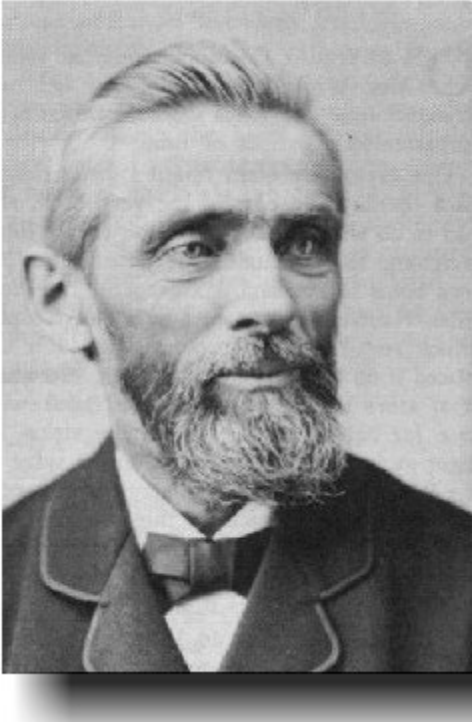


SDA Pioneers and the Person or Personality of God



J.N. Loughborough

Man's Present Condition -1855

Chapter title – “IS GOD A PERSON?” (pages 25-34)

Whatever may be the truth in this matter, it certainly cannot be wrong for us to examine what the Word says respecting it. Many there are that would refrain from the investigation of unpopular truths because the cry of heresy is raised against them. We shall not consider ourselves subjects of the appellation, neither are we prying into the secrets of the Almighty, as we pursue the investigation of this matter. The Bible certainly contains testimony upon this point, and we again repeat, "Things which are revealed belong to us." We inquire then, What saith the Scripture?

The very testimony we have been examining in regard to man's being formed of the dust in the image of God, proves conclusively that God has a form, although the sentiment is contrary to what we have been taught,

while children, from the catechism:

"Question. What is God?"

"Answer. An infinite and eternal spirit; one that always was and always will be.

"Q. Where is God?"

"A. Everywhere."

But we inquire, Is not God in one place more than another? Oh no, say you: the Bible says he is a spirit, and if so he must be everywhere alike. Well, if when man dies his spirit goes to God, it must go everywhere. But the Bible certainly represents God as located in heaven. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the -0026- earth." Ps. cii, 19. Then certainly heaven cannot be everywhere, for God is represented as looking down from it. "Elijah went up by a whirlwind into heaven." 2 Kings ii, 11. But, says one, does not the Bible represent God as everywhere present? Ps. cxxxix, 8, 9, 10. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

We reply, the subject is introduced in verse 7, as follows: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" The Spirit is God's representative. His power is manifested wherever he listeth, through the agency of his Spirit. Christ, when giving the commission to the disciples, says, "Go ye into all the world, and preach the gospel to every creature, and lo! I am with you always, even unto the end of the world. Now, no one would contend that Christ had been on the earth Personally ever since the disciples commenced to fulfill this commission. But his Spirit has been on the earth; the Comforter that he promised to send. So in the same manner God manifests himself by his Spirit which is also the power through which he works. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii, 11. Here is a plain distinction made between the Spirit, and

God that raises the dead by that Spirit. If the living God is a Spirit in the strictest sense of the term, and at the -0027- same time is in possession of a Spirit, then we have at once the novel idea of the Spirit of a Spirit, something it will take at least a Spiritualist to explain.

There is at least one impassable difficulty in the way of those who believe God is immaterial, and heaven is not a literal, located place: they are obliged to admit that Jesus is there bodily, a literal Person; the same Jesus that was crucified, dead, and buried, was raised from the dead, ascended up to heaven, and is now at the right hand of God. Jesus was possessed of flesh and bones after his resurrection. Luke xxiv, 39. "Behold my hands and my feet, that it is I, myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have." If Jesus is there in heaven with a literal body of flesh and bones, may not heaven after all be a literal place, a habitation for a literal God, a literal Saviour, literal angels, and resurrected immortal saints! Oh no, says one, "God is a Spirit." So Christ said to the woman of Samaria at the well. It does not necessarily follow because God is a Spirit, that he has no body. In John iii, 6, Christ says to Nicodemus, "That which is born of the Spirit is spirit." If that which is born of the Spirit is spirit, then on the same principle, that which has a spiritual nature is spirit. God is a spirit being, his nature is spirit, he is not of a mortal nature; but this does not exclude the idea of his having a body. David says, [Ps. cxiv, 4,] "Who maketh his angels spirits;" yet angels have bodies. Angels appeared to Both Abraham and Lot, and ate with them. We see the idea that angels are spirits, does not prove that they are not literal beings. -0028-

It is inferred because the Bible says that God is a Spirit, that he is not a Person. An inference should not be made the basis for an argument. Great Scripture truths are plainly stated, and it will not do for us to found a doctrine on inferences, contrary to positive statements in the word of God. If the Scripture states in positive terms that God is a Person, it will not answer for us to draw an inference from the text which says "God is a Spirit," that he has no body.

We will now present a few texts which prove that God is a Person. Ex. xxxiii, 18, 23. "And he (Moses) said, I beseech thee shew me thy glory." Verse 20. "And he said, Thou canst not see my face, for there shall no man see me and live." Verses 21-23. "And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock: and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." If God is an immaterial Spirit, then Moses could not see him; for we are told a spirit cannot be seen by natural eyes. There would then be no propriety for God to say he would put his hand over Moses' face while he passed by, (seemingly to prevent him from seeing his face,) for he could not see him. Neither do we conceive how an immaterial hand could obstruct the rays of light from passing to Moses' eyes. But if the position be true that God is immaterial, and cannot be seen by the natural eye, the text above is all superfluous. What sense is there in -0029- saying God put his hand over Moses' face, to prevent him from seeing that which could not be seen.

Says one, I see we cannot harmonize the matter any other way, that that there was a literal body seen by Moses; but that was not God's own body, it was a body he took that he might show himself to Moses. Moses could form no just conceptions of God unless he assumed a form. So God took a body. This throws a worse coloring on the matter than the first position; for it charges God with deception; telling Moses he should see him, when in fact Moses according to this testimony did not see God, but another body. A Person must be given to doubt almost beyond recovery, that would attempt thus to mystify, and do away with the force of this testimony.

Ex. xxiv, 9. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." They were permitted to see his feet, but no man can see his face and live. No mortal eye can bear the dazzling brightness of the glory of the face of God. It far exceeds the light of the sun. For the prophet says, "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. xxx, 26. Notwithstanding this seven-fold light that is then to shine, the prophet speaking of the scene says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in -0030- mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv, 23. The testimony of John is [Rev. xxi, 23.] "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Infidels claim that there is a contradiction in the testimony of Moses, because he said, he talked with God face to face. We reply, there was a cloud between them, but God told Moses, "No man shalt see me and live." The Testimony of the New Testament is in harmony with that of the Old upon this subject. "Follow peace with all men, and holiness without which no man shall see the Lord." Heb. xii, 14. Who with mortal eyes could behold a light that far outshines seven fold the brightness of the sun? Surely none but the holy can behold him, none but immortal eyes could bear that radiant glory. Although the Word says we cannot see God now and live, the promise is, that the pure in heart shall see him. Matt. v, 3. "Blessed are the pure in heart, for they shall see God." Rev. xxii, 4. "And they shall see his face, and his name shall be in their foreheads."

Paul, [Col. i, 15.] speaking of Christ, says, "Who is the image of the invisible God, the first born of every creature." Here Christ is said to be "the image of the invisible God." We have already shown, that Christ has a body composed of substance, flesh and bones; and he is said to be, "the image of the invisible God." Well, says one, we admit his divine nature is in the image of God. If by his divine nature you mean the part that existed in glory with the Father before the world was, we -0031- reply, that which was in the beginning with God, (the Word,) was made flesh, not came into flesh, or as some state, clothed upon with a human nature, but made flesh. But says another, God is said to be invisible. Because he is invisible now, it does not prove that he never will be seen. The Word says, "The pure in heart shall see" him. Willing faith says, Amen.

Paul's testimony in Phil. ii, 5, 6, shows plainly what may be understood by the statement, that Christ is the image of God. "Let this mind be in you which was in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God." How can Christ be said to be in the form of God, if God has no form! Rom. viii, 3. "God sending his own Son in the likeness of sinful flesh." Christ is in the form of God, and in the form of men. This at once reveals to us the form of God.

Daniel speaking of God, calls him the Ancient of days. Dan. vii, 9. "And the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool." This Personage is said to have a head, and hair; this certainly could not be said of him if he was immaterial and had no form. But Paul's testimony in Heb. i, 3, ought to settle every candid mind in regard to the Personality of God. Speaking of Christ, he says, "Who being the brightness of his glory, and the express image of his (the Father's) Person." Here then it is plainly stated God has a Person. Christ is the express image of it. Then we can understand Christ where he says, "He that hath seen me, hath seen the Father." John xiv, 19. He could not -0032- have meant, that he was his own father; for when he prayed he addressed his Father as another Person who had sent him into the world. He styled himself the Son of God. Then he could not be the Father of which he was the son. When he says, "He that hath seen me hath seen the Father," he must mean, that as he was the express image of the Father's Person, those who saw him saw the likeness of the Father in him.

But we will now return to the subject of The creation of man. We have seen already that man's being made in the image of God, could not refer to a moral image, for it would involve the absurdity that the lifeless clay of which man was formed, had a character like God. We now see the Scriptures clearly teach, that God is a Person with a body and form. Then Gen. i, 26, may be understood to teach the fact, that man was made in the form of God. Other scriptures agree with this testimony. See Gen. ix, 6. "whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." This testimony cannot apply to a spirit, or immaterial part of man: that which is the image of God has blood. 1 Cor. xi, 7. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." James [Chap. iii, 9] speaking of the tongue says, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude (likeness, resemblance-Webster) of God." The foregoing testimony settles the point, that the image of God does not refer to character but to form.

Gen. ii, 7. "And the Lord God formed man of -0033- the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Grave Doctors of Divinity (as they are called) assert that what God breathed into man was a part of himself. This, say they, is what became a living soul. It must be immortal; for God cannot die, neither will he destroy a part of himself. But the text says, "man became a living soul." Man was made of dust; then the dust became a living soul after being inspired with the breath of life. If it is a fact, that because God breathed into man the breath of life, that breath is immortal, then beasts must have immortal souls. Moses, in giving, the account of the flood, [Gen. vii, 21, 22,] says, "And all flesh died that moved upon the earth, both of

fowls, and of cattle, and of beasts and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died."

If we must admit, because the breath of life came from God, it must be a part of himself, and hence immortal, we get ourselves into a grand difficulty. Sinners, you say, are to be punished with eternal misery, because God cannot destroy a part of himself; but your theory makes out that God is going to torment a part of himself to all eternity. If the above sentiment were true, we might perhaps find in it, a solution for the difficulty of the Predestinarian, who states, that God decreed from all eternity that some mens would be lost, and they cannot alter their fate, but they are to be tormented eternally for being sinners, something they could not avoid. But if God has placed a part of himself in man, and finally punishes that soul, (a part of himself,) to all -0034- eternity, it may be after all, that the one would be punished on whom the charge of their sin rests; namely, Himself.

"But here is the truth plainly stated: "Man became a living soul." The same original term which is rendered living soul in this text, is, in other portions of Scripture applied to beasts, and sometimes rendered living creature, and sometimes living soul. "Moses uses nephesh, chay, chayiah, and chayim to express animal life and creature; and these words are generally translated soul, life, living, lives, and creature. Gen.i,24 reads, `Let the earth bring forth the (nephesh chayiah) living creature after his kind, cattle, and creeping things, and beast of the earth after his kind.' In Gen.xi,19, Moses states that these living souls are brought before Adam, and whatsoever he named every living soul, (nephesh chayiah,) that was the name of it." Adam Clarke, commenting upon verse 24, acknowledges that (nephesh chayiah) living soul, is "a general term to express all creatures endued with animal life." Bible vs. Tradition.

"We notice this point thus definitely, from the fact that this is the first and primary signification of the term soul, and here it applies to the whole person. It is stated in Rev.xvi,3, when the second vial is poured out, "And every living soul died in the sea." Here the same expression is used, doubtless applying to fish. We see then, if the term living soul when applied to man proves him to be immortal; it can prove no less when applied to beasts. But no one contends the application of this term to beasts proves them to be immortal, neither does it prove man to be immortal when applied to him.

"God planted a garden eastward in Eden." That garden he beautified with flowers of every tint, every thing which was pleasant to the sight was there, spontaneously blooming. Every thing which was good for food the earth did bear. The trees, beautiful flowers, and tall grass waved in the soft pressure of the spicy breeze. The gentle stream murmured slowly along, as its silver surface glistened in the rays of the noon-day sun. The beautiful birds warbled forth their merry songs from every bower. There all was peace, love, joy, and harmony. No evil beasts were there, but the delight of all was to see their fellows happy. There God placed that happy pair. No sorrow e'er had filled their breasts, they knew no pain, and in childlike innocence they walk forth to view their first abode. Their cup of joy was full, and as they beheld the God who thus had wrought for them, they struck a note of praise in honor of his blessed name. Fair angels looked upon the work of God; he had finished it and pronounced it very good. "The morning stars sang together, and all the sons of God shouted for joy."

"When Adam was thus placed in the garden, God said to him, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." We have already stated that we would show that Adam was left to form his own character. By this we do not set aside the testimony of the word, that God made man upright. It must be apparent to the mind of all, with a few moments' consideration, that no character can be developed without a law. We should have no conception of wrong, unless we knew how matters ought to be, to be right. Then in the formation of character, there must be some test, some rule by which we are to walk. One great command, at least, God laid down for Adam to obey. If he refrained from eating the fruit of a certain tree, he should live; if he partook of it, and thus transgressed God's commandments, he should die. Here was a test of character: the point was to be settled by Adam whether he would obey, or disobey.

"Adam was on probation. It seems to be the will of God, instead of unalterably fixing the destiny of all men, to leave them to choose for themselves, at the same time holding out inducements to obedience before them. We inquire, What was Adam on probation for? Certainly not for life; for he was a living soul: not for happiness; for

bliss surrounded him on every side: not for possession of the garden; for God had given him that, as also dominion over all the earth. There is but one thing he could have been on probation for; and that is, to decide whether he should eternally enjoy that state of bliss. He was on probation for eternal life. If he was on probation for eternal life, then he could not have been immortal. If he had been immortal he could not have died. And on the other hand, had he been mortal, his case was already decided for death. We conclude he occupied a position between them both, and was left to attain to either. He was incorrupt, and had he refrained from partaking of the tree of the knowledge of good and evil, he never would have seen corruption.

“Adam was not left in darkness as to what the consequence would be if he partook of the forbidden tree. The penalty consequent on the transgression of that command, God himself expresses in the following words: "In the day that thou eatest thereof thou shalt surely die." But says the objector, God could not have meant to tell Adam that he should literally die in the day he partook of the forbidden fruit; for he did not die in that day: he lived 930 years, and then died. The Lord must have meant to tell him that he would die a spiritual death. By spiritual death, we suppose you mean "dead in trespasses and sins." A person dead in sins, must be one that is lost to all sense of the obligation he is under to obey God. We claim that this could not have been held out before Adam as a penalty: it was a natural consequence. If a man commits sin, and continues in those sins, he is spiritually dead. What should we think if the legislators of this Union, or any of its States, should pass a law stating that if a man committed murder, he should lose all sense of his obligation to keep that law, and that should be the penalty of his transgression.

“Again, if the death threatened was spiritual, we find ourselves involved in a difficulty. Says Paul, [1Cor.xv,] "As in Adam all die, even so in Christ shall all be made alive." If the death they died in Adam was a spiritual death, then being made alive in Christ from that death must be to be made holy. This also would be the first resurrection, as it brings men to life from the first death. This would make out that all men would finally be holy; for in Christ shall all be made alive. Rev.xx,6. "Blessed and holy is he that hath part in the first resurrection: on such, the second death hath no power." Then they that were once made holy would remain everlastingly holy; but the Word says, "Take heed lest ye fall." But we inquire, did God say, "In the day thou eatest thereof thou shalt surely die?" The marginal reading of the text says, (Heb.,) "Dying thou shalt die." In the day he partook of that fruit he would be a subject of death, become corrupted and a prey to disease.

“The divine command had gone forth. The penalty of disobedience had been stated, and Adam was left to choose life, or death. The serpent it is said "was more subtile than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil." The testimony of the serpent prevailed, the woman partook of the fruit, gave to her husband, and jointly they broke God's command. The serpent said, Ye shall not surely die. As the serpent was the most subtile beast, he was the agent used by Satan in the deception of that happy pair. Since man has yielded to Satan, he has an agent he can use better for the work of deception: he now uses man. This was the first great deceptive work performed by Satan. The card he then turned was, "Thou shalt not surely die." In that game he won the world. He has not yet forgotten it; and although men are familiar with the history of those scenes, yet still they permit themselves to be deceived, while Satan, in various ways, whispers into their ears, "Ye shall not surely die." We fear the sentiment taught at the present time, that all men have immortal souls, and therefore cannot die, (although its present advocates may honestly consider it to be truth,) came from the same source of deception.

“After man had partaken of the fruit of the forbidden tree, and thus broke God's commandment, the Lord proceeded to pass sentence on the several ones engaged in this transgression. He explained to man what his punishment was to be. Gen.iii,19. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." There could certainly be no doubt in the mind of Adam, as to what God meant by saying, "dying thou shalt die." The Lord had explained it to him. He does not tell Adam that his immortal soul shall go to heaven or to torments, but simply he should die; cease to live; return to dust. After this curse was pronounced upon man, the Lord said, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord

God sent him forth from the garden of Eden." God also cursed the ground for man's sake, and sent him forth to till it, but said, Thorns and thistles shall it bring forth unto thee. (It is said by some, that God wills the eternal misery of the wicked, but here it is stated, God drove man from the garden, lest he should eat of the tree of life and live for ever.)

"Sorrow then filled the hearts of that hitherto happy pair. Their state of bliss was now changed for a life of toil and perplexity to end in death. Satan triumphed that he had molested the work of God and caused man to sin. The awful scene of misery, and wretchedness, that has followed as a consequent upon Adam's transgression cannot be described. Beauty has vanished, love is debased, sorrow, sin and death are in the world's cup; the last remains of Paradisean matter are swept away by the curse.

"While God pronounces the penalty upon Adam, he leaves him room to hope. "The seed of the woman shall bruise the serpent's head." In this, as all commentators claim, we have the promise of the Saviour, who was to be manifest "that he might destroy him that had the power of death, that is the devil." "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Adam still had room for hope, and although he had thrust himself away from the tree of life by transgression, and must die, faith in Christ would bring him up again. He should not perish everlastingly, as would have been the case had not God provided a ransom for him. But we pass this matter of reconciliation through Christ for the present, as it will be noticed in its place.

"In the examination we have made of the creation of man, his fall, &c., we see no record of immortality or of any spirit being given to him that can possess consciousness separate from the body. We think that the testimony from Solomon, [Eccl.xii,7,] may now be understood. "Then shall the dust return to the earth as it was, and the spirit to God who gave it." We find no record, that God gave any spirit to man except the breath of life, which in Gen.vii,22, in the margin, is called the "breath of the spirit of life." The same original term that is rendered spirit in Eccl.xii,7, (ruah, breath, spirit, &c.) is used in Gen.ii,7. Then Ecclesiastes xii,7, states merely the disorganization of man: dust returns to dust, and the breath to God who gave it. Says Job xii,10, "In whose hand is the soul of every living thing, and the breath of all mankind."

"Says the objector, your testimony from Scripture seems to show that Adam was not created immortal, yet I believe we are immortal. We inquire, from what source do we derive our immortality? It must be either inherent, derived from Adam, or else it comes to us directly from God. We reply, we did not get it from Adam; for he did not have it himself. If he had immortality, and imparted it to us, his posterity, then the soul cannot be immaterial as claimed by the advocates of natural immortality. Immaterial is the opposite of material. Material is something; (matter;) has length, breadth and thickness; and one of its properties is said by Philosophers to be Divisibility. Immaterial, is the opposite, not material, not matter: then it does not possess those properties. Matter is capable of subdivisions; for divisibility is one of its properties. But immateriality being the opposite, is subject to no such divisions. Then if the soul of Adam was immaterial, it was not susceptible of subdivisions so as to give immortality to his posterity. Then if man has an immortal soul or spirit, it must come direct from the hand of the Creator at the birth of each individual. This position would be monstrous; for they tell us the soul is the life of the person, and unless this soul was imparted there would be no life. Thus we see that God is charged with giving souls to every being that lives, no matter how miserable their birth. And again, they tell us the soul is the mind: then some of these souls must be very limited in intellect when formed, as appears by the idiotic portion of the community.

"One great reason urged that man is in possession of some principle of a higher nature than matter, is that man thinks; and with all candor we are told that matter cannot think, has not the power of selfmotion, and would eternally remain inactive, were it not for the immortal power of volition which man possesses. We inquire, Do beasts possess an immortal will? They certainly have the power to will and move their bodies about. Philosophers have only given us the properties of unorganized matter; but every one must admit, that by combination of matter, results are produced, and properties made manifest, which did not exist in the original matter unorganized. Organized in a certain form, matter is made to produce music, and yet music is not a property of matter, but is the result of a peculiar organization of matter. But says one, "The music is not in the material instrument, but in the mind." But the mind does not produce the sound: sound is produced as the result of the organization of the materials of the instrument, the air being the medium through which it is conveyed to the nice organism of the ear,

and there the mind takes cognizance of those sounds.

“But says the objector, Man reasons, is capable of choosing and refusing. We reply, The same may be said of beasts: they choose. But, say you, this manifestation of knowledge in them is instinct. Is instinct a property of matter? Instinct as it is termed, if traced through the family of the brute creation, would be found to exist in a variety of forms, and so nearly allied in some, to the operations of the human mind, that some men would doubtless call it reason. But few, however, would contend that beasts possess immortal souls. Then instinct as it is termed, is the result of organization, and yet in some animals is pronounced reason. Then we inquire, if beasts are in possession of intellect without immortal souls, why may not man with an organization more refined, and a greater number of reasoning faculties, be in possession of reason, and intellect of a higher tone, and yet not be immortal? We do not wish to be charged with the position, that we claim mind is material; for we do not. We believe, however, that thought is an effect produced by material organization. For this we will assign our reasons briefly. 1st. The mind is developed in proportion to the volume of brain, and temperament of the body. The brain of an ordinary man is about one twentieth part the size of the body, while that of the horse is only one two-hundredth part.

“If the mind was immortal, and not the result of the action of the body, why should earnest study cause weariness of body? If the contrary were the case, that the mind exists independent of the body, and that the body was as a clog to the powers of that spirit, as has been claimed, then we should expect the nearer death we came, the brighter the intellect would be; but we find it the reverse. A sound mind in a sound body expresses the truth of this matter.

“There is one fact that cannot be explained in harmony with the theory, that the mind is not dependent upon matter for its existence. When the skull of man becomes fractured, and depressed upon the brain, the sufferer is immediately unconscious, and yet the breath of life is in him. Many curious circumstances might be related, illustrative of this point, of individuals who remained unconscious for days, and after being restored to their senses again, were not conscious that any time had elapsed. We refer the reader to Mental Philosophy for testimonies upon this subject. What folly to talk of the mind of man being immortal, and independent in its existence, if disease of the body can affect it. What a sentiment to teach, that a man is conscious after death, when the facts are, injury of the brain makes a man unconscious while living.

“[To be Continued.]

James White and Uriah Smith

The Biblical Institute - 1878

PREFACE page paragraph 1

“In the following pages is given a synopsis of the lectures delivered at the Biblical Institute, held by Elders James White and U. Smith, in Oakland, California, April 1-17, 1877. The design in these pages has been to give the principal facts, dates and references, connected with the important subjects presented, in as brief a manner as possible, and these, it is believed, will serve in connection with the review questions to give a general idea of the teachings of the Scriptures on these great themes, and furnish a good basis for further study.

Chapter – The Nature and Destiny of Man - page 0178 par. 1

“But man was made "in the image of God," Gen.1:26, therefore, say our popular theologians, he was made immortal. But this image did not consist in immortality any more than it did in omnipotence, omniscience, omnipresence, or any other attribute of God. It had reference only to outward shape and form; for God is a person

and has a form. Phil.2:6; Heb.1:3; Rev.5:1; Dan.7:9; Ex.24:10; 33:20-23. Where the word image is used in a figurative sense, it is applied to something which we do not possess by nature, but which we must put on. Col.3:10, explained by Eph.4:23,24.

Uriah Smith **Uriah Smith**

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Mans Nature and Destiny: or the State of the Dead the Reward of the Righteous and the End of the Wicked

A BRIEF EXPOSITION

OF THE VIEWS OF S. D. ADVENTISTS

THE IMAGE OF GOD page 25 to Page 28

“But here the mystical interpretation of our current theology has thrown up what is considered an insuperable objection to this view; for how can man be physically in the image of God, when God is not a person, is without form, and has neither body nor parts? In reply, we ask, Where does the Bible say that God is a formless, impersonal being, having neither body nor parts? does it not say that he is a spirit? John 4:24. Yes; and we inquire again, Does it not say that the angels are spirits? Heb. 1:7, 14. And are not the angels, saying nothing of those instances in which they have appeared to men in bodily form, and always in human shape (Gen. 18:1-8, 16-22; 32:24; Hos. 12:4; Num. 22:31; Judges 13:6, 13; Luke 1:11, 13, 28, 29; Acts 12:7-9; etc., etc.), always spoken of as being, as God is, in the highest sense, so far from not having a bodily form, must possess it, as the instrumentality for the manifestation of his powers. 1 Cor. 15:44.

“Again, it is urged that God is omnipresent; and how can this be, if he is a person? - Answer: He has a representative, his Holy Spirit, by which he is ever present and ever felt in all his universe. "Whither shall I go," asks David, "from thy Spirit? or whither shall I flee from thy presence?" Ps. 139:7. And John saw standing before the throne of God seven Spirits, which are declared to be "the seven Spirits of God," and which are "sent forth into all the earth." Rev. 4:5; 5:6.

“We now invite the attention of the reader to a little of the evidence that may be presented to show that God is a person, and so that man, though of course in an imperfect and finite degree, may be an image, or likeness, of him, as to his bodily form.

“1. God has made visible to mortal eyes parts of his person. Moses saw the God of Israel. Ex. 33:21-23. An immaterial being, if such a thing can be conceived of, without body or parts, cannot be seen with mortal eyes. To say that God assumed a body and shape for this occasion, places the common view in a worse light still; for it is virtually charging God with a double deception; first, giving Moses to understand that he was a being with body and parts, and, secondly, under the promise of showing himself, showing him something that was not himself. And he told Moses that he would put his hand over him as he passed by, and then take it away, that he might see his back parts, but not his face? Has he hands? has he back parts? has he a face? If not, why try to convey ideas by means of language?

“Again: Moses, Aaron, Nadab, Abihu, and seventy of the elders saw the God of Israel. Ex. 24:9-11. "And there was under his feet as it were a paved work of a sapphire stone." Has he feet? Or is the record that these persons saw

them a fabrication? No man, to be sure, has seen his face, nor could he do so and live, as God declared. Ex. 33:20; John 1:18.

"2. Christ, as manifested among men, is declared to be the image of God, and in his form. Christ showed, after his resurrection, that his immortal, though not then glorified, body, had flesh and bones. Luke 24:39. Bodily he ascended into heaven, where none can presume to deny him a local habitation. Acts 1:9-11; Eph. 1:20; Heb. 8:1. But Paul, speaking of this same Jesus, says, "Who is the image of the invisible God, the first-born of every creature." Col. 1:15. Here the antithesis expressed, is between God, who is invisible, and his image in the person of Christ, which was visible. It follows, therefore, that what of Christ the disciples could see, which was his bodily form, was the image, to give them an idea of God, whom they could not see.

"Again: "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with "God." Phil. 2:5, 6. It remains to be told how Christ could be in the form of God, and yet God have no form.

"Once more: "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person," etc. Heb. 1:1-3. This testimony is conclusive. It is an inspired declaration that God has a personal form; and to give an idea of what that form is, it declares that Christ, just as we conceive of him as ascended up bodily on high, is the express image thereof.

"The evidence already presented shows that there is no necessity for making the image of God, in which man was created, to consist of anything else but bodily form. But to whatever else persons may be inclined to apply it, Paul, in his testimony to the Romans, forever destroys the possibility of making it apply to immortality. He says (Rom. 1:22, 23): "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible man, and to birds, and fourfooted beasts, and creeping things." The word here rendered "uncorruptible" is the same word that is translated "immortal," and applied to God in 1 Tim. 1:17. Now if God, by making man in his image, stamped him with immortality, man is just as incorruptible as God himself. But Paul says that he is not so; that while God is incorruptible, or immortal, man is corruptible, or mortal. The image of God does not, therefore, confer immortality."

THE IMAGE OF GOD.

THE NEED OF DIVINE REVELATION. page 8 to page 12

"The first testimony of the Bible concerning man is found in Gen.i,26,27: "And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him," &c. A claim is here instituted for immortality by the advocates of the popular sentiment. This image of God, say they, in which man was created, cannot refer to his body, which is mortal and corruptible, but must refer to his soul of spirit, which is this respect like God, immortal and incorruptible. Formally stated, their argument is this: 1. God is immortal. 1Tim.i,17. 2. Man is created in the image of God. Gen.i,26. 3. Therefore, man is immortal. If this conclusion is correct, it will be equally so in a parallel case: Thus, 1. God is omnipresent. Prov.xv,3. 2. Man is created in the image of God. Gen.i,26. 3. Therefore, man is omnipresent! This syllogism, by bringing the conclusion, unlike the former, within the province of our senses, betrays its own utter falsity. We might also inquire, Is not God omniscient? Yes. Is man? No. Is not God omnipotent? Yes. Is man? No. What right have we, then, to assert that the "image" has respect to immortality alone, to the exclusion of these other divine characteristics? None whatever. It is pure assumption. The argument which is drawn from this passage for immortality would clothe poor, puny, finite man, with all the attributes of the Deity; and it is unnecessary to remind the reader that an argument which proves too much, proves nothing.

“But it is urged that man cannot be in the image of God in respect to bodily form, for God is without form, body or parts. A grand mistake, reader; and one that has not been without its weight in giving rise to the popular interpretation of Gen.i,26. But to place the matter in a still clearer light, we shall be pardoned a short digression of the direct inquiry,

“Is God a person? If language has determinate meaning, and Inspiration knows how to use it, he certainly is. An immaterial spirit, without body or parts, cannot be seen with mortal eyes; yet Moses did behold the Lord of Israel. Ex.xxxiii,21-23. To say that God assumed a body and shape for this occasion, places the theory in a worse light still; for it is virtually charging upon God a double deception: first, by giving Moses the idea that he was a being with body and parts; and, second, showing him something that was not himself. On another occasion, Moses, Aaron, Nadab and Abihu, and seventy of the elders, saw the God of Israel. Ex.xxiv,9-11. No man, to be sure, has seen his face, nor could they do it, and live, as he has declared. Ex.xxxiii,20. The harmony on this subject, therefore, between the Old and New Testaments, is undisturbed, skeptics to the contrary notwithstanding.

“Again, Christ was bodily upon the earth. After he had risen from the dead, he bade his overjoyed disciples handle his immortal, though not then glorified, body, and satisfy themselves of the existence of flesh and bone. Luke xxiv,39; John vii,39. Bodily he ascended into Heaven, where none can presume to deny him a local place and habitation. Acts i,9-11; Eph.i,20; Heb.viii,1. But Paul, speaking of this same Jesus, says, "Who is the image of the invisible God, the first-born of every creature." Again, "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." It yet remains to be told how Christ could be in the form of God, if God has no form. Once more: "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom, also, he made the worlds; who, being the brightness of his glory, and the express image of his person," &c. Heb.i,1-3. However unsatisfactory previous quotations may have been, of this testimony there can be no evasion. Here is an express declaration that God has a person, and of that person Christ is the express image.

“But is not God, it may be asked in objection, omnipresent? and how can this be reconciled with the idea of his having a physical form? He is everywhere present, we answer, by his Spirit, which is his representative. Ps.cxxxix,7. Of the text which declares him to be himself a spirit, John iv,24, we shall speak when we come to an examination of the import of that term.

“Having now shown that God is a person with body and parts, the great objection to man's being in the physical likeness of his Maker is taken out of the way. But, perhaps, an examination of a few texts in which the term image is found, may be justly expected of us at this point. First, and as being also most important, we refer to the testimony of Col.iii,9-10: "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." It being our object merely to meet the objections which are raised against the idea that man was made in the bodily form of God, we need not enter into a positive exposition of this text. It will be sufficient to show that it does not avail our friends in the least in this controversy. And that it does not avail them, will be apparent to every one on consideration that that which is here renewed in knowledge after the image of Him that created him, is nothing which belongs to man naturally, but something which is put on, namely, the new man, in contradistinction from the old, which it was first necessary to put off. The new man is put on, of course, at conversion; and hence this text can refer, not to mankind in general, but to those only who have experienced a change of heart: showing that, previous to this event, a person is not in the image of God in the sense of this text. If, therefore, the image here brought to view is the same as the image of Gen.i,27, it shows that by some means the race has become divested of that image; and if in this image immortality is included, this immortality is consequently lost, and must be by some means regained by all those who would ultimately possess it.

“We read again in 1Cor.xv,49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Let it be noticed that the image here is also something to be put on, not being in the natural possession of man. In this case it has its application beyond the resurrection - "we shall bear," &c. It cannot, therefore, refer to the image stamped upon man at his creation, unless it be admitted that that image, with all its included privileges, has been lost by the race, as remarked above - an admission fatal to the hypothesis of our opponents.

“In 1Cor.xi,7, we read that man, as contrasted with the woman, is "the image and glory of God." The term image here cannot certainly be supposed to include immortality, unless we are prepared to adopt the conclusion which would follow, namely, that this is an endowment which the female does not possess.

“The image is further referred to in Gen.ix,6; Jas.iii,9, in which instances we think it can have no other than its most literal and obvious meaning, as applied to the material man; and this application avoids all necessity of clothing man with these divine attributes, which we know he does not possess.

“To return to Gen.i,26. The leading definition of image is, "A representation or similitude of any person or thing, formed of a material substance; as an image wrought out of stone, wood or wax." Webster. And there is no definition given of the word, which, when applied to a material object, like man, will allow us to refer it to any thing else but the outward shape, the physical contour. We hence conclude that Gen.i,27, simply informs us that in this respect man resembles his Maker.”

MORTAL OR IMMORTAL? --- OR --- AN INQUIRY INTO THE PRESENT CONSTITUTION AND FUTURE CONDITION OF MAN. BY URIAH SMITH 1865

"For this corruptible must put on incorruption, and this mortal must put on immortality." 1Cor.xv,59.

CHAPTER 12. Nature and Destiny of Man. page 0117 paragraph 1

“But man was made "in the image of God," Gen.1:26, therefore, say our popular theologians, he was made immortal. But this image did not consist of immortality any more than it did in omnipotence, omniscience, omnipresence, or any other attribute of God. It had reference only to outward shape and form; for God is a person and has form. Phil.2:6; Heb.1:3; Rev.5:1; Dan.7:9; Ex.24:10; 33:20-23. Where the word image is used in a figurative sense, it is applied to something which we do not possess by nature, but which we must put on. Col.3:10, explained by Eph.4:23,24.



James White

THE SABBATH GOD

RH March 7, 1854

“After we know and remember God, by keeping his holy Sabbath, then the Bible will teach of his personality and dwelling place. Man is in the image and likeness of God. Gen.i,26. And God said, Let us (speaking to his son) make man in our image, after our likeness. Chap.ii,7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul. Gen.ix,6; 1Cor.xi,7; James iii,9. That which was made in the image and likeness of God was made of the dust of the ground called man.

This is known to be the true sense from other testimonies that may be given from the Bible. Jesus was in the form of a man and the express image of his Father's person.

Phil.ii,6-8. Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. But made

himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. 2Cor.iv,4. And being formed in fashion as a man, &c. Col.i,15. Who is the image of the invisible God. Heb.i,3. The Son; Who being the brightness of his glory, and the express image of his person. In this sense could Jesus say to Philip in truth, "He that hath seen me hath seen the Father." John xiv,9. Some seem to suppose it argues against the personality of God, because he is a Spirit, and say that he is without body, or parts. John iv,24. God is a Spirit. Heb.i,7. Who maketh his angels spirits. Who would pretend to say that angels have no bodies or parts because they are spirits. None the less is God a spiritual being having body and parts as we may learn by his having a dwelling place and because he has and may be seen. Ex.xxxiii,23. And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen. Matt.v,8. Blessed are the pure in heart, for they shall see God. Heb.xii,14. Follow peace with all men, and holiness, without which no man shall see the Lord. Matt.xviii,10. That in heaven their angels do always behold the face of my Father which is in heaven. Matt,vi,9. After this manner therefore pray ye, Our Father which art in heaven, &c. John vi,38. For I came down from heaven not to do mine own will, but the will of him that sent me. Chap.xvi,28. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

Does not God say he fills immensity of space? We answer, No. Ps.cxxxix,7,8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, &c. God by his Spirit may fill heaven and earth, &c. Some confound God with his Spirit, which makes confusion. Ps.xi,4. The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, &c. Hab.ii,20; Ps.cii,19. For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth. 1Pet.iii,12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, &c. Ps.lxxx,1. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Ps.xcix,1; Isa.xxxvii,16.

John xiv,2. In my Father's house are many mansions. I go to prepare a place for you. Rev.xxi,2-5; Heb.xi,6. For he that cometh to God must believe that he is, &c. This testimony we deem highly important at this time, to know that there is a God. We have no doubt that if our eyes could be opened in vision, or see as angels see, we should see God in heaven sitting on his throne, and is present to all that exists, however distant from him in his creation.

THE SUNDAY GOD.

We will make a few extracts, that the reader may see the broad contrast between the God of the Bible brought to light through Sabbath-keeping, and the god in the dark through Sunday-keeping. Catholic Catechism Abridged by the Rt. Rev. John Dubois, Bishop of New York. Page 5. Ques. Where is God? Ans. God is everywhere. Q. Does God see and know all things? A. Yes, he does know and see all things. Q. Has God any body? A. No; God has no body, he is a pure Spirit. Q. Are there more Gods than one? A. No; there is but one God. Q. Are there more persons than one in God? A. Yes; in God there are three persons. Q. Which are they? A. God the Father, God the Son and God the Holy Ghost. Q. Are there not three Gods? A. No; the Father, the Son and the Holy Ghost, are all but one and the same God.

The first article of the Methodist Religion, p. 8. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness: the maker and preserver of all things, visible and invisible. And in unity of this God-head, there are three persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

In this article like the Catholic doctrine, we are taught that there are three persons of one substance, power and eternity making in all one living and true God, everlasting without body or parts. But in all this we are not told what became of the body of Jesus who had a body when he ascended, who went to God who "is everywhere" or nowhere. Doxology.

"To God the Father, God the Son, God the Spirit, three in one."

Again.

"Warms in the sun, refreshes in the breeze,

Glow in the stars, and blossoms in the trees.

Lives through all life, extends through all extent,

Spreads undivided and operates unspent." - Pope.

These ideas well accord with those heathen philosophers. One says, "That water was the principle of all things, and that God is that intelligence, by whom all things are formed out of water." Another, "That air is God, that it is produced, that it is immense and infinite," &c. A third, "That God is a soul diffused throughout all beings of nature," &c. Some, who had the idea of a pure Spirit. Last of all, "That God is an eternal substance."

RH March 6, 1855

"2. The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush."

THE FOURTH COMMANDMENT AND SUNDAY KEEPERS

RH Dec. 11, 1855 par. 16

"Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ, and of sprinkling or pouring instead of being "buried with Christ in baptism," "planted in the likeness of his death:" but we pass from these fables to notice one that is held sacred by nearly all professed Christians, both Catholic and Protestant. It is,..."

PERSONALITY OF GOD

RH June 18, 1861

"MAN was made in the image of God. "And God said, Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him." Gen.i,26,27.

"Those who deny the personality of God say that "image" here does not mean physical form, but moral image, and they make this the grand starting point to prove the immortality of all men. The argument stands thus:

"1. Man was made in God's moral image.

“2. God is an immortal being.

“3. Therefore all men are immortal.

“But this mode of reasoning proves too much. Let us see

.

“1. Man was made in God's moral image.

“2. God is an omnipotent being.

“3. Therefore, man is omnipotent.

“And so we might prove man omnipotent, omniscient, and omnipresent as well as immortal, and clothe him with all the attributes of the Deity. That which proves too much, proves nothing to the point, therefore the premise that the image of God means his moral image is false.

“As proof that God is a person, hear his own words to Moses: "And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen. Ex.xxxiii,21-23.

“Here God tells Moses that he shall see his form. To say that God made it appear to Moses that he saw his form when he has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses.

“The skeptic thinks he sees a contradiction between verse 11, which says that the Lord spake unto Moses face to face, and verse 20, which states that Moses could not see his face. But let Num.xii,5-8 remove the difficulty. "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words. If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently."

“The great and dreadful God came down, wrapped in a cloud of glory. This cloud could be seen, but not that face which possesses more dazzling brightness than a thousand suns. Under these circumstances Moses was permitted to draw near and converse with God face to face, or mouth to mouth, even apparently.

“Says the prophet Daniel, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." Chap.viii,9.

“"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom." Verses 13,14.

“Here is a sublime description of the action of two personages; viz., God the Father, and his Son Jesus Christ. Deny their personality, and there is not a distinct idea in these quotations from Daniel. In connection with this quotation read the Apostle's declaration that the Son was in the express image of his Father's person.

“"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these

last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person." Heb.i,1-3.

"We here add the testimony of Christ on this subject. "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." John v,37. To say that the Father has not a personal shape seems the most pointed contradiction of plain Scripture terms.

"Objection. "God is a Spirit." Answer. Angels are also spirits [Ps.civ,4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot's hand. They were spirit beings. So is God a Spirit being.

"Obj. God is everywhere. Proof. Ps.cxxxix.1-8. He is as much in every place as in any one place.

"Ans. 1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it."

"2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

"God is in heaven. This we are taught in the Lord's prayer. "Our Father which art in heaven." Matt.vi,9; Luke xi,2. But if God, who is in heaven, is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven. And the Lord's prayer according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done on earth, as it is everywhere, &c.

(To be continued.)

PERSONALITY OF GOD

RH June 25, 1861

(Concluded)

"LET us make man," said Jehovah to Jesus, "in our image, after our likeness." Gen.i,26. Jesus was the express image of the Father's person. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb.i,3. There on the Father's throne, is our personal Jesus, beside our personal God.

"Jesus arose from the dead with a physical form. "He is not here," said the angel; "for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee. There shall ye see him. Lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him." Matt.xxviii,6-9.

“Behold my hands and my feet,” said Jesus to those who stood in doubt of his resurrection, that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb, and he took it, and did eat before them.” Luke xxiv,39-43.

“After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. “And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts i,9-11.

“Mark says, “So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.” Chap.xvi,19.

“When inspired testimony is as plain and pointed on any important subject as language can be, we choose to give the language of inspiration; hence the quotations above. They prove,

“1. That Christ arose from the dead with a physical form.

“2. That he, to demonstrate the fact to his wondering and still doubting disciples, showed them his hands and his feet, and ate before them.

“3. That with this form he ascended up to heaven, and sat on the right hand of God.

“But those who deny the personality of God, assert that he is as much in every place as in any one place. In harmony with this assertion is the oft-repeated declaration that heaven is everywhere. We inquire, then, What was the ascension of Jesus Christ? He was taken up to heaven. He went to his Father. If heaven be everywhere, and God everywhere, then Christ's ascension up to heaven, at the Father's right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ's second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet!

“Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the “chariot of fire” and “horses of fire,” and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are no more in any one place than in every place.

“But it is said of Elijah that he “went up by a whirlwind into heaven.” 2Kings ii,11. And of Enoch it is said, that he “walked with God, and was not, for God took him.” Gen.v,24.

“The language of scripture on this subject is pointed and beautiful, and stands out in strong contrast with that foggy system of interpretation which denies the personality of God and our Saviour Jesus Christ. See Gen.i,26,27; ix,6; Ex.xxiv,9-11; xxxiii,20-23; Dan.vii,9,13,14; Heb.i,1-3; John v,37; Mark xvi,19; Luke xxiv,38-43; John vii,33; xiii,36; xiv,1-3,12; xvi,16,28; xx,17; Acts i,9-11; vii,56. Read also the description of the Son of God as seen by John more than sixty years after his ascension to his Father.

PERSONALITY OF GOD.

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“MAN was made in the image of God. "And God said, Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him." Gen.i,26,27. See also chap.ix,6; 1Cor.xi,7.

“Those who deny the personality of God, say that "image" here does not mean physical form, but moral image, and they make this the grand starting point to prove the immortality of all men. The argument stands thus:

“First, man was made in God's moral image. Second, God is an immortal being. Third, therefore all men are immortal. But this mode of reasoning would also prove man omnipotent, omniscient, and omnipresent, and thus clothe mortal man with all the attributes of the deity. Let us try it:

“First, man was made in God's moral image. Second, God is omnipotent, omniscient, and omnipresent. Third, therefore, man is omnipotent, omniscient, and omnipresent. That which proves too much, proves nothing to the point, therefore the position that the image of God means his moral image, cannot be sustained.

“As proof that God is a person, read his own words to Moses: "And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand and thou shalt see my back parts; but my face shall not be seen." Ex.xxxiii,21-23. See also chap.xxiv,9-11.

“Here God tells Moses that he shall see his form. To say that God made it appear to Moses that he saw his form, when he has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses.

“But the skeptic thinks he sees a contradiction between verse 11, which says that the Lord spake unto Moses face to face, and verse 20, which states that Moses could not see his face. But let Num.xii,5-8 remove the difficulty. "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently."

“The great and dreadful God came down, wrapped in a cloud of glory. This cloud could be seen, but not the face which possesses more dazzling brightness than a thousand suns. Under these circumstances Moses was permitted to draw near and converse with God face to face, or mouth to mouth, even apparently.

“Says the prophet Daniel, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." Chap.vii,9. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion and glory and a kingdom." Verses 13, 14.

“Here is a sublime description of the action of two personages; viz, God the Father, and his Son Jesus Christ. Deny their personality, and there is not a distinct idea in these quotations from Daniel. In connection with this quotation read the apostle's declaration that the Son was in the express image of his Father's person. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person." Heb.i,1-3.

“We here add the testimony of Christ. "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." John v,37. See also Phil.ii,6. To say that the Father has not a personal shape, seems the most pointed contradiction of plain scripture terms.

“OBJECTION. - "God is a Spirit." John iv,24.

“ANSWER. - Angels are also spirits [Ps.civ,4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot's hand. They were spirit beings. So is God a Spirit being.

“OBJ. - God is everywhere. Proof. Ps.cxxxix,1-8. He is as much in every place as in any one place.

“ANS. - 1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it."

“2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

“God is in heaven. This we are taught in the Lord's prayer. "Our Father which art in heaven." Matt.vi,9; Luke xi,2. But if God is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord's prayer, according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done, on earth, as it is everywhere.

“Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are no more in any one place than in every place. But it is said of Elijah that he "went up by a whirlwind into heaven." 2Kings ii,11. And of Enoch it is said that he "walked with God, and was not, for God took him." Gen.v,24.

“Jesus is said to be on the right hand of the Majesty on high." Heb.i,3. "So, then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God." Mark xvi,19. But if heaven be everywhere, and God everywhere, then Christ's ascension up to heaven, at the Father's right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ's second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet! Christ arose from the dead with a physical form. "He is not here," said the angel, "for he is risen as he said." Matt.xxviii,6.

“"And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him." Verse 9.

“"Behold my hands and my feet," said Jesus to those who stood in doubt of his resurrection, "that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb, and he took it and did eat before them." Luke xxiv,39-43.

“After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them

in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i,9-11.

IMMATERIALITY

“THIS is but another name for nonentity. It is the negative of all things and beings - of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard - it can neither extend nor contract. In short, it can exert no influence whatever - it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one, desirable property, faculty, or use, yet, strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self - his all!

“O sectarianism! O atheism!! O annihilation!!!

“who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist - and both are equally powerless and unknown.

“The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

“Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

“As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialist to enjoy.

“What is God? He is material, organized intelligence, possessing both body and parts. Man is in his image.

“What is Jesus Christ? He is the Son of God, and is like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a material intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones.

“What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God - their life - their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance - what remains

The mystical sectarian gains;

All that each claims, each shall possess,
Nor grudge each other's happiness.

An immaterial God they choose,
For such a God we have no use;
An immaterial heaven and hell,
In such a heaven we cannot dwell.

We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Such is our hope, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be,
The Lord's to all eternity.

RH Editors

THE IMAGE OF GOD

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“The first testimony of the Bible concerning man, is found in Gen.i,26,27: "And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him," &c. A claim is here instituted for immortality by the advocates of the popular sentiment. This image of God, say they, in which man was created, cannot refer to his body which is mortal and corruptible, but must refer to his soul or spirit, which is in this respect like God, immortal and incorruptible. Formally stated, their argument is this: 1. God only hath immortality. 1Tim.vi,16. 2. Man is created in the image of God. Gen.i,26. 3. Therefore, man is immortal. If this conclusion is correct, it will be equally so in a parallel case: Thus, 1. God is omnipresent. Prov.xv,3. 2. Man is created in the image of God. Gen.i,26. 3. Therefore man is omnipresent! This syllogism, by bringing the

conclusion, unlike the former, within the grasp of our senses, betrays its own utter falsity. We might also inquire, Is not God omniscient? Yes. Is man? No. Is not God omnipotent? Yes. Is man? No. What right have we then to assert that the "image" has respect to immortality alone to the exclusion of these other divine characteristics? None whatever. It is pure assumption. The argument which is drawn from this passage for immortality would clothe poor, puny, finite man, with all the attributes of the Deity;

*It may be a query with some why a subject upon which so much has already been published, should be again taken up at length, in the REVIEW. The explanation we have to offer is the following: The editions of our various works on the Immortality question are as good as exhausted. Other works which we are able to bring into the market are limited to a portion only of the subject, or are too voluminous and high-priced to fit them for very general circulation. But there is a seeming necessity for something of the kind in tract form, to fill up the vacancy, and supply the demand till those more familiar with the subject, and better qualified to do it justice, (who are now engaged with the tents or otherwise) shall have opportunity to prepare such a work as is needed. This necessity is the apology for the appearance of the present essay on the subject, which is designed for limited circulation in tract form. - ED.

**Fables of Infidelity, p. 73.

+ Dobney, Future Punishment, p. 107.

and it is unnecessary to remind the reader that an argument which proves too much, proves nothing.

“The image is further referred to in Gen.ix,6; 1Cor.xi,7; Jas.iii,9. In all these instances we give the term its most obvious and literal meaning, as applied to the material man. This application avoids all necessity of clothing man with those divine attributes which we know he does not possess. But it is urged that man cannot be in the image of God in respect to bodily form; for God is without form, body or parts. A grand mistake, reader; and one that has not been without its weight in giving rise to the interpretation of Gen.i,26, already refuted. But to place the matter in a still clearer light, we shall be pardoned a short digression on the direct inquiry,

“Is God a person? If language has determinate meaning, and Inspiration knows how to use it, he certainly is. An immaterial spirit, without body or parts, cannot be seen with mortal eyes; yet Moses did behold the Lord of Israel. Ex.xxxiii,21-23. To say that God assumed a body and shape for this occasion, places the theory in a worse light still; for it is virtually charging upon God a double deception: first, by giving Moses the idea that he was a being with body and parts; and second, showing him something that was not himself. On another occasion Moses, Aaron, Nadab and Abihu, and seventy of the elders saw the God of Israel. Ex.xxiv,9-11. No man, to be sure, has seen his face, nor could they do it, and live, as he has declared. Ex.xxxiii,20. The harmony on this subject, therefore, between the Old and New Testaments, is undisturbed, skeptics to the contrary notwithstanding.

“Again, Christ was bodily upon the earth. After he had risen from the dead, he bade his overjoyed disciples handle his immortal, though not then glorified, body, and satisfy themselves of the existence of flesh and bone. Luke xxiv,39; John vii,39. Bodily he ascended into heaven, where none can presume to deny him a local place and habitation. Acts i,9-11; Eph.i,20; Heb.viii,1. But Paul, speaking of this same Jesus, says, "Who is the image of the invisible God, the firstborn of every creature." Again, "Let this mind be in you which was in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." It yet remains to be told how Christ could be in the form of God, if God has no form. Once more: "God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person," &c. Heb.i,1-3. However unsatisfactory previous quotations may have been, of this

testimony there can be no evasion. Here is an express declaration that God has a person, and of that person, Christ is the express image.

“But is not God, it may be asked in objection, omnipresent? and how can this be reconciled with the idea of his having a physical form? He is everywhere present, we answer, by his Spirit, which is his representative. Ps.cxxxix,7. Of the text which declares him to be himself a Spirit [John iv,24], we shall speak when we come to an examination of the import of that term.

“To return to Gen.i,26. The leading definition of image is, "A representation or similitude of any person or thing, formed of a material substance; as an image wrought out of stone, wood or wax." Webster. And there is no definition given of the word, when applied to a material object like man, which will allow us to refer to it anything else but the outward shape, the physical contour. We hence conclude that Gen.i,27, simply informs us that in this respect man resembled his Maker.

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

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“I. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

“ II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where, through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who penitently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3:19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc.*”

E. M. Crandall

RH 5-20-62

“For an explanation of John iv,24, see the little tract published at this office, entitled, The Personality of God.” U. S. (by Uriah Smith)

W.W. Prescott

GCBD09 VOL. 6

“Now see how this foundation has been struck at, and, with many, absolutely overthrown, until, in place of a personal God,--a God who has a dwelling-place in the heavens, a place where he may be found in a sense in which he is not found elsewhere, a God everywhere present by his Spirit, and yet a personal being,--see how this whole idea has been perverted and cast aside.”

DAVID ARNOLD

RAPOLOGY EXPLAINED

.RH July 21, 1853

“Or the Origin, Character, Works, and Final Destiny of Satan and his Followers; and a Sketch of the Restitution.”

"ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."
2Tim.iii,16,17.

Although many profess to believe that the Bible is of divine inspiration, and is sufficient to thoroughly furnish the man of God with all needful instruction, for every good work; but few have thought of looking to their Bibles for an explanation of the mysterious operations that are being performed throughout the land, by Psychology, Mesmerism and the Spirit rappings or manifestations.

One very fruitful source of this lack of confidence in the Bible as a teacher, is, giving a spiritual interpretation to much of the Bible that should be taken in its simple, literal sense. This system of spiritualizing has clothed the plain statements of the divine record with a garb of mystery, and given rise to various and conflicting systems of error, and has produced an opinion almost universal, that the Bible is a mysterious book, while, in fact, the truth is conveyed in the most simple manner.

Spiritualism has commenced with the Supreme Ruler of the universe, and incorporated into its creed, that he is "without body or parts," while the Word shows that he is a person, has hands, feet, eyes, ears, a heart, &c., and that he handles, walks, sees, speaks, breathes and sits upon a throne. Moses tells us, in his record of the creation, that God created man in his own image. Now this was not, as spiritualizes tell us, in the image of his purity or holiness; for these are not tangible shapes or forms of which images can be created. - Paul also tells us [Heb.i,3] that Christ is the express image of his Father's person.

O thou destroyer, what hast that done thus to cover the earth with darkness, and the people with gross darkness? Thou hast not only made the Supreme appear altogether such an one as he is not; but thou hast placed or sung of a heaven "beyond the bounds of time and space," of "disembodied spirits," or of localities without a location, or forms without figure. Thou hast not only robbed God of his glory and identity, but heaven of its locality and beauty; angels of their bodies, (with which they visited Abraham, Lot and others - they ate drank, walked and talked,) Christ of personality; the earth of its restitution and loveliness; the resurrection of its materiality; the city of the living God of its "foundation;" the Son of David of his Kingdom, and the saints of their everlasting inheritance.

In addition to this sacrilege, spiritualism has taken from Satan his personality, and given him an existence only in the shape of the carnal propensities of fallen man.

By S. N. Haskell

The Personality of God

RH 10/8/1903

Of late the question has repeatedly come to me, Does it make any real difference whether we believe in the personality of God, as long as we believe in God? My answer invariably is, It depends altogether upon the standpoint from which we view it. If from the Spiritualist's, the Christian Scientist's, the Universalist's, or if from the standpoint of any other "ist" or "ism," it makes but little or no difference. But the standpoint of Seventh-day Adventists it makes all the difference in the world.

No man who is a Seventh-day Adventist can understandingly take that position; neither can a Seventh-day Adventist hold that position for a moment. In it is involved a denial of the "Father and the Son," the law of Moses, the prophets, the psalms, the holy angels, the personality of the devil, and all that is according to sound doctrine.

First: Seventh-day Adventists believe that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim 3:16,17); and that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." Deut. 8:3. Every word which is a thought expressed, every passage, and every book in the Bible, is the unfolding of the wondrous theme of redemption's plan, the restoring of the image of God in the soul. It contains all the creative energy that called the worlds into existence, and therefore contains victory through our Lord Jesus Christ. The view that God has no personality is a denial of many plain declarations of the Word of God.

While the face of God no man can see and live, because of sin, yet Moses positively declares that the nobles "saw God," which could not be true if God had no personality. Micaiah, the prophet, said: "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left," 1 Kings 22:19. The prophet Isaiah bears the following positive testimony: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Isa. 6:1. He also saw seraphim, which are a high order of angels.

David said, "The Lord is in his holy temple." Ps. 11: 4. "He sitteth between the cherubim." Ps. 99: 1. It is surprising how many such testimonies are found in the Old Testament Scriptures, from the law of Moses to the prophet Malachi. The same strain is taken up in the New Testament. Christ said, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John 1:51 Stephen, "full of the Holy Ghost, looked up steadfastly, unto heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7: 55,56. The doctrine of the personality of God is the fundamental doctrine of the Scriptures.

Man Created in God's Image

Second: At the creation God said to Christ, "Let us make man in our image, after our likeness. . . . So God created

man in his own image, in the image of God created he him; male and female created he them." Gen. 1: 26, 27. Man bore the image of God both morally and physically; for after man sinned, we read that Adam " begat a son in his own likeness, after his image; and called his name Seth." Gen. 5: 3. Here is an explanation of the words "image" and " likeness." As Seth bore both the physical and the moral nature of Adam, so Adam bore the physical and the moral likeness of God.

Neither was this image of God which man bore a mere concept; for the Bible declares that the Lord has parts, the same as the human body. For instance, the prophet says his "garment was white as snow, and the hair of his head like the pure wool." Dan. 7:9. The psalmist declares, "His eyes behold, his eyelids try, the children of men." Ps. 11: 4;

2 Chron. 16: 9. When telling the Israelites of their murmuring toward God, Moses said, " Ye have wept in the cars of the Lord." Num. 11: 18. James, in speaking of the last days, says that the cries of the poor have entered into the cars of the Lord of sabaoth. James .5: 4. David says, " Bow down thine ear, O Lord, hear me." Ps. 86: 1. Isaiah, in speaking for God concerning the wicked, says, " These are a smoke in my nose " (Isa. 65. 5); but of Noah's offering we read, " And the Lord smelled a sweet savor." Gen. 8: 21 ; Phil. 4: 18. And we read of other parts of God, - face (EX. 33: 20; Isa. 59: 2), mouth (Num. 12: 8), back parts (EX. 33: 23), hands (EX. 33: 22), arms (Deut. 5: 15), body (EX. 24: 10), etc.

As surely as fallen humanity has borne the physical image of the first pair which God created, so surely do God and Christ have a form, hence a personality. When Christ came to this earth, and took sinful nature upon him, although sinless himself, he bore the physical image of all mankind; and of him God said, " In him dwelleth all the fulness of the Godhead bodily." Col. 2:9. And again we read, "God . . . hath in these last days spoken unto us by his Son. . . . who being the brightness of his glory, and the express image of his person." Heb. 1 : 1-3. I do not know what language could make this thought more plain. See also I Cor. 15: 45-49; Luke 24: 13-40. Are these scriptures meaningless? Are they intended to deceive? Daniel taught Nebuchadnezzar that Christ had a form before he came to this earth, or how could the king have said, "Did not we cast three men bound into the midst of the fire? . . . Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God"? Dan 3:24,25. He recognized him as having as having a form like men.

Daniel also taught the ministration of angels, or how could the king have said, " Who hath sent his angel, and delivered his servants that trusted in him"? Dan.3:25-28. Are the wise philosophers of the twentieth century filled with greater wisdom than were those pious men who taught the personality of God, Christ, and angels? Angels ate and drank with Abraham, and in the person of travelers they have appeared to mankind many times since. For a further description of the personality of Christ, see Daniel 10 and Revelation 1.

God's Habitation, or Dwelling Place

Third. God said to Moses, " Let them make me a sanctuary; that I may dwell among them." Ex. 25: 8. He could not dwell among Israel unless they built him a sanctuary. They had been in Egypt, where, in common with the Hindus, the belief was entertained that God was in cats and dogs, in cattle, in the Nile that flowed, and in everything that had life. It was the old mystic and pantheistic notion. They reasoned that God the author of life, and as his life was in all these things, so all the God there was pervaded all nature, both animate and inanimate; that there was no personal God in the heavens, but that God was everywhere, and nowhere in particular. Now to impress the minds

of his people that he was a person, and had a dwelling place, and that this dwelling place was in heaven, and that their salvation depended upon their believing this, God said, "Let them make me a sanctuary; that may dwell among them." So about one year was occupied in building the sanctuary in the wilderness, with special instruction that it should be made according to the pattern shown in the mount. By this they learned that God has a sanctuary in the heavens, and in it there is a personal being. The sanctuary on the earth was the pattern, or figure, of the heavenly. Every ceremony in the law of Moses contained salvation, or prefigured some essential truth fulfilled in the gospel.

Hear the apostle's comment on this: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have something also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb.8: 1-5. See also Heb. 9: 8, 9, 24. The entire ninth chapter can be interpreted in no other way save that there is a real sanctuary in heaven, and a personal God dwelling therein.

Fourth: The sanctuary built by Moses was the recognized dwelling place of Jehovah. It contained two apartments; in the inner apartment was the ark, in which was the law of God, and its covering was the mercy seat, and two cherubim stretching their wings over the law of God, between which was the glorious shekinah, showing the dwelling place of God in the heavenly sanctuary. Ex.25: 8; 26: 33, 34; Rev. 4: 1-3. This was the belief of every true prophet who lived on this earth, for God always gave the seer a view of his dwelling place while he was seated upon the throne in the sanctuary. The throne was not of gold or silver or ivory or diamonds, but a living throne, which moved wherever God saw fit to go. Angels are God's throne. Ezekiel 1. The earthly sanctuary had two apartments, as does the heavenly. In the worldly sanctuary the glory of God moved to the outer apartment, and from the outer apartment to the inner apartment. Here was the place of God's throne between the cherubim. EX, 29: 42, 43; 25: 22; Lev. 16: 2. So in 1844, at the sitting of the judgment the thrones were placed, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened."

Prophets Taught the Personality of God

Daniel also says, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Dan. .7: 9-13. God rode in his heavenly chariot when he came upon Sinai's mount, where he and Christ stood side by side when Christ spoke the Father's law. Deut. 33: 2. David, inspired by the Lord, said, "He hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." Ps. 102: 19-22

Again: "The Lord hath prepared his is throne in the heavens; and his kingdom if ruleth over all." Ps. 103:19. Jeremiah says, "A, glorious high throne from the beginning is the place of our, sanctuary." Jer.17: 12. If God has no personality, there is no sanctuary in heaven, for God dwells in it; there are no angels, for they, compose his throne;

there is no Satan, for he is a fallen angel, and was cast out of heaven (John 12:31; Luke 10: 18); the Bible is a myth, and bears false testimony, because it declares all this.

Fifth: Our existence as a people is founded on a belief in the truths stated above. Seventh-day Adventists have their denominational existence this side 1844. It was their belief in the prophecies that made them Adventists in the beginning. They believe the 2300 days, or years, of Dan. 8: 14 pointed to the cleansing of the sanctuary. The date for the beginning of this period was 457-456 B.C., at the going forth of the commandment to restore and rebuild Jerusalem. Ezra 7. This date is established by more than twenty eclipses; consequently the prophetic period in 1844. This separated the Adventists from other denominations. The proclamation of Revelation 10, that time was no longer, which the angel proclaimed from a little book, the book of Daniel, which was sealed until the time of the end, was a fulfillment of this prophecy. It was the first angel's message of Revelation 14. It went to every nation, kindred, tongue, and people.

The investigative judgment of the righteous dead then and there began. 1 Peter 4:17. The seventh angel then sounded. Rev. 11: 15. The temple of God was opened in heaven, and there was seen in his temple the ark of his testament. Rev. 11:19. Soon the test came on the Sabbath question, for the law of God was seen in the light of the sanctuary. It was the great antitypical day of atonement, the beginning of the investigative judgment, when the thrones of judgment were placed. It was the beginning of the finishing of the mystery, the closing work of the gospel. About fifty years ago the great religious awakening all over the world upon the subject of the second coming of Christ bore testimony to this great fact.

Danger in Rejecting Truth

Many who had been Christians and were accepted in God's sight neglected to study the Bible to see if these things were so, and were indifferent to the work in the heavenly sanctuary. So God sent a second message, saying, "Babylon is fallen, is fallen." Then came the most awfully solemn message that can be found in Holy Writ: "The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out with 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: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever the mark of his name." Rev. 14: 9-11.

Therefore we repeat what we previously said, to deny the personality of God, is to deny the existence of the sanctuary in the heavens; for there God dwells. It is to deny the existence of the angels; for they are his throne. It is to deny the law of God; for it is the foundation of his throne. It is to deny the existence of Satan; for he is a fallen angel. It makes the light and life which God created, and which proceeds from him, whether it be in the grass or in cats or dogs or in man kind, to be the god. Since man, however, is the highest form of light and life, he necessarily becomes the supreme deity. It leads men to worship_ the creature more than the Creator. We lift a warning voice against any such doctrine, from whatever source it comes. We say the Bible, and the Bible only, shall be our creed. In it is salvation.

Years ago while in Tasmania there was a woman lecturer who spoke against God and the Bible. A large number of young men in the city of Hobart became infatuated with her teaching. Some bemoaned that they had not such men as Hastings or Talmage of America to meet such blasphemy. At the close of one of the lectures the shrill voice of a woman, possibly at the age of seventy-five, attracted the audience before they dispersed. She pressed her way to the platform, and pointing her bony finger at the speaker, spoke, substantially, as follows-. "I have lived threescore and ten years. God has removed my husband, and one child after another, until I am alone in this dark world. But God has sustained me! the hope of the future world has cheered me. Now you have taken away my God, and my hope, and what do you give me in his place? " Several times she repeated, " What do you give me in his place? " Here was an argument the blasphemer could not meet. Sinking into her chair, she said: "If you have a Christian's hope, you had better keep it." So we would say to those whose hair has whitened in the third angel's message, as well as others who have more recently embraced the truth, those whom death has robbed of wives, of husbands, of children, of fathers and mothers, who have fallen asleep in the hope of the soon-coming King, as revealed in the Word of God; We point you to the heavenly sanctuary, to a faithful and merciful High Priest standing before the ark of God, who dwelleth between the cherubim. " We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." We were never of better courage; never did the light shine more clear and bright as we find ourselves amid the shoals and rocks in the harbor, just as the old ship is entering into Port. God has never failed his people, and he will not do it now. Have courage, my brethren, have courage in the Lord. Hold fast to the main pillars of truth, and we shall soon meet around the throne of God, where we shall all see him face to face.