

THE  
Hope of the Gospel:  
—OR—  
IMMORTALITY  
THE GIFT OF GOD.

BY  
J. N. LOUGHBROUGH.

For the wages of sin is death; but the gift of God is eternal life  
through Jesus Christ our Lord.—Rom. vi. 23.

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## PREFACE.

It is a matter of some importance to the Christian to understand his hope, when, and how, it is to be realized. We are exhorted by the Apostle Peter, to be ready always to give a reason of the hope that is in us, with meekness and fear. 1 Pet. iii, 15. This we cannot do unless we understand for ourselves, what is embraced in that hope.

In the following pages we have endeavored to show that the Christian's hope embraces a kingdom which is to be given to the saints beyond the resurrection, when they shall have eternal life. And because their hope is respecting a state beyond the coming of Christ, and the resurrection, all the promises relating to that hope are made with reference to the coming of Christ, the resurrection, or the state beyond the resurrection.

We claim that the hope of reward at death has no promise of God for its foundation, and that the reason commonly assigned, that the hope will be consummated at death, because man has an immortal principle that cannot die, is not a sufficient basis for such a hope. We have shown, as expressed in the title of this work, that immortality is the gift of God: not possessed by man at present, but to be bestowed on those who believe on Christ at the resurrection of the just, while those who do not believe and obey God, will not receive this gift.

We have given particular attention to those texts and arguments which have been supposed to teach the natural immortality of the soul, and reward in death. We have tried to meet the objector on his own ground, and to treat his opinions with candor. We have not answered objections by throwing them away, but have shown that all scripture teaches one harmonious strain of, eternal life the GIFT of God.

A solemn sense of the importance of disseminating light on the great theme of life only through Christ, has prompted us to pen the following pages. We trust the reader will give them a candid and prayerful perusal, before passing judgment upon them.

May the Lord, as he has promised, give us his Spirit to guide into all truth. Amen.

J. N. L.

*Battle Creek, Mich., June, 1860.*

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## HOPE OF THE GOSPEL.

### CHAPTER I.

#### THE CHRISTIAN'S HOPE.

Hope—False Hope—One Hope—The Gospel Hope—Time for the accomplishment of the Hope.

HOPE is expectation and desire. Neither of these alone would constitute a hope; for a man may desire what he cannot expect to receive. Again, he may expect to receive what he does not desire. A man may desire eternal life, and all the glories of the kingdom of God, yet he cannot expect to receive them unless he complies with the conditions on which eternal life is promised. The sinner may expect, on the authority of the word of God, that if he does not turn and serve the Lord, he will be banished from the presence of the Lord and the glory of his power for ever [2 Thess. i, 8, 9], yet he does not desire it. So we may conclude that hope is a combination of expectation and desire. A man may have both of these, and yet fail of having a well grounded hope.

In order to have a good hope, we must expect and desire what God has promised, and not settle down in the expectation of that object, unless we have the fullest assurance that we are complying with every condition on which that object is

promised. We see then that a well grounded hope must be a matter of promise. As every promise of God is made on conditions,\* before we are entitled to the promise we must be sure we are complying with the conditions.

#### FALSE HOPES.

A false hope is one that is not based on the promise of God, or a hope cherished by one who does not comply with the conditions of the promise. We see by reading Heb. vi, 17-19, that the true gospel hope is based on the promise of God, confirmed by an oath. Paul says of those who were unacquainted with the promises, and who of course were not complying with the conditions of the promise, "Wherefore, remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope,

\* "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. xviii, 7-10. Complying with the conditions of a promise, constitutes us the heirs of that promise. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 29. "If ye were Abraham's children, ye would do the works of Abraham." John viii, 39.

and without God in the world." Eph. ii, 11, 12. We see one important reason why they had no hope, was because they were strangers to God's promises of future blessings. Then every hope, to be well grounded, must be based on the promises of God.

We ask you, dear reader, what is your hope? If you are following in the channel of popular sentiment, you will probably say, "If I live a Christian, I hope to die and go to heaven." We have shown you that it is the duty of all to give a reason of the hope that is in them. You hope that you will go to heaven at death, and you cannot think me wrong in asking you a reason of your hope. In giving a reason of your hope, you are not to resort to inferences, but to a promise of God. Where is there a promise of God that a Christian shall go to heaven at death? Do not be startled at this question; for if your hope of going to heaven at death is a good hope, it must be based on such a promise. Do not be turned from a candid perusal of this subject, when we tell you the Bible contains no promise of going to heaven at death.

There is no promise of a reward at death, and but one promise [Rev. ii, 10] that could be construed as teaching such a doctrine. "Be thou faithful unto death, and I will give thee a crown of life." This text is not speaking of the time of the reward; but is a sure promise that they shall have a reward. If we wish to know the time when the reward will be given, we may learn it from other scriptures. Paul tells us to whom crowns will be given. "Henceforth there is laid up for me a crown of righteousness, which the

Lord, the righteous Judge, shall give me in that day, and not to me only, but unto all them also, that love his appearing." 2 Tim. iv, 8. This explains the promise to the Smyrna church. A crown of life is promised them, and they will receive it at the appearing of Jesus. Christ's own language accords with this, when speaking of the time of recompense. "Thou shalt be recompensed at the resurrection of the just." Luke xiv, 14.

#### ONE HOPE.

Paul says, "There is one body, and one spirit, even as ye are called in one hope of your calling." Many are the hopes cherished by different classes, yet there is but one true hope given to cheer God's people. But, you may ask, if there is but one hope, why are there so many things spoken of in the word of God as the hope? We reply, this one hope may have several branches. There may be several things to be accomplished in order to the bringing in of the object for which we are hoping. These objects may be so connected with the hope as to be called the hope; because if these are not fulfilled, the hope would fail of its accomplishment.

Heb. vi, 17-19, shows that the hope of the gospel is to have its accomplishment when the promise made to Abraham is fulfilled. This, we have shown in another work,\* will be in the future.† Paul's reasoning in the above text shows that the

\* See Saints' Inheritance.

† That is the hope of the future, eternal kingdom which is promised to them.

hope is the hope of a future, eternal kingdom. But, says one, Paul says we are "in hope of eternal life." Titus ii, 2. True, eternal life is a necessary preparation for the bringing in of the inheritance. Suppose the Lord should beautify the kingdom, and fit it up as he has promised in his word, yet it would be of no avail to give it to a race of mortal beings, for they must needs die and leave it. In order to receive and possess an immortal inheritance, we must be immortal. So Paul reasons, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv, 50-53. Before we can inherit the kingdom, we must have eternal life given to us. When we cherish the hope of that kingdom, and look forward to it as something we shall receive, we have in our minds the fact that we shall live eternally. So eternal life is a branch of the *one* hope.

But, you may inquire, does not Paul present the resurrection as the hope? He says, "I have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just, and unjust." Acts xxiv, 15. See also Acts xxvi, 7, 8; xxiii, 6. We understand that Paul in these texts presents the resurrection as one branch of the hope. As the saints are to be made immortal at the res-

urrection, if there were no resurrection, the eternal life would never be given, and so the hope of receiving a future kingdom would prove a failure.

But, you may say, the coming of Christ is called the hope in some texts. True, Paul says, "The grace of God . . . teaches us that denying ungodliness," we should be found "looking for that blessed hope, and (*καί, even*) the glorious appearing of the great God and our Saviour Jesus Christ." Titus, ii, 11-13. The coming of Christ is also a branch of the hope; for if there was no coming of Christ, there would be no resurrection. The resurrection is spoken of as to take place at Christ's coming. So if there should be no coming of Christ, the saints would not be raised. If the saints are not raised, immortality would not be given. If immortality be not given, the hope of the future kingdom must all prove a failure; for "flesh and blood cannot inherit the kingdom."

We trust we have made it plain that the hope is one, although it may embrace the four branches above mentioned.

#### THE GOSPEL HOPE.

By reading Heb. vi, 13-16, we may gain some light as to what constitutes the gospel hope. "When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying surely blessing, I will bless thee, and multiplying, I will multiply thee, and so after he had patiently endured, he obtained the promise. For men verily swear by a greater, and an oath for confirmation is to them an end of all strife. Wherein God willing more abundantly to shew un-

to the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us."

From this we see Paul argues that we have strong consolation from the hope, because the Abrahamic promise was made sure. This is conclusive evidence that that promise has special reference to the hope. That this promise to Abraham had reference to some future inheritance is clear from the following testimonies. Paul says that he was called to go out into a place, "which he should after receive for an inheritance." He "sojourned in the land of promise, as in a strange country." Heb. xi. Stephen said of Abraham, that the Lord "gave him none inheritance in it (the land), no not so much as to set his foot on." Acts vii. Again Paul says of him, and others, that they "died in faith, not having received the promises." The promise must then have had reference to things beyond this life. Again he says of these ancient worthies: "These all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

These quotations show that the promise to Abraham had not been fulfilled when Paul wrote. They also show that the promise cannot be fulfilled until all those are made perfect who are embraced in the term "us," which embraces all Christians in the gospel age. So the fulfillment

of the Abrahamic promise, must be at the end of the gospel age.

Paul, when permitted to speak before Agrippa, said, "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews." Acts xxvi, 6, 7. If Paul, with the twelve tribes, still hoped to come to that promise, it had not yet been fulfilled. We do not think that Paul would submit to be judged for his expectation concerning a promise that had already been fulfilled. From his reasoning, he must have considered the fulfillment of that promise in the future. Knowing the manner in which they would reason, he says, "Why should it be thought a thing incredible with you, that God should raise the dead?" Verse 8.

We must conclude from this reasoning that Paul considered the fulfillment of that promise as an event beyond the resurrection. As this promise to Abraham is the sure foundation of hope which affords consolation to those who have laid hold upon it, it follows that the gospel hope is the hope of a future inheritance.

Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. i, 3-5. But, you may

say, he here speaks of an inheritance reserved in heaven, which cannot be the future kingdom. Paul said of Abraham, "He looked for a city which hath foundations, whose builder and maker is God." Heb. xi, 10. That city of foundations is now in heaven—"Jerusalem which is above is free." Gal. iv, 26. It is in reserve for the obedient. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14. It is to finally come down from heaven, and be the great center of the new earth kingdom. Rev. xxi, 2. So this portion of the inheritance is reserved in heaven, ready to be revealed, not at death, but in the *last time*.

But it is not our design in this work to give a detailed exposition of the subject of the kingdom, as that has been done in previous works,\* but to call attention to some features of the hope, and the time when it is to be consummated.

Job, when speaking of death, says, "If I wait, the grave is mine house; I have said to corruption, thou art my father, to the worm, thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it?" Here he does not speak as though death was the time when his hope would be consummated; but rather as a state of *darkness*. In chap. xix, he speaks in a very different strain. He says, "O that my words were now written! O that they were printed in a book! That they were graven with an iron pen, and lead in the rock forever! For I know that my Redeemer liveth, and that he shall

\* See *Saints' Inheritance, and Kingdom of God*, published at the *Review Office*.

stand at the latter day upon the earth ; and though *after* my skin worms destroy this body, yet in my flesh shall I see God." Here he points to the resurrection as his hope. Verses 23-26.

The above also accords with his testimony in chap. xiv, 13-15. "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be passed, that thou wouldst appoint me a set time, and remember me ! If a man die, shall he live again ? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee ; thou wilt have a desire to the work of thine hands." That the change here referred to is not death, but the change from mortal to immortality, at the resurrection, is very evident.

When Ezekiel had his vision of the valley of dry bones, in which was portrayed the resurrection of God's people, he says of the bones, "Behold, they say, Our bones are dried, and our *hope* is lost ; we are cut off for our parts." Chap. xxxvii, 11. This is what we might learn from any grave-yard. When we look at the grave, the body mouldering back to its mother earth, we gain no light respecting our hope. Infidelity looking at death, without the aid of divine revelation, has said, "Death is an eternal sleep." The bones say, "Our hope is lost." But the Lord says [verse 12], "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."\* This text we see is clear evidence that the hope will reach its accomplishment beyond the resurrection.

\*The kingdom promised to Israel.

Paul, in writing to his Thessalonian brethren who had lost friends, says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." 1 Thess. iv, 14. They sorrow as those who have no hope. He also tells them that he would not have them sorrow thus. If they sorrow like those who have no hope, it must be because they had lost sight of the hope. In order that their sorrow should cease, he brought the true hope before them. So he did ; but what is it ? See verses 16-18. "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. Wherefore comfort one another with these words." This is another conclusive evidence that the hope centers in the coming of Christ and the resurrection.

The beloved apostle says : "Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure." 1 John iii, 2, 3. Here we are again pointed to the coming of Christ for the consummation of our hope.

We have already shown that eternal life is one feature of the Christian's hope. But how can this be if we already have implanted in us a principle that cannot die ? If man possesses such a principle as an immortal soul or spirit, he must

necessarily live eternally. How then can he be hoping for eternal life? Says Paul, "What a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. viii, 24. As eternal life is a matter of hope, the Christian is waiting for it. John says, "And this is the promise that he hath promised us, even eternal life." 1 John ii, 25.

One New Testament promise of eternal life is found in Rom. ii, 6, 7. "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, honor and immortality, eternal life." To evade the force of such testimony some have said, "Eternal life means a holy life." The above text shows that eternal life is a reward to be given to the obedient. Patient continuance in well-doing is a holy life, while eternal life is the reward for leading a holy life.

Another promise respecting eternal life is John vi, 39, 40. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Where is the danger of Christ's losing those the Father has given him? It seems from the reading of the text that if he does not raise them at the last day, they will be lost. But it is the Father's will that they should have eternal life, so they will not be lost, for Christ will raise them up at the last day to give them eternal life.

In verse 47 we read, "Verily, I say unto you,

He that believeth on me hath everlasting life." But, say you, this text states that we already have eternal life. How then can it be a matter of hope? We have it by hope, or in prospect, the same as the apostle says, "We are saved by hope." Rom. viii. Some urge that this and similar texts, prove that we already have immortality. To claim from such texts that we have by nature an immortal part is inconsistent; for the eternal life spoken of in these texts is obtained by believing." "He that believeth . . . hath everlasting life."

Verse 54. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Here, again, those who take hold of the merits of Christ's blood become subjects of eternal life, and will be raised from the dead to receive that eternal life at the last day. If they are not raised up, as before shown, they will be lost. See also John iii, 36; v, 39, 40. But it is urged, if it is true that we only have eternal life by faith, why is it said so positively, "hath eternal life?" We read [1 John v. 12], "He that hath the Son hath life; and he that hath not the Son of God hath not life." Let verse 11 explain, "And this is the record, that God hath given to us eternal life, and this life is *in his Son*." We now see how the believer hath eternal life. He is not said to be already absolutely in possession of it; but this life is "in the Son." As if a person should say he had a thousand dollars, when he has only a draft for that amount, the money being in the bank, yet he has the money, because the draft will draw it out. So with those who comply with the conditions of eternal life;

they have a *sure promise* that they shall have eternal life. They have got eternal life, but it is in the bank of heaven, while they have in their possession a draft (sure promise) on the bank of heaven for it. "Ye are dead and your life is hid with Christ in God." Col. iii, 1-3. Our eternal life is in God, because he "only hath immortality." He is the only source from which we can receive it. It is said to be "with Christ." As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." John xvii, 2. "As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." John v, 26. Through Christ we shall receive this eternal life from the Father.

Paul's reasoning in 1 Cor. xv, shows that he could see no other ground of hope only through the resurrection. After he reasons on our resurrection's being a failure unless Christ has been raised, he says, "And if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Verses 17-19. This shows conclusively that if there is no resurrection, the Christian's hope is all confined to this life. So in verse 32 he says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for to-morrow we die." He would consider his whole warfare a failure unless the dead should rise. Who could ask plainer testimony to show that the hope will

meet its accomplishment beyond the resurrection?

#### TIME OF THE ACCOMPLISHMENT OF THE HOPE.

Many of the texts already quoted show that the hope is not to be consummated till Christ appears: but under this head we wish to introduce still further testimony on that point. There is one fact that has quite an important bearing on this subject; viz., the time of the judgment. Many in their theories at the present time, claim that "at death the souls of all men go immediately to heaven, and are judged; those found worthy of heaven are permitted to remain, while the souls of the wicked are thrust down to hell to receive their punishment. At the time of Christ's second advent, the souls of the righteous, which have been happy in heaven, receiving their reward perhaps hundreds of years, are called together; then the souls of the wicked, which have been wailing in torments perhaps the same length of time, are summoned to appear before God. The several bodies which were tenanted by these souls while living here, are then raised from the dead, the souls are united with them, and again they stand before God." For what? We are informed the day has come that God appointed in which to judge the world, and these souls must there stand and receive their doom, or the welcome, "Enter into the joy of thy Lord."

What necessity is there of judging these persons at the resurrection, if judgment was passed upon them at death, and they have been receiving their reward or punishment for thousands of years? Can it be that an all-wise being has made an over-

sight, and that they are judged again to detect errors that may have been made in the first sentence? Who would dare take such a position?

But we inquire, Do the Scriptures state that men are judged at death? We know of but one text that is brought forward to substantiate that point. Heb. ix, 27, 28.\* "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." This text is not sufficient to prove that the dead are judged as soon as they die. If they are judged at death we should expect that they would enter immediately upon their reward; but the text tells us that Christ will appear the second time unto—or for their—salvation. If the position were correct, that all men are judged at death, how can it be said, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished?" 2 Pet. ii, 9. If they are judged at death, then we have been in the judgment since the first man died, and there would be no propriety in the apostle's pointing to a judgment-day in the future, as men are being judged all the time. But Paul "reasoned of righteousness, temperance, and a judgment to come." Acts xxiv, 25.

John says: "The seventh angel sounded," . . . . voices were heard declaring, "and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and

\*See A. Barnes' Notes on the New Testament.

them that fear thy name, small and great." Rev. xi, 15-18. Here we see that the time of judgment is at the time when the reward shall be given. The reward is not to be given at death; but as we shall endeavor to show, at the coming of Christ. The judgment is prior to the reward's being given, and according to the testimony of Peter, just prior to Christ's coming and the end of all things. Speaking of the wicked he says, "Who shall give account to him that is ready to judge the quick and dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit. But the end of all things is at hand." 1 Pet. iv, 5-7. We do not understand from this that the end of all things was at hand when Peter wrote, but that the dead will be judged when the end of all things is at hand, just before the coming of Christ. As the judgment is not till just before the coming of Christ, our hope cannot be consummated before that time.

But the scriptures are very explicit on this subject. If we look at those who speak of eternal life as the hope, we shall find Paul saying, "Fight the good fight of faith, lay hold on eternal life, . . . . keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." 1 Tim. vi, 12, 14.

Christ's testimony to those who followed him was, "There is no man that hath left house, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred fold more in this time, . . . . and in the world to come everlasting life." Matt. x, 25, 30.

Christ made a promise concerning the reward in answer to the inquiries of Peter, as recorded in Matt. xix, 27, 28. "Then answered Peter and said unto him, Behold we have forsaken all and followed thee; what shall we have therefore?" There can be no dispute but here was a plain question as to what they should receive as their reward. If it was the design of God that they should go to heaven at death, here was certainly the most favorable opportunity to make it known; for their minds were stirred up to the subject. Mark well the reply of the Saviour: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Does this intimate that they will go to heaven, or that they have a deathless spirit that will survive the scenes of death? Not a word of it. But when the Son of man should sit in the throne of his glory, they should receive their reward. Read Matt. xxv, 31, and there you will learn still further respecting this matter: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We suppose this will be at his literal second coming, that is, the time when

he comes with all the holy angels with him. See Matt. xxiv, 31.

We will now notice the testimony of Paul in Rom. viii, 9-25. "For the earnest expectation (hope) of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they (or that), but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting (to go to heaven at death? no, but) for the adoption, to wit, the redemption of our body." The creature spoken of in verses 19-21, we understand to be the saint of God. It cannot be the wicked, they have no earnest expectation. Neither can it be the beasts as John Wesley claims, for then it would prove that every beast would be delivered into the kingdom of God. The saint of God is "waiting for the manifestation (revelation) of the sons of God." That is, for it to be made known who are the sons of God. And as stated in verse 23, they are waiting for "the redemption of our body." "For we are saved by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." By the above testimony, Paul plainly represents that the saint of God is waiting and hoping for the redemption of the body, or the resurrection.

Compare the above testimony with Paul's testimony in Phil. iii, 20, 21. "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Why, says the objector, Christ comes at death. That is a popular sentiment, I know, but where is the authority for it? Perhaps you are ready to quote Matt. xxiv, 44. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh," which is often quoted on funeral occasions, and applied to death, and thus the Son of man is made to mean death, while the book of God represents death as "the king of terrors." See Job xviii, 14.

Did the disciples understand that Christ's second coming was at death? Look at the case of the disciple Jesus loved, spoken of in John xxi, 20, 23. "Then Peter, turning about, seeth the disciple whom Jesus loved, following (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?). Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die, yet Jesus said not unto him, He shall not die, but, If I will that he tarry till I come, what is that to thee?" Here is positive proof that the disciples of Christ understood his coming to refer to something aside from death.

Calling the coming of Christ death, would make an absurdity of the testimony of Paul in Philippians; for it would prove that our bodies were fashioned

like unto Christ's glorious body when they go into the grave. Paul was not expecting to go to heaven at death, but he was waiting for Christ to come from heaven. Not when his body should go into the grave, but when the time should arrive for it to be changed and fashioned like Christ's body. His language in the same chapter plainly shows us what encouraged him to labor and suffer. Verse 11. "If by any means I might attain unto the resurrection of the dead." The Greek term employed in this text, rendered resurrection, is *ex-anastasis*, which signifies a rising from the dead, which is the same as, out from among. Paul did not merely wish to rise, but he wished to have a part in the *first* resurrection.

Paul in writing to Titus states plainly what the hope is, and what the saints of God should do in view of it. Titus ii, 11-13. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that blessed hope, and—*kai*, even—the glorious appearing of the great God and our Saviour Jesus Christ."

But perhaps you are ready to ask, Did not Paul in some of his teachings show that men would go to heaven at death? No. We shall answer every text that can be construed in that way.

We will now notice the testimony of Paul as he is about to fall a victim to death. Here, if anywhere, we might expect to find him speaking of being rewarded at death, if that is the time of reward. 2 Tim. iv. In the first verse he gives his last solemn charge to Timothy: "I charge

thee therefore before God, and the Lord Jesus Christ, who shall judge (all men at death? no, but) the quick and the dead at his appearing and his kingdom." Why not charge him in view of death? Because that is not the time of recompense.

After giving this charge Paul says [verses 6-8], "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." The sentiment of the present time would say, You will go right to heaven. But let us hear what Paul says on this subject: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me (at death? no, but) at that day; and not to me only, but unto all them also that love his appearing." My fellow Christian, you and I want each of us a crown, but if I supposed that the day of Paul's death was the time crowns were given to all, I should despair of ever getting one. The day spoken of above is the day of the Lord's appearing. Then the righteous of all ages will be made perfect at once.

We will next notice Christ's testimony to his disciples as he was about to leave them. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say unto you. . . . Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily,

verily I say unto thee, The cock shall not crow till thou hast denied me thrice." John xiii, 33, 36-38.

This testimony of Christ troubled the mind of the disciples. Their hearts had been endeared to him by his many acts of benevolence, but now he tells them he is going to his Father, and that they cannot go. But he gives a word of consolation to cheer their hearts: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Chap. xiv, 1-3. Here again they are pointed for their reward, to the coming of Christ.

Says James [chap. v, 7, 8], "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Peter speaks of the hope [1 Pet. i, 3-7] as follows: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope (hope of life) by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness

through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." From this testimony of Peter, we learn that the saint's inheritance is reserved, to be revealed in the last time. There is no other time to which we can apply this, but at the appearing of Jesus, where Peter applies it.

Peter gives a charge to the elders [1 Pet. v, 2], "Feed the flock of God," and he adds [verse 4], "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The crown of glory is not to be given at death, but when Christ, "the chief Shepherd," appears.

We have now shown that the harmonious testimony of the New Testament is, that at the resurrection and coming of Christ, is the time when the saints of God are to receive their reward. They are represented as deprived of reward unless they have a resurrection. "If the dead rise not, then they which are fallen asleep in Christ are perished." Should the objector yet contend that man is conscious between the periods of the death and resurrection of the body, he will have to admit, that during that time the saint has no reward.

As we have already shown, Paul told his brethren to comfort themselves when bereaved of their friends, with the coming of Christ and the resurrection. 1 Thess. iv, 18.

Dear reader, are these words of comfort to you? Not if you cherish the sentiment, that death sets the Christian free and sends his soul to bliss and happiness. I presume if you cherish such a sen-

timent, you have been ready to exclaim long before reading this page, What a gloomy doctrine! True, death is a gloomy picture when viewed without the light of the resurrection. As Job says, it is "the land of darkness, as darkness itself." But Christ has "brought life to light." He is coming again to "proclaim liberty to the captives and the opening of the prison to them that are bound."

So if there is no appearing of Christ, there will be no resurrection. If no resurrection, no eternal life. Yea, no reward. Faith then, in the coming of Jesus and the resurrection, attributes to Christ the work he claims as his. If we believe the scripture doctrine, that then, life is to be obtained, it throws a radiant glory like morning sunlight around that event. But, if we incorporate into the items of our faith the sentiment that the saint goes to his reward at death, we at once destroy the force of the doctrine of the coming of Christ and the resurrection.

If we believe that the reward is given to the saints at death, what would be the force of the doctrine of Christ's coming to reward the saints. To illustrate: Suppose a man in London was owing you half a million of dollars that had fallen to you. He promises to meet you in New York city on a certain day, and pay you that sum; of course your mind will be fixed on the point of time when he is coming to New York. But if matters should so happen that you go to London and get the money before the day arrives, it entirely supercedes the necessity of the man's coming to New York, as the sole object for which he is coming has been accomplished in some other way.

The Scriptures represent, as we have quoted

above, that Christ is coming to reward his saints. But, if they go to him and get their reward, I fail to see the necessity of his coming to reward every man according to his work.

Do you marvel that professing Christians of the present time see no force in the doctrine of the second coming of Christ, and manifest no more care in regard to that event, while they cherish a sentiment which robs the doctrine of Christ's coming of all its force and beauty? They claim that they have an immortal soul and shall have eternal life whether Christ comes or not. We would candidly ask such, if they should read these pages, to reflect on the testimony of Paul. "The gift of God is eternal life through Jesus Christ our Lord." The Lord help us to realize it. Let us set rightly about the work of seeking for immortality, and patiently wait the return of our Lord, that we may receive a crown of life.

## CHAPTER II.

### MAN'S PRESENT CONDITION.

Not Immortal—Creation of Man—In the Image of God—Personality of God—Living Soul the whole Person—Secondary Meaning of the word Soul is Life. Objections Considered—The Life is the Blood—Souls can Die—Matthew x, 28 Considered—Breath of Life—Adam's Probation—Philosophical Testimony.

Many of our readers have been ready, doubtless, to object to the reasoning advanced in the previous chapter, because they suppose man is now in possession of a part which is immortal and must

survive the death of the body. With those who claim this position our dispute shall not be that their arguments are not logical, but that the basis from which their arguments are derived is a false one. If man has an immortal soul it is natural to suppose that soul will live after the body is dead, and if it lives after the body is dead, that it is either in happiness or misery. But if the basis of this argument is false, of course our reasoning, being never so just, must lead to a false conclusion.

If in solving a problem in multiplication I state that twice 2 are 8, it is untrue; and although there may be no defect in the multiplications afterwards made, the result of my work will be false. So, if it is not true that man has an immortal soul, he cannot have eternal misery, neither can all men enjoy eternal bliss, unless God is pleased to give them immortality.

The Bible does not once testify that the soul is immortal, neither does it speak of immortal spirits. The word immortal is found in the Bible only once, and is then applied to God. 1 Tim. i, 17. "Now unto the King eternal, immortal, invisible, the only wise God." By the frequency with which we hear the expression used in prayers, hymns and exhortations, we might suppose the Bible was filled with it.

The position that man has an immortal soul, has been urged in times past, ministers hardly thinking that it needed proof, as Bishop Tillotson, in his sermon, printed in 1774, admits, "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."

Holmes, a Methodist writer,\* speaking of the immortality of the soul, says, "For what we know

\* Pure Gold, p 68.

of this important truth, we are not so exclusively indebted to a written revelation, as for our information on some other vital elements of religious faith."

And when arguments have been presented in favor of the immortality of the soul, they are mostly those that arise from a wrong principle of interpretation. If words in the Bible are allowed to mean the same as when used in any other book, the doctrine of the immortality of the soul cannot be harmonized with the Bible. When the Bible states, "The wages of sin is death," the immortal-soul theory says, No, it is eternal life; that is, eternal conscious misery. If immortal in the Bible be allowed the meaning given it by Webster, ("Exempt from death; having life or being that shall never end,") it is not an attribute of the souls of the wicked, for, "The soul that sinneth it shall die;" Eze. xviii, 4. Either the soul is not immortal or death does not mean here as defined by Webster: DIE—"To cease to live; to expire; to de cease; to perish." Death in this text is made to mean eternal torments.

It is said by many that the immortality of the soul is treated in the Bible in the same manner as the existence of God. "The Bible," it is said, "does not prove that there is a God; but tells us what God did, thus taking his existence for granted." It does not take the existence of God for granted without saying anything about it; but tells us "God created the heavens and the earth." If the Bible told us of the immortal soul doing something, then it might perhaps be said that it was taken for granted that there was an immortal soul. How can it be said the immortality of the

soul is taken for granted, when not even the word immortal soul is to be found in the Bible. We have already shown you that the word immortal occurs in the Bible but once. The word immortality occurs but five times and is not in any instance connected with the word soul, nor is it said to be a present attribute of the soul.

Paul says "Fight the good fight of faith, lay hold on eternal life. Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his time he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. vi, 12, 14-16. If God only hath immortality, what folly to talk about immortal souls, and all men having immortality!

Says the objector, "You believe the angels in heaven are immortal, don't you, and the Bible represents them as undying?" Yes. How then can it be that God only hath immortality if angels are in possession of it? We answer, God is the great source of life and immortality. If any being has received, or shall receive immortality, they must receive it from him; and it is in his power to give or withhold it.

But, say you, Christ is immortal. "He ever liveth to make intercession for us." If you claim that he was immortal prior to his mission on earth, he must have received that immortality from the Father, for he proceeded from the Father. "These things saith the Amen, 'The faithful and true Witness,' the beginning of the creation of God." Rev. iii, 14.

Paul, in 2 Tim. i, 10, testifies concerning Christ, "who hath abolished death, and hath brought life and immortality to light through the gospel." How can it be said that life and immortality are brought to light through the gospel, if Adam and all his posterity have immortal souls? Why, says the objector, the gospel brought to light the fact that we have immortal souls. Why claim that Christ brought the doctrine of the immortality of the soul to light? It existed long before his first advent, but not with Scripture writers. As expressed by an eminent German commentator: "The doctrine of the immortality of the soul and the name are alike unknown to the entire Bible."\*

But to understand how life and immortality are brought to light through the gospel, we will examine the three remaining instances of its use. Paul says [Rom. iii, 6, 7]: God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, honor and immortality, eternal life." Why should we be exhorted to *seek* for immortality, if we already have immortal souls? The gospel teaching is then that we must seek for immortality.

In 1 Cor. xv, we have a gospel sermon which treats on the subject. Verses 1-4, Paul says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain; for I delivered unto you first of all, that which I also re-

\*Olshausen's Com. on 1 Cor. xv, 19, 20.

ceived, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures."

Here Paul has stated the great facts of the gospel, which had then been fulfilled. This is the foundation work, from which certain benefits are to be derived by the obedient. He says [verses 12, 13]: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." The first benefit he speaks of is the resurrection, and Christ's resurrection is claimed as a pledge of the resurrection of the saints. Verse 20. "But now is Christ risen from the dead, and become the first fruits of them that slept." The first fruit is always a sample of the harvest, and like the harvest: so if you get a description of either, you may know the nature of the other. The condition of those in the harvest is described, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption." Verses 52-54. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. We see then that man is not said to be in possession of immortality. Job says, "Shall mortal man be more just than God?" Chap. iv, 17. Here Job speaks of man without any distinc-

tion of parts and calls him mortal. How then can we with this testimony before us, claim that any part of man is immortal?

Says the objector, I think the strong desire we have in us for life, and which leads us to manifest so much care in preserving our lives, proves the soul to be immortal. We do not suppose this to be evidence that we already have immortality stamped upon us, but it rather shows that we have not obtained it as yet.

This strong desire for life implanted in us, encourages us to employ the means set before us to secure eternal life. In this drowsy world of temptation, God has not only held out before us the promises of the glories of that blessed state of those who will have life eternal (they will see no sorrow, pain, sickness or death), but within us he has placed that strong desire for life which should cause us to flee the corruptions which are in the world, and cleave close to his word, that we may have eternal life.

But says the objector, Does not Solomon say [Ecl. xii, 7], "Then shall the dust return unto God who gave it?" Does not this text show that there is a spirit which exists after the body is dead? If so, may it not be the immortal soul of which we have been speaking?

If it be claimed that this text proves the existence of the spirit after the body is dead, we reply, it cannot be shown by the language of the text before us whether the spirit is conscious or unconscious, happy or miserable, separated from the body. If we should admit that it proved the existence of the spirit, it simply states that that

"spirit returns to God who gave it." The text speaks of the spirit God gave in a familiar manner, as though all would understand perfectly well what was referred to. If the Lord has given to man an immortal soul, we might expect to find it plainly stated in the record of

#### THE CREATION OF MAN.

Did the Lord, when he created man, endow him with an immortal soul? The first mention made of man in the Bible is in the account of the labor of the sixth day. Gen. i, 26. "And God said, Let us make man in our image, after our likeness: and let them have dominion," &c. Vs. 27. "So God created man in his own image, in the image of God created he him; male and female created he them." What is meant by saying God created man in his own image? According to the faith of the church, it cannot be that literally man was made in the form of God; for the Discipline states, "There is but one living and true God, without body or parts," and some say without passions. If this be the case, then man's being in the image of God, must have some other explanation, than that his form was like God. It has been claimed that this was a moral image; that is, man was formed with a character like God; and as God is immortal, man, to be like him morally, must be also immortal.

But in carrying out this matter we wish to inquire further in regard to man's creation. Gen. ii, 7, states, "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." If the image of God referred to in chap. i, is a moral image, then the dust of the ground was in the moral image of God. Man was in the image of God before the breath of life was breathed into him; afterwards he is called a living soul. We see at once that this image of God in which man is formed cannot be a moral image; for it would involve the absurdity that inanimate matter possessed a character like God. If it be a fact that man was made literally in the image of God, we have been taught wrong in regard to the nature of that God.

#### IS GOD A PERSON?

Whatever may be the truth in this matter, it cannot be wrong for us to examine what the word says respecting it. The Bible certainly contains testimony upon this point, and "things which are revealed belong to us." The 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? O no, say you: the Bible says he is a Spirit, and if so he must be everywhere alike. Well, if when a man dies his spirit goes to

\*Child's Catechism of the M. E. Church.

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 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, 8-10. "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."

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 alway 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, and his Spirit is everywhere. "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 same time is in possession of a Spirit, then we have at once the novel idea of the Spirit of a Spirit.

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.

If Jesus is 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? O 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. civ, 4], "Who maketh his angels spirits:" yet angels have bodies. Angels appeared to both Abraham and Lot, and ate with them. Gen. xviii, 8; xix, 3. We see the idea that angels are spirits does not prove that they are not literal beings.

We will now present a few texts which prove

that God is a person. Ex. xxxiii, 18. "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.

Says one, I see we cannot harmonize the matter any other way, than 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.

Ex. xxiv, 9, 10. "Then went 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, John says [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."

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 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 God."

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 also 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?

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 that 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, 9. He could not 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 clearly see that the Scriptures 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 in 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 (likèness, 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 the dust of the ground, and breathed into his nostrils the breath of life, and man became a

#### LIVING SOUL."

We are told that this breath of life is what became a living soul, and that 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.

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*, *chayah*, 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. ii, 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."\*

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.

We have seen already that the word soul in its primary use means the whole person. See also Gen. xlii, 26. "All the souls that came with Jacob into Egypt . . . were three-score and six." Acts xxvii, 37. "And we were all in the ship two hundred three-score and sixteen souls." But it is objected that Christ says in Matt. xvi, 26, "What is a man profited if he gain the whole world and lose his own soul?" Is not the soul here spoken of as something in distinction from the man who loses it? In Luke ix, 25, it is recorded, "For what is a man advantaged if he gain

\* Clarke's Commentary on Gen. i, 24.

the whole world and lose himself, or be cast away." Comparing the text in Matthew with Luke, we learn that the soul here spoken of as lost, is the man himself who will be cast away.

But, says the objector, Paul says [1 Thess. v, 23], "I pray God your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ." This testimony does not prove that the soul is capable of a separate existence. Paul is merely speaking of man in an organized condition, and prays that he may be preserved blameless. That man, in a living, organized form is possessed of those parts, we do not deny. The term soul is sometimes applied to man's life. But to prove that the part termed soul was susceptible of a separate existence, it would be necessary to show that it had been separated from the body, and while thus separated, maintained its consciousness.

A SECONDARY MEANING OF THE WORD  
SOUL IS LIFE.

"We say the true meaning of soul is, a creature that lives by breathing; and as the essential endowment of such a creature is life, so life will stand often as a correct meaning of the soul. When soul is applied to man, it may be translated life, soul, man, you, yourself, person, myself, thyself, &c., according to the text." \*

King James' translators have virtually acknowledged that the soul sometimes means the life. In Job xii, 10, "In whose hand is the soul of every living thing," in the margin you will see "life"

\* Bible vs Tradition.

as the rendering of the word called soul in the text.

The terms rendered soul and spirit in the New Testament, and applied to man, are, Πνευμα (*pneuma*), and Ψυχη (*psuche*). "The Greek term, *psuche*, is the only Greek word used for soul. It comes from *psucho*, to breathe; to blow; its primary meaning is the breath, a living being, an animal that lives by breathing; the soul. Life, is a secondary and accommodated use of the term."\*

"*Psuche*: breath, life, principle of life. That which has life, a living creature, living being," &c. †  
"The breath. Usually, and in the N. T., the vital breath. Lat., *anima*, i. e., the animal soul, the vital spirit, life." ‡

"The Greek word for *pneuma*, derived from *pneo*, 'to blow,' has been chosen by inspiration to represent the Hebrew word *ruah*. It means wind, air, breath, and a something or principle contained in them, which imparts and sustains life." §

"*Pneuma*: wind, air in motion: a breathing. breath, respiration, spirit, i. e., the human soul; spoken of the animal soul or vital principle in man, life, &c." ||

According to the preceding testimony, there is no necessity of claiming that the text [1 Thess. v, 23] refers to a disembodied spirit. But we understand that Paul prayed that they might be preserved as beings, body, life and mind.

Some seem to think if they can produce a text

\*Id., p. 37.

†Greenfield's Lexicon.

‡Robinson's Lexicon.

§Bible vs. Tradition, p. 85.

||Greenfield's Lexicon.

that says anything in regard to the spirit in man, that they certainly have proved the immortality of the soul: so they urge such texts as the above, and Job xxxii, 8, upon us as proof that man has a deathless spirit ("But there is a spirit in man, and the inspiration of the Almighty giveth them understanding"), not stopping to consider that not a word is said in these testimonies concerning the nature of the spirit, or its duration.

This text from Job is no evidence as to the nature of the soul or its capabilities separated from the body. It simply states that "there is a spirit in man." Even allowing that the term spirit in this text may mean the mind, it can furnish no kind of evidence as to whether that spirit can exist and think without the body; for it is simply spoken of a living man, and not of a dead one.

Some urge Gen. xxxv, 18, as proof of the separate existence of the soul. "And it came to pass as her soul was in departing (for she died)," &c. It is claimed that there was something that departed. We reply, that which departed was her life, as we may learn from the closing expression of the above testimony, "for she died." "She died," which caused her soul (life) to depart. Compare Gen. i, 20, 30, as rendered in the margin, with the above text.

Again, it is said, Elijah prayed [1 Kings xvii, 21] "Let this child's soul come into him again." This text, letting it have all the bearing possible on the subject, would not prove the soul to be a part capable of a conscious existence, separate from the body. Elijah prayed that the soul might enter the body; it was that which would impart life to the body. Of course the same soul leaving the

body would cause it to die. But we inquire what caused the death of the child? "His sickness was so sore that there was no breath left in him." Verse 17. Then the soul here spoken of is the breath of life.

If we speak of the soul as the life, the life is not a distinct entity from the body: but,

THE LIFE OF THE FLESH IS THE BLOOD,

is the testimony of the Lord to Noah. Gen. ix, 4.

But it is argued by some that "man's body is matter, . . . and yet it exhibits locomotive power, and is seen acting without any visible agent acting upon it, and hence the doctrine of the inertia of matter must be given up, or we must admit that there is a rational soul inhabiting the body, which controls it, moves it, and guides it."\*

How different the above conclusion from the testimony of the Lord to Noah. If it be objected that this is only spoken of beasts we ask, If blood is the life of beasts, why may it not be the life of man? The Lord said to Moses, "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth

\*Lee on the soul, p. 11.

among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust. For it is the life of *all* flesh: the blood of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off." Lev. xvii, 10-14. Life for life is the principle involved in the atonement. The blood is the life. The blood makes an atonement, because the blood is the life.

One of the principle philosophical arguments introduced to prove that man has an immortal soul, is that we have just quoted from Lee, that there is something in man superior to matter, because he thinks, moves, &c. But when it is admitted on all hands that beasts move, think, and even reason, without immortal souls, there is no ground to claim from it that man possesses an immortal soul.

The utter fallacy of claiming the immortality of the soul from a text, simply because it has the word soul in it, will appear when we see that beasts are called souls and that souls can be killed. Moses said to the congregation, "And levy a tribute unto the Lord of the men of war which went out to battle; one soul of five hundred, both of the persons and of the beeves, and of the asses and of the sheep." Num. xxxi, 28.

## SOULS CAN DIE.

It is said of Joshua when he fought against Hazor: "And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe." Josh. xi, 11. See also chap. x, 28, 30, 32, 39.

We will now look at the account of Hezekiah's sickness, by which he was brought near the grave. The Lord restored him again to health; but in his thanksgiving to God he does not state that the Lord had delivered him from endless joys, or from a safe passage into heaven; but "Thou hast in love to my soul delivered it from the pit of corruption. . . . 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." Isa. xxxviii, 17, 19. His soul had been delivered from the pit of corruption. If his soul was incorruptible, we fail to see what would have been the damage had it passed into a pit of corruption. A pit of corruption could not corrupt it.

An attempt to harmonize the immortality of the soul with the above text, reminds us of a proposition that was published quite extensively in the newspapers of the day a few years since. "If an irresistible force be brought against an immovable body, what will be the result?" On a few moments' reflection any one would see that it was an impossibility. So to place an incorruptible soul in a pit of corruption, would be an act of the same nature as the one proposed above. But Hezekiah speaks of the deliverance of his soul from

the pit as proof that God loved his soul. If his soul had passed into the pit, it would have received damage; namely, corruption.

For further proof that the soul can die, see Ps. xxxiii, 19; xlix, 15; lvi, 13; cxvi, 8; Isa. liii, 12, &c. We have no doubt you are ready to quote

MATT. X, 28,

as sufficient to overthrow all this: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

On this text it is claimed that, although man, to show his persecuting spirit upon the people of God, may take the life of their bodies, yet

• "The soul secured in her existence,  
Smiles at the drawn dagger,  
And defies its point."

It is said the soul in this text is the reasoning faculties which are separated from the body at death; and as the soul is immaterial, it cannot be brought under the control of man so as to be killed. But man can kill (take the life of) the body. How is this? If the position of our opponents is true, man cannot take the life of the body, for that life is an immortal soul.\* James says, "The body without the spirit is dead." From this it has been urged that death is the separation of the soul and body. The marginal reading of the text in James is "breath." The body without the breath is dead.

But what shall we understand by the text be-

\*Lee on "the Soul."

fore us? We will read it like this: Fear not them that can take your present life, but cannot kill the soul (take away your eternal life), but fear him that can deprive you of both temporal and eternal life. We have already shown that life is sometimes meant by the word soul. Compare the above idea with the testimony of Christ in Matt. xvi, 25. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it;" or, as John has it, "shall keep it unto life eternal." We consider the idea Christ wished to inculcate was this: Fear not man, and through that fear seek to save your life, but fear God; and although you may lose your life here, he will give you eternal life.

The text before us is proof positive that the soul is not immortal, for if it was it could not be destroyed. But God can and will deprive those who refuse to obey him of eternal life. Read this testimony of Christ. Luke xii, 4, 5: "And I say unto you, my friends, Be not afraid of them that kill the body, but after that have no more that they can do. (Can't touch you eternal life.) But I will forewarn you whom ye shall fear: fear him which after he hath killed hath power to cast into hell (deprive you of eternal life); yea, I say unto you, Fear him." They are not to be cast into hell for preservation, but they are there to be destroyed. "Destroy—To ruin; to annihilate a thing by demolishing or burning."\* Some perhaps would object to applying this definition of destruction to the wicked; for, say they, matter cannot be destroyed. We reply, if you mean man cannot be destroyed matter we admit it. But that God

\*Webster.

cannot destroy matter we should hardly dare to claim. Neither shall we claim that the wicked are to be destroyed as matter: they will be destroyed as men. In the flames of *gehenna* they will consume away into smoke, and the result of the decomposition will leave them "ashes under the soles of" the saints' feet.

Archdeacon Blackburn says on Matt. x, 28: "Our Saviour on another occasion supposes it possible for human or created power to destroy the soul, *ψυχὴν ἀπολέσαι*—*Psuchen apolesai*, as Luke vi, 9, *Ἐξεστὶ τοῖς σάββασιν—Ψυχὴν σώσαι, ἢ ἀπολέσαι*—*Exesti tois sabbasin—psuchen sosai, e apolesai*, where the question is concerning what is or is not lawful, the possibility of doing either is taken for granted. Mark iii, 4, it is *ψυχὴν σώσαι, ἢ ἀποκτείνειν*—*Psuchen sosai, e apokteinai*. And so is the reading of a great many copies of Luke. Our translators thought to avoid the contradiction by translating *psuche*, Matt. x, 28, by the word soul. But other translators had an equal right to render *psuche* in Mark and Luke by the same English. It ought to have been translated by *life* in both places; and then in opposition to *soma*, Matt. x, 28, which means in many places the present life, it would only denote the *future* life, to which the whole person was to be restored at the resurrection."\*

#### BREATH OF LIFE.

It is claimed that the breath of life which was breathed into Adam, was a part of God, and therefore it must be immortal. If it is a fact that because God breathed into man the breath of life,

\*Blackburn's Hist. of the Controversy, Chap. xxviii.

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."

David says [Ps. civ, 27-30], when speaking of men and beasts, "These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them, they gather, thou openest thine hand that they are filled with good. Thou hidest thy face, they are troubled; thou takest away their BREATH, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth."

Solomon says [Ecc. iii, 18, 19], "I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath."

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. Others claim that God will neither destroy a part of himself, nor torment it to all eternity, but will save all. This reasoning is fruitless, when we

have ascertained that God has not infused into man's organization a part of himself.

We see from the above texts, that it does not prove that man has an immortal part, simply because God breathed into him the breath of life. But we will now notice

#### ADAM'S PROBATION.

“God planted a garden eastward in Eden. That garden he beautified with flowers of every tint, everything which was pleasant to the sight was there, spontaneously blooming. Everything 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 silvery 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 child-like innocence they walked 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 knowl-

edge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.” Adam was left to form his character. By this we do not set aside the testimony of the word, that God made man upright. It must be apparent to the minds 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 was, 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 in possession of an immortal soul.

Adam was not left in doubt as to what would be the consequence if he partook of the forbidden tree. The penalty consequent on the transgression of that command, is expressed 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. It is 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.

If we claim that the death threatened was spiritual, we find ourselves involved in a difficulty. Says Paul [1 Cor. xv,], "As in Adam all die, even so in Christ shall all be made alive." If the death they die in Adam is 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 would bring men to life from the first death. This would also make out that all men would finally be holy; for in Christ shall all be made alive.

But we inquire, did God say, "In the day thou eatest thereof thou shalt surely die?" The mar-

ginal reading of the text says, "Heb., Dying thou shalt die." Or as Dr. Clarke says, Heb., "*Moth tamuth*. Literally, a death thou shalt die; or, dying thou shalt die. Thou shalt not only die spiritually, by losing the life of God; but from that moment thou shalt become mortal, and shalt continue in a dying state till thou die."\*

The divine command had gone forth. The penalty of disobedience had been stated, and Adam was left to choose life, or death. 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. 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."

After man had partaken of the fruit of the forbidden tree, the Lord passed sentence on the several ones engaged in the transgression. He explained to the 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."

\* Clarke's Comments, Gen. ii, 17.

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. 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 forever: therefore the Lord God sent him forth from the garden of Eden."

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 forever.

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 scene of misery, and wretchedness, that has followed as a consequent upon Adam's transgression we will not describe. 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 room to hope. "The seed of the woman shall bruise the serpent's head." In this we have the promise of a Saviour, who was to be manifest "that he might destroy him that had the power of death." Adam still might hope, 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.

In the examination we have made of the crea-

tion 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. The testimony of 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 have found 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.

To claim that the immortal soul or spirit, comes direct from the hand of the Creator at the birth of each individual, would be monstrous. If, as they tell us, the immortal soul is the life of the person, and unless this soul is imparted there is no life, God would be charged with giving souls to every being that lives, no matter how miserable their birth. They tell us, too, this immortal soul is the mind. If it is so, some of these immortal souls come direct from the Creator, very limited in in-

tellect as would be manifest in the idiotic portion of community.

PHILOSOPHICAL TESTIMONY.

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 self motion, 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 manifestations appear, 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, and 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

\* In the Ladies' Repository for March, 1857, is an article on "Mind in Animals," in which the writer says: "The contrast between man and beast is not a contrast between reason and instinct, common and almost universal as is this supposition, for it can be readily shown that these two mental qualities, though very different, are by no means inseparable; that in point of fact the dog is endowed with reason as well as instinct, and that man performs many actions which are purely instinctive, as well as those which are prompted by reason." Among the many facts he quotes to sustain this position we quote only the following. "The battering-train going to the siege of Seringapatam, had to cross the sandy bed of a river that resembled other rivers of the peninsula, which leave, during the dry season, but a small stream of water running through them, though their beds are mostly of considerable breadth, very heavy for draught, and abounding in quicksands. It happened that an artillery man, who was seated on the tambril of one of the guns, by some accident fell off in such a situation that in a second or two the hind wheel must have gone over him. The elephant which was stationed behind the gun, perceiving the predicament in which the man was, instantly, without any warning from its keeper, lifted up the wheel with its trunk, and kept it suspended until the carriage had passed clear over him."\* In speaking of this and other cases the writer says, It "indicates a reasoning power, combining cause with effect, using the light of past experience, or perceiving the suitability of some recourse to present emergency, and that in some cases with a sudden promptitude which in man would have been admired as presence of mind. Why should we hesitate to call it so here?"

\* Twelve Year's Military Adventure.

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.

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 mind exists independent of the body, and the body is 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 in most instances it is 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 sense again, were not conscious that any time had elapsed.\*

\* In proof of this we will give a statement of a case which was made to us by the individual who was the subject of the same, Mr. Wm. Humphrey, of East Townsend, Ohio. The relation was made to us about August 1st, 1858. He said that when eighteen years of age he was at work in the town of Goshen, Litchfield Co., Conn., turning a large wooden drum-wheel for a shingle machine. He had nearly finished his job when a young lady came in and asked him what he was doing. He replied, "I will tell you in a minute." He hoisted the gate to proceed with his turning, and perceived that he

For still further testimony on this subject we would refer the reader to works on *Mental Philosophy*.

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.

But we return to the Bible. Our reasoning would be but vain, except it were in harmony with the Word of inspiration. We have already seen that the Scriptures do not tell us that man is in possession of immortality in his present state of existence, but they exhort him to seek it. Doubtless this sentiment is contrary to the early teaching of most of our readers. We have been taught, "The body is mortal, it will soon die; the soul is immortal, it can never die."\* The Bible, however, contradicts this sentiment. Eze. xviii, 4, 20.

had too much motion on his lathe. He thought, "I will go and shut the gate." And at that instant the drum burst into four pieces, and a piece weighing about 60 pounds, struck him on the breast, shoulder and head, dislocating his shoulder, breaking his collar bone twice, and crushing his right temple so that his skull was badly depressed upon his brain. Physicians said it would be useless to trepan him. His skull was fractured in so bad a place they could not do it. Most of his friends gave him up to die. On the eighteenth day from the time he was hurt, consciousness returned to him, which he had been deprived of during this whole period. At the instant consciousness returned, he spoke out and said, "Shut that gate." He said those eighteen days were an utter blank in his life. He knew nothing during the whole period. He further stated that since that time when he had heard it preached that men have a soul that is immortal and always thinks, this incident, at the age of eighteen, would always come up, and he could not harmonize the two.

\* Webster's Spelling Book.

“Behold all souls are mine, as the soul of the father, so also the soul of the son is mine, the soul that sinneth it shall die.”

Here theologians have found themselves in a difficulty, and to extricate themselves from it, have stated that the death of the soul, was the death that never dies. What death is that? We should consider it a contradiction of terms, and that there was no death about it. What would you think if some one should begin to talk to you about a person, and tell you they lived a life that never lived? You would certainly think the person was not yet born. So with the expression, “death that never dies,” it carries with it the idea of eternal life. We trust we have made it appear plain that the Scriptures which speak of man in his present state do not represent him as possessed of immortality.

### CHAPTER III.

#### STATE OF THE DEAD.

Not rewarded—Where are the Dead?—The Resurrection—  
The Dead are asleep—Without knowledge—Those who  
have died do not exist.

From what we have proved in the previous chapter, it is evident that the dead are not receiving their reward. We have shown that their hope is respecting the coming of Christ, the resurrection, and the inheritance which is to be given to God's saints beyond Christ's second coming. We have also shown that they are not judged till just prior to Christ's second coming. From the examination we have just made of the scripture account of

man's creation, and his present condition, we do not learn that God gave him an immortal part, or that he at present possesses such a part. In continuing the further investigation of this subject, we shall show that the Bible does, in the plainest terms, represent the dead as without reward. Solomon says, when speaking of the dead, “Neither have they any more a reward, for the memory of them is forgotten.” Eccl. ix, 5.

It is claimed that the dead are represented as “flying away;” therefore there must be some principle aside from the body, that exists in death. Ps. xc, 10. “The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.” The objector is ready to ask, Where do they fly to? We know of no testimony that says they fly to heaven, or to a place of punishment. Solomon, in Eccl. ix, 3, we think sets the subject in a clear light. “The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.” If they go to the dead they are not rewarded; for, as we have just quoted, “neither have they any more a reward.”

Paul says [1 Cor. xv, 32], “If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for to-morrow we die.” If the dead entered immediately upon their reward, it surely would be of great advantage to Paul to be faithful, even though the body should not be raised. This text is clear evidence that the dead are not rewarded prior to the resurrection.

How often we have heard the hymn,

"I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers."

This sentiment however does not agree with that of David, "The dead praise not the Lord, neither any that go down into silence." Ps. cxv, 17. "While I live will I praise the Lord; I will sing praises unto my God while I have any being." Ps. cxlvi, 2. These texts show conclusively that the saints are not receiving their reward while dead.

It is claimed by those advocating the reward of the soul in death, that the deaths of the patriarchs, and saints of old time, are recorded in such a manner as to give us to understand that they still exist after death. The death of Isaac is a sample of those they quote. Gen. xxxv, 28, 29. "And the days of Isaac were an hundred and four-score years. And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him." Here it is claimed "he was gathered to his people." Where were his people? There is no testimony that says they were in heaven. We shall claim that they were in the grave, from the last clause of the text above quoted: Esau and Jacob buried him.

His father certainly was in the grave, and went to *his* fathers when he went to the grave, as the Lord declared to him. Gen. xv, 15. "And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age." He went to his fathers into the grave.

When Jacob supposed his son was destroyed by an

evil beast, and was mourning for him, his testimony goes far from proving that he was in heaven. Gen. xxxvii, 35. "And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."

It is thus the death of Hezekiah is recorded: "And Hezekiah *slept* with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David." 2 Chron. xxxii, 33. It was also said to Josiah, "Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace." 2 Chron. xxxiv, 28. Such texts as the above clearly show that being gathered to their fathers is only an expression to show their passing into the grave.

We should conclude if any of the patriarchs were favored with the privilege of entering heaven, David would be one, as he is said to be a man after God's own heart. But what is the testimony concerning David? Paul testifies concerning him [Acts xiii, 36], "For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption." David at death went to his fathers, and saw corruption. Certainly there is no corruption in heaven.

Peter speaking of David [Acts ii, 34], says, "For David is not ascended into the heavens."

If, as some say, David is in a conscious state, where is he? Peter says [Acts ii, 29], "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."

This testimony of the Bible is far from stating that the worthies of old went to heaven when they died. Paul says [Heb. xi, 13], speaking of a multitude of saints, "These all died in faith not having received the promises."

We should judge from David's own writing that he did not expect to go to his reward, or to heaven, at death. He says, "I shall be satisfied (when I sleep? no, but) when I *awake* with thy likeness." Ps. xvii, 15.

He could not have believed that he should enter into the presence of God when he died; because he says [Ps. xiv, 11], "Thou wilt shew me the path of life (the resurrection); in thy presence is fullness of joy; and at thy right hand there are pleasures forever more." If David was going into the presence of God at death, then he is represented as looking forward to the resurrection for satisfaction, when he had fullness of joy before. Or in other words, he could be where there was fullness of joy, and not be satisfied.

The reader is perhaps ready to inquire,

#### WHERE ARE THE DEAD?

For an answer to this inquiry, we will look at the testimony of Jeremiah concerning Rachel. Jer. xxxi, 15-17. This weeping of Rachel was fulfilled in the weeping of the bereaved mothers at the time Herod slew all the children in the land. See Matt. ii, 15. But we will quote the testimony: "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because (they have gone to

heaven? No. To hell? No, but) they were not." What! were they out of existence?

Our ministers at the present day would not have told those mothers so, if they had been called to preach the funeral sermons of their children. Their consolation would have been something like this: "Thou art mother of angels then. They are yet yours, only gone before! Rejoicing in the heavenly pastures, guarded by the good Shepherd—little lambs of the heavenly fold! Earth, then, is less attractive. These invisible little spiritual cords twine around you, and draw your soul upward. Like 'still small voices,' ever-whispering, 'Come to the world where spirits live.' Mother of cherubs! Walk softly! Little angel-eyes watch thy steps! Spirit forms stoop to listen! Keep thy soul free from earth; thou shalt go to them, though they cannot return to thee!"\* And it is very probable that before finishing their discourse they would tell those fond mothers, "An enemy hath done this."

What consolation did God offer to those weeping mothers whose children were not? Read verse 16: "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." Why, says one, I thought children went right to heaven. Is that the land of the enemy? If it is, then the children went there. Well, say you, I can't admit that those children under two years old went to that hell we hear so much about. Neither do I, but I believe they went where the Bible says they did; viz.,

\*Christian Almanac.

“To the land of the enemy.” Where? Into the grave. Verse 17, the Lord says, “And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.”

From the above we learn that the dead go to the land of the enemy instead of heaven. We now inquire, Who is the enemy into whose land they have passed? We may gain an answer to this inquiry by reading Heb. ii, 14: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil.” From this we learn that the Devil had the power of death. Then the enemy into whose hands men pass at death, is the Devil.

He is brought to view by the testimony of Isaiah. Chap. xiv, 12: “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” Lucifer has been explained by most commentators to be the Devil. Verse 13: “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the North; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms: that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners.” Margin, “Did not let his prisoners loose homewards.”

In the grave the worthies of past ages have been sleeping. Over them Satan has triumphed, as one after another they have sunk to the tomb. Like a victor returning from a field of battle with great spoil, he rejoices as he hides away that precious treasure (the saint of God) in the earth. But they are the Lord's. Although they are prisoners in the land of the enemy, God has a care for them, and has devised means to bring them out of prison.

Said the woman of Tekoah, when she disguised herself and came before David, “For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means that his banished be not expelled from him.” 2 Sam. xiv, 14. In the above is a clear testimony concerning the condition of the dead. 1. They are “as water spilt on the ground, which cannot be gathered up again.”

2. They are represented as “banished” from the Lord—a very different sentiment from that which is commonly taught, that God's people go immediately into his presence.

3. In the testimony of this woman of Tekoah, we learn if God does not devise some means to redeem his people, they will not only remain “banished,” but they will be “expelled from him.”

We now inquire, What means has God devised? What is necessary to be done? Something to get the prisoners out of the enemy's prison. This cannot be done by compromise; for “he lets not his prisoners loose homewards.” It must then be done by conquest.

Suppose during a contest between two nations,

we will say England and America, that England, getting somewhat the advantage of the American army, captures quite a number of prisoners who are soon confined in the queen's dominions. The British government still retaining hostile feelings, will not give them up. We cannot enter into a compromise to get them. There is but one expedient to obtain those who are banished, that is, to raise a company strong enough to conquer all opposing elements, march to the prison and take them by force.

Mark the testimony of Christ, concerning what is necessary to be done to accomplish this work. "Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." Matt. xii, 29. The strong man spoken of represents the Devil. Now notice a corresponding testimony in Luke xi, 21, 22. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him he taketh from him all his armor wherein he trusted, and divideth his spoils." The spoils he (the Devil) takes from the army of the saints, he puts into his prison house (the grave). But Christ a stronger than he is coming upon him, and he will take the spoil.

According to the testimony we have already quoted from Heb. ii, 14, Christ is to conquer the Devil through death. Read the following testimony from Isaiah liii, 10-12. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his

hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall his righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death," &c. Here it is promised that Christ shall divide the spoil with the strong. When he has bound the strong man he will raise the saints of God from their dusty beds, while the wicked dead will be left with Satan to be destroyed with him at last.

We have a view of the fulfillment of this work in Rev. xx, 1. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." We understand this was Christ. He is called an angel [see 1 Thess. iv, 16], and he is the one that has the key of the bottomless pit. See Rev. i, 18. "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." In verses 2, 3, John tells us what Christ did. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit." Here the strong man is bound. Perhaps not literally. He is rendered inactive.

Said Christ, "When a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." The next thing John gives an account of after the binding of Satan, is the resurrection of the saints. Verses 4, 5. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God. . . . and they

lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

How is this work accomplished? The testimony of Heb. ii, 14, as we have already quoted is, that through death Christ should destroy him that had the power of death. Paul's testimony in Heb. ii, 7, 9, is, that Christ was made a little lower (margin, a little while lower) than the angels, that he might suffer death; "that he by the grace of God might taste death for every man." The means God has devised to accomplish the resurrection, is through the death and resurrection of his Son. Jno. iii, 16. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish (everlastingly), but have everlasting life." Christ died, passed into the tomb, into the devil's prison-house. But God had promised not to "leave his soul in hell" (the grave). "An angel came down from heaven and rolled away the stone from the door of the sepulchre and sat upon it. His countenance was like lightning, and his raiment white as snow." Jesus burst the bars of his tomb, conquered the power of Satan, and rose a triumphant victor over death and the grave. There he obtained the keys of hell and of death. There he obtained power to bruise Satan under our feet. By escaping himself from the prison, he manifested to men that he has power to bring forth his people from under the hand of Satan.

We understand that Christ's death, to a certain extent, affects every man. He by the grace of God tasted "death for every man." He proffers

to all men life again. As they have passed into the grave, as a consequent upon Adam's transgression, and not as a penalty for their own sin, he will give them all a resurrection from that death. See the testimony of Paul on this subject. Rom. v, 18. "Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." This life is not eternal life; for as we have already shown, that is to be obtained by believing in Christ, and walking in the path of obedience.

Job says, respecting the dead, "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away, yea, man giveth up the ghost, and where is he. As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job xiv, 7-15. Job is not represented as waiting for death, but he is waiting for the resurrection. "If I wait, the grave is mine house: I have made my bed in the darkness.

I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister. And where is now my hope, as for my hope who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." Chap. xvii, 13-16.

#### THE RESURRECTION

Is spoken of in such a manner in the Scriptures as to show that there is no part of man that is rewarded or punished, or that can be rewarded without a resurrection. We of course take the position that the resurrection is literal.

There are some that would talk about the resurrection of the soul in heaven, or a spiritual resurrection, that is, a resurrection from death in trespasses and sins, or being made holy, or the rising up of the spirit from the body at death. But the resurrection of which we wish to speak is the resurrection of those that sleep in their graves. And in claiming that it is literal, we wish to be understood. We claim that the resurrection brings up the man, possessing the same identity as the man that goes down into the grave. We shall not attempt to follow the fine spun philosophical argument in regard to the passage of matter into the formation of other bodies, after decomposition. We consider it no objection to the doctrine of the resurrection. If the particles of matter of which Abraham, Isaac and Jacob were composed have entered into the formation of other bodies, God has promised, that they shall live again. If in the resurrection, three men are brought up, preserving the identity of Abraham, Isaac and Jacob, they

will be Abraham, Isaac and Jacob, and no one else in the universe; for they will think the same thoughts which they thought, remember that they had performed the same acts which they had performed in their lives, and realize that they are the beings, that (as it seems to them) a short time before were struggling in the agonies of death.

This same class of reasoners who claim that the matter of our bodies, enters into the formation of other bodies when decomposed, contend that there is a constant change going on while we are living. Some claim that our bodies are all renewed about once in the space of seven years. According to their reasoning, my body has been changed three times, at least, since the period of my remembrance. But still I am conscious that I am the same being that I was before. What produces this consciousness? I answer, the memory of those events connected with my life in past time.

The objector will say the identity is preserved by the soul, and that although the body changes, the mind does not lose its identity. We reply, that the body preserves its identity too. I have scars on my hands that were there twenty-one years ago, still I would not claim this to prove that the particles of which my body is composed have not been changed many times, but it does prove that there is an identity of arrangement in the particles of which my body is composed. I was much impressed a few days since with this thought, on meeting a friend whom I had not seen for ten years; we recognized each other instantly, and at once spoke each other's name, although we did not expect to meet each other. How is this, if the body does not preserve its identity?

So in the resurrection, an identity of arrangement of man's organism will be the same man, will look as he looked, think as he thought, and remember having performed the same acts which he performed before death. In God's book all our members are written. Ps. cxxxix, 16.

The mass of minds at the present time cavil with the doctrine of a literal resurrection, and are ready to inquire, as Paul said ("some man will say), how are the dead raised up?" To such we reply, They are raised by the power of God. Says Christ, "God is able of these stones to raise up children unto Abraham." It is a lamentable fact, that even a great portion of the professed church of Christ at the present time, deny the doctrine of the resurrection of the body.

But we promised to show, that the doctrine of the resurrection was taught in the Bible in such a manner as to show us that there is no reward in death, nor any principle left in a conscious state that can be rewarded.

In John xi, 11, we have an account of the sickness, death, and resurrection of Lazarus. "After that he said unto them, our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well." Verse 14. "Then said Jesus unto them plainly, Lazarus is dead." As they came near Bethany, Martha, the sister of Lazarus, met Jesus and said, "Lord, if thou hadst been here, my brother had not died." "Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth

in me, though he were dead (at the last day), yet shall he live: and whosoever liveth and believeth in me (at the last day), shall never die. ('Changed in a moment' to immortality). Believest thou this?" Then Jesus, with the two sisters of Lazarus, came weeping to the grave. After praying to his Father, he turns his attention to the grave and cries, Lazarus, come forth! To suit the theory of the present day he should have cried, O Immortal spirit of Lazarus, come down from heaven, and animate this lifeless clay! We get no intimation from this language that Lazarus came from any place but the grave.

It is said, death is the separation of soul and body, and that the resurrection is the reuniting of soul and body, but we see no such language here. Lazarus was *asleep*, Christ went to awake him out of sleep, and says, "Lazarus, come forth." Certainly it would look cruel to call his immortal spirit from its reward to come down and raise the body, and be subject again to all the evils of the world.

Ezekiel's account of the resurrection shows that after bones had come together, bone to its bone, and the "sinews, flesh and skin covered them above," they still lacked life. He does not prophesy to immortal souls to come and animate those bodies, but the breath comes "from the four winds," and the "Spirit of God enters them and they live." Ezek. xxxvii.

Paul says, If there is no resurrection, those "also which are fallen asleep in Christ are perished." They have perished in the sense that they will never more exist. "As if he had said, There is an end of them, and all their hopes."\*

\* Dr. Bloomfield.

## THE DEAD ARE ASLEEP.

"David, after he had served his own generation by the will of God, fell on sleep." Acts, xiii, 36. It is said of the death of Stephen, "And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this he fell asleep." Acts vii, 60.

Paul's testimony to the Thessalonian brethren was, "I would not have you to be ignorant, brethren, concerning them which are asleep." 1 Thess. iv, 13. "Them also that sleep in Jesus will God bring with him." Verse 14. But it is said this must refer to the spirits in heaven, for it says God will bring them with Christ. To take this position would prove that those spirits were asleep. It is "them that sleep" who are to be brought. The objectionable feature of the text is that it says "bring with him." We understand this the same as the text which says "Shall he not *with him*, also, freely give us all things." Christ is the agent by whom this work is to be accomplished. The power of resurrection is conferred upon him, and with him (as the agent or instrument), God will bring up the sleeping saints. That this is the only true position that can be taken on the text, is evident from the fact that those who are sleeping are called in verse 16, "the dead in Christ."

Daniel says, "Many of them that sleep in the dust of the earth shall awake." Dan. xii, 1.

Paul's testimony to the Corinthian brethren was, "We shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound,

and the dead shall be raised incorruptible and we shall be changed."

There are some, doubtless, who would take the position that if the dead are asleep there must still be some part of them that has life, because a man asleep, literally, is in a sort of semi-conscious state. The last texts show that those said to be asleep are dead, and sleeping "in the dust of the earth." In a sound sleep there is no dreaming, and those that are in the sleep of death are

## WITHOUT KNOWLEDGE.

Says Solomon, "For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Eccl. ix, 4-6.

If you say, Solomon simply meant to tell them that the bodies of the dead knew nothing, we reply, that would make folly of the language. According to the immortal-soul-theory the living man's body knows nothing. What sublime nonsense to say he tells them that a dead man's body knows not any thing. It is the same that knows when alive, that knows nothing when dead.

"The dead praise not the Lord, neither any that go down into *silence*." Ps. cxv, 17. If it be said that this language simply applies to the body, we reply that (if the common sentiment be true, that all the intelligence and affection is in an immortal

soul) a live man's body can not praise the Lord. Mary said, "My *soul* doth magnify the Lord." The text is pointedly against the common theory and presents the state of the dead as in "*silence*."

The reason why the dead are in silence, and know not anything, David plainly states in Ps. cxlvi, 2-7: "While I live will I praise the Lord: I will sing praises unto my God while I have any being. 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. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea, and all that therein is; which keepeth truth for ever; which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners."

Comparing the above with the previous quotation, shows plainly that David expected when dead he should be out of being. All the hope he can see for the Lord's people is that (as expressed in verse 7) "the Lord looseth the prisoners." His testimony agrees also with that of Job in which he represents the dead as out of being.

We read in Ps. vi, 5: "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" To claim that this language applies simply to the body is to turn the words of inspiration into foolishness. Who would suppose that a dead man's body praised the Lord, if it was some other part that did all the remembering while the man was living.

"Solomon says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work,

nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccl. ix, 10. This does not represent simply that the body would cease to act at death, but that death would stop all the energies and knowledge of the man.

Job says of one when dead, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv, 21. And Abraham is represented as ignorant of his posterity. See Isa. liii, 16. How different this testimony from the belief entertained by professing christians of the present time, that "the dead know more than all the living; for their souls are in the presence of God, and there they see as they are seen, and know as they are known;" and some teach that they are familiar with the acts of earth and heaven, for they return and are guardian angels to the living.

The claim is made by some that the dead are in a waiting position; neither rewarded nor punished but waiting, in a sleeping semi-conscious state, for the judgment. They say it is a gloomy doctrine that the dead are unconscious so long a time. But their doctrine is ten-fold more gloomy to us than the doctrine of the total unconsciousness of the dead. If the dead are totally unconscious, a thousand years' sleep is to them no more than a moment. But to be a thousand years in a conscious state, not rewarded, but waiting in suspense for a decision of their cases, is indeed a gloomy prospect. But there is no scripture ground on which to maintain this doctrine, for the Bible represents, that

## THOSE WHO HAVE DIED DO NOT EXIST.

And this is not merely applicable to their bodies, but to their whole person, as a few texts will show. "Our fathers have sinned, and are not, and we have borne their iniquities." Lam. v, 7.

Job's testimony respecting what his condition would have been had he died in infancy is [Job. iii, 13-16], "For now should I have lain still and been quiet, I should have slept; then had I been at rest, with kings and counselors of the earth, which built desolate places for themselves, or with princes that had gold, who filled their houses with silver; or as an hidden, untimely birth, I had not been." What stronger language could be used to express unconsciousness? In Chap. x, 18, 19, he says, "Oh that I had given up the ghost and no eye had seen me! I should have been as though I had not been."

But we are told the foregoing testimony applies to the body; for it is after Job gives up the ghost, that he says, "I should have been as though I had not been:" the ghost still exists. You claim, then, that this ghost is a part capable of consciousness separate from the body.

The giving up of the ghost instead of signifying that man is in possession of an entity, that can be conscious separated from the body, simply means, they breathed out their last. If because the Bible states concerning men, that they gave up the ghost, the testimony proves it to be conscious after leaving the body, then it must have been conscious before it entered the body; and this presupposes that the ghost, or soul as it is termed, would have

been conscious if it had never been connected with the body. None of us have knowledge of anything prior to this life, and we know of no Scripture testimony to show our pre-existence. So we conclude if Job would be in death as though he had not been, he would have no consciousness whatever.

"The word ghost is a Saxon word, derived from gust of wind, and occurs fourteen times in the King's version."\*

We get a good definition of the word which is rendered ghost, by comparing Job xi, 20, with its marginal reading, "Their hope shall be as the giving up of the ghost." Margin, "*a puff of breath.*" In Wakefield's translation of the N. T., the expression giving up the ghost is invariably rendered *expired*.

But Job says [Chap. vii, 21,], "And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Shall not be on earth, says the objector. But we reply, Job says, I shall not be. Shall not exist. Where would he be? Sleeping in the dust of the earth.

Oh, says the objector that is the body that sleeps. We reply that it is the same part that transgresses, and *that* you say is the soul. Thus we have shown that the positive testimony of the Bible respecting the dead, shows that their only hope is in the resurrection, as we have quoted from Paul, If there is no resurrection, "then they also which are fallen asleep in Christ are perished." 1 Cor. xv, 18.

\* Bible vs Trad.

## CHAPTER IV.

## OBJECTIONS CONSIDERED.

Texts Supposed to Teach that the Soul or Spirit is Conscious without the Body—Who knoweth the Spirit of Man that goeth upward—Souls under the Altar—Spirits in Prison—Spirit saved in the day of the Lord Jesus—Receive my Spirit—Into thy hands I commend my Spirit—Supposed they had seen a Spirit—Their Angels—Fellow Servant—Spirits of just Men made perfect—Inward Man—In the Body or out—Not the God of the dead but of the living.

There are several texts in the Scriptures in which the words soul or spirit occur, which are supposed to teach that they are capable of an existence separate from the body. It is, therefore, often urged that the dead are both conscious and recompensed, because it is supposed those texts teach the separate existence of the soul. These texts that mention the soul and spirit, not one of them states that the soul, or spirit, is immortal. Not one of them states that they are rewarded in death, or that they are conscious. These texts we shall show can all be consistently harmonized with the sentiments of the previous chapters. As the texts we are about to examine do not affirm the immortality of the soul, or the consciousness of the dead, their weight on this subject is, at most, but inferential testimony.

Arch Deacon Blackburne\* says, "But if the proposition is not *expressly* revealed, the right of inferring is equal on all sides; and surely those conclusions which are inferred from what is expressly revealed, should be at least as just and as strong, as those which are inferred from what is

\* History of the Controversy, p. 337.

not." In examining these objections we shall show that they agree with the positive testimonies of the Bible already adduced.

## ECCLESIASTES III, 21.

It is claimed by those who advocate the view of the conscious existence of the soul in death, that Solomon must have believed that the soul or spirit was capable of a separate existence from the body. For he inquires, "Who knoweth the spirit of man that goeth upward, or the spirit of the beast that goeth downward to the earth?" From the above text it is urged that there must be a spirit in man that exists after death, or Solomon would not have asked, "Who knoweth the spirit of man." But do our objecting friends admit the conclusion to which their own argument would carry them? If because Solomon says, "Who knoweth the spirit of man that goeth upward," his testimony proves that man has a deathless spirit; does it not prove the same for beasts when applied to them? "Who knoweth the spirit of the beast that goeth downward to the earth?"

We do not consider his testimony as proof that either man or beast has deathless spirits. An inference, it is true, has been thus drawn from his testimony, but is there, we inquire, any authority for drawing an inference from a text to support a sentiment, unless we are sure the sentiment is plainly taught in Scripture? Dr. Adam Clarke says,\* "Let it be remembered that by the consent of all (except the basely interested), no metaphor, is ever to be produced in proof of a doctrine. In

\* Comments on Matt. v, 26.

the things that concern our eternal salvation we need the most pointed and express evidence on which to establish the faith of our souls." If we can find that Solomon teaches in positive language that men have immortality, then (and not till then) will we consent to draw an inference to that effect from the above text.

We will now examine the context of the text, and inquire, Does Solomon, in Eccl, iii, teach the conscious existence of spirits after death? We will begin with verse 18, and read. "I said in mine heart concerning the estates of the sons of men, that God might manifest them, and that they might see that they themselves are beasts." We do not understand that Solomon is here going to teach that in every respect man is no higher than a beast. Man is endowed with higher intellectual faculties, and has the promise of immortality set before him to encourage him to seek God. There is, however, one point Solomon would call our attention to, in which man is not above the beast. Verse 19. "For (because, the reason why men are beasts) that which befalleth the sons of men befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other, yea, they have all one breath; so that a man hath no pre-eminence above a beast, for all is vanity." We are told that the death of man is the separation of the soul from the body. Says Solomon, "As man dieth, so dieth the beast." But according to Ps. civ, 29, the death of the beast is caused by taking away the breath. "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust."

Verse 20. Solomon continues, "All go unto

one place, (we are told that men go to heaven, then beasts go to heaven also), all are of the dust, all turn to dust again." Here we have the positive testimony of Solomon. He then inquires, Who knoweth the spirit of man, &c. Who knows that it is contrary to what he has stated? The question compared with his positive statement, is like this. I state that this ink with which I am writing is black. Who knows that it is blue? No one would suppose I meant to have them infer that the ink was blue; for I had already positively stated that it was black. So with Solomon: he has stated first just how the case was, and then inquires, Who knows that the opposite is true? But we inquire was there a prevailing sentiment to give rise to such a question in the days of Solomon, if the soul was not immortal? Yes: Heathen philosophers boldly asserted the immortality of the soul, and declared that when they died their souls would be deified, and dwell among the gods. If they had lived virtuous lives here, and had been a benefit to the world, they should go immediately among the greater gods, but were it otherwise they should go among the lesser gods. In accordance with this sentiment, Socrates is represented as saying just before he died, "Don't think when you carry out my body that you are burying Socrates. You will bury my body, but I shall go to be among the gods." Solomon living in a time when such a sentiment prevailed, made his positive statement in regard to it as we have above copied, and how natural the inquiry that follows: "Who knoweth (that the heathen sentiment is true) the spirit of man that goeth upward?" He has told us that man (not merely his body) turns to dust. The

Douay (Catholic) Bible gives us the following rendering of the above text: "Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward."\*

REVELATION VI, 9, 10.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they must rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

This scene presented to John, was a view of events as they would exist under the fifth state of the church, here brought to view as under the fifth seal. These souls spoken of had not been born when John beheld them, and heard them cry for vengeance. So to claim that these souls must have been conscious when John saw them is folly. He had a view of the persecutions of the Papal Church upon the people of God.

Some have supposed the souls were seen in heaven. But if they were redeemed and were in perfect happiness, why were they calling for vengeance on their blood? If the common theory be true,

\* With this agree Martin Luther's translation; Dr. Conquest's Translation of the Bible, London; Sir L. C. L. Brenton's Translation of the Septuagint, published by Bagster & sons, London; the Arabic Bible; the Latin Vulgate; the Chaldaic Paraphrase, and the Syriac Bible.

the very act of their blood's being spilled, hurried them into heaven. The scenes John was viewing were upon earth; and when he viewed the souls as they would be, they were under the altar, not under (as some would say) the altar of incense in heaven, but under the altar of Papal sacrifice. "They must rest until their fellow servants and their brethren should be killed as they were." Then these souls had been killed (were dead), and (the dead know not anything) were unconscious!

They were to rest. The Scriptures do not speak of men going to heaven to rest when dead. But, says Job, [chap. iii, 17], "There (in the grave) the wicked cease from troubling, and the weary be at rest. There the prisoners rest together," &c. But it is urged, "They cried" for vengeance, and must therefore have been conscious. We answer, in the Scriptures intelligence is sometimes ascribed to inanimate objects, not to show that they possess consciousness, but to show the manner in which God regards the people connected with those objects. In Hab. ii, 11 we read, "The stone shall cry out of the wall, and the beam out of the timber shall answer it." By reading the context we may learn this sentiment: if a city was built with blood or by bloodshed, the very city itself would witness against those who built it, and the idea is here conveyed by the wall's speaking.

James v, 4. "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth," &c. Here wages are represented as crying; not that money is conscious, or possessed of intelligence, but to show that God regards the dishonest dealings of men with their fellow men.

When Cain had spilled the blood of his brother upon the earth, God does not say to him, that the immortal soul of Abel came and informed me; but "The voice of thy brother's blood crieth to me from the ground." God beheld his blood, and there was no covering the fact that wrong had been committed, a life had been taken, and thus the blood called for vengeance; but no one would claim that the blood had a voice, or was conscious, simply because it is said that it cried. So in Revelation, when the fifth seal was opened, "The souls of them that had been beheaded, cried."

We have already shown that the word soul sometimes applies to the life. "The life of the flesh is the blood." The blood of those who had been slain as it ran under the altars of sacrifice, spoke for vengeance with the same voice as did Abel's blood. This testimony is not to give us to understand that the soul is conscious, but being given hundreds of years beforehand, was to comfort and encourage God's people who might be called upon to pass through the fiery ordeal. God assured them, that although they might suffer, he beheld their lives they had laid down, and in a little season he not only would avenge them on the Papacy, but, according to the promise given before by Christ, "he that will lose his life for my sake and the gospel, shall keep it unto life eternal," they might expect a rich reward.

John saw these souls again as he was viewing events connected with Christ's second coming, as recorded in Rev. xx, 4. "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, . . . and they lived and reigned with Christ a thousand years." Ac-

ording to the above testimony, when he first saw them, they were dead; for he says they lived (came to life). His next testimony shows that this is what he means; for "the rest of the dead (then these were part of the dead) lived not again (did not come to life) until the thousand years were finished." It seems this testimony then cannot be made to prove anything in favor of consciousness in death, for these souls were dead, and it is admitted on all hands that whatever there is about man that really dies is unconscious.

## 1 PETER III, 18.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which (Spirit) he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

It is claimed that the dead must be in a conscious state, for according to the testimony of Peter, Christ went and preached to the spirits of the dead the three days his body lay in the tomb. We know this is the sentiment taught in the gospel of Nicodemus;\* but we have ever considered that as doubtful authority; and have suspicions that it favors too much the doctrine of Papal purgatory

\* In a work named, The Apocryphal New Testament, is one book called the Gospel of Nicodemus. From chapters xv to xviii inclusive, we have a description of Christ's descent into hell, his preaching, and as the result, that he took Adam and his sons to heaven.

to come from any other source than that of artful priests.

The last verse above quoted explains how it was that Christ preached to the spirits, that weré then in prison. It does not state that he went while dead, or that his soul went. It would seem from the reading of the testimony that the preaching was done in the days of Noah. Christ preached by his Spirit through Noah to the antediluvians. The testimony declares that Christ was raised by the Spirit (Spirit of God) by which he went and preached . . . when once the long-suffering of God waited in the days of Noah. Says the objector, "He preached to spirits." We suppose those spirits were men; and not that the men in the days of Noah were disembodied ghosts.

The word which in the above text is rendered spirit (as translators inform us) is sometimes rendered person; and they quote the above text as one instance where it may be thus rendered. Milton\* says of the "spirits in prison," "literally, in guard, or as the Syriac version renders it, in sepulchres, in the grave." The grave is, without doubt, referred to by the word prison, in the above text. The Lord says [Isa. xlii, 7] that Christ shall be given for a light to the Gentiles, "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

In chap. xlix, 8, 9, he says, "I will give thee for a covenant to the people that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves." This testimony also

\* John Milton's Treatise of Christian Doctrine, Vol. i, chap. xliii, on the state of the dead.

agrees with that of Christ. John v, 28. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." The promise that Christ should be sent [Isa. lxi, 1] was that he should "proclaim liberty to the captives, and the opening of the prison to them that are bound." Zechariah, speaking of the work to be performed by Christ, says [chap. ix, 11], "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." We might quote many texts similar to these, showing that the grave is called in Scripture, a prison.

#### 1 CORINTHIANS v, 5.

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

It is claimed that Paul must have believed in the existence of spirits when he gave his judgment concerning these persons. If the testimony read, "that the spirit may be saved" when they die, there might be some plausibility in claiming that the spirit in this text referred to something aside from the body. But the testimony is, "That the spirit may be saved in the day of the Lord Jesus." The day of the Lord Jesus we understand to be the day of the Lord. Isaiah says, speaking of the day of the Lord [chap. xliii, 9], "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." The day of the Lord, according to this text, is when the Lord executes wrath on the inhabitants of the

earth, which according to Rev. xiv, 14, is not until Christ ceases to mediate for men, clothes himself with garments of vengeance and comes to reap the harvest of the earth.

Paul's testimony refers to a salvation that is to take place in the day of the Lord's anger. There, as it is admitted, the resurrection of the body takes place. So the salvation here spoken of cannot be the salvation of disembodied spirits, but of the persons who had been delivered unto Satan. The word that is rendered spirit in the text under consideration is the same as is thus rendered in 1 Pet. iii, 19, which, as we have already stated, translators tell us sometimes signifies person. This text is one instance where they tell us it has this meaning.\*

ACTS VII, 59.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

The claim made on this text is that Stephen must have believed that his spirit would still exist, and go directly to heaven. This text alone furnishes no proof for the separate existence of the soul. It has been a matter of considerable dispute with those who have written on the above text, whether this language was that of Stephen, or his persecutors. The sentence, as it is constructed in the common version of the Bible, conveys the idea that "they stoned Stephen," and mockingly called upon God, saying, "Lord Jesus, receive my spirit."

We are willing to take the position that it was the words of Stephen. We have already shown

\* Bible vs. Tradition, pp. 106, 107.

that the Greek word which is rendered spirit, is *pneuma*, and signifies life. So a literal rendering of the text would be, "Lord Jesus, receive my life." Here he was dying a martyr for the cause of Christ. Jesus had said while upon earth, "He that will lose his life for my sake, and the gospel, the same shall keep it unto life eternal." He was yielding his life as a sacrifice for the cause of Christ. He commends that sacrifice (his life) into the hands of him who could give him life again, even life eternal. The common sentiment of an immortal soul and consciousness in death gains no help from the text before us. Mark well the last clause of the text. "And when he had said this, he fell asleep." What! did not Stephen go to heaven? If he did, Luke neglected to record it. He says of Stephen, "He fell asleep."

"Well," says one, "If Stephen did not go to heaven, I believe my father and mother are there, for just before they died they heard angels sing, and saw Jesus and angels all about them. How could this be if they did not go immediately into heaven when they died?" That would be no proof that they were going to heaven. Read verses 55, 56, and see what Stephen saw. "But he, being full of the Holy Ghost, looked up steadfastly into 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." But all this was no proof that he would exist after death; for a few moments after viewing this glorious scene "he fell asleep." This view of heaven was not to show that he was immediately to go to heaven, but to give him the dying assurance of divine acceptance.

## LUKE XXIII, 46.

“Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost.”

This we understand to be similar to the case of Stephen explained before. The term, spirit, in the above text means life. Christ was offering his life as a sacrifice for the sins of the world, and he commended that sacrifice to God. He gave up the ghost, or “he expired.”\*

## LUKE VIII, 55.

“And her spirit came again, and she arose straightway.”

This text does not state whether the spirit was conscious even if it were something that had been away from the body. We understand the text to mean the same as though it said, “she revived.” That this is a reasonable conclusion the following texts will show. In some of these texts you will see that a living man’s spirit is said both to depart and come again, when the idea is simply of becoming faint, and reviving. See 2 Chron. ix, 3, 4; 1 Sam. xxx, 12; Judges xv, 19.

## LUKE XXIV, 37.

“But they were terrified and affrighted, and supposed they had seen a spirit.”

It is claimed from this text that “the disciples believed in spirits that could exist without the body, and Christ did not reprove them for their

\* It is so rendered in the Translations of Wakefield, Sawyer, Wesley, Whiting, Campbell, Kendrick, Scarlett, Penn, Norton, Dick, Thelwall, Macknight, Luther’s German Bible, Ostervald’s French Testament, The Emphatic Diaglott, The Revised Version, and some others.

belief, and so it must be their belief was correct.” The text does not say they supposed they had seen a dead man’s spirit. The same expression is used by two evangelists who record Christ’s walking on the sea. Matt. xiv, 26; Mark vi, 49. In Greenfield’s Greek Testament the word that is rendered spirit in both these texts is not Πνευμα or Ψυχη but φαντασμα. In Luke xxiv, 37, the same word occurs in the margin with a mark showing that it is the reading adopted into the text of Griesbach. Greenfield’s definition of the word is, “φαντασμα, Phantom, supernatural appearance, apparition, specter, ghost.”

## MATTHEW XVIII, 10.

“Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven.”

There are two other texts of a similar character which we will quote, and notice the whole together, for what may be said of one of them, is the truth in regard to each. Acts xii, 15. “Then said they, It is his angel.” Heb. i, 14. “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” There is nothing to show that dead men or their spirits are guardian angels. Angels are a higher order of beings than men, for when Christ was made in all points like unto us, he was made a little while lower than the angels. Heb. ii. Then angels are sent forth to minister to God’s people. Says David [Ps. xxxiv, 7], “The angel of the Lord encampeth round about them that fear him, and de-

livereth them." We see by the text that speaks of the little ones, that their angels behold the face of our Father which is in heaven, while they are still on earth where they may be offended.

REVELATION XXII, 8, 9.

"When I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

On this text it is claimed that one of the prophets was conversing with John. If we supposed the text had that meaning, there would be no necessity of claiming it as proof of the existence of the souls of the prophets after death. The angel did not say, I am the soul of one of the prophets. Two prophets at least, Enoch and Elijah, ascended bodily into heaven; so if the text conveyed the idea that the angel was one of the prophets, it might be either of those.

But we do not understand from the testimony that it was a prophet that was conversing with John. John testifies that it was "the angel which shewed me these things."

The angel says, Do not worship me; "I am thy fellow-servant." I am a servant of Jesus in bearing this testimony to you, as you also will be in bearing it to the people. We are fellow-servants. I am no more an object of worship than you are. John, it seems, thought this angel an object worthy of his adoration: the angel corrects that impression by giving him to understand that

he is a fellow-servant, bearing a part in the same work in which John was engaged.

But, say you, this angel told John "I am of thy brethren." He must therefore have been a man. As we have already shown, the testimony of the text is that he was an angel; there is no necessity of claiming that he is a man, simply because he said he was of John's brethren, for Paul by his testimony [Eph. iii, 14, 15] makes the angels and saints one brotherhood. Speaking of Christ, he says, "Of whom the whole family in heaven and earth is named." We would say in conclusion of our remarks on the text before us, allowing the testimony of the word, there is no proof in these texts concerning the existence of man in death. Their testimony is speaking of the work of an angel.

HEBREWS XII, 22, 23.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

We understand that Paul in this text gives us a statement of those who are in heaven. "We are come (by faith) to mount Sion, to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven." Margin, enrolled. As though the roll was called and they were to answer. But who are the church of the first-born? We understand it has

reference to that company who "awoke and came out of their graves after Christ's resurrection." Matt. xxvii, 53. Of whom we understand Paul speaks in Rom. viii, 29, 30, who were called, justified and glorified, that Christ might be the first-born among many brethren. If he is the first-born among them, then we should understand that they are the church of the first-born. We suppose they are on high and are the ones Paul speaks of [Eph. iv, 8, margin], "Wherefore he saith when he ascended up on high he led a multitude of captives."

Paul says also, "We are come to spirits of just men made perfect." Who are these? He is giving us a catalogue of the whole family in heaven, "God the Judge of all," "Jesus the Mediator," "angels," church of the first-born. What else? Who are these spirits of men made perfect? If you say it means all the saints that have died, we have shown already that they are not in heaven. There are two persons who went bodily into heaven, Enoch and Elijah, who are not comprehended in the list thus far. We understand they are the ones who are called spirits of just men made perfect. We have already shown that the term for spirit might be sometimes properly translated person, especially where it applies to persons in the immortal state. We read in John iii, 6, "That which is born of the Spirit is spirit." Then there is no impropriety in calling those spirits, who have been born from the dead, or met with a change from mortal to immortality, without seeing death. Probably the only real objection to this would be, that "spirits of just men" must mean more than two. There is no

impropriety in applying it to two, when we consider that the text is giving a catalogue of those who are in heaven.

## 2 CORINTHIANS IV, 16.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." The inward man must be something that is not affected by the decay of the body; for while the body is decaying, the inward man is renewed day by day.

It is claimed that the inward man, or man proper, is a distinct nature from the outward man, or rather, the house in which the inner man is said to live. All the movements of the body, the development of the mind, and functions of life, are claimed to be but the outward manifestations of this embryo angel man, that dwells in the house of clay. Paul said, "I delight in the law of God after the inward man." Rom. vii, 22. If the above claim in regard to the inward man be true, that it is an immortal soul, all men are in possession of it, then all men should delight in the law of God; for it is after (by following the mind of) the inward man, that men obey the law of God. Those who advocate the immortality of the soul, claim that the souls of all men inspire in them a disposition to worship something, and many of them carry it out in worshipping stocks and stones.\* Paul testifies that the inward man led his mind to the law of God, not to idolatry.

But we now inquire, What is the inward man? What is Paul's testimony in regard to it? We

\*Pure Gold, Holmes.

will examine a few texts, which we think will set this matter in its true light. The text under consideration states that the inward man is renewed day by day. We shall claim that the inward man is the new man, for that is said to be renewed. 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." This new man is not the soul; for it is something we are said to put on. Paul says [Eph. iv, 22-24], "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Here the new man is said to be put on. How? By being renewed in the spirit of our minds. That is, instead of yielding ourselves servants of sin, and being led by the spirit of the Devil, we "yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God." Then the spirit of our mind is led by the Spirit of the living God. But in Eph. iii, 16, 17, Paul tells us in plain language what the inner man is. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." Then the inner man instead of being a soul, of a nature contrary to matter, is Christ in us the hope of glory.

## 2 CORINTHIANS XII, 1-5.

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body, I cannot tell; God knoweth); such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body, I cannot tell; God knoweth), how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory; yet of myself I will not glory, but in mine infirmities."

There is nothing said in the above text about the man's soul being caught up into paradise, but it was the man himself that was caught up. Had Paul believed that the soul was capable of an existence separated from the body, he would have told us, without doubt, that his soul viewed this scene in paradise, out of the body. We find no testimony in Paul's writings, that man is possessed of a soul independent in its existence. This case before us is merely a vision. Paul himself did not know what condition he was in. It is said, "It is possible for a man to be out of the body, or Paul would not have said, 'whether in the body or out of the body.'" Paul does not say it is possible for a man to be out of the body, but he knew a man that was caught up, whether he went up bodily or merely in vision (out of the body) he could not tell. When he was in vision, the images that were formed before his mind by the power of the Holy Ghost, were as much realities to him as

though he had literally gone to heaven and viewed them. In expressing this sentiment he says, "Whether in the body (that is, whether I went to heaven bodily), or out of the body (I went merely in vision) I cannot tell." There is no proof in this text whatever for the separate existence of the soul, or that visions are caused (as was claimed) by the soul itself leaving the body to view the scenes presented.

MATTHEW XXII, 31, 32.

"Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

From this text it is argued that there must be an immortal part of Abraham, Isaac and Jacob, that lives while the body is dead, or else God would be the God of the dead. The spirits, or souls, of Abraham, Isaac and Jacob, are claimed to be themselves. Therefore God is the God of the living, because they (their spirits) are alive. If we had found testimony that spoke of immortal spirits it might answer to talk thus; but the Bible says of Abraham, Isaac and Jacob, they are dead. We have already quoted in another place, that God told Abraham that he should be buried in a good old age. Paul in Heb. xi, speaks of Abraham, Isaac and Jacob, with a host of others, and he says, "These all died in faith not having received the promise."

If we let this text go as proof of that point for which Christ used it, all is plain. He does not produce this testimony to show that dead men are

alive, but that they shall live again. We see by reading the context, that the subject introduced is the resurrection. Christ was teaching the sentiment among them, that there should be a resurrection, and the class with whom this dispute took place believed in no resurrection. The Sadducees asked Christ of the woman who had seven husbands, "in the resurrection whose wife shall she be of the seven?"

Their question was an objection, as they supposed, to the doctrine Christ was teaching, that the dead would rise. Verses 29-32. "Jesus answered and said unto them, Ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." We see from Christ's answer to the Sadducees, that his testimony is to show that the dead *will rise*. We shall admit of no inference that this testimony refers to spirits. There is not one word said in the text of souls or spirits; but the testimony is about Abraham, Isaac and Jacob, who are dead.

Well, says the objector, if they are dead in the sense you claim, they cannot have a resurrection. There must be some spirit to raise the body. If they are unconscious, there is no such spirit remaining in existence. We are aware that popular theology claims that it is not possible to raise a man if he dies. If theologians of the present time were asked the question Job asked [chap xiv, 14], "If

a man die shall he live again?" their answer would be, No. There is no spirit to raise the body. What said Job? "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou shalt have a desire to the work of thine hands." Again he says [chap. xvii, 13], "If I wait, the grave is mine house," &c.

But says the objector, How are they raised? Answer; By the power of God, "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. "God is able of these stones (says Christ), to raise up children unto Abraham." If God is able to impart life and activity to a flinty rock, he can re-organize man from the dust, and verify his promise concerning him. If popular theology is true, there is no resurrection. They tell us the man does not die, but merely lays off the clog that never had life, except what it derived from the soul. What folly to talk of bringing to life that which never died, or of bringing to life that which is alive.

We see by comparing the record of the different evangelists, that we are not mistaken in our claim that Christ was striving in his conversation with the Sadducees, to convince them of the resurrection. They professed to believe the testimony of Moses, so Christ quotes Moses as proof of the resurrection. See Mark xii, 26, and Luke xx, 37. The evangelists all testify that Christ was showing that the dead would be raised.

But, says the objector, God is not the God of the dead. That is very true; but if Abraham,

Isaac and Jacob are never going to live again, God is the God of the dead. The truth in this matter might be embodied in this form:

God is the God of Abraham, Isaac and Jacob. God is not the God of the dead, but of the living; therefore Abraham, Isaac and Jacob will live again. From the word of God we learn that death is an unconscious state. A dead man is no more of a time-keeper, than a man in a sound sleep, who is wholly unconscious of what transpires around him. In the sacred writings the state of the dead is passed over as a blank space: they (the dead) know no pain, neither is happiness their portion, but they sleep. A man in the resurrection who has been dead 2000 years, will realize no more the time that has elapsed than the one who has been sleeping for an hour; they have both been unconscious.

We understand the truth of this matter before us to stand like this: Abraham, Isaac and Jacob obeyed God, while living, and died in the faith. God purposed that they should have a reward. While dead they are unconscious; the next that is known of them they will be alive. In God's purpose they are alive, or counted the same as living, because his immutable word is, they shall live again. Paul, in Hebrews, after stating that Abraham, Isaac and Jacob "died in the faith, not having received the promise," says [verse 16], "Wherefore God is not ashamed to be called their God (for they are alive? No! no!!), for he hath prepared for them a city." To find when that city will be given, see John xiv, 2, 3; Heb. xi, 8, 13, 39, 40.

## CHAPTER V.

## OBJECTIONS CONSIDERED.

Texts supposed to teach that man is conscious and rewarded between death and the resurrection—Saul and Samuel—The witch of Endor—The 144,000 on Mount Zion—Moses and Elias on the mount of transfiguration—The thief on the cross—To die is gain—Depart and be with Christ—House of this tabernacle—"Thou wilt guide me with thy counsel, and afterward receive me to glory"—Death cannot separate from the love of God—The rich man and Lazarus.

In the examination of objections thus far we have not found the soul or spirit spoken of as though it was capable of reward in death. We have as yet found no proof that the soul is immortal. There is a class of texts, however, which are supposed to teach that man is conscious and rewarded in death. Although these texts do not mention the soul or spirit, yet it is claimed that the language proves their conscious existence after death.

## 1 SAMUEL XXVIII, 3.

"Now Samuel was dead, and all Israel had lamented him and buried him in Ramah, even in his own city. . . . And the Philistines gathered themselves together, and came and pitched in Shunem." "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spir-

it," and they said, "There is a woman that hath a familiar spirit at Endor." And Saul came unto the woman and he swore to her that no harm should befall her for performing this work he desired. "Then said the woman, whom shall I bring up unto thee? And he said, Bring me up Samuel; and when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul; and the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth; and he said unto her, What form is he of? and she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel. And Samuel said to Saul, Why hast thou disquieted me, to bring me up?" Samuel is represented as saying to him [verse 19], "Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me."

There is not a word said in these texts in regard to the soul. It is first stated that Samuel was dead and buried. How then could he converse in this manner without a resurrection? The testimony is that Samuel was disquieted, and brought up. The scene all goes to show (if it was a reality) that Samuel had a resurrection. But we inquire, Is it reasonable to suppose that God would impart power to the woman that she might raise Samuel to converse with Saul, when he would take no notice of him through the means of communication he had himself appointed? viz., dreams, Urim and prophets? Would the Lord help on this iniquity which he had condemned by raising Sam-

uel, and then destroy Saul\* for consulting with familiar spirits?

Should we take the position commonly claimed, that this was a conversation between Saul and Samuel's soul, can we admit that Saul and his sons were going to be admitted the next day into heaven ("to-morrow shalt thou and thy sons be with me"), when we are informed that God would not answer his prayers, and as Samuel is represented as stating to him [verse 16], "The Lord is departed from thee, and is become thine enemy." If we believed it to be real that Saul was the next day to be with Samuel, it would simply prove that Saul would be in the grave. We understand the case of Saul and Samuel to be a case similar to the spiritual manifestations of the present time, with this difference: in ancient time the work was performed by pretending to raise the dead, but at the present time the deception is practised by Satan's palming himself off as the spirit of some of our friends who have died.

REVELATION XIV, 1-5.

"And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

It is claimed that the 144,000 were spirits that had been redeemed, and that John saw them in heaven in the year 96.

Let it be borne in mind that John was viewing events as they would exist in some future time, and the text will be found to harmonize perfectly

\* See 1 Chron. x, 18.

with the doctrine here taught. John did not state that he saw 144,000 stand on mount Zion in the year 96; but he then saw events as they would exist when the 144,000 shall be redeemed.

The first five verses of Rev. xiv, are a continuation of the subject introduced in chap. xiii. Commencing with Rev. xii, and closing with these five verses, we have a chain of consecutive events, carrying us from the time of our Saviour's birth to his second advent,\* at which time the redemption of this company takes place as introduced in the text before us.

The deliverance of the 144,000 is not stated to be a deliverance of spirits after the death of the body; for then it would make their deliverance to be the execution of the very decree that was out against them, that they should be put to death. But we read [verse 3], they "were redeemed from the earth" [verse 4]; "these were redeemed from among men." Then they are to be redeemed from among men on earth; that is, from among the living.

We shall claim them to be those saints who shall be alive when Christ comes. The saints who are then alive will not die, but be redeemed from among the living.

MATTHEW XVII, 1-3.

"Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was

\* See work on the Three Angels of Rev. xiv, published at the Review Office.

white as the light. And behold, there appeared unto them Moses and Elias talking with him." The issue raised here is, that Moses' and Elias' souls were seen on the mount. The words, soul and spirit, do not occur in the text. In all the testimony we have yet examined, we have failed to find the evidence that man has a principle capable of a conscious existence separate from the body. It therefore becomes those who would favor the doctrine of the natural immortality of the soul, to advance carefully, and not assume the point they wish to prove. But, say you, here is proof. Moses died, and God buried him. Moses was seen on the mount.

Our claim is, that a literal construction of the record of the transfiguration [Matt. xvii, 3] will lead to the conclusion that Moses was literally on the mount.

Luke's testimony is, "And behold, there talked with them two men, which were Moses and Elias." Chap. ix, 30. Here it is positively stated that two men appeared. Elias of the New Testament is Elijah of the Old. Elijah was one who never died, and all are agreed that Elijah was literally on the mount. The same language that proves Elijah there, proves the same concerning Moses. It does not say there was an appearance like Moses and Elias; but "there appeared unto them two men which were Moses and Elias."

Peter's application of this circumstance to prove the second coming of Christ is evidence of its literality. Peter says [1 Pet. i, 16]; "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majes-

ty," and then refers us to the transfiguration and the voice which the disciples heard when they were with Christ in the holy mount as proof that Christ is really to come again. By comparing this with the statement of Christ, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom" [Matt. xvi, 28], we see that this circumstance of the transfiguration is an illustration before the eyes of his disciples of how persons would appear in the kingdom of God. Jesus was transfigured. His face and garments had that glorious appearance which they will have when the kingdom is established. Elijah appeared as a representative of those who will be alive at Jesus' coming and never taste of death. Moses (if raised from the dead) would be a representative of those who will be raised from the dead at the last trump. If Moses was not literally there, in this scene of the transfiguration, he could not represent the resurrected saints.

The dispute between Michael the Archangel and the Devil about the body of Moses, gives a reasonable ground for the claim that Moses had a resurrection. The Devil having "the power of death" [Heb. ii, 14] would at once dispute the claim of one who should come to raise Moses. "The body of Moses was probably raised again, as a pledge of the resurrection."\*

LUKE XXIII, 43.

"But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly;

\* Clarke's Comments on Matt. xvii, 3.

for we receive the due reward of our deeds ; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

The point in the above scripture that is claimed as proof of the immortality of the soul, is the testimony of Christ to the thief. It is claimed that Christ promised the thief, that he should be in paradise (heaven) with him that day. But we inquire, What is paradise?

We are not disposed to quote the testimony of Josephus, said to be the opinion of the Jews in regard to it. If the Scriptures furnish testimony on the subject, there is no necessity for appealing to either the fathers or the Jews, for testimony to settle it.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii, 7. From the above we see that the paradise of God is where the tree of life is. Do the Scriptures tell us where the tree of life is?

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." Rev. xxii, 1.

The above testimonies show that paradise is where the throne of God is (in the New Jerusalem), out of which the river of life flows, on either side of which is the tree of life. The New Jerusalem is above. Gal. iv, 16. In Rev. xxi, 2, 3, it is called the tabernacle (dwelling-place of God.)

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them." Paradise is the third heaven. 2 Cor. xii, 2, 4. "Caught up into the third heaven." "Caught up into paradise."

The promise of Christ to the thief, as punctuated in King James' version of the text is, To-day shalt thou be with me in paradise. That is, To-day you shall be with me in the New Jerusalem, where the Father sits on his throne. It is said, "They could not have been in paradise that day bodily, for Christ's body lay in Joseph's new tomb. If the promise to the thief was that he should be with Christ in paradise that day, it must be that Christ and the thief had souls or spirits that would exist after the death of the body, and those spirits were to be together in paradise that day." Did Christ promise the thief that he should be with him in paradise that day? If he did, he failed to fulfill the promise; for he did not go there himself. Three days after his crucifixion he said to Mary [John xx, 17], "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." We are involved in a difficulty if we claim that Christ intended to tell the thief he should be with him in paradise that day; for his testimony to Mary shows that he did not go to paradise. We are not disposed to take the position that Christ contradicted his own testimony.

We now inquire, Did Christ tell the thief that

he should be in paradise with him that day? To determine the proper answer to this inquiry, we will notice the request of the thief. "Lord, remember me when thou comest into thy kingdom."

The thief does not ask him to take him to heaven with him, neither does he say, Remember me when thou goest into thy kingdom, but, Remember me when thou comest. This would seem to indicate that Christ was coming from some other place to the kingdom. But we suppose the request to have more particular reference to the time when the kingdom is established, which we understand to be at the end of the fourth universal kingdom of Dan. vii. Christ is represented in parable as a nobleman going to some far country to be installed with the right of empire. Luke xix, 11, 12. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Christ, who is here represented by the nobleman, has gone into the far country (to the Father) to receive the kingdom. He is to return: this is at his second coming. At that point he will exercise the office of a king. The territory of his kingdom is the earth. The capital (paradise) is above.

The thief's request was, to be remembered at the time Christ should come into his kingdom. Says Christ (in direct accordance with the request), "Thou shalt be with me in paradise." The thief merely asked to be remembered. But our Saviour gave him the assurance that he should be with

him in paradise when he came into his kingdom. But, says the objector, it does not read so. As the text is punctuated in our version of the Bible, it says, "Verily I say unto thee, to-day shalt thou be with me in paradise."

We have already shown that two difficulties will be produced which are unanswerable, if we abide by the present punctuation of the text. 1. It makes Christ promise the thief that he should be with him in heaven that day; and according to his own testimony three days after, he did not go to heaven that day himself. 2. If Christ meant to tell the thief that he should be with him in paradise the day they hung on the cross, where is the answer to the thief's request for Christ to remember him when he came into his kingdom? You may perhaps reply, Paradise is a kind of half-way place in which the souls of both righteous and wicked are placed. There they are neither rewarded nor punished, but are waiting the resurrection and judgment. If this is true, the thief would have been in paradise that day without any favor from Christ; but he asked a favor: to be remembered of Christ when he should come into his kingdom. Says Christ (granting his request), "Verily I say unto thee to-day, shalt thou be with me in paradise." Not in a half-way place, but as we have already shown, in the New Jerusalem, the capital of the kingdom.

Our readers are perhaps aware of the fact that the punctuation of our Bibles in their present form is no inspiration, but merely the work of translators. By changing one mark of punctuation, in the testimony of Christ to the thief, both difficulties named will be settled. Moving the comma

from after *thee*, and placing it after *to-day*, the text will read, "I say unto thee to-day, shalt thou be with me in paradise." We are told that "the Greek Scriptures were originally written in solid blocks of capital letters, without division into sentences, or stops to mark clauses of sentences, and without even division into words." The text was punctuated about the tenth century. Griesbach, in the margin of his MSS. puts the comma after "to-day," so that the text reads the same as punctuated above.

Well, says one, what sense is there in the text, if it reads, "Verily I say unto thee to-day?" Was Christ afraid that the thief would think he said it to-morrow, or yesterday?

For those who may think it a strange idea that is gained by moving the punctuation in the above text, we will quote a similar instance in Zech. ix, 12. "Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." If we transpose the sentence in this text (which does not altar the sense), it would read, "I declare unto you even to-day, I will render double unto thee." This is the very idea that the Lord designed to convey by the above text, as we may learn by examining the context. He declared to them that day that he would render double unto them, when he should accomplish the work mentioned in the verses following. We will now punctuate the above text on the principle that Luke xxiii, 43, is punctuated in our version; namely, because the expression, to-day, is used, the event mentioned in the text must take place that day. "I declare unto you, even to-day will I render double unto thee; when I have

bent Judah for me, and filled the bow with Ephraim," &c. Here by giving such a punctuation we should get a positive contradiction in the text itself, making the text declare that an event was to take place that day, and yet not till some future day. As it stands in our version now, it states, I declare to-day, that at some future time, I will render double unto thee. So the case of Christ's reply to the thief, "Verily I say unto thee to-day, shalt thou (in the future) be with me in paradise." We are now positive, that the testimony concerning the thief on the cross proves nothing in favor of consciousness in death.

#### PHILIPPIANS I, 23.

"Having a desire to depart and be with Christ which is far better."

It is claimed from this text that Paul expected to go and be with Christ when he died. In order to understand this text we will quote the connection. In verse 6, Paul says, "He which hath begun a good work in you will perform it until the day of Jesus Christ." In verse 10 he prays, "That ye may be sincere and without offense till the day of Christ." Here we see Paul has twice pointed them to the day of Christ. This cannot be the day of death, but the "day of the Lord," which we have shown is connected with Christ's second coming. This also accords with Paul's testimony in which he represents that there is no hope if the dead rise not. See 1 Cor. xv, 18, 32.

Paul continues in verse 12, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the

furtherance of the gospel." In verses 18-20 he says, "What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life, or by death." We find the sentiment Paul is teaching is, that still it should be with him as it had been. Whatever might befall him, it should be for the furtherance of the gospel. With these ideas before us we may understand what follows.

Verse 21. "For to me to live is Christ." According to the sentiment above, for him to live would magnify Christ. "And to die is gain." Not to Paul, but to the cause of Christ. Paul is not weighing the matter here to see what would be the greatest advantage to him, but he has told us already that whatever happens to him is to further the gospel. Paul did not look on death as a blessing, or that from which he was to receive any benefit. He has also given us to understand that if the dead rise not his labor was all in vain.

Verse 22. "But if I live in the flesh, this is the fruit of my labor: (to MAGNIFY *Christ* and FURTHER *the gospel*;) yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ; *which is far better*. Nevertheless to abide in the flesh is more needful for you."

The strait in which Paul is placed, the candid

reader will see is betwixt living and dying. If left to make a choice there, he knew not which he should choose; he wished to lie passive in the hands of Christ, and let the event come, *life or death*, that would tend most to *further* the gospel.

If he continued in the flesh, "bonds and afflictions" were his portion. If he died ("the dead know not anything"), he would not be in a condition to receive a reward, but would only rest in hope; but there was something he did desire, that was worth obtaining, "to *depart* and be with Christ."

Paul does not tell us in this text the manner in which he expected to be with Christ, but says he desired to depart and be with him. The manner in which he expected to be with Christ is stated in 1 Thess. iv, "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." If it is claimed that the departing spoken of in this text is death, it does not follow that Paul expected to go to Christ immediately at death; for this would be contrary to his own teaching, in which (as we have already shown) he presents no grounds for hope, aside from the resurrection of the dead. Paul's desire would be to leave this life of trial and toil and sleep in Jesus till the time should come that he might be with Christ. This accords with what Peter taught, "What manner of persons ought we to be in all holy conversation and godliness, looking for and *hasting* unto the coming of the day of God." The margin says, "hasting the coming," or earnestly desiring the coming of the day of God. Paul de-

sired to be with Christ at his coming, He would rather sleep with the fullest assurance of awaking to be with Christ, than to toil on through his persecutions here. Still he would not choose, for he knew that would take place which would tend most to further the gospel, and be gain to the cause of Christ. According to the Bible testimony already investigated respecting the dead, Paul could not have expected to go to Christ as soon as he died; however (he being unconscious in death), the moment wherein he died, and the one wherein he shall be resurrected would seem as one to him, though actually hundreds of years apart.

That we are correct in our conclusions in regard to the above text is further evident from the following facts. In Phil. ii, 16, Paul desires to be found "holding forth the word of life that he may rejoice *in the day of Christ* that he had not run in vain, neither labored in vain." In 2 Tim. iv, 6-8, we have a testimony from Paul as he was about to die. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth (from this time forward), there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me in that day, and not to me only, but unto all them also that love his appearing." He does not claim that he is going to Christ immediately, when he shall depart, but *when Christ appears* he shall get a crown.

The Greek term which is rendered depart in this text is *Αναλυσαι*, which is defined, "An unloosing, releasing," from evils. A breaking up, depart-

ure, &c.\* Paul's departure then was to be released from these evils that beset his faith, as we have already claimed.

## 2 CORINTHIANS, v, 1-10.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." On this verse, it is claimed that the "earthly house of this tabernacle," is the body, in which the soul tabernacles, or takes up a temporary residence. The dissolving of this tabernacle is claimed to be death, or the turning of man back to dust. What is the house in heaven? Heaven, says the objector. No, Paul says, "We have a building of God, a house not made with hands, eternal in the heavens."

If the house spoken of on earth, is a body tenanted by the soul, consistency would teach us, that a house in heaven for the same soul would be another body.

As there seems to be an opportunity of getting some clue to the earthly house, by a proper understanding of what is meant by the house in heaven, we will raise the inquiry, What is the Bible testimony about the house in heaven? Paul tells us, [Heb. xi, 10], Abraham "looked for a city which hath foundations, whose builder and maker is God." We believe this city was the Father's house spoken of by Jesus [John xiv, 1, 2]: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would

\* Robinson's Gr. Lex. See also Liddell and Scott.

have told you. I go to prepare a place for you."

Paul says, "We have a building of God (the Father's house), a house not made with hands." We shall claim from the above testimony, that the house in heaven is the New Jerusalem, described by John in Revelation xxi. This would make "our earthly house of this tabernacle," refer to our temporary residence on earth in this probationary state. The earth itself is but temporary in its present form, and it is to be dissolved. See 2 Pet. iii, 10. When it is dissolved the saints of God will be secure: God is their friend. Amid the destruction of the day of God, mount Zion, the city of the living God will give them a shelter.

Verses 2-4. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Paul tells us plainly what his desire is: it is not to be unclothed, as would be the case, if an immortal soul then threw off its mortal garb, "but clothed upon: that mortality might be swallowed up of life." His desire was for the time to come when the work would take place he had spoken of in his first epistle [chap. xv]: "this mortal shall put on immortality." This was not to take place at death, but when Christ should come and raise the dead.

Verses 6-9. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): we are confident, I say,

and willing rather to be absent from the body, and to be present with the Lord. Wherefore, we labor, that, whether present or absent, we may be accepted of him."

Paul has stated that his desire was "not to be unclothed (as would be the case, if an immortal soul was absent from the body), but clothed upon, that mortality might be swallowed up of life." If we claim the body, to apply to our fleshly bodies, then being at home in the body, would be to remain still in this mortal state; to be absent from the body, and present with the Lord, would be to have mortality swallowed up of life. Paul has spoken of no way that we can be present with the Lord only in an immortal body.

Then we shall be absent from the mortal body, and present with the Lord. Paul says, "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And he also shows in 1 Thess. iv, 16, 17, how we are to be with the Lord. Not by dying; but we 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." We do not learn from the above testimony then that Paul expected to be with the Lord by death, but by the resurrection. This testimony proves nothing in favor of consciousness after death without a resurrection.

2 PETER I, 13, 14.

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remem-

brance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." On this text it is said, "Peter says, 'I shall put off my tabernacle,'" which means his body, and that Peter himself is the soul that puts off the tabernacle at death. We shall not dispute but what Peter had reference by the above testimony to his death. He was shortly to put off his tabernacle even as our Lord showed him. We see by reading John xxi, 18, 19, that our Lord had shown him that he must die by the hands of his enemies. If it is claimed that the *my* in this text that puts off the tabernacle, is Peter's soul, then his soul was to die in the transaction. See verse 15. "Moreover, I will endeavor that ye may be able after *my* decease to have these things always in remembrance." We see then that not merely Peter's body, but Peter himself was expected to die.

Peter was to put off his tabernacle as Jesus had showed him. "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God." John xxi, 19. This testimony from Peter simply proves that he soon expected to die a martyr.

PSALM LXXIII, 24.

"Thou shalt guide me with thy counsel, and afterward receive me to glory." The above text does not state that the Lord will receive us to glory immediately after he has guided by his counsel. If the saints are received to glory at the resurrec-

tion, it will be *after* they have been guided by the Lord's counsel and will fulfill all that the above text states.

ROMANS VIII, 38, 39.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It is claimed that "the love of God in Christ Jesus our Lord, of which the Apostle speaks, is no doubt reciprocal, acting upon a rational soul, with affections capable of receiving and returning love."\* Again it is said "This proves beyond the reach of contradiction, that death is not the extinction of conscious existence. The love of God can only be enjoyed by a rational being, possessing reason, affection, and consciousness."†

To show the fallacy of the above position we will look at another text. John iii, 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If we apply the principle of Mr. Lee to this text, God did not give his Son to die for this generation, because he loved them, for they were not in existence when Christ died (unless he admits pre-existence). He claims that that love "acts upon those capable of returning it;" but this generation was not living to return that love and so

\* Lee on the Soul, p. 112.

† Ibid p. 111, 112.

God did not love them. God did love this generation although they were not yet born, for his word says he "loved the world." Of course we understand this love was prospective. He made provision for those who should be born that they might have salvation if they would choose it.

If God could love those who did not exist when he gave his Son, it is not unreasonable to believe that he loves the dead who are asleep. This love for them will cause him to bring them up again from the dead. If Mr. Lee's reasoning is correct, if the dead do not love, they are out of existence. The Scriptures plainly declare, "Their love, and their hatred, and their envy is now perished." Eccl. ix, 6. So they do not reciprocate God's love, although death does not destroy God's love for them. It is his will that they shall have eternal life, so Christ will raise them at the last day. Were it otherwise they would be lost. See John vi, 39, 40.

LUKE XVI, 19-31.\*

"There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came

\*The position taken on the rich man and Lazarus is probably new to most of our readers. We have written however what we consider to be the truth relative to this parable. To our mind it is as clear as any other portion of the word of God. We wish it understood that we take the responsibility of publishing this view of the rich man and Lazarus.

to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy upon me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

The case of the rich man and Lazarus is supposed to be an unanswerable proof of the conscious existence of man in death, and the doctrine of immediate reward and punishment. It is claimed that it is a literal history of two individuals who once lived on earth, and of their exit from earth to their reward. It is said, If Dives and Lazarus were both conscious after death, it must be that all

men are, and if so, the soul must be immortal. We will first look at it with the idea that it is a literal history. The beggar died and was carried by the angels into Abraham's bosom. What! did the angels of God come down from heaven and take dead Lazarus, covered with sores, and place him in Abraham's bosom? They did if it is a literal history. The rich man died and was buried, and in hell he lifted up his eyes, being in torment. What! did the rich man go to hell dead and lift up his eyes in hell while dead? or did he come to life in hell and then lift up his eyes? It must be he went there while dead, if this is a literal history.

Stop, says the objector, it does not mean that the part that died went to Abraham's bosom, or to hell. What! was there some part of each one that did not die? I thought the text said, "the beggar died," and "the rich man died." I supposed if it was a literal history that they really died, and not that they only half died. They did die, but it was their souls that went to hell and Abraham's bosom. That must be something Luke neglected to state in this literal history, and, by the by, quite an important item too to make such a mistake in giving a literal history.

But, you say, it was the soul that went. Well we will take your assertion for it, till we see how it will go. The soul you say is immaterial. Literal angels came down from heaven and took the immaterial soul of Lazarus and carried it to Abraham's bosom? No, Abraham's immortal soul's bosom. The rich man died and was buried, and in hell his immaterial soul lifted up its immaterial eyes and saw the immaterial soul of Abra-

ham afar off, and the immaterial soul of Lazarus in his immaterial soul's bosom. And the rich man cried, Send the immaterial soul of Lazarus to dip his immaterial finger in water, to cool my immaterial tongue, for I am tormented in this flame. What! an immaterial soul in a literal flame, calling for literal water to cool its tongue? It must be so if it is a literal history of immaterial souls passing into flames.

But it is said the fire and water are figures. The flames representing the torments of a guilty conscience. We are inclined to think as John Wesley said, "Immaterial fire and immaterial water is nonsense." It is said that Abraham's bosom is a figure of speech, and represents heaven. Figures of speech are just what it takes to make a parable. But it has been objected that this cannot be a parable because "when a parable is given, it always says he spake a parable." To show that this is not so we have merely to call your attention to the testimony in this same chapter concerning the unjust steward. None deny that this is a parable, and yet it commences in the the same manner as the case of the rich man and Lazarus.

We claim that this case of the rich man and Lazarus is a parable for two reasons: First. We have found that it cannot be applied as a literal history either to two individuals, or to two classes, without substituting words that are not found in the text. Second. It was addressed to the Jews, and the testimony is, "Without a parable spake he not unto them."

It is further evident that this cannot be a literal history, teaching the existence of the soul after

death, for we see in the sequel, before any one could go to the rich man there must be a resurrection. "Neither would they be persuaded though one rose from the dead." It does not teach the conscious existence of man in death, for there could no one go to Lazarus till there had been a resurrection. It cannot be claimed to teach anything respecting the soul or spirit, for there is not a word said about a soul or spirit in the whole story.

It has been said if this is a parable, it may teach the doctrine of the soul's immortality. The use of parables is to enforce the doctrines that are elsewhere taught in the Scriptures. This parable cannot be claimed as teaching that the righteous and wicked are conscious in death, or rewarded before the resurrection; for the Scriptures teach no such doctrine.

Dr. Cumming of England says in reference to parables, "We must never wring from every incident in a parable distinct and specific meaning. There must be some traits or facts that are incidentally requisite to constitute the integrity of the story, and not to be interpreted, each, however minute, as conveying some great moral or spiritual lesson; but on the contrary, subsidiary to the great object of the parable, which is to set forth one given and definite truth."\*

If we should endeavor to apply every point in some parables, we should obtain sentiments directly in opposition to the teaching of the general tenor of the word of God. For instance, take the parable respecting the man who had a hundred sheep, one of which went astray. Luke xv, 3-7. "He goeth after

\*Cumming's Scripture Readings.

that which was lost until he find it, and when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep that was lost." We see by the sequel that this parable is given to show the rejoicing in heaven when sinners heed the call of God's Spirit, and turn again and repent. If we should apply the whole story it would make out that when sinners went astray the Lord took them and brought them back (whether they would come or not) and then rejoiced over their return.

In the parable of the rich man and Lazarus, Christ enforces the idea that what God has done, and revealed, to convince the people of his power and truth is sufficient; and if they will not believe with the testimony they now have, nothing would convince them. "If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead." Although we said every point in a parable cannot be always applied, yet we think in this case a consistent application may be made, according with the scripture teaching.

#### APPLICATION OF THE PARABLE.

We will, in as brief a manner as possible, suggest to the reader what we consider the true import of this parable. We understand that it represents two classes, one righteous and the other wicked. We do not understand it to represent all the righteous and wicked, but only that portion who are raised, and are alive at the time of the fulfillment of the parable.

Taking the position that this is a parable, we understand, as a matter of course, that figures are in it. Abraham's bosom we understand as a figure to represent the effects of the covenant of peace, which will be made with God's people who are alive at that time. This covenant will forever secure to them an inheritance in that possession which God promised to Abraham. Their being in Abraham's bosom shows that they are in close alliance and fellowship with Abraham. He is the father of the faithful, these righteous having been faithful, are delivered by the voice of God from the power of Satan and all his wiles. They are then sure of a part in that promised possession, are Abraham's children indeed, and are fitly represented by Lazarus in Abraham's bosom.

The torment in literal flames, we understand as a figure representing the anguish of heart the wicked will feel, who come up from the grave at the time when this parable has its fulfillment. The torment spoken of in the text cannot be the final punishment of the wicked in hell-fire, for it is not the same hell that is here spoken of. When the place of the punishment of the wicked is spoken of in the New Testament, the original term used to designate it is (*γέεννα*) *gehenna*, but the term which is used in this text is not *gehenna*, but (*ἀδης*) *hades*,\* "the grave."† So the torment must

\* Dr. Adam Clarke gives the following critical note on the word hell in this verse. This criticism well accords with the meaning of *ἀδης*—hell or grave—and shows that it was the place where the rich man was buried. He says: "The reading of my old MSS. Bible (is), 'Forsooth the rich man is dead, and is buried in hell.' The Anglo Saxon reads, 'And was in hell buried.' In some MSS. the passage reads thus: 'The rich man died also, and was buried in hell,' &c.

† Liddell and Scott.

refer to the anguish of heart the wicked feel when they first come to life, and lift up their eyes, even before they come out of their graves.

This parable applies after *some* resurrection; for Abraham is represented as saying, "Neither would they be persuaded though one rose from the dead." The resurrection spoken of seems to be one that takes place before the final end of all things comes; for some of those living at the time of that resurrection still have the Scriptures in their possession. "They have Moses and the prophets." The wicked ones that come up in that resurrection do not know at first that their cases are unalterably fixed, but consider themselves still objects of God's favor. "Send Lazarus (the saints) to cool my tongue." The reply is, there is a great gulf fixed between us. This cannot be a literal gulf,\* for if it is it will be just as visible to the rich man as any one. It has reference to the fact that they are no longer subjects of the sympathies of those who once labored for them and manifested an interest in their salvation. They rejected salvation, died without hope, and awake to share in Jehovah's unmingled wrath.

Those who awake are ignorant of the condition of the rest of mankind, seeing men still moving about on the earth they suppose, doubtless, that probation is still going on. If there is no hope for them, they want their brethren saved. Send Lazarus "to my father's house." They have already had the Scriptures, slighted their warnings, rejected God's mercy, and no more efforts are put forth for them, "neither would they be persuaded though one rose from the dead."

\* The Syriac Testament reads, Between us and you there is a great barrier fixed.

The question which will now engage our attention is respecting the time of the fulfillment of this parable. The query has probably arisen in your minds as to *when* it is that a resurrection takes place prior to the end of all things. For a reply to this inquiry we will introduce Dan. xii, 1, 2. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The resurrection spoken of in this text, cannot as some say, comprehend the resurrection of all, both righteous and wicked, for it says, "*many* of them that sleep . . . shall awake." If it was designed to comprehend the resurrection of both classes, we should think it would read, "*all* of them that sleep shall awake." This cannot be claimed as the first resurrection, for all who come up in that resurrection are "blessed and holy," and will not die the second death, but in this resurrection there are some of both classes. It cannot be the second resurrection, for all that come up in that resurrection are cursed and unholy, and will die the second death.

Here is a resurrection which brings up many of the dead (not all), and in this resurrection some are righteous and some are wicked. This resurrection must be prior to the coming of Christ and the first resurrection, for, as the first resurrection

brings up all the saints, there can not be a resurrection after that in which any of the saints would come up.

The resurrection is said to be in the time of trouble, when Michael stands up. Michael in this text refers to Christ.\* The standing up of Michael refers to the commencement of the reign of Christ. The phrase "stand up," signifies to reign.† Christ's reign commences before his actual coming. His reign commences at the time he commences to dash the nations in pieces. When he ceases to intercede for men, he becomes a king. He then has "on his head a golden crown, and in his hand a sharp sickle." Rev. xiv, 14. Then it is that he commences the work of dashing the nations in pieces.‡

At the time Christ commences his reign, there is a time of trouble such as never was. Not on the saints, for they are delivered, but on the wicked will be poured out the seven last plagues with no mixture of mercy. It is during these plagues and time of trouble that some of the dead awake. Under the seventh vial, when the "great voice comes out of the temple from the throne in heaven, saying, It is done, we understand the graves will be opened, and many will awake and come forth. This voice from heaven we understand is the voice of God which is to shake the heavens and the earth and open the graves preparatory to the resurrection, as they were opened and some awoke at the time of Christ's death. Many bodies were awaked

\*Compare 1 Thess. iv, 16, with Jude 9.

†See Dan. xi, 2-4.

‡For a full exposition of this matter, see "Kingdom of God," published at the Review Office, Battle Creek, Mich.

when the graves were opened then, so we claim, many, both righteous and wicked, will awake when the graves are opened by the voice of God in the time of trouble.

The only objection urged against the view we have taken of this text is, that there are but two resurrections, the first and second. We understand it is true in regard to the final resurrection, that there are but two: the resurrection of the righteous and the resurrection of the wicked. This does not exclude the fact that others may have been raised prior to this first resurrection. The Bible states that many awoke at Christ's death, and came out of their graves after his resurrection. So the idea of the first resurrection, as we have said before, does not prove that there had been none previously raised. Some say those who were raised at Christ's death were raised mortal, and died again, but Paul says [Eph. iv, 8, margin], "When he ascended up on high he led a multitude of captives."\*

We think we have answered the objections to the suggestions we have made in regard to this parable of the rich man and Lazarus. We repeat, when the voice of God shakes the heavens and earth, the graves are opened. Then some, both righteous and wicked, will come forth. The righteous, who are awaked together with the righteous living, will hear in that voice from heaven, a proclamation of their trials ended, their conflicts o'er, and they will then have the fullest assurance of a part in the kingdom. They will be in the position represented in the parable by Lazarus in

\*It is so rendered in the Revised Version and Dickinson's Translation of the New Testament.

Abraham's bosom. The wicked who are then raised, some of whom will only recently have died, will wake up, and immediately the wrath of God will be upon them, and as they look up from their graves, they will behold the saints, who in their lifetime entreated them to serve the Lord and sympathized with them in their sufferings, while they in return persecuted, slandered, and defrauded the Lord's people. They had their "good things," while the saints of God knew what it was to want and be at their mercy, like a Lazarus at the rich man's gate. The rich ground the face of the poor, and they in return tried to instruct and pity, and lead *them* in the way of truth. The first thoughts of these wicked ones seem to be that the saints still care for them, so they call to them for help. But *their* work for the world is then done, the last warning given, the last tears shed over human woe, and the last prayer raised for God's mercy upon sinners. They are forever left fit subjects of Jehovah's wrath. A gulf is fixed between them and the righteous. This we understand to be the solemn decree which will then have gone forth, "He that is filthy, let him be filthy still, and he that is holy, let him be holy still."

It seems from the above text that a little before the coming of Christ (when the seven last plagues are falling), there will be no more mercy for sinners. The language of Christ is, after uttering this decree, "Behold I come quickly," so when his coming is very soon to take place, he ceases to be daysman for the world; there is then a gulf fixed between the saints and the wicked. These wicked men do not understand it so, and they commence to plead for their brethren, that

these who have been dead may be sent, for, say they, "If one went unto them from the dead, they will repent!" But no! the judgments of God do not move them; they blaspheme God because of their plagues, "neither would they be persuaded, though one rose from the dead."

We trust we have succeeded in making our view clear to the mind of the reader, and we would humbly submit our conclusion that the case of the rich man and Lazarus does not furnish a shade of proof for the immortality of the soul, or consciousness in death.

## CHAPTER VI.

### FUTURE PUNISHMENT.

The common view—Eternal misery—Scripture terms used to teach future punishment—Die—Death—Second death—Consume—Devour—The wicked shall come to an end—Destroy—Burned up—Substances used to represent the wicked—Righteous and wicked have opposites.

Although we have contended in the previous pages for the total unconsciousness of all men between the periods of death and the resurrection, yet we believe in the doctrine of future punishment; for we have found no scripture to sustain the doctrine of punishment in this life; the wicked are "reserved to the day of judgment to be punished." We have shown that the testimony of the word is, that the dead, both righteous and wicked, shall be raised to life again to receive their just due.

We are aware that many contend that the love of God will be made manifest in the eternal salvation of all men; but, when we remember that God has a law, indestructible as his own throne, and that sinners have openly trampled this law under their feet, and neglected to comply with the plan God devised through the death of his Son, for the pardon of their sins, we need no longer claim that the God of all the earth does not do right in inflicting punishment on the sinner. A law would not be a complete law unless a penalty was inflicted for disobedience. Paul says, "The wages of sin is death." Sin is defined by the apostle John to be, "transgression of the law."

This death which is here spoken of as the wages of sin, cannot be the death that men die in Adam; for that death is a consequent on the sin of Adam, and not our own sins. By transgression, Adam became mortal, and has transmitted mortality to us. Men die the first death, because they are mortal. The second death is the wages of sin; and this all must suffer whose names are not found in the Lamb's book of life. But, says one, this second death does not destroy the sinner, but places him in eternal torments. The common view of the punishment of the wicked is that they have immortal souls that cannot die, and therefore their punishment must be eternal conscious misery.

Henry claims in his Commentary, that, "By the damnation of the wicked the justice of God will be eternally satisfying, but never satisfied."

Benson, in his commentary, says: "They must be perpetually swelling their enormous sum of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence, af-

ter the longest imaginable period, they will be so far from having discharged their debt, that they will find more due than when they first began to suffer."

Others tell us that their capacity for suffering will increase, and that at the end of 10,000 years, one sinner will be capable of suffering more than all hell did when he came there; and thus their capacity for suffering will increase to all eternity. This is represented as the reward of a finite act of the poor, frail worm of the dust, man.

The Bible represents God as a being of love and mercy; but these attributes must be cast out of sight in the minds of those who would have us believe in such an eternal state for sinners, as that presented in the above testimonies.

We shall, in the few pages that follow, dissent from the position of the above quotations, that the wicked shall have eternal misery; and for this we will assign our reasons briefly. And, first, we dissent from the view that the wicked will have eternal misery, from the fact that they are not immortal. They cannot suffer eternal misery unless they live eternally. We have already shown that no man is by nature immortal, and unless they have immortality given to them at some future time, they cannot live eternally, to suffer eternal misery. God "only hath immortality." 1 Tim. vi, 16. Christ has brought it to light through the gospel. 2 Tim. i, 10. But as the wicked will not comply with the terms of the gospel, they have no share in the blessings of the gospel. Immortality will be rendered only to those who seek for it. Rom. ii, 6, 7. But as the wicked do not seek for it, the conclusion is that it will never be ren-

dered to them. Immortality will be given to the righteous alone at the resurrection. 1 Cor. xv.

Eternal life is never promised to any but those who seek for it. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life." John v, 39, 40. This shows that none will have eternal life but those who come to Christ. See also John iii, 14, 15, 36; vi, 40, 47, 51, 54.

The wicked have not sought for immortality, and so will not be raised from the dead immortal. But having sown to the flesh they will reap corruption. They will be raised, not with immortal bodies, but mortal, and will meet just the fate threatened them in the word of God. They can have no claims on eternal life, for ("the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23) they have never sought it through Christ. We will now notice the Scripture terms used to teach future punishment.

DIE: "Cease to live; to expire; to de cease; to perish."\* We can notice but a few of the great number of texts in which it is said the wicked shall die. "The soul that sinneth it shall die." Eze. xviii, 4, 20. To evade the force of this text, it is said this means to die in trespasses and sins. Before a person could die such a death they must first be holy. To die, must be a going into a state of death. But if those who never knew God, were always spiritually dead, how can they die a spiritual death? But the reason our opponents take the above position, is to show that death does not always destroy the being that dies. Say

\*Webster.

they, Paul says, "I die daily," and yet he was alive. We would reply that we know of no death but destroys the life of its opposite. Paul recognizes a man as dead to sin, as well as dead in trespasses and sins. So that a person in either a state of sin or holiness is dead to the opposite condition. When a person is said to die, without the qualifying of that death by being dead *in* sin, to *to* sin, the death deprives the person of all life. To say that Ezekiel's testimony refers to death in sin is folly. Death in sin is a natural consequence of sin, but this is a death for sin, and must refer to punishment of the sinner.

"He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die." Prov. xix, 16. This cannot be referred to the first death, but must refer to their final punishment. "But every one shall die *for* his own iniquity." Jer. xxxi, 30. Not die in his iniquity, but die for it. See John vi, 49, 51; Rom. viii, 13.

DEATH.—That state of a being, animal or vegetable, but more particularly of an animal, in which there is a total and permanent cessation of all the vital functions.\* "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end everlasting life. For the wages of sin is death; but

\*Webster.

the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 16, 20-23.

"He that converteth a sinner from the error of his way shall save a soul from death." Jas. v, 20. But it is said this means the death that never dies. There is no such expression as death that never dies in the Bible, and there is no sense in the phrase. What would you think if I should tell you about some person that lived a life that never lived? It would be just as consistent as to talk of a death that never dies. Death that never dies is no death at all. A life that never lived is no life at all. If we allow the term death to have its force, the sinner will be deprived of all life.

SECOND DEATH.—First and second death are relative terms, and there must be some similarity in the effects of these two deaths, or there would be no propriety in calling them first and second. The second death must also follow a resurrection from the first death. "He that overcometh shall not be hurt of the second death." Rev. ii, 11. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. xx, 6, 14.

CONSUME.—To destroy; to bring to utter ruin; to exterminate.\* "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. xxxvii, 20. "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. i, 28. "Let the sinners be consumed out of the earth, and let

\*Webster.

the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." Ps. civ, 35. Instead of David's teaching that the sinner would be tormented to all eternity, he looks forward to a time when the wicked will be no more. With this prospect before his eye, that there is a time coming when there will be a clean universe, David praises the Lord.

DEVOUR.—To eat up; to eat with greediness; to eat ravenously, as a beast of prey, or a hungry man.\* "Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them." Ps. xxi, 9. "A fearful looking for of judgment and fiery indignation which shall devour the adversaries." Heb. x, 26, 27. "Fire came down from God out of heaven and devoured them." Rev. xx, 9. If we substitute the definition of devour for the word, the above texts teach conclusively that the wicked will be eaten up by the fires of hell, into which they shall be cast.

THE WICKED SHALL COME TO AN END.—"Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever." Ps. ix, 5. In this text we understand David speaks prophetically, placing himself beyond the time of the destruction of the wicked. "Yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be." Ps. xxxvii, 10. See also verse 38; Prov. xiv, 12; Phil. iii, 19; Heb. vi, 8.

\* Webster.

DESTROY.—In general, to put an end to; to annihilate a thing, or the form in which it exists.\* If you look at Gen. vii, 4, where God testifies to Noah that he will bring a flood and *destroy* man and beast from off the earth, you will see the marginal reading is "blot out." "All the wicked will God destroy." Ps. cxlv, 20. "God shall destroy thee forever, and root thee out of the land of the living." Ps. lii, 5. See Prov. xxix, 1; 1 Cor. iii, 17; Jas. iv, 12; Acts iii, 23; Rev. xi, 18. "The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath." Job. xxi, 30. "Enter ye in at the straight gate: for wide is the gate, and broad is the way that leadeth to destruction and many there be which go in therat: because strait is the gate, and narrow is the way which leadeth unto life; and few there be that find it." Matt. vii, 13.

"And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i, 7-9. Some have claimed this text as proof of eternal misery. There is no such doctrine taught by it. The wicked are to have destruction; that destruction is everlasting. They never come up again to need another destruction, for this is lasting, as Solomon says (Prov. xxix, 1), "He that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy." But, says

\* Webster.

one, it is destruction from the Lord's presence. If the wicked are destroyed from his presence, where will they be? God by his Spirit fills immensity.† If they are still in existence, after they are destroyed from the Lord's presence, they must be where the man told the infidel hell was, "Just outside of all God's creation." For further texts where the wicked are represented as to be destroyed, see 2 Pet. ii, 12; 1 John iii, 8.

Perhaps some would object to applying the definition to *destroy*, which we have applied, because it favors annihilation, and they would claim that matter cannot be annihilated. We do not claim that the wicked will be annihilated as matter, but as rational, intelligent beings. The dust of which they are formed may still exist, not however in the form of men.

BURNED UP.—"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. iv, 1-3.

"As therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world." Matt. xiii, 30, 40. Tares are not cast into fire to preserve them, neither are the wicked.

"As ye have drunk upon my holy mountain, so

†Ps. cxxxix, 7-10.

shall all the heathen drink continually; yea, they shall drink, they shall swallow down, they shall be as though they had not been." Obad. 16. This does not look much like the doctrine of eternal conscious suffering. If they are to be as though they had not been, they will not be in a condition to suffer. "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." Isa. xxxiii, 12. "He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Says the objector, To my mind it conveys the idea of eternal misery; they are to be burned up with unquenchable fire.

The text says the chaff will be burned up. But the point of objection is in regard to the fire.

What is the import of this unquenchable fire? The original term is *puri asbesto*. To show the understanding of this term among the Greeks we will make a quotation from Eusebius, who was born A. D. 267, and became bishop of Cesarea A. D. 315.\* He gives an account of those who were martyred at Alexandria. He spoke as follows:—

"The first of these was Julian, a man afflicted with the gout, neither able to walk nor stand, who, with two others that carried him, was arraigned. Of these, the one immediately denied; but the other, named Cronion, surnamed Eunus, and the aged Julian himself, having confessed the Lord, was carried on camels through the city,—a very large one as you know—and in this elevation were scourged, and finally consumed in an *immense fire (puri asbesto)*. After these, Epimachus and Alexander who had continued for a long

\* Hist. of Christian Church, Book VI, Chap. 41.

time in prison, enduring innumerable sufferings from the scourges and scrapers, were also destroyed in an *immense fire*" (*puri asbesto*).

If this expression in the Greek text of Eusebius, be rendered the same as in the Bible, it would read, *unquenchable fire*. No one would claim that the fire that was kindled in the third century to burn those martyrs is still burning, neither is there proof in the text before us, that the unquenchable fire which destroys the wicked, will eternally burn. If the fire was quenched, some of the wicked might perhaps escape, but as the fire is unquenchable, it will burn them up.

#### SUBSTANCES USED TO REPRESENT THE WICKED.

We will now notice the substances used in the Scriptures to represent the wicked, who are to be cast into unquenchable fire.

1. Chaff. Ps. i, 4; Job xxi, 18; Isa. xxix, 5, 6; Hos. xiii, 3; Matt. iii, 12.
2. Stubble. Ps. lxxxiii, 13; Isa. v, 23, 24; xlvii, 14; Nah. i, 10; Mal. iv, 1; 1 Cor. iii, 12.
3. Thorns. Isa. xxxiii, 12.
4. Briars. Micah vii, 4; Isa. x, 17-19.
5. Fat of lambs. Ps. xxxvii, 20; Eze. xxxiv, 16.

Here we see the wicked are represented by substances easily destroyed, and these are to be cast into the "devouring," "unquenchable fire." Can they exist in it? Will they dwell there to all eternity? What has the Lord said about it? Isa. xxxiii, 14, says, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? (The wicked? No! but) He that walketh righteously, and speak-

eth uprightly;" &c. But of the wicked it is said, "It shall leave them neither root nor branch."

#### RIGHTEOUS AND WICKED HAVE OPPOSITES.

Says the objector, It cannot be that the punishment of the wicked is simply death; for the Bible represents their punishment as being of the same duration as the life of the righteous. Christ says [Matt. xxv, 46], "And these shall go away into everlasting punishment, but the righteous into life eternal." Here it is positively stated that the punishment of the wicked is everlasting. We freely admit that the punishment of the wicked has no "remedy," and is therefore everlasting. But this would not prove that it was everlasting suffering.

Their punishment is everlasting, but what is it? Rom. vi, 23. "For the wages of sin is death." James i, 15. "Sin, when it is finished, bringeth forth death." Sin is to be finished: but what is to be its end? Eternal misery? No, but death. In 2 Thess. i, 9, Paul says the wicked "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Says the objector, It is an everlasting destruction from the presence of the Lord. According to Christ's testimony in parable, sinners are to be punished *in* the presence of the Lord. But their punishment is to be destruction from his presence.

See Luke xix, 37. "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." For that destruction there is no remedy. Prov. xxix, 1.

But, say you, how can the punishment be everlasting if it is simply death? We may look on punishment as deprivation; in that case, the greatest possible punishment would be to be deprived of an eternal blessing. The Scriptures, we think, hold forth the punishment of the wicked as the deprivation of the blessing the righteous are to enjoy; namely eternal life. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life." Jno. iii, 36. This life is everlasting, and to be everlastingly deprived of it would be an everlasting punishment.

We consider the case of the wicked to be this: God has taken pains to reveal to them just how long life they can have if they obey him: eternal life. If they disobey him they will receive the opposite: death. They will be eternally deprived of life. "He that believeth not the Son shall not see life."

Says Christ [Matt. vii, 13, 14], "Broad is the way that leadeth to destruction, and many there be which go in thereat. Narrow is the way which leadeth unto life, and few there be that find it." John says of Christ [chap. iii, 15], "That whosoever believeth in him should not perish, but have eternal life." Here the opposite of everlasting life is, to perish; to come to nothing.

Compare the three following testimonies from the book of Proverbs: Prov. xi, 31. "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. x, 30. "The wicked shall not inhabit the earth." Prov. ii, 22. "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

Who can harmonize the above testimony concerning the destiny of the righteous and wicked on any other principle than that the righteous are finally to receive the earth as an eternal possession, while the wicked are cut off?

When John was permitted to view in holy vision the finale of all the wicked he saw them burned up by fire from heaven, and saw after God's judgments had fallen upon the wicked "every creature in heaven, under heaven, on the earth," &c., praising God.

In Dr. A. Clarke's comments on Rev. xxii, 3, he says, "'There shall be no more curse.' Instead of *καταναθημα*—curse, the best MSS., versions, &c., read *καταβεμα*—cursed person."

Sin, sinners and the grave are all to die, and once more will spring forth a clean universe, and all heaven and earth will then raise one mighty shout of "Alleluia! for the Lord God omnipotent reigneth!"

## CHAPTER VII.

### OBJECTIONS ANSWERED.

Terms supposed to teach eternal misery—The smoke of their torment ascendeth up forever and ever—Suffering the vengeance of eternal fire—Tormented day and night forever and ever—Worm dieth not and the fire is not quenched—Shame and everlasting contempt—Conclusion.

The principal reasons for believing the eternal misery of the wicked is that the terms, forever and everlasting, are sometimes connected with their punishment and torment. Does it inevitably fol-

low that the wicked must suffer eternally because the terms forever and everlasting are used in reference to their torment and punishment? We have shown by the plain testimony of scripture that no man has immortality till the resurrection, and that even then it is only given to the righteous. With these facts before us, and the positive testimonies we have read that the wicked shall be as though they never had been, &c., will the word *forever* be sufficient to prove that their torment is unending?

Although it may seem strange to the reader, we state that the terms, forever and everlasting, do not necessarily show unlimited time. In a vast number of cases where these terms are used in the Bible they are limited. We read in connection with nearly every offering of the typical system of the Mosaic law that they were to be statutes for ever, and were to be kept up forever, yet those ceremonial laws are abolished, and the offerings have ceased. We read in Deut. xv, 16, 17, "If he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever." This forever can only be during this servant's life.

In Exodus xl, 15, we read, "And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priests' office; for their anointing shall surely be an everlasting priesthood throughout their generations." Here again is a limited everlasting; an everlasting priesthood "throughout their generations."

Again we read in Gen. xlix, 26, "The blessings of thy father have prevailed above the blessings

of my progenitors unto the utmost bounds of the *everlasting hills*," and yet they will melt down like wax at the presence of the Lord, when the whole earth shall melt.

We read of Jonah [chap. ii, 6], "I went down to the bottom of the mountains; the earth with her bars was about me forever," yet this was all fulfilled in three days and three nights. We do not dispute but the terms, forever and everlasting, are sometimes used to signify an eternal state, but the simple use of these terms alone would not prove an eternal duration.

The terms which are rendered forever and everlasting are derived from the Greek word *αιων*—*aion*—"Duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future, time, age, lifetime," &c.\* *Αιωνιος, Aionios*—"Of long duration, lasting, sometimes everlasting; sometimes lasting through life, as *aeternus* in Latin."† It is perhaps a query in the mind of the reader how we are to understand the import of such a term. Dr. Clarke gives a good rule for the understanding of the words forever and everlasting. It is this: that it signifies only, as long as a thing, considering the surrounding circumstances, can exist. God has promised to his saints, that they shall be clothed with immortality. Of course the term forever, applied to them would cover their age, or life time, which is to be eternal; but it would not follow from this, that when the term was applied to wicked men and devils, they must exist to all eternity, for God has said that they shall die, perish, consume into smoke, not be, be

\* Greenfield's Greek Lexicon. Liddell & Scott.

† Schrevelius' Greek Lexicon.

burned root and branch, and be as though they had not been.

REVELATION XIV, 11.

“And the smoke of their torment ascendeth up forever and ever.”

In this text John is speaking of those who worship the beast and his image. There is no necessity of claiming from this text, that the wicked are to suffer eternal misery. This text speaks of torment in the presence of the Lamb (the Lord), but the wicked are to be punished with destruction from his presence. 2 Thess. i, 7-9. And according to Ps. xxxvii, 20, “They shall consume; into smoke shall they consume away.” While the flames of the fires of hell (*gehenna*) are preying upon them; they will be tormented in the flame of fire and brimstone. When the torment ceases they perish, are decomposed; their ashes remain on the earth, and the smoke of their torment (of the flames that tormented them) ascendeth up forever and ever. All that this text can be made to prove is an eternal decomposition of the wicked. The smoke of their torment ascends up forever, showing conclusively that they are utterly consumed, never again to be resuscitated.

JUDE 7.

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

The text does not say eternally suffering the vengeance of fire. If it did we might claim it as proof of eternal misery. Sodom and Gomorrah are set forth as an example to those who shall live ungodly. Is there any testimony that the people of Sodom and Gomorrah are now suffering, or that they are to suffer eternal misery? How were they overthrown? See 2 Pet. ii, 6. “Turning the cities of Sodom and Gomorrah into ashes.” But, says the objector, they suffered the vengeance of eternal fire.

Bancroft,\* the learned Unitarian, says, “We read of eternal redemption [Heb. ix, 12], not that God will be forever redeeming men; but the blessed *effects* of redemption will be eternal. In the same sense we may understand the punishment of eternal fire, of eternal destruction, &c.; not that the act of destroying, or the fire of consumption will be perpetual and eternal, but the effects will be. A destruction which will never be reversed, may, with strict propriety, be called an everlasting punishment.”

In the language of Dr. Whitby, “This fire may be called eternal, not that the bodies of the wicked shall be ever burning in it, and never consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies as that they never shall subsist again, but shall perish, and be destroyed forever by it.”

“Again, with reference to the word eternal we know that it sometimes has the sense of *final*, or nearly that sense. Because this destruction is eternal it does not follow that the act of destruction is to be always going on, but rather that the

\* See Bancroft's Sermons.

state of destruction is such that there is no recovery from it. Thus if a man was destroyed for a year, and then restored, it would be a punishment for a year; if for a hundred years, it would be a century of punishment; if for a thousand years, it would be a millennium of punishment; but if he was destroyed never to be restored throughout eternity, it would be an eternal punishment."\*

We may learn from the overthrow of Sodom and Gomorrah that the wicked will be burned up. God does not require us to take them as an example of eternal misery without proof that they suffered the same.

REVELATION XX, 10.

"And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Do the holy Scriptures teach that the Devil is to have eternal misery? Says Isaiah [chap. i, 31], "And the strong shall be as tow, and the maker of it (margin, his work) as a spark, and they shall both burn together, and none shall quench them." The strong, or strong man, we have shown upon another page, signifies the Devil.

Paul testifies [Heb. ii, 14], "Through death he might destroy him that had the power of death, that is, the Devil." The words forever and ever in the original are *eis tous aionas ton aionon*. "Unto ages of ages."† This we understand is until the eternal age commences. The ages of ages will be those ages in which will be consum-

\* Pauline Theology. † Liddell and Scott on the word *aion*.

mated what God's saints have been hoping in previous ages, so it is the ages of ages. The text does not teach that this torment is to be *through* the ages of ages, but *unto* those ages. As we have already shown, God declares that they shall die. The circumstances which surround them are, they are raised corruptible and have the sentence of death and destruction resting upon them. So, according to Dr. Clarke's rule, forever, when applied to them, would cover the period of their existence only. So as the text in Rev. xx, 10 teaches, the Devil is to be tormented in the lake of fire and brimstone while he exists; but this is to be by no means eternal; for we have already shown that the Scriptures teach that he shall cease to exist, but he will be tormented through the space that shall elapse from the time of the resurrection of the wicked till just as the eternal age is to open.

MARK IX, 44.

"Where their worm dieth not, and the fire is not quenched."

Here, says the objector, is something spoken of that is not to be destroyed with the destruction of the body: their worm. This scene is to be in *gehenna*, "Properly the valley of Hinnom, south of Jerusalem; once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."\* In this valley people anciently

\* Greenfield's Greek Lexicon.

punished transgressors. See Lev. xx, 9, 14; Jer. vii, 30; xix, 1-13; xxxii, 35; xlviii, 8; Isa. xxx, 30-33. And people are again to be punished there. See Joel iii, 2; Zech. xiv, 1-3; Rev. xvi, 16-21; xx, 9. Those with whom Christ was discoursing understood perfectly the meaning of the term, *gehenna*, and never could get the idea of eternal misery from it. Christ did not teach them that the wicked were eternally to be preserved in the valley of Hinnom (*gehenna*); but as we have already quoted [Matt. x, 28], he says, "But rather fear him which is able to destroy both soul and body in hell" (*gehenna*). Then they are cast into *gehenna* for destruction.

It does not follow that this fire will burn eternally because it is not quenched, but it does prove that it will utterly consume what is placed in it. The Lord told the Jews if they did not obey him he would kindle a fire in the gates of Jerusalem which should not be quenched. Jer. xvii. No one would suppose that that fire is still burning. This testimony is conclusive evidence that the wicked shall not escape. The worm and fire are both elements of punishment, and are no part of the sinner's being. So if the worm does not die, it does not prove that the worm and fire will not eat up the sinner as God's word has said.

The testimony of Christ, recorded by Mark, is in accordance with the testimony of Isa. lxvi, 24. "And they (the saints) shall go forth, and look upon the *carcasses* of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Carcasses could not exist to all eternity under such circum-

stances. Says David [Ps. xxxvii, 34], "When the wicked are cut off, thou shalt see it." As the saints can dwell in devouring fire, they may, (as the prophet says), go forth and look upon those that have transgressed against God, and see the devouring fire consuming them into smoke, and the worms (not dying under the effect of the flames) devouring their bodies.

What an awful sight to behold, perhaps a companion or a father in those flames consuming away, going out of existence forever. Truly, as the prophet says, "They shall be an abhorring unto all flesh." This scene described by the prophet is to be fulfilled upon the earth. Prov. xi, 31. "The righteous shall be recompensed in the earth, much more the wicked and the sinner." Can we believe consistently that the plains of the new earth are to be occupied with such an abhorring scene eternally? Says Isaiah, speaking of the new earth [chap. xi, 9], "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The fact that the worm does not die, and that the fire is not quenched, instead of proving eternal misery to the wicked, proves that "they shall be utterly consumed."

#### DANIEL XII, 2.

"Some to shame and everlasting contempt." It does not necessarily follow from this text that the wicked must live eternally to be the subjects of everlasting contempt. The name of Arnold, the traitor, is scarcely ever mentioned by an American citizen without a feeling of contempt towards

him, yet he is dead and unconscious of the whole of it. The remembrance of the wicked by the saints of God will be with none other than feelings of contempt, but the wicked themselves will be dead and "as though they had not been." Obad. 16.

CONCLUSION.

We have shown that life eternal can be obtained in no other way than by complying with the conditions of life held out before us in the Scriptures, and we would entreat you, dear reader, as you desire life to flee to Jesus and so live as to secure a part in the first resurrection, which is a resurrection to life and immortality.

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