

Sabbath School Lesson #10 – Spiritualism Exposed – 1-7 June 2024

Christ would not have us be ignorant concerning the dead in Him, and manner of His coming. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thessalonians 4:16-17).

Sunday: The Deadly Consequences of Spiritualism – What examples of modern spiritualism exist in your church today? Why is firm adherence to the Word of God our only protection? Neglect of our health is spiritualism. “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” (1 Corinthians 6:19). Neglecting our body’s health in pursuit of spiritual life is rooted in the doctrine of immortality of the soul. Adventists who neglect their physical health, are, by their conduct, believers in the false doctrine of immortality of the soul. According to this false doctrine, the soul is the living, acting, thinking part of men, and the body only the poor clay tenement in which it is confined for a time here, till death strikes off its earthly shackles and sets it free to soar away to the eternal realms. It could hardly be possible that such a doctrine should fail to foster in men’s minds a contempt for the body which would cause them to treat physical health with neglect. It is a doctrine which makes the body and the soul almost antagonistic, like a prisoner and the shackles by which he is held back from the freedom for which he longs. And therefore, to bestow much attention upon the body was to slight the soul and the spiritual interests, while to neglect the body and leave it almost unnoticed in the pursuit of spiritual things, came to be regarded as evidence of the attainment of a high degree of piety. Even today, with all the light which modern medical science has shed upon the matter, the subject of the proper care of the body is but little understood; and the doctrine of man’s natural immortality does much to encourage the unconscious violation of the command, “Thou shall not kill.” Physical health does not matter to many today as it did not matter to the penance-doing ‘saint’ if his body, worn out from continued abuse, succumbed at last and sank into the grave, since (in his view) his soul was all the surer in such a case to soar direct to the realms of unending bliss. Nor is it today regarded as a sin to sacrifice the body to the (fancied) interests of the cultivation of the spiritual nature. It is impossible that interest should be taken in the body and that attention given it which should be felt and given while it is looked upon as the mere clay shell and which all that is important of man is enveloped. The Bible teaching upon this subject is, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31). There is such a thing as living to the glory of God even in eating and drinking. The same inspired writer says, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service” (Romans 12:1). We are to serve God, therefore, with our bodies. Again, as we read earlier, the apostle writes, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.”

Monday: Death in the Old Testament – How does the Old Testament describe death? (1) **Death and Sleep** – Death, in numerous passages is compared to sleep, in contrast with the wakeful condition. See Psalm 13:3; and Job 7:21. But there is only one feature in sleep by virtue of which it can be taken as a figure of death; and that is, the condition of unconsciousness which shuts up the avenues of one’s senses to all one’s environment. If one is not thus unconscious in death, the figure is false, and the comparison illogical and misleading. (2) **Thoughts Perish** – So David testifies: “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish” (Psalm 146:3-4). The word “thoughts” does not here mean simply the projects and purposes one has in view, which do often fail, when the author of them dies, but it is from a root which means the act of thinking, the operation of the mind; and in death, that entirely ceases. It cannot therefore be the dead who come out of the unseen with such intelligence as is shown in Spiritualism. (3) **Job’s Statement** – Speaking of

a dead man, Job (14:21) says: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." If the dead cannot take cognizance of matters of so much interest as these, how can they communicate with the living as the spirits do? (4) No Remembrance of God – David, in Psalm 6:5 and 115:17, again testifies: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" "The dead praise not the Lord, neither any that go down into silence." Is it possible that any righteous man, if he is living and conscious after going into the grave, would not praise and give thanks to the Lord? (5) Hezekiah's Testimony – Hezekiah was sick unto death (Isaiah 38:1). But he prayed, and the Lord added to his days fifteen years (verse 5). For this he praised the Lord, and gave his reasons for so doing in the following words (verses 18-19): "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." This is a clear affirmation that in death he would not be able to do what he was able to do while living.

Tuesday: Death in the New Testament – What is the testimony of the New Testament about death? The New Testament bears a corresponding testimony on this subject. For the dead at first appearance of Christ at His second coming, none will be saved except such as Christ raises up at the last day (John 6:39-40). No one is to receive any reward before the resurrection (Luke 14:14; 2 Timothy 4:8). No one can enter God's kingdom before being judged; but there is no execution of judgment before the coming of Christ (2 Timothy 4:1; Acts 17:31; Luke 19:35). If there is no avenue to a future life by a resurrection, then all who have gone down in death have perished (1 Corinthians 15:18). Such texts utterly forbid the idea of consciousness and activity, on the part of any of the human family, in their death.

Wednesday: Spiritualism in the Last Days: Part 1 – Turning back to the Lesson title, how is spiritualism exposed? Ever since Spiritualism has been before the public attention, there have been men who have gained a livelihood by "exposing" it. There are two ways of exposing Spiritualism. One is by setting it forth in its true character, as the working of Satan, as is done in the three angels' messages. Another is the common way of professing to show that it is nothing but trickery and sleight-of-hand performance. Satan is a great deceiver, and the Bible warns against his deception. It tells us that in the last days Satan will work with all power, and signs, and lying wonders, and with "all deceivableness of unrighteousness" (2 Thessalonians 2:9-10). Satan is the Destroyer, and his sole work is to destroy (see 1 Peter 5:8). It is evident, therefore, that Satan would be very likely to seek to conceal all traces of himself, and to make it appear that he has nothing to do with that which is performed through his own power. This is evident, because if Satan's work were labelled with his own name, and men knew and realised that it was from him, they would shun it; few would deliberately walk into what they knew to be only the trap of destruction. Christ says that just before the end "there shall arise false Christ's, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24). In Revelation 13, John warns of the enforcement of the mark of the beast, which will be aided by the deception of spiritualism as shown in verses 13 and 14, working wonderful miracles in order to beguile men into accepting a lie as the truth. So wonderful are the miracles that, as Christ says, if it were possible, even the people of God would be deceived. But this is not possible; the conflict will be sharp and short: the decision between truth and error will be quickly made in the minds of men; and the Lord will quickly come to reward His own. In Revelation 16:13-15, the same deceptive work is brought to view, with the spirit of devils working miracles. Christ's coming will follow after Satan performs deceiving miracles.

Thursday: Spiritualism in the Last Days: Part 2 – In what way are the three angels' messages exposing spiritualism? There are these two voices in the world, one saying, "a confederacy" (Isaiah 8:12), – interfaith or ecumenism – turning men toward the abominations of Spiritualism; the other cries: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit.... Come out of her, My people, that ye be not partakers of her sin, and that ye receive not of her plagues" (Revelation 18:2-4). It is a message of grace to call people out of danger. People have a choice to remain in the confederacy. These voices will sound with ever-increasing volume to the end. Let each one know for himself which is the voice of the Lord, and follow it though all the world opposes.