

BIBLE STUDENT'S ASSISTANT. A COMPEND OF SCRIPTURE REFERENCES. "Search the Scriptures." Steam Press of the Review & Herald. Battle Creek, Mich. 1858
p. 1, Para. 1, [STUDENTS].

THE BIBLE STUDENT'S ASSISTANT.
"The Bible, and the Bible alone."
p. 1, Para. 2, [STUDENTS].

The object of this Tract is to assist the reader in the study of the sacred Scriptures. It cannot be expected that in this small work all the subjects introduced will be explained. We only state prepositions, and cite those texts of Scripture which prove them. We refer our readers to our published works for a full explanation of the principal subjects here introduced. p. 1, Para. 3, [STUDENTS].

It is our duty to search the Scriptures. "Search the Scriptures: for in them ye think ye have eternal life and they are they that testify of me." John 5:39; Isa. 8:20; Acts 17:11; Luke 16:29; Deut. 29:29; Ps. 119:105,180; Dan. 9:2; Matt. 24:15; Rom. 10:17; 15:4; 16:26; 2 Pet. 1:10; Rev. 1:8; 2 Tim. 3:16,17; Ps. 119:128; Matt. 4:4. p. 1, Para. 4, [STUDENTS].

DANIEL, Chapter II, 31-44. -- VERSES 31-35. "Thou, O King, sawest and behold a great image." "This image's head was of fine gold his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image upon his feet that were of iron, and clay, and brake them to pieces: then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, and no place was found for them and the stone that smote the image, became a great mountain, and filled the whole earth." p. 1, Para. 5, [STUDENTS].

The head of gold represents Babylon; the breast and arms of silver, Persia; the belly and thighs, Greece; and the legs of iron represent Rome. The western empire of Rome, between the years A.D. 856, and 488, was divided into ten divisions, or kingdoms, represented by the ten toes of the image. p. 1, Para. 6, [STUDENTS].

Essentially the same field of vision is opened before us in Dan. 7 & 8. Of the four beasts presented before us, in chapter 7, the Lion represents the Kingdom of Babylon, corresponding with the image's head of gold; the Bear represents Media and Persia (see breast and arms of image); the Leopard, Grecia (belly and sides of image); and the Fourth Beast dreadful and terrible, Rome (legs of image); the ten horns, same as toes of the image. The little Horn coming up among the others, denoting the Papacy, whose period of supremacy is stated to be 1260 years [Dan. 7:24,25; Rev. 12:6,14; 13:5], commencing A.D. 538, and ending in 1798. See Pamphlet, Prophecy of Daniel, published at Review office. p. 2, Para. 1, [STUDENTS].

In chapter 8, are three symbols brought to view, denoting the three last of the universal earthly governments of chaps. 2 & 8. The two first of these are plainly declared to symbolize the kingdoms of Medo-Persia and Grecia. Verses 20,21. The horn of this chapter symbolizes, Rome. It is to be broken without hand. How clear a reference to the stone cut out without hand which is to smite the image upon the feet. p. 2, Para. 2, [STUDENTS].

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory." p. 2, Para. 3, [STUDENTS].

"Thou art this head of gold. -- B.C. 677 p. 3, Para. 1, [STUDENTS].

"And after thee shall arise another kingdom inferior to thee." -- B.C. 538 p. 3, Para. 2, [STUDENTS].

"And another third kingdom of brass, which shall bear rule over the earth." -- B.C. 331 p. 3, Para. 3, [STUDENTS].

"And the fourth kingdom shall be strong as iron." -- B.C. p. 3, Para. 4, [STUDENTS].

"And as the toes of the feet were part of iron, and part of clay so the Kingdom shall be partly strong and partly broken." p. 3, Para. 5, [STUDENTS].

"And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed." p. 3, Para. 6, [STUDENTS].

MILLENNIUM -- A temporal millennium, or the conversion of the world is not taught in the Bible. p. 4, Para. 1, [STUDENTS].

Matt. 7:13,14,21-23; 13:21-30,37-40; Luke 12:32; 13:24,25; John 16:33; 15:19; Mark 10:30; Acts 14:22; Col. 1:24; 1 Thess. 3:4; 2 Tim. 1:8; 2:12; 3:12; Rev. 7:9; Ps. 34:19; 110:1,2; 2:7-9; 2 Tim. 3:1-5; Isa. 24:1-6; Jer. 25:26,33; Rev. 11:14,15; Matt. 24:11-14; For the triumph of the saints, see 1 Cor. 15:54,55; Rev. 14:1,2; 15:2,3; Matt. 25:31-34; 1 Pet. 4:12,13. p. 4, Para. 2, [STUDENTS].

THE SECOND ADVENT -- Christ will appear the second time. "And to them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28; Acts 1:9-11; John 14:1-3; Titus 2:13; 1 John 3:2; Rev. 1:7; 22:20. p. 4, Para. 3, [STUDENTS].

Christ's coming will be personal and visible. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:9-11; Matt. 24:30; Mark 13:26; 14:62; John 14:3; 1 Thess. 4:16; 2 Thess. 1:7; Titus 2:13; 1 John 3:2; Rev. 1:7. p. 4, Para. 5, [STUDENTS].

At Christ's second coming the sinners, then living will be destroyed. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:7,8; 1:7-10; Matt. 13:24-30,37-43; 3:12; Luke 17:26-80. p. 4, Para. 6, [STUDENTS].

The dead in Christ will be raised, and the living saints will be changed at his coming. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51,52; 1 Thess. 4:16,17; 1 John 3:2. p. 5, Para. 1, [STUDENTS].

The immortal saints will then ascend up to heaven with their Lord, to the Father's house, or New Jerusalem. "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come

again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3; 7:33; 13:33,36; 1 Pet. 1:3-5. p. 5, Para. 2, [STUDENTS].

The earth will be left desolate. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:9; 6:8-11; 24:1-3; 34:1-15; 28:21,22; Jer. 4:20,27; 25:32-38; Zeph. 1:2,3,7-18; 3:6-8. p. 5, Para. 3, [STUDENTS].

SAINTS' INHERITANCE -- Abraham was promised the land. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Gen. 12:7; 13:14,15; 17:8; 26:3,4; 28:13. p. 6, Para. 1, [STUDENTS].

He has not possessed it. Acts 8:5; Heb. 11:8,9. p. 6, Para. 2, [STUDENTS].

The faithful are heirs with him. Gal. 3:7,9,29; Rom. 4:16. p. 6, Para. 3, [STUDENTS].

The promise embraces the earth. Rom. 4:13; Heb. 11:13; Ps. 37:11; Matt. 5:5; Prov. 11:31; Ps. 115:16. p. 6, Para. 4, [STUDENTS].

The earth, cursed for sin, will be redeemed. Gen. 3:17,18; Rom. 8:20-23; Eph. 1:13,14; 2 Pet. 3:13; Isa. 65:17,18; Rev. 21:1. [*] p. 6, Para. 5, [STUDENTS].

[[*] It will be seen by reference to page 5, that the saints will go to heaven, and the earth will be desolate, without an inhabitant. We find in the scriptures but one place for the removing of all the inhabitants of the earth; viz.: at the second advent, when the wicked are all destroyed, and the saints caught up in the clouds to meet the Lord in the air. From this point a period of 1000 years is measured off before the resurrection of the wicked, which denotes the period during which the saints remain in the city above, until the time of the renewing of the earth, for their eternal abode, which cannot take place until after the second resurrection.] p. 6, Para. 6, [STUDENTS].

THE HOPE OF THE CHURCH -- The hope of the Church is the resurrection of the dead, or a change equivalent thereto. p. 7, Para. 1, [STUDENTS].

"I know that my Redeemer liveth, and that he shall stand at the *latter day* upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25-27; Ps. 17:15; 68:22; 71:20; Isa. 26:19-21; Jer. 31:15-17; Eze. 37:5-14; Dan. 12:1,2; Luke 14:14; John 11:23-26; 6:39,40,44,54; Acts 28:20; 26:6,8; 24:14,15; 23:6; Rom. 8:18-23; 2 Cor. 5:1-4; Col. 3:4; 1 Thess. 4:13-18; 2 Thess. 1:7-10; 2 Tim. 4:6-8; Titus 2:13; 1 Pet. 5:4; 2 Pet. 3:11-13; 1 John 2:28. p. 7, Para. 2, [STUDENTS].

RESURRECTION -- Was taught to Abraham. Compare Gen. 22:2,9, with Heb. 11:17-19. p. 7, Para. 3, [STUDENTS].

Old Testament. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19; Job 14:14,15; Ps. 16:9-11; 17:15; 49:15; Prov. 14:32; Isa. 25:8; (Compare 1 Cor. 15:54) Jer. 31:15-17; (Compare Matt. 2:18) Eze. 37:12-14; Hos. 13:14; Dan. 12:2. p. 7, Para. 4, [STUDENTS].

New Testament. "For as in Adam all die, even so in Christ shall be made alive." 1 Cor. 15; Matt. 22:23-82; Mark 12:18-27; John 6:39,40,44,54; 11:24,25; Acts 4:2; 17:31,32; 23:6,8; 26:8; Rom. 6:5; 8:11; 1 Cor. 6:14; 15:12-23,32,35-56; 2 Cor. 9; 4:14; 5:1-4; Phil. 3:10,11,20,21; 1 Thess. 4:13-17; 2 Tim. 2:18. p. 7, Para. 5, [STUDENTS].

There will be two resurrections -- of the just and of the unjust. "And have hope toward God; which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15; Dan. 12:2; Luke 14:14; John 5:28,29; 1 Cor. 15:22,23; Heb. 11:35; Rev. 20:4-6,12,13. p. 8, Para. 1, [STUDENTS].

Resurrection of Christ. "But now is Christ risen from the dead, and because the first fruits of them that slept." 1 Cor. 15:20; Matt. 16:21; 20:19; 28:6; Mark 8:31; 9:31; 10:34; 16:6,9; Luke 9:22; 18:33; 24:6; John 20:9; 21:14; Acts 2:24,32; 3:15; 4:10; 10:40; 13:30; 17:31; Rom. 1:4; 4:24; 6:4,5; 8:11; 1 Cor. 6:14; 15:4,12-20; 2 Cor. 4:14; Gal. 1:1; Eph. 1:20; Col. 1:18; 2:12; 1 Thess. 1:10; Heb. 13:20; 1 Pet. 1:3,21; 3:21; Rev. 1:18; 2:8. p. 8, Para. 2, [STUDENTS].

SIGNS OF THE TIMES -- 1. "The sun shall be darkened, and

the moon shall not give light." Mark 13:24; Matt. 24:29; Luke 21:25; Rev. 6:12. p. 9, Para. 1, [STUDENTS].

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come; and spent the gloomy hours in earnest prayer for the distressed multitude." -- Tract No. 379, of Am. Tract Society -- Life of Edward Lee. See also Pres. Dwight in Historical Collections; Gage's History of Rowley, Mass.; Sears' Guide to Knowledge; Stone's History of Beverly. p. 9, Para. 2, [STUDENTS].

Mr. Tenney, of Exeter, N.H., quoted by Mr. Gage to the Historical Society, says: p. 9, Para. 3, [STUDENTS].

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet." p. 9, Para. 4, [STUDENTS].

2. "And the stars shall fall from heaven." Matt. 24:29; Mark 13:25; Luke 21:25; Rev. 6:13. p. 9, Para. 5, [STUDENTS].

Prof. Olmstead of Yale College, a distinguished meteorologist, speaking of the falling stars says: p. 9, Para. 6, [STUDENTS].

"The extent of the shower of 1833, was such as to cover *no inconsiderable part of the earth's surface*, from the middle of the Atlantic on to the East, to the Pacific on the West; and from the Northern coast of South America, to undefined regions among the British Possessions on the North. p. 10, Para. 1, [STUDENTS].

"In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonie, in the bend of the sickle." p. 10, Para. 2, [STUDENTS].

Henry Dana Ward, of New York, as published in the *Journal of Commerce*, says:- p. 10, Para. 3, [STUDENTS].

"And how did they fall? Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the Heavens, as that which St. John uses: 'Even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.'" p. 10, Para. 4, [STUDENTS].

Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [margin "he"] is near, even at the doors. Matt. 24:32,33. p. 10, Para. 5, [STUDENTS].

3. Perils of the last days. 2 Tim. 3:1-8; 4:3,4; Matt. 24:12,13,38,39. Scoffers. -- 2 Pet. 3:3-7. Cry of peace and safety. -- 1 Thess. 5:3. Evil servants. -- Matt. 24:48-51; Luke 12:45. p. 10, Para. 6, [STUDENTS].

4. Spiritualism the work of Satan. -- Rev. 16:13-15; 13:13,14; 18:2; Matt. 26:23,24; 2 Thess. 2:9-12; 1 Tim. 4:1; Isa. 8:19,21. p. 10, Para. 7, [STUDENTS].

THE SANCTUARY p. 11, Para. 1, [STUDENTS].

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. p. 11, Para. 2, [STUDENTS].

The sanctuary is not the earth. Ex. 15:17; Lev. 21:12. p. 11, Para. 3, [STUDENTS].

It is not Palestine. Josh. 24:26; Ps. 78:54. p. 11, Para. 4, [STUDENTS].

It is not the church. Dan. 8:13; Compare Dan. 9:26, with

Matt. 16:18. p. 11, Para. 5, [STUDENTS].

It was built by the children of Israel. Ex. 25:8,9; 36:1-7; 2 Chron. 20:8. p. 11, Para. 6, [STUDENTS].

It was made after a pattern. Ex. 25:9,40; 26:30; 27:8; Num. 8:4; Acts 7:44; Heb. 8:5. p. 11, Para. 7, [STUDENTS].

It had two apartments -- the Holy and Most Holy. Ex. 26:33,34; Lev. 21:22,23; Heb. 9:1-7. p. 11, Para. 8, [STUDENTS].

The priests ministered in it. Ex. 28:41,43; 29:30; 35:19; Lev. 4:6,7,16,17; 10:1-4; 16:2-19,32,33; 17:5,6; 21:10-12; 24:2-4,8,9; Num. 3:10,27-32,38; 4:5,12,15,16; 18:1-5; p. 11, Para. 9, [STUDENTS].

1 Kings 8:6-11; 2 Chron. 26:16-20; Luke 1:8,9; Heb. 9:1-7; 13:11. p. 11, Para. 10, [STUDENTS].

It was cleansed with blood. Lev. 16:15,16,18,19,32,33; Ex. 29:36,37; Eze. 45:18-20; Heb. 9:22,23. p. 12, Para. 1, [STUDENTS].

It was destroyed. Ps. 74:7; Dan. 9:26; [for fulfillment, see Josephus, Book VI, Chap. 4, Sec. 5.] p. 12, Para. 2, [STUDENTS].

That was the type, or figure of the Sanctuary of the New Covenant, which is in heaven, Heb. 8:1-5; 9:23,24; Ps. 102:19; Jer. 17:12. p. 12, Para. 3, [STUDENTS].

The heavenly Sanctuary is like the earthly in that, p. 12, Para. 4, [STUDENTS].

(1.) It has a service of priesthood. Heb. 8:1-5; 9:24; 10:19-21; 6:19-20. p. 12, Para. 5, [STUDENTS].

(2.) It has two holy places. Heb. 9:24; compare Ex. 26:31-35, with Rev. 1:12; 4:1,2,5; 11:19. p. 12, Para. 6, [STUDENTS].

(3.) It is cleansed. Dan. 8:14; [*] (with blood:) Heb. 9:11,12,23,24. [[*] This text must refer to the true, or heavenly Sanctuary: for the earthly was destroyed long before the 2300 days (years) had expired. Ex. 40:34,35; 1 Kings 8:10,11; Rev. 15:8.] p. 12, Para. 7, [STUDENTS].

(4.) It contains the law, (covenant or testament.) Ex. 25:21,22; 26:33,34; 40:20,21; 1 Kings 8:6-9; Heb. 9:1-4; Rev. 11:19. p. 12, Para. 8, [STUDENTS].

(5.) When the glory of the Lord fills the tabernacle, or temple, there is no ministration. p. 12, Para. 9, [STUDENTS].

The Most Holy Place was entered only on the day of atonement. Lev. 16:2,12-15,29,30; Heb. 9:7; Rev. 11:19. p. 12, Para. 10, [STUDENTS].

Note:- Making the atonement, and cleansing the sanctuary are identical. p. 13, Para. 1, [STUDENTS].

That the covenant, or testament is the Ten Commandments, see Ex. 31:18; 32:15,16; 34:28; Deut. 4:13; 9:9-11; 10:4. p. 13, Para. 2, [STUDENTS].

From Rev. 15:8, we learn that when the plagues, threatened in the Third Angel's Message, [Rev. 14:9-11,] and described in Chap. 16, are poured out, there will be no ministration: therefore they are "poured out without mixture," as the mediation of Christ will then have ceased, and mercy will no more be offered to sinners. p. 13, Para. 3, [STUDENTS].

THE LAW OF GOD p. 13, Para. 4, [STUDENTS].

God spake the Ten Commandments in the hearing of the people, and wrote them with his finger on two tables of stone. "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12,13; 5:22; Ex. 20:1; 24:12; 31:18; 32:15,16; Neh. 9:13. p. 13, Para. 5, [STUDENTS].

Knowledge of the principles of the Ten Commandments existed before they were given on Sinai. (1) Gen. 35:1-4; (2) Gen. 31:19,34,35; 35:2,4; (3) Lev. 18:3,21,24,27; (4) Gen. 2:1-4; Mark 2:27; Gen. 8:10,12; 29:27,28; Ex. 16:4,22,23,25-30; (5) Gen. 9:20-25; (6) Gen. 4:8-11,23,24; 60:5,6; (7) Gen. 20:5-9; 38:24; 39:7-9; (8) Gen. 30:33; 31:19,30,32,39; 44:8; (9) Gen. 39:7-20; (10) The fact that the transgression of the tenth commandment must precede the

violation of the eighth, and that the eighth was known, and its violation considered worthy of death, is sufficient evidence that the principle of the tenth commandment was known before the law was given at Sinai. Also no mention is made of the violation of the third commandment in the book of Genesis; but profanity was among the sins of the nations living in Canaan before the law was given at Sinai. If those nations were ignorant of the matter of the third commandment, then profanity was not an abomination in them; for "sin is not imputed when there is no law." Rom. 5:13. p. 13, Para. 6, [STUDENTS].

1. *The Law of God a Rule of Action.* "Fear God and keep his commandments for this is the whole duty of men." Eccl. 12:13; Deut. 11:18,19; Ps. 36:30,31; Matt. 19:16,17; Rom. 2:13; 3:19,20; 7:7; James 1:25; 2:8-12; 1 John 3:4; Rev. 22:14. p. 14, Para. 1, [STUDENTS].

2. *It is Perfect.* "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." Ps. 19:7-9; 119:138,142,151; Isa. 48:18; Rom. 7:12,14,22,25. p. 14, Para. 2, [STUDENTS].

3. *Unlimited in its Duration.* "The works of his hands are verity and judgment: all his commandments are sure. They stand fast forever and ever." Ps. 111:7,8; 1 Chron. 16:15-17; Ps. 89:30-32; 105:8; 119:144,152,160; Matt. 5:18. p. 15, Para. 1, [STUDENTS].

4. *Ratified by the teachings of Christ and the Apostles.* "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. 5:17-19; 22:35-40; Rom. 3:31; 1 Cor. 7:19; 5:2,3; Rev. 12:17; 14:12; 22:14. p. 15, Para. 2, [STUDENTS].

THE SABBATH. p. 15, Para. 3, [STUDENTS].

The word Sabbath, is found in the Scriptures (in its singular and plural forms) 166 times; 106 times in the Old Testament, and 60 times in the New Testament. In the Old Testament the word refers as many as 81 times to the weekly Sabbath, called the Sabbath of the Lord, and the remaining twenty-five times it is used in reference to festival days and sabbaths of the land. p. 16, Para. 1, [STUDENTS].

In the New Testament the Sabbath of the Lord is mentioned 59 times, and those local sabbaths which expired by limitation, and ceased at the cross are mentioned once. p. 16, Para. 2, [STUDENTS].

THE SABBATH OF THE LORD. p. 16, Para. 3, [STUDENTS].

Old Testament. Ex. 16:23,25,26,29; 20:8,10,11; 31:13,14,15,[twice:] 16:[twice:] 35:2,3; Lev. 19:3,30; 23:3;[twice,] 11,15,[twice,] 16,38; 24:8; 26:2; Num. 15:32; 28:9,10; Deut. 5:12,14,15; 2 Kings 11:5,7,9:[twice:] 16:18; 1 Chron. 9:32; 2 Chron. 23:4,8;[twice;] Neh. 9:14; 10:31;[twice] 13:15,[twice,] 16,17,18,19,[thrice,] 21,22; Isa. 56:2,4,6; 58:13;[twice;] 66:23; Jer. 17:21,22,[twice,] 24,[twice,] 27;[twice;] Eze. 20:12,13,16,20,21,24; 22:8,26; 23:38; 44:24; 46:1,4,12; Amos 8:5.- Total 81. p. 16, Para. 4, [STUDENTS].

New Testament. Matt. 12:2,5,[twice,] 8,10,11,12; 24:20; 28:1; Mark 1:21; 2:23,24,27,[twice,] 28; 3:2,4; 6:2; 15:42; 16:1; Luke 4:16,31; 6:1,2,5,6,7,9; 13:10,14,[twice,] 15,16; 14:1,3,5; 23:54,56; John 5:9,10,16,18; 7:22,23;[twice;] 9:14,16; 19:31;[twice;] Acts 1:12; 13:14;27,42,44; 15:21; 16:13; 17:2; 18:4. -- Total, 59. p. 16, Para. 5, [STUDENTS].

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

Epistles, about sixty-five years after the resurrection." The inspired name of the seventh day in the Christian dispensation, then is "the Sabbath," while the next day following is called by inspiration of God, simply "the first day of the week." p. 17, Para. 1, [STUDENTS].

The Sabbath was instituted at creation, Gen. 2:1-3; Ex. 20:11; Mark 2:27; Heb. 4:4. p. 17, Para. 2, [STUDENTS].

Pointed out and enforced before the law was given at Sinai Ex. 16:4,22,23,25-30. p. 18, Para. 1, [STUDENTS].

Sabbath law recognized in the New Testament. Matt. 12:12; Luke 23:56. p. 18, Para. 2, [STUDENTS].

Apostolic example for the Sabbath. Acts 17:2; 16:13; 18:3,4,11; 13:42,44. p. 18, Para. 3, [STUDENTS].

NOTE. -- The above texts, and also Acts 13:14,15,27; 15:21, show that the apostles and evangelists acknowledged the name of the Sabbath as belonging to the seventh day, in this dispensation. p. 18, Para. 4, [STUDENTS].

CEREMONIAL SABBATHS. p. 18, Para. 5, [STUDENTS].

Old Testament. Lev. 16:31; 23:32; [twice;] 25:2,4, [twice,] 6,8; [twice;] 26:34. [twice,] 35,43; 2 Kings 4:23; 1 Chron. 23:31; 2 Chron. 2:4; 8:13; 31:3; 36:21; Neh. 10:33; Isa. 1:13; Lam. 2:6; Eze. 45:17; 46:3; Hosea 2:11 -- Total 25. p. 18, Para. 6, [STUDENTS].

New Testament. Col. 2:16. The "days" mentioned in Rom. 14:5,6, are annual feast-days. Compare with Lev. 23:24-41. p. 18, Para. 7, [STUDENTS].

TIME TO COMMENCE THE SABBATH. p. 18, Para. 8, [STUDENTS].

The Sabbath begins with the Evening. Proof Lev. 23:32; Neh. 13:19; Luke 23:54; Eze. 46:1,2. p. 18, Para. 9, [STUDENTS].

NOTE. -- The Sabbath is kept as a memorial of creation; hence it should begin with the evening, according to the original reckoning of time. Gen. 1. p. 18, Para. 10, [STUDENTS].

The evening begins with the setting of the sun. PROOF.

Lev. 22:6,7; Deut. 23:11; Judg. 14:12,18; Josh. 8:29;
10:26,27. p. 19, Para. 1, [STUDENTS].

Passover at Even or Sunset. Ex. 12:18; Lev. 23:5; Num.
9:3; Matt. 26:20; Deut. 16:6. p. 19, Para. 2, [STUDENTS].

Christ healed the Sick at Even or Sunset. Matt. 8:16; Mark
1:32; Luke 4:40. p. 19, Para. 3, [STUDENTS].

FIRST DAY OF THE WEEK. p. 19, Para. 4, [STUDENTS].

The first day of the week is mentioned only eight times in
the New Testament, and not in a single instance is it
referred to as a holy day or Sabbath. Matt. 28:1; Mark
16:2,9; Luke 24:1; John 20:1,19; Acts 20:7; 1 Cor. 16:2.
p. 19, Para. 5, [STUDENTS].

In contrast with the above, we find the Sabbath of the
Lord mentioned 59 times in the New Testament, besides Rev.
1:10, which speaks of the "Lord's day" which is proved by
Ex. 20:10; Isa. 58:13; Mark 2:27, to be the seventh day.
p. 19, Para. 6, [STUDENTS].

As the testimony "*The Fathers*" is invariably referred to
in support of the first day of the week, it would not be
amiss to give the opinion of Martin Luther and Dr. Clarke
on these writings. p. 19, Para. 7, [STUDENTS].

"When God's word is by the fathers expounded, construed,
and glossed, then, in my judgment, it is even like unto one
that straineth milk through a coalsack: which must needs
spoil the milk and make it black: even so likewise God's
word of itself is sufficiently pure, clean, bright and
clear: but through the doctrines, books and writing of the
fathers, it is very surely darkened, falsified and
spoiled." -- *Martin Luther*. p. 19, Para. 8, [STUDENTS].

We should be cautious how we appeal to *heathens* however
eminent, in behalf of morality: because much may be
collected from them on the *other side*. In like manner we
should take heed how we quote the *Fathers* in proof of the
doctrines of the gospel: because he who knows them best,
knows that on many of those subjects, they blow *hot and
cold*." -- *Autobiography of Adam Clark's*, p. 134, Book III.
p. 19, Para. 9, [STUDENTS].

THE CHRISTIAN'S LAWGIVER. p. 20, Para. 1, [STUDENTS].

The Father is our Lawgiver, and Jesus Christ is our Advocate. "Sin is the transgression of the law." 1 John 3:4. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Chap. 2:1. p. 20, Para. 2, [STUDENTS].

Christ was a prophet or teacher like Moses, and not a lawgiver. "I will raise them up in a Prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him." See Deut. 18:15-18; Acts 3:22. p. 20, Para. 3, [STUDENTS].

Moses did not make laws for the people. He received words from the mouth of God, and spake them to the people. Lev. 24:11-14; Num. 15:32-36; 27:5-7. p. 20, Para. 4, [STUDENTS].

Christ, like Moses, was a prophet or teacher. He did not legislate, but taught his Father's law. Jesus testifies on the subject. "Jesus answered them and said, My doctrine is not mine, but that sent me." John 7:16; 8:28; 12:49,50; 14:24. Says Jesus in Rev. 22:14, "Blessed are they that do his [the Father's ten] commandments." p. 20, Para. 5, [STUDENTS].

BAPTISM -- DEFINITIONS. p. 21, Para. 1, [STUDENTS].

BAPTIZE. (Gr., *Baptizo*): "To immerse, immerge, submerge, sink." -- GREENFIELD'S *Greek Lexicon*. p. 21, Para. 2, [STUDENTS].

ROBINSON'S *Lexicon to the New Testament* says: "To dip in, to sink, to immerse." p. 21, Para. 3, [STUDENTS].

DR. JOHN JONES' *Greek and English Lexicon* says: "I plunge; I plunge in water; dip, baptize; bury, overwhelm." p. 21, Para. 4, [STUDENTS].

GROVE'S *Greek and English Dictionary* says: "To dip, immerse, immerge, plunge." p. 21, Para. 5, [STUDENTS].

Other authorities might be cited, but in citing one we cite the *whole*; for about the *primary* signification of the word baptize all learned men are agreed. p. 21, Para. 6, [STUDENTS].

1. We are baptized in the name of the Father, Son and Holy Ghost. Matt. 28:19. By this we express our belief in the existence of the one true God, the mediation of his Son, and the influence of the Holy Spirit. p. 21, Para. 7, [STUDENTS].

2. The mode is *immersion*. This is proved (1) by the above definitions, and (2) by the *manner* and *circumstances* of New Testament baptisms. Matt. 3:6,13,16; Mark 1:5,9,10; John 1:28; 3:23; Acts 8:36,38,39; Rom. 6:3-5. p. 21, Para. 8, [STUDENTS].

3. Baptism follows faith and repentance. Mark 16:16; Matt. 3:6; Acts 2:38,41; 8:12,13,37; 9:17,18; 10:43-48; 16:14,15; 18:8. p. 22, Para. 1, [STUDENTS].

4. Administered to both men and women. This is proved by all the preceding propositions; but see Acts 8:12; 16:14,15,&c. p. 22, Para. 2, [STUDENTS].

5. ITS DESIGN. This sacred rite is intended to signify the believer's entire *abandonment* of a life of *impiety*, and his entrance upon a *new life of holiness* and *dedication* to God. p. 22, Para. 3, [STUDENTS].

See Rom. 6:3-5. The metaphors of *death* and *burial* express the former, and a *resurrection* the latter. It also demonstrates our belief in the *death* and *resurrection* of Christ, for "If we have been *planted* together in the likeness of his *death*, we shall be also in the likeness of his *resurrection*. Rom. 6:5. We become *dead* to sin by perfect obedience to the Law of God, and this death is signified by being buried in baptism. p. 22, Para. 4, [STUDENTS].

6. Baptism for the dead. By this most critics understand. "immersion in the faith of a resurrection from the dead." 1 Cor. 15:29. p. 22, Para. 5, [STUDENTS].

On this verse DR. JENKS remarks: [*Baptized for the dead*]. The phrase seems idiomatical, and there is an ellipsis of the word *resurrection*. the sense will be, 'Baptized in the confidence and expectation of a resurrection from the dead.'" -- *Comp. Com.* on 1 Cor. 15:29. p. 22, Para. 6, [STUDENTS].

DR. CLARKE says: "The sum of the apostle's meaning appears to be this -- they are baptized for the dead in perfect faith of the resurrection." -- *Commentary* on 1 Cor. 15:29. p. 23, Para. 1, [STUDENTS].

PENN translates this verse: "When will they, who are baptized, gain more than all the dead, if the dead rise not at all." p. 23, Para. 2, [STUDENTS].

DR. GEO. CAMPBELL: "Otherwise, what shall they do who are baptized for the resurrection of the dead, if the dead rise not at all? and why are they baptized for the resurrection of the dead?" p. 23, Para. 3, [STUDENTS].

We might mention other authorities, but these are sufficient. p. 23, Para. 4, [STUDENTS].

THE COVENANTS. p. 23, Para. 5, [STUDENTS].

The word covenant [Gr., *diatheke*], signifies, according to ROBINSON, "A disposition, arrangement. Hence 1, Of a testamentary disposition, a *testament*, a *will*. 2. A *covenant*, i.e., a mutual arrangement, embracing mutual promises, or mutual conditions," &c. GREENFIELD -- "Any disposition, arrangement, institution, or dispensation; hence, a testament, will, a covenant, i.e. mutual promises or mutual conditions, or promises with conditions annexed; *meton.*, a body of laws and precepts to which certain promises are annexed. p. 23, Para. 6, [STUDENTS].

It is so variously used that its precise meaning in any place must be determined by its connection, as is shown by the following examples:-- God's promise to Noah, Gen. 9:8-17. His promise to Abraham, Gen. 17:1-8. The agreement of Abimelech with Abraham Chap. 21:27,32. Also his agreement with Isaac. Chap. 26:28. The agreement made between the Lord and Israel at Sinai. Heb. 8:9; Gal. 4:21; Ex. 19:4-8. The commandments. Ex. 6:5; 34:28; Deut. 4:12,13; 1 Chron. 16:15-17. The Sabbath. Ex. 31:16. The promises to Israel through Moses. Deut. 29:1,&c. An agreement between Ahab and Ben-hadad. 1 Kings 20:34. Josiah's promise of obedience. 2 Kings 23:3. Israel's promise to seek God. 2 Chron. 15:12. The promise to David. Ps. 89:3,4,34.39. Agreement with death. Isa. 28:15,18. Agreement between the king of Babylon and Israel. Eze. 17:23,13. p. 23, Para. 7, [STUDENTS].

THE ABRAHAMIC COVENANT. p. 24, Para. 1, [STUDENTS].

The blessings of the Abrahamic covenant embraced all that was lost in the fall of Adam. p. 24, Para. 2, [STUDENTS].

The dominion of the earth. Gen. 1:26,28; Micah. 4:8; Gen. 12:7; 13:14-17; 17:16-18; 24:7; 26:3,4; 28:3,4,13; 35:9-12; Ps. 37:11; Matt. 5:5; Rom. 4:13. p. 24, Para. 3, [STUDENTS].

It is identical with the gospel, otherwise termed the New and everlasting Covenant. Gal. 3:7,8,16-18,29; Acts 26:6,7; Heb. 6:11-20; Rom. 4:1,11,12,16; Luke 19:9,10; Gal. 4:22,26-28. p. 25, Para. 1, [STUDENTS].

Its basis or condition is the law of God. Comp. Gen. 26:3-5, and 1 Chron. 16:15-17, with Deut. 4:12,13; Gal. 3:13,14; Comp. Rom. 4:11, and 2:25; 2 Cor. 5:19,20; Rom. 8:7. p. 25, Para. 2, [STUDENTS].

It is evident that the gospel was called the *new* Covenant, because it was second in order as made with the children of Israel, and it was ratified or confirmed by the blood of Christ *after* the Sinaitic. But it existed in promise (to Abraham) and its blessings were secured by faith before the Sinaitic covenant was made. p. 25, Para. 3, [STUDENTS].

THE TWO COVENANTS. p. 25, Para. 4, [STUDENTS].

Webster gives the following definitions of covenant: "1. A mutual consent or agreement of two or more persons, to do or to forbear some act of thing: a contract, stipulation. 2. A writing containing the terms of agreement or contract between parties." p. 25, Para. 5, [STUDENTS].

It is used in both senses in 2 Kings 23:3: "The king *made a covenant, to perform the words of the covenant*, written in the book found in the house of the Lord." p. 25, Para. 6, [STUDENTS].

In the scriptures speaking of the "two covenants," both these senses are included, either expressed or understood. p. 25, Para. 7, [STUDENTS].

1. *Sinaitic*. -- 1. The agreement made on conditions. Ex. 19:5-8; 24:3,7; Deut. 26:16-19. p. 25, Para. 8, [STUDENTS].

2. Written condition of this agreement. Ex. 20:1-17; Deut. 4:12,13; Ex. 24:12; 31:18; 32:15,16; 34:28. p. 26, Para. 1, [STUDENTS].

3. It had a mediator, or mediators. Gal. 3:19; Ex. 20:19,21,22; Deut. 5:5,23-27; Lev. 10:17; 16:15,16,30. p. 26, Para. 2, [STUDENTS].

4. Obedience to its conditions would have secured the same blessings that are now granted in the gospel. Comp. Ex. 19:5,6, with 1 Pet. 2:5,9; Lev. 18:5; 20:22,23,26; Deut. 5:29; 7:6-9; 14:2; 28:9; Comp. chap. 26:18,19, with Titus 2:14; Deut. 30:15-20; Ps. 19:7,11; 132:12; Jer. 7:22,23; 11:3-5; Eze. 20:11,12,19,20; Eccl. 12:13,14. p. 26, Para. 3, [STUDENTS].

5. Its sole condition was obedience; therefore it did not embrace forgiveness of sins. Ex. 19:5; Heb. 7:18,19; 9:9; 10:1-4. p. 26, Para. 4, [STUDENTS].

6. It was typical of the New Covenant. Luke 24:44; Col. 2:17; Heb. 8:1-5; 9:9,23,24; 10:1. p. 26, Para. 5, [STUDENTS].

II. *New Covenant.* -- 1. Its object is a perfect agreement between God and man. Isa. 53:6; John 3:16,17; 14:6,16,20,23; 17:22-26; Rom. 5:1,10; 2 Cor. 5:18-20; Gal. 3:26; Eph. 2:13-18; 1 Pet. 3:18; 1 John 1:3. p. 26, Para. 6, [STUDENTS].

2. This object is accomplished by (1) The remission of sin. Isa. 53:10-12; Jer. 31:31-34; Dan. 9:24,26; Mal. 4:2; Matt. 20:28; Luke 5:24; 40:4; 24:46,47; Acts 2:38; 3:19; 5:31; 10:43; 13:38,39; 22:16; Rom. 1:16; 3:25,26; 1 Cor. 15:3; Eph. 5:25-27. Heb. 2:17; 7:27; 8:12; 9:14,15,22-28; 2 Pet. 1:4,9; 1 John 1:7,9; 2:1; Rev. 7:14. p. 26, Para. 7, [STUDENTS].

(2) By bringing sinners back to obedience. Ps. 89:30-32; Isa. 55:6,7; Eze. 18:31,32; Dan. 9:24; Matt. 1:21; 5:17-20; 7:21-23; 19:17; 21:43; Luke 10:25-28; John 7:17; 8:11; Acts 3:25,26; 5:29-32; Rom. 5:19; 6:1,2,4,6,12-16,18; 7:22-25; 8:4; 10:20,21; Gal. 5:24; Eph. 2:12,13,16; 2 Tim. 3:15-17; Titus 2:14; Heb. 9:11-14; Jas. 1:22,25; 2:8-12; 4:12; 1 John 1:5-7; 2:1-6; 3:4,8; 5:2,3. p. 26, Para. 8, [STUDENTS].

3. Its basis or condition is the law of God. Jer. 31:33; John 6:38; Rom. 2:12,16; 3:31; Gal. 3:13,14; Heb. 8:10. p. 26, Para. 9, [STUDENTS].

4. Execution of judgment or of the penalty of the law belongs to this arrangement as well as to its type. Ps. 9:17; Eccl. 12:14; Isa. 24:6,17-22; 63:1-6; 66:15,16; 59:17,18. Jer. 25:29-38; Dan. 7:11; Joel 3:12-16; Zeph. 1:14-18; Matt. 16:27; 24:30; Luke 17:29,30; John 5:22,27; Acts 10:42; 17:31; Rom. 6:23; 12:19; 2 Thess. 1:7-9; Heb. 10:27; 1 Pet. 4:17; 2 Pet. 2:1-3; Jude 14,15; Rev. 1:7; 6:14-17; 11:18; 14:9-11; 91; 19:9-21; 20:9,11-15. p. 27, Para. 1, [STUDENTS].

By the above scriptures it will be seen that the "better promises" of the New Covenant are, the placing the law of God in the heart, instead of on stone, and the forgiveness of sin, [by remission and surety of future obedience], which the Old did not contain, because its ministers had no blood to offer which could remove sin. The points of identity show that if it had not been broken, or being broken, if their sins could have been remitted under it, there would have been no need of another, as the object of the New would have been fully accomplished by that. p. 27, Para. 2, [STUDENTS].

Some suppose that the covenant that passed away was the Ten Commandments. A *contract, or mutual agreement*, is made void by the failure of either party to fulfill its obligations: the children of Israel did not obey as they promised, and the covenant ceased of necessity. But a *law* is never invalidated or annulled by being transgressed. The transgressor, by transgression, changes his position or relation to the government of which the law is the basis, but the law is not changed or weakened by his action. p. 27, Para. 3, [STUDENTS].

It is under the New Covenant that Heb. 8:10-12, has its fulfillment, which shows that it extends into the redeemed state. p. 28, Para. 1, [STUDENTS].

SOUL. p. 28, Para. 2, [STUDENTS].

The word soul in the Old Testament, is translated principally from the Hebrew word *neh-phesh*, which occurs 745 times, and is translated soul about 473 times. The following are the passages where it first occurs. p. 28,

Para. 3, [STUDENTS].

NEH-PHESH. -- SOUL. -- Man became a living *soul*. Gen. 2:7; 12:5,13; 17:14; 19:20; 27:4,19,25,31; 34:3,8; 35:18; 42:21; 46:15,18,22,25,26 (twice);49:6; Ex. 1:5 (twice); 12:4,15,19; 30:12,15,16; 31:14; Lev. 4:2; 5:1,2,4,15,17; 6:2; 7:18,20 (twice, 21, (twice) 25,27 (twice); 16:29,31; 17:10,11. (twice) 12,15; 18:29; 19:8; 20:6 (twice),25; 22:3,6,11; 23:27,29,30 (twice),32, 26:11,15,30; Num. 9:13; 11:6; 15:27,28,30 (twice), 31; 16:38; 19:18,20,22,&c. p. 28, Para. 4, [STUDENTS].

LIFE. -- And God said let the waters bring forth abundantly the moving creature that hath *life*. [margin, soul.] Gen. 1:20,30, 60:4,5; (twice) 19:17,19; 32:30; 44:30 (twice); Ex. 4:19; 21:23 (twice),30; Lev. 17:11,14 (thrice); Num. 35:31; Deut. 12:23, (twice); 19:21 (twice); 24:6; Josh. 2:13,14; 9:24; Judg. 5:18, &c., in all 118 times. p. 28, Para. 5, [STUDENTS].

PERSON. -- And the king of Sodom said unto Abraham, Give me the *persons* [margin, souls.] and take the goods to thyself. Gen. 14:21; 35:6; Lev. 27:2; Num. 5:6; 19:18; 31:19,35,40 (twice),46; 35:11,15,30 (twice); Deut. 10:22; Josh. 20:3,9; 1 Sam. 22:22; 2 Sam. 14:14; Prov. 28:17; Jer. 43:6; 52:25,29 (twice); Eze. 16:5; 17:17; 27:13; 33:6-29 times. p. 29, Para. 1, [STUDENTS].

MIND. -- If it should be your *mind* that I should bury my dead out of my sight. Gen. 23:8; Deut. 18:6; 1 Sam. 2:35; 2 Sam. 17:8; 2 Kings 9:15; 1 Chron. 28:9; Jer. 15:1; 22:27 [Margin]; Eze. 23:9; Jer. 15:1; 22:27 [Margin]; Eze. 23:17,18[twice],22,28; 24:25; 36:5-14 times. p. 29, Para. 2, [STUDENTS].

HEART. -- Ye know the *heart* [soul, Margin] of a stranger, seeing ye were strangers in the land of Egypt. Ex. 23:9; Lev. 26:16; Deut. 24:15; 1 Sam. 2:33; 2 Sam. 3:21; Ps. 10:3; Prov. 23:7; 28:25; 31:6; Lam. 3:51; Eze. 25:6,15; 27:31; Hos. 4:8:-15 times. p. 29, Para. 3, [STUDENTS].

BODY, [or dead body.] -- He shall come at no *dead body*, [lit. dead soul.] Num. 6:6; Lev. 19:28; 21:1,11; 22:4; Num. 5:2; 9:6,7,10; 19:13; Hag. 2:13. -- 10 times. p. 29, Para. 4, [STUDENTS].

WILL. -- Deliver me not over to the will of my enemies.

Ps. 27:12; Deut. 21:14; Ps. 41:2; Eze. 16:27. -- 4 times.
p. 30, Para. 1, [STUDENTS].

APPETITE. -- And put a knife to thy throat if thou be a man given to *appetite*. Prov. 23:2; Eccl. 6:7. -- twice. p. 30, Para. 2, [STUDENTS].

LUST. -- And they tempted God in their heart by asking meat for their *lust*. Ps. 78:18; Ex. 15:9.- twice. p. 30, Para. 3, [STUDENTS].

THING. -- All that move in the waters and of any living *thing*. [lit., living soul,] which is in the waters. Lev. 11:10; Eze. 47:9.- twice. p. 30, Para. 4, [STUDENTS].

It is translated 43 different ways. Besides the above, it is rendered by the various pronouns, and breath, beast, fish creature, ghost, pleasure, desire &c. *Neh-Phesh* is never rendered spirit. p. 30, Para. 5, [STUDENTS].

Soul in Job 30:15, "They pursue my *soul* [margin my principal one,] as the wind," is from the Hebrew word *n'dee-vah*, which does not occur elsewhere in the Bible. p. 30, Para. 6, [STUDENTS].

SPIRIT. p. 30, Para. 7, [STUDENTS].

Spirit is translated from two Hebrew words, *n'shah-mah* and *roo-agh*. The following will give an idea of their use. p. 30, Para. 8, [STUDENTS].

N'shah-MAH. p. 30, Para. 9, [STUDENTS].

This word occurs in the Old Testament 24 times, and is translated in five different ways, viz.: p. 30, Para. 10, [STUDENTS].

BREATH. -- And he breathed into is nostrils the *breath* of life. Gen. 2:7; 7:22; Deut. 20:16; Josh. 10:40; 11:11,14; 1 Kings 15:29; 17:17; Job 27:3; 33:4; 34:14; 37:10; Ps. 150:6; Isa. 2:22; 30:33; 42:5; Dan. 10:17. p. 30, Para. 11, [STUDENTS].

Blast.- The foundations of the world were discovered at the rebuking of the Lord, at the *blast* of the breath of his nostrils. 2 Sam. 22:16; Job 4:9; Ps. 18:15. p. 31, Para. 1, [STUDENTS].

SPIRIT. -- To whom hast thou uttered words? and whose *spirit* came from thee? Job 26:4; Prov. 20:27. p. 31, Para. 2, [STUDENTS].

SOUL. -- The spirit should fail before me, and the souls which I have made. Isa. 57:16. p. 31, Para. 3, [STUDENTS].

INSPIRATION. -- There is a spirit in man, and the *inspiration* of the Almighty giveth them understanding. Job 32:8. p. 31, Para. 4, [STUDENTS].

ROO-AGH. p. 31, Para. 5, [STUDENTS].

Occurs in the Old Testament 442 times, and is translated 16 different ways, as follows: p. 31, Para. 6, [STUDENTS].

SPIRIT -- And the *Spirit* of God moved upon the face of the waters. Gen. 1:2; 6:3; 41:8,38; Ex. 6:9; 28:3; 31:3; 35:21,31; Num. 5:14 [twice], 30; 11:17,25 [twice], 26,29; 14:24; 16:22; 24:2, 17:16,18; Deut. 2:30; 34:9; Josh. 5:1; Judg. 3:10; 6:34; 9:23; 11:29; 13:25; 14:6,19; 15:14,19; 1 Sam. 1:15; 10:6,10; 11:6; 16:13; Eccl. 1:14,17;2:11,17,26; 3:21[twice] 4:4,6,16; 6:9; 7:8.[twice], 9; 7:8 [twice],9; 8:8 [twice]; 10:4; 11:5; 12:7; Isa. 4:4[twice]; 11:2, [4 times] 19:3,14, &c. -- in all, 282 times. p. 31, Para. 7, [STUDENTS].

WIND. -- And God made a *wind* to pass over the earth and the waters assuaged. Gen. 8:1; Ex. 10:13 (twice),19; 14:21; 15:10; Num. 11:31; 2 Sam. 22:11; 1 Kings 18:45; 19:11; (thrice); 2 Kings 3:17; Job 1:19; 6:26; 7:7; 2, &c; Eccl. 1:6 (twice); 5:16; 11:4; Isa. 7:2; 11:15; 17:132, &c.; in all 97 times. It is also rendered *cool*, Gen. 3:8; *quarters*, 1 Chron. 9:24; *side*, Jer. 52:23; Eze. 42:16,17,18,19,20; and *vain*, Job 16:3; Literally, *wind* in each case. p. 31, Para. 8, [STUDENTS].

BREATH. -- And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the *breath* of life from under heaven; and everything that is in the earth shall die. Gen. 6:17; 7:15,22; 2 Sam. 22:16; Job 4:9; 9:18; 12:10; 15:30; 17:1; 19:17; Ps. 18:15; 33:6; 104:29; 135:17; 146:4; Eccl. 3:19; Isa. 11:4; 30:28; 33:11; Jer. 10:14; 51:17; Lam. 4:20; Eze. 37:5,6,8,9,10; Hab. 2:19: --28 times. p. 32, Para. 1, [STUDENTS].

SMELL. -- Whosoever shall make like unto that, to *smell* thereto, shall even be cut off from his people. Ex. 30:38; Gen. 8:21; 27:27; Lev. 26:31; Deut. 4:28; Job 39:25; Ps. 115:6; Amos 5:21; --8 times. Also *toucheth*, Judg. 16:9; *understanding*, Isa. 11:3; *accept*, 1 Sam. 26:19; margin of each, *smell*. p. 32, Para. 2, [STUDENTS].

MIND. -- Which were a grief of *mind* unto Isaac and to Rebekah. Gen. 26:35; Prov. 29:11; Eze. 11:5; 20:32; Dan. 5:20; Hab. 1:11; --6 times. p. 32, Para. 3, [STUDENTS].

BLAST. -- And with the *blast* of thy nostrils, the waters were gathered together. Ex. 15:8; 2 Kings 19:7; Isa. 25:4; 37:7; -- 4 times. p. 32, Para. 4, [STUDENTS].

TEMPEST. -- Upon the wicked he shall rain snares, fire and brimstone, and an horrible *tempest*; this shall be the portion of their cup. Ps. 11:6. p. 33, Para. 1, [STUDENTS].

ANGER. -- Then their *anger* was abated toward him, when he had said that. Judg. 8:3. p. 33, Para. 2, [STUDENTS].

COURAGE. -- And as soon as we had heard these things, our hearts did melt, neither did there remain any more *courage* in any man. Josh. 2:11. p. 33, Para. 3, [STUDENTS].

AIR. -- One is so near to another that no *air* can come between them. Job 41:10. p. 33, Para. 4, [STUDENTS].

The references on the word *Soul* and *Spirit* are compiled from the Hebrew Concordance, and is probably the most reliable list that has ever been published in this form. Our space will not allow us to insert every instance of their occurrence, but as *neh-phesh* is never rendered spirit, and every instance is given where *roo-agh* is translated by any other word, by examining the texts under the various words the original in any other text may be determined. p. 33, Para. 5, [STUDENTS].

SOUL IN THE NEW TESTAMENT. p. 33, Para. 6, [STUDENTS].

The word *soul* in the New Testament is rendered from *psukee*, and that only, and occurs 105 times. It is translated, soul, life, mind, heart, us, and you, as follows: p. 33, Para. 7, [STUDENTS].

SOUL. -- Matt. 10:28; (twice;) 11:29,12:18,16:26; (twice;) 22:37; 26:38; Mark 8:36,37; 12:30,33; 14:34; Luke 1:46; 2:35;,31,41,43; 3:23; 4:32; 7:14; 14:22; 15:24; 27:37; Rom. 2:9; 13:1; 1 Cor. 15:45; 2 Cor. 1:23; 1 Thess. 2:8; 5:23; Heb. 4:12; 6:19; 10:38,39; 13:17; James 1:21; 5:20; 1 Pet. 1:9,22; 1:11,25; 3:20; 4:19; 2 Pet. 2:8,14; 3 John 2; Rev. 6:9; 16:3; 18:13,14; 20:4. -- In all 58 times. p. 33, Para. 8, [STUDENTS].

LIFE. -- Matt. 2:20; 6:25 (twice); 10:39 (twice); 16:25 (twice); 20:28; Mark 3:4; 8:35 (twice); 10:45; Luke 6:9; 9:24 (twice),56; 12:22,23; 14:26; 17:33; John 10:11,15,17; 12:25 (twice); 13:37,38; 15:13; Acts 15:26; 20:10,24; 27:10,22; Rom. 11:3; 16:4; Phil. 2:30; 1 John 3:16 (twice); Rev. 8:9; 12:11. -- In all 40 times. p. 33, Para. 9, [STUDENTS].

MIND. -- Acts 14:2; Phil. 1:27; Heb. 12:3. p. 34, Para. 1, [STUDENTS].

HEART. -- Eph. 6:6; Col. 3:23. p. 34, Para. 2, [STUDENTS].

US. -- John 10:24. p. 34, Para. 3, [STUDENTS].

YOU. -- 2 Cor. 12:15. p. 34, Para. 4, [STUDENTS].

SPIRIT IN THE NEW TESTAMENT. p. 34, Para. 5, [STUDENTS].

The word *spirit* is translated from *pneuma*, which occurs 385 times, and is rendered ghost, spirit, wind and life, as follows: p. 34, Para. 6, [STUDENTS].

GHOST. -- Matt. 1:18,20; 3:11; 12:31,32; 27:50; 28:19; Mark 1:8; 3:29; 12:36; 13:11; Luke 1:15,35,41,67; 2:25,26; 3:16,22; 4:1; 12:10,12; John 1:33; 7:39; 14:26; 19:30; 20:22; Acts 1:2,5,8,16; 2:4,33,38; 4:8,31; 5:3,32; 6:3,5; 7:51,55; 8:15,17,18,19; 9:17,31; 10:38,44,45,47; 11:15,16,24; 13:2,4,9,52; 15:8,28; 16:6; 19:2 (twice),6; 20:23,28; 21:11; 28:25; Rom. 5:5; 9:1; 14:17; 15:13,16; 1 Cor. 2:13; 6:19; 12:3; 2 Cor. 6:6; 13:14; 1 Thess. 1:5,6; 2 Tim. 1:14; Titus 3:5; Heb. 2:4; 3:7; 6:4; 9:8; 10:15; 1 Pet. 1:12; 2 Pet. 1:21; 1 John 5:7; Jude 20. -- In all, 92 times. p. 34, Para. 7, [STUDENTS].

SPIRIT. -- Matt. 3:16; 4:1; 5:3; 8:16; 10:1,20; 12:18,28,43,45; 22:43; 26:41; Mark 1:10,12,23,26,27; 2:8;

3:11,30; 5:2,8,13; 6:7; 7:25; 8:12; 9:17,20,25 (twice);
14:38; Luke 1:17,47,80; 2:27,40; 4:1,14,18,33,36; 6:18;
7:21; 8:2,29,55; 9:39,42,55; 10:20,21; 11:13,24,26; 13:11;
23:46; 24:37,39; John 1:32,33; 3:5,6 (twice),8,34; 4:23,24
(twice); 6:63 (twice); 7:39; 11:33; 13:21; 14:17; 15:26;
16:13; Acts 2:4,17,18; 5:9,16; 6:10; 7:59; 8:7,29,39;
10:19; 11:12,28; 16:7,16,18; 17:16; 18:5,25;
19:12,13,15,16,21; 20:22; 21:4; 23:8,9; Rom. 1:4,9; 2:29;
7:6; 8:1,2,4,5 (twice),6,9 (thrice),10,11 (twice),13,14,15
(twice),16 (twice e),23,26 (twice),27; 11:8; 12:11,
15:19,30; 1 Cor. 2:4,10 (twice),11 (twice),12 (twice),14;
3:16; 4:21; 5:3,4,5; 6:11,17,20; 7:34,40; 12:3,4,7,8
(twice),9 (twice),10,11,13 (twice); 14:2,12,14,15
(twice),16,32; 15:45; 16:18; 2 Cor. 1:22; 2:13; 3:3,6
(twice),8,17 (twice),18; 4:13; 5:5; 7:1,13; 11:4; 12:18;
Gal. 3:2,3,5,14; 4:6,29; 5:5,16,17 (twice),18,22,25
(twice); 6:1,8 (twice),18; Eph. 1:13,17; 2:2,18,22; 3:5,16;
4:3,4,23,30; 5:9,18; 6:17,18; Phil. 1:19,27; 2:1; 3:3; Col.
1:8; 2:5; 1 Thess. 4:8; 5:19,23; 2 Thess. 2:2,8,13; 1 Tim.
3:16; 4:1 (twice),12; 2 Tim. 1:7; 4:22; Philemon 25; Heb.
1:7,14; 4:12; 9:14; 10:29; 12:9,23; Jas. 2:26 [margin,
breath]; 4:5; 1 Pet. 1:2,11,22; 3:4,18,19; 4:6,14; 1 John
3:24; 4:1 (twice),2 (twice),3,6 (twice),13; 5:6 (twice),8;
Jude 19; Rev. 1:4,10; 2:7,11,17,29; 3:1,6,13,22; 4:2,5;
5:6; 11:11; 14:13; 16:13,14; 17:3; 2; 19:10; 21:10; 22:17.
-- 291 times. p. 34, Para. 8, [STUDENTS].

WIND. -- John 3:8. p. 35, Para. 1, [STUDENTS].

LIFE. -- Rev. 13:15. [Margin, breath.] p. 36, Para. 1,
[STUDENTS].

A STUPENDOUS FACT. p. 36, Para. 2, [STUDENTS].

We now call the attention of the Bible student to the
following important fact. p. 36, Para. 3, [STUDENTS].

The word "soul," or rather the Hebrew and Greek from which
it is translated, occurs in the word of God eight hundred
and seventy-three times -- seven hundred and sixty-eight
times in the Old Testament, and one hundred and five times
in the New. Also the word rendered "spirit" occurs in both
Testaments eight hundred and twenty-seven times -- four
hundred and forty-two in the Old Testament, and three
hundred and eighty-five in the New. Their aggregate use is
seventeen hundred times. p. 36, Para. 4, [STUDENTS].

But notwithstanding the frequent use of these words, they are never once qualified by such expressions as "immortal," "deathless," "never dying" &c., which so much abound in modern theology. Though the Bible speaks to us eight hundred and seventy-three times of the soul, it never once calls it an "*immortal soul*;" and though it tells us eight hundred and twenty-seven times of the spirit, it never once tells us of a *deathless spirit*." p. 36, Para. 5, [STUDENTS].

THE NATURE OF MAN. p. 37, Para. 1, [STUDENTS].

"Lord, what is man?" Ps. 144:3. p. 37, Para. 2, [STUDENTS].

I. MAN'S FORMATION IS ENTIRELY OF THE EARTH. "*Dust thou art and unto dust shalt thou return.*" Gen. 3:19; 2:7; 18:27; Job 10:9; 34:15; Ps. 103:14; Eccl. 3:20; 12:7; Isa. 64:8; 1 Cor. 15:47. p. 37, Para. 3, [STUDENTS].

II. HE IS MADE ALIVE BY BREATH, OR SPIRIT. "And the Lord God formed man of the *dust of the ground*, and *breathed* into his nostrils the *breath of life*, and MAN became a living soul." Gen. 2:7; 7:22; [Heb. *breath of the spirit of life*]; Job 12:10; 27:3; 33:4; Isa. 2:22; 42:5; Eze. 37:5,6,8,9,10; Acts 17:25; James 2:26; [margin, *breath*]. p. 37, Para. 4, [STUDENTS].

III. MAN IS MORTAL. -- "Shall *mortal man* be more just than God?" Job 4:17. He is told to *seek for immortality* [Rome 2:7], and will obtain it at the resurrection. 1 Cor. 15:51-54. p. 37, Para. 5, [STUDENTS].

GOD ALONE IS IMMORTAL. -- "Who *only hath immortality*, dwelling in the light which no man can approach unto." 1 Tim. 6:16; 1:17. "Life and immortality are brought to light [made clear, Macknight], through the gospel." 2 Tim. 1:10. p. 38, Para. 1, [STUDENTS].

THE STATE OF THE DEAD. p. 38, Para. 2, [STUDENTS].

"Man giveth up the ghost, and where is he?" Job 14:10. p. 38, Para. 3, [STUDENTS].

I. THEY ARE NOT WITH CHRIST IN HEAVEN.- "No man hath *ascended up to heaven.*" John 3:13; 7:33,34; 8:21; 13:33; Acts 2:34; Prov. 30:4. Neither are they in hell fire -- If

so, what need of a judgment? Job 21:30; 2 Pet. 2:9. p. 38, Para. 4, [STUDENTS].

II. THEY ARE IN THE GRAVE. -- "The hour is coming in the which all that are *in the graves* shall hear his voice." John 5:28,29; Gen. 3:19; Job 3:11-19; 7:21; 10:18-22; 14:10-14; 17:13-16; Ps. 88:10-12; Eccl. 3:20; 9:10; Eze. 37:12,13; Dan. 12:2; Acts 2:29. p. 38, Para. 5, [STUDENTS].

III. THEY SLEEP. -- "David after he had served his own generation by the will of God fell on *sleep*." Acts 13:36; Deut. 31:16; 2 Sam. 7:12; 1 Kings 2:10; 1:21; 2 Kings 20:21; 2 Chron. 26:23; Job 3:13; 7:21; 14:12; Ps. 76:5; Matt. 27:52; Acts 7:60; 1 Cor. 15:6,18,20,51; 1 Thess. 4:13-15; 5:10. p. 38, Para. 6, [STUDENTS].

I. THEY PRAISE NOT THE LORD, AND EXERCISE NO POWER OF MIND. -- "In death there is *no remembrance of thee*; in the grave who shall give thee thanks?" Ps. 6:5; Job 14:20,21; Ps. 88:10-12; 115:17; 146:4; Eccl. 9:5,6,10; Isa. 38:18,19; 63:16. p. 38, Para. 7, [STUDENTS].

DESTINY OF THE WICKED. p. 39, Para. 1, [STUDENTS].

"What shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17. p. 39, Para. 2, [STUDENTS].

I. THEY SHALL DIE. -- "The soul that sinneth it shall *die*." Eze. 18:4,20,24,31; Gen. 2:17; Deut. 30:15,19; 2 Chron. 25:4; Prov. 2:18; 5:5; 7:27; 8:36; 14:12; 15:10; 19:16; Jer. 21:8; 31:30; Eze. 3:18,19,20; 33:8,11,13,18; Matt. 10:39; John 5:24; 6:50; 8:51; 11:26; Rom. 6:21; 8:6,13; James 1:15; 5:20; Rev. 20:6,14; 21:8. p. 39, Para. 3, [STUDENTS].

[Die: To cease to live, to expire, to de cease, to perish. -- *Webster*.] p. 39, Para. 4, [STUDENTS].

II. THEY WILL BE DESTROYED. -- "All the wicked will he *destroy*" Ps. 145:20; 5:6; 9:5; 37:38; 52:5; 92:7; Prov. 1:32; 11:3; 13:13; Isa. 1:28; Matt. 7:13; 10:28; Acts 3:23; Rom. 9:22; 1 Cor. 3:17; Phil. 3:19; 2 Thess. 1:9; 2 Pet. 2:12; Rev. 11:18. [Destroy: To kill, to slay, to extirpate, applied to men, &c. In general, to [put an end to, to annihilate a thing or the form in which it exists. Destroyed: Demolished, pulled down, ruined, annihilated,

devoured swept away, &c., -- Web.] p. 39, Para. 5,
[STUDENTS].

III. THEY SHALL PERISH. -- "The triumphing of the wicked is short; . . . he shall *perish* forever." Job. 20:7; Ps. 2:12; 36:20; 49:12,20; 68:2; 73:27; 92:9; Prov. 19:9; 21:28; Isa. 41:11; Luke 13:3,5; John 3:15,16; Rom. 2:12; 1 Cor. 1:18; 2 Cor. 2:15; 2 Thess. 2:10; 2 Pet. 2:12. p. 40, Para. 1, [STUDENTS].

[Perish: To die, to lose life in any manner, to wither and decay, to be destroyed, to be destroyed eternally. -- Web.] p. 40, Para. 2, [STUDENTS].

IV. GO TO PERDITION. -- The present world is "reserved unto fire against the day of judgment, and *perdition* of ungodly men." 2 Pet. 3:7; John 17:12; Phil. 1:28; 2 Thess. 2:3; 1 Tim. 6:9; Heb. 10:39; Rev. 17:8,11. p. 40, Para. 3, [STUDENTS].

[Perdition: Utter ruin or destruction. -- Butterworth.] p. 40, Para. 4, [STUDENTS].

V. THEY SHALL BE CONSUMED. -- "The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be *consumed*." Isa. 1:28; 50:28; 66:17; Ps. 37:20; 59:13; 104:35; Zeph. 1:2,3; 2 Thess. 2:8. p. 40, Para. 5, [STUDENTS].

[Consume: To destroy by separating the parts of a thing by decomposition, as by fire, &c., to destroy, to bring to utter ruin, to exterminate. Consumed: Wasted, burned up, destroyed.- Web.] p. 40, Para. 6, [STUDENTS].

VI. BE DEVOURED BY FIRE. -- "The *fire* shall devour them." Ps. 21:9; Isa. 26:11; Nahum 1:10; Heb. 10:27; Rev. 20:9. [Devoured: Consumed, destroyed, wasted, slain. Web.] p. 40, Para. 7, [STUDENTS].

VII. BE SLAIN. -- "With the breath of his lips shall he *slay* the wicked." Isa. 11:4; Ps. 62:3; 139:19; Luke 19:27. [Slain: Killed. -- Web.] p. 41, Para. 1, [STUDENTS].

VIII. THEY SHALL COME TO AN END. -- "The *end* of the wicked shall be *cut off*." Ps. 37:38; Prov. 10:25; and not be; "for yet a little while and the wicked shall *not be*." Ps. 37:10; Prov. 12:7; Isa. 41:11,12; Jer. 10:24; Obad 16. [End:

Conclusion, cessation, termination, a point beyond which no progression can be made. To be: To exist -- Web.] p. 41, Para. 2, [STUDENTS].

IX. THEY SHALL BE ROOTED OUT AND CUT OFF. "But the wicked shall be *cut off* from the earth and the transgressors shall be *rooted out* of it." Prov. 2:22; Job. 18:18; Ps. 37:9,22,28,34,38; 52:4,5; 94:23; Luke 12:46[margin]. ["Rooted out" and "cut off," would mean any thing else rather than eternal torment in the fire of hell.] p. 41, Para. 3, [STUDENTS].

X. THEY SHALL BE BURNED UP. "Behold the day cometh that shall *burn as an oven*; and all the proud, yea, and all that do wickedly shall be *stubble*; and the day that cometh shall *burn them up*, saith the Lord." Mal. 4:1; Ps. 21:9; 97:3; Matt. 3:12; 7:19; 13:30,40,50; John 15:6; Heb. 6:8; Rev. 18:8. [Burn: To consume with fire, to reduce to ashes by the action of heat or fire. To burn up: to consume entirely by fire. -- Web.] p. 41, Para. 4, [STUDENTS].

NOTE. -- The wicked are compared to the most combustible and destructible materials, as chaff [Matt. 3:12], stubble [Mal. 4:1] tares [Matt. 13:40], branches [John 15:6], bad fish [Matt. 13:47,48], thistle-down [Isa. 17:13, margin]; which would be utterly subversive of the idea of unending life in a consuming fire. p. 41, Para. 5, [STUDENTS].

GOD THE FATHER AND HIS SON JESUS CHRIST. p. 42, Para. 1, [STUDENTS].

TITLE OF THE FATHER -- The following titles of supremacy belong alone to Him who is from everlasting to everlasting, the only wise God: "The Eternal God." Deut. 33:27. "Whose Name alone is Jehovah." Ps. 83:18. "Most High God." Mark 5:7. "The Ancient of Days." Dan. 7:13. "God Alone." Ps. 86:10. "Lord Alone." Neh. 9:6. "God of Heaven." Dan. 2:44. "The Only True God." John 17:8. "Who Only hath Immortality." 1 Tim. 6:16. "The King Eternal, Immortal, Invisible." 1 Tim. 1:17. "The Only Wise God." 1 Tim. 1:17. "Lord God Omnipotent." Rev. 19:6. "The Blessed and only Potentate." 1 Tim. 6:15. p. 42, Para. 2, [STUDENTS].

"Besides Me there is no God." Isa. 44:6. "God the Father." 1 Cor. 8:6. "The God of our Lord Jesus Christ, the Father of Glory." Eph. 1:17. "God and Father of all, who is above all." Eph. 4:6. "The Almighty God." Gen. 17:1. "I Am that I

Am." Ex. 3:14. "Lord God Almighty." Rev. 4:8. p. 42, Para. 3, [STUDENTS].

DECLARATION CONCERNING THE SON. -- He is the beginning of the creation of God. Rev. 3:14. The first born of every creature. Col. 1:15. The only begotten of the Father. John 1:18; 3:18. The Son of the Living God." Matt. 16:16. Existed before he came into the world. John 8:58; Micah 5:2; John 17:5,24. Was made higher than the angels. Heb. 1:14. He made the world and all things. John 1:1-3; Eph. 3:3,9. Was sent into the world by God. John 3:34. In Him dwells all the fullness of the God-head bodily. Col. 2:9. He is the resurrection and the life. John 11:25. All power is given to him in heaven and earth. Matt. 28:18. He is the appointed heir of all things. Heb. 1:2. p. 43, Para. 1, [STUDENTS].

Anointed with the oil of gladness above his fellows. Heb. 1:9. God has ordained him to be judge of quick and dead. Acts 17:31. Reveals his purposes through him. Rev. 1:1. The head of Christ in God. 1 Cor. 11:3. Jesus had power to lay down his life and take it again. John 10:18. He received this commandment from the Father. John 10:19. God raised him from the dead. Acts 2:24,34; 3:15; 4:10; 10:40; 13:30,34; 17:31; Rom. 4:24; 8:11; 1 Cor. 8:14; 15:15; 2 Cor. 4:14; Gal. 1:1; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; Heb. 13:20; 1 Pet. 1:21; Jesus says he could do nothing of himself. John 5:19. That the Father which dwelt in him did the works. John 14:10. That the Father which sent him, gave him a commandment what he should say and what he should speak. John 12:49. That he came not to do his own will, but the will of him that sent him. John 6:38. And that his doctrine was not his, but the Father's which sent him. John 7:16; 8:28; 12:49; 14:10,24. p. 44, Para. 1, [STUDENTS].

With such inspired declarations before us, ought we to say that Jesus Christ is the *Self-existent, Independent, Omniscient and Only True God*; or the Son of God, *begotten, upheld, exalted and glorified BY THE FATHER*? p. 44, Para. 2, [STUDENTS].

GOD A PERSONAL BEING. p. 44, Para. 3, [STUDENTS].

PROOF. "The Father himself which hath sent me, hath borne witness of me. Ye have neither heard *his VOICE* at any time, *nor seen HIS SHAPE*." John 5:37. p. 45, Para. 1, [STUDENTS].

"God who . . . spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, . . . who being the brightness of his glory and the express IMAGE of his PERSON," &c. Heb. 1:1-4. p. 45, Para. 2, [STUDENTS].

"I beheld till the . . . Ancient of Days *did sit*, whose garment was white as snow, and the HAIR of his HEAD like the pure wool." Dan. 7:9. p. 45, Para. 3, [STUDENTS].

"And (Moses) said, I beseech Thee, shew me thy glory. . . . And he said, Thou canst not see *my FACE*; for there shall no man see me and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock: and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with *my HAND* while I pass by. And I will take away mine hand, and thou shalt see my BACK PARTS, but *my FACE shall not be seen*." Ex. 33:18-23. p. 45, Para. 4, [STUDENTS].

"And they heard the voice of the Lord WALKING *in the garden* in the cool of the day." Gen. 3:8. p. 45, Para. 5, [STUDENTS].

"And they saw the God of Israel, and there was *under his FEET* as it were a paved work of sapphire stone." Ex. 24:10. p. 46, Para. 1, [STUDENTS].

"After the Lord had spoken unto them, he was received up into heaven, and SAT *on the RIGHT HAND OF GOD*." Mark 16:19. p. 46, Para. 2, [STUDENTS].

"Hast thou an ARM -- *like God?* or canst thou thunder with a VOICE *like HIM?*" Job 40:9. p. 46, Para. 3, [STUDENTS].

"Out of the *mouth* of the Most High proceedeth not evil and good." Lam. 3:38. p. 46, Para. 4, [STUDENTS].

The word hell in the New Testament is translated from three words, all of them having a different meaning. These words are *hades*, *gehenna*, and *tartarus*. "Hades" means the grave, or state of the dead, "gehenna," the place of future punishment, or lake of fire, and "tartarus" the abode or condition of the fallen angels. As these three words which have *different meanings*, are all translated by the word hell, which now has only one meaning, and so gives the

common reader a wrong idea, we will give the remarks of some good critics, and every instance in which they occur And, p. 46, Para. 5, [STUDENTS].

1. "Hades" never means the place of punishment. Its primary meaning is, "an unseen place, the grave, pit, region of the dead." &c. See Grove's Gr. & Eng. Dic. Dr. Clarke says of *hades*, "The word hell, used in the common translation, conveys now an improper meaning of the original word; because hell is only used to signify the place of the damned. But the word hell comes from the Anglo-Saxon *helan*. To COVER." p. 47, Para. 1, [STUDENTS].

And Dr. Campbell also says, hell "at first denoted only what was secret or concealed." p. 47, Para. 2, [STUDENTS].

We will now give each instance in which *hades* occurs, its translation being in italics. Let the reader bear in mind that in each case it means the grave, pit, or state of the dead. Matt. 11:23. shall be brought down to *hell*; 16:18. the gates of *hell* shall not prevail Luke 10:15. shalt be thrust down to *hell*. 16:23. in *hell* he lifted up his eyes, Acts 2:27. wilt not leave my soul in *hell*, 31. his soul was not left in *hell*, 1 Cor. 15:55. O Grave, where is thy victory? Rev. 1:18. Have the keys of *hell* and of death. 6:9. was Death and *Hell* followed 20:13. death and *hell* delivered up the dead 14. death and *hell* were cast into. p. 48, Para. 1, [STUDENTS].

This is a complete list of the use of *hades*, and the reader may decide whether it means a place of "torment," or as the word signifies, the pit, the sepulchre, and state of the dead in general. p. 48, Para. 2, [STUDENTS].

2. "Gehenna." Greenfield in "The Polymicrian Greek Lexicon to the New Testament," defines this as follows: "Properly the valley of Hinnom [2 Kings 23:10] south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." The Saviour has used this word to denote future punishment. It is found only in the following texts, and is usually addressed to the Jews. Matt. 5:22. shall be in danger of *hell* fire. 29. whole body should be cast into *hell* 30. whole body should be cast into *hell*

10:28. to destroy both soul and body in *hell*. 18:9. two eyes to be cast into *hell* fire. 25:15. more the child of *hell* than yourselves. 33. can ye escape the damnation of *hell*? Mark 9:43. having two hands to go into *hell*. 45. having two feet to be cast into *hell*. 47. having two eyes to be cast into *hell*; Luke 12:5. hath power to cast into *hell*; Jas. 3:6. it is set on fire of *hell*. p. 48, Para. 3, [STUDENTS].

We will now quote a criticism on this word and give its use in the Old Testament. Mr. Ellis (a Hebrew and Greek scholar) says, "Gehenna is not a Greek word, it does not occur in any classical author; it is merely the Grecian mode of spelling the Hebrew words which are translated, "The Valley of Hinadon." It is found in the following places: Josh. 15:8; 18:16; 2 Kings 23:10; 2 Chron. 28:8; 33:6; Jer. 7:81,82; 19:2,6; 32:80. From history and prophecy we perceive that Gehenna is not a place where the wicked are being punished, nor will it ever be a place where they will be kept alive in perpetual torments. God surnamed the place [Jer. 7:32] *The valley of Slaughter*, and to affirm that the wicked will be kept alive there forever is to charge God with naming it inappropriately. p. 48, Para. 4, [STUDENTS].

3. "Tartaro." This word occurs only in 2 Pet. 2:4. "God spared not the angels that sinned, but cast them down to *hell*, and delivered them into chains of darkness to be reserved unto judgment." *Grove's Gr. & Eng. Dic.* defines *tartarus* to be "the infernal regions, hell of the poets, dark place, prison, dungeon, jail;" but, Dr. Scott says its meaning "must not be sought from the fables of heathen poets but from the general temper of the Scriptures." Dr. Bloomfield says it is "an intensive reduplication of the very old word for which in the earliest dialects seemed to have signified DARK." It may mean a *condition* rather than a *locality*." The parallel text in Jude says, "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under DARKNESS unto the judgment of the great day." Jude 6. p. 49, Para. 1, [STUDENTS].