service accordingly. It is generally thus in the New Testament—not as commands of law, yet full of commands and requests for love to obey. This is especially the way in the Epistles. What a won-

derful life then the Christian's life is, when we see the truth about it as given in those scriptures!

A.—I was just thinking, while you were speaking about the new birth and eternal life, and our bodies as the temples of the Holy Spirit, and of the activities of grace, what an immense thing grace is—the principle, indeed, on which every good is produced; and it brought to my mind the lines of the poet:

“Oh to grace how great a debtor
Daily I'm constrained to be!”

As these things open up to me, they inspire deeper love to God our Father, and to Christ our Saviour, and I feel like serving and doing more for the Lord now than ever before.

B.—I am not surprised, my brother, at the truth having this effect upon you. It works thus in all the children of God; it did so with me many years ago; and as the Lord said in John 17, “Sanctify them through thy truth: Thy word is truth,” so it does now—it sanctifies. What people need is the truth—the truth rightly divided. Then the Seventh-Day Adventists' teaching fades away as mist before the morning sun. They do not see the difference between—to continue the use of our illustration—the old housekeeper and the newly married wife, and the service that belongs to each. Romans, chaps. 6, 7, and 8, sheds a flood of light on this subject.

But it is getting late; we shall have to leave the second part of the Adventists' teaching until our next visit. In the meantime, to confirm you in what we have looked at, read Matt. 5 careful'y

over, and the whole epistle to the Romans, and then the epistle to the Galatians; and if you have time, read also that to the Hebrews. In those parts we get the clear contrast between law and grace, in every phase of it, moral and ceremonial.

A.—Thanks, dear brother, for this visit, and the help I have received from the Scriptures. I feel the truth of a verse in Joshua to be more real to me, "There remaineth very much of the land not yet possessed," and we cannot afford to be careless in the study of God's word, or we become losers. I will seek to look up all those portions in the meantime. Good night.

PART II.

A.—I am glad to see you again; I have had time to read all the portions of Scripture which you suggested at your previous visit, and I experience what the Lord said, "Ye shall know the truth; and the truth shall make you free." I see quite plainly that Adventists do not know the difference between law and grace, between the old and the new dispensations. I am now anxious to learn what the Bible teaches about the body and the soul, and what death means.

B.—Death is a word that occurs very often in the Bible, and we come in contact with it every day in some form or other in the world; but what the Seventh Day Adventists teach about death is as far from the truth as we saw their teaching is concerning the law. Death with them is ceasing to have any conscious existence—it is extinction. Now, this is a *very* serious error; it leads to the most dangerous part of their teaching, which destroys the very foundations of the faith. They are all astray in regard to the soul and future punishment. As one link in a chain connects with the other, so you will see, as we pursue their theories, that they lead to the denial of the deity of the Lord Jesus Christ. This is the most serious of all their errors; for if this is given up, there can be no real atonement; and what then have we left? They deny these four cardinal doctrines of the New Testament: (1) Eternal punishment; (2) The immortality of the soul; (3) The deity of Christ; and (4) His true work of atonement.

A.—These are very serious statements.

B.—Yes, indeed; and I state them plainly, that you may have no difficulty in understanding their seriousness. They plainly teach these things, and do not conceal them. One of their teachers whom I met in the West affirmed these doctrines boldly; another did the same here in this city only a few days ago; and the same is plainly taught in a little pamphlet I have just torn up and thrown away, lest any weak believer might be misled by it.

This teacher whom I met out West, insisted that death means non-existence—no conscious existence. I then asked, Where was the Lord Jesus the three days and three nights after He died; that is, between death and resurrection? And this was his answer, “He was in the grave, and did not consciously exist during that time.” I replied, “If that be true, then the world moved on for three days without its Creator.” The reply to this was (and it reveals the most serious part of Adventist teaching), “Oh, *He* was not the creator; *God* is the creator.” To this open denial of Holy Scripture I replied, “I have now heard from your own lips, in the presence of several witnesses, what is most serious in Adventist teaching; so I turned to John 1: 1-3, Col. 1: 16, and Heb. 1: 2, to prove to all those present that Jesus Himself was God the Creator: “In the beginning was the Word, and the Word was with God, and the Word was God”—that is, God the Son. This places Him on an equality with the Father; and this is maintained in John 5: 23, “That all men should honor the Son, even as they honor the Father.” “All things were made by Him,” and “by Him all things consist (subsist).” What does a humble, obe-

dient heart need further than this? Col. 1 and Heb. 1 confirm this, as all Scripture does; and you see how it all links together. They deny, as I have said, eternal punishment, and to carry out that point, they must deny the immortality of the soul; and doing this, they belittle man whom God made and placed here on the earth in His own image and likeness. True, there are things in which man is similar to the beast; but the beast has not what man distinctly received from God—an immortal spirit, which God breathed into man (Gen. 1: 26; 2: 7). Then, to maintain this second point, they must insist that Jesus did not consciously exist those three days when His body was in the grave, and this denies His Godhead glory—His true deity; it degrades Him and drags His honor down to the dust. When they get this far, the fourth step must of necessity be taken—the atonement (which gets its value on account of Christ Himself being divine) is given up. This is the Adventist system. It is really *anti* Christian.

A.—When I think how near I came to being drawn into it, it makes me tremble; yet thankful too, for once one is led into error, it is not so easy to get clear of it; and their teaching is so plausible. What a mercy, when a person who doesn't understand much of the Bible escapes such teaching!

B.—Yes; glaring as the worldliness of the present denominations of Christendom is, as also their carelessness and lack of sound Bible instruction, this evil Adventist teaching (with so much Scripture, distorted and misapplied) is more serious still.

A.—Tell me, What does the Bible teach as to death?

B.—First of all, it does *not* teach extinction.

Scripture speaks of physical death as the separation of the soul and spirit from the body. Bear this in mind, and you will see what a flood of light it brings into the subject. Spiritual death is separation from God. Eph. 2: 4, 5 is clear proof of this: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." Here were people, who lived upon the earth, responsible, conscious men and women, yet they are said by Scripture to have been dead in sins at one time. They had not been extinct, nor unconscious, but *separated* from God by their sins. See, again, Col. 3: 3: "For ye are dead, and your life is hid with Christ in God." They were not extinct nor unconscious people to whom the apostle wrote this; they were dead to (*separated* from) the world and its rudiments by their calling of God in Christ Jesus. Thus might we go on with many more scriptures to the same effect.

In Luke 16 we have two men who died. Lazarus, "the beggar, died and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell (*hades*) he lifted up his eyes, being in torments." Does the Lord teach unconsciousness, or extinction, in these two men who died? To *men in this world* they were dead; so *separated* from them that the rich man who wished to communicate a warning to his five brothers yet upon earth, could not. But to God and to those in the other world they were not dead—"for *all* live unto Him" (Luke 20: 38).

In the third chapter of Genesis we see that man, by his act of disobedience, by sin, separated him-

self from God. This is moral and spiritual death. When the end of man's life upon earth is reached, when the old tabernacle, his body, breaks down, and the spirit leaves the body, that also is a separation—a separation between the spirit and the body. This separation is physical death. But we shall see now that although the spirit does not die as the body does—and this is why we say immortal soul, because it is that part of man which does not die—yet at the resurrection, when the soul shall be reunited to the raised body, unconverted sinners will be summoned before the great white throne, will be judged there, and cast into "Gehenna"—which is the lake of fire; and this, Scripture says, is the "second death"—that is, eternal separation from God under His righteous judgment. This second death is in contrast to the first, which is physical and but temporal. As the first was *not* extinction, but separation, neither is the second death extinction, nor annihilation, but separation from God, from Christ, from the redeemed—consigned to eternal punishment.

To sum up this subject: We have,

(1) Sin having come in, separation from God is the result—a separation which, for the unconverted, continues until the end of life upon earth, when the spirit leaves the body. This is the first, or physical death. There is no hope for salvation after that—no hope after death (John 8: 21, 24).

(2) The *second* death (Rev. 20) is in contrast to the first, and the separation from God is eternal; but, remember, eternal separation from God is not annihilation. Man shall live forever, either with God in the place of unspeakable bliss, or away from

Him under His righteous judgment forever. God shall be justified when He judges, and not one shall reply in that day against Him. All shall have to say, "True and righteous are thy judgments, O Lord" (Rom. 3 : 4 ; Rev. 19 : 2).

A.—I see that if one gets on a right line, there is consistency throughout. I have always been in a fog about death, but this quite clears it up to me.

B.—Let me give you a list of passages that further prove all that I have said about death not meaning extinction, or non-existence: 1 Tim. 5 : 6 ; Jude ver. 12 ; Rev. 3 : 1, 2 ; 2 Cor. 5 : 14, 15. Be sure to look up all these carefully.

We may now proceed to look at what the Bible says as to the *soul*. With a little care you will soon see what it says as to it, and the various uses it makes of the word itself. Sometimes the word soul is used as a synonym of persons or people; sometimes it refers more strictly to that part of man which was communicated to him by God in Gen. 2 : 7. God breathed into that body of clay a *living soul*, in a way He never did to the beast. They have a soul, or life, that ceases with the death of their body; for the beast was not made to live forever, but to be destroyed, as we see in 2 Pet. 2 : 12—"brute beasts made to be taken and destroyed." But within man dwells that which raises him permanently above the beast, which is not the body, not the physical part, but survives the death of the body. By the inbreathing of God man has an immortal soul and spirit; and this is what makes man a responsible being. The beasts are not that, so the gospel—God's message—is preached to *man*, not to beasts. We know that man is responsible to

God; and though morally separated from God by his sins, we preach to men, "Repent! Repent!" We do not preach repentance to animals. They have no link with God; they have simply animal life, which perishes with the body. But man has a *spirit*, derived from God Himself, which God breathed into man, "and man became a living soul." Thus man, by this breathing from God his Creator, became what the beast never was.

But, to proceed: It is written, "Eight *souls* were saved by water" (1 Pet. 3 : 20), which means simply, as we generally use the term in our English language, eight *persons*; as we also say, "A town of 2,000 souls," *i. e.*, 2,000 persons. Again, we read in Ex. 1, that seventy souls went down into Egypt; which means the seventy persons that composed the family of Jacob. Again, in Ezekiel, chap. 18, we read, "The soul that sinneth, it shall die." The meaning is just the same; the person that sins is under the penalty of death, as the context of the verse shows; and it refers to the children of Israel in their sins and departure from God. Death was God's punishment for their transgressions. This chapter needs but careful reading, and the Adventists' wrong application of it will be readily seen.

Turning to 1 Thess. 5 : 23, we find the expression, "Your whole spirit and soul and body." This is consistent with the truth of what man is, a triune being—the three parts of one man. We *see* the material body; but within—animating that material body, and giving it character—is a spirit and soul. These two parts of the inner man (spirit and soul) are distinguished, but are never separated. At death there is a separation of this inner man (the

spirit and soul) from the body, as we learn from Matt. 10: 28; Luke 12: 4, 5; James 2: 26. After reading these scriptures, it should be evident to all that death is not the *person* going into the grave—but the body goes there because it is earthy; while the soul and spirit are essentially the *person* which is “absent from the body, and present with the Lord” (2 Cor. 5: 8; Phil. 1: 23).

A.—I have been struck very much with the fact that the Adventists rarely, if ever, refer to the writings of the apostle Paul.

B.—Just so. They confound law and grace, as we have seen; they quote from the Jewish Scriptures—the Old Testament—and misapply them to us as Christians. Then they do not allow any distinction between the body and the soul. Paul's arguments against the Jews of his day could almost all be aptly used against the Adventists' teaching to-day; it is but a Jewish system with a Christian dress, and its teaching is subversive of Christian doctrine in the New Testament.

A.—They believe in the second coming of Christ; don't they?

B.—Yes, they hold and teach Christ's second coming, but their application of it is as far astray as all the rest of their teaching. But I think we have said enough for this time. The subject of man's triune being, composed of spirit, soul and body, and a right understanding of what death is, are very important for you now. Take time carefully to look over the passages I have mentioned, with their contexts. When we meet again we can look up their teaching concerning the Second Coming and the future inheritance of the saints.

PART III

A.—I have been looking for this third visit from you. I have looked up carefully the subject which occupied us the last time, and the truth then brought out has been confirmed more and more. It is a very blessed thing to be able to understand the Holy Scriptures. I now understand the 15th chapter of Luke better. The prodigal was “dead,” but, the father says, is now “alive again.” Also, as to the widow in 1 Tim. 5, who is said to be “dead while she liveth,” as in Rev. 3, “a name to live, and art dead;” then also Eph. 2: 1, “And you hath He quickened who were dead in sins.” All those passages now throw a clear light upon what death means; as you said, it is *separation*, not extinction. It does indeed clear up many passages.

B.—Yes, dear A., it clears up not only many passages, but it shows how consistent the whole New Testament teaching is; it clears up also the subject throughout, from Genesis to Revelation, and shows the perfect unity of the Word of God.

A.—It makes it plain also that at death we do not pass into an unconscious sleep until the resurrection. Those two passages, 2 Cor. 5: 8, “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord;” and Phil. 1: 23, “Having a desire to depart and to be with Christ; which is far better;” as also 2 Pet. 1: 14, “Shortly I must put off this my tabernacle,” have fully settled me about this matter.

B.—Yes, you are on the right and safe line for everyone of us—the line of God's word. In 2 Cor. 5: 1-4, 8, and 2 Pet. 1: 13, 14, we learn that our

bodies are the tabernacle, or tent, in which we dwell—our earthly house, which may be pulled down by death at any time. At death we put off, or depart out of, this earthly tabernacle. But while the body, or tabernacle, lays in the grave, where does the being who dwelt in it go? The answer is very clear and distinct, "Absent from the body" is to be "present with the Lord," for a Christian. Luke 16 also shows a gulf between the saved and unsaved after death, in the unseen world. The Adventists say Luke 16 is only a parable; but read chap. 15: 3. There it is said, "And He spake this parable unto them." So, when the Lord speaks in parables, He says so plainly. Here there is not a word about parable, but it says: "There was a certain rich man," etc.

At the resurrection the Lord will restore to each believer his own body. It will be a glorious body, raised out of the ruins of the old, and in that spiritual, incorruptible body we shall live forever; no more a *tent* (a temporary abode), but a *house* (a permanent one) fitted for heaven, where the believer's spirit has been, conscious and blest, ever since he departed from his earthly tabernacle. But this brings us to the subject of the Lord's coming, for it is at His coming again that the resurrection of His people takes place.

A.—I am longing for you to come to that subject, for I feel a deep interest in it; so much seems to centre there.

B.—It is indeed a wonderful theme, which grows more and more precious as one gets into the light of what Scripture teaches as to it. If we rightly divide the Word of truth, and keep the three classes

—the *Jew*, the *Gentile*, and the *Church of God*—clearly before us, the whole subject of prophecy becomes clear. In the Old Testament, you will observe, only two classes are addressed, the Jews and the Gentiles, and to them alone its prophecies apply. Nothing there about the Church of God; it was a mystery then, hid in God until revealed to and made known by the apostle Paul (Eph. 3: 1-7); that is the subject which belongs to the New Testament only. The promised inheritance in the Old Testament to Jew and Gentile is on the earth, not in heaven. "The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men" (Ps. 115: 16).

A.—How would you advise a new beginner to read the Scriptures in order to lay hold of them aright? I confess most of our ministers leave us in the dark on these subjects, and scarcely ever speak of them.

B.—We should observe to whom the special book, or part, we are reading, is addressed, just as the clerks in a post-office do. They look over the letters, and distribute them according as they are addressed. The address is their guide. We should follow the same way in God's Word (see Isa. chap. 1): "The vision of Isaiah . . . concerning Judah and Jerusalem." Chap. 2: "The word that Isaiah . . . saw concerning Judah and Jerusalem." Any careful reader will see who are addressed—not Gentiles, much less the Church, but Jews; see Jer. 44: 1: "The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt." Then again, chap. 46: 1: "The word of the Lord which came to Jeremiah

the prophet against the Gentiles;" and in each chapter after (47, 48, 49 and 50) the first verses will give you a key to read the prophecies aright. When you come to a verse, and desire to know to whom it applies, trace back verse by verse until you come to the first verse of the prophecy, or of the communication, then you will be able to read the Word more intelligently. The arrangement of the Bible into chapters and verses, while making reference easy, sometimes obscures the intelligent reading, especially in the prophecies. Had the divisions been made in each book by the heading of each prophecy, as in Isa. 1 and 2, the meaning and application would be plainer.

But to resume. The New Testament brings in a great change. Christ comes into the world. And when Jews and Gentiles have both rejected and crucified Him, He returned to heaven. This we see in Acts 1. Then in chap. 2 another great subject opens. The Holy Spirit descends, and the Church of God, a heavenly body, is formed. This is mainly the subject of the Epistles, especially Paul's. See the new address given in 1 Cor. 1: "To the Church of God which is at Corinth, to them that are sanctified in Christ Jesus," etc. The Jews, as God's special people, are set aside for the present, and Rom. 11 shows how God is calling out a people from among the Gentiles, and forming them into His Church (see Acts 15: 14; 1 Cor. 12; and Eph. 3).

All is confusion in the mind if these things are not discerned. The hope of both Jew and Gentile in the Old Testament was upon the earth, looking forward to the new earth. The hope of the Church—our hope—is far different; we look for an inheri-

tance in the heavenlies (see 1 Pet. 1: 4 and Heb. 3: 1). This is a most important distinction, which we should attentively consider.

This is what the Adventists do not see, and are unwilling to accept, They read the Old Testament, and whatever applies to the Jew they apply to themselves. To us, Christians, are given heavenly promises found in the New Testament. We might well apply to them the words of Rev. 2: 9; they "say they are Jews, and are not."

A.—I must say this is a wonderful help in reading the Word of God. It also explains why Adventists take up the Old Testament so much, as it is the book of the earthly inheritance which God has promised to the Jews and to the converted heathen. They think these passages apply to Christians.

B.—Just so; and you see why their whole system of interpretation of God's Word is wrong. In the first place, we see how they take up with the law, not with grace. Second, how with them man is all body, material, with nothing in him surviving death. It is the opposite end of the Christian Science and Spiritist heresies. Third, as to the future hope and inheritance, it is all on the earth with them, not heaven; it is an earthly system, void of all the precious heavenly truth of the New Testament, and especially that of the apostle Paul. What gives the Adventists so much advantage over the clergymen at large is, that these generally ignore the earthly side of truth, and preach only heaven. The Adventists, able to show the earthly side, come off victorious, and use it to deny the heavenly truth altogether; then introduce their nefarious doctrines. If we follow Scripture care-

fully, we find both a heavenly and an earthly hope; the heavenly being for us Christians, as we have seen, our eternal home; the earthly for the Jews and the Gentiles who shall be saved after the Church is completed and taken to heaven. For this the Church is now waiting constantly, according to 1 Cor. 15: 51.

A.—I know something of the difference between the Lord's coming for the Church and His coming to the earth, to the Jews and the heathen; but I would be glad to hear more.

B.—This is an important point; let us look at it for a moment. The Lord's second coming has two distinct stages, or parts, which are easily discerned if we read with care. The *first* part is characterized by the "Morning Star" (see Rev. 2: 28; 22: 16; 1 Thess. 4: 13-18). Our Lord will call His people to Himself, and we shall meet Him above, between heaven and earth. That will close *our*—the Church's—dispensation. The other part is given in Zechariah 14; He comes to the *earth* then—to the Mount of Olives; that is characterized by His *appearing* as the "Sun of Righteousness." When He comes as "the Morning Star," just before the break of day, we shall be "caught up" and taken to heaven. When He comes to earth, as "the Sun of Righteousness," Israel will be restored to Palestine, according to the Old Testament prophecies, and the Gentiles, turned from their heathenism, will then come into millennial blessing—blessing upon *the earth*, of course. These few leading thoughts will furnish you with a key to the right understanding of this great subject—a subject which occupies a very large part of the Scriptures.

A.—Will this condition abide after the Millennium?

B.—I have no doubt. The Jews and Gentiles who will be upon the earth during the thousand years are not promised heaven. All who belong to the first resurrection, and we who are living when the Lord comes for the Church, go to heaven. Those who become children of God afterwards, whether they be Jews or Gentiles, remain upon the renewed earth. After the thousand years are finished, God makes the heavens and the earth new, and both are occupied by the saints in their respective spheres. Then will the kingdom appear in its full display: Heaven, with its New Jerusalem, "the Bride of the Lamb," and its multitudes of heavenly saints; Earth, with its heaven-chosen capital, "Jerusalem, the city of the great King" (Matt. 5: 35), "beautiful for situation, the joy of the whole earth" (Ps. 48: 2), with its multitudes of happy people from all lands pouring into it to pay homage to David's Son and David's Lord, more glorious and "greater than Solomon" (Zech. 8: 20-23; 14: 16-21; Isa. 49). Then shall the saints in heaven and on the earth join in the song: "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5: 13).

A.—How great a help it is to see the heavenly and the earthly spheres of blessing, and who will occupy them! Indeed, the confounding of the heavenly and the earthly—making one thing of what God has clearly made two—darkens the whole subject. I see plainly now that Scripture shows two hopes, two inheritances, in two different spheres, and bestowed on different families of God.

B.—Yes, when once the truth is rightly apprehended, the fallacy of Seventh-Day Adventism is exposed. We have but touched the outlines of these things; there remain many details, which, when you learn what their system really is, will manifest it as one of the rankest heresies of our day. Because they know not the grace of God, they are bold, flatfooted legalists. Because they are ignorant of the teaching of Scripture concerning spirit, soul, and body, they deny the immortality of the soul, eternal punishment, and consciousness between death and resurrection; it leads to their putting man on the level of the beast in their doctrine of annihilation; to the denial of the eternal deity of the Lord Jesus, and the true nature of His atonement. Because they have closed their eyes to the heavenly inheritance—the inheritance of Christians—they have become an earthly-minded, materialistic people, after the fashion of the Sadducees of the Lord's time.

Serious indeed all this is. If I have been a help to preserve or deliver you from it all, I thank God for His mercy to you, and for His favor in using me.

A.—I am very, very thankful indeed for your visits. My mind is quite relieved on these matters now, and I will look to God to give me grace to teach others what has been of such benefit to me. God's word is precious when understood aright. Many thanks for the pains you have taken in showing me what it teaches on this subject. More than a cup of cold water it has been to me.

A. E. B.