

This Extra should be read in every home, hence the low price for wide distribution

# The Advent Review and Sabbath Herald

HOLY BIBLE IS THE WORLD

Vol. 93

Takoma Park Station, Washington, D. C.

No. 39

Price of this EXTRA  
15 for \$ .10  
25 for .15  
50 for .30  
100 for .50  
1000 for 4.00

## Life Only in Christ

### MAN'S NATURE AND HIS STATE IN DEATH

By W. A. Spicer

#### God Only Hath Immortality

A wide-open door for Spiritualism is afforded by the teaching that man has life in himself,—immortality by nature,—and that death is not really death, but another form of life.

The Scriptures close this door of peril, teaching us that man is mortal, that death is really death, and that immortality is the gift of God through Christ by the resurrection from the dead.

Clearly and definitely the Bible teaches that God only has immortality:—

"The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16.

This scripture disposes of every idea that man is immortal by nature, and opens the way for a consideration of the Scripture teaching concerning man's nature, his state in death, and the promise of life and immortality in Christ.

#### Man by Nature Mortal

The word "mortal" as used in that ancient question by Eliphaz describes man's nature:—"Shall mortal man be more just than God?" Job 4:17.

In the creation, life was conditional upon the creature's relation to Christ the Creator, in whom all things consist:—

"All things were made by him; and without him was not anything made that was made. In him was life." John 1:3, 4.

He was, as the psalmist says, "the fountain of life." Cut off from vital connection with him, there could be no continuance of life. The Lord warned Adam that his life was conditional upon obedience. "In the day that thou eatest thereof," he said of the forbidden tree, "thou shalt surely die." Gen. 2:17. It was a declaration that man was not immortal, but was dependent for life upon God.

When man rejected God by unbelief and sin, the sentence must have been executed—death eternal—had not the plan of salvation intervened. But as the stroke of divine justice was falling upon the sinner, the Son of God interposed himself and received the blow. "He was bruised for our iniquities." In the divine plan, the great sacrifice for man was as sure then as later on at Calvary. Christ was "the Lamb slain from the foundation of the world."

And there, Adam, the sinner, with fallen human nature now, was granted an extension of life, every moment of which, for him and for his posterity, was the purchase of Christ by his own death, in order that in this time of probation man might find the forgiveness of sin and assurance of life to come. Originally Adam was placed on probation, and had he continued faithful, the gift of immortality must have been given him at some later time, after he had passed the test; for, as the original plan is carried out through Christ, "the Second Adam," the gift of immortality is bestowed upon all who pass the test of the judgment and are found in Christ, in whom alone is life.

Having fallen, Adam, possessed of a sinful nature, must die. "The wages of sin is death."

It was impossible that sin should be immortalized in God's universe. So, inasmuch as the tree of life in Eden had been made the channel of continuance of life to man, the Lord said:—

"Now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden." Gen. 3:22, 23.

This negatives the idea that there could ever be an immortal sinner marring God's creation forever. Sin works out nothing but death. "Sin, when it is finished, bringeth forth death." James 1:15. Fallen himself, Adam could bequeath to his posterity only a fallen, mortal nature. So began the sad history summed up in the text:—

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

#### Against Death Man is Helpless

Mortality is written upon all creation. Ages ago the wise man wrote, "There is one event unto all: . . . after that they go to the dead." Eccl. 9:3. Human hearts everywhere and in all time have cried out against the remorselessness of the great enemy. "Do people die with you?" was the question met by Livingstone in the untraveled wilds of Africa. "Have you no charm against death?" The Greek as well as the barbarian confessed the helplessness

of man before the great enemy. Centuries before Christ, Sophocles, the Athenian, wrote:—

"Wonders are many! and none is there greater than man, who steers his ship over the sea, driven on by the south wind,

Cleaving the threatening swell of the waters around him.

"He captures the gay-hearted birds; he entangles adroitly Creatures that live on the land and the brood of the ocean,

#### When Life and Immortality are to be Bestowed

Christ said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11:25.

He has turned death— that would have been eternal— into a little time of sleep, from which he will awaken the believer to immortality. It is in the resurrection of the last day that immortality is bestowed:—

"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. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

language of inspiration throughout. The patriarch Job said:—

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more (the heavens are rolled back as a scroll at Christ's coming), they shall not awake, nor be raised out of their sleep." Job 14:10-12.

This hope of the resurrection at the last day was no indistinct hope to the believer in God's promises. The patriarch continued:—

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Verses 14, 15.

Job tells us of the place of his waiting for the Life-giver's call: "If I wait, the grave is mine house." Job 17:13. There is where Christ will call for his own when he comes. "The hour is coming," he said, "in the which all that are in the graves shall hear his voice, and shall come forth." John 5:28, 29.

#### An Unconscious Sleep Until the Resurrection

Death is an unconscious sleep. It must of necessity be so; for death is the opposite of life. Therefore there is no consciousness of the passing of time to those who sleep in death. It is as if the eyes closed in death one instant, and the next instant, to the believer's consciousness, is the awakening of the last day, the glorious voice of Jesus calling to glad immortality, the angels catching up the loved ones to meet Jesus in the air.

A few scriptures, out of many, suffice to show that man is not conscious in death:—

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

"The living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

Death is a sleep until the resurrection. Then the Lord will bring forth from the dust the same person who was laid away in death.

#### A Cheering Doctrine and a "Blessed Hope"

Some have said that this Bible doctrine of the sleep of the dead until the resurrection is a gloomy one. Popular tradition thinks of the blessed dead as going at once to heaven, which, say some, is a beautiful thought. But they forget that the same teaching consigns their unbelieving friends to immediate torment—and that, too, while awaiting the judgment of the last day.

No; the Bible teaching is the cheering doctrine, the "blessed hope." All the faithful of all the ages are going into the kingdom together. This blessed truth appeals to the spirit that loves to wait and share joys and good things; with loved ones. Of the faithful of past ages, the apostle says:—

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

They are waiting, that all together the saved may enter in; and the time of waiting is not an instant to those who "sleep in Jesus."

David was a man of God, but the apostle Peter, speaking by the Spirit on the day of Pentecost, declared to the people of the city of David: "He is both dead and buried, and his sepulcher is with us unto this day. . . . For David is not ascended into the heavens." Acts 2:29-34. They without us have not been made perfect. They are all awaiting that glad day toward which the apostle Paul turned the last look of mortal vision:—

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

What joy in that day to march in through the gates into the eternal city, with Adam, and Abel, and Noah, and Abraham, and Paul, and all the faithful, and the loved ones of our own home circles, and dear comrades in service, every one clothed with immortality, the gift of God in Christ Jesus our Redeemer.

In a word, the Scripture teaches that God alone hath immortality, that man is mortal, that death is a sleep, that life after death comes only by the resurrection of the last day, that the righteous then are given immortality. Fur-



THE RESURRECTION OF LAZARUS

Spreading his well-woven-nets. Man full of devices!

"Speech and swift thought free as wind, the building of cities; Shelters to ward off the arrows of rain, and to temper

Sharp-biting frost— all these hath he taught himself. Surely

Stratagem hath he for all that comes! Never the future

Finds him resourceless! Deftly he combats grievous diseases,

Oft from their grip doth he free himself. Death alone vainly—

Vainly he seeks to escape; 'gainst death he is helpless."—Chorus from *Antigone*.

What unspeakable pathos in the cry of humanity's helplessness before death, the great enemy! But when Adam went out of Eden, it was with the assurance of life from the dead, if faithful, through the promised Seed. It is the message of the one gospel for all time— life, everlasting life in Christ Jesus:—

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

As there is none other name under heaven by which men can be saved, so there is no other way of everlasting life, or immortality, save in Christ Jesus our Lord.

Death is swallowed up in victory." 1 Cor. 15:52-54.

Not until the resurrection, "at the last trump," is immortality conferred upon the redeemed. Note that it is not something immortal putting on immortality; but "this mortal" puts on immortality. Mortal man, raised to life, is given the overcomer's reward— everlasting life.

Mark this: there is no life after death save by the resurrection.

"If there be no resurrection of the dead, . . . then they also which are fallen asleep in Christ are perished." 1 Cor. 15:13-18.

This resurrection, as stated by the apostle Paul, is not at death, but in the last day, when Christ shall come, and all his children that are in their graves shall hear his voice. Jesus says:—

"This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6:40.

That is why the coming of Christ has been the "blessed hope" of all the ages.

#### Man's State in Death

Between death and the resurrection, the dead sleep. Jesus declares that death is a sleep. Lazarus was dead, but Jesus said, "Our friend Lazarus sleepeth." John 11:11. It is the

ther, the Scriptures teach that later there will be a resurrection of the unjust, not unto life, but unto death, the second death, from which there is no release.

Every doctrine of Scripture and of the gospel is in accord with this Bible teaching as to man's nature and his state in death. But the traditional view of the natural immortality of the soul and of life in death, nullifies the Bible doctrines of life only in Christ, and the resurrection, and the judgment, and the giving of the rewards at Christ's coming, and the final judgment upon the wicked and its execution.

#### The "Living Soul"

"But," says one, "did not the Lord put into man an immortal soul?"—No; the Scripture says:—

"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. 2:7

The soul was not put into the man, but when the life-giving breath was breathed into his nostrils, the man himself became a living soul, a living being. The ordinary version (King James) gives "a living soul" in the margin of Gen. 1:30, as showing the same expression used of all the animal creation in the inspired Hebrew text. The famous Methodist commentator, Dr. Adam Clarke, says on this phrase, "living soul:—

"A general term to express all creatures endowed with animal life, in any of its infinitely varied gradations."

#### Are "Soul" and "Spirit" Deathless?

"But are not the soul and spirit said to be deathless?" questions another. No. One writer says of the Scriptural use of the words "soul" and "spirit:—

"The Hebrew and Greek words from which they are translated, occur in the Bible, as we have seen, seventeen hundred times. Surely, once at least in that long list we shall be told that the soul is immortal, if this is its high prerogative. Seventeen hundred times we inquire if the soul is once said to be immortal, or the spirit deathless. And the invariable and overwhelming response we meet is, *Not once!*"—*Here and Hereafter*, by U. Smith, p. 65.

On the contrary, the Lord declares, "The soul that sinneth, it shall die." Eze. 18:20. It means that the person that sins shall die; for soul, mind, heart, spirit, are used to express life or the seat of the affections or of the intellect. One may commend his soul to God, or his spirit to God (really his life to the keeping of God), until the great day of the resurrection. The word "soul" is used for all animal life in New Testament usage as well as in the Old; as, "Every living soul died in the sea." Rev. 16:3.

#### The Thief on the Cross

But did not Christ promise the thief on the cross that he would be with him that day in Paradise?—No; for Paradise is where God's throne is, and the tree of life, and the city of God, the capital of Christ's kingdom, and three days later Christ had not yet ascended to the Father. "Touch me not," he said to Mary after his resurrection; "for I am not yet ascended to my Father." John 20:17. The dying thief, therefore, was not with him in Paradise three days before. Nor did the thief's question suggest such a thought. His faith grasped Christ's resurrection, the resurrection of his children, and the coming kingdom; and that day on the cross, in the moment of the deepest humiliation of the Son of God, the repentant sinner cried, "Lord, remember me when thou comest into thy kingdom." And the Saviour replied, "Verily I say unto thee today"—this day, when the world scoffs and the darkness presses upon me, this day I say it—"shalt thou be with me in Paradise." Luke 23:42, 43. The punctuation that makes it read, "Today shalt thou be with me in Paradise," is not a part

of the sacred text, and puts the Saviour's promise in contradiction with the facts of the whole narrative and the teaching of Scripture.

#### The Rich Man and Lazarus

"Then there is the parable of the rich man and Lazarus," one says, "where Lazarus and Dives are talking, though dead—Lazarus in Abraham's bosom and the rich man in torment." But that is a parable; and no one can set the figures of a parable against the facts of positive Scripture. In parables, lessons are often taught by figurative language and imaginary scenes which could never be real, though the lesson is emphasized the more forcefully. In the parable of Judges 9, the trees are represented as holding a council and talking with one another. No one mistakes the lesson of the parable, or supposes that the trees actually talked. So in the parable of the rich man and Lazarus, the lesson is taught that uprightness in this life, even though with deepest poverty, will be re-

warded upon the earth. The wicked are raised in the second resurrection. Under Satan's leadership they march up to attack the city of God. How naturally, we infer, may Satan persuade the lost that after all he was right when he declared to Adam, "Ye shall not surely die." Here are all the lost of all the ages—living. Why may they not be immortal, beyond the power of God to destroy? The old battle that began in heaven is on again. Satan, the archrebel, marshals his hosts of fallen angels, and the myriads of fallen men, his legions stretching wide over the earth.

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20:9.

"This is the second death," says the scripture. Verse 14. The great day has then come when sin is visited and destroyed.

#### Some Questions Briefly Considered

The doctrine of the immortality, the indestructibility, of the soul, is responsible for the traditional view that the wicked are kept alive in unending misery through all eternity. How different this picture from that which Holy Scripture gives of the second death, terrible and awful, but resulting in the utter destruction of sin and sinners, leaving a clean universe. The doctrine of the immortality of the soul came in from pagan philosophy. Herodotus, "the father of history," said:—

"The Egyptians . . . were also the first to broach the opinion that the soul of man is immortal."—*Book 2, par. 123.*

Evidently, they passed on the doctrine to the Greeks. Its origin was in the words of Satan in Eden, "Ye shall not surely die." The pagans had their teaching of purgatory, and of the ceaseless round of the soul apart from the body. From these sources, and not from the Word of God, the traditional view has come into Christendom—representing the Lord as unable or unwilling to end sin, but keeping the sinner alive throughout eternity to suffer torture that can bring no remedy. The Scripture teaching is far otherwise. However, there are certain Scripture phrases that emphasize the severity of the punishment of sin, which are often taken as supporting the doctrine of never-ending conscious torment.

#### "Forever and Ever"

In Rev. 20:10 it is said that the devil and his chief agencies "shall be tormented day and night forever and ever." The phrase emphasizes the surety of their utter destruction. "Forever" means age-lasting, or life-lasting—so long as a thing exists by its nature. Thus, in Ex. 21:6 the servant who loved his master and did not wish to leave his service, was to have his ear pierced, "and he shall serve him forever,"—that is, without release as long as he lives. So the fiery judgment of that last day holds the wicked until life ends; there is no release until life is consumed.

#### "Everlasting Punishment"

"These shall go away into everlasting punishment." Matt. 25:46. It is everlasting punishment, not everlasting punishing. The punishment is everlasting death—"who shall be punished with everlasting destruction." 2 Thess. 1:9. The truth of the utter destruction of sinners is awful enough, but it commends itself to every thought of justice and mercy; for sin must be cleansed from a perfect universe. But the unscriptural view of everlasting conscious torment that never reaches the point of full punishment is unthinkable. Yet it is urged as a doctrine, and contended for as vital. The following description is taken from a book written for children, entitled "The Sight of Hell." It is printed in Dublin—for children:—

"Little child, if you go to hell, there will be a devil at your side to strike you. He will go on striking you every day, forever and ever, without ever stopping. The first stroke will make your body as bad as Job's, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. . . . How then will your body be after the devil has been striking it every moment for a hundred million of years without stopping?"—*Quoted in the London "Present Truth," April 30, 1914.*

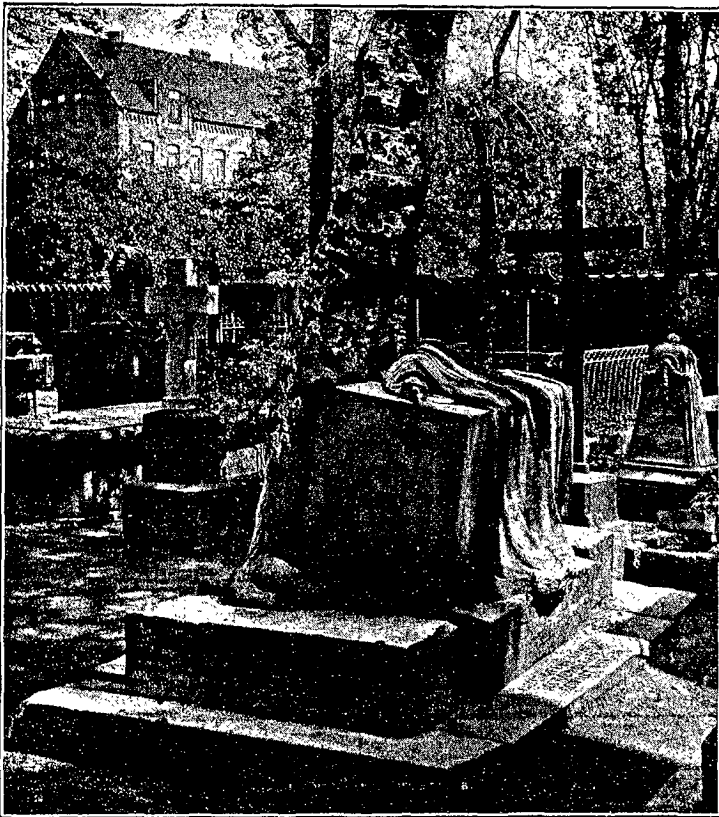
What a relief to turn from this to the Bible doctrine of the "everlasting destruction," of the second death, terrible though it be!

#### "Everlasting Fire," "Eternal Fire," "Unquenchable Fire"

All these expressions are used in describing the fiery judgment upon sin and sinners. The effect of the fire is everlasting and eternal, and by a common usage in language the adjective that describes the effect is applied to the agent by which the effect is wrought. A specific example of everlasting fire in the punishment of evil is given in Scripture. Sodom and Gomorrah, the wicked "cities of the plain," were destroyed by a rain of fire from heaven. These cities, Inspiration says, "are set forth for an example, suffering the vengeance of eternal fire." Jude 7. The fire was everlasting, eternal, in its effect. The cities of the plain were everlastingly consumed. But the fire went out when the destruction was complete. It is not smoking still. Unquenchable fire is fire that cannot be quenched. It consumes utterly, until nothing is left; then it goes out of its own accord.

#### "Where Their Worm Dieth Not"

Jesus warned of the certain destruction of sin and sinners in the fire of Gehenna; for this is the word translated "hell" in Mark 9:43. Hades, often translated "hell," is the grave, not the place of punishment. Gehenna, here used of the place of punishment, was the name of the valley where the refuse of Jerusalem was cast for burning. The map of Jerusalem, in any ordinary Bible with maps, shows just outside the southern wall a gorge marked "Valley of Hinnom (Gehenna)." It was here that the people, in the olden times, had sacrificed children to Moloch. "In order to put an end to these abominations, Josiah polluted it with human bones and other corruptions." 2 Kings 23:10, 13, 14.—*Hastings' Dictionary of the Bible.* It was regarded as a place accursed, and the smoldering fires became symbolical of the fires of the judgment. Here the fires consumed the refuse, and the worms and the fire utterly destroyed the carcasses of beasts flung into the place of destruction. The use of this illustration, instead of arguing that the wicked are never destroyed but always live, conveys the opposite idea. What went into the fires of Gehenna was utterly consumed, and nothing



THE OPEN GRAVE AT HANOVER, GERMANY

The infidel princess buried here had these words inscribed upon her tomb: "This grave, purchased for eternity, must never be opened." But the life power of a tiny seed burst the iron bands, and the seed became a tree.

warded in the future life; while uncharitable selfishness will surely bring one to ruin and destruction. In the face of the Bible teaching, no one can turn this parable into actual narrative, representing that the saved in glory are now looking over the battlements of heaven and talking with the lost writhing before their eyes in unending agony amid the flames. This is not the picture that the Scriptures give us of heaven, nor of the state of the dead, nor of the time and circumstances of the final rewards or punishments.

#### The Punishment Everlasting

"The wages of sin is death." And the second death is everlasting. There is no resurrection from this death. The Scriptures describe it in terms that affirm utter destruction, non-existence.

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9.

"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 of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

"They shall be ashes," the third verse of this chapter says. Every expression that is possible to language is employed to denote utter destruction, everlasting death. That means non-existence. Sin and sinners are blotted out. The prophet Obadiah, speaking of the visitation upon the heathen, the unbelieving, in "the day of the Lord," says:—

"They shall drink, and they shall swallow down, and they shall be as though they had not been." Verse 16.

This is the utter end of sin and all sinners, and of the author of sin. Root and branch they are gone, "as though they had not been." All this is in the description of the last judgment, so fully set forth in the twentieth of Revelation. "Death and hell (hades, the grave) were cast into the lake of fire. This is the second death." Rev. 20:14. Death and the prison house of death are gone forever. Sin is wiped out of a perfect universe, and not even a trace will remain of the place of the fiery judgment.

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10.

The fires of the last day purify the earth, which is renewed in Eden-like beauty. In the whole universe of God, there is no sin, no sinner, but all is harmonious again, as before sin entered. The prophet was given a view of this glorious consummation, and the triumph of the Son of God over sin:—

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

## The End of the Wicked

#### Sin to be Blotted Out

So soon as ever Lucifer introduced sin into heaven, it was assured, in the righteousness and omnipotence of God, that the day would come when sin would be blotted out of his perfect creation. Inspiration tells us that a time of final reckoning with sin was assured when Satan and a host of the angels with him lifted up the standard of mysterious rebellion against the law and harmony of heaven:—

"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." Jude 6.

The visitation of sin is assured. By listening to Satan's temptation, man became involved in sin. Then a divine Saviour was provided, through whom every soul might escape from the kingdom of darkness and find salvation and life. But it is inevitable that those who refuse the way of life, and reject the salvation of God, must finally be involved with Satan and sin in the day when sin is visited.

By Adam's sin, all his posterity inherited a sinful, dying nature. "In Adam all die," says the scripture. But not a soul in the last day can plead Adam's sin and the inheritance of a fallen nature. By Christ's gift of his life for us, the sinner, with all his weaknesses, may become a partaker of the divine nature, and escape the power of the fleshly nature. By Christ's death for all, all recover from the death they die in Adam, the first death. All have a resurrection, the unjust as well as the just; and then every one gives account to God according to

his own life, and the use he has made of the light given him of God.

#### The Two Resurrections

The Scriptures emphasize the two resurrections. Paul, before Felix, declared his belief the same as that of all the prophets:—

"That there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

Jesus declared it in these words:—

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

The first resurrection is that of the just, at Christ's second coming. It is written of this:—

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

At Christ's coming, the righteous return with him to heaven, for the thousand years. The wicked living at the time of his coming are slain by the consuming glory of his presence; and they, with all the unjust of all the ages, await in the grave the second resurrection, at the end of the thousand years:—

"The rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

#### The Second Death

At the end of the thousand years, the city of God, with the saved, comes down out of heaven

left. This was used by Christ as a figure illustrative of the utter destruction of the unrepentant sinner in the day of visitation.

This must suffice. The positive teaching of Holy Scripture is that sin and sinners will be blotted out of existence. There will be a clean

## Angels: Their Ministry

### A Higher Order Than Man

THE one verse of Scripture which, perhaps, most comprehensively sums up the ministry of the angels of God, is this:—

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

This scripture shows us how truly all heaven is engaged in working for the salvation of this poor world, which has wandered from the fold of God's universe. It will surely be a time of rejoicing among all the angelic host when Christ, the Good Shepherd, brings back this lost world, cleansed from sin, once more to the fold of God's perfect creation.

The angels rejoiced when this world was created. The Lord said to Job:—

"Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:4, 7.

Before ever this world was created or man upon it, the angels had been created by the eternal Son, in whom all things consist. For angels are not redeemed men, neither do the redeemed in the world to come ever become angels. Angels are a different order of beings from men, of a higher order in creation. The psalmist says:—

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Ps. 8:4, 5.

In the life to come, by the wondrous power of Christ's transforming grace, redeemed men are to be made equal to the angels, as Christ stated:—

"Neither can they die any more; for they are equal unto the angels; and the children of God, being the children of the resurrection." Luke 20:36.

This lifting of sinful man to an equality with the angels, at least in the possession of life and immortality, is an illustration of the gospel principle, "Where sin abounded, grace did much more abound." Rom. 5:20. But the declaration of equality with angels is a denial of identity with angels. Angels existed before man, and redeemed man will still be man, distinct from the angelic order, though the associate of angels in the service of God.

### Attendants at the Throne of God

When the prophet Isaiah was given a view of the heavenly temple, he saw different orders of angels attending the throne of God:—

"I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts." Isa. 6:1-3.

Ezekiel beheld them in glory, attending the moving throne of the Almighty. "And the living creatures ran and returned as the appearance of a flash of lightning." Eze. 1:14.

Daniel beheld the angelic host gathered in the most holy of the temple above, as the time came for the opening of the work of the investigative judgment, the cleansing of the sanctuary. As the throne of God was set for this final work of Christ's ministry, the prophet says:—

"Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Dan. 7:10.

Appropriately enough, the angels are associated with the opening of the books of judgment; for they have been the scribes recording the words and deeds and lives of men in the books above.

### God's Messengers

The word "angel" means messenger. To and fro these angelic messengers have gone in the service of their Creator. A view of their ever-watchful service is given in the words of the psalmist:—

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103:20.

### Bearers of Tidings

They visited Abraham's tent with warning of Sodom's overthrow. Genesis 18.

They visited Lot in the city, and urged him to get his family out. Genesis 19.

As Jacob, in fear but repentance, was about to meet Esau, whom he had wronged, "the angels of God met him." Genesis 32. "This is God's host," he said, and he knew that the God of Abraham and Isaac, and his God also, had not forsaken him.

At a discouraging time in the history of Israel, an angel appeared to Gideon, bringing the message, "The Lord is with thee," and calling him to the work of delivering his people. Judges 6.

As Daniel's prayer reached heaven, even while he still prayed, the angel Gabriel, "being caused to fly swiftly," touched him, and said:—

"O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee." Dan. 9:21-23.

universe again when the great controversy between Christ and Satan is ended. Death itself and the grave are cast into the lake of fire (Rev. 21:14), symbol of the removal of every mark of the curse. "And there shall be no more curse."

So close is the communication between heaven and earth.

The gladdest tidings ever brought from heaven to earth since the promise of the Deliverer to Adam in Eden, were brought by angels to the shepherds of Bethlehem. One angel appeared first, saying:—

"I bring you good tidings of great joy. . . . For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Such tidings to earth could never be the mission of one sole angel, when all heaven longed to cry the news to a lost world.

"Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14.

### Unseen in Halls of Governments

One incident related in the book of Daniel draws aside the curtain, and shows how angels doubtless often have worked unseen in kingly courts or halls of legislation. Daniel had prayed for three weeks for light in certain matters that the angel Gabriel had begun to unfold to him. When at last the angel came, overpowering the prophet with the glory of his

presence, it was nevertheless with a statement of the reason for the delay in responding to his prayer. The angel said:—

"From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days." Dan. 10:12-14.

When the three Hebrew children—Jesus himself treading the fiery way with them. And when Jesus, in the days of his flesh, was sinking under the crushing burden in Gethsemane, "there appeared an angel unto him from heaven, strengthening him."

Our Saviour, who knows the comforting power of angel ministry, is the Captain of the heavenly host, and has commissioned them all as ministering spirits to the heirs of salvation.

When he comes in glory for his people, he will have "all the holy angels with him." As the voice of Jesus awakens his sleeping saints, and they rise immortal from the opened graves, "he shall send his angels. . . . and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

The angels who have watched over the heirs of salvation through all the ages, know where they are, and they know how to gather them, with their loved ones, to meet the Lord.

The angels who rejoiced when the Lord laid the foundations of the earth, who mourned when man fell, who have all along been working with Christ, their leader, to rescue the lost, will yet rejoice when the Lord brings home his own. What a day will that be in heaven!



GUARDIAN ANGELS WATCHING OVER THE INFANT MOSES

presence, it was nevertheless with a statement of the reason for the delay in responding to his prayer. The angel said:—

"From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days." Dan. 10:12-14.

### Messengers of Deliverance

The story of deliverance wrought by angels is too long to tell. One need only think of the angels taking slow-moving Lot by the arms and setting him out of Sodom (Genesis 19): of the angel finding Elijah under a bush in the desert, and first baking a cake for the hungry man before speaking the word to his discouraged heart (1 Kings 19); of Elisha, praying that the young man's eyes might be opened to see that there were more angels round about them than all the Syrians encamped against them:—

"And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain

was full of horses and chariots of fire round about Elisha." 2 Kings 6:17.

Angels shut the mouths of the lions when Daniel was cast into their den, Daniel 6. An angel smote off Peter's irons in the prison at Jerusalem, opened the doors, and led him forth. Acts 12. Amid the dashing spray sweeping over the foundering ship in the Adriatic, Paul the apostle bade the despairing crew be of good courage, "for there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not." Acts 27:23, 24.

All through the ages, the angels of God have been standing by. Daniel, and Peter, and Paul are dead; but the angels still live. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

The angels who have watched over the heirs of salvation through all the ages, know where they are, and they know how to gather them, with their loved ones, to meet the Lord.

The angels who rejoiced when the Lord laid the foundations of the earth, who mourned when man fell, who have all along been working with Christ, their leader, to rescue the lost, will yet rejoice when the Lord brings home his own. What a day will that be in heaven!

Dr. Adam Clarke says: "A general term to express all creatures endowed with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid potto, or still lower, to the polyp, which seems equally to share the vegetable and animal life."

6. Are other creatures besides man called "living souls?"

"The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." Rev. 16:3. See also Gen. 1:30, margin.

### The Breath of Life

7. Do others besides man have the "breath of life?"

"All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life." Gen. 7:21, 22.

8. Is their breath the same as man's? "As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity." Eccl. 3:19.

NOTE.—That is, here men, as well as beasts, die. This present life, with them, as with the rest of the animal creation, is dependent upon their breath. When this is gone, they, the same as beasts, die. In this respect they have no preeminence over beasts. But men have a future unending life held out before them, and may if they will, die in hope of eternal life, which is a very great preeminence over the rest of the animal creation.

9. What does Job call that which God breathed into man's nostrils?

"All the while my breath is in me, and the spirit of God is in my nostrils." Job 27:2.

10. When man gives up this spirit, what becomes of it?

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7.

NOTE.—That is, the spirit of life by which man lives, and which is only lent him of God, at death goes back to the great Author of life. Having come from him, it belongs to God, and man can have it eternally only as a gift from God, through Jesus Christ. Rom. 6:23. When the spirit goes back to God, the dust, from which man was made a "living soul" in the beginning, goes back as it was, to the earth, and the individual no longer exists as a living, conscious, thinking being except as he exists, in the mind, plan, and purpose of God through Christ and the resurrection. In this sense "all live unto him" (Luke 20:38), for all are to be raised "from the dead." See John 5:28, 29; Acts 24:15; Rom. 4:17.

### Eternal Life Through Christ

11. What is the wages of sin? "The wages of sin is death." Rom. 6:23.

12. Through whom only is there salvation from sin?

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

NOTE.—If men do not die, why should Christ die to save them from death? And what need of the resurrection and the second advent?

13. Why did God send his only begotten Son to this world?

"That whosoever believeth in him should not perish, but have everlasting life." John 3:16.

14. What does Christ declare himself to be? "I am the way, the truth, and the life." John 14:6.

15. Upon what is the possession of this life conditioned?

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6:53.

16. In whom is the life eternal?

"This is the record, that God hath given us eternal life, and this life is in his Son." 1 John 5:11.

17. With whom is the Christian's future life hid?

"Ye are dead (to sin), and your life is hid with Christ in God." Col. 3:3.

18. Who only have this life?

"He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from life unto death." John 5:24.

### Brought to Light Through the Gospel

19. Through whom has immortality been brought to light?

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

20. To whom is eternal life promised? "To them who by patient continuance in

## Conditional Immortality

### BIBLE STUDIES

#### The Nature of Man

1. How is man's nature defined? "Shall mortal man be more just than God?" Job 4:17.

Mortal: "Subject to death."—Webster.

2. What is God's nature? "Now unto the King eternal, immortal, invisible, the only true God, be honor and glory forever and ever. Amen." 1 Tim. 1:17.

Immortal: "Exempt from liability to die."—Webster.

3. In what condition was man created? "Thou madest him a little lower than the angels." Ps. 8:5.

4. Of what was man formed in the beginning?

"The Lord God formed man of the dust of the ground." Gen. 2:7.

#### A Living Soul

5. What act made him a living soul? "And [God] breathed into his nostrils the breath of life; and man became a living soul." Same verse, last part.

NOTES.—The living soul was not put into man; but the breath of life which was put into man, made him—the man, made of the earth—a living soul, or creature.

The original for "living soul" in this text is *nephesh chayyah*. On the use of this expression in Gen. 1:24, translated "living creature,"

well-doing seek for glory and honor and immortality, eternal life." Rom. 2:7.

NOTE.—One does not need to seek for a thing which he already possesses.

21. Who only possesses inherent immortality? "Who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16.

**Immortality Bestowed upon the Children of God at the Resurrection**

22. When will this life be bestowed upon the believer?

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

NOTE.—God is the only being who possesses original life or immortality in himself. John

5:26; 10:10, 27, 28; Rom. 6:23; 1 John 5:11. The word "immortal" occurs but once in the English Bible (1 Tim. 1:17), and is there applied to God.

23. When will the faithful be changed to immortality?

"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. 15:51, 52.

24. What is then to be swallowed up? "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory.*" Verse 54. See verse 57.

**The Condition of Man in Death**

**"Asleep in Jesus"**

1. By what figure does the Bible represent death?

"I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13. See also 1 Cor. 15:18, 20; John 11:11-14.

NOTE.—In sound sleep one is wholly lost to consciousness; time goes by unmeasured; and the mental functions which are active during consciousness are suspended for the time being.

2. Where do the dead sleep? "Many of them that sleep in the dust of the earth shall awake." Dan. 12:2. See also Eccl. 3:20; 9:10.

3. How long will they sleep there?

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

4. For what did Job say he would wait after death?

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." Verse 14.

5. Where did he say he would wait?

"If I wait, the grave is mine house: I have made my bed in the darkness." Job 17:13.

**No Knowledge in Death**

6. While in this condition, how much does one know about those he has left behind?

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

7. What becomes of man's thoughts at death?

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

8. Do the dead know anything?

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. 9:5.

9. Do they take any part in earthly things?

"Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Verse 6.

NOTE.—If one continued in consciousness after death, he would know of the promotion or dishonor of his sons. But Job says the dead do not know this. Not only so, but in death one loses all the attributes of mind,—love, hatred, envy, etc. Thus it is plain that his thoughts have perished, and that he can have nothing more to do with the things of this world. But if, as taught and held by some, man's powers of thought continue after death, he lives; and if he lives, he must be somewhere. Where is he? Is he in heaven, or in hell? If he goes to either place at death, what then is the need of a future judgment, or of a resurrection, or of the second coming of Christ? If the judgment does not take place at death, but men go to their reward at death, then their rewards precede their awards, and there would arise the possibility that some have at death gone to the wrong place, and must needs be sent to the other, after having been in bliss or torment for ages, perhaps.

10. How much does one know of God when dead?

"In death there is no remembrance of thee." Ps. 6:5.

NOTE.—There is not even a remembrance of God. As already seen, the Bible everywhere represents the dead as asleep. If they were in heaven or hell, would it be fitting to represent them thus? Was Lazarus, whom Jesus loved, in heaven when the Saviour said, "Our friend Lazarus sleepeth"? John 11:11. If so, calling him to life was really robbing him of the bliss of heaven that rightly belonged to him. The parable of the rich man and Lazarus, recorded in Luke 16, was given to teach, not consciousness in death, but that in the judgment riches

will avail nothing unless rightly and beneficently used, and that poverty will not keep one out of heaven.

11. But are not the righteous dead in heaven? "David is not ascended into the heavens." Acts 2:34.

**Awake from Sleep at the Resurrection**

12. What must take place before the dead can praise God?

"They 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. 26:19.

13. When did David say he would be satisfied?

"As for me, I will behold thy face in right-



THE BURIAL OF SARAH—"IF I WAIT, THE GRAVE IS MINE HOUSE"

eousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17:15.

14. Were there to be no resurrection of the dead, what would be the condition of those fallen asleep in Christ?

"If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:18-18.

15. When is the resurrection of the righteous to take place?

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

NOTE.—If, as stated in Eccl. 9:5, the dead know not anything, then they have no knowledge of the lapse of time. "Six thousand years in the grave to a dead man is no more than a wink of the eye to the living." To them, consciousness, our only means of measuring time, is gone; and it will seem to them when they awake that absolutely no time has elapsed. And herein lies a most comforting thought in the Bible doctrine of the sleep of the dead, that in death there is no consciousness of the passing of time. To those who sleep in Jesus, their sleep, whether long or short, whether one year, one thousand years, or six thousand years, will be but as if the moment of sad parting were followed instantly by the glad reunion in the presence of Jesus at his glorious appearing and the resurrection of the just.

It ought also to be a comforting thought to those whose lives have been filled with anxiety and grief for deceased loved ones who persisted in sin, to know that they are not now suffering in torments, but, with all the rest of the dead, are quietly sleeping in their graves. Job 3:17.

Again, it would mar the felicity of one's enjoyment in heaven could he look upon the earth and see his friends and relatives suffering from persecution, want, cold, or hunger, or sorrowing for the dead. God's way is best,—that all sentient life, animation, activity, thought and consciousness should cease at death, and that all should wait till the resurrection for their future life and eternal reward. See Heb. 11:39, 40.

**The End of the Wicked**

**Eternal Death**

1. What question does Peter ask regarding the wicked?

"The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

2. What does the Bible say is the wages of sin?

"The wages of sin is death." Rom. 6:23. "The soul that sinneth, it shall die." Eze. 18:4. Die: "To pass from physical life; to suffer a total and irreparable loss of action of the vital functions; to become dead; to expire; perish."—Webster.

3. What will be the character of this death?

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9. Destroy: "To unbuild; to break up the structure and organic existence of; to demolish; to spoil utterly; to bring to naught; to put an end to; to annihilate."—Webster.

4. How complete will be the destruction of the wicked?

"Fear him which is able to destroy both soul and body in hell." Matt. 10:28.

**Compared to All That is Perishable and Worthless**

5. To what are the wicked in their punishment compared?

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:20.

Consume: "To destroy; as by decomposition, dissipation, waste, or fire."—Webster.

works that are therein shall be burned up." 2 Peter 3:12, 10.

13. Whence will come the fire that will destroy them?

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9.

NOTE.—This is called God's "strange act" and his "strange work"—the work of destruction. Isa. 28:21. But by this means God will once and forever cleanse the universe of sin and all its sad results. Death itself will then be at an end—cast into the lake of fire. Rev. 20:14.

**This is the Second Death**

14. To what will this fire reduce the wicked? "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:3.

NOTE.—The wicked are to be utterly destroyed—consumed away into smoke, brought to ashes. Having inseparably allied themselves with sin, they have forfeited the right to life and an immortal existence, and chosen the way of death and destruction. By their choice they have proved themselves worthless. For this reason they are compared to chaff, briars, thorns, etc. Their destruction will consequently be no real loss. They themselves will have lost their opportunity to obtain eternal life; but by the way in which they used their probationary time they proved themselves unworthy of it. Their destruction will, in fact, be an act of love and mercy on the part of God; for to perpetuate their lives would be only to perpetuate sin, sorrow, suffering, and misery. Terrible, therefore, as this judgment will be, there will, in consequence of it, be nothing of value lost,—nothing worth saying. The experiment of sin will be over, and God's original plan of peopling the earth with a race of holy, happy beings will be carried out. 2 Peter 3:13.

15. What is this final destruction of the wicked called?

"This is the second death." Rev. 20:14.

16. What is the burning day, what will appear?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

**The World's Crisis in the Light of Prophecy**

A TIMELY publication explaining from the prophecies of the Bible the meaning of the great and momentous events now transpiring in the world. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." The events now troubling the world were prophesied of centuries ago. This book contains the following chapters:—

- The Portent of the Times
- The Eastern Question in Prophecy
- Approaching Armageddon
- Waymarks to the Kingdom
- The Primitive Faith
- Christ's Second Coming
- Signs of the Approaching End
- The Gospel for This Generation
- The Home of the Redeemed

Over 400,000 sold in one year. 128 pages, illustrated. Paper cover, 25 cents; cloth, 50 cents.

**THE BEREAN LIBRARY**

ALL who desire to study further the important Bible subjects presented in this series of Extras should order from this list of valuable books put up in paper covers, postpaid, at the following very low prices:—

- Steps to Christ, 144 pages.....\$ .25
- Thoughts on Daniel, 345 pages..... .30
- Thoughts on Revelation, 430 pages..... .35
- Religious Liberty in America, 448 pages.. .35
- The Sabbath in the Scriptures, 216 pages .25
- The Sabbath in History, 600 pages..... .50
- Capital and Labor, 208 pages..... .25
- Here and Hereafter, 360 pages..... .30

The full set of eight volumes, boxed..... 2.50

Order from the publishers, whose address is given below

**The Advent Review and Sabbath Herald**

August 7, 1918

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Assn. Takoma Park, Washington, D. C.

Terms: in Advance  
One Year.....\$2.00 Six Months.....\$1.00  
Three Months......50

[Entered as second-class matter, Aug. 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]