

# *Debate Notes*

By

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On Doctrines of the  
Seventh Day Adventists  
And  
Jehovah's Witnesses

### **Note:**

These notes were originally developed for debating the Seventh Day Adventists on the "Nature of Man" and "Sabbath Day Keeping" questions. They have been slightly edited [both for accuracy and content] by James E. Cooper. Still, some errors may remain. Carefully study the Scriptural references.

The reader may notice a lot of repetition in the arguments. The reason is that each argument is developed under its own heading, so all the points to be made would be readily available to the speaker when needed.

The different arguments are listed in the Tables of Contents on the following two pages: (1) on "The Nature of Man," and (2) on "The Sabbath Question"

### **Sources for Further Study:**

*Seventh-Day Adventism Renounced*, by D. M. Canright, first published in 1889, has been reprinted by Faith and Facts Press, and is available from bookstores. Canright was a former leader among the Adventists, and wrote to give Scriptural reasons for abandoning their position on the Sabbath.

*The Teachings of Seventy-Day Adventism* by John H. Gerstner, [pub. By Baker Book House] traces the Adventist movement from its beginnings in the radical millennial movement of the 1840's, showing where its leaders and teachers have departed from the historic faith.

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## THE NATURE OF MAN

1. **The Thoughts Perish:** "Put not your trust in princes, nor in a son of men, in whom there is no help. His breath goes away, he returns to his earth; in that very day his thoughts perish (**Psa. 146:3-4, KJV**).

It is contended that if man is conscious after death he has thoughts, but since this passage teaches that thoughts perish at death, man must be unconscious.

The passage must not be taken literally; for, have the thoughts of Franklin, Bacon, Lincoln, etc. actually perished? "Let the wicked forsake his way and the unrighteous man his thoughts" (**Isa. 55:7**); must the wicked man quit thinking?

"Thoughts" in the passage means "purposes," or "plans." "For my days are past, my purposes are broken off, even the thoughts of my heart" (**Job 17:11**).

The true concept of the passage is: Put not your trust in princes for they die, and their plans, and unaccomplished purposes perish.

2. **MAN created from THE DUST** (**Gen. 2:7**); **MAN to RETURN to the DUST** (**Psalm 104:29**; **Gen. 3:19**).

1. The "spirit" was not created from the dust; this returns to "God who gave it." That which returns to the dust is not that which remains conscious and survives the death of the body. What was it that was made from the dust? **The Body**. What do these passages say returns to the dust? **The Body**.
2. **Psalm 10:29** has reference to beasts and other creatures of God's creation; doubtful if it has reference to man at all. But even if it has, like **Gen. 2:7**, the body only returns to the dust.
3. **Gen. 3:19**: that which was taken from the ground shall return to the ground. But what was taken from the ground? **The Body**! Therefore, the **body** shall return to the dust.

**NOTE:** If at death, as materialists teach, Man "becomes as if he had never been," ceases to exist, body soul and spirit, he is erectly as he was before the creation. As there was no man before creation, so there "will be no man after death, as all that was created returns to that from which it was first made." The resurrection then, is a misnomer, it will be a creation, as truly so, as the first creation. Why then, in the case of the wicked, will He call them into a state of being that they lost at death, with the suddenness that characterized their first passing into "non-entity"?



When God created the material universe, He had not a man to till it, and he was not to the necessity of creating a man for this purpose. If man 'becomes as if he had never been,' there will be no man to Judge, and if judgment is pronounced, God will have to create the man in order to do it.

3. **On Eccl. 3:14-20**, see that the opponent does not stop reading at the 20th verse. Truly, "all turn to dust again" (v. 20). But what was made of the dust? (Gen. 2:7.)

V. 21: Who knoweth the **spirit of man** that **goes upward**, and the spirit of the beast that goeth downward to the earth."

4. **The Dead Know Not Anything** (Eccl. 9:6). Insist that the entire passage must be read in order to understand it. Note some usages of the same term...

"For we are but of yesterday, **and know nothing**, because our days upon the earth are a shadow" (Bildad, Job 8:9).

"And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity; and **they knew not anything**" (2 Samuel 15:11).

Note that the entire passage is qualified by "under the sun." Whatever rule of interpretation is applied to one portion of the passage must be applied to it all. If the words "the dead know not anything" be taken without qualification, so must the words "neither have they any more a reward." Thus, the passage taken without any qualifications teaches not only that the dead will have no part in the resurrection, but cuts them off from all rewards after the resurrection. Abraham, Isaac and Jacob are cut off from all rewards! Who could believe it?

<p>"The Dead know not anything"          "Neither have they any more reward"</p>	<p>Under the Sun.</p>
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5. **Psalm 6:5**. "For in death there is no remembrance of thee: in the grave [Sheol, ASV] who shall give thee thanks?"

## DOES "SHEOL" MEAN THE "GRAVE"?

"The wicked shall be turned into hell [*Sheol*], and all the nations that forget God" (Psalm 9:17). Does this mean that only the wicked and those that forsake God will have a grave?

"Withhold not correction from the child.... Thou shalt beat him with the rod and deliver his soul from hell [*Sheol*] (Prov. 23:13-14). Therefore, just give children proper correction, and they will never enter the grave!?"

### The Preface of the Revised Version reads:

"The Hebrew **Sheol**, which signified the abode of departed spirits and corresponds with the Greek Hades, or the underworld, is variously rendered in the Authorized Version by "grave," "pit," "hell." Of these renderings, "hell," if it could be taken in its original sense as used in the creeds, would be a fairly adequate equivalent for the word; but it is so commonly misunderstood of the place of torment that to employ it frequently would lead to inevitable misunderstanding. The revisers, therefore, in the historical narratives have left the rendering 'the grave,' or the 'pit,' in the text, with a marginal note, Heb. *Sheol*, to indicate that it does not mean the place of burial; while in the poetical writings they have put most commonly **Sheol** in the text and "the grave" in the margin."

Thus, **Sheol** is the Hebrew equivalent of the Greek **Hades**.

**Hades:** "The common receptacle of disembodied spirits" (Thayer, *Lexicon*).

## QUESTIONS ON THE NATURE OF MAN

1. Are Angels spirit beings?
2. Are they immortal?
3. Will that which is immortal cease to be?
4. Are angels conscious?
5. Does it take Body, Soul and Spirit to constitute man?
6. Is there any difference in Breath and Spirit? See Job 34:14.
7. Did Christ die—Body, Soul and spirit?
8. What is the Inner man of 2 Cor. 4:16?
9. Did Christ exist in a conscious state or condition before He took fleshly form?

10. Was there any part of Christ that did not go into the tomb?
11. Are wicked spirits [demons] conscious?
12. Is the Devil a wicked spirit?
13. Is the Devil a personality?
14. "And whosoever lives and believes in Me shall never die." Do you believe this? (John 11:26).
15. What is death, and what is the "second death" (Rev. 2:11)?
16. What does "dead" mean in Eph. 2:1? Did these cease to exist while dead?
17. How can senseless beings "weep" and "gnash their teeth"?
18. Was the rich man conscious in "hell" [Hades] after death (Luke 16:23)?
19. Did Adam die the same day he ate the fruit, and did he lapse into a state of unconsciousness then?

### NEGATIVES ON THE NATURE OF MAN

1. Man is in the image of God.
  - a. "For as much then as we are the **offspring** of God" (Acts 17:29).
  - b. God is the **father of our spirits** (Heb. 12:9).
  - c. God is **immortal** (1 Tim. 1:17).
2. The **outward** man – the **inward** man (2 Cor. 4:16).
3. Our spirits are **incorruptible** (1 Peter 3:1-4).
4. The spirit "**knows**" (1 Cor. 2:11).
5. "The body shall return unto the dust, as it was, **but the spirit unto God who gave it**" (Eccl. 12:7).
6. "**The body without the spirit is dead**" (James 2:26).
7. "I serve God with my spirit" (Rom. 1:9).  
 "I serve God with my mind" (Rom. 7:25).  
 "We know with our spirits (1 Cor. 2:11).
8. Man is a **triune** being—spirit-soul-body.  
 "And I pray God... may your whole Spirit, Soul, and Body, be preserved blameless" (1 Thess. 5:23).
9. "God formed the spirit of man within him" (Zech. 12:1).  
 "Spirit in the midst of the body" grieved (Dan. 7:15).  
 The spirit is in the body.



10. "Nothing can separate us from the Love of God" (Rom. 8:35).
11. "Your heart shall live forever" (Psalm 22:26).
12. "Blessed are the Death which die in the Lord" (Rev. 14:13).
13. "The Righteous have hope in death" (Prov. 14:32).
14. "When absent from the body" we are "present with the Lord" (Phil. 1:23).
15. "Love never fails" (1 Cor. 13:8).
16. "Precious is the death of His saints" (Psalm 116:15).
17. "To die is gain" (Phil. 1:21).

Note: Where there is no capacity to enjoy a benefit or to receive one, there can be no gain. If in death man is **unconscious**, he is incapacitated to receive or enjoy a benefit, and could not gain anything by death.

18. The Transfiguration (Matthew 17).
19. Man caught up into the third heaven, Paradise (2 Cor. 12:1-4).
20. "And I saw the souls of them that were slain, and they cried out with a loud voice" (Rev. 6:9-10).
21. Rich man died—In hell [Hades] he lifted up his eyes, and saw Abraham and Lazarus. He **cried**, and **said**, "**But Abraham said...**"

## THE INNER MAN

1. "I was grieved in my spirit in the midst of my body" (Dan. 7:15).
2. "But there is a spirit in men: and the inspiration of the Almighty gives them understanding" (Job 32:8).
3. "Yes, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me" (2 Peter 1:13-14).
4. "Then shall the dust return to the death as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7).
5. "For what man knows the things of a man, save the spirit of the man which is in him?" (1 Cor. 2:11).
6. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit" (Acts 7:59).
7. "The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off and we fly away" (Psalm 90:10).

8. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16).
9. "Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord" (2 Cor. 5:6).
10. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5:8).
11. "And it came to pass, as her soul was in departing (for she died)" (Gen. 35:18).
12. "And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived" (1 Kings 17:22).
13. "While he yet spoke, there comes one from the ruler of the synagogue's house, saying to him, Your daughter is dead; trouble not the Master. When Jesus heard it, He answered him saying, Fear not: believe only, and she shall be made whole... And all wept, and bewailed her: but he said, 'Weep not; she is not dead, but sleeps.' And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, 'Maid, arise.' And **her spirit came again**, and she arose straightway: and he commanded to give her meat" (Luke 8:49-55).
14. God said, "I have no pleasure in the death of the wicked" Eccl. 3:11). "Precious in the sight of the Lord is the death of His saints" (Psalm 116:15).

Thus, according to the materialist, God has no pleasure in the wicked ceasing to be; but precious in his sight is His saints ceasing to be!

### NEGATIVE ARGUMENTS

1. **1 Cor. 15:14-18.** "And if Christ is not risen, then is our preaching vain, and your faith is also vain... For if the dead rise not, then Christ is not raised: and if Christ is not raised, your faith is vain; you are yet in your sins. Then they also which are fallen asleep in Christ are perished."

**A hypothetical proposition:** All hinging on the resurrection of Christ. If He is not risen, then:

- a. Their preaching is vain.
- b. Their faith is vain.
- c. They are yet in their sins.
- d. the dead have perished.

**The Materialists' position is that the dead have perished, for they claim that death is "ceasing to be."**

But note: **Christ has risen!** Therefore:

- a. Our preaching is not vain.
- b. Our faith is not in vain.
- c. We are not in our sins.
- d. **The dead have not perished!**

My opponent's position **virtually denies the resurrection of Christ**. All he can hope for is a **recreation**, nor a **resurrection**!

Finally, Paul says: Christ died for us that, "**whether we wake or sleep, we should live together with Him**" (1 Thess. 5:10). Hence, **we live whether we die or live!**

- 2. **Rich Man and Lazarus** (Luke 16:19-31). **Not a parable**. Meaning of phrase, "Abraham's bosom."

**Objection:** A parable: Rich man represents the Jews; Lazarus the Gentiles. **But this takes in everybody!** All were either Jews or Gentiles! **Who, then, were the brothers at home?**

The rich man could talk in the spirit world. If you say this was the Jewish nation, then since a whole nation could talk, surely **one Jew could!** Again: If the rich man represented the **Jews** and Lazarus the **Gentiles**—since **both were dead**, and you say death means "ceasing to be," then **all Jews and Gentiles have ceased to be, have they not?**

Note: These men could see, talk. Adventists deny that dead people can see or talk; therefore, they deny the Bible!

## **CHRIST'S REFUTATION OF THE SADDUCEES**

- 1. **Luke 20:27-28.**

- a. "God is not the God of the dead, but of the living."
- b. God is the God of Abraham, Isaac and Jacob.
- c. Therefore, Abraham, Isaac and Jacob are living.
- a. But Abraham, Isaac and Jacob died hundreds of years ago.
- b. Their bodies have long since gone to the dust.
- c. Therefore, they live only in spirit.

Therefore, Abraham, Isaac and Jacob have not "ceased to be."

Hence:

- a. God is not the God of those who "cease to be."
- b. But God is the God of Abraham, Isaac and Jacob.
- c. Therefore, Abraham, Isaac and Jacob have not "ceased to be."

Jesus here teaches that Abraham, Isaac and Jacob have not "ceased to be." Adventists teach that they have "ceased to be."

2. **Matthew 10:28.** "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 body and soul in hell."

**Two things we learn from this passage:**

- a. The **soul** and the **body** are not the same.
- b. The death of the **body** is not the death of the **soul**.

Now, when man kills the body, if the soul is dead, it is for one of two causes:

- a. Man killed it, or
- b. God killed it.

**If you say man killed it, you contradict the Savior who says that man cannot kill the soul. If you say God kills it, you make God a partner of every murder that is committed. Hence, Adventism is wrong!**

And to this agrees the words of Paul:

- a. "Whether we wake or sleep we should live together with Him" (1 Thess. 5:10).
- b. "Caught up into Paradise" (2 Cor. 12:1).
- c. "Souls under the altar"! (Rev. 6:9).

## THE INNER MAN AND THE OUTER MAN

**Inner Man:**

1. **2 Cor. 4:16.** "For which cause we faint not but though our outward man perish, yet the inward man is renewed day by day."
  - a. What is the **origin** of the **outer** man (Gen. 2:7; Eccl. 12:7).
  - b. What is the origin of the **inner** man (Zech. 12:1; Heb. 12:7).
  - c. Where does the **outer** man go at death? The **inner** man? (Eccl. 12:7).
2. **Eph. 3:16.** "To be strengthened with might by His Spirit in the inner man."
3. **Rom. 7:22.** "For I delight in the law of God after the inner man."
4. **1 Peter 3:1-4.** "Likewise ye wives...whose adorning let it not be that outward adorning of plaiting the hair and wearing of gold and putting on of apparel; but let it be the **hidden man of the heart**, in that which is not corruptible, even the **ornament of a meek and quiet spirit**." The word "not corruptible" in this passage is the same as that rendered "immortality" in Rom. 2:7.

What is it that is incorruptible or immortal, Peter? Answer: A meek and quiet spirit! Hence, the immortality of the spirit.

5. **Daniel 7:15.** "I, Daniel, was grieved in my spirit in the midst of my flesh." NOTE THIS ON CHART.
6. **Acts 7:59.** "And they stoned Stephen calling upon God, and saying **Lord Jesus, receive my spirit.**"
7. **Luke 23:46.** "And when Jesus had cried with a loud voice, He said, **Father, into thy hands I commend My spirit:** and having said this He gave up the ghost."

#### **Outer Man:**

1. **Genesis 3:19.** "In the sweat of thy face shalt thou eat bread, til thou return unto the ground; for out of it was thou taken: **for dust thou art, and unto dust shalt thou return.**"
2. **Romans 6:12.** "Let not sin therefore reign in your mortal body."
3. **2 Cor. 4:16.** "Though our **outward man** perish."
4. **Psalm 103:14.** "For he knows our frame; **He remembers that we are dust.**"
5. **Psalm 146:4.** "His breath goes forth, he returns to the earth, in that very day his thoughts perish."
6. **Job 33:6.** "I also am formed of clay."

### **TABERNACLE ARGUMENT**

1. **2 Cor. 5:1.** "For we know that if our house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens."
  - a. The body is represented as a house or tabernacle [tent].
  - b. The spirit is represented as living in this house.
  - c. The house may be dissolved.
  - d. This is called the "unclothed" state.
2. **2 Peter 1:13-14.** "Yes, I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance: knowing that shortly I must put off this my tabernacle even as our Lord Jesus Christ has showed me."
  - a. Peter compares life to living in a tabernacle.
  - b. He compares death to putting off that tabernacle.
  - c. Tabernacle = the body; "I," the spirit.

## THE BODY A HOUSE

1. **2 Cor. 5:6.** "Therefore we are always confident, knowing that while we are **at home in the body**, we are absent from the Lord: (For we walk by faith and not by sight). We are confident, I say, and **willing rather to be absent from the body and present with the Lord.**"
  - a. Home in the body—absent from the Lord.
  - b. Absent from the body—present with the Lord.

## ABSENT FROM THE FLESH

2. **Phil. 1:21.** "For to me to live is Christ, and to die is gain. **But if I live in the flesh**, this is the fruit of my labor: yet what I shall choose, I wot know. For I am in a strait between two, **having a desire to depart and to be with Christ**, which is far better: Nevertheless, *to abide in the flesh* is more needful to you."

## MAN IS MADE IN THE IMAGE OF GOD

1. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth" (Gen. 1:26).
  - a. The body could not be that which has the ascendancy over nature; there are a thousand things superior to the body in power, but not over his spirit. Whatever it was, it was to have dominion; flesh could not do it; therefore flesh is not the part of man made in the image of God.
  - b. "To whom will you liken Me" (Isaiah 40:25)?  
You can make a graven image of man; you cannot make a likeness of God. It follows, therefore, that the image is not of the flesh, but of the spirit.
  - c. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone, graven by art or man's device" (Acts 17:29).
  - d. It is dishonoring to attempt to make an image of God. "They changed the glory of the incorruptible God into an image made like to corruptible man" (Rom. 1:23).
  - e. See also, Phil. 2:6-8. This describes a change on the part of Christ from the likeness of God to the likeness of man! He took upon Himself flesh and became like man.



2. Now, what is the image of God? "God is spirit and they that worship Him must worship Him in spirit and in truth" (John 4:24).
  - a. The spirit is not the flesh, for Luke 24:36-40 says, "A spirit does not have flesh and bones as you see Me have."
    - 1) The spirit is not the body of man.
    - 2) The image of God is in the spirit, not in the body.
    - 3) this spirit does not have flesh and bones.
    - 4) God forms it in man (Zech. 12:1).
    - 5) This image was lost in the fall.
    - 6) This image is regained in Christ (2 Cor. 3:18).

### **THE PRE-EXISTENCE OF CHRIST**

Christ was both **human** and **divine**.

He was **human**, because He was born of Mary.

He was **divine**, because He came from God. "We know that Thou art a teacher come from God" (John 3:2).

Isaiah (8:6) tells of His birth; Isaiah (53) tells of his life and suffering. He was made Lord and Christ (Acts 2:36). He is Lord of Lords and King of Kings (Rev. 17:18). He is the Mediator between God and man (1 Tim. 2:5).

**But He existed before He came to the Earth:**

1. **Heb. 1:2.** "...by Whom also He made the worlds" [When He was active in Creation].
2. **Eph. 3:9.** "And to make all men see...Who created all things by Jesus Christ."
3. **Col. 1:16-17.** Turn and Read this. Christ was **before all things**.
4. **John 1:2.** "In the beginning was the word" — the Word became flesh (John 1:14).

**Jesus taught His own pre-existence:**

"Now, O Father, glorify Me with thine own self with the glory which I had before the world was" (John 17:5).

**Note:**

Christ is glorified because He is Christ, Lord, Priest and King today. But this is not the glory which He had before the world was. If He was glorified before the world was, he existed before the world was.

**Christ was before Abraham:** "Before Abraham was, I am" (John 8:58).

## DEFINITIONS

**Aphthartos:** Occurs 7 times in the N.T.

Rom. 1:23	The glory of the <b>incorruptible</b> God.
1 Cor. 9:25	...but we an <b>incorruptible</b> crown.
1 Cor. 15:52	dead shall be raised <b>incorruptible</b> .
1 Tim. 1:17	unto the King, eternal, <b>immortal</b>
1 Pet. 1:4	to an inheritance <b>incorruptible</b> .
1 Pet. 1:23	<b>incorruptible</b> , by the Word of God.
1 Pet. 3:4	that which is <b>not corruptible</b>

### Definitions:

<b>Thayer:</b>	Uncorrupted; not liable to corruption; imperishable; immortal.
<b>Robinson:</b>	Incorruptible; enduring; immortal.
<b>Green:</b>	Incorruptible, immortal, as God; unperishing.
<b>Hicks:</b>	Incorruptible, immortal.
<b>Souter:</b>	Indestructible, imperishable, incorruptible; hence, immortal.
<b>Liddell &amp; Scott:</b>	Uncorrupted, incorruptible, immortal.

### The Spirit, What Is It?

- It "knows" (1 Cor. 2:11).
- It "prays and sings" (1 Cor. 14:14-15).
- It "worships" (John 4:24).
- It "confesses" (1 John 4:2).

### Paul says:

1. "I serve god with my **mind**" (Rom. 7:25).
2. I serve God with my **spirit**" (Rom. 1:9).

If **spirit** means "wind, breath, mind, intellect: and you seize on "breath" as its meaning...

1. "Is God the Father of our spirits [breath] (Heb. 12:9).
2. When Jesus had thus said, he was troubled in spirit (John 13:21). Did he have asthma?
3. "Cleanse ourselves from all the filthiness of flesh and spirit" (2 Cor. 7:1). If "breath," are we to use mouthwash?
4. Wife must have a "meek and quiet spirit" (1 Pet. 3:4). If "breath," does it mean she must not snore?

**Spirit and breath mentioned:** "If he gather unto Himself his spirit and His breath..." (Job 34:14).

**Spirit Defined:**

**Thayer:** "A human soul that has left the body."

**Robinson:** "The human spirit, soul, after its departure from the body and as existing in a separate state."

**Liddell & Scott:** "The spirit, a living being."

**Bagster:** "a bodyless spirit."

**Berry:** "The human spirit: undying soul."

**Adam Clarke on Num. 16:22.**

"And they fell upon their faces and said, O God, the God of the spirits of all flesh, shall one man sin, and will You be angry with all the congregation?"

"O God, the God of the spirits of all flesh" is *El Elohim haruchoth tecol basar*. This address sufficiently proves that these holy men believed that man is a being compounded of flesh and spirit and that these principles are perfectly distinct. Either the materiality of the human soul is a human fable, or, if it be a true doctrine, these men did not pray under the influence of the Divine Spirit. In ch. 27:16 there is a similar form of expression, 'Let the Lord, the God of the spirits of all flesh.' And in Job 12:10, 'in whose hand is the soul [*nephesh*] of all living; and the spirit [*ruarch*] of all flesh of man.' Are not these decisive proofs that the Old Testament teaches that there is an immortal spirit in man? But does not *ruarch* signify wind or breath? Sometimes it does, but certainly not here; for how absurd would it be to say, 'O God, the God of the breaths of all flesh' (*Commentary on Numbers*).

**2. Alford on Luke 23:43:**

"Seemeron, 'This day,' before the close of this natural day. The attempt to join it with *soi legoo*, [I say to you] considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely something worse than silly" (*Commentary in loco*).

**ECCLESIASTES 3:19-21**

"For what happens to the sons of men also happens to beasts; one thing befalls them: as one dies, so dies the other. Surely, they all have one breath; man has no advantage over beasts, for all is vanity. All go to one place: all are from the dust, and all return to dust. **Who knows the spirit**

of the sons of men, which goes upward, and the spirit of the beast, which goes down to the earth?"

1. Hall says (page 98), "I suppose the brother's idea is the same as brother Cargile had. He said that the spirit was the breath, and as a man generally lay on his back when he died, his breath went up; and as a beast died with his face to the earth, his breath went down"!
2. Questions: Does Solomon teach that **no men** are better than beasts? Does he mean that man is in no sense better than beasts? That he has no pre-eminence over them?

### **MATERIALISM TAUGHT BY 'EARLY GREEK PHILOSOPHERS'**

"The materialistic theory was in some sense sanctioned by those earlier Greek philosophers who referred to the origin of all things—the spirit of man included—to some attenuated form of matter as water, air or fire. From these rude speculations philosophy emerged by successive efforts... The Philosophers of the Epicurean School were avowed materialists. They taught explicitly and earnestly the doctrine that what is called the soul is composed of atoms, and must necessarily be dissipated at death... These doctrines are elaborately set forth by Lavretius, BC 95-44" (*McClintock and Strong, Ency.*, under **Materialism**).

"The theory of a state of sleep, insensibility, or unconsciousness... was taught as early as AD 248 by the Abrabian, Thnetopsychites. It was thought to be held by pope John XXII... It was revived by the Swiss Anabaptists... in later times it has been started anew in a form more or less distinct by Wetstien, Sulzer, Reinhard and Whately (*McClintock and Strong*, under **Intermediate State**).

Conditional immortality was taught by **Guatama** 500 years before Christ, *World's Religions*, by Frank S. Dobbins, 504).

### **THE PUNISHMENT OF THE WICKED**

**Proposition:** The punishment of the wicked will consist of eternal, conscious suffering in hell fire.

### Terms Defined:

- Teach:** "To say so in so many words, or a logical conclusion drawn from Biblical premises.
- Punishment:** "Any pain or suffering inflicted on a person for crime or offense" (Webster).
- Kolasin:** "Chastisement, Punishment," 1 John 4:18; Matt. 25:46 (*Berry's Lexicon*, 56).  
 "Chastisement, Punishment, Painful disquietude, torment," Matt. 26:46; 1 John 4:18 (*Bagster*, 235).  
 "Correction, Punishment, penalty," (*Thayer*, 353).
- Wicked:** "The evil, the immoral, the ungodly."
- Eternal:** "Without end, Never to cease, Eternal; Everlasting" (*Bagster*, 11).  
 "Without end; everlasting" (*Berry*, 4).
- Conscious:** "Aware of one's thoughts and actions. Sensible, alert mentally, aware of a defect; embarrassed by individuality" (*Webster*).
- Suffering:** "The state of enduring physical, or mental pain; distress; loss or injury endured" (*Webster*).
- Hell Fire:** *Gehenna*.

### THE CERTAINTY OF PUNISHMENT

1. **2 Peter 2:9.** "The Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment."
2. **2 Peter 2:4.** "God did not spare the angels who sinned, but cast them down to hell [*tartarus*] and delivered them into chains of darkness, to be reserved for judgment."
3. **Jude 6.** "And the angels who did not keep their proper domain, but left their own habitation, He has reserved in everlasting chains under darkness for the judgment of the great day."
4. **2 Thess. 1:7-9.** The Lord Jesus will come "in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power..."

### THE PLACE OF PUNISHMENT

1. **Matt. 12:41-42.** Men of Nineveh, queen of the South “will rise up in judgment and condemn this generation.”
2. **Matt. 25:30.** Son of Man will sit on His throne.
3. **Matt. 8:12.** Outer darkness...weeping and gnashing of teeth.
4. **Matt. 22:13.** Outer darkness...weeping and gnashing of teeth.
5. **Rev. 20:15.** Lake of fire.
6. **Rev. 21:8.** Lake which burns with fire and brimstone.
7. **Mark 9:47-48.** Hell fire—“where their worm does not die and the fire is not quenched.”

### DEFINITIONS

**Skoolex**—Mark 9:47-48, rendered “worm.”

**Their worm**—*skolez*—“gnawing anguish” (Bagster, 370). “By a figure borrowed from Isaiah 66:24, their punishment after death will never cease” (Thayer, 588).

**Sheol**—Does it mean the **grave**?

“The wicked shall be turned into hell [*sheol*], and all the nations that forget God” (Psalm 9:17). In that event, only the wicked will have a grave!

“Do not withhold correction from a child. For if you beat him with a rod, he will not die. You shall beat him with a rod, and deliver his soul from hell [*sheol*]” (Prov. 23:14). Save a child from the **grave**? How absurd!

**Shall utterly perish**, 2 Peter 2:12.

“But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will **utterly perish** in their own corruption” (2 Peter 2:12).

**Kataphthareesontai**—3<sup>rd</sup> pers. Pl. fut. Pass. Of *kataphtheiroo*: “to corrupt; deprave” (Bagster); “to corrupt; deprave” (Thayer).

The word appears in the statement: “As Jannes and Jambres resisted Moses, so do these also resist the truth: men of **corrupt** minds, disapproved concerning the faith” (2 Tim. 3:8).



**Eternal Life & Eternal Death Defined:**

**Eternal life**—"union with Nature and Union with God is life."

**Eternal death**—"separation from nature and separation from God."

A man may be living in one sense and dead in another: "He who has the Son, has life; he does not have the Son does not have life" (1 John 5:12). See also John 5:24; Matt. 8:22; 1 Tim. 6:6.

Adam possessed existence, yet died the day he ate the forbidden fruit. Also, the angels who kept not their first estate (Jude 6). A man may die in just as many senses as he may be separated from God or any system of communication with Him.

**Eternal life** is a **consummation** of **spiritual life**; **eternal life** appears 44 times and always has reference to enjoyment of Life with God and never mere **existence**. Note Mark 10:30. Even the terms indicate this:

**First death**—first non-existence (?)

**Second death**—second non-existence (?).

**Alford on Luke 23:32.**

**Seemeron**—"This day! Before the close of this natural day. The attempt to join it with *soi legoo* (I may say to thee), considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely something worse than silly" (*Com. in Loc.*).

**DESTRUCTION**

The word "destruction" appears 12 times in the New Testament. It is the English translation of four words in the Greek Testament. These are:

**Apooleia**—This word appears 20 times in the nominative. It is rendered "perdition" eight (8) times, and "destruction" five (5) times. It appears 92 times as a verb, and is rendered "lose" or "lost" 32 times. Thayer says it refers to "the destruction which consists in the loss of eternal life, eternal misery."

Matt. 7:13 The broad way "leads to *destruction*."

Rom. 9:22 "vessels of wrath prepared for *destruction*."

Phil. 3:19 enemies of the cross, "whose end is *destruction*."

2 Pet. 2:1 false teachers "bring on themselves swift *destruction*."

2 Pet. 3:16. the unstable and untaught "twist (the scriptures) to their own *destruction*."

**Olethros**—"Ruin, destruction, death" (Thayer). The loss of a life of blessedness after death; future misery. Occurs 4 times:

- 1 Cor. 5:5 "deliver to Satan, for the *destruction* of the flesh."
- 1 Thess. 5:3 "then sudden *destruction* comes upon them."
- 2 Thess. 1:9 "everlasting *destruction* from... presence of the Lord."
- 1 Tim. 6:9 "lusts which drown men in *destruction* and perdition."

**Kathairesis**—Occurs 2 times.

- 2 Cor 10:8 authority... "for edification, not for your *destruction*."
- 2 Cor. 13:10 authority... "for edification and not for *destruction*."

**Suntrimma**—Occurs 1 time.

- Rom. 3:16 "**destruction** and misery are in their ways."

Things to which **apooleia** are applied in the New Testament:

1. *Waste* of ointment (Matt. 26:8).
2. Bottles *destroyed* (Luke 5:37). [Said by other writers to be marred].
3. Lord sent to *Lost* [destroyed] sheep of the House of Israel (Matt. 15:24).
4. This my son was *lost* [destroyed] (Luke 15:24).
5. "I have *lost* none but the son of perdition" (John 17:12). Spoken before death of Judas.
6. "Your money *perish* with you" (Acts 8:20). Did money cease to exist?

## ANTEDILEUVIANS

1. "I will *destroy* them with the earth" (Gen. 6:13).
2. Peter said, the world that then was...*perished* (2 Pet. 3:6). Yet these wicked people, dead for thousands of years, are now "in prison (1 Pet. 3:19), reserved in everlasting chains (Jude 6).

## COMMENTS FROM SCHOLARS ON JUDE 6-8

1. "The full sense of the apostle seems to be this: they are publicly set forth for an everlasting example (in their fiery destruction) of the punishment god sometimes inflicts for sin in this world; which is but a faint type of that which He has reserved for the next" (*Bloomfield, Notes on the Greek Testament, in loc.*).

2. "The fate of these cities of the plain may with truth be called an 'example of eternal fire', a destruction so utter, and so permanent as theirs has been, is the nearest approach that can be found in this world to the destruction which awaits those who are kept under darkness to the judgment of the great day" (*Speaker's Commentary*).
3. "As Sodom and Gomorrah suffered the vengeance of a fire that consumed them finally, so that they will never be restored, as long as the world lasts, so the bodies and the souls of the wicked will suffer, as long as they are capable of suffering, which, since they are immortal, will, as Tertullian says, 'for forever'" (*Wordsworth*).
4. "They suffer a punishment intended to serve as an example and type of **eternal fire**." (*Stier*).

### PUNISHMENT—DESTRUCTION: TRIBULATION, ANGUISH

2 Thess. 1:9; Rom. 2:8-9

#### Note:

1. In the first passage it is stated that the wicked will be punished with **everlasting destruction**.
2. In the second passage it is stated that the punishment will be **tribulation and anguish**.
3. Therefore, **destruction** when used with reference to punishment of the wicked means, tribulation and anguish.
4. **How long** will they suffer **tribulation and anguish**? Answer: Everlasting destruction—tribulation and anguish.
5. Those who believe in annihilation admit that **everlasting** in the first passage is without limitation; that it is a destruction that will never cease. Therefore, the **tribulation and anguish** of the wicked will never cease.
6. But tribulation and anguish necessitate **consciousness**; therefore, the wicked will be conscious throughout eternity while suffering tribulation and anguish.

### DESTROY BODY AND SOUL IN HELL

"Destroy" [*apolesai*]*—*What does it mean? Matt. 10:28.

"Lost sheep" in Luke 15:4 is *apolesai*. It was found, Luke 15:5-6. Was it annihilated while lost?

"Lost coin," Luke 15:8-9.

1. The sheep was lost [*apolesai*], yet it was found.
2. The coin was lost [*apolesai*], yet it was found.
3. Then why say that the lost [*apolesai*] soul is annihilated?

### BLOT OUT—DESTROY

1. The wicked blotted out [from *Machab*] (Ex. 32:33).
2. Man destroyed from the face of the earth (Gen. 6:7). Blot out [from *Machab*].
3. Wicked destroyed (Psalm 5:6).
4. Wicked cut off (Psalm 37:9).
5. The Messiah cut off (Dan. 9:26). "Cut off" from Hebrew word, *Karath*.
6. If "cut off" means annihilation, then Messiah was to be annihilated.

### WAS NOT

1. "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not" (Psalm 37:35-36).
2. "And Enoch walked with God: and was not; for God took him" (Gen. 5:24).
3. Note: If the first passage teaches the annihilation of the wicked, then the second passage teaches the annihilation of the righteous. But **Enoch did not see death!**

### CONSUME AND DEVOUR

1. Jacob was consumed (Jer. 10:25).
2. Zeal consumes one (Psalm 119:139).
3. We are consumed by anger (Psalm 90:7).
4. What reasonable person could conceive that "consume" means to annihilate?
5. Wicked devoured (Rev. 20:9).
6. People may **bite and devour one another** (Gal. 5:15).

### WICKED WILL BE DESTROYED

"The LORD preserves all them that love him: but all the wicked will He destroy" Psalm 145:20).

"Behold, the day of the Lord comes, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it" (Isaiah 13:9).

**Note:**

1. Some were destroyed, yet alive (Job 19:10).
2. Destroyed, yet existing (Hos. 4:6).
3. Help for those who are destroyed (Hos. 13:9).
4. If "destroy" means annihilation, then people who have been annihilated may have hope.

**DESTRUCTION-DESTRUCTION**

1. "Destruction upon destruction is cried" (Jer. 4:20). Does this mean "to annihilate twice"?
2. "Destroy them double with destruction" (Jer. 17:18). Were they annihilated twice?

**PERISH**

1. The wicked perish (Psalm 37:20).
2. God's enemies perish (Judges 5:31).
3. He that speaks lies shall perish (Prov. 19:9).
  - a. Bottles perish (Luke 5:38).
  - b. Money perish (Luke 15:9).
  - d. Sheep perish (Luke 15:6).

**Note:**

1. Just man perished (Eccl. 7:15).
2. Good man perished (Micah 7:2).

If these passages teach the annihilation of the wicked, they also teach the annihilation of the just.

**CONSUMED**

1. Sinners consumed (Psalm 104:35).
2. Those who forsake the Lord consumed (Isaiah 1:28).
3. Scorners consumed (Isaiah 29:30).

**Note:**

1. A wall consumed (Ezek. 35:12).
2. Mountains consumed (Ezek 35:12).

Were the walls annihilated, and did men consume and [thus annihilate] the mountains?

### COMING TO AN END

1. Wicked have an end (Num. 24:20).
2. Sinners have an end (Phil. 3:19).

#### Note:

1. The righteous have an end (Num. 23:10).
2. The perfect man has an end (Psalm 37:37).

**If the end of the wicked be annihilation, what will be the end of the righteous?**

### WORDS USED TO DESCRIBE FUTURE PUNISHMENT

1. **Misery:** "Go to now, you rich men, weep and howl for your miseries that shall come upon you" (James 5:1). Meaning of this term obvious.
2. **Torment:** "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb" (Rev. 14:10).
3. **Suffering:** "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" (Jude 7).
4. **Indignation:** "But unto them that are contentious and do not obey the truth but obey unrighteousness, **indignation and wrath, tribulation and anguish**, upon every soul of man that does evil" (Rom. 2:8-9).
5. **Wrath:**
6. **Tribulation:**
7. **Anguish:**
8. **Many Stripes:** "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12:47).
9. **Weeping & Gnashing of Teeth:** "But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth (Matt. 8:12).
10. **Everlasting destruction:** "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power" (2 Thess 1:9).



**Argument:** All of these terms indicate not duration, but character of the punishment. Since each enter into the character of it, words applying to the duration of any one of the elements thereof, may be applied to all. Thus:

1. "Everlasting destruction  
Everlasting Torment  
Everlasting Suffering, etc.
2. Endless Destruction  
Endless Torment  
Endless weeping and gnashing of teeth.
3. Tormented forever and ever  
Suffering forever and ever  
Gnashing of teeth forever and ever, etc.

### TO PROVE THAT 'FOREVER' MEANS 'ENDLESS'

1. Christ a Priest "after the power of an **endless life**" (Heb. 7:16).  
Reason therefore:  
"For He testifies, 'You are a priest **forever**'" (Heb. 7:17).
2. Thus a priest forever, and therefore **endless**.

### A STUDY OF THE WORDS

**Eternal** (*aionios*) **Punishment** (*kolasin*)

**Eternal**—"without end, never to cease" (Thayer).

**Punishment**—"Correction, punishment, penalty" (Thayer).

**Punishment**—(English)—"Any pain or suffering inflicted on a person for a crime or offense by the authority to which the offender is subject" (Webster).

Hence, from the foregoing:

**Eternal Punishment** "is pain or suffering inflicted for crimes and offenses and is without end, never to cease!"

WRITE ON BOARD:

Eternal

Life

Punishment

**Kolasin** occurs in the following passages:

Acts 4:21: "So when they had further threatened them they let them go, finding nothing whereby they might punish (*kolasin*) them."

2 Pet. 2:9: "The Lord knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished (*kolasin*).

1 John 4:18: "There is no fear in love; but perfect love casts out fear, because fear has torment (*kolasin*).

Here the word *kolasin*, rendered "punishment" in Matt. 25:46, is rendered "**torment**."

**Webster:** "Torment"—"Extreme pain, anguish."

Hence, the wicked go into **eternal pain, torment, and anguish**.

**Question:** If the wicked are blotted out of existence at the judgment, will their pain and anguish continue? If you say, "Yes," then that which does not exist can suffer pain, which is absurd. If you say, "No," then Adventism is false and my position is true!

#### **Conclusion:**

1. There is no punishment without pain.
2. There can be no pain without consciousness.
3. Therefore, to have eternal punishment there must be eternal consciousness.

**Aionios** "Without beginning or end; that which always has been and always will be; without end, never to cease; Everlasting" (Thayer, 20).

"Indeterminate as to duration; Eternal; Everlasting" (Bagster, 11)

"Without end; Everlasting (Berry, 4)

#### **Things to which *Aionios* in the Bible is applied:**

1. Everlasting God (Rom. 16:26).
2. Eternal Spirit (Heb. 9:14).
3. Eternal life (John 3:15; Mark 10:30).
4. Eternal fire (Matt. 25:41).
5. Eternal Punishment (Matt. 25:46).

**Forever and forever:**

1. Glory to God forever and forever (Phil. 4:20; 1 Tim. 1:17).
2. God lives forever and forever (Rev. 10:6).
3. God lives forever and forever (Rev. 15:7).
4. Tormented forever and forever (Rev. 10:10).

**Kolasin used:**

1. "And these shall go away into **everlasting** (*aionos*) **punishment** (*kolasin*): but the righteous into life (*zoen*) **eternal** (*aionios*).
2. **Fear has torment**: "There is no fear in love; but perfect love casts out fear; because **fear has torment** (*kolasin*)" (1 John 4:18).

**Note:** If Eternal Punishment means only ceasing to be, or dying never to live again, **then the beasts of the field will suffer eternal punishment.**

**Punishment of the wicked will never end:**

1. Shall be **cast into the fire** (Mat. 13:42).
2. This is **everlasting fire** (Matt. 25:41).
3. It is a **fire not quenched** (Mark 9:45).

**Note:**

1. The wicked will be cast into a furnace of fire.
2. It is everlasting fire.
3. The wicked will receive everlasting punishment.
4. The punishment is to last as long as the fire: both **everlasting**.
5. Punishment is "pain" or "suffering."
6. Therefore, one must be in a conscious state to be punished. This is **forever and forever**.

**Tormented forever and forever (Rev. 20:10).****Use of the word "torment":**

1. "My son is tormented (Matt. 8:6).
2. "Tormented for five months" (Rev. 9:5). Were they unconscious?"
3. If they were unconscious for five months while tormented, can one be conscious **forever and ever** while being tormented? Can that which does not exist be tormented? Can that which is unconscious be tormented?

### SPEAKING IN SHEOL !

1. "Hell [Heb., *Sheol*] from beneath is excited about you, to meet you at your coming; **it stirs up the dead for you**, all the chief ones of the earth; it has raised up from their thrones all the kings of the nations" (Isaiah 14:9).
2. Thus says the Lord God: 'In the day when it went down to hell [the grave; lit., *Sheol*], I caused mourning... I made the nations shake at the sound of its fall, when I cast it down to hell together with those who descend into the Pit... This is Pharaoh and all his multitude" (Ezek 31:15-18). Now note Ezek 32:21: "The strong among the mighty **shall speak to him out of the midst of Sheol.**"
  1. *Sheol* is represented as meeting the wicked at their coming.
  2. It stirs up the dead.
  3. Wicked speak out of *Sheol*. Thus, dead, buried, in *sheol*, yet talking!

### ABRAHAM GATHERED TO HIS FATHERS

"Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people" (Gen. 25:8).

1. "Gathered to his people" suggests a multitude. You can't have this without a multitude.
2. Abraham's body was not buried with his people; but by the side of his wife in the Cave of Machpelah.
3. It must, therefore, have been his spirit gathered to his people!

### GEHENNA

**Gehenna**, rendered "hell," appears in 12 passages of Scripture (Matt. 5:22; 5:29-30; 10:28; 18:9; 23:23; Mark 9:43-45; 9:47-48; Luke 12:5; James 3:16).

"**Gehenna**, the name of a valley on the South and East of Jerusalem which was so called from the cries of little children who were thrown into the fiery arms of Moloch; i.e., of an idol having the form of a bull. The Jews so abhorred the place after these horrible sacrifices had been abolished by King Josiah (2 Kings 23:10) that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by their putrefaction, it came to pass that the place was called "**Gehenna of Fire**" (Thayer).

### Arguments On:

1. Once appointed unto men to die (Heb. 9:27).
2. He that overcomes will not be hurt of the second death (Rev. 2:11).
3. The Lake of Fire is the Second Death (Rev. 20:14).
4. Who shall have their part in the lake (Rev. 21:8).
5. Cast alive into the Lake (Rev. 19:20).
6. What is the "Sorer punishment" of Heb. 10:25-29?
7. Their worm dies not (Mark 9:43-47).

### Questions for the Materialist:

1. If burning up literally is eternal punishment of the wicked, can't men inflict it? If not, why not?
2. Can a man suffer eternal punishment twice?
3. If punishment be simply burning them up, did not the Martyrs who were burned at the stake suffer as much punishment as the most vile and wicked will?
4. Can the unconscious be **tormented**?
5. Will the **world** be burned up (2 Pet. 3:10)? Will it not exist after being burned up?
6. If the wicked cease to exist, will not the punishment cease?
7. Can a man who has never been, be punished?
8. If the wicked at death become as though they had never been, how can they be punished?
9. Is punishment that ceases everlasting punishment? If yes, may not **everlasting life** cease and still be **everlasting life**?

## FUTURE PUNISHMENT

1. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to **shame and everlasting contempt**. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:2).

**Note:** Two classes spoken of here: (1) the **righteous** are to live forever and ever; (2) the **wicked** are to have everlasting shame and contempt!

If **Adventism** is right, then that which ceases to be will have everlasting shame and contempt. They, therefore, take the position that **nothing** can have **shame**!

Note further: Life of one and the contempt of the other *are equal in duration*. Hence, as long as the righteous live the wicked are to have contempt!

**How long is everlasting?** (1) Without beginning or end; that which has always been, and always will be; (2) without end, never to cease; everlasting (Thayer, on *aionios*).

Hence, as long as the righteous have **life**, the wicked have **shame**. But this will be "forever and ever, without end, never to cease, everlasting."

**Therefore, the wicked will suffer without end, everlasting punishment, that never ceases!**

2. "And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46, KJV).

R.V.: "And these shall go away into eternal punishment: but the righteous into eternal life."

Adjective, "eternal," used twice in this passage. It modifies **life** and **punishment**.

The word "**eternal**" is a word expressing duration; it is used in this passage to express the duration of the life of the righteous in **heaven**; and the duration of the punishment of the wicked in **hell**. It follows therefore, **that if it is limited in its nature as to punishment, it is of necessity limited in suggesting the duration of life**. Thus: The wicked are to be punished for just as long as the righteous in heaven. If you say it is but a short time, then the righteous will enjoy heaven just that long, and not longer. If you say that heaven will be enjoyed eternally, then this is the period of punishment the wicked will suffer in hell!

3. "And if your eye makes you sin, pluck it out. It is better for you to enter into the kingdom of God with one eye, than rather than having two eyes, to be cast into hell fire—**where their worm dies not, and the fire is not quenched**" (Mark 9:47-48; cf. 9:43-46).
  1. **Their worm dies not** [*ou teleutao*, "undying"].
  2. **The fire is not quenched** [*pur ou sbennutai*, "fire unquenchable."]
  3. **Cast into hell** [*Gehenna*].

**This word** [*Gehenna*] is used universally to refer to the place of eternal punishment



"But whosoever shall say, You fool, shall be in danger of hell fire" (Matt. 5:22).

"You serpents, you generation of vipers, how can you escape the damnation of hell" (Matt. 23:33).

"Fear Him, which after He has killed has power to cast into hell" (Luke 12:5).

**Question:** When the wicked "cease to be," will the fire go out? If you say, "Yes," you deny the words of Jesus. If you say, "No," you deny Adventism.

Will the fire "cease to be" before the worm dies? If you say Yes, then the fire is quenchable, and the words of Jesus false; if you say, No, then Adventism is false.

Note: "Their worm" refers to the miserable, wretched condition of the sufferers. Writhing like worms in pain! Crosswell believes that this refers to "worms in their decaying bodies."

**Question:** If so, will the worm die when the body is destroyed? If you say, Yes, you controvert the Savior; if you say, No, then you give immortality to worms!

**Poor miserable theory that would take immortality from man and give immortality to worm of the dust!** But this what Adventism does.

**"For everyone shall be salted with fire" (Mark 9:49).**

"Everyone refers to those who permit their hands and their eyes to cause them to stumble. Salt, because of its preservative qualities, is a symbol of perpetuity. The meaning here is: All who die in sin will be cast into an unquenchable fire where they shall never die, the fire itself having a preservative value. Thus: the very element that brings them unending anguish and pain has in it that which preserves them from annihilation that they may be objects of the eternal wrath of God.

**This a thorough refutation of the annihilation theory.**

4. **Jude 4-13.** "For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God in licentiousness and deny the only Lord God and our Lord Jesus Christ... These are spots in your love feasts, while they feast with you without fear, serving only themselves; they are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; raging waves of the

sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

**Ungodly Men Described: Long Ago Marked Out for Condemnation:**

1. They feast without fear.
2. Clouds without water.
3. Wandering stars.
4. Wild waves of the sea foaming out their shame.
5. **To whom is reserved the blackness of darkness forever.**

This **blackness of darkness** is in keeping with our Savior's statement in Matt. 25:30: "and **cast in the unprofitable servant into outer darkness**, there shall be weeping and gnashing of teeth."

**The poet has put it thus:**

"O horrid thought of deep despair  
To hear the Savior say,  
Depart, ye accursed, wandering stars  
Into darkness far away."

5. **Rev. 14:11.** "And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of the beast."

**Note:** They are to have:

- |                      |  |
|----------------------|--|
| 1. Torment           | When finite minds have learned to meas-    |
| 2. And rest not      | ure the duration of forever and ever, only |
| 3. Day and night     | then will they know how long the wicked    |
| 4. Forever and ever. | are to be punished!                        |

**"Torment"** Defined: "To torture. To vex with grievous pain" (Thayer). Hence, the wicked **are to be tortured; vexed with grievous pain forever and ever!**

**Devil Cast Into the Lake.** "And the devil that deceived them was cast into the lake of fire and brimstone, where also are the beast and false prophet; and they shall be tormented day and night forever and ever" (Rev. 20:10).

**This Is the Doom of the Wicked:** "The fearful, and unbelieving, and 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" (Rev. 21:8).

**Conclusion from Foregoing Argument:**

1. Consciousness is an essential element of torment.

2. But the torment is **forever and ever**.
3. Therefore, the **consciousness is forever and ever**.
6. **Words—"Everlasting," "Forever and Ever," & "Eternal."**
  1. **Applied to God:**  
 Psalm 10:16: "The Lord is king forever and ever."  
 1 Tim. 6:17: "Now unto the King, Eternal, Immortal, Invisible."  
 Psalm 48:14 "This God is our God forever and ever."
  2. Applied to the Righteous: (Rev. 22:5).
  3. The punishment of the wicked (Rev. 14:10).
7. **Mark 3:29:** "But whosoever shall blaspheme against the Holy Spirit has never forgiveness, but is guilty of an eternal sin" (KJV).

**Question:** Can that which has "ceased to be" commit sin?

One who has sinned against the Holy Spirit is guilty of an eternal sin, i.e., a sin that continues to be committed eternally. But in order to sin, one must be in existence. Therefore, some will be in existence in sin eternally.

**However**, the New King James Version reads: "...never has forgiveness, but is subject to eternal condemnation" (NKJV). The idea is, that there are eternal consequences for one who has sinned against the Holy Spirit. This argument is invalid (jec).

8. **Luke 16:19-31.** "The rich man died and was buried and in Hades he lifted up his eyes, being in torment" (vs. 22).

**Note:**

1. Jesus said he was in torment: "...being in torment."
  2. The rich man said, "I am tormented in this flame."
  3. Abraham said, "You are tormented."
9. The "sorer" [or, worse] punishment of Heb. 10.

**He was therefore tormented!** But consciousness is an element of torment. Therefore, there is consciousness after death.

## OBJECTIONS

1. **"Depart,"** in Phil. 1:23, means "to return," and cites Luke 12:36.

**Thayer:** *Analusai*, "to depart from life."

*Analysis*, "an unloosing (as of things woven); a dissolving (as into separate parts)." "A metaphor drawn from loosing from moorings preparatory to setting sail."

**Bagster:** *analuō*: "To loose; to depart; to loose in order to depart.

- a. It is true that the verb is rendered "to return" in Luke 12:36, but there the action is contemplated with reference to the place of departure; hence, it is properly rendered **return**. In that passage the Lord departed *from* the wedding.

### OBJECTIONS TO ANNIHILATION THEORY

1. If the destiny of the wicked be no more than death, the children who suffered in the New London school fire suffered as much punishment as the most dastardly criminal that ever lived.
2. If the wicked are merely destroyed and annihilated, they will be punished no more than the beasts of the field.
3. If Crosswell's position be true, the threats of the Scriptures are fitter away, and are meaningless, and the doom that awaits the wicked is no more than that which awaits the birds and beasts.
4. Crosswell's position ignores the teaching of the Savior regarding degrees of punishment. "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke 12:47-48).
5. It makes no distinction between the condition of the sinner before the judgment and after, before the resurrection and after it. If man has ceased to be, why does God recreate him and make him cease to be again?
6. It makes death the extreme penalty of the law when the Bible says there is a "sorer" punishment than death.
7. It makes the punishment of the wicked terminate at death, when the Bible says that it is everlasting.
8. The Bible says "It is appointed unto man once to die; Mr. Crosswell urges that man is to die twice.
9. His position makes the punishment—state of the wicked—consist of simple non-existence, in direct opposition to the Scriptures which represent it as conscious suffering (Luke 13:28-35; Rom. 2:8-9).
10. If death is the punishment, the whole of the punishment of the wicked, then since the righteous die, they will suffer as much as the wicked.
11. The doctrine of Mr. Crosswell is one of the cardinal and prime doctrines of infidelity.

**QUESTIONS REGARDING FUTURE PUNISHMENT**

1. Can material fire burn a spirit? If so, since God is a Spirit, can it burn God?
2. Will material fire burn soul, as spoken of in Matt. 10:28? If you say, Yes, you dispute Jesus; if you say, No, you admit that the burning of the body does not destroy the soul.
3. Will material fire burn that which is not material? If you say, Yes, then you say it will burn God and the angels; if you say, No, you deny Adventism.
4. Is the soul, as spoken of by the Savior, material?
5. Can man burn soul?
6. Can man inflict everlasting punishment?
7. Is the burning up of the body everlasting punishment? If no, then man cannot inflict it; and if yes, then you dispute the Savior.
8. Did Sodom and Gomorrah suffer everlasting punishment? If so, will they suffer it again?
9. Can one suffer everlasting punishment twice?
10. What word would you use to show the future bliss of the righteous to be unending?
11. Is not the same word applied to the punishment of the wicked?
12. Will the earth be burned up?
13. Will it cease to be when burned up?
14. Is the second death physical, or spiritual?
15. If the wicked are instantly burned up, do not the righteous suffer more in this life than the wicked in eternity?
16. The early Christian martyrs were burned at the stake—Did they suffer everlasting punishment?
17. When this earth is burned up, which will suffer more pain: the wicked man or the brute?
18. If, as you say, man and the brute have the same spirit, and their bodies have a common origin, and the burning up of man is everlasting punishment, will not the burning of the brute be everlasting punishment also? If not, why not?
19. Can that which does not exist suffer punishment?
20. If, as you say, the wicked cease to exist, do they not therefore cease to be punished? Since their punishment ceases, is it eternal? Is it any greater suffering to be annihilated for a few years than for all eternity?

## THE SABBATH QUESTION

1. The first occurrence of the word, **Sabbath**, in the Bible is in Ex. 16:23. How could there have been a law regarding it when no mention thereof is made? If it be said that there is no commandment to offer Sacrifices, but that Abel did so offer, we answer: the case is not parallel. If there is no command for Sacrifices, we do have an example of the **practice thereof**; hence, it must have been commanded. But there is neither command nor practice of the **Sabbath** prior to Ex. 16:23.
2. Sabbath keepers argue that the Sabbath was instituted at creation and cite Gen. 2:2-3: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all the work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which He had created and made." They assume two things: (1) That "sanctified" means to set apart as a day of worship; and (2) that this was intended for all men for all time. The following assumptions are made, not one of which is susceptible of proof:
  1. Gen. 2:2-3 describes an event which took place at the foundation of the world.
  2. "Blessed and Sanctified" require that man should observe the day.
  3. That if the law was given at that time, it is evermore binding on mankind.

**Note:** Not one of these assumptions can be established.

3. **First Mention of the Sabbath** (Ex. 16:23). "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord has said, Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which remains over lay up for you to be kept until the morning."

**Note:** (1) They are not reminded to renew their faithfulness in keeping an ordinance which they have previously known, but had neglected. (2) The institution is given in the form in which a new commandment is presented. (3) There is no account in their history that they had ever kept it or known anything about it. (4) The rulers were surprised that two portions of manna were given on the sixth day, and could not imagine why it should be so! If they had known of the Sabbath before, this would have occasioned no surprise.



**Diagram**

<b>Patriarchal</b>	<b>Jewish</b>	<b>Christian</b>
Adam	Moses	Christ
2500 Years from Adam to Moses	1500 Years	2000 Years
Sabbath Not Mentioned	Sabbath Commanded	Sabbath Not Commanded; Worship on First Day of Week, Acts 20:7

**THE SABBATH**

1. Where is the Sabbath first mentioned? Exodus 16.
2. What day is the Sabbath? "But the seventh day is the Sabbath of the Lord" (Ex. 20:10).
3. **When Given?** Neh. 9:13-14. "Thou came down also upon Mount Sinai and spoke with them from heaven, and gave them right judgments and true laws, and good statutes and commandments: and made known unto them Thy holy Sabbath, and commanded them precepts, statutes and laws, by the hand of Moses Your servant."
4. **Given Not to the Fathers.** Deut. 5:2. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." [Following this, the Decalogue is given].
5. **Why Given? As a Sign:** Ex. 31:17. "It is a sign between Me and the children of Israel forever."
6. **As a Sign of What?** Deut. 5:15. "And remember that you was a servant in the land of Egypt, and that the Lord your God brought you out through a mighty hand and by a stretched-out arm: therefore the Lord your God commanded you to keep the Sabbath Day." Were Gentiles ever servants in Egypt???
7. **The Ten Commandments Called a Covenant:** "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the Ten Commandments" (Ex. 34:28).

Deut. 4:13: "And He declared to you His covenant, which He commanded you to perform, even Ten Commandments; and he wrote them upon two tablets of stone." See also Deut. 9:9-11, where the



above idea is also presented. This covenant was made when the children of Israel were brought out of Egypt: ... "The Lord made a covenant with the children of Israel, when they came out of the land of Egypt" (1 Kings 8:9-21).

8. **When was this covenant taken away?** Turn and read Jer. 31:31-34 and Heb. 8:6-13.
9. **The apostles were ministers of a new covenant** (2 Cor. 3:6-14).
10. **Handwritten of ordinances taken away:** "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col 2:14). The Commandments were written with the finger of God (Ex. 31:18).

### WAS THE SABBATH GIVEN IN EDEN?

1. **Justin Martyr** (44 years after the death of John), after naming Adam, Abel, Enoch, Lot and Melchizedek, says: "Moreover all those righteous men already mentioned, though they kept no **sabbaths**, were pleasing to God" (*Dialogue with Trypho*, ch. 19).
2. **Irenaeus**: "Abraham believed God without circumcision and the **Sabbath**" (*Adv. Hoeres*, lib. 4, c. 30).
3. **Tertullian**, AD 200: "Let them show me that Adam **Sabbatized** or that Abel in presenting his holy offering to God please him by **Sabbath** observance, or that Enoch who was translated, was an observer of he **Sabbath**" (*Against the Jews*, sec. 4).
4. **Eusebius**, AD 324, the Father of Church History, says: "They [the patriarchs] did not therefore, regard circumcision, nor observe the Sabbath, nor do we" (*Ecclesiastical History*, Book 1, ch. 4).
5. **Paley**: "Now, in my opinion, the transactions in the wilderness above recited were the first actual institution of the Sabbath" (quoted in *Watson's Institutes*, Vol. 2, pg. 515).
6. **John Milton**: "That the Israelites had not so much as heard of the Sabbath before this time, seems to be confirmed by several passages of the prophets" (*Treatise on Christian Doctrine*, I, 2, vii).
7. **John Bunyan**: "The seventh day, Sabbath, therefore, was not from paradise, nor from nature, nor from the fathers, but from the wilderness and from Sinai" (*Complete Works*, 895).
  - a. **The Sabbath was God's rest day.**
  - b. "Moreover also I gave them **My Sabbaths**, to be a sign between Me and them" (Ex. 20:12).
  - c. "You made known unto them your **holy Sabbaths**" (Neh. 9:14).
  - d. You shall keep **My Sabbaths**" (Ex. 31:13).

**TO WHOM WERE THE TEN COMMANDMENTS GIVEN?**

1. **Ex. 34:27:** "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have commanded a covenant with thee and with Israel." Hence, given only to Israel.

**Ex. 31:13, 16-17:** "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is **a sign between Me and you** throughout your generations; that ye may know that I am the Lord that doth sanctify you.... wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is **a sign between Me and the children of Israel forever**: for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed.' The Sabbath, therefore, was a sign only between Israel and the Lord.

**Deut. 4:8:** "And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?" **This clearly proves that only Israel was given the Ten Commandment Law!** No other nation possessed the Law.

**Deut. 5:3:** "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

- a. These passages prove conclusively that the Law was given only to Israel.
- b. Gentiles were never reprov'd for not keeping the Sabbath. They were reprov'd for many sins—wickedness and evil treatment of Israel, idolatry (cf. Rom. 1:18-32), but never for not keeping the Sabbath! Why? It was never given to them!

**Conclusion from the Foregoing:**

1. There is no account of the Law ever being given to any other people than the children of Israel.
2. These passages assert the fact.
3. It is plainly stated that the Law was not given to their fathers.
4. The Gentiles were not held responsible for a law which was never given to them. This accounts for the fact that they were never reprov'd for not keeping it.

**LAW OF MOSES SAME AS THE LAW OF GOD:**

**Ezra 7:6:** "This Ezra went up from Babylon; and he was a ready scribe in the Law of Moses, which the Lord God had given." Thus, God gave the Law of Moses!

**2 Chron. 34:14:** "And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the Law of the Lord given to Moses." Hence, Moses gave the Law of the Lord; God gave Law of Moses; thus the same!

### **WHEN WAS THE SABBATH GIVEN?**

1. **First Mention of the Sabbath in the Bible** (Ex. 16:23).
  - a. Rulers did not know what it was all about (vs. 22).
  - b. People did not understand it (vs. 27).
  - c. **Moses did not know about it until God told him** (vs. 4).
2. **Sabbath Commemorative of Two Events**—Creation, and Deliverance from Egypt (Ex. 20:8-11; Deut. 5:15).

It would be a foolish architect who would build the house before the foundations were laid.
3. **The Sabbath Was First Given in the Wilderness** (Neh. 9:13-14).
  - a. The words "made known" signify that they had not known it before.
  - b. The Israelites had not forgotten the Lord's past dealings with them so as to make it possible to use "made known" in the sense of "recalling" their attention to them; for:
    - 1) They remembered the promises to their fathers (Gen. 50:24; Ex. 3:16—the promise of the land of Canaan).
    - 2) The Hebrew midwives feared God (Ex. 1:15-17).
    - 3) Moses' parents had faith in God (Heb. 11:23).
    - 4) **The people worshipped God in Egypt** (Ex. 2:23-25).
4. **Sabbath a Sign Between God and the Children of Israel.**

Ex. 31:12: "And the Lord spoke unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that you may know that I am the Lord that does sanctify you. You shall keep the Sabbath therefore; for it is holy unto you; every one that defiles it shall surely be put to death; for whosoever does any work therein, that soul shall be cut off from among his people."

### **THE SABBATH IN THE OLD TESTAMENT**

1. The Sabbath is not mentioned in **Genesis**, nor until Moses. The **seventh day** is referred to in Gen. 2:1-3).
  - a. The day not holy in itself.

- b. God's rest on that day did not make it holy.
  - c. God sanctified the day because that **He had rested**.
  - d. As to when He sanctified it, the passage does not say.
  - e. Many scholars think it was not sanctified until Sinai! See Canright for testimony of many scholars (*Seventh Day Adventism Renounced*, 252).
2. The claim that "**remember** the Sabbath day" means that it had been given long before; but likely only one month before (Ex. 16:23). In all probability this simply means remember it **from week to week**.
3. **No mention of the Sabbath at Exodus 16.** The manner in which it is given suggests the newness of it: "Tomorrow is a solemn rest, a holy Sabbath unto the Lord" (RV). "So the people rested on the seventh day." This is the conclusion from the foregoing. (cf. Neh. 9:13-14). Deut. 5:15 states why it was given: "Remember that you were a servant in the land of Egypt, and that the Lord your God brought you out thence...therefore, the Lord your God commanded you to keep the Sabbath day."
5. **Make the argument on Stranger Within Your Gates** from J. S. Warlick.
6. **Proof that the Sabbath Is Local and Restricted Is Seen from the Fact that it Was Adapted Only to Jewish Worship and Warm Climates:**
  - a. No fires to be built on the Sabbath (Ex. 35:3).
  - b. Could not bake nor boil on that day (Ex. 16:23).
  - c. Could not go out of the house (Ex. 16:29).
  - d. Priests had to offer two lambs that day (Num. 28:9).
  - e. They must compel all in the land to observe it (Ex. 20:10).
  - f. They must stone all who broke it (Ex. 31:14).
  - g. It had to be kept from sunset to sunset.
  - h. The cattle must rest that day (Ex. 20:10).
7. See Canright, page 257, for a discussion of the **Jewish Sabbath**.
8. It is argued that **the Sabbath is perpetual**, therefore to be kept today Ex. 31:16-17—"Throughout their generations...perpetual...forever."
  - a. **Passover:** "You shall keep it as a feast to the Lord **throughout your generations**; you shall keep it as a feast day by an ordinance **forever**" (Ex. 12:14).
  - b. **Burning of Incense:** "A **perpetual** incense before the Lord **throughout your generations**" (Ex. 30:8).
  - c. **Other "Perpetual" ceremonies**—Burnt offerings (Ex. 29:42); Atonement (Ex. 30:10); Washing of hands and feet (Ex. 30:21);

Pentecost (Lev. 23:21); Feast of Tabernacles (Lev. 23:41; First Fruits (Lev. 23:14).

### THE DECALOGUE EXAMINED

1. **Adventists** argue that the **Law** has existed eternally, and that **angels** are subject to it. Proof that it was first given at Sinai:

"And the Lord delivered unto me two tables of stone written with the finger of God: and on them was written according to all the words which the Lord spoke with you in the Mount, out of the midst of the fire" (Deut. 9:30).

**Hence, all that God spoke was written on the tables and, therefore, a part of the Decalogue. The first of the words follow:**

"And God spoke all these words, saying, I am the Lord your God, which has brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me..." (Ex. 20:1-3).

**Adventists always leave these words off their charts.** Imagine the Lord saying to angels: "...brought you out of the land of Egypt..." **To Adam! To Americans! This is positive proof that the Decalogue was given only to the Israelites!**

2. **Terms of Enactment Suggest When Given:**

"I am the Lord your God, which has brought you out of the land of Egypt." This fixes the people to whom the **Law** was given.

**Enabling Act of Oklahoma, an Example:** In the Compiled Laws of Oklahoma, published by Act of the Legislature, 1909, appears the following:

"An act to enable the people of Oklahoma and of Indian Territory to form a constitution and State Government and be admitted to the Union on an equal footing with the Original states" (p. 49).

3. **The Sabbath Commandment:** "You shall do no work: you, nor your son, nor your daughter, nor your manservant, nor your maid-servant, nor your cattle, nor your stranger who is within your gates" (Ex. 20:10). **Was this given to angels? Do they have sons, daughters? The Tenth Commandment refers to "your neighbor's wife."**

**Remember, Adventists claim that this was given eternally. Will there be cattle, oxen, asses, in heaven? Will there be menservants and maidservants in the new earth?**

**EMPHASIZE THIS WITH POWER!**

## THE TWO COVENANTS

1. **Jer. 31:31-34.** "Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt."
  - a. The Old was made between God and the house of Israel.
  - b. It was made when He brought them out of Egypt.
  - c. A new covenant is promised.
  - d. It will not be according to the old.

### What was the Old?

"And the Lord spoke unto you out of the midst of the fire; you heard the voice of the words, but saw no similitude; only you heard a voice. And He declared to you **His covenant**, which He commanded you to perform, **even Ten Commandments**; and He wrote them upon two tables of stone" (Deut. 4:12-13; see also Deut. 5:2; 9:9). — **The tables of stone, even the tables of the covenant, the Ten Commandments.**

**Exodus 24:1-8** tells of the confirmation of that covenant.

**When Given:** Deut. 5:2. **Proof:** "And the Lord said unto Moses, write these words; for after the tenor of these words I have made a covenant with you and with Israel. And he was there forty days and forty nights; he did neither eat bread nor drink water. And **He wrote upon the tables the words of the covenant, the Ten Commandments**" (Ex. 34:27-28).

**Covenant Placed in the Ark:** "There was nothing in the ark except the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, **when they came out of the land of Egypt**" (1 Kings 9:8)... "And I have made a place for the ark, in which is the covenant of the Lord which He made with our fathers, **when He brought them out of the land of Egypt**" (vs. 21).

**Heb. 8:6-13: This Covenant Was Taken Out of the Way !!**

### EMPHASIZE THIS !!

- a. Jesus is Mediator of a better covenant than the old.
  - b. Hence, there is something better than the Ten Commandments
  - c. The New is established on better promises than the old.
  - d. The first covenant was faulty.
  - e. The first covenant has vanished away.
2. **2 Cor. 3:6-16: Another Fine Argument Proving the Above.**

3. **Adventists prefer** to be under the bondwoman (Gal. 4:24-25), the yoke which neither the Jews nor their fathers could bear (Acts 15:10), the mount that can be touched (Heb. 12:18).

**See Jer. 3:16-17.** The "ark of the covenant of the Lord" would be forgotten. Jerusalem would be called "The Throne of the Lord," and the nations gathered to it (cf. Isa. 2:1-2). Good argument here.

### THE SABBATH LAW

1. It is freely admitted that the Sabbath was binding on the Jews; it is denied that it was ever binding on Gentiles, then or now; and it is denied that it is binding on Jews now. This is clearly shown by Paul in Col. 2:14 and Eph. 2:14.
2. If the Sabbath law was no part of the Old Covenant, it would have to be given by divine command in the New. But if it was part of the Old Covenant, there is no question but that it was abrogated with the other parts of the Law.
3. The Ten Commandments were given only to the Jews. No command or account of penalty during 2,500 years, yet after it was given mention of it is made frequently. Its significance with man did not begin until the event for which it was a sign happened (Ex. 31:13; Deut. 5:15).
4. Was the Sabbath included in the Covenant? Deut. 9:9. This was the Ten Commandments. Moses tells with whom this covenant was made (Deut. 5:4). This settles the question of whom was to keep the Sabbath, until some one finds a command and a reason for the Gentile to keep it.
5. The Ten Commandments were the Mount Sinai covenant. Paul tells us that this covenant was annulled (Heb. 8:6-ff.). Further, Paul shows plainly in 2 Cor. 3:6-14 that this covenant had been abolished.
6. There are no commands for Christians to keep the Sabbath day. Christ kept it because He lived and died under the Law. No apostle ever kept the Law after the church was established, commanded any Christian to keep it, or rebuked one for not keeping it. In fact, in reference to Christian duty, the Sabbath is not mentioned in all the letters except one time, and then in a warning not to keep it because it was included among the other shadows of the Law.



### SOME OBJECTIONS CONSIDERED

1. If the Sabbath is not binding, then there are no laws against murder, theft, etc. This argument is foolish because the teaching of Christ and of the apostles abounds in instruction, holding forth all that is necessary "for life and godliness." But these things we must observe, not because they were included in the old covenant, but because Christ and the apostles commanded them.
2. The "Sabbath was made for man." Indeed! So was the law of sacrifice, incense, etc. But Christ, who made the Sabbath, could also remove it and this He did.
3. It is claimed that there are 84 religious gatherings on the Sabbath day mentioned in the book of Acts. True, Paul often met with the Jews on this day, but only for the purpose of reaching them with the gospel. If they observed the Sabbath, strange that Luke did not hint at it, or that Paul in all his letters made no mention that the saints faithfully observe it.
4. "Jesus came not to destroy but to fulfill." They claim "fulfill" means to keep. If so, the next verse ruins them, for it says that nothing should pass away "until all be fulfilled." This implies that it would pass when all things were accomplished. Christ completed His work when He died on the cross. Therefore, according to their own argument, the Sabbath ended on the cross.

### IS THE SABBATH TO BE KEPT TODAY?

1. **The Law is not of Faith** (Gal. 3:10-14). To attempt to be justified by the Law is to **fall from grace** (Gal. 5:4)! More, we are delivered from the Law (Rom. 7:6). **This is the Ten Commandment Law!**
2. **Law given only for a limited time** (Gal. 3:15-25). Be sure and **read this. Emphasize it!** Following is learned from it:
  - a. God made Promise to **Abraham** and his **seed**.
  - b. The **seed** was Christ.
  - c. The Covenant was of a spiritual nature.
  - d. To the **Promise**, the **Law** was **Added**.
  - e. It was **added** 430 years **after** the Promise was made.

**Note:** Abraham was 75 when the promise was made. He was 100 when Isaac was born. Isaac was 60 when Jacob was born, and Jacob told Pharaoh when he went down into Egypt that he was 130 years old. Now, add 25, 60, and 130 and we have 215 years. To this add the sojourn in Egypt, which according to the best chronology was 215

years and we have the sum of 430 years, which brings us to the exact date when the Law was given on Sinai.

Hence, Instead of the Law having been given from Sinai when the covenant of circumcision was established with Abraham, as **Adventists contend**, here it is exclusive proof that it was **added** to the **Promise** 430 years later.

- f. It was **added for a limited period**: "Til the Seed should come."
  - g. There was no life in it.
  - h. After Faith is come, we are no longer under it.
3. **Adventists** positively disobey Paul's instructions in Rom. 14:4-6. **Read this and comment on it.**

### **PROOF THAT THE LAW OF WHICH THE SABBATH WAS A PART WAS DONE AWAY IN THE DEATH OF CHRIST**

1. **Jer. 31:31-34; Heb. 8:6-13.**

**Note:** This covenant was old when Jeremiah wrote; even then on the verge of passing away: it was waxing old and ready to vanish away.

#### **Contrasts:**

- a. **That** refers to the Old, **this** refers to the New.
- b. **This** is not according to **that**.
- c. Law written on tables of stone; **this** in the heart.
- d. Many in **that** covenant who did not know the Lord; none in **this**.
- e. **That** national; **this** universal.
- g. Sin remembered once each year in **that**; remembered no more forever in **this**.

**Objection:** They say the covenant here spoken of was "**made**" whereas the covenant of the New Testament was "**commanded**." Do they mean by this that the other laws which they call "ceremonial" were not commandments? If not, were they binding? This is a distinction without a difference. Certain **promises are made**, certain **duties commanded**. Ex.34:10-11: God said, "Behold, I **make** a covenant..." and then "Observe that which I **command** you this day." Hence, the covenant was **both made and commanded**! See also Ex. 34:27-28. **Made** employed in connection with the Ten Commandments.

2. **Heb. 7:12:** "For the priesthood being changed, there is made of necessity a change also of the law. See also Heb. 9:15-19. What testament was this? See Ex. 24:4-8, then Heb. 10:9. "He takes away the first that He may establish the second.
3. **Eph. 2:14-15.**
4. **Gal. 3:16-25.** See also Gal. 5:4. "Justified by law, fallen from grace." **Emphasize especially the allegory: Hagar from Mt. Sinai, and Sarai from Jerusalem the mother of us all.**
5. **1 Cor. 9:20-21:** Paul's indifference to the law.
6. **Acts 15.** The council in Jerusalem. No Sabbatarians would have issued such an edict as that!
7. **Rom 7:1-7.** The teaching here is plain: (1) These brethren had been under the law. (2) While in existence they were married to it, (3) As a woman is freed from her husband at death, so they had been freed from the law. (4) Being free from the law, it was proper for them to be married to Christ. (5) This law was the **Ten Commandment Law**. Mark argument on "covet" in verse 7.
8. **2 Cor. 3:5-15.** This is **one of the most forceful arguments**. Be sure and **emphasize it!** Note: the Old Covenant said to be (1) **abolished**, (2) **"done away in Christ."** Note, too, that this was the law "written and engraved on stones" (cf. Ex. 34:29-30).
9. **Col. 2:13-17.** This is a powerful argument. Impress it! The word "days" not in the original. The word "ordinance" is from the Greek word dogma. It occurs five times in the New Testament. It is rendered "decrees" three times, and "ordinance" twice. The three times it is translated "decree" applies to Caesar; hence, the word is the act of a sovereign, no an agent.  
Note: "Festival, new moon, Sabbaths" included in "holy days".

## THE DAY CHRISTIANS ARE TO MEET FOR WORSHIP

We have seen that the disciples did not regard themselves as being under the law—they did not keep the **Sabbath**—there is no case on record where a group of **Christians only** ever assembled for worship on the **Sabbath day**.

1. **Heb. 10:25.** Argument: this unaccountable, unless the disciples were accustomed to meet for worship. It was necessary for them to have some time, and place, to assemble; otherwise, no fault of theirs for missing.

2. **Luke 24:1. Jesus rose from the dead** on the first day of the week. This was the confirmation of His Work: The burden of the apostle's preaching. It is fitting that we meet in celebration thereof [as we shall see the early disciples did]. To go back to the Law is to follow the shadow instead of the substance.
3. **Christ met with the disciples** following His resurrection on the first day of the week (John 20:19-29). Two Lord's Days in succession. That "after eight days" means on the next Lord's Day, see Barnes (Dungan, 88). That after eight days means on the eighth day, see many examples in Dungan (88-89).
4. **The Holy Spirit came** on the first day of the week (Acts 2:1). Proof that Pentecost came on the first day of the week is found in Lev. 23:15.
5. **The Law went forth** from Jerusalem on this day (Isaiah 2:2-3).
6. **Remission of sins was first preached** on that day (Luke 24:47), in fulfillment of Isaiah 2:2-3.
7. **The early church met for worship** on the first day of the week (Acts 20:7). Note: Paul was there seven days; thus was there on a Sabbath day. No mention is made of worship that day. Though Paul was there, it is not said that this was a common meal [note that Paul forbids common meals at church, 1 Cor. 11:20-30]. If it is denied that they broke bread on the first day, point out that this is what the passage says! Paul "departed on the morrow" [the next day].
8. **The churches of Galatia and Corinth laid by in store** on this day. If it is objected that they did this at home, show this defeats Paul's purpose in giving the command—that "no collections" would be taken when he arrived. See MacKnight in Dungan (100).
9. **Rev. 1:10. In the Spirit on the Lord's Day.** As the Lord's Supper was not the Passover, but a new institution; so the Lord's Day is not the Sabbath, but a new day (see *Smith's Bible Dict.*, in Dungan, 101 "Lord," before Pentecost, referred to Jehovah frequently; afterward to Christ, see Acts 2:36).

## THE SABBATH OR LORD'S DAY, WHICH?

### Introduction:

1. Two different dispensations. One under which the Law of the Sabbath was given.

2. Twenty-five hundred years during which time there were no Laws regarding the Sabbath, and no indication that anyone was punished for violating.
3. The first mention of the Sabbath in Gen. 2:1-2.

**Discussion:**

1. The Law was given only to Jews as Sinai (Deut. 5:2; Neh. 9:13-14).
  - a. Even if still binding, unless we are Jews, it has no application.
  - b. Why was the law given?—"transgression" (Gal. 3:19)
  - c. How long was it to last? When did the Seed come? (vs. 16).
  - d. Christ's relationship toward the law (Matt. 5:17).
2. Why was the Sabbath given?
  - a. As a sign to the Jews (Ex. 31:16). Is it a sign to Gentiles?
  - b. Of what was it a sign? (Deut. 5:15). Since we did not come out of Egypt, it is, therefore, no sign to us.
3. The Ten Commandments was a Covenant (Deut. 9:9-11).
  - a. God "found fault with them" and took the Old Covenant out of the way, and established a new in its stead (Heb. 8:7-13; 10:9-10).
  - b. Justification by means of law-keeping required perfect obedience to every command (cf. Gal. 3:10-11; Phil. 3:9).
4. It is argued that when reference is made to the removal of the law in the Scriptures, the "ceremonial law" is meant—thus, distinguishing it from the "Moral Law." Paul shows our relationship to the "Moral Law" in Rom. 7:4, 7).
5. Those professing to keep the Sabbath today, do not do so. They could kindle no fires (Ex. 35:2-2). They could do no work (Ex. 20:10). They offered sacrifices (Num. 28:9).
6. God promised that Israel's Sabbaths would cease (Hosea 2:11). Paul said they did cease (Col. 2:13-17).

**Conclusion:**

The Lord's Day is not the Christian Sabbath.

1. The Lord's Day is on the first day of the week.
2. The events which occurred on this day.

**SABBATARIAN PROOF TEXTS EXAMINED****1. Gen. 2:1-3. God finished Creation in six days and rested on the seventh.**

- a. The day was not holy in itself.
- b. God's rest upon that day did not make it holy.
- c. God sanctified, or made holy the day, because on it He had rested. **His rest was over and past before He blessed the day.**

"It is in Ex. 16:23-29, that we find the first incontrovertible institution of the day" (*Smith's Bible Dictionary*).

**2. Gen. 26:5. Abraham kept the Sabbath.**

- a. They assume the thing to be proved; viz., that this was the Ten Commandments.
- b. This was 430 years before the Decalogue was given (Gal. 3:16-17). How could he keep that which was not given?
- c. Anything that God commanded at any time is His commandments. What Moses required is God's commandments (Deut. 28:1-5). "What I write unto you are the commandments of the Lord" (1 Cor. 14:37).

**3. Ex. 16:23-30. Tomorrow is the rest of the Holy Sabbath.****4. Ex. 20:1-17. The Decalogue.**

Verses 1-3 are a part of what was spoken. Moses said that "all the words which the Lord spoke unto were written on the tables of stone.

"And the Lord delivered unto me two tables of stone: written with the finger of God; and on them was written all the words which the Lord spoke with you in the mount, out of the midst of the fire" (Deut. 9:10).

**5. Ex. 31:13-17. The Sabbath Forever... "Perpetual," "Forever," "Throughout your generations."****Answer:**

- a. Passover: They were to keep the Passover forever (Ex. 12:14).
- b. Incense: Throughout all their generation: "a perpetual incense before the Lord throughout your generations (Ex. 30:8).
- c. Burnt Offerings (Ex. 29:43).
- d. Atonements throughout your generations (Ex. 30:10).
- e. Wash hands and feet throughout your generations (Ex. 30:21).
- f. First Fruits throughout generations (Lev. 23:14).
- g. Meat offerings forever (Lev. 6:18).
- h. Oil for lamps statute forever (Lev. 24:3);
- i. Feast of Tabernacles forever (Lev. 23:41).
- j. Pentecost forever in all your generations (Lev. 23:21).

6. **Lev. 23. Yearly Sabbaths.**

Col. 2:14-17. Law abolished.

Greenfield's Lexicon, Bagster, both show Sabbath in singular and plural.

7. **Deut. 31:24-26. Two Laws; one in ark, another in the side of it.**

- a. There was no such thing as two laws given to the Jews.
- b. Sabbatarians have invented the theory of two laws, one moral and the other ceremonial.
- c. The Book of the Law was by the side of the ark [2 Kings 14:6 says it is written in the book of the law of Moses, and quotes Deut. 24:16].
- d. 2 Chron. 35:12, "written in the Book of Moses (cf. Lev. 3:3).
- e. Ezra 6:18, "written in the book of Moses (refers to Num. 3:6).
- f. Joshua 8:31, refers to Ex. 20:25.
- g. 1 Cor. 14:34, refers to Gen. 3:16 as the Law.

**Note:** What they call the "ceremonial" law contains "moral law."

- a. "You shall not vex a stranger. You shall not afflict any widow or fatherless child" (Ex. 21:22).
- b. "You shall not follow a multitude to do evil" (Ex. 22:3).
- c. You shall not go up and down as a talebearer" (Lev. 19:2, 16, 18).

8. **2 Kings 21:8. Contended two laws set forth here.**

- a. Text read as: "(1) according to all I commanded them, and (2) according to all the law that My servant Moses commanded them."
- b. Parallel passage: The ASV makes it plain: "If only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances by the hand of Moses" (2 Chron. 33:8)—God gave all by the hand of Moses.

9. **1 Chron. 16:15-18. The Decalogue unto 1000 generations.**

- a. They claim this covenant is the Ten Commandments.
- b. 200 generations have passed since it was given.
- c. Therefore 800 more to come.
- d. Yet, they preach the immediate coming of Christ!

10. **Neh. 9:13-14. Two Laws.**

- a. It is true that one part of the law was given in one way and the other in another way.
- b. But, this does not say, or intimate, **two laws**.



**11. Psalm 97:7. The Law of the Lord is Perfect.**

- a. This is assumed to be the 10 Commandments.
- b. *Smith's Bible Dictionary* says that nine times out of ten when reference is made to the law, it is to the Mosaic law, or the Pentateuch. Elder Butler: "The law among the Jews generally meant the 5 books of Moses."

**12. Psalm 40:8. the Law in Jesus' Heart.**

- a. This is assumed to be the 10 Commandments.
- b. Jesus kept the Law. Do you profess to keep it?
- c. Jesus came to fulfill it (Matt. 5:17).
- d. Christ is the end of the law (Rom. 10:4).

**13. Psalm 89:27-36. God will not alter Covenant.**

- a. Assumes this to be the Decalogue.
- b. It has reference to the covenant respecting seed to sit on David's throne.

**14. Psalm 119. Law Exalted.**

- a. This refers to the entire law: circumcision, etc. Do you keep it?

**15. Proverbs 28:9. Must not turn away from the law.**

- a. Sabbatarians turn away from nine-tenths of it.

**16. Eccl. 12:13-14. Assumes this to have reference to 10 Commandments.****17. Isaiah 42:21. Magnify the law.**

- a. Jesus did this when He fulfilled it, having kept it perfectly.

**18. Sabbath to be Restored (Isa. 56; Isa. 58:12-13).**

- a. This was spoken to the Jews.
- b. They were reprimanded for their loose way of keeping it.

**19. Sabbath in the New Earth (Isa. 66:22-23).**

- a. New moons, etc. Do you keep these?

**20. The Breach in the Law (Ezek. 22:26).**

- a. This refers to the Jews while in Babylon.
- b. "Her priests have violated My law and profaned My holy things; they have not distinguished between the holy and unholy, nor have they made the difference between the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them."

21. **The Pope changed the Sabbath** (Dan. 7:25).
22. **Matt. 5:17.** Heaven and Earth shall pass away, but My words shall not pass away.
23. **Matt. 19:22.** Rich young ruler told to keep the law.
24. **Matt. 24:20.** Sabbath kept AD 70, "pray that your flight be not on the Sabbath."
25. **Matt. 28:1.** The Sabbath still after the cross.
26. **Mark 2:27.** The Sabbath for man.
27. The women kept the Sabbath, **Luke 23:5-6.**
28. Paul kept the Sabbath (**Acts 13:14; Acts 18:4**).
29. **Rom. 3:21.** The Law Established.
30. **Rom. 7:12.** The law is holy. (We are not under law, Rom. 6:14).
31. **Rom. 14:5.** Some esteem one day.
32. **1 Cor. 7:19.** Paul says keep the commandments (this assumed to be the ten commandments).
33. **2 Cor. 3.** Ministration of death.
34. **Eph. 2:14-16.** The law of ordinances.
35. **Col. 2:14-16.** Nailed to the Cross.
36. **James 2:8-12.** Every point of the law binding.
37. **1 John 3:4.** Sin is the transgression of the law.
38. **1 John 3:22.** Assume this to be 10 Commandments.
39. **Rev. 14:12.** Commandments of God.
40. **Rev. 22:14.** Do Commandments.

**Sabbath Keepers** make the same mistake that those who contend for **instrumental music** in Christian worship make. Each argument against **instrumental music** can be made against the **Sabbath today**:

1. "Not a part of the truth."
2. Does it "pertain to life and godliness"?
3. Paul "kept back nothing that was profitable," etc.

**Proposition: "The Law" embraces the whole Mosaic Law, Moral, Civil and Ceremonial. Examples;**

1. **1 Cor. 14:34.** Women "commanded to be under obedience as also says the law" — (Gen. 3:16).
2. **Rom. 7:7.** "The law has said, Thou shalt not covet" (Ex. 20:17).
3. **Matt. 22:36:** Which is the great commandment in the law — Jesus then makes two statements from Deut. 6:5; Lev. 19:18.
4. **Matt. 12:5:** "Have you not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless?"—a reference to Num. 28:9.

**Quotations above from Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Hence, the five books of the Pentateuch called the Law.**

**"The Law" also embraces ceremonial, moral and civil:**

1. **Ceremonial:** "The parents brought in the child Jesus to do for him after the custom of the law" (Luke 2:47).
2. **Moral:** "The law is not made for a righteous man but for the lawless and disobedient, for the ungodly and sinners, for unholy and profane, for murderers..." (1 Tim. 1: 9).
3. **Civil.** "Do you command me to be smitten contrary to the law?" (Acts 23:3).

**"The law" signifies it in all of its parts!**

**This "Law" Ended at the Cross:**

1. **John 1:17.** "The law was given by Moses, but grace and truth came by Jesus Christ."
2. **Rom. 6:14.** "You are not under the law, but under grace."
3. **Gal. 3:24.** "The law was our schoolmaster to bring us to Christ. but after that faith is come we are no longer under a schoolmaster."
4. **Rom. 7:4.** "You also are become dead to the law by the body of Christ."
5. **Rom. 7:6.** "Now we are delivered from the law."
6. **Rom. 1:4.** "Christ is the end of the law."
7. **2 Cor. 3:6, 10.** "That which was done away was glorious."
8. **Eph. 2:15.** "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances."
9. **Heb. 7:12, 19.** "For the priesthood being changed, there is made of necessity a change also of the law"... "for the law made nothing perfect but the bringing in of a better hope did."

### THE NUMERICAL ARGUMENT

Sabbatarians say that the fact that the Sabbath is named 59 times in the N.T. is proof that it was still of importance and should be kept.

1. Certainly the commandment to keep the Sabbath, and to remember the commandments of the Lord, is frequently mentioned. But if this proves the Sabbath to be binding, then it establishes circumcision, sacrifices, incense, new moons, etc., etc.
2. The temple is mentioned 115 times; circumcision, 55 times; sacrifices, 38 times; the Passover, 28 times, etc. If times mentioned means the Sabbath is to be observed, then all the others must be, too!
3. Every mention of the Sabbath in the book of Acts, without a single exception, is in connection with the Jewish worship on that day (Acts 13:14, 15, 42-45; 15:21; 16:13; 17:1-2; 18:4).
4. There is no record of a single meeting of Gentile Christians upon the seventh day of the week, nor of Jewish Christians, except in the Jewish worship.
5. Jewish Christians did not immediately give up Jewish customs. This occurred gradually as they learned the significance of the New Covenant. The Epistle to the Hebrews was apparently written to help them get past the destruction of Jewish institutions in AD 70.

**Make argument of Open Bible**—Backward, in great respect; Forward, held in less respect until finally done away with.

**Mark 2:27:** "The Sabbath was made for man, and not man for the Sabbath." Show that this could be applied to every commandment in the Old Testament. Illustrate with Ford car made for man; but not man for the Ford car!

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**"Perpetual" Passover:** "You shall keep it a feast to the Lord throughout your generations; you shall keep it a feast by an ordinance for ever" (Ex. 12:14).

**Incense:** "A perpetual incense before the Lord throughout your generations" (Ex. 30:8).

### **COLLINS' SEVENTH REPLY**

Mr. Killebrew says he never started a church. Here are his words: "I have found no proof of a church of the New Testament being established on this earth, since the Dark Ages, except what I...have established." Later he claims to belong to the church established by the apostles, yet, he knows of no New Testament church except what he himself has established. It looks as if the man is too confused to know what he is saying!

He says he was once an observer of Roman Catholic Sunday "foolishness." Now that was unfortunate! He still acts very "foolish" about Sunday; though now it seems to be Adventist instead of Catholic "foolishness." He loves the sound of that word so well.

He doesn't like it because Bible students found out that the day begins at midnight instead of sundown. Luke put one over on him in Acts 20, and he is so blinded by that seventh-day "foolishness" he cannot see it. [He says he understands the Scriptures about the Ten Commandments, though!'].

He, like all other Sabbatarians when pressed to name the Pope who changed the Sabbath, will begin to claim it was not the Pope, but was the Roman Catholic Church. But no rule the church can make is binding unless endorsed by the Pope [its head]. Their whole system is built upon an unfounded assertion! They dare not name the Pope who was reigning when the alleged change was made!

My opponent says it was Constantine who made the law enforcing Sunday observance. But Constantine was not a Pope! He lived almost 300 years before the Roman Catholic Church came into existence. Boniface III was the first Roman Catholic Pope, 606 AD.

So far as Rome punishing those who kept the Sabbath, at the Council of Laodicea (AD 364), I will just say Rome had nothing whatever to do with that Council. That was a Council of the Greek [or Eastern] Church, and not that of the Roman [or Western] Church.

Adventists try to make it appear Constantine gave his Sunday law two years before his conversion, while the facts are: his conversion took place in 312 AD, while his Sunday law was given in 321 AD. Even then, all he did in his law was merely to recognize the day already kept by the Christians.

I now propose to show you that the first day of the week was kept by the early Christians even before Constantine's day:

**Eusebius** (Ad 324) says: "They [the Jewish Christians] also observe the Sabbath and other discipline of the Jews, just like them; but, on the

other hand, they also celebrate the Lord's Day very much like us, in commemoration of His resurrection" (*Ecccl. Hist.* Book 3, Chap. 27).

**Peter, Bishop of Alexandria** in Egypt (AD 306): "But the Lord's Day we celebrate as a day of joy, because on it He rose again" (Canon 15).

**Anatolius**, Bishop of Laodicea, in Asia Minor (AD 270): "Our regard for the Lord's resurrection, which took place on the Lord's Day, will lead us to celebrate it" (Chap. 10).

**The Apostolic Constitution** (AD 250): "On the day of our Lord's resurrection, which is the Lord's Day, meet more diligently" (Book 2, Section 7).

**Cyprian**, Bishop of Carthage in Africa (AD 250): "The eighth day, that is, the first day after the Sabbath and the Lord's Day (Epistle 58, Section 4).

**Tertullian**, in Africa (AD 200): "We solemnize the day after Saturday in contradiction to those who call this day their Sabbath" (Apology, Chapter 16).

**Bardesames**, Edessa, Asia (AD 180): "On one day, the first day of the week, we assemble ourselves together" (Book of the Laws of Countries).

**Justin Martyr** (AD 140): "But Sunday is the day on which we all hold our common assembly, because Jesus Christ, our Savior, on the same day rose from the dead" (Apology, Chap. 67).

**Barnabas**, a traveling companion of Paul (AD 120): "We keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead" (Chap. 27).

**John**, on Patmos (AD 96): "I was in the Spirit on the Lord's Day" (Rev. 1:10).

**Luke** (AD 60): "And upon the first day of the week, when the disciples came together to break bread..." (Acts 20:7).

**Paul** (AD 59): "Upon the first day of the week let every one of you lay by him in store..." (1 Cor. 16:2).

This is enough to show to any candid person that the first day of the week was kept by the early Christians, and that the apostles so taught. Of course, we could all write a history of our own and make it say anything we chose. I have now answered everything he has quoted from his Advent and Jewish writers.

We do not deny that the Roman Catholic Church has fulfilled the prophecy of Dan. 7:25. But we do deny that the Roman Catholic church changed our day of worship from the seventh day to the first day of the week!

Killebrew says the Lord's Day is the Sabbath. But, as usual, he forgot to mention my argument showing it was not. I showed that the word from which we have "the Lord's Day" occurs only twice in the Bible; i.e., 1 Cor. 11:20, Rev. 1:10. That the first day of the week (Psa. 118:22-24) and the Lord's Supper [instituted the night of His betrayal] were new institutions, and so the necessity of a new term to describe them. The word from which we have these terms never was applied to the Sabbath! My argument on that point remains unanswered.

Next, he comes with the information that the Lord's Supper is only to be eaten once a year. That wouldn't be very often. Paul said, "As oft as you eat this bread..." showing it was to be done often. But, of course, great men differ! Luke and Paul say, "upon the first day of the week," while Killebrew says, "once a year." The difference, however, is—Luke and Paul were inspired by the Holy Spirit, while Killebrew is not!

He again makes the blunder of assuming the disciples ate a common meal in Acts 20. But I am going to show you the fallacy of that.

He says it is within reason to believe that the disciples became hungry, and might have been hungry when they first came together on the first day of the week. The disciples had the right to come together on the first day of the week to break bread at an ordinary meal to satisfy their hunger.

Now hear Paul: "What? Have you not houses to eat and drink in? Or despise you the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not!" (1 Cor. 11:22). Paul here teaches that at home was the place to eat to satisfy hunger. To do otherwise is to despise the church! When they came together to break bread, it was to partake of the Lord's Supper. It is nothing but an evasion to try to make it appear otherwise.

This is the last article of this debate. I have answered every argument my opponent has tried to make. On the other hand, I have made several counter-arguments that he has never even referred to! But I suppose he did the best he could, occupying the position he does. I charge his failure to the weakness of his position and not to the weakness of the man. I doubt if they have any that could do better. I shall now give a summary of my arguments that he did not even attempt to reply to.



I made an argument on 2 Cor. 3<sup>rd</sup> chapter and Gal. 3:24-25, in my first article, that he never mentioned.

In my second, I made arguments on Neh 13:19, Rom. 7<sup>th</sup> chapter and Deut. 5 that were never referred to by my opponent.

In my third, I gave him Ex. 34:27-28; Neh. 9:13-14; Matt. 16:19; 28:20; John 16:13; Acts 20:20; 2 Peter 1:3; Deut. 4:1, 13; 5:1-15; Eph. 2:14-17; Num 15:32-36; Ex. 35:2. None of these did he try to answer!

Those in my fourth that were not mentioned were Acts 7:45; Heb. 4:8; Num. 13:16; Neh. 4:1, 3-5.

In my sixth, I made arguments on Rev. 1:10; 1 Cor. 11:20; Psalm 118:22-24; Lev. 23:9-14; also verses 16-17, that my opponent never mentioned. I also asked him a number of questions that were never answered.

I now close this discussion by saying that I hope much and lasting good may be accomplished by it.

(The End)

— J. A. Collins, Livonia, MO.

**EDITOR'S NOTE:** This debate is also being published in the *Bible Advocate*, Stanberry, MO. But after the third installment that editor applied a long postscript against Bro. Collins' argument. We invite Bro. Collins' answer [if he deems necessary] and expect the *Advocate* to continue to print both sides.

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