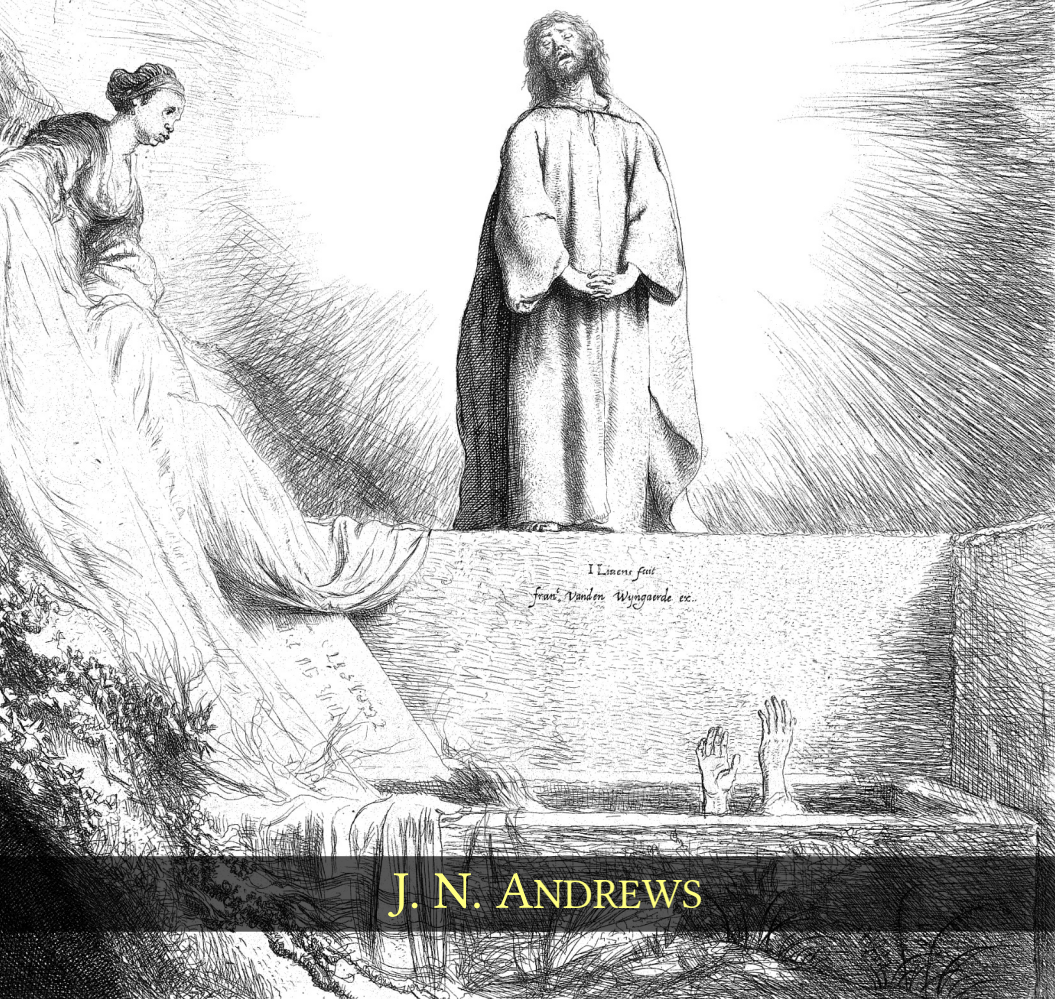


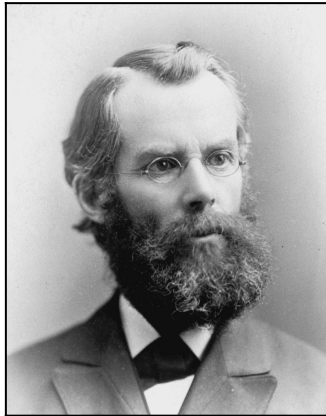
CONDITIONAL IMMORTALITY COLLECTION



J. N. ANDREWS

Source:
Original Publications
1854-1889

Cover:
The Resurrection of Lazarus
(Lievens 1631—Rijksstudio)



Fonts:
Liberation Sans Narrow
Linux Biolinum
Linux Libertine



July 2023
practicaprophetica.com
srac.info

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Foreword

IN THIS collection are gathered four writings by John Nevins Andrews, on the topic of Conditional Immortality. This topic includes discussions on the nature of the soul, death, hell, and communications with supposed “departed souls.”

J. N. Andrews (1829-1883) was a pioneer in the establishment of the Seventh-day Adventist church. He was an excellent scholar, and his writings are clear, and show attention to detail.

The truth presented here, that immortality is only in Christ, and is imparted in the resurrection of the just, was first brought into the Advent movement by George Storrs, in 1841. In 1844, Charles Fitch, another prominent Millerite minister, accepted this truth, and joined Storrs in proclaiming it. From there, it was carried by believers into the Seventh-day Adventist church.

Andrews himself joined the Millerite movement in February 1843, and began to observe the seventh-day Sabbath in 1845. So he was one of the few Millerites who endured the great disappointment in 1844, and went on to accept the further light revealed shortly after.

There are many reasons why the truth about man’s natural mortality is an important pillar in the Advent faith:

1. It shows that eternal life is only in Christ, thus exalting Him, through the gospel, as the only life-giver (second Adam) to the human race.
2. It reiterates the truth that sin leads to death. Satan had deceived Eve by saying, “You shall not surely die.” The doctrine of the “immortality of the soul” carries on this lie. But the truth on man’s mortality shows that God was not lying, and that sin is only a curse, and the source of all other curses. Thus, it proves that God is the life-giver, and sin is the life-taker.
3. It exposes the fallacy of spiritualism, which is communication with dead people who are supposedly in heaven. Thus it shuts the door to one of Satan’s most devious deceptions.

4. It highlights the importance of the Judgment, which must take place before the resurrection, and the giving of rewards. No one passes directly to heaven at death, for all must go through the Judgment first.
5. It re-establishes the apostolic hope in the resurrection as the time when the saints will be reunited with Christ and their fellow believers.
6. It exposes the error of an “eternally burning hell” which had darkened the character of God for centuries.

For all these reasons, this truth takes its place as part of the “everlasting gospel” message, which is to fill the Earth with glory, before the second advent of our Lord Jesus Christ.

Frank Zimmerman
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Departing and Being with Christ

No Date

*This undated Pamphlet contained three separate studies
on Conditional Immortality.*

The Pamphlet was named after the first study.



1. Departing and Being with Christ

Philippians 1

²¹ For to me to live is Christ, and to die is gain.

²² But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not.

²³ For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

²⁴ Nevertheless to abide in the flesh is more needful for you.

What did Paul mean by departing?

It is fair to answer this by his words to Timothy:

2 Timothy 4

⁶ The time of my departure is at hand.

It was his death.

Could he be with Christ by dying?

That depends upon the place to which the dead go.

Where do the dead go?

To *sheol* or *hades*,¹ the one of these names being the Hebrew, and the other the Greek, term to designate the place of the dead.

How do you know that the dead go to *sheol* or *hades*?

The psalmist asks what man there is that can deliver his soul from death and *sheol*:

Psalms 89

⁴⁸ What man is he that lives, and shall not see death? shall he deliver his soul from the hand of the grave [*sheol*]?

Jacob, at death, entered *sheol*:

¹ These words in our English version are sometimes translated *grave*, and sometimes *hell*.

Genesis 37

³⁵ ...and he said, For I will go down into the grave [sheol] unto my son mourning.

Genesis 42

³⁸ And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which you go, then shall you bring down my gray hairs with sorrow to the grave [sheol].

Genesis 44

²⁹ And if you take this also from me, and mischief befall him, you shall bring down my gray hairs with sorrow to the grave.

³¹ It shall come to pass, when he sees that the lad is not with us, that he will die: and your servants shall bring down the gray hairs of your servant our father with sorrow to the grave [sheol].

Korah and his company went down into *sheol*:

Numbers 16

³⁰ But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit [sheol]; then you shall understand that these men have provoked the Lord.

³³ They, and all that appertained to them, went down alive into the pit [sheol], and the earth closed upon them: and they perished from among the congregation.

Job was to be hid in *sheol*, and wait there till the resurrection:

Job 14

¹³ O that You would hide me in the grave [sheol], that You would keep me secret, until your wrath be past, that You would appoint me a set time, and remember me!

Job 17

¹³ If I wait, the grave [sheol] is my house: I have made my bed in the darkness.

All the wicked go into *sheol*:

Psalm 9

¹⁷ The wicked shall be turned into hell [sheol], and all the nations that forget God.

Psalm 31

¹⁷ Let me not be ashamed, O Lord; for I have called upon You: let the wicked be ashamed, and let them be silent in the grave [sheol].

Psalm 49

¹⁴ Like sheep they are laid in the grave [sheol]; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave [sheol] from their dwelling.

All mankind go there:

Psalm 89

⁴⁸ What man is he that lives, and shall not see death? shall he deliver his soul from the hand of the grave [sheol]?

Ecclesiastes 9

¹⁰ Whatsoever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [sheol], where you go.

Have you any other proof that the dead are in *hades*?

Yes. When the resurrection occurs, all the righteous being rescued from death and the place of the dead, triumph over both in most exultant language.

1 Corinthians 15

⁵¹ Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

⁵² 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.

⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality.

⁵⁴ 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.

⁵⁵ O death, where is your sting? O grave [hades], where is your victory?

And at the second resurrection, both death and *hades* give up the wicked dead.

Revelation 20

¹¹ And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

¹³ And the sea gave up the dead which were in it; and death and hell [hades] delivered up the dead which were in them: and they were judged every man according to their works.

¹⁴ And death and hell [hades] were cast into the lake of fire. This is the second death.

¹⁵ And whosoever was not found written in the book of life was cast into the lake of fire.

Paul did, therefore, enter *hades* by departing this life.

Did Paul find Christ in *hades*?

No, indeed. Christ had been there before Paul, but was not there when Paul entered the silent abode of the dead. We have express statements on this point. Peter says that David spoke of Christ's resurrection when he said,

Acts 2 [Psalm 16:10]

²⁷ You will not leave my soul in hell [hades].

And he informs us that at the resurrection of Christ,

³¹ ...His soul was not left in hell [hades].

Observe, this is not spoken of His death that His soul was not left in *hades*; for then it might be evaded as meaning that His soul should not be suffered to enter *hades* at all. But it is spoken of His resurrection that His soul was not left there. And this proves, beyond dispute, that His soul did enter this abode of the dead, but remained there only till the morning of the third day.²

But was not Paul grievously disappointed, on entering the place of the dead, not to meet Jesus there?

There is no reason to believe that he expected to meet Him in *hades*. In fact, there is excellent testimony to show that he looked to a very different occasion for the meeting with Christ. But there was no sadness, gloom, nor disappointment, to Paul in *hades*. It is a place where there is no knowledge.

Ecclesiastes 9

¹⁰ Whatsoever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, where you go.

Those who enter there have no thoughts.

Psalms 146

⁴ His breath goes forth, he returns to his earth; in that very day his thoughts perish.

All is silence, darkness, sleep, rest. The wicked therein are silent in death.

Psalms 31

¹⁷ Let me not be ashamed, O Lord; for I have called upon You: let the wicked be ashamed, and let them be silent in the grave.

The righteous in *sheol* do not praise God, and do not even remember Him to whom they have given their lives to honor.

² Compare Acts 2:25-31; Psalm 16:8-11.

Psalm 6

⁵ For in death there is no remembrance of You: in the grave who shall give You thanks?

Isaiah 37

¹⁰ I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

¹¹ I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.

¹² My age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: He will cut me off with pining sickness: from day even to night will You make an end of me.

¹³ I reckoned till morning, that, as a lion, so will He break all my bones: from day even to night will You make an end of me.

¹⁴ Like a crane or a swallow, so did I chatter: I did mourn as a dove: my eyes fail with looking upward: O Lord, I am oppressed; undertake for me.

¹⁵ What shall I say? He has both spoken unto me, and himself has done it: I shall go softly all my years in the bitterness of my soul.

¹⁶ O Lord, by these things men live, and in all these things is the life of my spirit: so will You recover me, and make me to live.

¹⁷ Behold, for peace I had great bitterness: but You have in love to my soul delivered it from the pit of corruption: for You have cast all my sins behind your back.

¹⁸ For the grave cannot praise You, death cannot celebrate You: they that go down into the pit cannot hope for your truth.

¹⁹ The living, the living, he shall praise You, as I do this day: the father to the children shall make known your truth.

Psalm 115

¹⁷ The dead praise not the Lord, neither any that go down into silence.

But how sad and gloomy such a prison-house to Paul, and how long and dreary his confinement therein!

To the living the grave may be dark and cold, and the period of waiting may seem long and tedious. But not so to the silent sleeper in his quiet rest. There is no lapse of time to those whose thoughts have perished. There is no gloom to those who...

Ecclesiastes 9

⁵ ...know not anything.

There can be nothing tedious, nor distressing, nor unpleasant, to those in *hades*. In fact, there can be no time to them at all. It is an atom of time, as the twinkling of an eye. Rather, it is simply a blank. This is proved by facts of frequent occurrence. Men receive blows upon the brain which destroy the power of thought. They remain in this condition sometimes for months. When consciousness is restored, thought begins at the very point where it was suspended.

An officer wounded in battle, and remaining months without a thought, when relieved by surgical operation has arisen in bed and finished the order he was giving when struck down. This shows that to those who have no power of thought time is annihilated. To Stephen, who fell asleep while gazing upon the glory of Heaven, it will ever be the same as though, without one moment's delay, he had entered it.³

And so of many Christians who have had rapturous views of Heaven in the hour of their death. It will never seem to them as though Heaven had even disappeared from their view. In winking, we cease to gaze upon that which is before us. It disappears from our view, yet we do not even notice the disappearance of the object. Such is the sleep of death. To the sleeper, it is an imperceptible atom of time, of which he can take no account.

Have you any evidence that Paul did not expect to be with Christ till the resurrection?

Judge for yourself in the light of such words as the following:

³ Acts 7:55-60.

1 Corinthians 15

³² If after the manner of men I have fought with beasts at Ephesus, what advantages it me IF THE DEAD RISE NOT? let us eat and drink, for TOMORROW WE DIE.

If Paul entered Heaven by dying, and by that event was taken to be with Christ, where there is fullness of joy, was not this of some advantage to him? Suppose there never should be a resurrection, would not Paul's immortal soul—if he had one—in the felicity of Heaven find something to compensate his cross-bearing life?

Indeed, he would, were he to enter Christ's presence at death, even though there were no resurrection. But he plainly indicates that if there was to be no resurrection, there would be no reward; a decisive proof that he knew nothing of the entrance into the heavenly city by the gate of death. In fact, had he entertained such an idea, instead of speaking of immediate death as a sad thing if there were no resurrection beyond it, he would have said,

“Courage, brethren, tomorrow we die, and that will usher us into our Lord's presence.”

His words convey, in every respect, the opposite idea.

Was there not some point of time to which Paul looked for deliverance and reward? Was this the day of death, or at the coming of Jesus?

There is a certain day which he has emphasized very remarkably. It bears the designation in his epistles of “THAT DAY.” It is thus presented:

1 Thessalonians 5

² For yourselves know perfectly that THE DAY OF THE LORD SO comes as a thief in the night.

⁴ But you, brethren, are not in darkness that THAT DAY should overtake you as a thief.

2 Thessalonians 1

¹⁰ *When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in THAT DAY.*

2 Thessalonians 2

¹ Now we beseech you, brethren, by the *coming of our Lord Jesus Christ*, and by *our gathering together unto Him*,

² That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

³ Let no man deceive you by any means; for THAT DAY shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

2 Timothy 1

¹² For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against THAT DAY.

2 Timothy 1

¹⁸ The Lord grant unto him [Onesiphorus] that he may find mercy of the Lord in THAT DAY; and in how many things he ministered unto me at Ephesus, you know very well.

2 Timothy 4

⁶ For I am now ready to be offered, and the time of my departure is at hand.

⁷ I have fought a good fight, I have finished my course, I have kept the faith:

⁸ *Henceforth* there is laid up for me a *crown of righteousness*, which the Lord, the righteous Judge, *shall give me at THAT DAY*; and not to me only, but unto all them also that love *His appearing*.

These scriptures do plainly teach the fact that the advent of Jesus was the time to which Paul looked for the deliverance of the saints, for the gathering of himself and all the others to Christ's presence, and for the placing of the crown upon his own head,

and upon the heads of all that really love the appearing of Jesus. He refers to the time of this great reward as “THAT DAY.” But he marks it over and over in such a manner that we cannot mistake the point of time. It is not the day of his death, but it is the day of the Lord Jesus.

But can you give a text from Paul’s writings in which both the time and the manner of the taking of the saints to be with Christ are presented?

The following text is exactly to the point:

1 Thessalonians 4

¹⁶ For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them to meet the Lord in the air: and so shall we *ever be with the Lord.*

The word “so” signifies “in this manner,” or “thus.” This text shows with distinctness the time and the manner of meeting the Lord, and being received into His presence. It is indeed a testimony of the same character as that in *2 Thessalonians 2:1*, where the coming of the Lord Jesus Christ is made the point for the gathering together of Paul and his brethren to Him.

There can be no doubt that this was Paul’s hope, but can you confirm it by the words of the Lord Jesus?

If a direct statement of the Saviour will answer, here it is:

John 14

² 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.

³ And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.

Now observe,

7. Jesus was going away personally.
8. While absent, He was to prepare a place for His people.
9. Then He was to come back and receive them.
10. That thus they might be where He was.

Then it follows that they cannot be with Him till He comes after them. He will not come after them till He has completed the preparation of the place for them. And observe this fact, if they could go to Him before He comes after them, they would find the place unprepared for their reception. Heaven is a prepared place for a prepared people.

Our Lord has fixed the time and the manner of the saints' being received to be with Christ. It is at His glorious advent.

Then how do you reconcile all these testimonies with the language of Paul, quoted at the head of this article, in which he says, "Having a desire to depart, and to be with Christ, which is far better?"

The reconciliation is not a matter of difficulty. The departure is by death; the being with Christ is by the resurrection. These are two events, and not one and the same thing.

Philippians 1

²³ To depart, AND to be with Christ, which is far better.

We may illustrate this by a supposition. We will say that Paul, when at Miletus, being very anxious to see the brethren in Jerusalem, and to find rest from the severe labors of the field he had, in the face of bitter opposition, so long cultivated, used this language:

"Having a desire to depart, and to be with James at Jerusalem."

No one would misunderstand that language. The departing was one thing; the being with James, another thing at some distance in the future.

Can you illustrate this out of Paul's language relative to the death and appearing of Jesus?

I can give an illustration that meets the point exactly, and that uses one of the very terms of the disputed text. Here is the passage:

2 Timothy 4

⁶ For I am now ready to be offered, and the time of my departure is at hand.

⁸ Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.

Paul's "*departure*" was at hand. This was his violent death by the axe of the executioner. But his reward was laid up for him till the day of Christ's appearing. The word "henceforth" covers the period between his departure and his being with Christ.

But might not Paul be with Christ before the appearing of Jesus, though he received not his crown till that time?

No. If being with Christ would be any "advantage" to Paul, it follows from his own words that he could not be with Him till the resurrection.

1 Corinthians 15

³² If after the manner of men I have fought with beasts at Ephesus, what advantages it me, if the dead rise not? let us eat and drink; for tomorrow we die.

He could not be with Christ on his own showing, as we have seen, until Christ comes after him.

1 Thessalonians 4

¹⁷ So shall we ever be with the Lord.

Besides, this text relative to the crown must not be set aside too summarily. A crown implies a throne, a kingdom, and a reign.

Paul will not have these things withheld after entering his Lord's presence. But the time to reward the saints, small and great, does not come till after the sounding of the seventh angel.

Revelation 11

¹⁵ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.

¹⁸ And the nations were angry, and your wrath is come, and the time of the dead, that they should be judged, and that You should give reward unto your servants the prophets, and to the saints, and them that fear your name, small and great; and should destroy them which destroy the earth.

We say, therefore, that *2 Timothy 4:6-8*, is a good illustration of *Philippians 1:23*.

But why should Paul speak of these two events, death, and the entrance into Christ's presence, in so closely connected a manner if they are really separated by a long space of time?

Several reasons may be assigned:

1. The Scriptures often speak of events widely separated in such a manner that the careless reader would suppose them one and the same thing; or at least that they were both to transpire at the same point, or very near to each other.

Hebrews 9

²⁷ And as it is appointed unto men once to die, but after this the Judgment.

But with most men there is a very long space between.

Revelation 2

¹⁰ Be faithful unto death, and I will give you a crown of life.

James 1

¹² Blessed is the man that endures temptation; for when he is tried, he shall receive the crown of life, which the Lord has

promised to them that love Him.

But we do know from plain testimony that the crown is not given as soon as man falls in death, but when he rises in the resurrection of the just.

2 Timothy 4

⁸ Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

1 Peter 5

⁴ And when the chief Shepherd shall appear, you shall receive a crown of glory that fades not away.

As a further illustration of the fact that there is need of care in reading the Bible, that we may give everything its proper place, take this text:

Luke 2

³⁹ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Now who would suppose that between this performance of all things required by the law when our Lord was eight days of age (see verse 21), and their return into Nazareth, occurred the flight into Egypt? Yet such was the case.⁴ It appears that:

- They returned unto Bethlehem, and were there found of the wise men.
- Then, at the warning of God, Joseph fled into Egypt, and stayed till Herod's death;
- Then returning out of Egypt he was afraid to stop in Bethlehem, and so retired to his old home in Nazareth.

But all these things *Luke* passes over.

⁴ *Matthew 2.*

2. A second reason for Paul's manner of expression is found in the fact that his death would close his probation, and make it certain that he should be with Christ when Christ comes after His saints.

3. A third reason is that to him it would be the same thing as though death did usher him into Christ's presence. For there would not be even a moment to him between departing and being with Christ.

Paul was in a strait betwixt two. He was now an aged man, and a prisoner of Jesus Christ. He had borne the burden in the heat of the day. Being bowed to the earth with burdens, cares, toils, labors, and sufferings, he felt that for himself it was better to die; but when he saw the flock of God contending with Satan, and wrestling for life, he felt that it was needful that he should live yet for a season for their furtherance and joy of faith.

Paul rests in the silence of *hades*. He is not yet with Christ. But Christ has been in *hades*, and when he left it, took away the key.

Acts 2

³¹ He seeing this before spoke of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.

Revelation 1

¹⁸ I am He that lives, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

If the dead should not rise, Paul would have no advantage from all his labor. But Christ shall call, and Paul shall answer. He shall stand up an immortal being. He shall ascend to meet the Lord in the air. The crown shall be placed on his head.

1 Thessalonians 4

¹⁷ And "so" shall he ever be with the Lord.

2. The Return of the Spirit to God

Ecclesiastes 12

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

THIS text is the exact counterpart of:

Genesis 2

⁷ 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.

One text teaches how man was first formed. The other text makes known the process of his dissolution. What God did in creating, death undoes by dissolving.

How did death get the power to step in and undo the Creator's work?

Man forfeited his right to live by sinning against God. Death entered by sin.

Romans 5

¹² 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.

Death, then, has an evil parentage. In fact, it has a bad character in the book of God; it is not a friend, but an enemy; and so serious and formidable a foe is it that its destruction is made the subject of special promise to the people of God.

1 Corinthians 15

²⁶ The last enemy that shall be destroyed is death.

The power of death Satan himself has controlled.

Hebrews 2

¹⁴ ...that through death He might destroy him that had the power of death, that is, the devil.

Death came from the devil, just as life came from God. God gave to man life, and instructed him that if he would obey Him, he should continue to live.

Genesis 2

¹⁶ And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat:

¹⁷ But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

The devil, telling Eve that she should, by sinning, be introduced to a higher life, brought death upon our race. Milton's idea that death is the child of sin and Satan, is strictly true. But many at the present time believe death to be the gate to endless joys! Death, as they imagine, is the door whereby the Christian enters Heaven!

By what means was this door created?

By man's rebellion against God. Who was the chief agent in promoting this transaction? The devil! What does Jesus call him because of this work? A murderer.⁵ If death is the door of Heaven, Satan has acted the part of door-keeper of Heaven, for he has had the power of death.

One of the principal proofs that men reach Heaven by dying, is found in our text which is so often quoted:

Ecclesiastes 12

⁷ The spirit shall return unto God who gave it.

Does this prove that death ushers men into Heaven? Please consider before you answer. If so, please observe that this text is not descriptive of the case of the righteous only; it is spoken of death as the common lot of man. Then we get all men into Heaven by dying, whatever may become of them afterward. Can

⁵ *John 8:44.*

it be true that every wicked man is to enter the gates of the holy city when he dies?⁶

But does not this text really teach the entrance of the righteous into Heaven at death?

Not unless it does that of the wicked also; for the text is descriptive of the common portion of mankind. The infirmities of old age are first described, and then the dissolution of man in death. The fact is, Solomon is admonishing the young men to attend to the service of God before these infirmities come on which lead to final dissolution. If it were only one class spoken of, it would be rather the wicked than the righteous, for Solomon would not have a young man grow up to these infirmities and consequent dissolution unprepared.

It is the unbuilding of the man after the infirmities of old age have worn out all his strength, that Solomon describes; it is not his translation to Heaven. The Lord God formed the man out of the dust of the ground. Death causes that dust to return to the earth as it was before it formed the man. If God does the first work, it is not God that destroys it. No; indeed. An enemy is the doer of all this.

Ecclesiastes 12

⁷ The spirit shall return unto God who gave it.

There is a record of the giving of the spirit by God. When He had formed the man from the dust, He breathed into his nostrils the breath of life, and man became a living soul. Now when death dissolves the man, this very thing which God gave to man, returns. What comes from God returns to God, just as what comes from earth returns to earth.

Then what better proof can we have that men are happy with God when they die? Who can deny a blissful existence

⁶ See *Revelation* 21:27; 22:14-15.

to the spirits of men in the presence of God? And what will you do now with all the texts that you adduce to show that in death there is no remembrance of God; that the thoughts of men perish in death; that they sleep in silence till the heavens pass away; that they are to be satisfied when they wake in Christ's likeness; and that if there were no resurrection, there would be no advantage obtained, even by faithful Paul?

Do not set these ideas aside too hastily; they are all ideas of men inspired of God.⁷

But if the spirit goes back to God, must it not be happy in His presence? And must it not know infinitely more than while the man lived?

Those who ask such questions overlook one point in the text, and that point is the key to the whole subject. That which *goes to God once came from Him*.

You infer that in *returning* to God the spirit enters upon a blissful existence in His presence. Have you well considered the point? It exists in God's presence after it has returned, with just as conscious an existence as it had before it came from Him. No more goes back than came. It is no more exalted when it leaves man to go back to God than when it left God to come to man.

Did the spirits of the dead once live with God, then leave Him and come and live with men, and then return to live again with God? It would be very absurd to affirm it. Somebody ought to remember something about living once in the presence of God before living in this world of sorrows. Why not some one recollect about this? But if that be so, how much better off to have allowed us to stay in Heaven when we were there, than to send us into this world of sorrow, pollution, and crime.

⁷ See *Psalm* 6:5; *Isaiah* 38:18-19; *Psalm* 146:4; *Job* 14:12-13; *Psalm* 17:15; *1 Corinthians* 15:32.

To be sure, if this text be rightly expounded by the popular interpretation, everybody gets back to Heaven when they die; but even then how much better is dissolution than creation? How much more beneficent the work of Satan in introducing death, which returns us all to Heaven, than the work of the Creator which took our happy spirits all out of Heaven to live in sorrow, sin, and pain!

The reader will see that there is just as much of blissful existence for the spirit after this life as before it. What came from God to enable the man to live, returns to God when he ceases to live.

There has been one grand act of the Creator in which He bestowed that upon man which at death He takes from him. God gave to Adam, when He formed him, the breath of life, and man, thus formed, became a living soul. It even says, God breathed this into man's nostrils. This was what gave Adam life. Elihu tells us that "the breath of the Almighty" gave to him "LIFE;" *i.e.*, by giving it to the common father of mankind.⁸

What God gave to Adam was not an angel of glory to dwell in his body formed of dust. If it had been, what a misfortune to that heavenly being! No; it was simply "LIFE." Having made the man, God gave him life.

When man had forfeited his right to live, God told him he must return to the ground out of which he was taken.

Genesis 3

¹⁹ In the sweat of your face shall you eat bread, till you return unto the ground; for out of it were you taken: for dust you are, and unto dust shall you return.

And so when Adam closed his eyes in death, the great Creator took again to his own keeping that life which Adam gave up. God designs that men shall live again. He holds all in his hand till the hour shall arrive to give them life the second time. Jesus said that

⁸ *Job 33:4.*

he laid down his life that he might take it up again.⁹ And so when dying, commended His spirit, or life, to His Father's hands.

Adam had his life from God. We have ours from Adam. Adam forfeited his right to live or God would never have taken from him that breath of life by which he was made alive. That being taken from him, he had just as much life as he had before it was given him, which was none at all. That which God breathed into his nostrils being taken from him by the Author of his existence, has just as much thought and knowledge as before being given to Adam, which was no knowledge at all.

He did not put within Adam a living, conscious, organized being from glory, but the man being organized out of dust, God put the principle of life in him, *i.e.*, he made him alive.

Our life is from Adam. It is not immortal life.

The facts are too palpable to believe thus of ourselves. Life is transmitted from parents to children. What vast multitudes of living beings perish without ever seeing the light, *i.e.*, without ever being born. Yet they had life. And so life exists in that which precedes embryotic existence.

But in all this there is no immortality. We cannot take from the first Adam what he had not to give. Nor can we find in death, which is the fruit of sin, the door back into that Paradise from which sin caused us to be expelled.

But, thank God, the second Adam can give us a life that shall never end.

John 5

²⁶ For as the Father has life in himself, so has He given to the Son to have life in himself.

Death cannot convey us to the presence of God; but the resurrection shall show us the path of life, and "so shall we ever be with the Lord."

⁹ *John* 10.

3. Shall Our Earth Burn Eternally?

BY NO means. The fire shall melt it. Every part of it shall be subjected to the refining heat. The fire shall devour the earth; but its elements shall all remain.

When it has answered the great purpose of furnishing the fiery oven, or furnace of fire where the wicked shall receive their dreadful doom, the second death, it shall, like Sodom, be reduced to ashes by the eternal fire, and cease longer to burn.

Then, by the power of the great Author of its existence, it shall be re-created. New heavens and earth shall exist, formed out of the elements of the old thus purged of sin and sinners, and therein shall the righteous have the promise fulfilled that they shall be recompensed in the earth.

2 Peter 3

¹⁰ But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

¹¹ Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness,

¹² Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

¹³ Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness.

Malachi 4

¹ For, behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says the Lord of hosts, that it shall leave them neither root nor branch.

² But unto you that fear my name shall the Sun of righteousness arise with healing in His wings; and you shall go forth, and grow up as calves of the stall.

³ And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, says the Lord of hosts.



The Rich Man and Lazarus

1865

This pamphlet appears under the title, “The Rich Man and Lazarus,” in the Pioneer Writings. It is undated, but had been printed in 1854, under the title, “The Wicked Dead: Are They Now Being Punished?” and later appeared in the Advent Review of March 28, 1865 under the same title. Later in 1865 it was again printed as a pamphlet (under the same name), and the signature line at the end gave the date as: March 8, 1865.

I’ve used that year (1865), even though it is likely that “The Rich Man and Lazarus” was a later printing.

I have used the Pioneer Writings edition as the source for this document, as it appears to be the most recent. I carefully compared it with the 1865 printed edition, implementing a few small changes from that printing.



The Rich Man and Lazarus

When Are the Wicked Dead Punished?

ARE the wicked dead now being punished? This is a question of awful solemnity, and should not be treated as a matter of speculation and idle curiosity. For the greater part of mankind live in *neglect* of the great duties of religion, if not in open *contempt* of its most solemn commands. Such has ever been the fact with our fallen race. This vast throng of sinful men for long ages have been pouring through the gates of death, and its dark portals hide them from our further view.

What is the condition of this innumerable multitude of impenitent dead? Where are they? and what now is their real state? To this question two answers are returned:

1. They are now suffering the torments of the damned. This is the answer of all the self-styled orthodox creeds.
2. They are now sleeping in the dust of the earth, awaiting the resurrection to damnation. This answer is believed by many candid Bible students to be the harmonious teaching of the Scriptures on this subject.

Which of these two answers is the true and proper one?

There is no statement in the Bible relating to the wicked dead in general, where they are in any way represented as in a state or place of torment. Nor is there any instance in the Bible where men are threatened that they shall, if wicked, enter an abode of misery at death.

Even the warning of Jesus, in *Matthew* 10:28, which is thought to contain the strongest proof of the soul's immortality that can be found in all the Bible, says not one word concerning the suffering of the soul in *hades*, the place of the dead, but relates wholly to what shall be inflicted upon "both soul and body in *gehenna*" (the Greek word here rendered "hell"), the place of punishment for the resurrected wicked.

There being no *general* statement in the Bible representing the wicked dead as now in torment, and no instance in which the living wicked are threatened with consignment to the furnace of fire till after the Judgment, we now search out the *particular* cases which may be thought to teach such a fact. There are just two of these cases which may be cited to prove that some of the wicked dead are now in torment; and from these, if at all, the torment of the wicked dead in general must be deduced. These cases are the Sodomites;

Jude

⁷ ...set forth for an example, suffering the vengeance of eternal fire;

—and the rich man lifting up his eyes in torment.¹⁰ These are the only cases that can be cited from the Scriptures in proof that the wicked dead are now undergoing the punishment of their sins.

Sodom and Gomorrah

The case of the Sodomites first claims our attention. The text reads thus:

Jude

⁷ Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

The present tense is used throughout the verse. It occurs twice in speaking of the sin of Sodom, and twice with reference to its punishment. This text does not teach that the men of Sodom are now engaged in the sinful acts referred to; why should it be understood to teach that they are now receiving their retribution?

Does the apostle mean to say that the Sodomites are now in the flames of eternal fire? The clause, “suffering the vengeance of eternal fire,” is modified by the words, “set forth for an example,” which immediately precede it. In fact, the real meaning of the

¹⁰ Luke 16:23.

apostle in what he says of the sufferings of the Sodomites can only be determined by giving this phrase, “set forth for an example,” its proper bearing. To be “set for an example,” to wicked men, “suffering the vengeance of eternal fire,” one of two things must be true:

1. They must now be in a state of suffering in plain view of the inhabitants of the earth; or,
2. They must be somewhere in the Scriptures set forth in the very act of suffering the vengeance of fire from heaven.

If the first of these views be correct, then the Sodomites are indeed now in torment. But that view is not correct; for the very place where Sodom was burned is now covered by the Dead Sea. That the second view is correct, is manifest from:

Genesis 19

²⁴ Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

²⁵ And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

²⁶ But his [Lot's] wife looked back from behind him, and she became a pillar of salt.

²⁷ And Abraham got up early in the morning to the place where he stood before the Lord.

²⁸ And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

Here the Sodomites are set forth for an example in the very act of suffering the vengeance of eternal fire. Are they to this day in that fire? Peter bears testimony, and it is the more valuable in this case because the chapter containing it is almost an exact parallel to the epistle of *Jude*. Thus he says:

2 Peter 2

⁶ Turning the cities of Sodom and Gomorrah INTO ASHES condemned them with an overthrow, making them an example unto those that after should live ungodly.

Peter thus shows that the fire did its proper office upon the men of Sodom, and that they were not in his day alive in its flames. Their case is an example of what God will do to all the wicked after the resurrection to damnation, when fire shall descend out of heaven upon them, and the whole earth become a lake of fire.¹¹

The testimony of Jeremiah, which represents the punishment of Sodom as comparatively brief, must complete this evidence:

Lamentations 4

⁶ For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was *overthrown* as in a moment, and no hands stayed on her.

The language of *Jude* concerning the Sodomites has, therefore, no relation to their condition in death, and cannot be made to furnish evidence that the wicked dead are now in a state of torment.

The Rich Man

There remains, therefore, the case of a single individual—the rich man—out of which to deduce the doctrine that the wicked dead are now in the lake of fire. This is certainly a fact worthy of note.

The account of the rich man stands at the conclusion of a discourse made up of parables. Thus *Luke* 15 presents us with the parable of the lost sheep, the ten pieces of silver, and the prodigal son. The 16th chapter is made up of two parables; the unjust steward, and the rich man and Lazarus. It is true that the account of the rich man and Lazarus is not called a parable by the sacred penman; but the fact is the same with respect to the two cases which precede this; and the three are introduced in the same manner:

Luke 15

¹¹ A certain man had two sons...

Luke 16

¹ There was a certain rich man which had a steward...

¹¹ *Revelation* 20; *2 Peter* 3; *Malachi* 4.

Luke 16

¹⁹ There was a certain rich man which was clothed in purple and fine linen...

It is generally admitted that a parable cannot be made the foundation of any doctrine, or be used to disprove doctrines established by plain and literal testimony. But the doctrine of the present punishment of the wicked dead rests upon a single parable, and that parable the case of a single individual. The proper interpretation of any portion of the Sacred Record will show that it is in divine harmony with the general tenor and plain facts of the whole book.

Three of the dead are here introduced—Abraham, Lazarus, and the rich man—and all are represented as in *hades*.

Luke 16

²³ In hell [*hades*] he lifted up his eyes, being in torments, and sees Abraham afar off, and Lazarus in his bosom.

Hades is the place of all the dead, the righteous as well as the wicked. Thus, at the resurrection of the just, they shout victory over death and *hades*, from whose power they are then delivered.

1 Corinthians 15

⁵⁵ O Death, where is your sting? O Grave [*hades*], where is your victory?

The wicked dead are in *hades*; for at the resurrection to damnation, *hades* delivers them up.¹² The resurrection of Christ did not leave His soul in *hades*; *i.e.*, He then came forth from the place of the dead.¹³ *Hades*, therefore, is the common receptacle of the dead. Those who are in *hades* are not alive, but dead.

Revelation 20

¹³ DEATH and HADES delivered up the DEAD which were in them.

¹² Revelation 20:13.

¹³ Psalm 16:10; Acts 2:27.

Even the language of Abraham implies that all the party were then dead. To Dives, he says,

Luke 16

²⁵ You in your *lifetime* [now passed] received your good things; but now he is comforted, and you are tormented.

Classing himself with dead Lazarus, he adds:

²⁶ Between us and you there is a great gulf fixed.

The rich man then begs that Lazarus may be sent to his brethren, declaring that if one went unto them *from the dead*, they would repent. And Abraham, denying his request, said that they would not be persuaded,

³¹ ...though one rose *from the dead*.

This scene transpires in *hades*, the place of the dead; and those who act in it are three dead persons.

Moses and the Prophets

A clue to the proper interpretation of this parable is found in verses 29 and 31:

²⁹ They have Moses and the prophets; let them hear them.

³¹ If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

This language directs the living to Moses and the prophets for instruction concerning man's condition in *hades*. In their testimony will be found adequate warning to the living wicked, and facts of great importance bearing upon the proper interpretation of this peculiar passage.

The Old Testament was written in Hebrew, and the New Testament in Greek. Here an important fact is to be noticed: The Old Testament uses the word *sheol* to designate the place which in the New Testament is called *hades*. Thus the 16th *Psalms*, written in Hebrew, says,

Psalm 16

¹⁰ You will not leave my soul in *sheol*.

The New Testament, quoting this text, and expressing the words in Greek, says,

Acts 2

²⁷ You will not leave my soul in *hades*.

The Hebrew term *sheol*, as used in the Old Testament, is, therefore, the same in meaning with the Greek word *hades* as used in the New. In other words, the *hades* of Christ and the apostles is the *sheol* of Moses and the prophets.

It is well here to observe that the Hebrew word *sheol* is used in the Old Testament sixty-five times. It is rendered “grave” thirty-one times.¹⁴ It is rendered “pit” three times.¹⁵ It is also rendered “hell” in thirty-one instances.¹⁶

Hades, the New-Testament term for the *sheol* of the Old Testament, is used eleven times, and in ten of these it is rendered “hell.”¹⁷ It is once rendered “grave.”¹⁸

Moses and the prophets were indeed divinely inspired on every point concerning which they wrote; but on the point respecting which we seek light, they have the special endorsement of our Lord. We may therefore confide in their teachings concerning *hades*, or *sheol*, assured that the great facts revealed through them

¹⁴ *Genesis* 37:35; 42:38; 44:29, 31; *1 Samuel* 2:6; *1 Kings* 2:6, 9; *Job* 7:9; 14:13; 17:13; 21:13; 24:19; *Psalms* 6:5; 30:3; 31:17; 49:14-15; 88:3; 89:48; 141:7; *Proverbs* 1:12; 30:16; *Ecclesiastes* 9:10; *Song* 8:6; *Isaiah* 14:11; 38:10, 18; *Ezekiel* 31:15; *Hosea* 13:14.

¹⁵ *Numbers* 16:30, 33; *Job* 17:16.

¹⁶ *Deuteronomy* 32:22; *2 Samuel* 22:6; *Job* 11:8; 26:6; *Psalms* 9:17; 16:10; 18:5; 55:15; 86:13; 116:3; 139:8; *Proverbs* 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; *Isaiah* 5:14; 14:9, 15; 28:15, 18; 57:9; *Ezekiel* 31:16-17; 32:21, 27; *Amos* 9:2; *Jonah* 2:2; *Habakkuk* 2:5.

¹⁷ *Matthew* 11:23; 16:18; *Luke* 10:15; 16:23; *Acts* 2:27, 31; *Revelation* 1:18; 6:8; 20:13-14.

¹⁸ *1 Corinthians* 15:55.

by the Spirit of God, will be found in divine harmony with the teachings of Christ and the apostles.

The texts quoted above, relating to *hades*, or *sheol*, reveal to us many important facts. We learn that *sheol* is the common receptacle of the dead, whether they are righteous or wicked. Thus Jacob expressed his faith in what should be his state in death when he said,

Genesis 37

³⁵ I will go down into *sheol* unto my son mourning.

Genesis 42

³⁸ My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which you go, then shall you bring down my gray hairs with sorrow to *sheol*.

Genesis 44

²⁹ And if you take this also from me, and mischief befall him, you shall bring down my gray hairs with sorrow to *sheol*.

³¹ It shall come to pass, when he sees that the lad is not with us, that he will die: and your servants shall bring down the gray hairs of your servant our father with sorrow to *sheol*.

- Korah and his company went down into *sheol*.^{19/20}
- Joab went down into *sheol*.²¹
- Job was to be hid in *sheol*, and wait there till the resurrection.²²
- All the wicked go into *sheol*.²³
- All mankind go there.²⁴

¹⁹ Numbers 16:30, 33.

²⁰ **Note:** The reader will observe that texts are quoted in this tract with words *sheol* or *hades*, instead of grave, or pit, or hell; which our English version uses. This is because *sheol*, or *hades*, is the word used in the original Hebrew or Greek Scriptures. See the lists above.

²¹ 1 Kings 2:6, 9.

²² Job 14:13; 17:13.

²³ Psalm 9:17; 31:17; 49:14.

²⁴ Psalm 89:48; Ecclesiastes 9:10.

Sheol, or *hades*, receives the whole man at death.

- Jacob expected to go down with his gray hairs to *sheol*.²⁵
- Korah, Dathan, and Abiram, went into *sheol* bodily.²⁶
- The soul of the Saviour left *sheol* at His resurrection.²⁷

The psalmist, being restored from dangerous sickness, testified that his soul was saved from going into *sheol*. Thus he says,

Psalm 30

² O Lord, my God, I cried unto you, and you have healed me.

³ O Lord, you have brought up my soul from the grave [*sheol*]: you have kept me alive, that I should not go down into the pit.

See also:

Psalm 86

¹³ For great is your mercy toward me: and You have delivered my soul from the lowest hell [*sheol*].

Proverbs 23

¹⁴ You shall beat him with the rod, and shall deliver his soul from hell [*sheol*].

He also shows that all men must die, and that no man can deliver his soul from *sheol*.²⁸

The sorrows of hell, three times mentioned by the psalmist, are, as shown by the connection, the pangs which precede or lead to death.²⁹ They are, in each case, experienced by the righteous. The cruelty of *sheol* is the remorseless power with which it swallows up all mankind.³⁰

Those who go down to *sheol* must remain there till their resurrection.³¹ At the coming of Christ all the righteous are delivered

²⁵ *Genesis* 42:38.

²⁶ *Numbers* 16:30, 33.

²⁷ *Psalm* 16:10; *Acts* 2:27, 31.

²⁸ *Psalm* 89:48.

²⁹ *2 Samuel* 22:5-7; *Psalm* 18:4-6; 116:1-9.

³⁰ *Song* 8:6; *Psalm* 89:48.

³¹ *Job* 7:9, 10; 14:12-15; 17:13-14.

from *sheol*.³² All the living wicked men are then “turned into *sheol*,” and for one thousand years *sheol* holds all wicked men in its dread embrace.³³ Then death and *sheol*, or *hades*, deliver up the wicked dead, and the judgment is executed upon them in the lake of fire.³⁴

Sheol, the invisible place or state of the dead, is IN THE EARTH BENEATH. Though it is rendered “grave” thirty-one times, it is not the word usually so rendered in the Old Testament; for it embraces the interior of the earth as the region of the dead and the place of every grave.³⁵ All the passages which speak of the location of *sheol*, or *hades*, represent it as *beneath*. It is always in the interior of the earth; sometimes it is in the nether parts of the earth.³⁶

Referring to the fire now burning, in the heart of the earth, which shall at the last day swallow up the earth in its fiery gulf, Moses represents the Almighty as saying,

Deuteronomy 32

²² For the fire is kindled in my anger, and shall burn unto the lowest *sheol*, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

Jonah went down into *sheol* when, in the belly of the whale, he descended into the depths of the mighty waters, where none but dead men had ever been.³⁷ Korah and his company went into *sheol* alive; that is, the earth swallowed them up while yet alive.³⁸

The righteous do not praise God in *sheol*. Thus David testifies:

³² *Job* 19:25-27; *1 Corinthians* 15:51-55.

³³ *Psalms* 9:17; *Revelation* 20:4-6.

³⁴ *Revelation* 20:11-15.

³⁵ *Ezekiel* 32:18-32.

³⁶ *Numbers* 16:30, 33; *Psalms* 141:7; *Isaiah* 5:14; 14:9-20; *Ezekiel* 31:15-18; 32:18-32.

³⁷ *Jonah* 2:2.

³⁸ *Numbers* 16.

Psalm 6

⁵ In death there is no remembrance of You; in *sheol* who shall give You thanks?

And Hezekiah, when delivered from death in answer to prayer, expresses the same great truth:

Isaiah 38

¹⁰ I said in the cutting off of my days, I shall go to the gates of *sheol*; I am deprived of the residue of my years.

¹⁷ Behold, for peace I had great bitterness; but You have in love to my SOUL delivered it *from the pit of corruption*; for You have cast all my sins behind your back.

¹⁸ For *sheol cannot praise* You, death cannot celebrate You; they that go down into the pit cannot hope for your truth.

¹⁹ The living, the living, he shall praise You, as I do this day; the father to the children shall make known your truth.

Psalm 115

¹⁷ The dead praise not the Lord, neither any that go down into silence.

Psalm 146

¹ Praise the Lord. Praise the Lord, O my soul.

² While I live will I praise the Lord: I will sing praises unto my God while I have any being.

³ Put not your trust in princes, nor in the son of man, in whom there is no help.

⁴ His breath goes forth, he returns to his earth; in that very day his thoughts perish.

The wicked in *sheol* are silent in death. Thus David prays:

Psalm 31

¹⁷ Let the wicked be ashamed, and let them be silent in *sheol*.

See also:

1 Samuel 2

⁹ He will keep the feet of His saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

Psalms 115

¹⁷ The dead praise not the Lord, neither any that go down into silence.

Sheol is a place of silence, secrecy, sleep, rest, darkness, corruption, and worms.

Job 14

¹² So man lies down, and rises not: till the heavens be no more, they shall not awake, not be raised out of their sleep.

¹³ O that you would hide me in *sheol*, that You would keep me secret, until your wrath be past, that You would appoint me a set time, and remember me!

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

¹⁵ You shall call, and I will answer You; You will have a desire to the work of your hands.

Job 17

¹³ If I wait, *sheol* is my house; I have made my bed in the darkness.

¹⁴ I have said to corruption, You are my father; to the worm, You are my mother, and my sister.

¹⁵ And where is now my hope? As for my hope, who shall see it?

¹⁶ They shall go down to the bars of *sheol*, when our rest together is in the dust.

Psalms 49

¹¹ Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

¹² Nevertheless man being in honor abides not: he is like the beasts that perish.

¹³ This their way is their folly: yet their posterity approve their sayings. Selah.

¹⁴ Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

¹⁵ But God will redeem my soul from the power of the grave: for He shall receive me. Selah.

¹⁶ Be not afraid when one is made rich, when the glory of his house is increased;

¹⁷ For when he dies he shall carry nothing away: his glory shall not descend after him.

¹⁸ Though while he lived he blessed his soul: and men will praise you, when you do well to yourself.

¹⁹ He shall go to the generation of his fathers; they shall never see light.

Psalm 88

¹⁰ Will You show wonders to the dead? shall the dead arise and praise You? Selah.

¹¹ Shall your lovingkindness be declared in the grave? or your faithfulness in destruction?

¹² Shall your wonders be known in the dark? and your righteousness in the land of forgetfulness?

There is no knowledge in *sheol*. Thus writes the wise man, the Spirit of inspiration bearing testimony through him:

Ecclesiastes 9

⁴ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

⁵ For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

⁶ Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

¹⁰ Whatsoever your hand finds to do, do it with your might; for there is no work, no device, nor knowledge, nor wisdom, in *sheol*, whither you go.

Such are the great facts concerning *sheol*, or *hades*, as revealed to us in the books of “Moses and the prophets.”

Dead Men Talking

Yet we have the following cases in these same writings in which the dead in *sheol*, in the nether parts of the earth, converse to-

gether, and are comforted or taunted by each other, or in which they weep bitterly, refusing comfort.

The case of the king of Babylon is a noted instance of this. When he is overthrown, and goes down to *sheol*, the DEAD (for *sheol* has no others in its dark abode) are stirred up to meet him. The kings that had been conquered and destroyed by the king of Babylon in the days of his prosperity now rise up from their thrones in that dark abode, and mock him with feigned obeisance as in life they had rendered real homage. Now they taunt him, saying,

Isaiah 14

¹⁰ Are you also become weak as we? Are you become like unto us?

Those that see him shall narrowly look upon him, saying,

¹⁶ Is this the man that made the earth to tremble, that did shake kingdoms?

Pharaoh and his army, slaughtered in battle with the king of Babylon, are set forth in the same manner. The slain upon the field of battle being buried indiscriminately, and friend and foe cast down together into pits, into the “nether parts of the earth,” into *sheol*, “the strong among the mighty shall speak to him out of the midst of *sheol*.” And this *sheol*, in the nether parts of the earth, full of the dead, is contrasted with “the land of the living.” These slaughtered soldiers went down to *sheol* with their weapons of war, and their swords they “laid under their heads.” Pharaoh, lying among them, and seeing the multitude of his enemies that were slain, is “comforted” at the sight. See this remarkable prophecy, *Ezekiel* 32:17-32; 31:15-18.

Perhaps the case of Rachel is even more remarkable than these. Long ages after her decease and entrance into *sheol*, a dreadful slaughter of her posterity takes place. Upon this, Rachel breaks

forth into lamentation and bitter weeping, and refuses to be comforted, because her children are not.³⁹ Then the Lord says to her,

Jeremiah 31

¹⁶ Refrain *your voice from weeping*, and *your eyes from tears*; for your work shall be rewarded, says the Lord.

That Rachel did literally weep and shed bitter tears at the murder of her children nearly 2000 years after her entrance into *sheol*, no one will assert. Nor will it be maintained that the slaughtered Egyptians and Chaldeans lying in *sheol* with their swords under their heads were able to converse together in the nether parts of the earth; and that one was literally “comforted,” or the other literally “ashamed.”

Equally difficult is it to believe that the kings who had been overthrown by the king of Babylon were literally seated on thrones in *sheol*, deep in the earth, and that when he was cast down to *sheol* they arose from their thrones and mocked him, declaring that he was now become weak as they. Please compare the following texts on the king of Babylon: *Jeremiah* 51:39, 57; *Daniel* 5:1-4, 30; *Isaiah* 14:4-30.

Taking our leave of “Moses and the prophets,” whose testimony on this subject has the direct endorsement of our Lord, let us return to the case of Dives and Lazarus.⁴⁰

Lazarus lived in the deepest poverty; too helpless to walk, or even to stand, he was *laid* at the rich man’s gate; he had no other food than the crumbs, perhaps grudgingly bestowed, from the table of the rich man; and no other nurses than the dog which licked his sores.

In process of time, death comes to his relief; but his burial is not mentioned, though that of the rich man, who died soon after, is distinctly named. It is likely that the dead beggar, covered with sores, was disposed of with as little trouble as possible; in the

³⁹ See *Jeremiah* 31:15-17; *Matthew* 2:17-18; *Genesis* 35:18-20.

⁴⁰ *Luke* 16:19-31.

sight of man, he had the burial of a dog; but this poor man, forsaken of all earthly friends, and apparently unnoticed of Heaven, had, unseen to mortal eye, such a burial as the wealth of the whole world could not command. The angels of God took part as his bearers to that quiet resting place from which, by-and-by, when *hades* gives up the righteous dead, at the sound of the last trumpet, they shall take him up through the air, to meet his triumphant Redeemer. Till that time, we leave him asleep in Jesus, resting in hope, with Abraham the father of the faithful, and all the ancient worthies who have *not yet* received their promises.⁴¹

The rich man lived in luxury, faring sumptuously every day. To the eye of all beholders, his lot was envied, and that of the beggar to be despised. But he dies, also and of him it is recorded that he was buried. All that wealth could purchase, all that pride could exhibit of earthly pomp and grandeur, were, no doubt, displayed at his funeral. But there were no angels of God to participate in it. He had lived for himself, neglecting the great preparation for the future. He goes down to *hades* a lost man, there to wait until the resurrection to damnation. As the Douay Bible reads,

“He was buried in hell,”

—i.e., in *hades*, or *sheol*. There,

Luke 16

²³ ...he lifted up his eyes, being in torment, and saw Abraham afar off, and Lazarus in his bosom.

Then, as though calling to mind the littleness of the favors he had bestowed on Lazarus, he asks a favor at the hands of the despised beggar—the smallest indeed that he could ask—that Lazarus should dip the tip of this finger in water to cool his tongue. This being denied, he asks that Lazarus may be sent to warn his brethren. And this also was refused, because they had Moses and the prophets, whose testimony was sufficient.

⁴¹ *Hebrews* 11:8-16, 39-40.

This scene transpires in *hades*, or *sheol*, which, as we have seen, is in the nether parts of the earth. The place is one of darkness and silence, where there is neither wisdom nor knowledge. It is the place of the dead, and those who are therein are called,

Proverbs 21

¹⁶ ...the congregation the dead.

In the utter darkness of *hades*, how can men see each other?

Psalms 88

¹² In the land of forgetfulness,

—how can they remember the events of their past lives? In a place where there is no knowledge,⁴² how could Dives know Abraham, whom he had never seen? Where there is no work, nor device,⁴³ how could he devise a plan to warn his wicked brethren? And in *hades*, where there is no wisdom,⁴⁴ how could Abraham give such wise answers? In *hades*, where the wicked are silent in death,⁴⁵ how could Dives converse? As the righteous cannot praise God in *hades*,⁴⁶ and do not even remember His name,⁴⁷ how does it happen that they can so well understand and converse on everything else?

We answer these questions precisely as we do those which arise from the testimony of “Moses and the prophets,” to which we are in this parable referred.

- When Rachel, long dead, is represented as shedding tears and lamenting the murder of her children;
- When the mighty dead converse with Pharaoh in *hades*, and he is “comforted” with what he sees in the nether parts of the earth; and

⁴² *Ecclesiastes* 9:10.

⁴³ *Ibid.*

⁴⁴ *Ibid.*

⁴⁵ *Psalms* 31:17.

⁴⁶ *Isaiah* 38:18.

⁴⁷ *Psalms* 6:5.

- When the king of Babylon is mocked by dead kings who rise up from their thrones in *hades* and taunt him with his overthrow;

—when we read all this of that place where all is darkness, silence, secrecy, and death,—a place within the earth itself,—and when we consider that this parable relates to this very place, and cites us to these very testimonies for information on the subject, it becomes evident that one common answer pertains to all these questions.

The dead are personified,⁴⁸ and made to speak and act in reference to the facts of their respective cases as though they were alive. Why should not the Spirit of God do this when it has seen fit to personify every kind of inanimate thing? Thus,

- Thus the blood of Abel cries to God.⁴⁹
- And thus in Job, the depth and the sea are made to speak, and even *destruction* and *death* are represented as saying that they have heard the fame of wisdom with their *ears*.⁵⁰
- The stone by the sanctuary heard all the words of Israel.⁵¹
- The trees, held an election and made speeches.⁵²

⁴⁸ Webster defines *personification* thus: “The giving to an inanimate being the figure or the sentiments and language of a rational being; prosopopoeia, as ‘*Confusion* heard his voice.’”

He defines *personify* thus: “To give animation to inanimate objects; to ascribe to an inanimate being the sentiments, actions, or language, of a rational being, or person, or to represent an inanimate being with the affections and actions of a person. Thus we say, the plants *thirst* for rain. “The trees *said* to the fig-tree, Come and reign over us.” *Judges* 9.

He defines *prosopopoeia*, or intense personification, thus: “A figure in rhetoric by which things are represented as persons, or by which things inanimate beings, or by which an absent person is introduced as speaking, or a deceased person is represented as alive and present. It includes *personification*, but is more extensive in its signification.”

⁴⁹ *Genesis* 4.

⁵⁰ *Job* 28:14-22.

⁵¹ *Joshua* 24.

⁵² *Judges* 9.

- The thistle proposes a matrimonial alliance, with the cedar.⁵³
- All the trees sing out at the presence of God.⁵⁴
- The stone cries out of the wall, and the beam answers it.⁵⁵
- The hire of the laborers, kept back by fraud, cries to God.⁵⁶
- Dead Abel yet speaks.⁵⁷
- The souls under the altar, slain for their testimony, and who do not live till the first resurrection, cry to God for vengeance.⁵⁸

And, finally, death and *hades* are both personified,—the one riding a pale horse, the other following, and both cutting down mankind. And this personification is still further carried out, when both, as though living enemies, are at last cast into the fire of *gehenna*.⁵⁹

The apostle Paul has given us the key to all this, when he says of God that He...

Romans 4

¹⁷ ...quickens the dead, and calls those things which be not as though they were.

And our Lord, in that remarkable discussion with the Sadducees, in which He proved the resurrection of the dead by the fact that God spoke of dead Abraham as though he were alive, gives us this same key, thus:

Luke 20

³⁸ For all live unto Him.

Abraham, though dead, is spoken of as alive, because in the purpose of God he is to live again.

⁵³ 2 Kings 14; 2 Chronicles 25.

⁵⁴ 1 Chronicles 16.

⁵⁵ Habakkuk 2.

⁵⁶ James 5.

⁵⁷ Hebrews 11.

⁵⁸ Revelation 6:9-10.

⁵⁹ Revelation 6:8; 20:14; 1 Corinthians 15; Hosea 13:14.

By this parable our Lord illustrates several great truths.

1. The folly and vanity of riches.
2. The worth of true piety, though attended by the deepest poverty.
3. The importance of that great lesson inculcated in the previous parable, to make friends of the mammon of unrighteousness.⁶⁰ The rich man had neglected this, wasting all on himself, though wretched, suffering Lazarus lay at his gate. The folly of this criminal neglect is shown in that part of this parable in which the rich man in his distress, as if remembering the past, is represented as asking of Lazarus the water that could be brought on the tip of his finger, and even this is denied.
4. The certainty of future recompense, and the great contrast that it will make with the present state of things.
5. The sufficiency of the Scriptures to instruct and warn mankind.

But to make this text teach that the righteous dead are *now* recompensed, would be to array a parable against our Lord's plain statement that the recompense of the righteous is at the resurrection of the just.⁶¹

Or, to make the passage teach that the wicked dead are now in the lake of fire, is to make one of the Saviour's parables conflict in its teaching with his own grand description of the final judgment, in which the wicked enter the everlasting fire at the dreadful mandate,

Matthew 25 [See also Revelation 20:11-15]

⁴¹ Depart from me, you cursed.

Lazarus died a beggar. But he rests in hope, an heir to the inheritance promised Abraham. Eternal life and endless felicity are his, and by personification it is said that he is "comforted."

⁶⁰ *Luke 16:9; 1 Timothy 6:17-19.*

⁶¹ *Luke 14:14.*

Dives lives in the greatest splendor, and dies an impenitent man. The lake of fire is to be his portion. By personification, he is represented as in it already. This is in accordance with the teaching of Paul, when he says of God that He calls things that be not as though they were.⁶² That is, God speaks of things that exist only in His purpose just as though they had a present existence; because they shall surely exist; even as He called Abraham the “father of many nations,” when as yet he had no son.⁶³

This is the more clearly seen when we consider that to Lazarus, in the silence of *hades*, there will not be a moment between his death, at the gate of the rich man, and his resurrection to eternal life; and not a moment to the rich man between the closing of his eyes in death, and his opening them in the resurrection to damnation.

That we have done right in hearing the testimony of “Moses and the prophets” on this subject, we have the authority of the parable itself to show. And we have this further evidence of the truth of this exposition that, without doing violence to a single text, we have a divine harmony on the subject of the dead in *hades*, in all that is said by Moses and the prophets and by Christ and the apostles.

That those who conversed together are not disembodied spirits, but personified dead men, is further proved by the following facts:

1. Not one word is said of the spirit of any person named.
2. This conversation takes place in *hades*, which the sacred writers affirm to be in the depths of the earth.
3. The persons named are men that had lived, the one clothed in purple, the other covered with sores, and both were then dead. But these dead men have bodily organs, as eyes, fingers, tongues, &c.

⁶² Romans 4:17.

⁶³ Genesis 17; Romans 4:16-17.

4. But the truth on this point is sealed by the fact that Lazarus could only return to warn the rich man's brethren by being *raised from the dead*.

Luke 16

³¹ Neither will they be persuaded though one *rose from the dead*.

It was not whether the spirit of Lazarus should *descend* from the third Heaven, but whether Lazarus himself should be raised from among the dead ones. This shows that the conversation did not relate to the coming back of disembodied spirits; and in fact that they were not disembodied spirits that here conversed.

The parable of Dives and Lazarus does not therefore teach the present punishment of the wicked dead. And as there is nothing else on which to rest the doctrine, it must be given up as having no foundation in the Bible. The testimony shows that the wicked dead are asleep in *sheol*, where they await the resurrection to damnation.

Resurrection and Judgment Before Punishment

The following texts show that the resurrection and judgment of the wicked take place before they are punished; a doctrine in the highest degree reasonable, and sustained by many plain testimonies.

1. JUDGMENT BEFORE RETRIBUTION

2 Peter 2

⁹ The Lord knows how to deliver the godly out of temptations, and to RESERVE the unjust unto the day of Judgment to be punished.

The day of Judgment must arrive before the retribution of the ungodly.

2. PERDITION AT THE JUDGMENT

2 Peter 3

⁷ The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment

and perdition of ungodly men.

The perdition of ungodly men comes at the Judgment.

3. THE DAY OF DESTRUCTION

Job 21

³⁰ The wicked is RESERVED to the day of destruction; they shall be brought forth to the day of wrath.

The next scripture will explain this.

4. RESURRECTION, THEN DAMNATION

John 5

²⁸ Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear His voice,

²⁹ 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.

5. RESURRECTION AND JUDGMENT BEFORE FIRE

Revelation 20

¹¹ And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

¹³ And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

¹⁴ And death and hell were cast into the lake of fire. This is the second death.

¹⁵ And whosoever was not found written in the book of life was cast into the lake of fire.

The wicked are raised and judged, then cast into the lake of fire.

6. VENGEANCE AFTER SECOND ADVENT

Jude

¹⁴ And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord comes with ten thousands of His saints,

¹⁵ To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

Vengeance is taken upon all the ungodly together, AFTER the second advent.

7. FURNACE OF FIRE COMES AT THE END

Matthew 13

³⁰ Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

³⁹ The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

⁴⁰ As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

⁴¹ The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity;

⁴² And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

⁴³ Then shall the righteous shine forth as the sun in the kingdom of their Father. Who has ears to hear, let him hear.

⁴⁹ So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

⁵⁰ And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

The wicked are cast into the furnace of fire at the end, and not before.

8. A FUTURE BURNING DAY

Malachi 4

¹ For, behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says the Lord of hosts, that it shall leave them neither root nor branch.

² But unto you that fear my name shall the Sun of righteousness arise with healing in His wings; and you shall go forth, and grow up as calves of the stall.

³ And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, says the Lord of hosts.

Psalms 21

⁹ You shall make them as a fiery oven in the time of your anger: the Lord shall swallow them up in His wrath, and the fire shall devour them.

The burning day is the time when the wicked meet their fate.

9. A FUTURE DAY OF WRATH

Romans 2

⁵ But after your hardness and impenitent heart treasure up unto yourself wrath against the day of wrath and revelation of the righteous judgment of God;

⁶ Who will render to every man according to his deeds:

⁷ To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:

⁸ But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

⁹ Tribulation and anguish, upon every soul of man that does evil, of the Jew first, and also of the Gentile.

The wrath of God waits till the day of wrath.

10. TRIBULATION OF UNGODLY AT SECOND ADVENT

2 Thessalonians 1

⁶ Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

⁷ And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels,

⁸ In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

⁹ Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power;

¹⁰ When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Tribulation to the ungodly comes in connection with the advent of the Saviour.

11. SEVENTH TRUMPET, THEN PUNISHMENT

Revelation 11

¹⁵ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.

¹⁸ And the nations were angry, and your wrath is come, and the time of the dead, that they should be judged, and that You should give reward unto your servants the prophets, and to the saints, and them that fear your name, small and great; and should destroy them which destroy the earth.

The wicked dead are not punished till after the seventh trumpet.

12. JUDGMENT, THEN FIRE

Matthew 25

⁴¹ Then shall he say also unto them on the left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels.

The Judge says, "Depart from me, you cursed," and then, for the first time, the ungodly enter the furnace of fire.

*Samuel
and the Witch
of Endor*

Or, The Sin of Witchcraft

1871



The Sin of Witchcraft

Isaiah 8

¹⁹ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God? for the living to the dead?

²⁰ To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

1. The Warning Against Familiar Spirits

At what time does this warning have its proper application?

This admonition is found in a prophecy that pertains to the gospel dispensation. For the preceding verse, which reads,

Isaiah 8

¹⁸ Behold, I and the children whom the Lord has given me are for signs and for wonders in Israel from the Lord of hosts which dwells in Mount Zion,

—is quoted in *Hebrews 2:13*, and applied to Christ and the New Testament church. Thus we read:

Hebrews 2

¹¹ For both He that sanctifies and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren,

¹² Saying, I will declare your name unto my brethren, in the midst of the church will I sing praise unto You.

¹³ And again, I will put my trust in Him. And again, *Behold, I and the children which God has given me.*

¹⁴ Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil.

And it is worthy of notice that in verse 16, which reads,

Isaiah 8

¹⁶ Bind up the testimony, seal the law among my disciples,

–the term *disciples* is used, which is the common designation in the New Testament of a follower of Jesus, though it is not found elsewhere in the Old Testament. The force of this expression, as pointing us to New Testament times, is seen in the fact that he who uses this term, “my disciples,” is evidently our Lord Jesus Christ.

A further proof that this passage relates to the New Testament dispensation is found in the fact that the “stone of stumbling” and the “rock of offense” of verse 14, which reads,

Isaiah 8

¹⁴ And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense,

–is our divine Redeemer. For thus the New Testament applies this verse, which it blends in quotation with *Isaiah* 28:16, giving the language of both in one. Thus:

Romans 9

³³ As it is written, Behold, I lay in Sion a stumbling-stone and rock of offense, and whosoever believes on Him shall not be ashamed.

1 Peter 2

⁷ Unto you therefore which believe He is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

⁸ And a stone of stumbling and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Another evidence that this prophecy of *Isaiah* pertains to the gospel dispensation is found in the fact that the next verse,⁶⁴ which says that...

⁶⁴ *Isaiah* 8:15.

Isaiah 8

¹⁵ Many...shall stumble, and fall, and be broken,

–is applied in the texts last quoted, or in their connection, to those who reject Christ. Thus, Paul says of those who stumble at Christ crucified,

Romans 9

³² They stumbled at that stumbling-stone.

It thus appears that the admonition of *Isaiah* 8:19-20, belongs to the New Testament dispensation. A further study of the connection will establish the fact that it was designed especially for the last days of this dispensation, when the disciples of Christ are waiting upon the Lord and looking for Him. For the prophet, who personates in this chapter, sometimes the Lord and sometimes His people, says in verse 17,

Isaiah 8

¹⁷ I will wait upon the Lord [Douay Bible, “for the Lord”] that hides His face from the house of Jacob, and I will look for Him.

The New Testament church was commanded not to look for that event till the Roman antichrist should have his predicted period of exaltation.⁶⁵ But when the tribulation of those days should expire, the Saviour promised that the signs of His second advent should begin to be seen, and the saints were then to look and wait for their returning Lord.⁶⁶ Thus we are instructed:

Matthew 24

³² Now learn a parable of the fig-tree; When his branch is yet tender, and puts forth leaves, you know that summer is nigh:

³³ So likewise you, when you shall see all these things, know that it is near, even at the doors.

Luke 21

²⁵ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity;

⁶⁵ 2 *Thessalonians* 2; *Matthew* 24:21-22.

⁶⁶ *Matthew* 24:29-30.

the sea and the waves roaring;

²⁶ Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

²⁷ And then shall they see the Son of man coming in a cloud with power and great glory.

²⁸ And when these things begin to come to pass, THEN look up, and lift up your heads; for your redemption draws nigh.

²⁹ And He spoke to them a parable: Behold the fig-tree, and all the trees;

³⁰ When they now shoot forth, you see and know of your own selves that summer is now nigh at hand.

³¹ So likewise you, when you see these things come to pass, know that the kingdom of God is nigh at hand.

Luke 12

³⁵ Let your loins be girded about, and your lights burning;

³⁶ And you yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He comes and knocks, they may open unto Him immediately.

Zephaniah 3

⁸ Therefore wait upon me, says the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them my indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Hebrews 9

²⁸ So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

Isaiah 25

⁹ And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.

The prophecy of *Isaiah* 8:17-22, in which the waiting position of the church is designated, has reference, therefore, to that period

immediately preceding the advent of the Saviour. He has proved a stone of stumbling to worldly professors, whether His first or second advent be considered. And it is from this class that He hides his face.

Another clue to the time of the fulfillment of this prophecy is found in the work which it assigns the church:

Isaiah 8

¹⁶ Bind up the testimony, seal the law among my disciples.

We know that the man of sin was to oppose and exalt himself above all that is called God, and to think to change times and laws.⁶⁷ And we know that the law of God and the precepts of Christ have been wickedly mangled by the great antichristian power.

We know also that it is the work of the third angel of *Revelation* 14, in the period of the saints' patience, to raise up a people that shall keep all the commandments of God, and the faith of Jesus. And we know also that the remnant of the church in the end of this dispensation is to be warred upon by the dragon because they keep the commandments of God, and have the testimony of Jesus Christ.⁶⁸

This work of binding up the testimony and sealing the law among the disciples of Christ is the very work of the third angel. This law and testimony thus restored to the people of God is that to which they are to appeal in their final conflict with the familiar spirits.

Isaiah 8

²⁰ To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

We cannot doubt, therefore, that the admonition of *Isaiah* 8:19-20, respecting the familiar spirits, pertains to the time in which

⁶⁷ *Daniel* 7:25; *2 Thessalonians* 2.

⁶⁸ *Revelation* 12:17.

we now live, when the unclean spirits are making preparation for the battle of the great day of God Almighty.⁶⁹

And when the prophet says of them that seek to familiar spirits,

Isaiah 8

²¹ They shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward,

—he fitly describes the famine predicted in the following passage:

Amos 8

¹¹ Behold, the days come, says the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

¹² And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

And when Isaiah adds,

Isaiah 8

²² And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness,

—he speaks of their dreadful anguish in the battle of the great day,⁷⁰ and of their final destruction in the outer darkness.⁷¹

2. Meaning of the Terms

What is the meaning of the terms used in the text?

The “familiar spirits” are so called because they associate with men, even the vicious and the degraded, in the most familiar

⁶⁹ *Revelation* 16:13-14.

⁷⁰ *Revelation* 16:10-11.

⁷¹ *Jude* 13.

manner. Their character is entirely unlike that of the angels of God, in that they form intimate union with wicked men, and unite with them in the works which God forbids. There is nothing in their manifestations that inspires awe, veneration, or reverence.

But when the angels have visited men, so awe-inspiring has been their appearance that even God's most favored servants have fallen upon their faces with terror, or stood trembling in their presence. And hence the style of address so often used.

Thus, Daniel, the "man greatly beloved,"⁷² the angel strengthens by saying,

Daniel 10

¹² Fear not, Daniel;

—to Zacharias, who was "righteous before God,"⁷³ he says,

Luke 1

¹³ Fear not, Zacharias;

—to Mary, who had found favor with God,⁷⁴

Luke 1

³⁰ Fear not, Mary;

—to the holy women at the sepulcher,

Matthew 28

⁵ Fear not;

—and to Paul, the most eminent of Christ's servants,

Acts 27

²⁴ Fear not, Paul.

Wizards are men who deal with familiar spirits. Women who do the same work are called witches. That these persons are said to "peep" and "mutter" shows that the spirits who control them are

⁷² *Daniel* 10:11, 19.

⁷³ *Luke* 1:6.

⁷⁴ *Luke* 1:30.

identical with the “unclean spirits like frogs;” for this is the very language of frogs.⁷⁵

Their teaching does not even purport to come from God, but from the dead. Thus the prophet expostulates with those who seek unto them:

Isaiah 8

¹⁹ Should not a people seek unto their God? for the *living to the dead?*

The law and the testimony by which their teachings are to be tested is thus spoken of in the Scriptures:

Psalms 19

⁷ The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

⁸ The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

Romans 3

³¹ Do we then make void the law through faith? God forbid; yea, we establish the law.

James 2

⁹ But if you have respect to persons, you commit sin, and are convinced of the law as transgressors.

¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

¹¹ For he that said, Do not commit adultery, said also, Do not kill. Now if you commit no adultery, yet if you kill, you are become a transgressor of the law.

¹² So speak you, and so do, as they that shall be judged by the law of liberty.

1 John 3

⁴ Whosoever commits sin transgresses also the law; for sin is the transgression of the law.

⁷⁵ Revelation 16:13.

Revelation 12

¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

3. The Seriousness of the Sin of Witchcraft

Do the Scriptures treat the sin of dealing with familiar spirits, otherwise called witchcraft or sorcery, as a real sin, and one that is very heinous in the sight of God?

The Old Testament speaks as follows:

Leviticus 19

³¹ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.

Leviticus 20

²⁷ A man also or woman that has a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

Deuteronomy 18

⁹ When you are come into the land which the Lord your God gives you, you shall not learn to do after the abominations of those nations.

¹⁰ There shall not be found among you any one that makes his son or his daughter to pass through the fire, or that uses divination, or an observer of times, or an enchanter, or a witch,

¹¹ Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

¹² For all that do these things are an abomination unto the Lord: and because of these abominations the Lord your God drives them out from before you.

1 Samuel 15

²³ For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

2 Chronicles 33

⁶ And he [Manasseh] caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke Him to anger.

The New Testament bears quite as pointed a testimony against witchcraft or sorcery:

Galatians 5

¹⁹ Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness,

²⁰ Idolatry, WITCHCRAFT, hatred, variance, emulations wrath, strife, seditions, heresies,

²¹ Envyings, murders, drunkenness, revelings and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Acts 8

⁹ But there was a certain man called Simon, which beforetime in the same city used SORCERY, and BEWITCHED the people of Samaria, giving out that he was some great one:

¹⁰ To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

¹¹ And to him they had regard, because that of long time he had BEWITCHED THEM WITH SORCERIES.

Revelation 21

⁸ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and SORCERERS, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.

Revelation 22

¹⁵ For without are dogs, and SORCERERS, and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie.

These scriptures are sufficient to show that dealing with familiar spirits, otherwise called sorcery, or witchcraft, is a sin of fearful magnitude in the sight of God. Nor can it be said that this is

an Old Testament sin, of which the New Testament knows nothing. For Paul, Luke, and John, or rather the Spirit of God speaking through them, class this with the vilest of sins; and exclude those who are guilty of it from any part in the kingdom.

4. Defining the Sin of Witchcraft

What, then, is the sin of witchcraft, or of dealing with familiar spirits?

The testimony of the Bible furnishes the answer to this important question. It is the holding of direct intercourse with Satan or his evil angels, under the name of conversing with the spirits of the dead.

That dealing with familiar spirits purported to be dealing with the dead, is evident from the words of *Isaiah*:

Isaiah 8

¹⁹ When they shall say unto you, Seek unto them that have familiar spirits,...should not a people seek unto their God? *for the living to the dead?*

But we have a case of this very sin recorded at considerable length in the Bible, and to this let us refer. It is the case of Saul and the witch of Endor.

1 Samuel 28

³ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

⁴ And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa.

⁵ And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

⁶ And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

⁷ Then said Saul unto his servants, Seek me a woman that has a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that has a familiar spirit at Endor.

⁸ And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray you, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto you.

⁹ And the women said unto him, Behold, you know what Saul has done, how he has cut off those that have familiar spirits, and the wizards, out of the land: wherefore then do you lay a snare for my life, to cause me to die?

¹⁰ And Saul swore to her by the Lord, saying, As the Lord lives, there shall no punishment happen to you for this thing.

¹¹ Then said the woman, Whom shall I bring up unto you? And he said, Bring me up Samuel.

¹² And when the woman saw Samuel, she cried with a loud voice: and the woman spoke to Saul saying, Why have you deceived me? for you are Saul.

¹³ And the king said unto her, Be not afraid; for what did you see? And the woman said unto Saul, I saw gods ascending out of the earth.

¹⁴ And he said unto her, What form is he of? And she said, An old man comes up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

¹⁵ And Samuel said to Saul, Why have you disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more, neither by prophets, nor by dreams: therefore I have called you, that you may make known unto me what I shall do.

¹⁶ Then said Samuel, Wherefore then do you ask of me, seeing the Lord is departed from you, and is become your enemy?

¹⁷ And the Lord has done to him, as He spoke by me; for the Lord has rent the kingdom out of your hand, and given it to your neighbor, even to David:

¹⁸ Because you obeyed not the voice of the Lord, nor executed His fierce wrath upon Amalek, therefore has the Lord done this

thing unto you this day.

¹⁹ Moreover the Lord will also deliver Israel with you into the hand of the Philistines: and tomorrow shall you and your sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

²⁰ Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

We have in this scripture a particular account of the sin of witchcraft as practiced in the days of ancient Israel. Dealing with familiar spirits in those days was precisely the same as the present work of consulting the dead through the spirit mediums, known as modern spiritualism. Let us consider the facts in this case.

1. Saul, the king of Israel, had lived in rebellion against God for many years. Because of this, the Lord had left him to himself, and refused to communicate with him either by dreams, or by prophets, or in any other manner. The army of the Philistines had come up against him, and in his distress he sought to one having a familiar spirit.

2. Samuel, the prophet of God, was now dead. He had faithfully warned Saul against disobeying the Lord, and in the last warning that he gave him, he told him that rebellion was as the sin of witchcraft. Now that Samuel is dead, Saul, who had despised his word for many years, and who had lived during this time without any intercourse with God through his prophets, now determined, by the means of witchcraft, which Samuel had warned him against, to have an interview with Samuel.

3. The woman having the familiar spirit, who is commonly called the witch of Endor, practiced her unholy calling in the most secret manner. For Saul, in obedience to the law of God, had put to death all such persons so far as he could find them. This woman stood ready to bring up any dead person that could be named, and to enable the inquirer to converse with that person.

4. The familiar spirit that consorted with this woman was the efficient cause of all the wonders that were wrought. This spirit was able to do one of two things:

- i. It could bring up from the dead any person that was called for, or,
- ii. It could personate or counterfeit the dead man so that those who conversed with the familiar spirit should believe that they were conversing with their dead friend, because every peculiarity of his was perfectly imitated.

The first act of the woman was to ascertain whether Saul really wished to converse with the dead, or whether he feigned this in order to detect her in the practice of witchcraft, and put her to death. But when Saul had sworn to her by a solemn oath that she should not be punished for divining unto him by the familiar spirit, the woman said,

1 Samuel 28

¹¹ Whom shall I bring up unto you?

It was her business to bring up any of the dead that might be called for. Her question was precisely that of a spirit medium of the present day, except, indeed, that in these days the dead are brought down from the third Heaven, or from the higher spheres; whereas in those days, they were called up from a region below. Saul said to the woman,

¹¹ ...Bring me up Samuel.

And thus we have the very words used in seeking unto those who had familiar spirits. The diviner, sorcerer, enchanter, necromancer, wizard, or witch, for these names are all given to those who in some form do this work, asks of the one who seeks knowledge from the dead,

“Whom shall I bring up unto you?”

And the inquirer names the dead person with whom he would converse. This shows the exactness of Isaiah's language when he represents the consulting with familiar spirits as seeking...

Isaiah 8

¹⁹ ...for the living to the dead.

Modern spiritualism has furnished the counterpart of this very conversation in innumerable instances.

1 Samuel 28

⁸ Divine unto me by the familiar spirit, [said Saul,]...

¹¹ ...And...bring me up Samuel.

And now the familiar spirit at the bidding of this wicked woman must show what his powers are capable of accomplishing. He must produce Samuel in truth and verity; or if this is beyond his power he must imitate him so perfectly that Saul should be made to believe that it was Samuel himself.

The woman invokes her familiar spirit, and the divination proves eminently successful.

¹² And when the woman saw Samuel, she cried with a loud voice: and the woman spoke to Saul, saying, Why have you deceived me? for you are Saul.

It is evident that the woman herself was surprised at something; for she cried out in her terror. And from this fact many have concluded that, contrary to the expectation of the woman, Samuel actually came. But it should be observed that if Samuel were indeed present on that occasion, it must have been,

1. Because the familiar spirit had power to bring him up; or,
2. Because the Lord saw fit to send him to meet Saul.

But both these views are false and absurd. For,

1. It would be absurd to believe that the familiar spirit had power to control at pleasure not merely the dead in general, but the righteous dead in particular. Who dare assert

that the familiar spirits are able, at the bidding of wicked men or women, to bring up from the dead the most eminent servants of God? And,

2. It would be not only absurd, but almost wicked to represent the Lord as sending Samuel to meet Saul on this *forbidden* ground when He had refused to answer him at all by any prophet, though Saul anxiously sought such answer in a lawful manner before he ventured on the dreadful expedient of consulting a familiar spirit. And,
3. As it was a wicked thing in Saul to invoke the incantations of this servant of Satan, how can it be shown to be consistent for holy Samuel to come when thus invoked by Satanic power?

It is said that the woman was terrified by the actual presence of Samuel. Those who say this do not read the record with proper attention. For it is to be observed that the woman did not cry out in her terror,

“Samuel himself has come indeed!”

She was not astonished at the sight of the old man with his mantle; for it was the business of her familiar spirit to present a perfect representation of any dead person. Indeed, it does not appear that responses were expected until the person invoked had been raised up.

But there was a fact that the woman learned the moment this reputed Samuel appeared, and that fact filled her with terror. The first act of this so-called Samuel, was to make known to this woman that her guest was no other than Saul, the king of Israel, the man who had destroyed every such person as herself that he could discover. It was this fact that alarmed her; for in her terror she cries out,

“Why have you deceived me? for you are Saul.”

She was not alarmed that Samuel had come; her only terror was that she found herself in the hands of Saul. This circumstance it-

self furnishes a convincing proof that this reputed Samuel was no other than her familiar spirit personating him; for the first act of this professed servant of the Most High was to put this wicked woman on her guard by a private hint that he who was her guest was no other than Saul himself. Let us read further in this wonderful record:

1 Samuel 28

¹³ And the king said unto her, Be not afraid; for what did you see? And the woman said unto Saul, I saw gods ascending out of the earth.

¹⁴ And he said unto her, What form is he of? And she said, An old man comes up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

It is to be observed,

1. That of all the wonderful things seen on this occasion, Saul saw nothing. Witness the expressions, and it will be seen that it was the woman, and not Saul, who saw what was seen. Thus,

¹² ...the woman saw Samuel;

—the king said,

¹³ What did you see? The woman said, I saw gods ascending out of the earth.

Saul inquires,

¹⁴ What form is he of?

The woman answers,

¹⁴ ...An old man comes up; and he is covered with a mantle. And Saul perceived [from the woman's description] that it was Samuel.

It is to be observed,

2. That lest any should say that Saul might have seen all that the woman saw had he not been prostrate upon the ground, the

sacred writer tells us that it was after Saul had asked the woman these questions that:

1 Samuel 28

¹⁴ ...he stooped with his face to the ground, and bowed himself.

It is to be observed,

3. That this wonderful manifestation of either divine or Satanic power arose out of the earth. Thus the woman said to Saul,

¹³ I saw gods ascending out of the earth;

—or as Gesenius gives it in his Hebrew Lexicon,

“I see a godlike form ascending out of the earth.”

And when Saul asked, “What form is he of?” she said, “An old man *comes up*; and he is covered with a mantle.”

It is to be observed,

4. That there are several facts here brought to view hard to be explained if this was the real Samuel, but very easy to understand if this was the familiar spirit personating or counterfeiting him.

- i. The first is, that holy Samuel should come in answer to her wicked incantations.
- ii. The second is, that he should arise out of the earth.
- iii. The third is, that the woman should see him, while Saul could not see him.
- iv. The fourth is, that this holy man should first of all communicate private information to this abandoned woman, putting her on her guard against Saul.
- v. The fifth is, that the woman was not alarmed at the presence of this old man with his mantle, but only alarmed when he told her that she had Saul in the house.

But let us further consider the question of Samuel's presence. If he were actually present, and this manifestation was not a Satanic presentation of him, he must have come,

1. As an immortal spirit from glory; or,
2. He must have been raised from the dead, and therefore been present with his own flesh and bones.

But the first of these views must be abandoned, for,

1. An immortal spirit from the realms of glory could not come up out of the earth.
2. Nor would such an one begin his work by a private communication to the witch.
3. It is moreover incredible that the incantations of her Satanic craft should enable her to see such a holy being while Saul could see nothing.

Let us see if the second view is any less open to objection. The fact that this reputed Samuel arose out of the earth before this woman, as an old man covered with a mantle, may be supposed to substantiate the idea that Samuel was present with his own flesh and bones. Before disproving this view of the case, several questions concerning it may well be asked:

1. Samuel was buried in distant Ramah. See verse 3. How could he come out of the ground in Endor?
2. Can it be believed that he was raised by God to talk with Saul upon the devil's own ground?
3. Would such a man as Samuel, who held witchcraft as a heinous sin,⁷⁶ before beginning his message to Saul, first hold private converse with this wicked woman in the midst of her incantations?
4. And what became of this old man thus raised from the dead? Did he go through the pains of a second dissolution?

⁷⁶ 1 Samuel 15:23.

He might in such case well complain of being disquieted and brought up by Saul, verse 15.

But there is one important fact that settles this question of Samuel's resurrection. Had Samuel been present in his own flesh and bones, and not as a matter of enchantment or sorcery, Saul would have seen him as well as the woman. That Saul could not see him is convincing proof that Samuel was not raised from the dead. He must have been raised—if raised at all—by God or by Satan. But the devil cannot raise the dead; and it is certain that the God of Heaven would not raise His servant in answer to Satanic incantations.

We are therefore brought to the conclusion that Samuel was not present either as an immortal spirit from the third Heaven, or as resurrected from the dead. And therefore the conclusion is inevitable that this Samuel is no other than the familiar spirit personating the man of God.

Saul had asked the God of Heaven to speak to him by His prophets; but for his wickedness this was refused. This time he asks Satan to send him Samuel; and Satan was not slow to answer the prayer by sending such a Samuel as he could produce. And now let us hear what this Samuel, produced by Satan, had to say:

1 Samuel 28

¹⁵ And Samuel said to Saul, Why have you disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more, neither by prophets, nor by dreams: therefore I have called you, that you may make known unto me what I shall do.

¹⁶ Then said Samuel, Wherefore then do you ask of me, seeing the Lord is departed from you, and is become your enemy?

¹⁷ And the Lord has done to him, as He spoke by me; for the Lord has rent the kingdom out of your hand, and given it to your neighbor, even to David:

¹⁸ Because you obeyed not the voice of the Lord, nor executed His fierce wrath upon Amalek, therefore has the Lord done this

thing unto you this day.

¹⁹ Moreover the Lord will also deliver Israel with you into the hand of the Philistines: and tomorrow shall you and your sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

²⁰ Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

The first words of this so-called Samuel are remarkable. He does not wait to hear Saul's request, but asks Saul in a petulant manner what he had disturbed him for, to bring him up. This is an acknowledgment on the part of this reputed Samuel that he had come through Saul's act of seeking Satan. It is not holy Samuel sent by God; but is that kind of Samuel that Satan could send. And observe, he does not represent himself as coming down from the courts of glory, but as coming up from the regions below. Those who think that Samuel was actually present from the heavenly Jerusalem, may explain how wicked Saul could be present with him the next day. Verse 19.

Saul relates to Samuel his sore distress. And now behold the result of serving Satan, and then calling upon him for help in the day of dire extremity. Satan flatters men during all the time in which they can repent, telling them:

1. The path in which they are walking is the path of the righteous;
2. Or, if it is not, it is just as good as that of the righteous, and will end at last in Heaven;
3. Or, if it be not just right, there is plenty of time for repentance, and that they may safely neglect it for many years.

But when the last hours of their probation are expiring, he comes upon his victims with overwhelming power, telling them that it is now too late, and drives them to despair by repeating the

history of their sins, until, perhaps, they take their lives with their own hands.

Such was the case with Saul. Satan led him to despise the warnings of the prophets, and to presume upon the mercy of God, till the very hour of his extremity was upon him, and then, by rehearsing his sins, and provoking him, with David's certain triumph over him, and extinguishing every hope, both of this world and the next, he drives him to utter despair and immediate suicide. He tells him,

1. The Lord is departed from you, and is become your enemy; *i.e.*, there is absolutely no hope in your case.
2. The Lord has rent the kingdom out of your hand, and given it to your neighbor, even to David. This was a keen thrust to such a man as Saul.
3. Your ruin was made sure by your sin in the memorable expedition against Amalek.
4. Your army shall suffer a terrible defeat in the coming battle, and yourself and sons shall be slain.

And now let us follow Saul to the battle. We cannot, indeed, say whether it came on the following day, but it was not delayed long. His army was defeated with a terrible slaughter, his sons were slain, and Saul, in utter despair, kills himself with his own sword.⁷⁷ Such was the result of his seeking to one that had a familiar spirit.

But before we take leave of this extraordinary case, let us hear what is said of it by that sacred writer who makes the only other mention of it.

1 Chronicles 10

¹³ So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it;

⁷⁷ See *1 Samuel* 31.

¹⁴ And inquired not of the Lord: therefore He slew him, and turned the kingdom unto David the son of Jesse.

It is worthy of observation that this passage names the familiar spirit as the one that Saul conversed with and says not one word about Samuel, in whose form and dress he came, and under whose name he completed the ruin of Saul. It was the familiar spirit that he inquired of, and that held discourse with him. This is made very manifest by quoting this text without the supplied words:

“For asking of a familiar spirit to inquire. And inquired not of the Lord.”

It was the familiar spirit, therefore, and not the Lord through Samuel, with whom Saul conversed. The sin of witchcraft, or the dealing with familiar spirits, consists, therefore, in holding intercourse with Satan under the name of conversing with the dead. And observe how completely, under such circumstances, men put themselves under the power of Satan.

With hearts wounded and bleeding under some great bereavement, they call up their dear departed. And when their peculiarities are exactly reproduced, and when little tokens of friendship, which were known only to the inquired and to the departed, are brought out, and matters best calculated to awaken all the fond remembrances of the past are called up, so that the inquirer becomes satisfied that he is conversing with his dearest friend, who now knows a thousand times more than himself, he is not only thrown off his guard, but captivated by Satan, and caused to believe the doctrine of devils; for certainly, as he thinks, his dearest friend cannot deceive him.

5. The Identity of Familiar Spirits

But who are these familiar spirits?

To this question two answers have been returned:

1. They are the spirits of our dead friends.
2. They are the fallen angels who imitate or counterfeit them.

One of these answers must be true; both of them cannot be; which, therefore, shall we accept as the truth? If we could believe the familiar spirits themselves, the first answer must be true; for they profess to be the spirits of the dead, and they claim to bring up any of the dead who are called for. But there are some reasons for distrusting their testimony.

1. In the case which the Bible gives at length, as a specimen of their works, the familiar spirit which consorted with the witch of Endor professed to bring up the dead at pleasure, and to enable them to speak; yet we have found this to be a false pretense; for the familiar spirit did all the speaking, and dead Samuel had nothing to say.
2. The Bible warns us against them all as wicked and deceitful.⁷⁸ Their testimony as to their own personality, therefore, is entitled to no weight.

But the doctrine that the familiar spirits are the spirits of the dead, in ancient times rested upon the following propositions:

1. That the spirits of the dead are now in a state of conscious existence.
2. That they are now endowed with superior intelligence.
3. That they inhabit a region within the earth itself.

In modern times, however, the same doctrine is supported thus:

1. That the souls of men are immortal.
2. That death is the gate to endless joy.
3. That they enter upon their reward at death.
4. That they are in death endowed with superior intelligence.
5. That they are ministering spirits to the living, having their abode, either in Heaven or upon earth, at pleasure.

⁷⁸ *Deuteronomy* 18.

The modern doctrine is an improvement upon the theology of the days of Saul. But the Bible sweeps away this cunningly-devised fable of ancient days, and with it the doctrine that dead men can hold converse with the living. Thus, that sacred volume teaches us:

1. That God made man of the dust of the ground, and gave him life from His own breath.⁷⁹
2. That He warned him that for transgression he should be deprived of life, and turned again into dust.⁸⁰
3. That all men are now under the sentence of death, and are both mortal and corruptible.⁸¹
4. That those who seek immortality shall receive it at the resurrection, from Him who is its only source.⁸²
5. That death came into the world by sin; that it is the last enemy; that Satan has had the power of it; and that death and Satan shall both be destroyed in the lake of fire.⁸³
6. That in death there is no remembrance of God.⁸⁴
7. That in the day of death the thoughts perish.⁸⁵
8. That the dead know not anything; and that their love, and envy, and hatred, is now perished.⁸⁶
9. That the dead do not praise God.⁸⁷
10. That *sheol*, or *hades*, the under-ground abode of the dead, is a place where there is no work, device, knowledge, nor wisdom; a place of silence, secrecy, darkness, corruption, and death.⁸⁸

⁷⁹ *Genesis* 2.

⁸⁰ *Genesis* 2:17.

⁸¹ *Hebrews* 9:27; *Job* 4:17; *Romans* 1:23.

⁸² *Romans* 2:7; *1 Corinthians* 15:51-55; *1 Timothy* 6:15-16.

⁸³ *Romans* 5:12; *1 Corinthians* 15:26; *Hebrews* 2:14; *Revelation* 20.

⁸⁴ *Psalms* 6:5.

⁸⁵ *Psalms* 146:4.

⁸⁶ *Ecclesiastes* 9:5-6.

⁸⁷ *Psalms* 115:17.

⁸⁸ *Ecclesiastes* 9:10; *Job* 14:10-15; 17:13-16.

11. That the righteous are not to be with Christ till He comes back after them.⁸⁹
12. That men are neither rewarded nor punished till they have first been judged.⁹⁰
13. That the dead, both righteous and wicked, are now asleep.⁹¹
14. That the keys of death and *hades* are not in the hands of familiar spirits, but in those of our Lord Jesus Christ.⁹²

These facts are certainly sufficient to show that the familiar spirits do not come from the dead themselves, and that they do not, and cannot, bring up any of the dead. Who, then, are the familiar spirits? We need not deny their existence, nor can we without denying the Bible.

Nor should we pronounce it an inexplicable mystery that our dead friends, whose very thoughts have perished, and who sleep quietly in the silent dust, are by them apparently made to speak in so wonderful a manner. There is an agency competent to do this work. That the familiar spirits are the fallen angels will appear from the following facts:

1. The Scriptures inform us that Satan, who was once an obedient servant of the God of Heaven, long since raised the standard of revolt against Him.⁹³
2. That a large body of the angels joined in this revolt.⁹⁴
3. That these wicked spirits are not now in torment, but they await the day of Judgment, when with wicked men they shall be sent into everlasting fire.⁹⁵

⁸⁹ *John* 14:1-3; *1 Corinthians* 15:32; *1 Thessalonians* 4.

⁹⁰ *2 Peter* 2:9; *Revelation* 22:12; *Matthew* 16:27.

⁹¹ *Daniel* 12:2; *Job* 14:12; *1 Thessalonians* 4:14; *1 Corinthians* 15:6, 18, 20.

⁹² *Revelation* 1:18.

⁹³ *John* 8:44; *1 John* 3:8; *Ezekiel* 28.

⁹⁴ *2 Peter* 2:4; *Jude* 6; *Revelation* 12:7-9.

⁹⁵ *Jude* 6; *Matthew* 25:41; *Revelation* 20; *Matthew* 8:29; *James* 2:19.

4. That this vast body of fallen angels have been engaged during the whole history of our race in the most mighty efforts to involve mankind in ruin.⁹⁶
5. That hypocrisy, deception, and fraud, have been the chief of the ways in which they have ruined mankind.⁹⁷
6. The Old Testament plainly teaches that the work of the familiar spirits is false, deceitful, and ruinous. The New Testament shows who they are that deceive, seduce, and ruin, mankind. It is the fallen angels, with Satan at their head.

We cannot, therefore, avoid the conclusion that the familiar spirits of the Old Testament are the fallen angels of the New. And hence it is that the “seducing spirits” of Paul, and the “unclean spirits” of John, are called devils, or spirits of devils.⁹⁸ We need not, therefore, think it strange that the Scriptures warn us so faithfully against seeking knowledge at their hands.

6. The Universality of Witchcraft

From what cause did witchcraft become universal among the ancient heathen?

That witchcraft was universal with the nations that God drove out before Israel, we learn from *Deuteronomy* 18. These nations, therefore, in their heathenish darkness, and abominable licentiousness,⁹⁹ were grounded in the doctrine of the soul’s consciousness in death; for it was upon this doctrine as a basis that witchcraft rested, as manifested in:

- necromancy; *i.e.*, divining by means of the dead;
- enchantment; *i.e.*, making things which have no existence seem real; and
- dealing with familiar spirits, which is a pretended communion with the dead.

⁹⁶ 1 Peter 5:8-9; Job 2:2; Luke 22:31; Romans 8:38-39; Ephesians 6:12.

⁹⁷ 2 Corinthians 11:14-15; Genesis 3; John 8:44; Revelation 12:9; 20:3, 8.

⁹⁸ 1 Timothy 4:1; Revelation 16:13.

⁹⁹ See Leviticus 18:24-30.

But how came these people by this doctrine? They belong to that class that Paul says...

Romans 1

²⁸ ...did not like to retain God in their knowledge, [and]

²⁵ Who changed the truth of God into a lie.

Demon worship, *i.e.*, the worship of dead heroes as conducted through witchcraft, was their religion. And the first principle of this religion is the consciousness of the soul in death. Nor is this doctrine the foundation of heathenism only, with its worship of deified dead men; it is equally the foundation of Romanism with its purgatory, prayers for the dead, worship of the saints, and deification of Mary as queen of Heaven; and of Mohammedanism, with its promise to the bloody men who fight its battles that if killed in battle they shall sup that night in paradise; and of spiritualism, of which the whole stock in trade is the sayings and doings of dead men; and of MODERN ORTHODOXY, which makes death the gate to endless joy, and bestows rewards, and punishments upon the dead without waiting for the resurrection and the Judgment.

Who gave the heathen this first principle of their religion—a principle, by the way, absolutely indispensable to almost every system of false religion? When Paul says of these ancient heathen that they...

²⁵ ...changed the truth of God into a lie, and worshiped and served the creature rather [margin] than the Creator,

—he tells us a startling truth. For, instead of worshiping the living God, they worshiped the supposed immortal souls of dead heroes that they believed had now become gods. Thus we read:

Numbers 25

¹ And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

² And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods.

³ And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel.

Let us read again, and we shall learn what kind of gods these were whose sacrifices the Israelites ate at Baal-peor.

Psalm 106

²⁸ They joined themselves also unto Baal-peor and ate the sacrifices of the dead.

The gods, then, to which these sacrifices were offered, were deified dead men. And they were confirmed in worshipping these dead heroes because they received such wonderful responses, so perfectly characteristic of the men. But they supposed themselves receiving responses from the souls of these dead warriors to whom they thus sacrificed as gods. Paul tells us who really received this worship, and, of course, who returned the responses. Thus he says:

1 Corinthians 10

²⁰ But I say, that the things which the Gentiles sacrifice, they sacrifice to DEVILS, and not to God; and I would not that you should have fellowship with devils.

They worshiped dead men in name, and devils in reality. They had no doubt that these departed warriors and kings still lived; for they had manifest and characteristic responses. But who cannot see where these responses come from, or what being it is that has an interest that men should believe in their own present immortality?

But who taught the heathen this doctrine that the soul of man did not die, or that men became as gods by dying? If we go back to Satan's first great lie, we shall find this doctrine stated in express terms:

Genesis 3

⁴ You shall not surely die:

⁵ ...you shall be as gods.

Here is the fountain-head of heathen philosophy, and of almost every false system of religion. With this idea established in the minds of men, Satan has been able, by means of witchcraft, to control the world to an unlimited extent. He sends his evil angels in the name of their dear departed friends most perfectly, he throws them off their guard, and, instilling into their minds the doctrines of devils, leads them captive at his will. To see what kind of morals attend the practice of witchcraft, read and compare *Deuteronomy* 18:9-14, with *Leviticus* 18:24-30.

Witchcraft, or the dealing with familiar spirits, is Satan's system of spiritual gifts; for he holds communion with men through his evil angels as God does through the holy angels. But as they cannot deceive us if they come in their own name, they have chosen effectual disguise, and so come to us in the very form and manner of our dearest departed friends.

We can understand why Satan has made so great an effort to draw men into the sin of witchcraft; for it gives him control of their minds, and makes their ruin almost certain. And we can see the mercy of God in closing up this pretended avenue to the most wonderful knowledge. The whole thing is a deception and fraud; and God had fenced up the road with His prohibition, that we may understand it to be a dangerous and fatal thing to travel that way.

God is equally merciful in what He commands and in what He prohibits. It was Satan, therefore, with his first great falsehood, that originated the principles and established the practice of witchcraft among mankind.

7. The Manifestations of Modern Spiritualism

What are we to expect from this great Satanic manifestation in the closing scenes of this dispensation?

That modern spiritualism is not slandered when represented as a continuation of ancient witchcraft is shown by two facts:

1. The Old Testament shows that the practice of witchcraft in the days of ancient Israel was precisely the same as the work of modern spiritualism.
2. Spiritualists do not deny, but frankly acknowledge, the identity of modern spirit mediums and ancient dealers with familiar spirits.

Before we ask what Satan is to do in the final display of his utmost power, let us consider what he has done already in the revival of this mystery of iniquity. From an obscure beginning in Western New York, some twenty years since, spiritualism has extended itself over the whole earth, and gained a foothold in every district of which we have any knowledge. It is already the religion of many millions of the human family. Its success has been the result of two things.

1. Its wonders;
2. Its doctrines.

Its wonders are the wonders of ancient witchcraft in enabling men to converse with the dead. Its doctrines deserve notice. Among the most important are these:

1. That the Bible is full of errors, and not worthy of our confidence.
2. That the moral law is of no authority as a standard of moral character.
3. That there is no difference between right and wrong; for whatever is, is right, and no such thing as sin exists.
4. That there is no need of salvation through Jesus Christ, but every man is his own Christ.
5. That there is no resurrection of the dead, no future judgment, and no final account.
6. That the God of the Old Testament is the spirit of a dead man.
7. That all men compose a part of God; or all men in death become so many separate deities.

8. That the souls of men are immortal, and at death enter a higher sphere.

These principles are not always openly avowed in plain terms, but are dealt out as the hearer can bear them. But when men have become established in this system, the spirits do not hesitate to avow the “doctrines of devils” in the plainest terms.

It is probable that, like Mormonism, a large share of the success that attends this wonderful Satanic manifestation is due to its teachings and practices in regard to the seventh commandment. The morals of ancient witchcraft may be seen by comparing *Deuteronomy* 18:9-14; *Leviticus* 18:24-30. Perhaps modern spiritualism cannot be worse; but it is certainly not one degree purer. There are thousands of people now standing in the outer courts of this infernal diabolism, who are comparatively unaware of what exists in its sanctuary. Would to God that they could be warned before they drink deeper of this strong delusion.

The future of this system of ruinous delusion and mighty Satanic wonders is given in the prophetic Scriptures. Of the period immediately preceding the second advent of Jesus Christ, Paul speaks thus:

2 Thessalonians 2

⁹ Whose coming is after the working of Satan with all power and signs and lying wonders,

¹⁰ And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved.

¹¹ And for this cause God shall send them strong delusion, that they should believe a lie:

¹² That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

A short space of time in the close of this dispensation bears the dread appellation of the hour of temptation:

Revelation 3

¹⁰ Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

The spirits have an important part to act preparatory to the battle of the great day of God Almighty:

Revelation 16

¹³ And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

¹⁴ For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty.

The false prophet, out of whose mouth one of the unclean spirits go forth, is the same as the two-horned beast.¹⁰⁰ This fact gives us a clue to the agency by which the two-horned beast is to perform its astonishing miracles in the coming hour of temptation.

Revelation 13

¹³ And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

¹⁴ And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

At a period of time not very far distant in the future, this mighty Satanic delusion will have absolute control of those who have not made Christ their portion, and His truth their shield and buckler.

8. The Safeguard Against Deception

What is furnished us as a safeguard against this deception?

¹⁰⁰ *Revelation 13:11.*

The prophet points us to this in the words of the text:

Isaiah 8

²⁰ To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Our safeguard from Satanic delusion is the commandments of God and the testimony of Jesus Christ. Those who heed this warning will be able to escape the tempter's power; those who do not heed it shall be carried away by it. This certainly indicates that when the grand struggle shall arrive, men will be found gathered into just two classes:

1. Commandment-keepers;
2. Spiritualists.

If we treat the law of God as *Isaiah* bids us, we shall not only acknowledge its authority, but we shall have its holy principles written in our hearts. Then we shall be able to appreciate the vileness of this Satanic doctrine, and ever be on our guard against it.

And if we regard the testimony of Jesus Christ, which is the spirit of prophecy, *Revelation* 19:10, we shall understand how great a difference there is between the teachings of the Holy Spirit and the doctrines of devils.



*Thoughts
for the Candid*

1889



1. Which of the Two is the Gloomy Doctrine?

THE sleep of the dead is often designated a gloomy doctrine. To many it is chilling, repulsive, forbidding. But the immortality of the soul, and the reward of the saints at death,—this is declared to be a great joy, the fruition of the “blessed hope.”¹⁰¹

But stop, friends, a few moments. Be not too hasty. Wait long enough to try the justice of this objection in the balances of reason. You say that the doctrine is full of gloom, and that the departed saints would experience a bitter disappointment in being consigned to the grave for long ages, instead of being received into glory at death. You think the idea full of gloom to the living, and dreadful to the dead.

But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages, to the dead. The interval between their decease and their resurrection will be to them no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous Abel has slept in death will be to him. And to him, so far as his own knowledge of the case is concerned, it will be precisely as if he entered heaven at the very moment he was slain.

You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul’s immortality and the reward at death than the desert of Sahara will compare in beauty with the garden of Eden. But study a little further, friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as soon as they die. Answer me a few questions:

“How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God?”

¹⁰¹ *Titus* 2:13.

Truth compels you to answer that a minority are all that can be said to do this. What becomes, then, of the great majority of men, who have died out of Christ, and entered their reward? O, it is taught that they have gone into the furnace of fire, where there is wailing and gnashing of teeth!

“What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine?”

You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more.

“If the soul is immortal, as you affirm, how long are these impenitent men thus to suffer?”

You answer again, and this time surely with a shudder, **THEY MUST SUFFER TO ALL ETERNITY.** Before we part, will you not own that yours is a gloomy doctrine? Is it not a relief to your mind to think that men are to be judged **BEFORE** they are rewarded or punished, and that till the day of Judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?



2. An Examination of Certain Scriptures

The Prayer of the Souls Under the Altar

Revelation 6

¹⁰ How long, O Lord, holy and true, do You not judge and avenge our blood on them that dwell on the earth?

THE advocates of the kindred popular doctrines of the immortality of the soul, and that the souls of the righteous go to heaven at death, believe and teach that the souls of martyrs are alive under an altar in heaven, and that they literally pray in the above words for vengeance on their persecutors.

They do not seem to see that there is anything inconsistent in the idea that the souls of the martyrs in the presence of God, where there is fullness of joy, should be able to think only of their past tortures, and be entirely given up to anxiety for vengeance on their persecutors, who had hastened their arrival to their state of blessedness.

Nor do they seem to realize that such prayers are not only unlike the spirit of Christ, who prayed in an hour of extreme anguish,

Luke 23

³⁴ Father, forgive them; for they know not what they do;

—but that they are unlike the spirit of the noble martyr Stephen, who cried with his dying breath,

Acts 8

⁶⁰ Lord, lay not this sin to their charge.

Nor do they explain how such a prayer can be offered literally while the Saviour stands before the ark of God's law as a great sacrifice, and the Spirit of God strives with sinful men to lead them to repentance. But let this case stand while we look at another.

The Rich Man and Lazarus

The parable of the rich man and Lazarus teaches, to the same class of people, that the righteous at death go to heaven, and the wicked at death go into the flames of hell.¹⁰² It also shows them that the wicked in their torment are not only in plain sight of the righteous in their blessedness, but that the two places are within speaking distance of each other, and that the two parties converse together. Now let us put these two cases together.

The souls under the altar had only to look from their state of blessedness to see their persecutors in the flames of hell, or dropping, one by one, into this fiery gulf. Could the martyrs, with this terrible sight before them, pray,

Revelation 6

¹⁰ How long, O Lord, holy and true, do You not judge and avenge our blood on them that dwell on the earth?

Would they have been bidden to wait yet a little season? Would they not rather have been directed to look across the great gulf, and see many of their persecutors already in torment, and others every moment arriving? Who does not see that these two cases, when taken together, completely refute the doctrine so often drawn from each taken alone!



¹⁰² See *Luke* 16:19-31.

3. Thoughts on Matthew 10:28 and Luke 12:4-5

Matthew 10

²⁸ And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.

Luke 12

⁴ And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

⁵ But I will forewarn you whom you shall fear: Fear Him, which after He has killed has power to cast into hell; yea, I say unto you, Fear Him.

THESE texts are the record, by different writers, of the same language of the Saviour. The first one is often quoted by those who teach the immortality of the soul and its conscious existence in death. In Matthew's version of the Saviour's words, the soul is indeed made very prominent; but in that of Luke, it is not mentioned. Yet the language of the one version is the same substance as that of the other.

Thus, while Matthew represents the Saviour as saying,

Matthew 10

²⁸ Fear not them which kill the body, but are not able to kill the soul,

—Luke expresses the idea thus:

Luke 12

⁴ Be not afraid of them that kill the body, and after that have no more they can do.

And Matthew adds,

Matthew 10

²⁸ ...fear Him which is able to destroy both soul and body in hell.

Luke gives the same warning, thus:

Luke 12

⁵ Fear Him, which after He has killed has power to cast into hell.

Thus it is seen that our Lord recognizes the fact plainly expressed elsewhere, that there are two deaths. The first death, which is the common lot of mankind, is thus spoken of by Paul:

Hebrews 9

²⁷ It is appointed unto men once to die.

The second death is the portion only of the wicked.

Revelation 2

¹¹ He that overcomes shall not be hurt of the second death.¹⁰³

The Saviour bids us not to fear those who can inflict only the first of these deaths; but He warns us to fear Him who alone is able to kill with the second death.

The place in which the terrible punishment here set forth is inflicted, is called hell. This word is found in the English Testament twenty-three times. But in the Greek Testament there are three different words, *hades*, *gehenna* and *tartarus*, signifying different places, all rendered by the one English word, "hell." Thus, *hades* is used eleven times in the original, and is rendered "hell" ten times and "grave" once. The following are the places of its occurrence, the italicized word in each case being the translation of *hades*:

Matthew 11

²³ ...shall be brought down to *hell*.

Matthew 16

¹⁸ The gates of *hell* shall not prevail.

Luke 10

¹⁵ ...shall be thrust down to *hell*.

Luke 16

²³ In *hell* he lift up his eyes.

¹⁰³ See also *Revelation* 20:6, 14; 21:8.

Acts 2

²⁷ ...will not leave my soul in *hell*.

³¹ ...his soul was not left in *hell*.

1 Corinthians 15

⁵⁵ O *grave*, where is your victory?

Revelation 1

¹⁸ ...have the keys of *hell* and of death.

Revelation 6

⁸ ...was death, and *hell* followed.

Revelation 20

¹³ Death and *hell* delivered up the dead.

¹⁴ Death and *hell* were cast into the lake of fire.

Gehenna is found in the following places:

Matthew 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*.

Matthew 10

²⁸ ...destroy both soul and body in *hell*.

Matthew 18

⁹ ...having two eyes to be cast into *hell* fire.

Matthew 23

¹⁵ ...more the child of *hell* than yourselves.

³³ ...how can you 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 ...has power to cast into *hell*.

James 3

⁶ ...it is set on fire of *hell*.

Tartarus is used only in the following text:

2 Peter 2

⁴ God spared no the angels that sinned, but cast them down to *hell*.

Thus *hades* is seen to be the place of the dead, whether righteous or wicked; the place into which they are introduced by death, and from which they are delivered by the resurrection. Those who are in *hades* are said to be *dead*.¹⁰⁴ Once, in the English Testament, *hades* is rendered “grave.”¹⁰⁵

Gehenna, on the contrary, is the place where the wicked are to be cast alive with all their members, and to be destroyed soul and body. It is the lake of fire in which the wicked dead are to be punished after their resurrection.¹⁰⁶

Tartarus is the place into which the evil angels were cast after their rebellion. These three places, therefore, though rendered by the one English word “hell,” are not to be confounded with one another.

It is claimed that the Saviour, in giving the warning recorded in *Matthew* 10:28 and *Luke* 12:4-5, taught the continued existence of the soul in death. But it is worthy of notice that in each of these texts He utters no warning concerning the punishment of the soul in *hades*, the place or state of the dead. His warning relates to that which shall be inflicted upon “soul and body” together in *gehenna*.

That He should speak nothing of the punishment of the soul in its disembodied state in *hades*, if such punishment really takes place, is very remarkable; for here, more than anywhere else in the Bible, is there evidence of the continued existence of the soul

¹⁰⁴ *Revelation* 20:13.

¹⁰⁵ *1 Corinthians* 15:55.

¹⁰⁶ *Revelation* 20:13-15.

while the body is under the power of death. Yet while expressly stating the terrible fate of the lost, and that, too, in such connection as would especially call out the fact, if it were a fact, that the souls of the wicked exist in a place of dreadful suffering, between death and the resurrection, the Saviour says not one word concerning the sufferings of the soul in its disembodied state, but confines His warning to that which shall be inflicted upon “both soul and body in hell,” that is, in *gehenna*, thus showing that the retribution against which He warns us comes after the resurrection, and not before.

Our Lord means to point out precisely the danger to which the ungodly are exposed. When, therefore, He says,

Luke 12

⁵ ...Fear Him, which after He has killed has power to cast into *gehenna*,

—He means to teach that God will cast the wicked into *gehenna*. And when Matthew, expressing the same warning in different words, makes the Saviour say,

Matthew 10

²⁸ ...fear Him which is able to destroy both soul and body in *gehenna*,

—the fact set forth is that such will be the fate of the lost.

Luke 12

⁵ ...Fear Him, which *after* He has killed has power to cast into *gehenna*.

As the wicked are to be cast into *gehenna* alive, and in possession of all their bodily members (see the list of passages in this tract where *gehenna* is used), it follows that He who can thus cast them there, after they have once been killed, is God alone; for to do this, He must raise them from the dead. The resurrection to damnation must precede the damnation of *gehenna*. Compare the following:

John 5

²⁸ Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice,

²⁹ 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*.

Matthew 23

³³ You serpents, you generation of vipers, how can you escape the *damnation of hell*?



4. A Remarkable Corner-Stone

THE doctrine of the immortality of the soul is something indispensable to almost every prominent erroneous religious system. It is the corner-stone of heathenism. All or nearly all the gods of heathenism are believed to be dead men who were turned into gods by dying.

Catholicism is indebted to this doctrine for all its saints who are believed to be mediators with God. It is a fundamental idea in the system of purgatory. In fact, Romanism is as much dependent on this doctrine as is heathenism.

Spiritualism is simply the embodiment of this doctrine of natural immortality. It is incapable of existing without it.

Is it not strange that this cornerstone of heathenism, Roman Catholicism, and Spiritualism, should be also the cornerstone of modern orthodoxy? Yet such is the case. It is in these days esteemed the marrow and fatness of Christianity.

And so prevalent is the doctrine, that the advent of Christ, the resurrection of the dead, and the Judgment are rendered almost obsolete by it. How much better is life only in Jesus our Lord!





II. Jesus hat
sein Leben wieder angenommen.