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BIBLE VS. TRADITION:

IN WHICH THE

TRUE TEACHING OF THE BIBLE IS MANIFESTED,

THE

CORRUPTIONS OF THEOLOGIANS DETECTED,

AND THE

TRADITIONS OF MEN EXPOSED.

BY AARON ELLIS.

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PREFACE

Our Title would seem to indicate that we have exposed every case where the "Traditions of men have made void the word of God." But not so: this would require volumes. But by attacking error in its strongest hold, we do much to overturn its whole foundation. And we venture to affirm that he who shall embrace the truths treated of in this book, will be desirous of pursuing the investigation still further. In these pages we have more particularly confined ourselves to the scriptural elucidation of The Mortality of Man, The Unconsciousness of the Dead, and the Destruction of the Wicked; but we have likewise investigated the Nature of Man, The Penalty of the Law, The nature of the Sacrifice of Christ, Endless Life obtainable only through Christ, The Resurrection of the Dead, The nature of Hell, The Gospel of the Kingdom and its Location, and various other matters that are not generally understood in these days of fables. The Immortality of the Soul, and the necessary departure from the sense of Scripture which this belief requires, are the basis of all sectarianism and of all creeds. These abandoned, and the way is opened to the introduction of a purer Christianity, based solely upon the Word of the Living God. If we can convince men that God means what he says, and says what he means, we shall have opened the door into the Temple of Truth; and may a merciful God induce many to enter therein, that they may be sanctified thereby.

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NOTICE TO THE READER.

As we have been obliged to have recourse to quotations from the *Hebrew* and the *Greek*, and our work is intended for popular reading; we desire our readers to remember, that we shall use the *radical* word, in most cases, *without* those inflections intended only to point out a different grammatical construction, which would only embarrass the reader, and cause him to suppose that two words were different in their radical meaning, because slightly different in spelling. For the same reason we shall often use the singular for the plural. In the Greek words we follow the spelling, not the pronunciation of the original; merely changing the *Greek letters* into *English*, and making no distinction between the long and short *e* and *o*, and introducing an *h* for the *Greek asperate* (ʽ), as ἀδης, we spell *hades*. As there is considerable variety in the mode of spelling Hebrew words in English letters, we shall adopt the mode used by *Professor Pick*, in his *Bible Student's Concordance*, excepting in the use of such words, as the readers of Commentaries have become familiar with; such words we shall spell in the most common manner. As *Ruah* instead of *ruach*, or *rooakh*, *spirit*; *Adam* for *Odom*, man, or man of earth, properly, a man made of vegetable mould. "There was not an *Adam* to till the *adamah*;" *Enoush*, for mortal man; *Anosheem*, plural of *Enoush*, mortal men; *chayah*, instead of *khayoh*, living; *chay*, for life; *chayim*, for *khayeem*, lives; *sheol*, for *sheoul*, the state of death; *nesme*, for breath; *nophash*, *naphash*, *nishmath*, or *neshomoh*, all mean to breathe, expire, and we may sometimes comprehend them under the single term, *nesme*. The plural, will generally be expressed by *eem*, or *outh*, added to the singular, and not *im*, as in cherub, cherubim. In our quotations, we have often reversed the position of the noun, and the adjective expressing its quality, making the adjective precede the noun.

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BIBLE VS. TRADITION.

CHAPTER I.

INTRODUCTION

I have read the whole translation and the margin of the Old Testament eight times, and the New Testament seven times; and have carefully examined every text on the soul, the state of the dead, and the end of the wicked. From this examination I am thoroughly convinced that the whole man becomes unconscious in death. "In that very day his thoughts perish." Ps. 146: 4. "Neither have they any more a reward" until the resurrection, (Eccl. 9: 5-6; Luke 14: 14,) and "All the wicked will God destroy;" yea, He will exterminate both soul and body in Gehenna. There is not a single text in the Old Testament that will not readily harmonize with these views, though there are a few texts in the New Testament from which inferences have been too hastily drawn, that would seem, to a superficial observer, to oppose these views. But where is the doctrine that an incorrect inference from some obscure text does not appear to contradict? But patience and diligence in searching the scriptures, and a comparison of scripture with scripture, allowing the Bible to be its own dictionary, and its own interpreter, (for vain is the help of the learned in this matter,) and by carefully observing the context and the design of the writer, asking wisdom of Him "who giveth to all men liberally and upbraideth not," we may discover

the truth, and if we are willing to receive the truth in the love of it, and are obedient thereunto, we have the promise that we "shall not walk in darkness, but shall have the light of life."

THE ORIGINAL SCRIPTURES ARE THE ONLY CORRECT STANDARD.

I have found much error in our common translation; the margin, which generally contains the better reading, contradicting the text. Adam Clarke says, page 17 of his Commentary, that "The marginal readings are essential to the integrity of the text;" "and they are of so much importance as to be in several instances preferable to the *textual readings* themselves," and they "are to be preferred to those in the text in the proportion of at least *eight* to *ten*." It is but too obvious that sectarian prejudice has too long prevented the eradication of many manifest errors, and that a correct translation, while it would completely harmonize with itself, would effectually undermine every creed in christendom.

It is plain from history, that our first transcribers and translators were Romish priests, who were interested in sustaining the profitable corruptions of the separate existence of the soul in purgatory, and the endless misery of the wicked. Every English translation made prior to the 18th century, has but too clearly copied from the Vulgate, and the translators were not able, as Macknight has fully proved, to translate the whole Bible from the original tongues, and the various editions only profess to be *compared with* the original. King James, who died a Papist, gave strict orders to the translators of our common version, not to deviate widely from the *Bishop's Bible*. The following directions of the King are copied from p. 16 of the preface to Clarke's Commentary:

1. "The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed, and *as little altered as the original will permit*.

4. "When any word hath divers significations, that to be kept which hath been most commonly used by the *most eminent fathers*, being agreeable to the propriety of the place, *and the analogy of faith*.

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14. "These translations to be used when they agree better with the text than the Bishop's Bible, viz.:—*Tyndal's, Matthew's, Coverdale's, Whitchurch, Geneva.*"

Dr. Macknight says, that "Tyndale and Coverdale's translation, of which the rest are copies, was not made from the originals, but *from the Vulgate Latin.*" It is evident that our authorized version was not a new translation from the Hebrew and Greek; but only a revision of certain editions of the Papal Vulgate.

To the common version, it is objected, 1. That it often differs from the Hebrew to follow the Septuagint, and the German translation of the Septuagint. 2. That the translators following the Latin Vulgate, have adopted many of the original words, without translating them, such as *hallelujah, hosanna, mammon, anathema,* &c. 3. That by keeping too close to the Hebrew and Greek idioms, they have rendered the version obscure. 4. That they were a little too complaisant to the king, in favoring his notions of predestination, election, witchcraft, familiar spirits, &c. These, it is probable, were likewise their own opinions. 5. That their translation is partial, speaking the language of, and giving authority to, one sect, (meaning, probably, the Episcopalians.) 6. That where the original words and phrases admitted of different translations, the worse translations, by plurality of voices, were put into the text, and the better were often thrown out, or put into the margin. 7. That notwithstanding all the pains taken in correcting this and the former editions of the English Bible, there still remain many passages mistranslated, either through negligence or want of knowledge; and to other passages, improper additions were made, which pervert the sense. *See Preface to Macknight's translation of the Epistles, pages* 21 *to* 25.

The high encomiums passed on the authorized version, may be due to the simplicity, elegance, pathos, and earnestness of its style; but certainly they do not belong to it for its fidelity to the original. On the immortality of the soul, the common version is not so faithful to the original as is the translation from the Latin Vulgate, sanctioned by Bishop Hughes. Drs. Clarke and Scott, who speak most highly of our translation, convict it of more errors than any other commentators. Be it always

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remembered, that all the transcribers of the manuscripts now in existence, and all the translators, previous to King James, with perhaps the only exceptions of Tyndal and Luther, were believers in the Popish doctrine of the immortality and separate conscious existence of the human soul. There is only one manuscript, marked B., the *Cod. Vaticanus*, No. 1,209, in the library of the Vatican, at Rome, that dates back as early as the 4th, though probably transcribed in the 5th century. Consequently, all the ancient manuscripts were transcribed 200 years after the kindred doctrines of the immortality of the soul, invocation of dead saints, and purgatory, had become established in the Romish church, and the manuscripts being scarce, were completely under the control of the Popish clergy. The various readings of manuscripts, and differing opinions of commentators, prove them to have been fallible, and their creeds and traditions would naturally bias them in their interpretations of the original text. If therefore, we wish to obtain the truth, we are of necessity driven to the Hebrew and Greek originals, as the purest accessible fountains.

TRANSLATION OF THE SCRIPTURES.

The following ascertained facts will show the necessity for a more thorough revision, or for an entirely new translation of the Scriptures, *to supplant King James's version.* The common version at present in use, was printed A.D. 1611. The only printed editions of the Greek Testament, which were in existence at that time were, Cardinal Ximenes, printed in A.D. 1514, Erasmus, 1516, Stephens, 1546, and Beza, 1563, and editions that were printed from these. Nearly the same may be said of the O. T. The authorized version *was not made from any edition whatever, uniformly.* It is a somewhat startling assertion, yet an unquestionable fact, that although we have by public authority, *a Standard English Version of the Bible*, yet there exists NO STANDARD HEBREW AND GREEK TEXT, *for the Original of that version!* What is called "*The Received Text*," is the text of Erasmus, who revised the Latin Vulgate and compared it with the Greek Text. This edition was corrected by Stephens, Beza, and Elzivir,

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and was published by Elzivir, at Leyden, in Holland, A.D. 1624—that is, NOT *till thirteen years* AFTER the publication of the *Authorized Version!* In the compilation of his Text, Erasmus was only able to consult *eight recent manuscripts*, which manuscripts are now considered as of comparatively slight authority. These manuscripts were those marked 1, 2, 3, 61, and 69; and the MSS. 4 and 7 were used in part of his text, and *only one* in Revelations, all of which were written *later than the tenth century*. The only manuscript from which he made up his Text for Revelations, had several chasms, and because the last leaf was wanting, *he translated the Latin of the Vulgate into Greek!* to supply these deficiencies. See March's Introduction, vol. ii. p. 846, and Penn's Annotations. Such is the origin of the Received Text. In these times the Reformation had not made sufficient progress to allow of the compilation of a correct text.

The Received Greek Text, though compiled from eight comparatively modern manuscripts, *is unsupported by any one manuscript, ancient or modern*, and from recent developments, is now acknowledged to be the very worst Greek Text extant, in a printed form. Since its publication, between 600 and 700 manuscripts have been discovered, some of which are very ancient, and very valuable. The *best* is marked B, the *Cod. Vaticanus*, of the fourth and fifth centuries. The *second*, marked A, the *Cod. Alexandrinus*, of the fifth century. The *third*, marked C, *Cod. Ephrem*, about the fifth century, and the *fourth*, marked D, *Cod. Cantabujiensis*, of the seventh century. The *Received Text* has not received the benefits of these, nor of the editions and collations of Mill, Wetstein, Matthei, London Polyglott, Bengal, Griesbach, Bently, Birch, Knapp, Lachman, Scholz, and Hahn, for the N. T., nor of many of the most celebrated collaters of the O. T.

The first translation of the Bible into English, was made by Wickliffe, *wholly from the Latin Vulgate*, in A.D. 1380. This forms the basis of *all* the English editions. *Tyndale* published his first edition in 1525. Between this and the version of King James, in 1611, a period of only eighty-six years, *four successive revisions* were published by authority, as new stores of manuscripts were discovered; that is, one version was made on an

average, every twenty-two years. Although in the 241 years since King James's revision was made, a greater multitude of manuscripts, of greater value and authority than any before known, have been discovered and collated, *yet no subsequent revision has been made by authority.* Still many will fondly cling to the common version, with all its errors and corruptions, and thereby help to conceal the precious truths which the providence of God has brought to light, and placed within the reach of the learned; but which are shamefully withheld from the community.

We are aware that sectarianism would suffer considerably from a correct translation. But what of that? The gain to the cause of truth and righteousness would gloriously compensate. Indeed it may be set down as an axiom, that when the Scriptures are purposely corrupted to sustain any doctrine, that doctrine is presumptively false. No lover of truth tries to conceal her from himself. The "*Bible Union*" have convicted our translation of *twenty thousand errors!* some indeed of small consequence. But the Scriptures have been *purposely corrupted*, to sustain the doctrines of the "immortality of the soul," "the separate conscious existence of the spirit of man," "the eternal misery of the wicked," &c., as we shall make abundantly manifest in the forthcoming pages. Sometimes whole stories have been introduced, probably, in the opinion of the transcribers, to embellish. Such are,—The woman taken in adultery; The descent of the angel to trouble the waters of Bethesda; The bloody sweat of our Saviour, and the angel strengthening him; and The conversion of the dying thief upon the cross; all of which are supposed to be spurious. But, perhaps, the worst of all these corruptions, is the transposition and omission of clauses of the verses in Mat. chap. 27, to conceal the essential fact, that Christ was truly slain by his enemies. The reading of the best manuscripts is, 50 v.: "They offered him vinegar: but another going to him, pierced his side with a spear; and Jesus crying with a loud voice, expired." This passage of the piercing of Christ, *prior to his death*, was condemned, *as late as the fourteenth century*, by Popes Clement V., and his successor, John, because it conflicted with some of their notions respecting the Trinity. This shameful perversion

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is sufficient alone to condemn every edition in which it is contained.

Seemingly the best course now to be pursued, would be to adopt the principle of criticism recommended by Dr. Johnson, "*For restoring the correct text of all ancient writings, whether profane or sacred.*" "Take the *most ancient copy* for the standard; to correct by authority, wherever it can be found; and to resort to conjecture, only where authority is absolutely and altogether wanting; observing always to hold a most rigid medium between presumption and timidity, by the former of which, we induce error upon truth, and by the latter, we consent to remain forever under the dominion of error, and in the power of chance, ignorance, or artifice."

This is the principle that has been adopted by Penn, in his revision of "The New Covenant." He has chosen the entire text of the most ancient surviving manuscript, and which is likewise the most free from those interlineations and alterations, that disfigure and render suspicious, other manuscripts: This one is the *Codex Vaticanus*, or celebrated Vatican MS. noted 1209 in the Vatican catalogue at Rome, and marked B. by Wetstein, making it the basis and substance of his revision.

This volume antedates Tischendorf's Codex א.

MEANING OF THE ORIGINAL TERMS RENDERED SOUL AND SPIRIT.

Assisted by an honest and learned friend of the Independent Congregational Society, we have traced all the original terms translated *soul*, *spirit*, *life*, *breath*, *hell*, *grave*, and others, throughout the whole Bible, so that any person may readily perceive their Bible definitions.

The Hebrew word, *nephesh*, of the Old Testament, occurs about seven hundred times, and is rendered *soul* four hundred and seventy-one times; *life* and *living*, about one hundred and fifty times; and the *same* word is also rendered a *man*, a *person*, *self*, *they*, *me*, *him*, *any one*, *breath*, *heart*, *mind*, *appetite*, the *body* (dead or alive,) *lust*, *creature*, and even a *beast*; for it is twenty-eight times applied to *beasts*, and to *every creeping thing*.

The Greek word *psuche*, of the New Testament, corresponds with the word *nephesh* of the Old. It occurs one hundred and five times, and is rendered *soul* fifty-nine

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times, and *life* forty times. The same word is also rendered *mind, us, you, heart, heartily*, and is twice applied to the beasts that perish. *Psuchikos*, an adjective derived from *psuche*, occurs six times, and is translated *natural* and *sensual ;* it is properly translated *animal* in modern translations. 1 Cor. 15: 44, will bear this translation. It is sown *soma psuchikon*, a *soul*-body, or an *animal*-body, it is raised a spiritual body. There is *soma psuchikon*, a *soul*-body, or *animal*-body, and there is a spiritual body. 45th ver. And so it is written, (Gen. 2. 7,) The first man, Adam, was made into *psuchen zosan*, a *living soul*, the last Adam into a life-giving spirit. 46th ver. Howbeit the spiritual *was not the first thing*, but the *psuchikon*, *animal*, or *soul*-man, and *afterwards* the spiritual man. Thus we see that the adjective *psuchikon* always indicates mortality and corruption, and designates the animal nature, or soul nature of man, in contradistinction to the spiritual nature, or incorruptible nature, which the Christian will receive at the period of his resurrection from the dead.

The word *ruah*, in Hebrew, corresponds with *pneuma* in the Greek. These words are mostly rendered *spirit ;* but are likewise rendered *wind, air, breath, life, mind, disposition*, &c., and are sometimes applied to the *beasts.* But it cannot be proved that either of the terms mean a *ghost*, or abstract conscious spirit, in either man or beast.

If any theologian, fearing that the craft is in danger, by which he obtains his wealth, should venture to deny the truth manifested in these pages, he must likewise deny the truth of the Bible. And to defeat this work by arguments drawn from the Bible, he would be required to produce as many pointed texts opposed to our views, as we have produced ; and likewise to show that the thousands of texts here produced are to be interpreted as contrary to their plain and obvious import, as the *dead body* of man is contrary to the *immortal soul* or *ghost* of a man ; for the words *meth nephesh, dead soul*, occur eleven times, and are four times translated *dead body*, although twice the word *soul* is put into the margin, (Numb. 19: 11 ; 6: 6,) but in the other places no intimation is given that the original words *meth nephesh, dead souls*, is improperly rendered. We give a few examples,

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Numb. xix. 16. And whosoever toucheth one that is slain with the sword in the open field, or a *meth nephesh, dead soul*, or a *bone* of a *nephesh, soul*, or a grave, shall be unclean seven days. 2 Chron. 20: 24. Behold, they were *meth nephesh, dead souls*, fallen to the earth. 25th ver. They found among them in abundance both riches, with the *meth nephesh, dead souls*, and precious jewels. Ps. 79: 2. The *meth nephesh, dead souls*, of thy servants have they given to be *meat* unto the fowls of the heavens. See also, Ps. 110: 6 ; Lev. 21: 11 ; Numb. 6: 6 ; 9: 10 ; 19: 16 ; Hag. 2. 13.

Thus, then, the fabled immortal souls have bones, and are slain with the sword. These plain texts must not be set aside by incorrect inferences drawn from a few texts which have been forced into the service of our opponents. Let us have scripture argument, for we shall treat human wisdom and invention as unworthy of notice. Although, in this discussion, we shall now and then be compelled to use plain and severe language to dishonest priests, who will neither acknowledge the truth, nor permit others to judge for themselves ; yet we do not design to treat unkindly the honest and the liberal, and especially do we desire to avoid anything that has the slightest tendency to deter the sincere inquirers after truth.

In the forth-coming pages we shall unfold the truths of the Bible, relating to the nature and destiny of man, expose the pious frauds and forgeries of theologians, and manifest their numerous and glaring absurdities. And, *First*, we shall prove from the Bible, the corporeal being and mortality of the soul, and the nature of the spirit of man ; which spirit, not being a living entity, is neither mortal nor immortal. And, *Second*, we shall prove that the *hell* of the Bible imports the utter extermination of the wicked cast therein, the deprivation of their life and being.

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CHAPTER II.

PROOF FROM THE BIBLE OF THE CORPOREAL NATURE AND MORTALITY OF THE SOUL OF MAN, AND THE NATURE OF HIS SPIRIT.

"I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." Isa. 57: 16.

In tracing the word *soul* through the authorized version of the Bible, we find it occurs five hundred and thirty two times—four hundred and seventy-six times in the Old Testament, and fifty-six times in the New. God is represented as having a *soul* sixteen times. "Your new moons and appointed feasts my soul hateth." Isa. 1: 14; Lev. 26: 11, 30; Judges 10: 16: Job 23: 13; Ps. 11: 5; Isa. 42: 1; Jer. 5: 9, 29; 6: 8; 9: 9; 12: 7; 14; 19; 32: 41; Zech. 11: 8; and Heb. 10: 38.

The word *soul* occurs five times in King James's version of the Old Testament, where *nephesh* is not the original term; for the word *nedivothee*, which the margin calls *darling*, is rendered *soul* in Job 30: 15: it probably means *munificence;* and in 2 Saml. 13: 39, and Ps. 16: 2, the word soul is added by the translators, there being no corresponding word in the Hebrew Text.

The word *neshomoh*, or *nesme*, is once rendered *soul*, in Isa. 57: 16, the text we have chosen for our motto. Taylor, in his Hebrew Concordance, says, that "*neshomoh*, or *nesme*, signifies the chameleon, a kind of lizard, which has its mouth always open, gaping for the air, on which it was once supposed to live. *Nesme* is rendered *breath*, *spirit*, and *life*."

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It is rendered *breath* and *spirit* in the following texts, and expresses the idea of *natural life*, whether in *man* or *beast*. Gen. 2 : 7; 7 : 22; Deut. 20 : 16; Jos. 11 : 11, 14; 1 Kings 15 : 23; 17 : 17; Ps. 150 : 6; Isa. 2 : 22; 42 : 5.

But *nesme* cannot ever mean an abstract intelligence, or soul, or spirit; for it would be absurd to translate Josh. 11 : 11, There was not any (*nephesh*) *soul*, left to (*nesme*, to soul, instead of to) breathe. Here *nesme* undoubtedly means breathe, and is so rendered. And in every other place where it occurs, it either means breath, or a breather, or life sustained by means of breathing the breath of lives; that is, it signifies the chameleon or any other creature that lives by breathing. Our motto, then, should be understood thus, "lest the (*ruah*) spirit, or living creature, should fail before me, and the *nesme*, *breather*, that I have made." And so in Ps. 150 : 6; "Let every *nesme*, breather, praise the Lord." We conclude, therefore, that *nesme* nowhere means soul independently of our bodily organization.

Nephesh is rendered *soul* four hundred and fifty-four times; and *psuche* is so rendered fifty-seven times, making five hundred and eleven times that *nephesh* and *psuche* are rendered soul, when applied to man; and seventeen times in the original we find these terms applied to beasts. There are more than three hundred other places where the same terms are rendered life, person, or body, &c.; for, had they been rendered soul in all such places, then the reader must have perceived that the word soul never could mean a something that could live separately from the man himself, neither as an "*immortal soul*," or "deathless spirit." Parkhurst says, that "*nephesh*, as a noun, hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must confess," says he, "that I can find no passage where it hath undoubtedly this meaning."

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 soul. When soul is applied to man, it may be translated life, soul, man, you, yourself, person, myself, thyself, &c., according to the text.

But some of our translators, more honest than the rest,

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have ventured, in a number of these places, to insert the true word, *soul*, in the margin; but none of them were honest enough to give us the word soul in every place where *nephesh* and *psuche* occur. We shall endeavor to supply their deficiency.

In pursuing this subject we shall give the Bible answer to the following questions:—

1. *Is the soul as great as theologians assume it to be?*
2. *What is a soul?*
3. *Is the soul immortal so that it cannot fail, or cease to exist as a living being before God?*
4. *What is a spirit?*
5. *Is the spirit immortal, so that it cannot cease to animate the man?*
6. *We shall show that every text in the Bible will harmonize with our answers; even the very texts from which a contrary inference has been erroneously drawn.*

Our motto most certainly implies, that if God were to contend forever, or to be always wroth, that the spirits and souls of men would fail, die, or cease to exist as living beings before him. But waiving this, we proceed to answer the first question:

1. IS THE SOUL AS GREAT AS THEOLOGIANS ASSUME IT TO BE?

To this question we give an unqualified *negative*. For, 1st. *The word soul when applied to man, does not mean a ghost or independent entity.* Because man and beast would in this respect be on a level with God. For if a man's soul is a ghost, or spirit, because the soul of God is a ghost or spirit, as Luther Lee argues, then we say that a beast's soul is a ghost also. Now, allowing beasts to possess souls, as Mr. Lee admits, then upon this reasoning, surely all are up to a level with God, as all have souls: "For in his hand is the soul of every living creature, and the breath of all mankind." Job 12: 10.

Again, if a man's soul is a ghost, because it goes by the same name as the soul of God, then, not only beasts and every creeping thing being souls, are ghosts; and then, too, the soul of *sheol* (the grave, or death,) is likewise a ghost, because it goes by the same name, Isa. 5: 14, "Therefore *sheol*, (the state of death, or grave,) hath enlarged her *nephesh*, (soul or being,) and opened her mouth

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without measure." The same reasoning would show that man himself, as existing in this life, is a *ghost*, for God is called a man, Exo. 15 : 3, "The Lord is a man of war." The same principle of false reasoning would convert a man's heart and eyes, as well as the heart and eyes of beasts into so many ghosts, for they are called by the same name as the eyes and heart, hands, and feet of God. And a tree must have sense and feeling, because it is said to have *life* as well as men. But what sort of theology is this? Cannot God possess an attribute that may be entirely spiritual, yet called by the same name as one in man that may be entirely corporeal? If he cannot, then how shall he be able, out of these stones, to raise up children unto Abraham? Matt. 3 : 9. Surely the souls of these children would be corporeal, if made out of stones.

Again, God's soul cannot be separated from himself; for if it can, then is he *two Gods*. "But to us there is but one God." 1 Cor. 8 : 6. Allow God's soul to be *himself*, as *nephesh* when applied to God, is twice translated. Jer. 51 : 14, "The Lord of hosts hath sworn by his *nephesh*," (by himself). Also in Amos 6 : 8; or him, as in Pro. 6 : 16. "These six things doth the Lord hate, yea, seven are an abomination of his (*nephesh*,) of him;" and we obtain the correct idea. As *nephesh*, *the soul*, comprehends the whole being of God, so does the same term comprehend the whole being of man; and never means a principle that can live independently of the man or beast, to both of which the term *nephesh* is indiscriminately applied; and is twenty-five times correctly translated "themselves." Let two examples suffice for the present. "He teareth (his *nephesh*) himself in his anger." Job 18 : 4. Did Job tear his immaterial and immortal ghost? "Backsliding Israel hath justified herself, (her *nephesh*) more than treacherous Judah." Jer. 3 : 11. Has a nation a ghost?

Nay, but every nation has a being. Here, then, the arguments of Luther Lee, and those of like ("*precious?*") faith, are overthrown by the translators themselves, though they were believers in the immortal-soul theory. It is vain to endeavor to array the soul, which is the man himself, with the attributes of independent conscious existence, spirituality, immateriality, and immortality, against the plainest declarations of God's Word.

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2dly. *The soul of man is no part of God.* Because if every soul is a part of God, or of the essence of Deity, as some theologians contend, then God is not *one* and indivisible, but is a multitude, and these multiplied millions of parts sin and die. "For the soul that sinneth IT shall die." And if so many parts of God sin, then these sinning parts are opposed to the other parts of him; and thus this absurd theory divides God against himself; "How then shall his kingdom stand?"

Again, as the soul is sometimes unhappy, it would follow upon this theory, that God is sometimes unhappy. And if the dogma of the endless misery of the wicked were true, then millions of parts of God would be tormented for ever; and, as some theologians represent, these souls of the wicked, as parts of God, will be eternally cursing the other parts of God!!! unless these wicked shall cease to become parts of God. But if so many parts of God can be annihilated, or converted into that which is not a part of God, then when God swore by himself—"As I live," the stability of his oath is overturned, because if one part of God may die, all may die!! Into such absurdities does this vain philosophy lead its professors.

Again, it is presumed that all will admit, that God, and all that constitutes his being, is *uncreated*, for he did not create himself, and there was none before him to create. If any part of God was created, then that part had a beginning, and is not eternal. But man, soul and spirit, was created, "as the Lord liveth that made us this soul." Jer. 38: 16. "Lo, he that formeth the mountains and createth the spirit" (*ruah*). Am. 4: 13. "The Lord which formeth the spirit (*ruah*) of man that is in him." Zech. 12: 1. The last two examples, refer to the *ruah*, as the principle of life. As soul and spirit were created and had a beginning, therefore they are not parts of an uncreated and eternal God.

Again, the soul is not only created, but created of the dust; for the same man that is called *a living soul* was made of the dust of the ground: "And God said, dust *thou* art, and unto dust shalt thou return." Gen. 3: 19. And Paul says, that the same living soul is of the earth, earthy. 1 Cor. 15: 47. Words cannot make it more plain than do these texts, that the whole man is a soul, and is

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corporeal. But should any contend that the name "man," does not include the soul, and insist that the soul was a something added to man, by the breath that was breathed into his nostrils, then man is only a body, and his body became a living soul. And this is true, for the creature, man, or body, or soul, that was made of the dust of the earth, and was lifeless, by the simple inspiration of the breath of lives, that is, of *all* lives, became a *living soul.* For the lifeless soul made of dust, became a living soul or creature. See Job's account of this matter, 10 : 8–12, how God made him or his soul.

8. "Thy hands have bound me, (or my soul,) and formed me altogether, joining *me* together on every side, thou didst also finish *me.*

9. Remember, I beseech thee, as clay didst thou form *me;* and wilt thou return *me* to dust?

10. Was it not as milk thou pourest *me* out, and as a cheese concreted *me* together?

11. With skin and flesh thou didst clothe *me,* and interwoven *me* with bones and sinews.

12. *Life* and *sensation* thou didst produce in *me,* and thy superintending care hath preserved *my breath.*"—*Fry.*

Here the same "*me,*" that is clothed with flesh and skin, and platted together with bones and sinews, and receives life and the conscious faculty from the Lord, is the same "*me,*" that was moulded as the clay, and must be brought into dust again. Life and sensation are here made to depend upon the preservation of his breath, and to preserve his breath is equivalent to the preservation of his life and consciousness. So Dan. 5 : 13, "God in whose hand thy breath is, and whose are all thy ways;" and Paul, Acts 17 : 28, "In him we live, and move, and have our being." For "No man hath power to retain the spirit" of the breath of lives. "Man does not live by bread alone;" and, if "God gather unto himself his spirit and his breath," then "*man* shall turn again unto dust;" and "his thoughts perish." Job 34 : 14, 15; and Psal. 146 : 4. So in Job 30 : 23. "For I know that thou wilt bring *me* to death, and to the house appointed for all the living." Job says that "*me,*" (himself,) should be brought to the sepulchre. If the soul does not enter there, then the soul does not live, or the house is not appointed for

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all the living. In the first version of the Scriptures, the Syriac, the sepulchre is called the "home of the dead." Theologians tell us that it is the soul that seeks God, and that follows after righteousness. Very well. Read then Isa. 51: 1, 2. "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence YE *are hewn*, and to the hole of the pit whence *ye* are digged. Look unto Abraham your father, and unto Sarah that bare you." The holiest part of the Christian then proceeds from the earth, and is born of earthly parents. Abraham sets his seal to this truth, for he says, Gen. 18: 27, "I am but dust and ashes." If Abraham was an immortal soul, with the exception of a thin, outside shell—the body, how could he say that he was but dust and ashes; nay, he could not have said that he was an immortal ghost, while any part of him was dust. Ps. 78: 39, (God) "remembered that they were but *flesh;* a wind that passeth away." But if a part of man was a ghost or spirit, would not God have remembered that they were but part flesh, and that the principal part of them was an immortal ghost? But all of man and of beast are of the dust, and all shall alike turn to dust again. The very highest nature that man has, irrespective of Christ and the resurrection, is flesh, an evanescent wind.

Again, theologians tell us, that the soul is the essential part of man. We say, it is the man himself. They say, it was created separately from the body. If so, why did not Moses, in recording the history of the creation of man, give us some account of this matter? And why did he exhaust his description, by giving us an account of the formation of the body? and why call this body the man, even before the living principle, which they term the great "immortal soul," was imparted? Why use a phraseology that precludes the idea that any such soul was given? Will our current teachers please inform us?

Again: If souls are a part of God, or if they are immaterial spirits, then they are not *begotten* by their fathers, but are separately originated. But yet the Bible fourteen times expressly declares, that "souls came out of the loins of their fathers," and "that they were born of their fathers in the land;" not in heaven. Gen. 12: 5,

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"And Abraham took Sarah his wife, and Lot, his brother's son, and all their substance that they had gathered, and the *souls* that they had *gotten in Haran*, and they went forth to go into the land of Canaan." That "souls were born in their father's house." Exodus 12: 19, and Numb. 15: 30. In Gen. 46: 18, "These are sons of Zilpah, and these she *bare unto Jacob*, even sixteen *souls*." Verse 26, "All the *souls* that came with Jacob into Egypt, which came *out of his loins*." Exo. 1: 5, "All the *souls* that came *out of the loins of Jacob*, were seventy souls." See also, Gen. 46: 15, 22, 25, 27. Now I ask, did Abraham, Lot, and Jacob, beget these souls? or, if those seventy "immortal souls" came down from heaven, how came they in Jacob's loins? Say, rather, that Adam was created with a pro-creative faculty, and as God caused the "earth to bring forth grass and herb yielding *seed after his kind*, and the tree yielding fruit *whose seed was in itself*, after his kind," so man was made with the power to produce his like. Could these seventy souls that came out of the loins of *mortal* Jacob, be immortal ghosts? For how can flesh beget spirit? For "that which is born of the flesh is flesh," and not spirit, therefore to possess that spiritual, incorruptible, immortal nature, the *peculiar* privilege of the righteous; "Ye must be born again," of the Spirit, and by a resurrection from the dead, or ye cannot inherit an everlasting kingdom.

Again: the soul is not a spirit; for soul and spirit are separate things. 1 Thes. 5: 23, "I pray God your whole spirit, and soul, and body, (or your whole person,) be preserved blameless unto the coming of our Lord Jesus Christ." This cannot mean that man has two ghosts. Perhaps it may mean your whole disposition, life, and person, the whole compound nature of man, for spirit sometimes means person. Heb. 4: 12, "The Word of God, as a sharp two-edged sword, dividing asunder soul and spirit;" separating the soul-like or animal nature of man, from his higher intellectual and moral qualities. See also Isa. 57: 16; Luke 1: 46, 47. 1 Cor. 6: 20, "Glorify God in your body." All the MSS. close the paragraph here. The clause, "and in your spirits which are his," is undoubtedly spurious. And 1 Thes. 5: 23, may also have been a little amended by some officious copyist.

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The word *psuchikos*, an adjective, derived from *psuche*, a soul, occurs six times. Strictly rendered, it would be *soulical*, or *soul-like*, or *animal;* and is kindred to what Paul designates the flesh, or animal nature of man, in opposition to the spiritual, or higher moral and intellectual nature; as in Rom. 8: 5, "Now they who live according to the flesh, mind the things of the flesh, and they who live according to the spirit, attend to the things of the spirit. For the thinking of the flesh is (or produces) death, and the thinking of the spirit is (or produces) life and peace." Here are two thinking principles contrasted with each other—the animal or soul-like principle, called flesh, producing, if allowed to predominate, death; and the reasonable, intellectual, and moral principle, called spirit, producing, if controlling, life and peace.

In 1 Cor. 2: 14, and 15: 44, 46, *psuchikos*, soul-like, soulical, or animal, is translated *natural;* but in Jude 19, and in James 3: 15, it is rendered *sensual*. In all these places the soulical nature is put in direct and strong opposition to the spiritual nature. And the spiritual nature, be it remembered, does not naturally belong to man, but is superinduced as a subsequent and peculiar development in the cases of those who have submitted themselves to Christ. Of those under the control of the soulical nature, Jude, verse 19, says, "These be they who separate themselves (*psuchikos*), soulical men, or animal men, *not having the Spirit*." And James 3: 15, "This is not the wisdom which cometh from above, but is earthly, (*psuchikos*,) soulical, or animal, devilish." Paul says of such, 1 Cor. 2: 14, "Now, (*psuchikos*,) a soulical, or animal man, receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are (*pneumatikos*) spiritually examined;" that is, they are intellectually and morally examined. So much for the soul-ghost invention! Theologians tell us that the soul is a spirit or ghost, that receives and transacts all spiritual matters. Yet Christ says, "If a man hate not his own (*psuche*,) *soul*, he cannot be my disciple." Luke 14: 26. All agreeing with Paul's well-known expression, "To be carnally-minded is death."

The mere possession of a soul nature, then, so far from implying superiority, is conspicuously marked as the lowest animal nature, incapacitating those who possess

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nothing more, from receiving or appreciating the higher intellectual and moral communications and endowments. Therefore, says Paul, 1 Cor. 3 : 1, "Now I, brethren, could not speak to you as to *spiritual* (men), but as to fleshly men, even as to babes in Christ." As unto men governed by your soulical or animal natures, and not by your intellectual and moral. Nearly the whole of Paul's reasoning, through 1 Cor. 15, is to show that the soul nature which we now possess, even with the accompaniments of spiritual graces, altogether unfits us for inheriting an everlasting kingdom, and is likewise emphatically incompatible with the separate existence of either soul or spirit; for he affirms, 16 and 18, "If the dead are not raised . . . . . Certainly also those who have fallen asleep in Christ have perished." That their hope has ended with the life they have lost. They are utterly blotted out of existence for the present and all future time; for, he argues, "If there be no resurrection from the dead," the dead in Christ live not now, nor will they live in the future. If there be no resurrection, there is no future life, even for Christians, after this. He proceeds strongly to contrast the *soulical* nature of the first Adam and his descendants, with the *spiritual* nature which the second Adam possesses, subsequent to his resurrection, and the spiritual nature which his disciples will possess, who will live again through him, subsequent to their resurrection.

The whole nature derived from the first Adam, he affirms to be corruptible, mortal, (*psuchikos*,) soulical, or animal and earthy. But the nature to be possessed *afterwards*, by the righteous, at the resurrection, he contrasts with this, and affirms of that nature, that it will be incorruptible, immortal, (*pneumatikon*,) spirit-like, or spiritual and heavenly.

It seems there were some in Paul's days, who denied the resurrection of the dead, the fundamental doctrine of Christianity, which rendered the sufferings of Christ, his death and resurrection of no avail, and the sufferings of his followers were likewise useless; their faith was vain, their hope was vain. They had predicated all upon a resurrection from the dead, and the rewards and the glory to be then revealed, and these doubters denied that it would ever take place. But, alas! this same doctrine is practically and absolutely denied, by all who

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believe in the immortality of the soul! For if the soul, or essential man, does not die, as modern theology affirms, how can it be raised again to life? Paul's language to one of these would be, 36th ver. "Foolish man! The seed which thou sowest, is *not re*-enlivened, *unless it die.*" We will paraphrase his words from the 44th verse.

The *soma psuchikon*, soulical body, or present animal, or soul nature of the Christian is consigned to the grave; but he will be raised again, *soma pneumatikon*, a spiritual body, a real, tangible, yet heavenly nature, of which Jesus Christ is the first-fruits, being the first who has manifested this life, and incorruptibility promised in the Gospel, by rising again from the dead, with a nature that cannot now be subject to corruption. This is the pattern after which we shall be fashioned. Thus hath Christ made death ineffectual to his followers, and hath illustrated that life and incorruptibility that he requires us to seek for. (2 Tim. 1: 10; Rom. 2: 7.) For there is not only a *soma psuchikon*, a soulical nature, which we at present possess, but there will likewise be a *soma pneumatikon*, a spiritual nature, with which Christians shall be invested at the resurrection. And so also it is written in Genesis 2: 7, The first man Adam was only made a *psuchen zosan*, a living animal, or a living soul, or a living creature, for the terms are synonimous, and therefore had nothing about him but what was mortal and corruptible; but the second Adam was made into a *pneuma zoopoioun*, a life-giving spirit, who will again impart life unto his followers, by a resurrection from the dead, connected with an incorruptible or spiritual nature, not subject to death. 46th verse. But we do not possess this *pneumatikon*, spiritual nature, "AT FIRST," or in this present state, but only that which is *psuchikon*, soulical, or animal, and "AFTERWARDS," when Christians are raised from the dead, we shall put on for the first time, our *pneumatikon*, spiritual nature. The first man was wholly made of the dust of the earth, and must, therefore, be of an earthly nature, unfitted for eternal life, and hence the necessity for the tree of lives being placed within his reach, that if he maintained his innocence, he might have eaten of it and lived for ever; but the second man, the pattern of the nature we Christians are to possess, is the Lord from heaven. 48th verse. As

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the first man from whom we have descended, was made of dust, so we possess no other nature from the first Adam, but an earthly nature, and those that do not believe and obey Christ, will possess no other nature, and even if they should be raised from the dead, not having the germ of the spirit of Christ, they would not possess this spiritual or incorruptible nature, and would therefore naturally die again, without any positive infliction of the judgments of God; as did the widow's son, the nobleman's daughter, and Lazarus, who were only restored to Adamic, or mortal life. But as the second Adam, or the second great head of all who will continue to live, was from heaven, we Christians, who possess his likeness, a heavenly, incorruptible, and therefore an immortal nature at the resurrection, when Christ, who is our life, shall appear. Verse 49. And, as Christians have borne the likeness of the earthly and mortal Adam, so, at the resurrection, shall Christians bear the likeness of the heavenly man, Christ Jesus. Verse 53. For this corruptible, decaying nature, which we now possess, and which necessarily unfits us for an everlasting inheritance, must put on a something we do not at present possess; that is, an incorruptible body—we must put on immortality. Verse 54. When this mortal nature shall have put on immortality, *then*, and *not* till then, will death be swallowed up in victory. The dominion of Death over the whole being of the righteous is complete; they sleep in unconsciousness till the resurrection. But the "gates of hades," the power of death and the grave, will not continue to prevail over the church. For when Christ, who is our life, shall appear, then also will his followers appear with him in glory, and the dominion of death over the righteous will then cease forever. See also ver. 17, 18, 19, 29, 30, and 32.

We have merely amplified the arguments of the Apostle. The immortal nature to be derived from Christ, is strongly contrasted with the mortal nature derived from Adam. But if all men possessed this immortal nature through natural birth, then there is no contrast, and the Apostle's strong argument is converted into nonsense! The Apostle's argument is plain enough as it stands, without our paraphrase, to convince all candid persons that man, in his present state, is not

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immortal; nay, that there is no principle of immortality, or perpetual conscious existence naturally, inherent in him. Can a soul that is now immortal put on, for the first time, at a future period, immortality? Paul says, 1 Tim. 6: 16, "God only hath immortality," and, consequently, no other being but God is naturally immortal.

The word *apsuchos*, without a soul, that is something not intended to live by breathing, occurs once, in 1 Cor. 14: 7, translated *without life*, "things without life, giving sound." The word *soul* is likewise applied thirty times to beasts, creeping things, and fish.

We therefore conclude, that the soul and spirit are not identical, but two things—as much so as body and breath are two things; and that the soul of man is not what modern philosophy assumes it to be, but is the man himself, a mere mortal creature.

THE SOUL IS NOT A LIVING THING INDEPENDENTLY OF THE BODY.

We now quote a few Scriptures to prove that the man, or his body, actuates the soul, which could never occur if the soul were an independent ghost, and the body only *one* of *many* modes by which the soul could manifest life. Deut. 4: 9, "Only take heed to thyself, and keep thy *soul* diligently. Deut. 24: 15, "For he is poor, and lifteth his (*nephesh*) soul unto it." Jer. 44: 14, "That they should return into the land of Judah, to which they lift up their (*nephesh*) soul." Ez. 24: 25, "The desire of their eyes, the lifting up of their (*nephesh*) soul." Hosea ,4: 8, "They lift up their (*nephesh*) soul to their iniquity." In these places, *nephesh* is rendered heart, desire, or mind. It is the man that lifts up or controls the *nephesh*, or soul, and the soul does not control the man. In Ps. 24: 4; 25: 1; 86: 4; 143: 8, David lifts up his soul to God. But he presented not his ghost, but himself, to God, to be protected and blessed. In Daniel 5: 23, "But hast lifted up thyself against the Lord of heaven." Ezek. 31: 10, "Because thou hast lifted up thyself in height." Here, and in many other places, *thyself* is used, instead of thy soul. Then *soul* and *self* mean the same thing. When Ahithophel and Judas hung themselves, we suspect some-

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thing more than ghosts were hung. Luke 12: 4, "Be not afraid of them that kill the body." Then the body itself lives. And thus we read of living, dead, or mortal bodies. How can the body be said to die, if it never lives? To affirm that the soul is the essential man, and *never* dies, and yet to use the phrase a dead man, is a glaring absurdity. Deceived man argues that the soul, considered as an independent, ever living thing, is the life of the flesh; but God has eight times said, the "blood" is the life of the flesh; and once, that a "sound heart" is the life of the flesh. Prov. 14: 30.

Life, in the abstract, cannot be called the soul, or a ghost. Let the word life be substituted for soul in the following texts—Job 3: 20, Wherefore is light given to him that is in misery, and *soul* unto the bitter in soul. Ch. 7: 15, My soul chooseth strangling, and death rather than my *soul*. Ps. 66: 9, Which holdeth our soul in *soul*. Prov. 3: 22, So shall they be *soul* unto thy soul. Jer. 52: 33, He did continually eat bread before him all the days of his *soul*. Those who choose to follow this further may try the following texts—Job 10: 1; 24: 22; Ps. 66: 9; Isa. 38: 12; Lam. 3: 53; Rom. 11: 15; 1 John 5: 12; Gen. 23: 1; Judges 16: 30: Luke 21: 31: John 6: 53; Ps. 21: 4.

But the terms indicating life, such as *alive*, living, liveth, &c., occur 950 times; and yet forty places cannot be found among them, where it would not be manifestly absurd to call them either soul or ghost. The word heart occurs 970 times, which sometimes indicate life.

THE SOUL IS NOT THE MIND.

There are but few places where it would not be absurd to call the mind the soul, and more absurd to call it a ghost. Deut. 30: 1, The blessing and the curse which I have set before thee, thou shalt call them to *soul*. Gen. 23: 8, If it be your *soul* that I should bury my dead out of my sight. Isa. 46: 8, Bring it again to *soul*, O ye transgressors. Ps. 31: 12, I am forgotten as a dead man out of *soul*. Jer. 51: 50, Let Jerusalem come into your *soul*. Acts 28: 6, They changed their *souls*, and said that he was a god. Col. 2: 18, Vainly puffed up by his fleshy *soul*. Tit. 3: 1, Put them in *soul* to be

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subject to magistrates. James 1 : 8, A double *souled* man is unstable in all his ways. Ch. 4 : 8, Purify your hearts, ye double *souled.*

These are selected from seventy places where it would be absurd to call the mind, the soul. If a few places occur where soul and mind can be used interchangably, so mind and person may be so used ; but if mind and soul were synonymous expressions, they could with propriety be *always* interchanged.

Now substitute the word mind for soul.

Gen. 2 : 7, And man became a living *mind.* 1 Sam. 24 : 11, I have not sinned against thee, yet thou huntest my *mind* to take it. Ch. 25 : 29, Yet a man is risen to pursue thee, and to seek thy *mind ;* but the *mind* of my lord shall be bound in the bundle of life ; but the *mind* of thine enemies shall be slung out. Ps. 40 : 14, Let them be ashamed and confounded together, that seek after my *mind* to destroy it. Ps. 17 : 13, Deliver my *mind* from the wicked, which are thy sword. Ps. 22 : 20, Deliver my *mind* from the sword, my *mind* from the hand of the dog. Ps. 54 : 3, Oppressors seek after my *mind.* Josh. 11 : 11, He took Hazor, and smote all the *minds* that were therein, with the edge of the sword, utterly destroying them, there was not any *minds* left to breathe. Isa. 38 : 17, Thou hast in love to my *mind,* delivered it from the pit of corruption. Isa. 53 : 10, When thou shalt make his *mind* an offering for sin. 12 v., Because he hath poured out his *mind* unto death. Jer. 2 : 34, In thy skirts is found the blood of the *minds* of the poor innocents. Rev. 16 : 3, And every living *mind* died in the sea.

But enough. There are more than 300 places where it would be absurd to call the soul the mind. And if a few places can be found where the words are interchangable,—so *the eyes may be used to signify the mind or person, in* 190 cases. Gen. 6 : 8, But Noah found grace in the (eyes) mind of the Lord. Job 22 : 29, He shall save him that hath low eyes, or the humble person. Prov. 26 : 5, Answer a fool according to his folly, lest he be wise in his own eyes, or mind. Deut. 7 : 16, Thy eye or mind shall have no pity on them. Ch. 28 : 26, Her eye, or mind shall be evil towards the husband of her bosom.

But the eye is not the mind, because it can be used in

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a figure for the mind, nor is the mind the soul, nor the soul the mind, because in a figure the one may be sometimes used for the other.

The neck is used for the mind, or heart, or person. Exo. 33 : 5, Ye are a stiff-necked, or stiff-minded people. Deut. 31 : 27, I know . . . . thy stiff-neck, or mind. Prov. 29 : 1, He that being often reproved, hardeneth his *neck*, *mind*, *heart*, or *himself*, shall suddenly be destroyed. Twenty times the neck is used for the mind. The head can ten times be called the mind. Psa. 83 : 2, They that hate thee have lifted up the *head*, *mind*, or *person*.

The face is thirty-eight times used for the mind. Prov. 21 : 29, A wicked man hardeneth his face, or mind, or heart, or himself. Ez. 14 : 6, Turn away your faces from all your abominations ; that is, your minds, or selves.

The hands are forty-eight times used for the mind or *person.* Jud. 7 : 11, Thou shalt hear what they say, and afterwards shall thy *hand* be strengthened.

The ear can be seventeen times called the mind or *person :* the mouth six times : the tongue five times : and the feet four times. There are 320 passages of Scripture where the members of the man can consistently be used for the man himself ; and therefore it ought not to be thought surprising that the soul,though it means the man, may sometimes be called the mind.

In seventy-six places flesh can be called the soul, or a ghost, with as much propriety as the mind. Gen. 6 : 12, " For all *flesh* had corrupted his way upon the earth." Ecc. 5 : 6, " Suffer not thy mouth to cause thy flesh to sin." Isa. 49 : 26, " All *flesh* shall know that I am thy Saviour." Rom. 12 : 1, " Present your bodies (that is, yourselves) a living sacrifice." Gal. 2 : 16, " For by the works of the law shall no flesh (or souls) be justified." Eph. 5 : 28, " So ought men to love their wives as their own bodies," (or souls). 1 Sam. 18 : 1, " For Jonathan loved David as his own soul." Mat. 19 : 19, " Thou shalt love thy neighbor as thyself." These last places make the body, the soul, and self, one thing.

The word heart occurs 970 times in the Bible ; yet in four places only is the fleshly organ meant ; and in almost all the other places, 955, it truly means the mind. Now it would be just as logical to call the heart an independent living thing, because the functions of mind

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and action are ascribed to it, and miscall it the "immortal heart," "the deathless heart" as to call the soul, or mind, or spirit, the "immortal soul," the "immortal mind," "the deathless spirit," because sometimes, in accordance with the Hebrew idiom, life and action are ascribed to them.

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CHAPTER III.

WHAT IS A SOUL ?

A soul, in Scripture phraseology, means an animal, or creature, or life; a breathing creature, originally designed to live by breathing; whether such creature be living or dead.

First :—*Nephesh* and *psuche*, the Hebrew and Greek words for soul, are translated both life and creature when applied to beasts. Moses uses *nephesh*, *chay*, *chayiah*, and *chayim*, to express animal life and creature; and these words are generally translated *soul*, *life*, *living*, *lives*, and *creature*. The very first time that the word *nephesh*, or *soul*, occurs, is in Gen. 1 : 20; it reads, literally, "And the Elohim said, the waters shall produce abundantly the creeping living soul," (or creature,—*sheretz chayiah nephesh.*) In the 21st verse, we find, "*kal nephesh chayiah eramshat*," every living soul or creature creeping. The 24th verse reads, "Let the earth bring forth the (*nephesh chayiah,*) *living soul*, or living creature after its kind, cattle, and creeping (*chay*) creature, and beast of the earth." In the 25th verse, "And every *chay*," every creature. Again, in the 30th verse, "And to every thing creeping upon the earth, which (has) in it a *living soul;* (*ulekel rumesh ol earetz asher bu nephesh chayiah.*" In Gen. 2 : 19, these living souls are brought before Adam, "and whatsoever he named, *every living soul*, (*nephesh chayiah*) that was the name of it."

We now appeal to the candid :—If *nephesh chayiah*, in the quotations we have given, must necessarily mean a living creature; and if, in the very first place of its

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occurrence, Moses applies it to the very lowest order of animal existence, to the *sheretz*, which must mean some reptile produced by the waters, having a creeping motion; and, as appears from Lev. some reptile, or amphibious creature, that the Israelites were forbidden to eat, how can it ever mean an abstract, immortal intelligence, that can be separated from the creature, and yet be conscious?

We now give another illustration from Gen. 2: 7, "And Jehovah Elohim formed man of the dust of the ground, and blowed into his nostrils the breath of lives, and man became a (*nephesh chayiah*,) a living soul, (or living creature.") Thus we see that in all these passages, Moses applies the phrase *nephesh chayiah*, or living soul, indiscriminately to all creatures, birds, beasts, insects, reptiles, and men. *Nephesh*, signifies creature, soul, or breathing frame, also life—and is derived from the verb *nesme*, to breathe; *chayiah*, is living, the participle of the verb to live. All living creatures are, therefore, living souls; and he who denies it in the face of the Mosaic record, when properly explained to him, is verily guilty in the sight of God. Adam Clarke, commenting upon verse 24th, acknowledges that *nephesh chayiah*, living soul, is "a general term to express all creatures endued with animal life;" yet, because these same words are used for mankind, he is supposed immortal!! Professor Stuart, in his "Chrestomathy," page 86, ver. 24, calls *nephesh chayiah*, a generic term for living creature, animal, or animated being; 20th ver., of living or animated breath; and quotes Job 41: 21, "His *nephesh* kindleth coals, and a flame goeth out of his mouth." And nearly as clear is it, in his opinion, in Gen. 1: 30. We give a few more examples, without comment. Gen. 6: 19, "And of every *nephesh chayiah* of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female." Gen. 9: 9, "And behold I establish my covenant with you." 10, "And with every *nephesh chayiah* that is with you, of the fowl, of the cattle, and of every beast of the earth with you." 12, "And God said, this is the token of the covenant which I make between me and you, and every *nephesh chayiah* that is with you, for perpetual generations." 15, "And I will remember my covenant,

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which is between me and you, and every *nephesh chayiah* of all flesh; and the waters shall no more become a flood to destroy all flesh." 16, "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant which is between God and every *nephesh chayiah* of all flesh that is upon the earth." Lev. 11: 46, "This is the law of the beasts, and of the fowl, and of every *nephesh chayiah* that moveth in the waters, and of every creature that creepeth upon the earth."

In these places, *nephesh chayiah* is translated living creature, and once life, although living soul occurs sometimes in the margin of the best Bibles. Why should it mean a different thing when applied to men? Fifteen times *chayim*, lives, is rendered living, or creature. See Ezek. 1: 5, 13, 15, 19, 22; 3: 13; 10: 15, 17, 20. Gen. 3: 14, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy *chay*." 20, "And Adam called his wife's name *chayah*, life, because she was the mother of all *chay*." The *Septuagint* has *zoe*, life, for *chavah*; and *zonton*, living, for *chay*.

Lev. 21: 18, "He that killeth a beast shall make it good, *nephesh* for *nephesh*," *soul* for *soul*. The margin reads *life*; the text, beast for beast; either of which would be just, if our translators had been consistent, as *nephesh* here undoubtedly means the whole creature; and when applied to man, the whole man; unless exception be specially named: as where *psuche*, the soul, eats of bodily food, while the body wears the raiment; in the same way, as a man means the whole man, except the mind, or body, or head, be separately designated.

We will now omit the word *nephesh* where it occurs in the following texts, and supply the word *soul*, which is its equivalent. Numb. 31: 28, "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." Here cattle and persons are indiscriminately called souls. Job 12: 10, "In whose hand is *the soul of every living thing*, and the *ruah*, breath, of all mankind." Prov. 12: 10, "A righteous man regardeth the *soul* of his beast." Does a man regard the invisible ghost of his beast? Isa. 46: 1, "Their idols were upon the beasts, and upon

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the cattle . . . . . they stoop, they bow down together, they could not deliver the burden, but their *souls* are gone into captivity." Ps. 84: 3, "Yea, the sparrow hath found a house, and the swallow a nest for her *soul*, where she may lay her young, even thine altars, O Lord of Hosts." Rev. 16: 3, "And every *living soul* died in the sea." Did the *immortal souls* of the fishes *die*, gentle reader? Job 41: 20, 21, Of the leviathan it is said, "Out of his nostrils goeth smoke, as out of a seething pot or caldron. His *soul* kindleth coals, and a flame goeth out of his mouth." *Nephesh* is here rendered breath. Gen. 9: 4, "But flesh, with the *soul* thereof, which is the blood thereof, shall ye not eat." Lev. 17: 11–14, "For the *soul* of the flesh is in the blood, he shall even pour out the blood thereof, for it is the *soul* of all flesh, the blood of it is for the *soul* thereof, therefore I said unto the children of Israel, ye shall eat the blood of no manner of flesh, for the *soul* of all flesh is the blood thereof." Deut. 12: 23, "Only be sure that thou eat not the blood, for the blood is the *soul*, and thou mayest not eat the *soul* with the flesh." If the soul were a ghost, leaving the body at death, as theologians tell us, no one could *eat* the *soul!* 1 Chron. 11: 19, "Shall I drink the blood of these men with their *soul?*" Deut. 24: 6, "No man shall take the nether or upper millstone to pledge, for he taketh a man's *soul* to pledge." See also, Lev. 11: 10, and Ezek. 47: 9, where *nephesh*, the soul, is twice more applied to every living thing of the waters.

We have enumerated thirty-two places where *nephesh*, or *psuche*, are applied to the beast, and to every living thing. In twelve of these places it is translated *life*, twelve times a *creature*, twice a *beast*, twice *self*, once *breath;* and only three times *soul* appears in the margin! Our translators must have felt the absurdity of rendering *nephesh* or *psuche*, a *soul*, as implying an immortal ghost, and so they have inserted *life*, or something of a corporeal nature, instead of *soul;* for their readers might have inferred, that if beasts were souls, so men might be *souls* too, and possessing only a superior animal nature, might, consequently, be but mortal after all. *Chay*, *chayiah*, and *chayim* occur hundreds of times, and though generally translated *life*, they are sometimes translated *crea-*

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ture, so that the inspired writers need not use the word *nephesh* when they meant to express *life*.

Nephesh, the soul, is translated life, when the soul is in danger of corporeal death. We give a few instances to show the sense nephesh sometimes bears. Ex. 4 : 12 "And the Lord said unto Moses, Go, return into Egypt, for all the men are dead which sought thy *soul*." What could those men have done with the ghost of Moses had they found it ? Jos. 2 : 12–14, "Swear unto me ... that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our *souls* from death. And the men answered her, our souls instead of you to die, if ye utter not this our business." These men thought their souls could die. Jud. 18 : 25, "Let not thy voice be heard among us, lest bitter *souled* fellows run upon thee, and thou lose thy soul, with the souls of thy household." 2 Sam. 19 : 5, "Thou hast shamed this day the faces of all thy servants, which this day have saved thy soul, and the soul of thy sons, and of thy daughters, and the souls of thy wives, and the souls of thy concubines." Job 2 : 4, "Yea, all that a man hath will he give for his soul." 6. v., "And the Lord said unto Satan ; Behold he is in thine hand, only save his soul." Jer. 48 : 6, "Flee, save your soul, and be like the heath in the wilderness." 2 Sam. 1 : 9, "Slay me, for anguish is come upon me, because my *soul* is yet whole in me." Prov. 13 : 8, "The ransom of a man's *soul* are his riches." See also 1 Sam. 20 : 1 ; 23 : 15 ; 2 Sam. 16 : 11 ; 1 Kings 19 : 1–4 ; Pro. 1 : 19 ; Jer. 22 : 25 ; Jonah 4 : 3 ; Ex. 21 : 23 ; Deut. 19 : 21 ; 2 Sam. 14 : 7 Gen. 19 : 17, 19 ; 27 : 16 ; 46 ; 32 : 30 ; 42 : 15, 16 ; 44 : 30 ; 47 : 25 ; Ex. 1 : 14 ; 21 : 30 ; Num. 35 : 31 ; Jos. 9 : 24 ; Jud. 12 : 3 ; 9 : 17 ; 1 Sam. 19 : 5, 11 ; 22 : 23 ; 26 : 24 ; 28 : 9, 21 ; 2 Sam. 4 : 8 ; 23 : 17 ; 1 Kings 1 : 12 ; 2 : 23 ; 3 : 11 ; 20 : 31, 39, 42 ; 2 Kings 1 : 13, 14 ; 7 : 7 ; 10 : 24 ; 1 Ch. 11 : 19 ; 2 Ch. 1 : 11 ; Es. 7 : 3, 7 ; 8 : 11 ; 9 : 16 ; Job 6 : 11 ; 13 : 14 ; Ps. 31 : 13 ; 38 : 12 ; 64 : 1 ; Pr. 1 : 18 ; 4 : 13 ; 22 : 23 ; 6 : 26 ; 7 : 23 ; 13 : 3 ; 16 : 15 ; Is. 15 : 4 ; 38 : 12 ; 43 : 4 ; Jer. 4 : 30 ; 11 : 21 ; 19 : 7, 9 ; 34 : 20, 21 ; 38 : 2, 16 ; 39 : 18 ; 44 : 30 ; 45 : 5 ; 46 : 26 ; 49 : 37 ; Lam. 2 : 19 ; 3 : 53 ; 5 : 9 ; Ezk. 3 : 18 ; 13 : 10, 22 ; 32 : 10 ; Jonah 1 : 14 ; Deut. 24 : 6.

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Here are ninety-six places in which the word *nephesh* occurs in the original; it is generally translated life. When you read them you will be astonished to find that the soul of man is waylaid, watched, hunted, and killed, by human enemies. These, added to the thirty-two texts given before, and twenty-two times where nephesh is rendered *life* and *living*, when applied to *beasts*, will make 150 times in all, where *nephesh* is rendered *life* and *living;* but it would shock all common sense to suppose an immortal soul is meant in any one case.

There are scores of other places where *nephesh* means *life*, or a *person* endowed with *life*, where our translators have used the word soul. Now, if the word soul means an immortal ghost, there can be no reasonable objection to a substitution, just to test its congruity. 1 Sam. 24: 11, "I have not sinned against thee, yet thou huntest my *ghost* to take it." What did Saul want with David's immaterial, invisible ghost? 1 Sam. 25: 29, "Yet a man is risen to pursue and to seek thy *ghost;* but the *ghost* of my Lord shall be bound in the bundle of life, with the Lord thy God, and the *ghosts* of thy enemies, then shall he sling out." Can immortal souls be slung out of the bundle of life? 1 Sam. 26: 21, "I will no more do thee harm, because my *ghost* was precious in thine eyes this day." Ps. 35: 4, "Let them be confounded and put to shame that seek after my ghost." Ps. 40: 16, "Let them be ashamed and confounded together that seek after my ghost to destroy it." What! destroy an immortal soul, David! Ps. 7: 1, "Save me from him that persecutes me, and deliver me; lest he tear my ghost like a lion, rending it in pieces, while there is none to deliver: *** if I have rewarded evil *** let the enemy persecute my ghost and take it; yea, let him tear down my *chayah*, life upon the earth." Ps. 26: 9, "Take not away my *nephesh*, ghost, with sinners, nor my *chayah*, life, with men of blood." Ps. 22: 20, "Deliver my nephesh, ghost, from the sword; my nephesh, ghost, from the hand of the dog, save *me* from the lion's mouth." See also, 1 Sam. 25: 29; Ps. 17: 13; 35: 12, 17; 54: 3, 4; 55: 18; 56: 6; 57: 4, 6; 59: 3; 66: 9; 69: 18; 70: 2; 71: 10, 13; 74: 19; 86: 14; 94: 21; 97: 10; 109: 20, 31; 120: 2, 6; 124: 7; 123: 4; 142: 4; 143: 12; Pr. 29: 10; Jer. 20: 19.

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In all these examples, human enemies seek to destroy the souls of the righteous. Do you tell us that soul means here life or person ? Allowed ; and why not life or person in every case, where other than animals are intended ? I have before me 118 selected texts where *nephesh* is translated *soul*, where it undoubtedly means *life*, *person*, or *self ;* but the texts presented will suffice for those willing to receive the truth. As for the rest, if they believe not Moses and the prophets, neither would they be persuaded, though one should rise from the dead.

THE GREEK WORD PSUCHE IS EQUAL TO THE HEBREW WORD NEPHESH.

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, any animal that lives by breathing ; the soul. Life is a secondary and an accommodated use of the term. Moses wrote in Hebrew, " and man became *nephesh chayiah*," which Paul translates into Greek, 1 Cor. 15 : 45, " The first made, Adam was made into *psuchen zosan*, a living soul," or creature. Again, Ps. 16 : 10, David wrote, " For thou wilt not leave my *nephesh* in *sheol ;*" which Peter translates, Acts 2 : 27, " Thou wilt not leave my *psuche* in *hades*." Thus then we have inspired authority for making *psuche* equal to *nephesh*. In Exo. 4 : 19, it reads, " The Lord said unto Moses, Go, return in Egypt, for all the men are dead which sought thy *nephesh*." Compare Mat. 2 : 20 : " Arise, and take the young child and his mother, and go into the land of Israel, for they are dead which sought the young child's *psuche*." As these texts correspond, so *psuche*, here, means the same as *nephesh*, there. Read 1 Kings 19 : 9–14, " For the children of Israel have . . . . slain thy prophets with the sword ; and I, even I only, am left ; and they seek my *nephesh* to take it away." Rom. 11 : 3, " Lord, they have killed thy prophets, and digged down thy altars ; and I am left alone, and they seek my *psuche*." The Greeks need not use *psuche* to express simply *life*, as they have more appropriate words, therefore, when translated *life*, it carries with it the idea of being. As

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life is essential to the conscious existence of the creature, so *psuche* sometimes equally represents life and being. We give a few examples of its use.

Phil. 2 : 30, "For the work of Christ, he was nigh unto death, not regarding his *psuche*." Luke 14 : 26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own *psuche* (immortal soul, shall we say ?) also, he cannot be my disciple." Acts 15 : 26, "Men that have hazarded their *psuchas* for the name of our Lord Jesus Christ." Can men hate and hazard the loss of their "immortal" souls for the sake of *Christ ?* But they can hazard their souls, or lives, or being, for the present time. Luke 9 : 24. "For whosoever will save his *psuche* ("immortal" soul ?) shall lose it : but whosoever will lose his *psuche* ("immortal" soul ?) for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world and lose HIMSELF, or be cast away ?" To lose the *mortal* soul then is to lose himself, his being. See also in Luke 17 : 33, a similar expression. John 12 : 25, "He that loveth his *psuche* shall lose it, (*apolesia*, shall destroy it ;) and he that hateth his *psuche* in this world, shall keep it unto *zoen aionion*, life for ages." Rev. 12 : 11. "And they loved not their *psuchen* unto the death." Mark 3 : 4. "Is it lawful to do good on the Sabbath days, or to do evil ? to save *psuche*, or to *apokteinai ;* kill ?" Luke 6 : 9, says, "destroy it." The soul then can be killed and destroyed, and that this means literal death, is evident by the allusion to beasts in the context. Rev. 16 : 3. "And every *psuche zoes*, *living soul* DIED in the sea." In Mat. 16 : 24–27 ; and Mark 8 : 34–38, our translators, by putting *life* for *psuche*, have hidden the allusion to "himself," and the period of reward referred to.

Matt. 10 : 28, has been often quoted as favoring the separate existence of the soul. But when properly translated, and compared with the parallel account of Luke, it does not furnish the shadow of a shade of support to the Pagan fable. "Fear not them who *apokteinonton*, murder (in the sense of cutting in pieces,) the *soma*, body, but cannot *apokteinai*, kill, (in the sense of utterly destroy) the *psuche*, soul or being ; but rather fear him who is able *apolesai*, to destroy both (*psuche*

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and *soma*) body and being, in Gehenna." The meaning undoubtedly is, that wicked men can only destroy the present being of the righteous, and that God could raise them up again ; but if they apostatized to save their present lives, that God was ABLE—which implies that he would do it—to destroy their entire being in Gehenna. Luke 12 : 4, " I say unto you, *my friends*, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you, whom ye shall fear : Fear him, who, after he has killed, has power to cast into Gehenna ; yea, I say unto you, Fear him." The very allusion to the place of destruction, *Gehenna*, shows that it means the destruction of being. See the term, Gehenna, explained in a subsequent page. He that insists that Matthew means a *psuche*, that can exist in life, while the body is dead, must consistently explain what Matthew says, 10 ; 39, " He that findeth his *psuche* shall lose it : and he that loseth his *psuche* for my sake, shall find it :" for here the same general sentiment is conveyed. A free translation removes all the difficulty. Harwood renders Matt. 10 : 28, " Fear not those who can only inflict upon you bodily pain and torture, and deprive you of a precarious being—but whose power extends no farther. But let that great Being be the object of your fear, who can involve both soul and body in total and everlasting destruction. Let that great Being, I repeat it, be the object of your constant fear."

Every reasonable person must perceive that *psuche* means a person's self. The learned know that Matthew, who probably wrote his gospel in Hebrew, *uses a great many Hebrew idioms ;* while Luke, who wrote in a purer style of Greek, avoids, to a certain extent, these Hebrew idioms. Thus we find that Luke often explains Matthew. It was customary for the Hebrews to use the expressions, my soul, your soul, instead of the reflective pronouns, myself, yourself, &c. It is evident that Luke understood a man's soul to be himself,—nothing more, nothing less,—and, although he was a Doctor, he evidently had not graduated into the Pagan philosophic theology of the present day.

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THE NEPHESH AND PSUCHE EAT AND DRINK, AND MIGHT BE OFTEN TRANSLATED MAN.

Mat. 6 : 25, "Therefore I charge you; be not anxious about your *psuche*, what ye shall eat, or what ye shall drink; nor about your (*soma*) body, what ye shall wear. Is not the *psuche* a greater gift than food; and the body than raiment?" Lu. 12: 19, "And I will say to my *psuche*, *Psuche*, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." What the rich man is said to have laid up for his *psuche* in ver. 19th, is in the 21st verse said to be laid up for *himself*. But, gentle reader, does the "immortal soul" eat and drink? Yea, the soul must eat to *live!* Ex. 12 : 16, "No manner of work shall be done in (the first and seventh day of the passover,) save that which every *nephesh* must eat." 2 Kings 12 : 4, "The money that every *nephesh* is set at." 1 Chron. 5 : 21, "They took away their cattle; of their camels fifty thousand, of their sheep two hundred and fifty thousand, of the asses two thousand, and of *nephesh* of men one hundred thousand." Numb. 19 : 16, "Whosoever toucheth one that is slain with a sword in the open fields, or (a *meth nephesh*,) a dead soul, or the bone of a *nephesh*, or a grave, shall be unclean seven days." In the first three examples from the Old Testament, *man* appears in the text, but *soul* in the margin; but in the last, both text and margin are silent. Were the translators perfectly honest in this? But, what would have become of the immortal soul theory, if these texts had been rightly translated? We know not what language could more expressively point out the *mortality* of the soul of man. The soul not only eats and drinks, but has bones and dies, and defiles him who touches it. In John 10 : 24, *psuche* is translated us.

In the following quotations, NEPHESH *is variously translated, but is represented as eating bodily food :*— Lev. 7 : 20, "But the soul that eateth of the flesh of the sacrifice." 27th verse, "Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." Lev. 17 : 12, "No soul of you shall eat blood." 15th ver. "And every soul that eateth that which died of itself, or that which was torn of

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beasts, *he* (that soul) shall both wash his clothes, and bathe himself in water," &c. Do *ghosts* eat torn flesh and blood, wash their clothes, and bathe themselves? We shall be told soul here means the person himself. To be sure it does; and so it does in every other place in which the word occurs: though *life*, the essential attribute of self, would sometimes better express the sense. Deut. 12: 20, "Because thy *soul* longeth to eat flesh; thou mayest eat flesh, whatsoever thy *soul* lusteth after." Ps. 78: 18, "They tempted God in their heart, by asking meat for their *nephesh*." But improperly translated *lust*. Pr. 16: 26, "The *nephesh* of him that laboreth, laboreth for himself; for his mouth craveth it of him." If *nephesh* be a ghost, then the ghost labors for bread, and the mouth of the ghost craveth it at the hand of the ghost. Prov. 27: 7, "The *full soul* treadeth under foot a honeycomb; but to the *hungry soul*, every bitter thing is sweet." Ecc. 6: 7, "All the labor of man is for his mouth, and yet the *nephesh* is never filled." How absurd to suppose a ghost is here intended; wonder why they translated *nephesh*, appetite! See also, Exo. 12: 15, 19; Lev. 7: 18, 21, 25; 17: 10; 19: 8; 26: 6, 11; Numb. 11: 6; 21: 4, 5; Deut. 12: 15, 21; 14: 26; 1 Sam. 2: 16; Job 6: 7; 33: 20; Ps. 103: 1, 2; 107: 5, 9, 18; Pr. 6: 30; 10: 3; 13: 4, 25; 16: 24; 19: 15; 25: 25; 27: 27; Ecc. 2: 24; 6: 2, 3; Isa. 29: 8; 32: 6; 58: 3, 5, 10, 11; Jer. 31: 14, 25; 50: 19; Lam. 1: 11, 19; 2: 12; Mic. 7: 1; Mat. 6: 25; Luke 12: 19, 28; Rev. 18: 14.

Here are seventy-two texts where the soul eats of earthly bread and milk, of flesh and blood, and honey, and drinks water. And all this eating is done by the soul, even when mentioned with the body, and while the body wears the raiment. Here again the conclusion is irresistible, that the soul means no more nor less than the person himself. As it would be in the highest degree absurd to call the soul a separate entity, a ghost that can exist without body or parts, in more than six hundred places, which we have, and shall enumerate, where the word *nephesh* occurs; so in the other two hundred places where there is nothing in the context to determine its material and mortal nature, it is absurd

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and wicked to infer that it is immaterial and immortal, to favor a Pagan fable, in the face of these plain and numerous expressions of God's word. But the soul not only eats and drinks, but can be defiled by touching a dead carcase. Lev. 22: 6, "The soul which hath touched any such (unclean carcase,) shall be unclean until even, and shall not eat of the holy things, unless he (the soul) wash his flesh with water." Job 6: 7, "The things that my soul refuseth to touch, are my sorrowful meat." See also, Lev. 5: 2, 3; 7: 21; 11: 43, 44; Numb. 19: 13, 22. Here are twelve more instances where the soul can handle the dead carcase, and eat food. So the soul is the person.

NEPHESH, THE SOUL, IS CORRECTLY RENDERED PERSON IN THIRTY-FOUR PLACES.

Deut. 10: 22, "Thy fathers went down into Egypt with three score and ten *nephesh*;" translated, *persons*. These are the same seventy souls that came out of the loins of mortal Jacob.

Numb. 31: 35, "And thirty-two thousand *nephesh* in all, of women." Verse 40, "Of the *nephesh*, were sixteen thousand; of which the Lord's tribute was thirty-two *nephesh*;" persons. 46 ver. "Sixteen thousand *nephesh*."

Ezk. 27: 13, "They traded the *nephesh*, of men, and vessels of brass in the market." Rev. 18: 13, "They traded in beasts, and sheep, and horses, and chariots, and slaves, and *psuche* of men."

Deut. 24: 7, "If a man be found stealing a *nephesh* of his brethren of the children of Israel, and maketh merchandize of his *nephesh*, and selleth his *nephesh*; then that thief shall die; and thou shalt put away evil from among you." In this text *nephesh* occurs three times; once it is translated, ANY, and twice, HIM. If we were to apply the strict grammatical precision to this verse, as our friends do in their endeavors to pervert certain texts, to favor the fondly cherished fable of the separate existence of the soul, then we might say, that the stolen soul had a soul that might be sold. Now, if a *nephesh* be indeed an immaterial ghost, then, we have

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here, the ghost of a ghost, gentle reader, and that is as much as can be found in the immortal soul theory ; surely it is less than nothing, and vanity !

Numb. 19 : 18, " And a clean *nephesh* shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon all the *nephesh* that were there." Could a clean, invisible ghost perform all this ceremony ? Is it wonderful that those who wish to conceal the meaning of *nephesh*, should twice render it *person* here ?

See also, Prov. 14 : 10 ; Gen. 14 : 21 ; 30 : 6 ; Exod. 16 : 16; Lev. 19 : 15; 27 : 2 ; Numb. 5 : 6 ; 31 : 35 ; 40 : 46 ; 2 Sam. 14 : 14 ; Jer. 52 : 29, 30 ; Ezk. 17 : 17. In all these places, *nephesh* is rendered *person*, but in most of them the margin reads *soul.*

SOULS CAN BE KILLED OR MURDERED.

See Numb. 31 : 19 ; 35 : 11, 15, 30 ; Deut. 27 : 25 ; Josh. 20 : 3, 9 ; 1 Sam. 22 : 22 ; Prov. 28 : 17. We give a few as they stand.

Here *nephesh* is translated *person*, without any note in the margin ! Numb. 31 : 19, " Whosoever hath *killed* any *nephesh*." Why have the translators striven to blot out the evidence that these passages afford of the nature and mortality of the soul of man ? And why do learned sectarians cling so closely around the King's version, which they know is thus so glaringly and shamefully corrupted ? Is it because they are aware that a new and correct version of the original text would overturn all their creeds ? We call upon the lovers of truth to choose between Creedism and Christianity. Ye cannot at the same time serve God and Mammon. If you are determined to cleave to the loaves and fishes, and the popularity of sectarianism, we pray you, for consistency sake, to abjure the name of Christian, and fight under your own appropriate colors.

Numb. 35 : 11 ; " That the slayer may flee (to the city of refuge) which killeth any *nephesh*, at unawares." 15th ver. " That every one that killeth any *nephesh*, at unawares, may flee thither." 30th ver. " Whosoever killeth any *nephesh*, the murderer shall be put to death by the mouth of witnesses." Deut. 27 : 25, " Cursed

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be he that taketh reward to slay an innocent *nephesh*." 1 Sam. 22 : 22, "I have occasioned the death of all the *nephesh* of thy father's house." Prov. 28 : 17, "A man that doeth violence to the blood of any *nephesh*, shall flee to the pit; let no man stay him." If the soul has blood, and may be slain, what becomes of its boasted *immortality?*

NEPHESH IS TRANSLATED SELF.

Twenty-five times is *nephesh*, the *soul*, rendered *himself*, *herself*, and *themselves;* which we hold to be conclusive proof that the translators so understood its meaning. Lev. 11 : 43, "Ye shall not make your *nephesh* abominable with any creeping thing, neither shall ye make your *nephesh* unclean with them." So in verse 44, *nephesh* is twice translated yourselves. Josh. 23 : 11, "Take good heed, therefore, unto your *nephesh*, that ye love the Lord your God." Esth. 4 : 13, "Think not with thy *nephesh*, that thou shalt escape." Job 18 : 4, "He teareth his *nephesh* in his anger." We wonder whether Job tore his ghost! Ps. 131 : 2, "Surely I have quieted my *nephesh*, as a child that is weaned." Isa. 46 : 2, "But their *nephesh* are gone into captivity." Jer. 3 : 11, "Backsliding Israel hath justified her *nephesh* more than treacherous Judah." Isa. 47 : 14, "They shall not deliver their *nephesh* from the power of the flame." So material fire will *burn up* the soul! See also, Jer. 37 : 9; 51 : 14; Amos 2 : 14, 15; Deut. 4 : 5; Esth. 9 : 31; 1 Kings 19 : 4; Job 32 : 2; Ps. 81 : 3; Jer. 17 : 21; Amos 6 : 8; Jonah 4 : 8; Prov. 6 : 16. In most of these places, the margin reads *soul.*

Isa. 5 : 14, "Therefore *sheol* hath enlarged her *nephesh*. The grave hath enlarged her being, and opened her mouth without measure." Surely the grave hath no *ghost*, not even in a figure. Gen. 27 : 4, 19, 25, 31, says, that Isaac's soul blessed his son; but ver. 7 and 10 says, that he himself blessed his son. So *nephesh*, the soul, always means *self.* In Numb. 30 : 2, 4–13, If a man or woman bind his or her *nephesh*, is twelve times repeated; yet ver. 3, declares, she bound *herself.* 1 Pet. 3 : 20, "While the ark was preparing, wherein few, that is eight *psuche*, were saved by water." 2 Pet. 2 : 5,

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these *souls* are called *persons*. We could give one hundred and ten similar examples, if it were necessary.

In two hundred and six places, the flesh and body are terms used to signify the man himself; if, therefore, the flesh means the person, the body means the person, and the soul means the person; then are flesh, body, and soul, synonimous expressions. Ps. 145 : 21, "Let all *flesh*, (*persons*,) bless his holy name, forever and ever." Eccl. 5 : 6, "Suffer not thy mouth to cause thy *flesh*, (*thyself*,) to sin." Isa. 49 : 26, "And all *flesh*, (*people*,) shall know that I, the Lord, am thy Saviour." Jer. 25 : 31, "He will plead with all *flesh*, (*persons*;) he will give *them* that are wicked to the sword." Gen. 7 : 15, "All *flesh*." Ver. 21, "All *flesh* died." Phil. 1 : 20, "Christ shall be magnified in my *body*, (or *person*.)" Rom. 12 : 1, "That ye present your *bodies*, (*persons*,) a living sacrifice, holy, acceptable unto God." Eph. 5 : 28, "So ought men to love their wives, as their own *bodies*, (*selves*.)" Ps. 63 : 1, "O God . . . . . my *soul* thirsteth for thee, my *flesh* longeth for thee." Here is a parallelism, in which *soul* and *flesh* are made equally to represent the *person*. Here is another : Ps. 16 : 10, "Thou wilt not leave my *soul* in the *grave*, (in *sheol*,) neither wilt thou suffer thy *Holy One* to see corruption." Here soul, body, and Holy One, or Christ himself, are synonimous.

NEPHESH AND PSUCHE ARE OFTEN RENDERED HEART AND MIND, WHEN THE PERSON IS OBVIOUSLY INTENDED.

We propose to show, that where *nephesh* and *psuche* are translated *heart* or *mind*, that the *life* and *person* are meant in every instance. Exod. 23 : 9, "For ye know the *nephesh* (soul, or feelings, or life,) of a stranger, seeing ye were strangers in the land of Egypt." Compare 1 : 14, "And they made their *nephesh* (souls, or lives,) bitter with hard bondage." Numb. 20 : 15, "We have dwelt in Egypt a long time ; and the Egyptians vexed us and our *fathers*." Then it was the us and the fathers themselves that were afflicted ; for who could tell aught about the invisible ghost of a stranger. See also, Deut. 24 : 15 ; Ezek. 24 : 25 ; 31 : 10 ; Isa. 64 : 7, where the *soul* means *self*. Prov. 14 : 10, "The heart

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knoweth the bitterness of his *nephesh ;*" the sorrows of his *life* and *being;* for the heart surely has no ghost. Prov. 27 : 9, " Ointment and perfume rejoice the heart : so doth the sweetness of a man's friend, from the counsel of the *nephesh,*" (*soul,* or his *counsel.*) Ps. 35 : 25, " Let them not say in their hearts, Ah, ah, our *nephesh,* (*souls,* or *we,*) would have it so : let them not say, we have swallowed him up." Ps. 10 : 3, " The wicked boasteth of his soul's desire ;" *his desire.* Eph. 6 : 6, " Doing the will of God from the *psuche,*" (soul, with our whole person, heartily.)—(Lam. 3 : 51 ; Ezek. 25 : 6.) Col. 3 : 23, " And whatsoever ye do, do it with the *soul,*" (with the whole person ; earnestly.) Here are eleven times the soul is rendered heart. In the following texts the *soul* is six times rendered the *mind.* 2 Sam. 17 : 18, " And be bitter in *soul.*" Eccl. 6 : 9, " Better is the sight of the eyes, than the walking of the soul." That is, better are good eyes to the lame than good legs to the blind. Mic. 7 : 3, " That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward ; and the great man, he uttereth the mischief of his soul : so they wrap it up." He uttereth his mischief. Acts 14 : 2, " But the unbelieving Jews stirred up the Gentiles, and made their *psuchas,* (*souls,*) evil affected against the brethren ;" made *them* evil affected. Phil. 1 : 27, " That . . . . I may hear . . . . that ye stand fast in one spirit, with one *psuche,* (*soul,*) striving together for the faith of the Gospel." That ye be of one disposition, united in your endeavors to spread the faith ; that ye all may be one, even as I am one with the Father. Heb. 12 : 3, " Lest ye be wearied, and faint in your *psuchais,*" (*souls.*) In yourselves ; a paraphrase, for the sake of emphasis.

IN THE FOLLOWING PLACES NEPHESH IS RENDERED SOUL WHERE IT UNDOUBTEDLY MEANS MAN OR PERSON.

Numb. 19 : 20, " But the *man* that shall be unclean, and shall not purify *himself,* that *nephesh,* (*man,* trans. *soul,*) shall be cut off from among the congregation." Gen. 17 : 14, " The uncircumcised *man* child is the same *soul* that shall be cut off from his people." Lev. 5 : 1–4, " If a *nephesh,* (*man,* tr. *soul,*) sin, and hear the voice of

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swearing, and is a witness, whether HE hath seen or known of it, if HE do not utter it, then HE shall bear his iniquity. Or if a *nephesh*, (*man*, tr. *soul*,) touch any unclean thing . . . . HE also shall be unclean. . . . . or if HE, the *soul*, or *man*, touch the uncleanness of man . . . . when HE knoweth it, HE shall be guilty. Or, if a *nephesh* swear, pronouncing with *his lips* to do evil, or to do good . . . . when *he* knoweth of it, then *he* shall be guilty." Here the *soul* hearing, touching, having lips, is identified by the personal pronouns to be the identical man. Could a *ghost* do these things ? Lev. 6 : 2, " If a *nephesh*, (*soul*, or *man*,) sin . . . . and lie unto his neighbour, &c. . . . . in any of all these that a MAN doeth . , . . then *he* shall restore." The same person called a *soul* in the second verse is called a *man* in the third. Ezek. 18 : 4, " The *soul* (the *man*,) that sinneth, (*he*) shall die." Can an immortal, never-dying soul, *die ?* Yet the 13th verse asks concerning him that commits abominations, " Shall he *live ?* he shall *not live :* he hath done all these abominations ; he shall surely *die ;* his blood shall be upon him." But a ghost has no blood, so the *soul* is the *mortal* man, that sinning and not repenting, shall die, and remain dead forever. Six times in this chapter is a *soul* called a *man*. See also, Ezek.14 : 14, 18 ; 3 : 19, 21 ; 33 : 5, 9 ; Exod. 12 : 4, 15, 19 ; 31 : 14 ; Lev. 18 : 22, 29 ; 7 : 25 ; 16 : 29 ; 17 : 12–15 ; 22 : 3 ; Numb. 15 : 30, 31.

In Lev. 4 : 27, the *nephesh* of the common people is translated *any* one of the people.

But the nature and mortality of the soul is, if possible, made clearer still, in Numb. 19 : 13, " Whosoever toucheth the *meth nephesh*, the dead soul of any man that is dead, and purifieth not himself . . . that (*nephesh*) *soul*, shall be cut off from Israel." Here one of the " whosoever" is called a *soul*, that can touch a *dead soul !!* Can any language more forcibly teach the mortality of the soul ? Deut. 24 : 7, " If a man be found stealing a *nephesh*, (*soul*,) of his brethren of the children of Israel, and maketh merchandize of *him*, (that is, of the stolen soul,) or selleth *him ;* then that thief shall die ; and thou shalt put evil away from among you." Here the *nephesh* is translated *any*. In Judges 18 : 25, bitter of soul fellows, is rendered angry fellows. Ps. 105 : 18,

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" The feet of Joseph they hurt with fetters : his *nephesh* came into irons ;" translated, *he.*

We have now presented thirty cases, where *nephesh*, undoubtedly means the man himself, even in the opinion of the translators !

Nephesh is translated *fish*, in Isa. 19 : 10, " They shall be broken in the purposes thereof, all that make sluices and ponds for (*nephesh*,) fish."

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CHAPTER IV.

IS THE SOUL IMMORTAL ?

OR, CAN IT FAIL, OR DIE, BEFORE GOD, AS INTIMATED IN OUR MOTTO ?

We have already answered this question in the negative, in the previous chapter, by proving that the soul is the man, and that the soul or man can die, and does die; yet those who are aware of the evasions of those determined to uphold the traditions of the fathers, will justify us in bringing forward more testimony.

Thirty times the Bible ascribes the term *nephesh*, (*soul*,) to every living thing moving in the air or waters. Are the souls of these creatures immortal? The terms, "immortal soul," "never-dying soul," or "deathless spirit," although so frequently used by theologians in these days of superstition, cannot be found any where in the Bible. The word *immortal* is but once used in the authorized version, and is applied to God. See 1 Tim. 1 : 17, "Now unto the King, eternal, immortal, (*aphtharto*, without corruption,) invisible, the only [wise] God." Our motto, from Isa. 57 : 16, declares that the soul and spirit *can fail*, before God; therefore must the soul be mortal; and, in accordance therewith, we find the word *mortal* used seven times, *mortality* once, and *mortally* twice, in reference to man. And the reason why these terms are used so infrequently is, that the Scriptures employ the terms death, dying, corruptible, decaying, without the slightest exception, to the whole man, although a strictly literal translation of the frequently occurring term *enoush*, would have given us

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very many examples of *mortal man.* 2 Chron. 14: 11, "Let not *mortal man* prevail against thee." Job 4: 17, "Shall *mortal man* be more just than God?" We have proved the term *man* comprehends his whole nature, and it is mere evasion of plain testimony to assert that a part of man is mortal, and a part immortal. The word declares that MAN, without exception of parts, is mortal, which cannot be true if the soul, as the essential man, be immortal. 1 Cor. 15: 53, 54, "For this corruptible, must put on incorruption, and this mortal must put on immortality, (at the resurrection)." Mark, the mortal and corruptible man, if a Christian, puts on at *a future period*, something that he does not at present possess, and that something is the very opposite of corruption and mortality, even incorruption and immortality. The word *mortality* is also found in Rom. 6: 12; 8: 11; 2 Cor. 4: 11. In these three places the body is called mortal; now, as there is but one living principle in man, if that inheres in his body, then are the phrases, living man, and living human body, of like signification; for to say that the soul is living and immortal, abstracted from the body, or man, and the body is mortal and therefore living, is to say that there are two living men in each man, which is an absurdity. The word *mortality* is found in 2 Cor. 5: 4, "That mortality might be swallowed up of life." Paul is here speaking of two tabernacles, or church arrangements; the one church is for a season only, and is earthly; the other is everlasting, and is heavenly. That, while we are in this earthly church, we groan being burthened with trouble and *mortality*, yet he is not desirous of putting off this connection with the earthly church; but he is exceedingly desirous of being covered by the New Jerusalem Church, which is to come down from Heaven, that his present mortal nature may be absorbed in life everlasting, or immortality; when (chap. 4: 14,) "the Lord Jesus shall *raise up us* also by Jesus, and shall present us with you." Thus does Paul declare, that himself, and his Corinthian brethren, were mortal, until the resurrection.

Mortally, occurs Deut. 19: 11, and Job 4: 17. *Immortality* is used only *five* times; twice it refers to the resurrection, when the saints are to assume it. See

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1 Cor. 15 : 53, 54; 2 Tim. 1 : 10; once in Rom. 2 : 7, where it is an object held out to be SOUGHT AFTER. "To them who, by patient continuance in well doing, *seek for* glory, honor, and immortality, God will render eternal life." Could we be consistently urged to *seek for* what all men naturally possess ? and could eternal life be said to be conditionally bestowed only upon the seekers, if the common theory were true ? For what a man hath already, why doth he yet seek after ? But if we seek for that we do not at present possess, then do we with patience wait for it. Immortality is likewise applied to God, 1 Tim. 6 : 16, "Who only hath immortality." As natural immortality is here declared to be the exclusive attribute of God, the assumption of natural immortality by man, is the assumption of an exclusive attribute of Jehovah ! Again, in Rom. 6 ; 23, Eternal life, or immortality, is said to be the gift of God, through Christ, to the justified *only*. But abundant life, everlasting life, shall live for ever, which mean of necessity, the perpetuity of conscious being, or immortality, and nothing else, are terms that are so often applied to the justified through Christ, and to the justified *only*, that it is needless to particularize. It has been attempted to force these terms from their proper and obvious meaning, giving to them the signification of everlasting glory and happiness. But that the terms mean perpetual conscious existence, in opposition to the continued extinction of conscious existence or death, must be obvious to all who will collate the passages.

Suppose we put the "orthodox" construction on certain plain passages, that we may see how incongruous they read. John 3 : 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not (have everlasting life in torment, but) have everlasting (happiness and glory.)" We consider this a fair exhibition of the construction which those who believe in the immortality of the soul would put upon this verse. But this is not only a shameful adding to the word of God, forbidden in Prov. 30 : 6, "Add thou not unto his words, lest he reprove thee, and thou be found a liar," and, Rev. 22 : 18 ; but it utterly destroys the sense and contrast. The proper contrast to everlasting life, is the entire extinction of

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being; and such the Scriptures declare shall be the everlasting condition of those unfortunate beings who count themselves unworthy of eternal life. The "orthodox" would be as much justified in turning the word *love* into *hate*, as the word *perish* into *everlasting life in misery;* yet, unfortunately, they do this to sustain their traditions. But, if God had already given to the wicked endless life, in giving them an "immortal soul," he would not have offered it as the PECULIAR privilege of the righteous. Christ declares that the wicked have no life in them—no principle of immortality in them. On the contrary, Paul declares, that IF the spirit of him that raised up Christ from the dead dwell in you, God shall RE-*enliven* your mortal bodies, (or natures, by or on account of) his spirit that dwelleth in you.

We give some of the Greek terms that imply mortality and immortality. *Athanasia*, without death, or deathlessness, is ascribed to God ONLY, as its only natural possessor, in 1 Tim. 6: 16, and to the resurrected saints in 1 Cor. 15: 53, 54. *Thanatos*, (*death*,) occurs often where even the "orthodox" would not construe it to mean eternal misery. Matt. 20: 18, "The Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death (*thanatos*);" not to eternal misery, surely? Matt. 26: 38, "My *soul* (*psuche*,) is exceedingly sorrowful, even unto *death*, (*thanatos*.)" Matt. 10: 21, "Brother shall deliver up the brother to *death*, (*thanatos*.)" Luke 2: 26, "It was revealed unto (Simeon) by the Holy Ghost, that he should not see *death*, (*thanatos*,) before he had seen the Lord's Christ." Death does not mean eternal misery here, nor yet the separation of the soul from the body, for such a death, according to the orthodox, would not have precluded his vision of the Lord's Anointed. John 11: 4, 13, "This sickness (of Lazarus) is not unto *death*;" yet Jesus spake of his death. John 12: 32, 33, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death (*thanatos*) he should die." If *thanatos*, in all these places, and many more we could cite, must mean the cessation of life, so it must mean in Rom. 6: 23, where it is contrasted with the life which God has promised. "For the wages of sin is *death* (*thanatos*); but the *gift of God*

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is *eternal life* through Jesus Christ our Lord." But mortality, and immortality, are more often indicated by words implying corruption and incorruption. 2 Pet. 2: 12, "But these, (those that walk after the flesh in the lust of uncleanness,) as senseless animals made only to be taken and (*phthoran,*) *rotted,* or corrupted, speak evil of what they understand not, and will (likewise) be (*kata-phthare-sontai,*) *utterly rotted* in their own *corruption,* (*phthora.*)" This passage is analagous to Ecc. 3: 19, where the wise man states that irrespective of a resurrection, there is no difference in the death of man and beast, as both are naturally constituted alike. Acts 13: 36, "For David .... was laid unto his fathers, and saw *corruption* (*dia-phthoran.*)" If you say that this applies only to his body, and that his soul escaped corruption, then you contradict and falsify God's word, for that says David, himself of course, saw or experienced corruption. The reference is to Ps. 16: 10, "Thou wilt not leave my *soul* in *sheol,* in the state of death, or, thou shalt not suffer thy Holy One to see corruption, (*dia-phthoran.*)" And Paul argues that David could not have spoken of himself, because *his soul,* or himself, had seen *corruption. Phthartos* expresses its opposite, by the privative *a* being placed before it. God is immortal, because he is incorruptible; men are mortal because corruptible in all their living parts. Incorruption is ascribed to God in 1 Tim. 1: 17; a correct translation of which is, "And unto the King of the ages, incorruptible (*a-phtharto,*) invisible, the only God, be honor and glory, for ages of ages, Amen." Rom. 1: 23, "They changed the glory of the incorruptible (*a'phthartou*) God, into an image made-like to corruptible (*phthartou*) man, and to birds, and four-footed beasts, and creeping things." Campbell translates these expressions by *immortal* God, and *mortal* man. Here men are again classed with beasts as corruptible and mortal, and contrasted with God, who is immortal and incorruptible. Surely this is plain enough for those who are willing to receive the truth. We challenge our opponents to produce a single instance, where any word signifying incorruptibility, indissolubility, immortality, or any word of like signification, is applied to man in his natural state.

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THE NAMES GIVEN TO MAN MOST CLEARLY INDICATE HIS MORTALITY.

There is an exceedingly numerous class of texts in the Hebrew, which strongly express the mortality of the soul of man, in the various appellations given unto him, but which are entirely obscured in our translation. When it is intended to designate man merely as an animal, or creature, he, in common with the beasts, is called a soul, *nephesh*, as having a common origin with the beasts, as being made of dust, and as having with them a common animal nature, sustained by the common breath of lives. But when man is spoken of in connection with the beasts, *to distinguish him from them* he is called, in all places—excepting Exod. 11: 7, and 19: 13, where he is called a man of virtue or courage,—by the name *Adam*, pointing out his relationship to the first man. The places may be found under the head of "Beast joined with Man," in Cruden.

There are ten different Hebrew words, that, in the common version, are rendered *person;* and there are no less than seventy-eight different Hebrew words, that are translated by the common terms *man* and *men.* These Hebrew names are mostly compound nouns, so combined with an adjective, as to be expressive of a variety of distinct qualities of the man designated by them.

The principal terms, however, are:—

1. *Adam;* man of earth.
2. *Ha-Adam;* the man Adam.
3. *Enoush;* a mortal man.
4. *Nephesh;* a soul, animal life, or breath; an animal intended to live by breathing.
5. *Nephesh-Adam;* an animal, or creature made of earth, that lives by breathing.
6. *Eesh;* a man of valor, or virtue
7. *Baal;* an owner, master.
8. *Gever;* men of strength.
9. *Anosheem;* plural of *enoush*, mortals.
10. *Methcem;* plural of death; metaphor for men,—literally, men as subjects of death.
11. *Kosho;* a bad man.
12. *Khokhom;* a wise man.

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In consequence of the neglect to transfuse the idea conveyed by these compound terms, the meaning of many passages of Scripture is completely obscured in the authorized version. Examples:—Gen. 2: 5, "There was not an *Adam* to till the *Adam-ah*." Gen. 1: 26, "Let us make *Adam* (a man of earth) in our image." Josh. 5: 13, "When Joshua was by Jericho . . Behold, there stood (*eesh*) a man of virtue, or courage, over against him." Job 10: 5; addressing God, Job says, "Are thy days as the days of (*enoush*,) a mortal? Or thy years like even the time of (*gever*,) a strong man?" If our translators had honestly translated these terms, what would have become of their favorite theory of the immortality of man? Here man is not only designated as mortal, but is contrasted with God on that very account; and yet, strange to say, theologians tell us that the existence of the souls of all men, runs parallel with the existence of God! and, consequently, that Job's contrast is a failure. It would be folly to call *man* mortal, if his essential nature was immortal. Ps. 8: 4, "What is (*enoush*,) a mortal, that thou art mindful of him? and even of the son of Adam, (as was man in his best estate,) that thou visitest him?" Ps. 9: 20, "Put them in fear, O Lord: that the nations may know themselves to be but (*anosheem*,) mortals." Put the orthodox construction on this last verse, and it becomes nonsense. Put them in fear, that the nations may know that they are immortal; that though their bodies might be destroyed, their souls would live for ever! Prov. 30: 2; the common version reads, "Surely I am more brutish than any man, and have not the understanding of a man;" which thus appears like two ways of affirming the same thing: while in the Hebrew, the exact use of terms, by a beautiful antithesis, gives a finished character to the passage. Thus, "Surely I am more ignorant than (*eesh*, a man of virtue,) I have not even the understanding of *Adam*, (a man of earth.)"

Adam, a man of earth, is translated man one hundred and sixty-eight times, men twenty-seven times, and sons of men twenty-one times; making two hundred and sixteen places where man is designated as made of earth, and therefore mortal, which places cannot be true, if the essential man consists of an immortal soul. Remember,

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it is this same man, made of earth, that became a living soul simply by the impartation of the animating principle, the *neshemet ruah chayim*, the breath of the spirit of lives, the universal principle of all animal life; which principle is said to be in the *nostrils* of every creature. When God created man, he called *their* name, that is, the name of the species, Adam, as being made of earth; a term necessarily indicative of mortality, and given as expressive of his nature, even when he had not sinned. And God made a conditional provision for the continuation of the lives of the earthly creatures he had made, by planting the tree of lives within their reach. Mark too, that when man had sinned, God drove him from this tree, "Lest he should eat thereof and live for ever." This is another clear testimony of the Almighty of the mortality of man. But after the curse, and the penalty of God's law, which is the extinction of being, began to be frequently executed, then was born a son of Seth, who was named Enos, or Enoush, that is, *mortal*, and inspiration makes this name one of the distinguishing appellations of the human race. Now to apply this term to the body as forming only a part of the man, and denying that it applies to man, as man, as a compound whole, is to flatly contradict the plain testimony of inspiration.

The term *enoush*, a *mortal*, is improperly translated *man*, thirty-seven times; and *men*, five times, making forty-two times. We insert all the places :—Jud. 9 : 9, 13; Job 4 : 17; 5 : 17; 7 : 1, 17; 9 : 2; 10 : 4, 5, 6; 13 : 9; 14 : 19; 15 : 14; 25 : 4, 6; 32 : 8; 33 : 12; Ps. 8 : 4; 9 : 19; 10 : 18; 55 : 11; 90 : 3; 103 : 15; 104 : 15; 144 : 3; "Lord, what is *Adam*, that thou takest knowledge of him! or the son of *enoush*, a mortal, that thou makest account of him! *Adam* is like to vanity: his days are as a shadow that passeth away." Dan. 4 : 16; 7 : 4, 13 : 6 : 7, 12; 3 : 10; Gen. 47 : 6; Isa. 13 : 7, 12; 23 : 8; 51 : 12; 56 : 2. Enoush is translated men, Deut. 32 : 26; Isa. 51 : 7; Job 28 : 4; Ps. 9 : 20; 73 : 5.

Nephesh, is translated man, Exo. 12 : 16. *Nephesh Adam*, is translated *man*, Lev. 24 : 17; and *men*, 1 Chro. 5 : 21; Ez. 27 : 13. *Zera anosheem*, the seed of mortal men, is translated *man-child* in 1 Sam. 1 : 11.

Anosheem, mortals, is translated *men;* 1 Sam. 31 : 1; 2 Sam. 2 : 17, 4; Ezra 10 : 9; Jer. 43 : 9; 1 Sam. 4 : 9;

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Ez. 23 : 45 ; Job 34 : 10. It is translated *of men* in fourteen texts. Jer. 9 : 22. "Even the carcases of *anosheem* shall fall as dung upon the open field." It is translated *person*, Jud. 9 : 4 ; Zeph. 3 : 4. It is translated *men of war* twenty-five times. Anosheem as a designation of mortal men occurs at least seventy-one times.

Metheem, death men, or men as subjected to death, occurs Deut. 33 : 6 ; Job 31 : 31 ; Ps. 17 : 14 ; Isa. 3 : 25 ; 41 : 14.

Here is the argument drawn from the names applied to man. In five hundred and forty places, man is designated by terms that indicate that he is made of earth, terms that forcibly point out his corruptible and mortal nature. And one hundred and twenty-one times is man expressly called mortal, six hundred and sixty-one times in all ; and this too, in addition to the many places where he, in common with the beasts, is termed a soul, a term, the orthodox to the contrary notwithstanding, *equally* expressive of mortality. As a set-off to this, there cannot be found one single passage, that, properly expounded, affords even an inference, that man in his natural state is immortal, or that he, the man, has an existence separately from the body. Every passage usually supposed to favor immortality will be examined in its place. What then is the inevitable answer to the question, Is the soul, or man immortal ? All nature and experience reply *No ;* and inspiration expressly says *No ;* and informs us that the family of Abraham were buried in the cave of Machpelah ; that "David was laid to his fathers and saw corruption, and that his sepulchre is with us to this day," and therefore when he spake of a soul or person, that was not left in the grave, neither saw corruption, he spake of the resurrection of Christ ; "For David is not ascended into the heavens" ; but Jesus Christ has ; whence he shall come in the clouds of heaven, to raise his sleeping saints from the dust of death. Besides all this, the Scriptures expressly inform us that the wicked shall be annihilated, which shall be considered in its place. But so strong is prejudice, that we are aware that so long as two stones of the citadel of error will hold together, there are many that will continue fondly to cling to them.

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THE SOUL IS IN BITTERNESS AND FAINTS.

Ps. 107. Hungry and thirsty their souls fainted in them. If an "immortal" soul can faint for bodily food, it can also starve and die. See Numb. 24 : 4; Ps. 107 : 26; 84 : 2; 119 : 81; Songs 5 : 6. Supposing this figurative, yet the figure is drawn from the fact that the soul can faint and die.

THE SOUL IS AFFLICTED BY FASTING.

Lev. 16 : 29, 31; 23 : 27, 29, 32; Num. 29 : 7; Ps. 35 : 13; 69 : 10; 143 : 12; Is. 58 : 3, 5, 10. Now as the pious soul could not be afflicted in mind by devotion to God, it must mean that the man is faint for food. David says Ps. 109 : 24, My knees are weak through fasting, and my flesh faileth of fatness. The person is therefore meant by the soul.

THE SOUL CAN BE CUT OFF AND DESTROYED.

This item, likewise, proves that the soul is the person, and is mortal. Gen. 7 : 4, "Every *living substance* that I have made will I *destroy*," margin, *blot out*. In Ps. 119 : 139, *cut off*, is rendered, *consume;* in Exod. 8 : 9, Ezek. 7 : 25, the same word, *cut off*, is rendered, *destroy* and *destruction*. In Isa. 51 : 19; 59 : 7; Jer. 4 : 6, and Ezek. 30 : 8, the margin reads *break*, or *breaking*, but it is rendered *destroy* and *destruction*. In Jer. 17 : 18, margin, break them with a double breach; the text reads, destroy them with a double destruction. Esth. 3 : 13, "The letters were sent .... to *destroy*, to *kill*, and to *cause to perish*, all Jews." From this we infer, that the terms *blot out*, *cut off*, *destroy*, *broken*, *kill*, *perish*, *consume*, and *destruction*, are synonisms, conveying the same idea, even in the estimation of the translators themselves. The soul that is cut off and destroyed, perishes, and dies a corporeal death. Now, if you examine Gen. 17 : 14; Exod. 12 : 15, 19; 31 : 14; Lev. 7 : 20, 21, 25, 27; 17 : 10, 18, 29; 19 : 8; 20 : 6; 22 : 3; 23 : 29; Numb. 9 : 13; 15 : 30, 31; 19 : 13, 20, you will find that all these passages declare that souls shall be *cut off;* and once, *utterly cut off;* which means

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the same as to *blot out*, *erase*, *cause to perish*, *kill*, *destroy*, and *consume* souls. All this destruction is threatened to that soul who eats the *nephesh*, the soul, or blood, with the flesh, or eats flesh unlawfully; or, that *soul* who *touches a dead soul*, and does not cleanse himself; or that soul among the children of Israel, that worked on the sabbath. These souls are all charged with bodily crimes, and they are threatened with bodily suffering and death. How dare we say, then, that the soul is immortal, and cannot die the death that God has threatened! Remember, if these souls are ghosts, that only left the body, and fled to another world consciously to exist, then they were neither blotted out, destroyed, nor consumed.

Josh. 11: 11, "And he took Hazor, and smote all the SOULS that were therein with the edge of the sword, *utterly destroying them*, there was not any left to breathe." Do immortal souls breathe, and can they be so utterly destroyed in a city, that none are left to breathe? Who, unbiassed by his creed, after reading these texts, could believe that souls only left the body, and fled to another world? Would the inspired writers have used such language, if the dogma of the immortality of the soul were true? They teach the contrary of such doctrine in verse 14, and explain the meaning of the term soul. "The cattle, the children of Israel took for a prey unto themselves; but every MAN they smote with the edge of the sword, until they had *destroyed* them, neither left they any to breathe." Thus, then, inspiration evidently, and uniformly teaches, that souls are men, and can he destroyed. See also, Josh. 10: 28–39, "Joshua utterly destroyed all the souls, (persons,) that were in those cities; aye, and destroyed these souls with the edge of the sword." Can the sword touch an intangible, immaterial ghost?

Ps. 40: 14, "Let them be ashamed and confounded together, that seek after my *soul* to *destroy it*." Ps. 63: 9, "But those who seek after my *soul* to *destroy it*, shall go into the lower parts of the earth." (probably meaning the bottom of the grave.) Ezek. 22: 25, "There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have *devoured souls*; . . . . . they have made her many

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widows in the midst thereof." The widows of the souls, or persons, they had figuratively devoured. Verse 27, "Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy *souls*, to get dishonest gain." See also, Lev. 23 : 30 ; Prov. 6 : 32 ; and Acts 3 : 23. "And it shall come to pass that every (*psuche*,) *soul*, which will not hear that prophet, (*exolothreuthesetai ek tou laou*) shall be *utterly exterminated* out of the people."

Here are thirty-four declarations, which plainly declare that souls are cut off, devoured, destroyed with the sword, or by some corporeal punishment, inflicting death and destruction : but not a word is said in any place what becomes of the body. If these souls were invisible and immortal ghosts, that could not be killed and destroyed by any corporeal destruction, but all had bodies that could, and were killed with such destruction, would it be consistent with the truth, for the inspired writers to tell us thirty-four times, that it was only the ghosts who were thus destroyed, when, in fact, it was only their bodies, and not their souls or ghosts at all ? Those who can believe such glaring absurdities, can believe any thing that interested preachers, or corrupted tradition, may please to impose upon them. May the Lord deliver them.

To the Devil and Satan is ascribed, Rev. 12 : 9, and 20 : 3, the "deceiving the whole earth." But, in Rev. 13 : 14, the *Vatican* and *Moscow* MSS., which are the oldest and best, read, *plana tous emous tous kai.* It deceiveth my people.

To the False Prophet, (the false propounder of the Gospel,) the beast that rose out of the sea, having seven heads and ten horns is ascribed, specially, "*the deceiving mine*, or *my people ;*" showing that the deceiving propounders of false doctrines, are to be found within the pale of the professed Christian church : so also, Rev. 2 : 20, "(*Tous emous doulous*,) to teach and seduce *my servants.*" And, surely, they have been most miserably deluded !

Reader ; will you suffer yourself to be thus deceived by these teachers of false doctrine, derived from an apostate Church ? Exert the faculties that God has given you and "try the spirits whether they be of God."

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CHAPTER V.

THE SOUL DIES, AND IS UNCONSCIOUS IN THE STATE OF DEATH.

This proposition is diametrically opposed to the immortal soul dogma. We shall first consider the nature of the penalty threatened for a breach of God's law. Gen. 2: 16, 17, "Of every tree of the garden, *eating thou shalt eat ;*" translated, "thou mayest freely eat ;" but denoting a continuance of eating, and not a something to be completed in a short time. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: (*ki b-ium akalek memenu, muth temuth ;*) for from (or after) [the] day of thy eating of it, *dying, thou shalt die.*" Although the most frequent meaning of the *b*, prefixed to *ium*, in *bi-um*, is *in*, yet this preposition has many other meanings, and it should always be translated in accordance with the context. Greenfield gives to *b* the following variety of meanings : "in, into ; on, upon, at, near ; concerning, out of, from ; after, according to ; with, by ; through ; to ; against ; among ; before ; for, on account of ; as ; when, while, since, because :" so that we are fully justified, by the context, in translating *b*, by *from*, *after*, or, *on account of*, as either of these agree with the context, while the word *in* does not agree. Some translate it *after*, and quote Num. 28 : 26, where it is prefixed to the word *sebothikam*, which is rendered "*after* your weeks ;" that is, your weeks having expired, "ye shall have a holy convocation." Supposing the prefix, *b*, to be rightly translated, *in*, it will make no difference in the result, as the process commenced on that very day ; but as the prefix *b* is suscep-

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tible of so great a variety of interpretations, we think that *from*, or *after*, would be most in accordance with the context. *Muth temuth*, "dying, thou shalt die," is a literal translation. Although in some cases a repetition of the verb merely implies emphasis, yet, it likewise, as in the preceding verse, "eating, thou shalt eat," implies continuation, and here denotes a process, which God himself subsequently explains in Gen. 3: 17; "Because thou hast eaten of the tree . . . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, (*i. e.*, all the while the penalty is in process till its completion,) . . . . 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. And Jehovah of the Elohim said . . . . now, lest HE put forth his hand, and take also of the tree of lives, and eat, and LIVE FOR EVER:" God drove out the man, and guarded the tree of lives. Gen. 5: 5, "And . . . . Adam lived . . . . nine hundred and thirty years, and HE died." Thus we perceive that the penalty threatened was to end in death; and God's interpretation of it plainly declared, that it would result in death, a gradual *returning* to the primitive elements of his being, *the dust;* and the facts show that it did result in death, in the *entire extinction of his being*. And the Scriptures do not afford us a ray of hope that he will be raised to life again; but declare that all who will live for ever will owe their entire being to the *first-born from the dead*, with an incorruptible nature, a *second* Adam, and great head of all the living, who will impart "life and incorruptibility" to his followers ONLY.

Thus we perceive that the penalty was threatened to man as a UNIT, comprehended in the appellation "THOU:" that it contemplated a gradual process, commencing in the day of transgression; that in that day, the whole of the penalty was inflicted, by depriving man of the renovating effect of the tree of lives, which would have enabled him to *live for ever*, notwithstanding his mortal nature; that this penalty was inflicted by subjecting man to the natural effect of his mortal nature, without a counteracting agent; which subjection would necessarily result in DEATH; that the decaying or dying process was

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hastened, by cursing the ground, rendering it more sterile, and more productive of weeds, and causing an extra wear of the animal machinery by labor and anxiety; and that Adam, as a *unit*, did actually *die*, and RE-*turn* to the *ground* out of which the *whole* of the man was made; the breath that God imparted not being life itself, but simply the means of animating the earthy man. If it be contended that the soul is the essential man, then it was the soul that was addressed by the term THOU, and then the soul suffered the whole penalty and returned to its native earth. But if our readers are entangled in the snares of theologians, and with them say, man is composed of a soul that can live without a body, *and* a living body; or, as some teach, that man has a "deathless spirit," an "immortal soul," and a living though mortal body, and therefore man is not one, but two or three; then we ask, which of the three parts of man was addressed in the *singular* pronoun THOU? If our readers say it was the body that was addressed, then was the body *only* involved in the transgression; and as no law was given to the soul or spirit, no penalty can be righteously inflicted upon either, and so soul and spirit necessarily escape, and all souls and spirits must then be for ever free from blame! Upon your supposition, the soul, that was chiefly guilty of the transgression, escapes the infliction of the penalty; and the body, that was constituted subservient to the soul, endures the whole penalty, which was death. Now if the soul was not meant in the *penalty*, THOU *shalt surely die*, then the soul was not meant in the *prohibition*, (thou shalt not eat of it,) for these are the preceding words. But the THOU in each case means the whole person; for it would have been absurd to forbid a ghost to eat, or touch the fruit of a tree. It is plain, therefore, that no soul, or spirit, or ghost, that can live abstracted from the body, was involved in either the prohibition or the penalty; and therefore no ghost sinned in the case, and no ghost fell. Why, therefore, do ye kindle the fires of endless misery, to torment the unfallen, sinless soul? But if you will still contend, that Adam's ghost sinned, and that only his body died, then we say, that the "*thou*" was addressed to the ghost, both in the threatening, and in the execution, and the twice repeated THOU—"Dust

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thou art, and unto dust shalt *thou* return ;" implies that the ghost addressed was made of dust, and returned again to dust. But the simple fact is, that the same man that became a living creature, (soul or person,) in Gen. 2 : 7, is the very same living soul or creature, that was prohibited the tree of knowledge, and threatened in verse 17, and was the same living soul or person, that sinned and turned to dust; " For the wages of sin is death," and not everlasting life in hell, or any other place. Ezek. 18 : 4, " For the soul that sinneth, IT shall die." Adam lies under the full infliction of the penalty, in the shape of dust, unconscious in the grave. He has already received the whole amount of the penalty,—death—the extinction of conscious being; and if there should be no resurrection, then Adam will never be conscious again ; for all future life is dependent upon a resurrection from the dead. But the resurrection is a part of a remedial system, introduced through Christ, at a subsequent period ; and is no way connected with the law that was given to Adam, which said, in effect, obey and live—transgress and die. Thus, then, the remedy does not interfere with the infliction of the penalty of sin ; and " every transgression and disobedience receives its *just recompense* of reward," and " God is just, and yet the justifier of him that believeth in Jesus." He executes the full penalty, and yet " justifies the *ungodly*" who take hold of the hope set before them, of the resurrection from the dead.

That the penalty of the law is death, the extinction of being, is the uniform testimony of Scripture throughout the Bible ; though the devil and some preachers agree in contradicting God, by saying to souls, " Ye shall not surely die," in the only sense in which death is threatened by God, the extinction of being, the " being as though they had not been." " Ye shall not surely die," was the serpent's first *lie*, the lie by which he deceived Eve ; and every preacher, after having studied the subject, that still continues to preach the same dogma, for the sake of the loaves and fishes, and popularity, and resists the truth, is giving currency to a lie that is sapping the very foundations of Christianity ; is countenancing and encouraging infidelity ; and is verily guilty in the sight of God.

By comparing Ex. 31 : 14, 15, with Num. 15 : 32–35,

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you will plainly perceive that the SOUL that did any manner of work on the Sabbath—HE was to be stoned to death by the people. So there is such a thing as a *dead soul*, as we have proved and shall continue to prove. If Adam was a *living* soul, while the breath of lives was in his *nostrils*, then he was a *dead* soul when he ceased to breathe the breath of lives. The very phrase "*living* soul," implies a *lifeless* soul, and it would be superfluous to add *living* soul, if there were no such thing as a *dead* soul. And God is called the living God, to distinguish him from the dead gods, that can neither see, hear, nor talk. Ps. 115 : 4–8.

Job 3 : 20, 23, says—

> "Why should light be vouchsafed to the miserable,
> And life (chayah) unto the bitter soul? (nephesh,)
> Who wait for death, but it comes not,
> And search for it more than for hidden treasures;
> Who rejoice over a tumulus,
> And exult when they can find a grave."

Here the bitter or distressed soul waits for death, which proves that it expected to die. The translators of the common version have officiously inserted an *in* between bitter and soul. Was this to disguise its meaning, and hide the death of the soul? Job 7 : 15, My *soul* chooses strangling, death rather than life. Ah, Job, the pagan fable of the separate existence of the soul was not known and believed by thee, else thou wouldst not have supposed that thy soul could be strangled!! Gen. 12 : 12–19. Here Abraham makes "*me*" and "my soul" identical, and he and Sarah prevaricate some that his *soul* might *live* and not be *killed* by the Egyptians. In Gen. 19 : 17–20, Lot makes *I*, and *my soul* the same person, and said his *soul* should *live*, if he fled out of Sodom to Zoar, which implied that his *soul* would have *died* in the destruction of Sodom if he had not fled. Ps. 78 : 50, 51, "He spared not their (*nephesh*) souls from death, but gave their (*chayah*) life over to the pestilence, and smote all the first born of Egypt." This proves that the *souls* of the first born of Egypt *died* with the pestilence. Ps. 22 : 2, Deliver my *soul* from the sword, my *soul* from the hand of the dog. Can the sword reach the immaterial ghost? Ps. 7 : 2, "Lest he (a man) tear my *soul* like a

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lion, rending IT in pieces." So this "simple, uncompounded, indivisible, immaterial" *soul*, can be separated, and torn in pieces. Job 18: 4. "He teareth his *soul* in his anger." Here, as it were, to disguise the truth, the *soul* is translated *himself*. When the Philistines took David in Gath, and there unexpectedly saved his life, he exclaimed, Ps. 56: 13, "Thou hast delivered my *soul* from *death*." Ps. 116: 8, reads the same. Jer. 38: 17, "Thus saith the Lord. . .If *thou* wilt assuredly go forth unto the king of Babylon's princes, then thy *soul* shall *live*, and this city shall not be burned with fire; and *thou* shalt *live*, and thy house." Here, "thou shalt live," and, "thy soul shall live," are synoyomous expressions. Job 24: 12, "*Men* groan from out of the city, and the *soul* of the wounded *crieth* out." If the *soul* be a *ghost*, then we may read Ez. 13: 18–20 thus: "Wo to the women that sew pillows to all arm-holes, and make kerchiefs upon the head of every stature to hunt *ghosts!* Will ye hunt the *ghosts* of my people, and will ye save the *ghosts alive* that come unto you? and will ye pollute me among my people for handfuls of barley and for pieces of bread, to *slay* the *ghosts* that should not *die*, and to save the *ghosts alive* that should not *live*, by your lying to my people that hear your lies? Wherefore thus saith the Lord God; Behold I am against your pillows, wherewith ye there hunt the *ghosts* to make them fly, and I will tear them from your arms, and will let the *ghosts* go, even the *ghosts* that ye *hunt* to make them fly." What an absurdity is this; here *nephesh* occurs eight times, and is *killed* and *saved alive;* and if *nephesh* ever means an immortal soul, or ghost, surely the translators should have known better than to translate it by the word *soul*, in any of these places. In Jer. 2: 34. "Also in thy skirts is found the *blood* of the *souls* of the poor innocents." As the souls have blood to shed, it must be the persons themselves. So John in Rev. 6:9, saw in vision under the altar, the *souls* (or persons) that were *slain* for the word of God, and their cry was, like the cry of the blood of righteous Abel, How long dost thou not judge and avenge our blood, our death, on them that dwell upon the earth? But these *souls* were persons who had *blood which was shed*, and the murder of them is charged upon the dwellers upon the earth. Could the death of

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never-dying souls be consistently charged upon the murderers of souls? Rev. 16 : 3, "And every *living soul died* in the sea." We suppose the *souls* were the *ghosts* of the fishes; yea, we mean the fishes themselves; for it was the result of the water becoming blood. And perhaps so thought the translators, for in Isa. 19 : 10, they have rendered the word *nephesh, fish.* In the margin they say, "*living things.*" Why did they hide the word *souls?* They knew that the word *nephesh*, when plural, meant simply creatures, whether dead or alive, whether fish or men. You may read also Jer. 4 : 10; Num. 11; 6; Job 10 : 1; 30 : 15, 16; Ps. 19 : 13; 31 : 9; 33 : 19; 86 : 13, 14; 119 : 20, 25, 28; Isa. 55 : 3, 5; Jer. 4 : 31; Ez. 18 : 4, 20, 27; 33 : 5, 9. Here are forty-two texts in which *nephesh* and *psuche*, are rendered *soul.* And thus it is evident that the translators knew that soul meant creature or person in these places, and if in these, so in all others.

THE SOUL ENTERS THE GRAVE.

The following passages place the soul in the hand or power of the grave. In Ps. 49 : 8, 9, our version reads, "For the redemption of the *soul* is precious, and it ceaseth for ever: that *he* should still live for ever, and not see corruption." Let us put the construction upon it the Hebrew requires. Verse 7, "None of those (that trust in their wealth) can by any means redeem his brother (from the grave,) nor give to God a ransom for him. For the redemption of his soul (from the grave) is precious, but such a redemption ceaseth for ever: that he (his soul) should still live for ever and not see corruption." Such a redemption from the grave was never provided for man; the sentence dust thou art and unto dust shalt thou return, passes upon all men, and their souls see corruption, yea the soul enters the house appointed for all the living. That the soul experiences corruption is likewise evident from verse 14. "*Like sheep they* are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning (of the resurrection;) and their beauty shall consume in the *grave* from their dwelling. But God will redeem my *soul* from the power of the grave (from the hand of

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sheol:) for he shall receive *me.*" Ps. 89 : 48, "What man is he that liveth, and shall not see death? shall he deliver his *soul* from the hand of the grave?" The question implies an impossibility. In Job 33 : 18–21, we have a description of a dying man. (God) "keepeth back his (*nephesh*) *soul* from the (*shakhath*) pit, or grave, and his (*chayah*) life from perishing by the sword. He is chastened also with pain upon his bed (and the racking of his bones is incessant:) so that his (*chayah*) life abhorreth bread, and his (*nephesh*) *soul* dainty food;....yea, his (*nephesh*) *soul* draweth nigh unto (*kever*) the *grave*, and his (chayah) life to the destroyer or to the (*mimtheem*) *mortal* diseases." Jer. 16 : 4; Ezk. 18 : 8, illustrate this. But the man is unexpectedly restored to health again. Verse 23, "If there be a messenger with him, an interpreter, one among a thousand, to point out to man his right course: then he is gracious unto him and saith, Deliver him from going down to the (*shokhath*) pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth....Verse 28, He will redeem his soul from going into the (*shokhath*) pit, and his life shall appear in the light [a little longer]. Lo, all these things worketh God oftentimes with man, to bring back his (*nephesh*) *soul* from the pit, to be enlightened with the light of the *living.*" The word *shokhath* seems to imply destruction in a deep pit, or grave. Here the soul is represented as being liable to destruction in the grave, and to deliver him from the grave, and to deliver his soul from the grave are equivalent expressions. Moreover we find the difference between *kever* and *sheol:* certain souls are buried in the *kever*, or grave; all *souls* are not *buried* in *graves;* but all *souls* go into *sheol*, the state of death. So was the soul of Hezekiah delivered. Isa. 38 : 17, "Thou hast in love to my *soul* delivered it from (*shokhath*) the pit of corruption." This is equal to saying thou hast delivered my *soul* from being destroyed in the grave by corruption. So in Jonah 2 : 2, 6, 7, "Out of the belly of (*sheol*) the grave [translated *hell*], cried I, and thou heardest my voice:...thou hast brought up my *life* from corruption, O Lord, my God: When my soul fainted within me."... In the same sense was the *soul* of David, or David *himself*, for they are one, often snatched from the grave. See

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Ps. 30 : 2, 3; 31 : 9, 10; 88 : 3; 9 : 17; 33 : 19; 37 : 7. Likewise see Jer. 18 : 20. Job says, 24 : 19; 30 : 23, "The graves consume all that have sinned. I know that thou wilt bring *me* to death, and to the house appointed for all the living." If the *soul sins*, or the *soul lives*, then will *it* be consumed in the grave. Is. 10 : 17, 18, "And the light of Israel shall be for a fire, and his Holy One for a flame : and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body, or from the soul even to the flesh." The wicked as thorns and briers are burned up, their lives and being, are destroyed. We have referred you to sixty texts where the soul and life are destroyed, or liable to be destroyed in the grave. But if soul and life be an undying ghost, then are these expressions extreme absurdities; and therefore the *nephesh* and the *chayah* always refer to the persons themselves as a unit.

THE SOUL OF CHRIST WAS SACRIFICED IN DEATH.

Let us reverently consider the import of the expression; "Christ poured out his soul unto death :" for if ye believe not that *Christ* DIED, and rose again, "Ye are yet in your sins"; and of course will die, and remain under the dominion of death in utter unconsciousness for ever! 1 Cor. 15. Can a believer in the immortality of the soul, believe that Christ died? He may *affirm* it; but he does not *believe* it. Ask him. Did Christ die? "Yes." Did his soul die? "Why—yes, his soul was made an offering for sin." No prevarication, sir, Did the Holy One, Jesus Christ himself, die? "Certainly not; his body died, but his soul went to Paradise; for if Christ himself had died, the universe would have fallen to pieces"!! Then you do not believe that God gave his Son to die, but only a body that was an encumbrance to the soul, and Jesus was not raised *again* from the dead, but only his body!! Alas! alas! for orthodoxy!! 1 Thess. 4 : 14, "If we believe that Christ died, and rose again; even so also, through Jesus, will God bring with Jesus [from the dead all] them that sleep *in him*." Heb. 13 : 20, But may—"The God of peace, that brought again *from the dead* our *Lord Jesus*, that great shepherd of the sheep,

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through the blood of the everlasting covenant, make you perfect in every good work to do his will."

1 Thess. 5 : 9, "For God hath not appointed us to wrath, but to the acquisition of LIFE, by our Lord Jesus the Messiah; who died for us, that whether we wake or sleep, we might live together with him." Col. 3 : 3, "For ye are dead [that is, subject to death;] and your life is hidden with the Messiah in God: and *when* the Messiah, who is our *source of life*, shall be manifested, THEN shall ye also be manifested with him in glory."

This last we quote from Murdock's translation of the Syriac, which is the oldest version extant, and which is very much like the language the Saviour himself used, which was the Chaldee Syriac. The words *save* and *salvation*, are nearly in all cases throughout the Syriac expressed by words which signify "to live," and "have life," which expressions harmonize throughout, proving an identity of meaning.

Isa. 53 : 10, "When thou shalt make his soul an offering for sin." His soul could not have been made an offering for sin unless it were slain as the types were. See Lev. 1 : 4–15. Every animal that was brought for an offering, was slain at the altar before the Lord. Gen. 22 : 2, God said to Abraham, "Take now thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah, and *offer him* there for a burnt *offering* upon one of the mountains which I will tell thee of.... And Abraham...bound Isaac, his son, and laid him on the altar...and took the knife to slay his son." But no, Abraham; "God will provide himself a lamb for a burnt *offering*...And Abraham went and took the ram, and offered him up for a burnt offering instead of his son." Isa. 53 : 11, "He shall see of the *travail* of his *soul*." Isa. 53 : 12, "Because he hath poured out his *soul* unto *death*." In the face of this plain declaration, who shall dare to tell us that the soul of Christ did not die? We believe the Bible, and we find it plainly recorded, Mat. 26 : 38, Mark 14 : 34, "My soul is exceedingly sorrowful (how much?) even unto *death*." Mat. 20 : 28, Mark 10 : 45, "Even as the Son of Man came, not to be ministered unto, but to minister, and to give his (*psuche*) soul a ransom for many." John 10 : 10, "I am come that they might have *zoen*, life, and that they might have it more abun-

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dantly." Verse 11, "The good shepherd giveth his *psuche*, *soul*, for the sheep." 15 v, "I lay down my *psuche*, soul, for the sheep." Verse 17, 18, "Therefore doth my Father love me, because I lay down my *psuche*, my life, my being, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." 15 : 13, "Greater love hath no man than this, that a man lay down his *psuche*, his life, or being for his friends." Thus the words of Christ correspond with the prophet in that important truth. That his soul was made a legal offering for sin.

John sets his seal to this truth, 1 John 3 : 16, "In this we recognize his love, because he laid down his *psuche*, soul, or being, for us; and we ought to lay down our *psuche*, souls, or being, for the brethren." Do any say that *psuche* means *life* in these places? We affirm that it only means life as being the essential attribute of the soul, without which the soul is dead, and is worthless. In the corresponding places in Luke, who wrote in purer Greek, and avoided these Hebrew idioms, in the place of *psuche*, he writes, Christ gave *himself*.

Acts 3 : 15, "Ye killed the *archeyon tes zoes*, author of life, whom God hath raised from the dead." Killed the origin of the everlasting life of the saints. Does not this text prove that something more than a *body*, or even of a *man* merely, was *killed* and *raised again from the dead?* 1 Pet. 3 : 18, "CHRIST was put to death in the flesh." Observe, it does not read that the flesh was put to death, which is also true; but CHRIST was put to death, as partaking of a corruptible nature, but was raised an illustration or a pattern of the life and incorruption which is the main hope of the gospel; see 2 Tim. 1 : 10. Read Eph. 4 : 10, "*He* that *descended*, is the SAME that *ascended* up far above all the heavens (or atmospheres,) that he might fill all things." Verse 9, "He first descended into the *lower parts of the earth*." Though the lower parts of the earth may sometimes mean sea-coasts and valleys, as in Isa. 44 : 23, and the mother's womb, as Ps. 139 : 15; or perhaps the mother *earth*, yet the phrase sometimes means the state of the dead, or grave, as in Ps. 63 : 9, and Eph. 4 : 9. And whereas David, Peter and Paul all declare that Jesus did descend

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into the grave, if you deny that the soul of Christ first *descended* into the *lower parts of the earth*, or the *grave*, then to be consistent, you must likewise deny, that the soul of Christ *ascended;* for the *same* soul or person that ascended, *first* descended: so what of Christ descended the same *only* ascended.

But that Christ himself, yea the soul of Christ, descended into the grave is evident from many passages of Scripture. Ps. 16 : 9, " My flesh also shall rest in hope. For thou wilt not leave my *soul*, in *sheol*, [the *grave*, or state of the dead;] neither wilt thou suffer thy Holy One to see corruption." [But] " thou wilt show me the path of life." In Acts 2 : 26, Peter, commenting upon this passage, tells us that David spake this of Christ, quoting his very words, " Moreover also my flesh shall rest in hope: because thou wilt not leave my *soul* in *hades*, (the grave, or state of the dead;) neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life." Evidently implying that the only way to obtain permanent life was to be raised again from the dead with an incorruptible and therefore an immortal nature. Peter goes on and compares and contrasts the *death of David* with the *death of Christ.* Verse 29, " The patriarch David, [equal to the soul of David,] is both dead and buried, and his sepulchre is with us to this day"; implying that you may see for yourselves, that David himself is still in his grave. Verse 34, " For David is not ascended into the heavens." Verse 30, " Therefore....knowing that God....would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his *soul* was not left in *hades*, neither his flesh did see corruption. This Jesus hath God raised up." Verse 36, " Let all...know assuredly, that God hath made that *same* Jesus, whom ye have crucified, both Lord and Christ." Paul comments further on David's expressions: Acts 13 : 28, " Though they found no cause of *death* [in Christ,] yet they desired Pilate that *he* should be *slain.* And when they had fulfilled *all that was written of him*, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised *him* from the dead." He declared that God had fulfilled the promise made to the fathers and " hath raised up *Jesus again;* as it is written in the second Psalm, Thou

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art my son, this day have I begotten thee" [from the dead]. "And as concerning that he *raised him* up from the dead, now no more to return [to a corruptible state;] he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, 'Thou shalt not suffer thine *Holy One* to see corruption.' For David, after he had served his own generation by the will of God, fell on *sleep, and saw corruption:* but HE whom God raised again saw no corruption." Now mark two points; both Christ and David died; and both were buried in the grave; but while the soul of David, or David himself, is sleeping in the grave in a state of corruption, waiting for Christ to descend again from heaven, to wake the dead; the soul of Christ, or Christ himself, was raised from the dead. But for this, the soul of Christ, which David makes to be the same as the Holy One, or himself, would have experienced corruption. If the reader does not plainly perceive this, he has reason to suspect that the veil of tradition has beclouded his eyes.

The apostles make the *sheol* of the Old Testament to correspond with the *hades* of the New: both meaning the *grave*, or the *state of death*. The grave being a particular expression; the state of death a general one. Some souls are placed in graves, while all souls go to *sheol* or *hades*, the state of death. The souls of both righteous and wicked go to *sheol*. Dare the learned deny that *sheol* is thirty times translated the *grave?* The Scriptures say, Ecc. 9: 10, "There is no work, nor device, nor wisdom, in *sheol*, whither *thou* goest." Here *sheol* is justly rendered *grave;* but in Ps. 16, and Acts 2, *sheol* and *hades*, are shamefully rendered *hell;* a word that, as it is now understood, completely obscures the true meaning!! Was this done to hide the fact that the *soul* of Christ *died*, and *entered the grave?* The idea of placing the soul of Christ in the hell, that has the current theological definition attached to it, if it be done wilfully, is consummate blasphemy!! As the apostles leave the soul of David in *sheol*, or *hades*, therefore, according to current theology, the pious patriarch is still in a hell of fire!! But the Popish priests, *sanctioned by Protestant orthodoxy*, had invented the dogma of the separate existence of the soul, and consequently must

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find places to put them. Hence, the invention of the Popish hell, and limbo, and purgatory, and a fabled place called heaven; and likewise the Protestant "hell," and the poetical "spirit land," and a heaven "beyond the bounds of time and space"!! Full well do ye follow the traditions of your fathers. Well may you call the Church of Rome, the *mother* church; and by following her cunningly devised fables, too truly do ye prove yourselves to be the legitimate daughters of the mother of harlots!!! The false prophets, or the false propounders of doctrine, that should deceive God's people.

While some disdain the Bible truth, that the soul of Christ was "poured out unto *death*," they startle not at the idea of pouring his soul into a hell of fire! Nevertheless, the Spirit has said expressly, that "his soul was made an offering for sin," "his soul was exceedingly sorrowful, even unto death." It is the death of the soul of Christ, or of Christ himself, that was the ransom price for the redemption of the souls of men, and the means of reconciling our souls to God. For says Christ, "*I am he that was dead*, and am alive, and behold I live for evermore." If the soul of Christ did not die, then are the souls of all men left without a propitiatory sacrifice; for the law demanded *nephesh for nephesh, soul for soul*, eye for eye, hand for hand;" Deut. 19: 21. Why did inspiration use the word *soul* of Christ, if the body only, separated from the essential mind and still living principle, or soul, was really meant? The Vulgate reads, 1 John 4: 3, "Every spirit that dissolveth Jesus, is not of God." Dissolveth Jesus—but ye separate him into four or five parts during his stay in the grave Some of you say, that, 1. a part of Jesus remained alive, superintending the machinery of the universe: 2. a part of Jesus went alive with the thief into Paradise: 3. a part of Jesus went alive into hell, and preached to the prisoners there: while, 4. another part, the body, lay unconscious in the tomb. Some others might add, 5. that the spirit of Jesus, as a living entity, went to his Father in heaven. Thus you dissolve Jesus, and separate him into four or five parts; and if this were so, the Apostle, instead of saying that *Christ died*, should mend his expression, and say, that one part only out of four, and that the least valuable part, *died*. Away with

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such manifest perversions of Scripture and common sense. Foolish men, who hath bewitched you that ye should not receive the truth, that Jesus Christ has been evidently set forth as CRUCIFIED among you? Not a *part only* crucified, but *Christ died*, and *Christ* was *buried*, and *Christ* was *raised*.

THE PHRASE, "DEAD SOUL," IS OF FREQUENT OCCURRENCE IN THE HEBREW SCRIPTURES.

We intend that the following texts shall form a sort of top-stone, binding together, and crowning our preceding arguments. They will conclusively prove that the boasted "immortal soul," is but a mortal thing after all; meaning only the person himself, or his essential part, his life. Gen. 9: 4–6, "But flesh, with the *nephesh*, soul, thereof, which is the blood thereof, shall ye not eat. And surely your blood of your *nephesh*, souls, will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the *nephesh*, soul, of man. Whoso sheddeth man's blood, by man shall his blood be shed." Readers of the Bible know that the shedding of blood signifies death, and murder; as in 1 Kings 2: 33, 37; 2 Sam. 1: 16; 3: 27, 28; 4: 11; 16: 8. The blood of your souls, must mean the murder of your souls. Surely the beasts could not shed the blood of an immaterial, immortal soul! This, then, speaks of the death of the poor "immortal" soul, as the penalty is *nephesh for nephesh*. Will you send the soul of the beast to endure the fires of eternal torments, for following the instincts of his nature? We might ask if Moses knew that the *nephesh* meant a ghost, that was not tangible, and had no blood, why did he not use the terms *chay*, and *chayah*, or *chayim*, for the life of the body, if he meant any such thing? for he uses these terms to express life, &c. in hundreds of other places. Why use the term *nephesh* to express the body, or person, when he could have used *nine* other words that would have expressed a dead body, besides the term soul, viz.: *ish*, *pena*, *peger*, *nebelar*, *geveyah*, *heheyah*, *shear*, *adam*, *face*, all of which are translated a man, and person, and are applied to dead bodies? See Jud. 9: 5, 18; 20: 39; 2 Kings 10: 7;

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Gen. 2 : 23 ; Job 32 : 21 ; Jer. 33 : 5 ; 31 : 40 ; 41 : 9 ; Isa. 37 : 36 ; Deut. 1 : 17 ; 21 : 23 ; Jer. 26 : 23 ; 34 : 20 ; 16 : 4, 18 ; 36 : 30 ; 1 Sam. 31 : 12 ; Neh. 8 : 3 ; 2 Kings 8 : 5 ; Prov. 5 : 11 ; Ezek. 44 : 25 ; 2 Sam. 17 : 11. As, then, there was no want of words, why do the Scriptures say *meth nephesh*, dead soul, if only the body without the soul was intended, and the soul is an immaterial living ghost, apart from the body ? For all these words mean a man, person, body, or carcase. Now, if *nephesh* ever meant an immortal, immaterial soul, Moses would not have applied that term to the material man ; and especially the phrase, *meth nephesh*, dead soul, would never occur.

We will now present nine cases, where the translators, apparently to hide the *death* of the soul, have translated a killed or murdered *soul*, a *person*. We will here call the *nephesh*, a *ghost*, to show its absurdity. Num. 31 : 19, " Whosoever hath killed any ghost, (rendered person,) and whosoever hath touched any slain, purify yourselves." 35 : 11, " Then shall ye appoint your cities of refuge for you, that the slayer may flee thither, which killeth any *ghost* by error ;" translated, that killeth any person at unawares. Ver. 15, " That every one that killeth any *ghost* at unawares, may flee thither." Ver. 30, " Whoso killeth any *ghost*, the murderer shall be put to death." Deut. 27 : 25, " Cursed be he that taketh a reward to slay an innocent *ghost*." Josh. 20 : 3, " That the slayer that killeth any *ghost* unawares, may flee thither." Ver. 9, reads the same. 1 Sam. 22 : 22 ; " I have occasioned the death of all the *ghosts* of thy father's house ;" and, Prov. 28 : 17, " A man that doth violence to the blood of any *ghost*, shall flee to the pit ; let no man stay him." But if it be absurd in any of these texts, to translate the word *nephesh*, by a word that indicates a soul that can live apart from the body, or a ghost, why does inspiration use the term *nephesh*, in preference to so many others, when only the *person* was evidently intended ? But in those days the Pagan fable of the immortal soul was not in vogue.

We will now furnish you with nine cases, where to hide the death of the soul, *meth nephesh*, dead soul, is rendered, in every case, " a dead body." Numb. 9 : 10, " If any man of you, or of your posterity, shall be

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unclean, by reason of a *meth nephesh*, a DEAD SOUL." Lev. 21 : 11, "Neither shall ye go in to any *meth nephesh*, *dead soul*." Num. 6 : 6, "All the days that he separateth himself unto the Lord, he shall come at no *meth nephesh*, *dead soul*." 19 : 16, "Whosoever toucheth one that is slain with the sword in the open field, or a *meth nephesh*, *dead soul*, or a *bone* of a *nephesh*, *soul*." 2 Chron. 20 : 24, "And behold, they were all *meth nephesh*, dead souls, fallen to the earth." Verse 25, "They found among them in abundance both riches, with the *meth nephesh*, *dead souls*, and precious jewels." Ps. 97 : 2, "The *meth nephesh*, *dead souls*, of thy servants have they given to be *meat* unto the fowls of the heaven." Ps. 110 : 6, "He shall judge among the heathen, he shall fill the places with the *meth nephesh*, dead souls." Hag. 2 : 13, "If one that is unclean by a *meth nephesh*, dead soul," &c. These sacred writers would have been turned out of our modern popular churches, if they had therein affirmed that the fancied "immortal souls" had blood and bones, and died; and absolutely became so corrupt and abominable, as to render the person *touching* them unfit for the service of God till purified, yea, even after he had washed his clothes.

We will now present you four texts, where the *meth nephesh*, *dead soul* of a man, is rendered a dead body of a man. Numb. 13 : 11, "He that toucheth the *meth nephesh*, dead soul, of any man, shall be unclean seven days." Here the margin skulks around the truth, and reads, the "dead body of any soul of man." Numb. 9 : 6, "And there were certain men who were defiled by the *meth nephesh*, the dead soul of a man, and they could not keep the passover on that day." Ver. 7, "And those men said unto him, we are defiled by the *meth nephesh*, dead soul of a man." Num. 19 : 13, "Whosoever toucheth the *meth nephesh*, the *dead soul*, of any man that is dead." Observe the phraseology here. The man may have a dead soul, but that dead soul is not an abstraction, it is the man, himself, that is dead; and the man has no "immortal" or "never-dying" soul, or "deathless spirit," that has escaped the death of himself. How will any dare attempt to reconcile these passages with the current theology? Your complaisant translators have covered them up, to save you the pains!

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Will you say a man has two souls—the one that can die, and the other that is "never-dying?"

Here we might rest our proofs, that a *living nephesh* is a *living man*, and a *dead nephesh* is a *dead man*, or a dead body: but, we have not yet done. We wish to bury the immortal soul fable beneath such a burden of plain facts, that it will never have a resurrection. The succeeding texts as plainly teach the death of the soul, as do the preceding. Observe, where we write *soul*, the Hebrew word is *nephesh*. Lev. 24: 17, "He that smiteth the *soul* of a man, shall surely be put to death; and he that killeth a beast shall make it good, *soul* for *soul*." Deut. 19: 6, "Lest the avenger .... overtake him, because the way is long, and smite him in *soul*;" rendered, "slay him." Ver. 11, "But, if any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him in *soul*;" rendered, "smite him mortally that he die." This is evidence that the translators knew that, to smite in soul was to kill, or murder the man. Compare 2 Kings 25: 25, with the margin of Jer. 40: 14, where Gedaliah was smitten in soul, so that he died. Jud. 5: 18, "Zebulun and Naphtali were a people that endangered their *souls* unto the death in the high places of the field [of battle.]" Josh. 2: 14, "And the men answered her, our *soul* instead of you to die," &c. 2 Sam. 14: 14, "For we must needs die, neither doth God respect any *soul* from death." Job 31; 39, "If I have eaten the fruits thereof without money, or caused the *soul* of the owners thereof to *expire*." Job 36: 14, "Their *nephesh*, *soul*, dieth in youth, and their *chayah*, *life*, is among the unclean." Num. 23: 10, "Let my *soul die* the *death of the righteous*, and let my last end be like his." This, like Ps. 97: 2, declares that the *souls* of the *righteous*, *die*. Judg. 16: 30, "Let my *soul die* with the Philistines." Acts 5: 15, "And Ananias, hearing these words, fell down, and *exepsuxe*," (his soul expired,) is rendered, "gave up the ghost." Rev. 16: 3, "And every *psuche zosa apethanen*, living soul died in the sea." Matt. 2: 20, "They are dead that sought the *psuche*, *soul*, of the child." Matt. 10: 39, "He that findeth his *psuche*, *soul*, shall lose it; and he that loseth his *psuche*, *soul*, for my sake, shall find it." An objector may say that *soul*, here,

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means *life;* but we say it means "*himself*," and no man loses himself till he loses his life. See also, Mark 3 : 4; 8 : 35; Luke 6; 9; 9 : 56; 14 : 26; 17 : 33; John 12 : 25; 13 : 37, 38; Acts 15 : 26; 27 : 10, 22; Rom. 11 : 3; Phil. 2 : 30; 1 John 3 : 16; Rev. 12 : 10. All these places plainly declare that the *psuche*, the *soul*, can be murdered, or lost in death for Christ's sake; and that it lies down in death.

Here, then, are *sixty places* in this catalogue of dead souls, where the translators could not call *nephesh* and *psuche* a *soul*, except in a few places in the margin; for the manifest contradiction in the expression, *dead immortal soul*, has compelled them to throw away the Hebrew idiom, and justly translate the *soul*, a man, a person, the body, they, him, me, fish, a beast, or life, in all these sixty places. So that *nephesh* and *psuche*, even in the estimation of the learned that sustain the popular theory, mean the creature, or person, himself.

HAVE THE TRANSLATORS OF THE COMMON VERSION BEEN FAITHFUL?

We fully admit that the preceding sixty texts are justly translated; but the fraud consists in translating the identical words, where they would favor the Pagan notion of immortality, in such a manner as to cover up the mortality of the soul, and favor the belief of its conscious separate existence. In three hundred and ten places, where this could not be done, the translators have called the soul something else, so as to conceal the truth. Had they been as honest, as they have shown themselves crafty, they would have rendered *nephesh* and *psuche*, soul every time, or have given the words untranslated, or in every case where the words occur, have given in their stead a uniform synonym, or such other term as would, in every case, have exactly conveyed the idea of the original. In Num. 23 : 10, and Jud. 16 : 30; to conceal the death of the soul, the translators have left out the word and added "*me*." "Let my soul die," was the prayer of the two, and should have been in the text. Now, if they believed in the separate conscious existence of the soul, they must have seen that these two places alone, were conclusive proof that such soul must die,

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and evidently to hide which they have left out the word *soul* that would have clearly manifested the truth, and inserted other words that completely obscure the truth respecting the nature of the soul. So in Genesis, where the word *nephesh* and *chayiah nephesh* are applied to beasts, and reptiles, they are studiously concealed in the translation; but when the same terms apply to man, they are so translated as to advance and encourage the "pious (?) fraud"!

A recourse to the laws of figurative language will not help our opponents. We can admit that the flesh and body are used in two hundred and six places to represent the whole creature or person; that is, the soul, as defined by Scripture. But the soul as constituting the whole being can never be used to express only a part. That is, the terms, *nephesh* and *psuche*, comprehending the whole man or creature; or even, as in the estimation of current theology, as constituting the most important part of man, what is essential to his being; these terms, we say, can never represent the body only, in the sense of the body being less than the soul. The greater term is never used as a type of the lesser term. Examples: The eyes are appropriately used in one hundred and ninety places to represent the mind, but the mind is never used to represent the eyes. The hand two hundred times represents power, but power never represents the hand. The earth is used one hundred and forty-six times to represent the people upon it; house two hundred and seventy-five times for the family in it; seventeen times for the church, but never is this order reversed. In more than eight hundred places the heart is used to represent the intelligent and moral creature, the soul; but never is the term soul used to represent only the fleshly organ of the heart. Now to apply this argument, the terms *nephesh*, and *psuche*, the only words translated *soul*, are used in sixty places in such a manner that our opponents are obliged to confess that they mean only the body, or person, or creature; therefore, as the greater is never used to represent the less, the soul, the creature, the body, the person himself, equally express the same thing. A dead body is a dead soul, and a dead soul is a dead body. The very term *living* soul, or living creature, implies that there may be dead

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souls. We have presented thirteen places where the term *soul* not only means the body, but is the very body itself, and is so translated. Besides this, we have presented five hundred and ninety-seven other places where the terms *nephesh* and *psuche*, does not mean, even in the estimation of our opponents, an abstract soul, that can separately exist, but where the terms evidently mean animal life, and the creature himself, both of man and beast. From the peculiar structure of the Hebrew idiom, the term *soul* is used instead of the reflective pronouns; and in such a manner, that in two hundred places an unfaithful interpreter—biased by a Pagan theory, early imbibed, carefully fostered, and sustained by popular prejudice—can put such a construction upon plain language as to assume that, because the soul is separately spoken of, therefore the soul must be a *separate thing*. We say, we have quoted six hundred and ten places, where the soul evidently means the man, or beast; and no other construction can possibly be forced upon these places; therefore the inference is irresistible, that in the other two hundred places, where it is *not* asserted that the *soul* is a *separate thing* from the man, although separately mentioned, it must necessarily mean in these places the same as in the other six hundred and ten places, that the soul is the man himself.

We will give an illustration. Luke 1 : 46, "*Mary* said, My *soul* doth magnify the *Lord*, and my *spirit* hath rejoiced in *God* my Saviour. For he hath regarded the low estate of his *handmaiden*." In this short specimen of the Hebrew poetic idiom, we have six persons, or things, separately spoken of as acting, or capable of acting. Mary *said:* the soul *magnified:* the spirit *rejoiced*, and the handmaiden *felt regarded*. Besides we have two other persons, the Lord, and God my Saviour. Yet the *two* last are comprehended in the *singular* pronoun *he*, which designates them as one, and the *four* others, are all included in the singular pronoun *me*, in the next line; and of course mean but one person: for Mary continued to say, "For, lo, from henceforth, all generations shall call ME blessed." Now it would be just as logical to say, that Mary, her soul, her spirit, and the handmaiden, were *four separate persons*, that could live separately, distinctly, and independently of each other—or two per-

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sons and two ghosts—as to say the soul, or the spirit could live apart from Mary herself, or even from her body.

We give another illustration of the Hebrew idiom. Acts 2: 25, "*David* speaketh....I foresaw the Lord always before my face....therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hades, neither wilt thou suffer thine Holy One to see corruption." The record of David, speaking in the person of another says: 1, I foresaw; 2, my *heart* rejoiced; 3, my *tongue* was glad; and 4, my *flesh* hoped; because God would not leave, 5, my *soul* in the state of death, nor suffer, 6, his *Holy One* to see corruption": [But would give to Christ an early resurrection.] Because the attributes of mind are here applied to different parts of the man, shall we say that there are six separate, independent entities spoken of here, and rashly conclude that the heart, and tongue, and flesh, and soul, and Holy One are not identical with the "I"? and can live separately from the "I"? especially, too, as the *soul* is represented as being in the state of death, and the Holy One liable to corruption, if left in that state? But it would be just as reasonable to infer all this, as to infer that the soul or spirit, in consequence of similar phraseology, could live separately from the body or the man! But even could our opponents clearly prove that the soul could exist in a conscious state separately from the body, which the Scripture calls the man, which is utterly impossible, even then, the soul could not be proved immortal. For there stand our three hundred and fifty texts showing that the soul can be killed and destroyed; and we shall present hundreds of others that assert that the wicked will be destroyed.

We hope we have made this matter plain. We wish to forestall all the evasions of the lovers of error. But ah! what becomes of the immortal soul theory?—Scattered to the winds of heaven! And as this dogma carries with it, by logical consequence, fruits that dishonor God and his Son, we heartily respond, Amen. Paul says, that He, "whom no man hath seen, nor can see," "the blessed and only Potentate, the Lord of Lords," "ONLY hath immortality." 1 Tim. 6: 16. But

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will ye, ye Theologians, say, "All men are immortal?" Thus "Ye make void the word of God by your traditions." The serpent said, "Ye shall not surely die, but shall be as Gods;" and so say you! "I have said, ye are gods, but ye shall die like men." Ps. 82 : 6. Do you say, "You have taken away our gods, and what have we more?" We reply; we present you in the stead thereof, the glorious Gospel of Jesus Christ, that proclaims to the obedient immortality through him, when his kingdom shall be established throughout the earth, and the entire destruction of the conscious being of the wicked, a kingdom filled with universal holiness and universal happiness.

We have shown that the soul faints, dies, expires; is in the hand of the grave; yea, is buried in the grave; we bring you nine texts, that speak of numerous "dead souls;" an army of one hundred and eighty-five thousand "all dead souls;" which clearly settles the Bible definition of the term, and the mortality of the soul. We have shown that the translators, complaisant to a semi-Popish king, have wrested the Scriptures in almost every place where the word soul occurs, and where the absurdity was not too glaring to escape detection by the common reader; but when the *nephesh* and *psuche* are said to lie down in death, to expire, to enter the grave, they have used the terms life, dead body—any thing, rather than that the providers of the loaves and fishes, the dear people should know, that their fondly cherished "immortal souls" would surely die, and be buried in the grave! We have shown that the term soul is thirty times applied to beasts and to every creeping thing, and then, that the translators have used the term "life," or something else, for they were not so liberal as some are in these latter days, to get themselves out of a dilemma, to confer upon all the animal creatures, "immortal souls!" But when the *nephesh* and *psuche* are threatened with the second death, the term soul is introduced, so as to save the endless torment invention!

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CHAPTER VI.

WHAT IS THE SPIRIT OF MAN ?

The Hebrew word *ruah*, agrees with the Greek word *pneuma*, and these are the only words that are properly translated *spirit*. The derivations and definitions of both words are nearly the same. *Ruah* is derived from *ruah*, "to blow," and *nesme*, "to breathe:" primarily signifies *wind, air, breath;* but it is sometimes used to signify a principle, having some relation to electricity, diffused through the atmosphere, and perhaps through universal space, which is the principle that stimulates the organs of men and plants into activity, and which is used by the animals themselves to control their voluntary motions. Thus, when an animal wishes to use a member, a current of electricity is transmitted by the will, through the nerves, to the blood in the member, and produces those contractions and dilations of the muscles of the member, which are necessary to move it in the required direction. This principle, being the principle of life in all creatures, is in the hands of God, and controlled by him; hence, "In him we live, and move, and have our being;" and "God is the God of the spirits of all flesh." When God taketh away his spirit, and his breath,—that is, God's spirit, and God's breath,—then "man returneth to his earth, and his thoughts perish:" Ps. 146: 4. Wherefore this spirit, in Scripture, is called *neshemoth*, the breath of God, as well as the breath of man.

The Greek word *pneuma*, derived from *pneo*, "to blow," has been chosen by inspiration to represent the Hebrew word *ruah*. It means wind, air, breath, and a

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something, or principle contained in them, which imparts and sustains life.

The spirit being the universal principle of life, its secondary, metaphorical, and poetical meanings, will be as various as the various effects of life ; and it will require great care to enable us to ascertain the specific meaning which the word bears in particular cases.

Some beings seem to live by the pure *ruah*, or spirit, without the intervention of the atmosphere ;—such are called spiritual beings. Such are angels, and the incorruptible nature manifested by Jesus Christ, after he was risen from the tomb, for he ascended above the atmosphere ; and this nature is the pattern of that which Christians are to aspire after, " to *seek for ;*" and God, in conferring such a nature, necessarily confers eternal life : see Rom. 2 : 7. But the resurrected Saviour, and the angels, are tangible beings. Demons are called spirits ; by which we understand spiritual beings, beings that live by means of the pure or unadulterated spirit, or principle of all life. We have also, the " *to Hagion Pneuma,*" the Holy, or Consecrated Spirit, and the seven Spirits of God. And spirit is sometimes thought to refer to God himself. John 4 : 24, " *Pneuma ho Theos ;*" " The God [is] Spirit." But in the preceding verse, spirit is used as opposed to outward worship ; and it appears to be used in the same sense in this verse.

We might therefore understand these verses thus :— The true worshippers shall worship the Father, not with outward observances, in particular places, as at Jerusalem, in preference to Mount Gerizim ; but with their minds and hearts : for God is an intelligent Being, and they that worship him, must worship him with intelligence and sincerity. In Ps. 139 : 7, " Whither shall I fly from thy spirit ?" It is in heaven, it is in *sheol*, (the grave,) and it is in the uttermost parts of the sea. It pervades all things, is the second cause of all motion, whether in the planets, the tides, the lightnings of heaven, or in the breathing creatures that God has made. It may have been this *ruah Elohim*, spirit of the Elohim, that " brooded upon the face of the waters;" Gen. 1 : 2. It is not necessarily implied here that the *ruah* was a personal being ; but that God's intelligence, or this spirit, was every where Therefore, we infer, that the

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nature of God is not clearly determined by any of these expressions.

This principle of life, or spirit, is not the air, nor the breath,—but is contained in the air, and breath. The breath *in*-spired, and the breath *ex*-pired, possess different properties; the *ex*-pired breath being deprived of its *spirit*, which has been transfused into the blood in the lungs, for the exigences of life, *and is used up*, and requires to be constantly *replenished*. Life, then, is not an abstract principle, but is an *effect* of this spirit, operating alike upon all organized beings. We say, therefore, strictly speaking, that this spirit is not the air, but is contained in the air. Angels may live by pure spirit; men cannot. Man has no abstract essence within him, which gives to him any pre-eminence over the living souls of other animals. They all live, yea, the *souls* of all live in common, by breathing the *breath of* LIVES; because this breath contains the spirit, the sustaining principle of *all* lives. Man's superiority is derived from his superior organization. The *neshemet chayim*, the breath of lives, that animates alike all animals, is the spirit diluted with air. God caused man to breathe, the *neshemet chayim*, breath of *lives*, not the pure *ruah*. Gen. 6: 17, "I bring a flood of waters upon the earth, to destroy *all flesh* wherein is the (*ruah chayim*,) spirit of lives, from under heaven; and all that is in the earth (*yigo*) shall expire;" shall breathe out the SPIRIT OF LIVES. Gen. 7: 15, "And there went in unto Noah, into the ark, two and two of *all the flesh* wherein is the (*ruah chayim*) *spirit of lives*." Ver. 21, "And *all flesh* (*yigwa*) *expired*, that moved upon the earth, *both* of fowl 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 (*neshmeth ruah chayim*,) *breath of the spirit of lives*, of all that was in the dry land, (*methu*,) died. And every living substance was destroyed." Thus we see that all animals, in common with man, live by *breathing the same spirit*. You will perceive that Moses uses the term *all flesh*, for every living creature, *man included*. Notwithstanding all creatures possessed, *while living*, the *spirit of lives*, they had no *spirit* that could *live*, after they had breathed out this spirit; which spirit, though the *cause* of life, is not a

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living thing. Every *living thing died*, and the spirit was expired, breathed out into the universal pabulum of all lives, which is in the hands of God. If the spirit was a "LIVING THING," it died also, for every *living thing* died, and every living substance was destroyed. Isa. 31 : 3, "Now the Egyptians are men, and not God; and their horses flesh, and not spirit." It is no where intimated that any part of man or beast is a *ghost.* The Saxon word, *ghost*, is from *gust* of wind. Its parallel is not found in the original Scriptures, and it ought not to be found in the translation. The spirit of man, then, is not a living entity; and although no creature can live without it, it is not alive itself. It is not organized for the development of life, and therefore is not *mortal* nor *immortal*, and the expression, "deathless spirit," as applied to man, is a compound of Paganism, tradition and nonsense.

But spirit has numerous secondary meanings, such as intelligence, courage, the mind, the temper, the disposition, &c.; and we have the spirit of fear, of love, of bondage; and *sixty* other spirits.

THE SPIRIT MEANS THE WIND AND AIR.

The primary meaning of spirit is wind, or air. Exo. 15 : 10, "Thou didst blow with thy *ruah*, *wind*, the sea covered them." Ps. 147 : 18, "He causeth his *ruah* to blow, and the waters flow." Job 41 : 16, "One is so near to another, that no *ruah*, *air*, can pass between them." Pro. 11 : 29, "He that troubleth his own house shall inherit the *ruah*, *wind.*" Pro. 25 : 23, "The north *ruah*,wind, driveth away rain." Isa. 41 : 16, "The *ruah* shall carry them away, and the whirl-*ruah* shall scatter them." Verse 29, "Their molten images are *ruah* and confusion." Gen. 3 : 8, "And they heard the voice of Jehovah Elohim walking in the garden in the *ruah* (breeze) of the day." See also, Prov. 30 : 4; Ecc. 1 : 6; 5 : 16; Jer. 5 : 13; Hos. 12 : 1; Exo. 14 : 21; Isa. 7 : 2; Jer. 14 : 6; Jonah 1 : 4; and many others. How absurd would it be to call the *ruah* a *ghost* in any of these places. *Ruah* is translated wind in hundreds of texts. So of the corresponding word *pneuma.* John 3 : 8, "The (*pneuma,*) wind bloweth where it listeth." The learned doubt

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the correctness of the common translation of Heb. 1 : 7, and Ps. 104 : 4, "Who maketh the *pneumata*, winds, his messengers, and the flames of fire his ministers."

SPIRIT MEANS BREATH.

Job 37 : 10, "By the *ruah*, *breath*, of God frost is given." Ps. 33 : 6, "By the word of the Lord were the (shomayim,) atmospheres made, and all the hosts of them by the *ruah*, *breath*, of his mouth." Isa. 11 : 4, "With the *ruah*, *breath*, of his lips shall he slay the wicked." Jas. 2 : 26, "For as the body without the *pneuma*, *breath*, is dead; so faith without works is dead also." Here the text reads *spirit*, the margin, *breath*. The argument of James is, that it requires spirit or breath, *with the body*, to constitute a living being. And his argument would be fallacious if the spirit could live without the body; for then works *without* faith would be *living !!* Rev. 11 : 11, "After three days and a half, the *pneuma zoes*, breath of life, or spirit of life, from God entered into them, and they stood upon their feet." Rev. 13 : 15, "And he had power to give *pneuma*, *breath*, or *spirit*, (which would give life,) unto the image of the beast." Now, by what Bible authority is it said that *ruah* and *pneuma* ever mean a *ghost?* But more yet. Job 26 : 4, "To whom hast thou uttered words, and whose *ruah*, *breath*, came from thee?" Ecc. 3 : 19, "Yea, they (both man and beast,) have all one *ruah*, *spirit*, or breath." Verse 21, "Who knoweth (any difference between) the *ruah*, *breath*, or *spirit* of man, that is breathed upward; and the *ruah*, *breath*, or *spirit* of a beast, that is breathed downwards to the earth?" Perhaps Solomon meant, who can explain the manner in which the *ruah* acts upon the organization so as to produce life.

No upright and intelligent writer contradicts himself; and yet some have supposed that Solomon does so in Ecc. 12 : 5, 7, '*Man* goeth to his long home, and the mourners go about the streets....Then shall the dust return to the earth as it was, and the *ruah*, *breath*, or *spirit*, shall return to God who gave it;" (as it was before it was given). What was the *ruah* when God gave it? Not a living entity, but the breath, or spirit, by which

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the man lived; which Solomon says, is the same in man and beast. The MAN *made of dust* RE-*turns* to dust, and this principle of life returns, goes back again into the universal pabulum of all animal life—into the hands of God. Job 12: 9, "The hand of the Lord hath wrought this. In whose hand is the *nephesh*, *soul*, of every living thing, and *ruah*, *spirit*, or *breath*, of all mankind." There is a parallel expression to Ecc. 12: 7, in Ps. 104: 29, "Thou takest away their *ruah*, spirit, or breath, THEY die, and (*they*) return to their dust." And again in Ps. 146: 4, "His *ruah*, *spirit*, or *breath*, goeth forth, (to God of course,) HE returneth to his earth; *in that very day his thoughts perish.*" Job 34: 14, "If God set his heart upon man, if he gather unto himself his *ruah* and his *nesme*, breath; all flesh shall perish together, and *man* shall *turn again* unto dust." Ps. 104: 29, "Thou hidest thy face, they are troubled: thou takest away their *ruah*, THEY die, and return to their dust. Thou sendest forth thy *ruah*, they are created, ("born again" from the dust:) and thou renewest the face of the earth."

Ecc. 12: 7, says, the *ruah* goes to God who gave it. Now if God intends to restore this *ruah* to the man, so that he may *live again*, where does God bring this *ruah* from? We shall see that it is not the SAME RUAH, but *ruah* of the *same* kind; though perhaps less diluted with atmospheric air. We will let Ezekiel answer: 37: 5, "Thus saith the Lord God unto these bones: Behold I will cause *ruah* to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put *ruah* in you, and ye shall live; and ye shall know that I am the Lord." ....Verse 8, "Lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no *ruah* in them. Then said he unto me, Prophesy unto the *ruah*, *wind;* prophesy, Son of Man, and say to the *ruah*, Thus saith the Lord God: Come from (where? from heaven? Nay, but from) the *four ruah*, *winds*, Oh *ruah*, and breathe upon these slain that they may live. So I prophesied as he commanded me, and the *ruah* came into them, and they lived, and stood up upon their feet, an exceeding great army." Thus we see that the *ruah* in Ecc. 12: 7, went to the *four winds*, and at the resurrection, comes again from the *four winds:* which

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winds "God holds in his fists," so that when the *ruah* goes to the four winds, the *ruah* goes to God, and when the *ruah* comes from the four winds, the *ruah* comes from God. Verse 13, "Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my *ruah* in you and ye shall live, and I shall place you in your own land." Thus we see that it is God's *ruah*, one universal principle pervading the atmosphere, and not many distinct *ruah*, as theologians teach, and is not a living thing, though the cause of life; but which our *honest* translators have translated wind, breath, spirit, and spirit of God, so as best to favor the Pagan fable of the separate conscious existence of a spirit belonging to man!! We believe this to be a prophecy of a literal resurrection; but suppose it is only a similitude of the resurrection. The man is here put together piece by piece, and a remarkable prominence is given to the breath, as containing the living principle. After the man was completely formed again, he was but a dead soul, for "there was no *ruah*, breath in him." Now here was the place to mention the separately existing, living ghost or spirit, if there had been such a thing; but as God knew of no such living thing, he plainly intimates that all that was necessary to restore these dead souls to living souls, or these dead men to living men, was BREATH *from the* FOUR WINDS. Yea, as in Gen. 2: 7, God will blow into their nostrils again the breath of lives, and *again* they will become living souls.

THE SPIRIT AND THE BREATH ARE OFTEN IDENTICAL.

Job 27: 1. Job's friends had asserted that the severe chastisements of Job, and of men in general, were the just retributions he and they received for some great, though, perhaps, secret crimes in this world. Job boldly and perhaps impiously, asserts upon his solemn oath, that in his case, the rule had been completely reversed. He commences in the manner of Hebrew poetry with three parallelisms, in which the second line of each is but the repetition or echo of the first. "And Job continued to carry on his parable, and said:—

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1. As EL liveth, he turneth aside my right!
   And SHADDAI hath made me to be at variance with it!
2. For so long as my BREATH is in me,
   And the SPIRIT *of Eloah is in my nostrils.*
3. My lips shall not speak what is wrong,
   Nor shall my tongue utter deceit."

In the first line of the second parallelism, the word for breath, is *nesme*, in the second line it is *ruah*. In many places this *nesme* which is said to be the *breath of man*, is likewise said to be the *breath of God*. Therefore we conclude that *nesme* and *ruah* both refer to the same identical thing; the *nesme* contains the *ruah*, and both are the spirit or breath of God, and both are in the nostrils of man.

That the *nesme*, *breath*, and the *ruah*, *spirit*, are analogous, we shall further make evident. Ps. 135: 17, "Neither is there any RUAH *in their mouth.*" The translators have perverted the meaning of *ruah* in many places. Micah 2: 11, "If a man walk with the *ruah*, *wind*, and lie falsely;" rendered, "If a man walking in the spirit and falsehood, do lie." Zech. 6: 5, "These are the four *ruah* of the heavens;" rendered, "spirits of the heavens;" margin, *winds*. Eccles. 8: 8, "There is no man that hath power over the *ruah*, to retain the *ruah*;" translated spirit; but it evidently means *breath*. *Ruah* is translated breath in Gen. 6: 17, "Two and two of all flesh, wherein is the *ruah* of *chayim*." This is translated, "breath of life." But why have the translators suppressed the plural, *lives?* Was it lest the common reader should perceive that the spirit was the *one* universal principle of *all* lives, and not a number of individual beings, one of which was confined in each creature? So, v. 22, "All *in whose nostrils* was the *nesme* of the *ruah* of *chayim*." Thus the breath that contains the spirit by which all creatures live, is a common principle, inhaled and exhaled by the nose; hence said to be in the "nostrils." In Ezek. 1: 20, 21; 10: 17; Rev. 11: 11, and 13: 15, the *ruah* and *pneuma* are made to represent the principle of life. "And the wheels were lifted up," [from the earth.] But how? seeing wheels have no life? "For the *ruah* of the living creature was in the wheels, [and lifted them up;]

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margin reads "spirit of life." "He had power to give *pneuma* unto the image of the beast." "Spirit of life, *pneuma zoes*, from God entered into them." Isa. 42: 5, "He that giveth *nesme*, *breath*, unto the people upon it, and *ruah*, *spirit*, to them that walk therein." Here the *nesme*, and the *ruah*, are made analogous by the parallelism. In Job. 34: 14, if God takes from man and beast *God's ruah* and *nesme*, the same breath of the spirit of lives God breathed into them—then, all flesh perish. So in Ps. 104: if God take away his *ruah* from man and *beast*, they die; if he sends forth his *ruah*, they are created.

These passages all prove that the *nesme* contains the *ruah*, and the *ruah* is the essential ingredient in the *nesme;* and that the spirit, or principle of life, is in the breath; hence said to be in the nostrils of man. Now, we ask the candid, does the *ruah*, and *pneuma*, when related to life, ever mean a ghost? or any thing else than the breath of lives? Were the translators justified in inserting the word *ghost* in any place? or in so translating the word spirit, as to countenance the Pagan fable of its separate conscious existenes?

GHOSTS OF MEN NOT MENTIONED IN THE ORIGINAL SCRIPTURES.

The word *ghost* is a Saxon word, derived from *gust* of wind, and occurs fourteen times in the King's version. If, in A.D. 1611, it meant merely the giving up the wind, or breath of lives, its introduction was then harmless; but now it is used to support the tremendous and contradictory dogma, that while the man is dead, his ghost is consciously suffering in a hell of fire or torment, prior to the final judgment; or is enjoying ineffable delights, in a place called "paradise," or "heaven," or the "spirit world," or "beyond the bounds of time and space." Let us examine these passages. Gen. 25: 7, "And these are the *days* of the *years* of Abraham's *life* which he *lived*, one hundred and seventy-five *years*. And Abraham [*gave up the ghost*,] and [*died*] in a good old age, an old man, and full of years, and was gathered to his people. And his sons, Isaac and Ishmael, buried HIM in the cave of Machpelah," (v. 8,) literally, And Abraham

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he (*gova,*) *wasted away*, he (*muth,*) *died.* Greenfield translates *gova*, expired; that is, breathed out his breath; but this is evidently a paraphrase. Professor Pick gives the meaning, "*wasted away.*" In Gen. 6 : 17, *gova* is referred to every creature, and translated "*shall die ;*" and, 7 : 21, "all flesh (*gova,*") *died ;* all flesh wasted away. Gen. 25 : 18, "And these are the years of the life of Ishmael, one hundred and thirty-seven years, and he [gave up the ghost,] and died, and was gathered to his fathers." The words here are the same as in verse 8, "He (*gova,*) *wasted away ;* and he (*muth,*) *died.*" By what authority did the translators render *gova*, when applied to beasts, "shall die," and "died ;" and when the same word applied to Abraham and Ishmael, translate it "gave up the ghost ?" But the original is very emphatic, repeating the personal pronoun, HE ; it is said of Abraham, that HE wasted away, HE died, and HE was gathered to his fathers, (who were idolators lying in the grave,) and they buried HIM in the cave of Machpelah. The very same is said of Ishmael, excepting that his burial is expressed only by the phrase, "he was gathered to his fathers :" and the context assures us, of both, that their *living existence terminated* in a given portion of time. Let the reader ponder this case, as we shall have to refer to it again.

In Gen. 35 : 28, the same forms of expression recur, in relation to Isaac, and *gova*, which means *wasted away*, is translated, "gave up the ghost." The death of Jacob is recorded in Gen. 49 : 29–33, where *gova* is again translated, "yielded up the ghost." *Gova* is thus shamefully translated in Lam. 1 : 19, and four times in Job. We shall give the passages in Job, from Fry's translation, who believed in the immortality of the soul, but he does not attempt to deduce the separate existence of it from these passages, which the reader can compare with the HONEST rendering of the King's translators.

Job 3. 11, "Why might I not have died at the birth ?
Have come forth from the womb and [*gova,*] *expired ?*
13. For now had I been lying down and been at ease,
I had been *asleep ;* rest had long since been mine ;
14. Among kings and leaders of the earth,
Who had erected for themselves sepulchres !

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10 : 18, " Why then didst thou bring me forth from the womb?
I might have [*gova,*] *expired,* and no eye have seen me.
19. I should have been as though *I had not existed?*
Have been carried from the womb to the (*sheol,*) *grave.*
20. Are not my days few and failing?
Spare me, that I may refresh me a little;
21. Before I depart to return no more:
To the land of obscurity, and of the deadly shade;
To the land covered from the light, as of total darkness;
The deadly shade, where are no vicissitudes;
But the noon-tide is as total darkness!"

The word translated *land* might be translated *earth,* or *ground.* Job here clearly represents the state of man after death, as a complete blank, a state of utter unconsciousness :

13 : 19, " Who is he that contendeth with me?
For now if I be still, I shall [*gova,*] *not breathe.*"

In 14 : 5, Job avers, that man has but a frail existence at best, and must soon die, without the interference of the Almighty.

6. " Let him alone, and he will *fail,*
He will soon fill up as a hireling his day.
7. For there is hope of a tree,
When it hath been cut down,
That it may bud forth afresh
And its suckers not fail.
8. Though its root be grown old in the soil,
And its trunk be dead in the dust,
9. By the inhaling of water it may germinate,
And form its boughs like a fresh-set plant.
10. But the strong man dieth, and lieth prostrate;
But man [*gova,*] *expireth*—and where is he?
11. As the billows pass away with the tides,
And the flood is exhausted and dried up;
So man lieth down, and will rise up no more.
12. Till the heavens be dissolved they will *not awake,*
Nor yet be aroused from their *sleep!*
13. Oh that thou wouldst hide me in (*sheol*) the grave!
That thou wouldst conceal me till thy wrath be passed.
14. That thou wouldst hasten the set time, and remember me,
When there shall die a MAN that shall live again;
All my set time will I patiently wait,
Till the period of my reviving shall come.

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15. Thou wilt call, and I shall answer,
Thou wilt seek with desire the work of thy hands.
19. The waters wear away the stones,
The dust of the earth inundates her produce,
And the hope of *mortal man* thou consumest.
21. His sons may come to honor, but *he will not know it*,
And they may be reduced, but *he will not discern them.*"

Will the reader refer to the common version. In the four places where the common version have inserted "gave up the gost," the original is *gova*, which here is three times translated "*expired*," and once "not breathe"; but the sense of "wasting away," would be applicable in every case. Fry is continually commenting upon the obvious fact that Job had no idea of the immortality of the soul, but Fry's *notes* are full of it; affirming that it is only clearly revealed in the gospel. Nevertheless the gospel, containing the promise of immortality, was preached to Abraham; and he, like Job, was taught that he should become the future possessor of an everlasting inheritance, by a resurrection to be obtained through the "MAN that *should die and live again.*" Job speaks so plainly of the unconsciousness of the dead, that the translators in revenge, it would seem, have made him teach *five* times the separate existence of the ghost!!

11 : 20. "But the eyes of the wicked shall fail,
And refuge shall perish from them,
Ay, their *hope* shall be an *expiring breath.*"

Common version, the "*giving up of the ghost;*" the margin and Parkhurst translate, *a puff of breath;* Good, a *scattered breath.* The original is here, *nophakh-nephesh*, which Prof. Pick says, means "*breathed out the breath.*" We suppose it means, Their hope shall be as a soul or being that has ceased to breathe—a nonentity.

Jer. 15 : 9, "She that hath borne seven, languisheth: she hath [given up the ghost]; her sun has gone down while it was yet day." *Nophakh-nephesh*, again: she hath breathed out her being, or ceased to breathe.

Mat. 27 : 50, Authorized version: "Jesus when he had cried again with a loud voice, *yielded up the ghost.*" Mark 15 : 37, "Gave up the ghost." Luke 23 : 46, "Father, into thy hands I commend my spirit: and having

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said this, *he gave up the ghost.*" John 19 : 30, "He bowed his head and gave up the ghost." Verse 33, "But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came there-out blood and water." In Math., "*apheke to pneuma*" ; he yielded up his breath, or expired. Mark, *exepneuse*, he breathed out his breath, or expired. Luke, *exepneusen*, expired. John, *paredoke to pneuma*, resigned his spirit, or breath, or life. *Apheke to pneuma*, as in Math., he yielded up his breath, or expired, was a common phrase in heathen Greece. See Emipedes, Hecuba, 569 : *epei d' apheke pneuma thanasimo sphage*, when she had *expired* by the deadly blow. As the Greek of Mark and Luke affirm that Jesus *expired*, the expressions of Matthew and John must be construed in accordance with them, which indeed is their obvious import.

We cannot pass by this important passage without a fuller investigation of the question, Did Christ truly die ? If he did not, we "are yet in our sins," under the condemnation of a law that consigns us to death, to nothingness, and to "dust." If Christ did not die, did not become entirely unconscious, he of course could not rise from a state of death ; and those who have fallen asleep in Christ, as well as all the rest of mankind that have died, have already perished, without a vestige of a hope of RE-living. But if Christ died, and has risen again, then has he ransomed his people from the grave, and he will come again, and call them from thence, to be for ever with himself in his kingdom. But this passage has been unwarrantably altered by the mother of harlots and abominations of the earth ; and we are indebted to Granville Penn, and the researches of Bentley and Birch for the restoration of this highly important text. This clause should be inserted in Mat. 27 : 50, "Allos de labon, logchen, enuxen autou ten pleuran, kai exelthen udor kai aima." The whole verse anciently read something like this ; after stating the fact that vinegar was offered to Jesus, it is added—["but another, taking a spear, pierced his side ; and there came forth water and blood] and Jesus, crying out again" [i. e., as before,] "with a loud voice, expired."

We have placed the words which have been so shame-

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fully suppressed in brackets. This reading is sustained by the two oldest MSS., the *Vatican*, and *Ephrem;* by the copies of Diadorus, Tatian, and various other holy fathers, (Schol. Cod., 72); by the ancient Jerusalem, Syriac and Ethiopic versions; by some of the most ancient Latin versions; and in six other MSS. (L., 5, 48, 67, 115, and 127 of Wetstein). Remember that one ancient MSS. of the fourth or fifth century, is more intrinsically valuable, and is better authority than hundreds of MSS. of the eleventh and twelfth centuries, which have all suffered in transcription, and can never be more perfect than those from which they have been so often recopied.

This doctrine harmonizes with every other Scripture. "I lay down my life of myself," is equal to, I voluntarily submit myself to an instrument, or cause producing death. "I have power to take (my life) again." And so has every Christian. But this power resides not in himself; but in Christ who will confer it. So Christ was raised by the power of God. "Enoch was translated that he should not *see death*," but Christ truly *died for us*. The whole gospel rests upon this foundation; that Christ the Lord, the Holy One, did die, according to the natural law of death pronounced upon Adam and his posterity. "He became obedient to death;" was "Led as a sheep to the slaughter;" "He tasted death for every man." "He took upon himself our curse of death, and hung upon the tree." He prophesied that he should be delivered to the gentiles, and that they would kill him. He is said to be killed; to be slain; *diacheirizesthai*, to be dispatched; *anaireisthai*, to be made away; *apolesthai*, to perish; to be cut off; to be slaughtered; and *theiesthai*, to be sacrificed; which words all import a true and proper death. For remarks on the death of Christ in the sense of ceasing to exist in any form as a living conscious being, see 27th sermon on the creeds by Isaac Barrow, vol. 2, p. 382. But if Jesus "*yielded up his ghost*" as a *living* separate spirit, then in no sense did Jesus Christ *himself* die.

☞ The passage, Mat. 27 : 50, of the piercing of Christ prior to his death, was condemned in the fourteenth century, by Popes Clement V., and his successor John. We may regard it as a general rule, that wherever the Scriptures have been designedly altered to sus-

tain a favorite doctrine, it is a confession of its upholders, that the Scriptures do not plainly teach the doctrine, and that the doctrine itself is an invention of men.

Oh, immortal-soulism, what hast thou done? Thou hast corrupted the word of the living God, in a point vitally affecting the salvation of the race! Thou hast subverted the very foundations of the gospel of Jesus Christ the Son of God! Thou hast perverted the account of the most precious boon of God, the gift of his Son; and thou hast concealed the glorious fact, that the Son of God gave himself, his life, for us, to ransom us from the dominion of death, the grave! Thou hast arrogated continued conscious existence to thyself, which belongs to him whom no man hath seen nor can see, the *only* God, who *only* hath immortality! Thou hast despised the precious *gift* of God, which is *eternal life*, by claiming it independently of his peculiar gift! Thou hast plucked the brightest diadem from the head of him who is the Resurrection and the Life, as being the only medium through whom the gift of immortality is bestowed, and hast claimed it as being already thine, in virtue of thy relation to the first Adam! Thou hast rendered the stupendous sacrifice of Christ useless, unmeaning, and unnecessary! Thou hast fostered the pride and independence of thy race, and hast prevented many from laying hold of that which is life indeed, *tes ontos zoes!* (1 Tim. 6 : 19.) Thou hast "changed the truth of God into a lie," and hast virtually acknowledged that the serpent spake the truth when he said, Ye shall *not* surely die! But enough. "Oh my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

STEPHEN'S CASE CONSIDERED, WITH OTHERS.

Acts 7 : 59, "And they stoned Stephen, calling upon God, and saying, Lord Jesus,—*dexai to pneuma mou*,—receive my spirit. 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. And Saul was consenting unto his *death*....And devout men carried Stephen to his burial."

The grammar of the text charges the saying, "Lord

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Jesus, receive my spirit," upon the wicked Jews, and afterwards records what Stephen did and said. We waive this, being willing to allow that the translators were fallible, and attribute both sayings to Stephen. *Dexai*, means the right, *cheir*, *hand*, being understood; metaphorically it means assistance, aid, strength, courage; and is equal to the expression, "Lord Jesus, strengthen my spirit"; or nerve me up to endurance; and after this *Stephen himself* "FELL ASLEEP"; and the Evangelist records *Stephen's* "*death*," and the carrying of *Stephen's self* to the grave. We would give the meaning of the 59th v., thus: "And the Jews stoned Stephen, while he was invoking the Lord, and saying, Lord Jesus, assist me to suffer."

The expression of our Saviour in Luke 23 : 46, "Father, into thy hands"—*parathesomai to pneuma mou*—translated, "I commend my spirit," *para*, intensive; *thesis*, pledge, or a deposite to be carefully reserved. I deposite my life as a treasure to be reserved till thou raisest me to life again. "I commit the care of my life to thee." *Pneuma*, the principle of life, being put for life itself. In Ps. 31 : 5, is a similar phrase. Paul commends *himself* to God in a similar way. 2 Tim. 1 : 12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, (*eis*) UNTO THAT DAY." Also, 1 Pet. 4 : 19, "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." "Their souls," means their persons, their existence.

Acts 5:5, "Ananias hearing these words fell down and *peson exepsuxe*, [gave up the ghost]." Verse 10, "Then fell she down strait way at his feet, and *exepsuxen*, [yielded up the ghost]." Both these expressions are equal to, "exhaled their life." They breathed out their breath. There is no ghost about these expressions, except what was in the imagination of the translators, biased by Pagan tradition.

We have now examined all the cases of ghosts we read of in the authorized version, and find them all fabrications. We have found the words *gova*, wasted away; *nophakh-nephesh*, breathed out the breath; *pneuma*, principle of life; *expsuche*, expired; and expressions

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compounded of breathing and spririt, translated by the word "*ghost*," without the slightest authority. But we will examine a few more expressions to ascertain whether there be any term equivalent to a soul, spirit, or ghost, that can live separately from the man himself, or his body.

Job 4: 13, "Amid disturbed thoughts from visions of the night,
When deep sleep had fallen upon men,
14. A palpitation came on me, and a tremor,
And made the whole of my bones to shake!
15. And a (*ruah*) spirit passed before me,
The hair of my flesh rose on end!
16. It stood still, but I could not discern its countenance,
A shape was before mine eyes;
There was a stillness, and I heard a voice:
17. 'Shall a MORTAL be just before Eloah?
Before his Maker shall *enoush*, MORTAL MAN, be cleared'?"

We confess we no not understand this transaction. It might have been a vision, or an optical illusion; but as Eliphaz is subsequently condemned by God, we need not receive it as inspiration. At all events, whatever may have been the nature of the phantom, it was not the ghost of a man, and it displayed more wisdom than men now possess, for they have not yet learned that they *are mortal.*

Mat. 14: 26, "And when the disciples saw him walking on the sea, they were troubled, saying it is a spirit; and they cried out for fear." Mark 6: 49, "They supposed it had been a spirit." In both these places the Greek is *phantasma*, and ought to have been translated a *phantom;* that is, an optical illusion, an apparition, an appearance.

Luke 24: 37, "They supposed that they had seen a spirit." Verse 39, "It is I: for a spirit hath not flesh and bones." In this place, Griesbach puts *phantasma* in the margin, which doubtless is the true reading. Those who have read the "Diary of a Physician," or kindred publications, know that when these are not optical illusions, they exist only in the diseased brain, and it requires a strong effort of the mind to be assured that they are not realities.

Luke 8: 52, 55, He said, "She is not dead, but sleep-

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eth....and he took her by the hand, saying, Maid, arise. And her spirit came again, and she arose." *Kai epestrepse to pneuma autes.* She may have been in a state of aphixia, as would seem by the expression, "Not dead, but sleepeth." Then the expression may mean no more than she revived. Compare Judges 15 : 19, "And when he had drunk, his *ruah*,"—translated "spirit (his animation) came again"; also, 1 Sam. 30 : 12, "And when he had eaten, his *ruah*, his spirit, came again to him." If the spirits in these cases were ghosts, and went from them, they would have been dead; but they eat and drank to bring back the ghost! In Sam. 1 : 11, 16, 19, three times is the soul brought back again to those that were starving, by eating meat. See margin. Similar forms of expression occur in Ezk. 38 : 8; Gen. 42 : 28; margin, "Their heart went forth"; 2 Kings 5 : 14, "His flesh came again." These idiomatic expressions sufficiently explain the phrase, "her spirit came again." We trust we have "laid all these goblins" so that they will not again perplex men of plain understandings.

Spirit means vigor, courage, animation. The *ruah* of Jacob *revived* when he heard that Joseph was alive. Their heart melted, neither was there *ruah* in them any more. There was no more *ruah* in her, Gen. 45 : 27 : Josh. 5 : 1; 1 Kings 10 : 5. We will give an exposition of Zech. 12 : 1, under the next head.

SPIRIT OFTEN MEANS MIND, TEMPER, DISPOSITION.

The words *ruah* and *pneuma* are used to signify the mind about two hundred times; but the heart, hands, and eyes, are used for the mind. The heart is used for the mind in nine hundred and fifty-five places; but the heart does not perform the functions of thought; though the brain cannot develop mind unless it be supplied with blood containing the spirit or principle of life, which has its centre in the heart. No wonder then that the heart and spirit, by a figure of speech, are used for the mind itself. Pharoah and Nebuchadnezzar had dreams that troubled their *ruah*. Gen. 41 : 8; Dan. 2 : 1, 3. In Dan. 4 : 19, it is said that it was "his *thoughts* that troubled *him*." Gen. 26 : 25, "Which were bitterness of *ruah* unto Rebekah"; *tr.*, "grief of mind." Exo. 6 : 9, The Israelites

"hearkened not unto Moses for anguish of *ruah*," distress of mind. Ecc. 7 : 8, 9, "The patient in *ruah* is better than the proud in *ruah*. Be not hasty in thy *ruah* to be angry." Spirit is here used for mind; though the margin makes the walking of the *ruah*, the walking of the soul; it evidently means gentleness of temper. Lk. 1 : 17, John "shall go before him in the spirit and power of Elijah," with the same inflexible disposition. John surely did not appear in the *ghost* of Elijah. 1 Cor. 16 : 18, "For they have refreshed my spirit, (mind) and yours." 2 Cor. 2 : 13, "I had no rest in my spirit (mind) because I found not Titus." Acts 19 : 21; 18 : 5, Paul "purposed in spirit"; "was pressed in spirit." This is a sample of the way in which the word spirit is often used.

Zech. 12 : 1, "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the *spirit* of man *within* him. Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege."

This text has been dwelt upon, as though it afforded undoubted evidence of the separate conscious existence of the spirit of man. But does it say so? By no means. God formed the heart of man within him. Shall we rush, therefore, to the illogical conclusion, that the heart is SELF-conscious, and can live independently of the man, or of his body? and especially as we are plainly informed that the Lord God formed MAN of the *dust of the ground*. If the spirit be the *essential* man, as our opponents argue, then was the spirit formed of the dust of the ground? Luke 11 : 40, "Foolish men, did not *he* that *formed* that which is *without*, *form* that which is *within*, also?" The passage says, that God formed the spirit of man *within him*,—not that God formed a separate spirit, that was, or could be conscious outside of the man, and then put this independent spirit within him.

As there are fifty-four different spirits dwelling in man, as we prove, we ask our opponents which of these spirits God formed within him? Can we not suppose that one of them is meant, which is not a separate ghost? And, now we enquire, what spirit?—1. What

did God design to express, in the passage under consideration? Certainly not the specific manner in which God created man, but the great fact, that as God was the creator of the mind of man, as well as of the heavens and the earth, therefore he possesses both the power and authority to make him tremble before him. This seems to be the obvious meaning of this exceedingly poetical passage. 2. *What spirit is meant?* The inseparable prefix, *b*, translated *within*, has at least twenty-five different meanings; and the word, *ruah*, translated, *spirit*, has more than sixty different meanings. We cull out a few, either of which the reader may choose, as a synonysm for *ruah*, in this passage: 1, breath; 2, the principle of life contained in the breath; hence, 3, the spirit of lives, by which all animals live; 4, life; 5, mind; 6, disposition; 7, animation; 8, vigor; 9, intellectual and moral faculties, as opposed to those that are possessed by other animals; and, 10, understanding. We select the second and tenth, and say, God "formeth the spirit of lives which is *in* man;" or those instrumentalities that cause life. Or, Job 32: 8, 'There is a spirit [of *wisdom*,] *in* man: and (*neshomoh*) the *breath* of the Almighty giveth them (*understanding*.)" Let the reader study all we have written upon spirit before he draws an unjust inference from this isolated text. He who pertinaciously quotes this text, to sustain the Pagan fable, forfeits all claim to candor.

SPIRIT MEANS THE MIND.

Ezek. 13: 3, "Wo unto the foolish prophets that follow their own spirit," (their own mind.) 1 Cor. 16: 18, "They have refreshed my spirit and yours," (my mind and your mind.) 2 Cor. 2: 13, "I had no rest in my spirit, (mind,) because I found not Titus, my brother." Acts 19: 21, Paul "purposed in spirit, (in mind,) to go up to Jerusalem." There are many examples of this kind, that the reader will readily acknowledge; such as Acts 20: 22: 1 Tim. 4: 12; Phil. 1: 7; 1 Chron. 5: 26; Eccl. 1: 17; &c.

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THE WORD "SPIRIT" IS USED INSTEAD OF "HEART," OR "MIND."

We could have given a table, where the heart is used for the mind in nine hundred and fifty-five places. Dan. 7 : 15, "I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me." The heart often means the *midst;* and seven times is so translated. Exod. 28 : 3, "Speak unto all that are wise-hearted, (wise-minded,) whom I have filled with the spirit of wisdom;" (mind of wisdom.) Exod. 35 : 21, "And they came, every one whose heart stirred him up, and every one whom his spirit made willing." Here heart, mind, and spirit, evidently mean the same. In 21 ver. it says, "their *spirit* made them willing;" in 29 ver. "that their *heart* made them willing." Rom. 5 : 5, "Because the love of God is shed abroad in our hearts." 2 Cor. 1 : 22, "Who hath also sealed us, and given the earnest of the spirit in our hearts." Gal. 4 : 6, "God hath sent forth the spirit of his Son into our hearts, crying, Abba, Father." Rom. 8 : 16, "This self-same spirit, beareth witness with our spirits, that we are the children of God." Thus our adoption into the family of God, is evidenced in *three* places to the *heart*, and only *once* to the *spirit*. Certainly, then, this testimony is not made to a ghost. Where the heart, and soul, and spirit are used in the same connection, the heart is put first, as having the pre-eminence. Why? The heart represents the affections of the mind; the spirit, the rational faculties of the mind; and the soul, the whole person. Mark 12 : 30, "Thou shalt love the Lord thy God with all thy *heart*, and with all thy *soul*, and with all thy *mind*, and with all thy *strength*." Now, it would be just as reasonable to infer that the heart was a separate living entity, and had a separate conscious existence, and was immortal, as it would be to say the same thing of either soul or spirit. Nay, more reasonable, than to talk of "deathless spirits," because the heart is susceptible of life, while the spirit is not. In Ps. 69 : 32, "And your heart shall live that seek God;" and, Ps. 22 : 26, "They shall praise the Lord that seek him : your heart shall

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live for ever." But where is life attributed to these fabulous "deathless spirits ?"

We will pause a little, in the progress of our investigation of spirit; and proceed to examine a few texts of a different class. We have denied the separate conscious existence of the spirit of man. We have already proved that spirit has many meanings.

1 Cor. 2: 11, "For what man knoweth the things of a man, save the spirit of a man that is in him ? Even so the things of God knoweth no man, but the spirit of God." It is here clearly implied that knowledge belongs to the man, and the spirit is not the man, but is in the man. Is not the spirit here, the mind and consciousness ? The meaning seems to be, that, as only the man himself is conscious of the plans and intentions of his own mind, and no other man can know them, unless he reveal them; so God alone is conscious of the workings of his own mind, and the spirit of God alone can reveal his purposes, and the hidden things of God. But read Harwood's translation: 10 v. "But to us hath God been pleased to reveal by his spirit these glorious discoveries; for the spirit explores all things, and dives into the profound depths of the divine counsels." 11 v. "For as it is the mind alone of one man that judges of the temper and disposition of another: so it is the spirit of God that is acquainted with the measures and designs of the Supreme."

2 Cor. 4: 13, "We have the same spirit of faith .... knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. .... For which cause we faint not; for though our outward man perish, yet the inward [man] is renewed day by day." It is evident here, that Paul's hope was founded upon the resurrection of the dead, and not in the possession of a something that could be abstracted from himself. But what is this something ? for *man* is not in the Greek. The disposition and mind of God and Christ. It was the spirit of "Christ formed within him, the hope of glory." Col. 1: 27. It was "the hidden man of the heart," of 1 Pet. 3: 4. In Eph. 3: 16, Paul prays that God may grant you "To be strengthened with might by his spirit in the inner man,"

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which he immediately explains, "That Christ may dwell in your HEARTS by faith." In Rom. 7 : 22, Paul makes his mind, or rational faculties, the "inward man."

SPIRIT IS USED FOR TEMPER, AND DISPOSITION OF MIND.

Num. 14 : 24, "Caleb had another spirit;" a different disposition. Prov. 16 : 32, "He that ruleth his spirit, (his temper,) is better than he that taketh a city." Prov. 17 : 27, "A man of understanding is of an excellent spirit;" (temper.) 1 Cor. 4 : 21, "Shall I come unto you with a rod, or in love, and in the spirit of meekness?" (in a mild temper.) Eph. 4 : 23, "And be renewed in the spirit, (disposition,) of your mind." But it is needless to quote further. We will name a few of the spirits that dwell in man : the Spirit of God—of Christ—of love—of power—of grace—of judgment—of knowledge—of wisdom—of a sound mind—of your mind—of faith—of fear—of bondage—a meek spirit—a quiet spirit—a spirit of supplication—a spirit of the world—a spirit of slumber—a spirit of anti-Christ, &c., &c. As it would be easy to enumerate fifty or sixty different spirits in man, we might ask our opponents are all these immortal ghosts? Surely man might be called *legion*, for he is many. Or, if they demur, we might ask them, which of these spirits belonging to man is "deathless?"

SPIRIT IS USED TO REPRESENT THE WHOLE PERSON.

This is an unusual meaning of the word, and we shall quote every place where we think it occurs in this sense. 1 John 4 : 1–5, "Believe not every spirit, (person,) but try the spirits, (persons,) whether they be of God. Because many false prophets, (propounders of false doctrines,) have gone out into the world. *They* are *of the world :* therefore speak they of the world, *and the world heareth them.*" These spirits are real tangible persons, which every person may readily see and hear, in these days of theological fables. Eight times in this chapter is spirit used for the person. Heb. 12 : 9, "Shall we not much rather be in subjection to the Father of *spirits*, and live?" Ver. 22. "But ye are come unto Mount Zion, ... and to the spirits of just men made perfect."

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These spirits are certainly persons belonging to the true Church. See 2 Thes. 2 : 2 ; 1 Cor. 5 : 5. So 1 Pet. 3 : 19. Those to whom Noah preached, " the spirits that are now in sepulchres ;" (see Syriac version,) were the antedeluvians, living in his day, and eight of these souls, or spirits, entered into the ark and saved their lives : and the rest of the *spirits were drowned* in the flood. These same spirits, or persons, are probably alluded to again, 1 Pet. 4 : 6, " For this cause was the gospel preached to them that are dead ;" (the spirits to whom Noah preached.) If they are meant, then are they *dead spirits*, or *persons*. So thought Milton. But the verse is by no means clear.

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CHAPTER VII.

IS THE SPIRIT OF MAN IMMORTAL?

OR, CAN IT FAIL BEFORE GOD? AS OUR MOTTO IMPLIES THAT IT CAN?

This is an important question, and we are now fully prepared to answer it. We have distinctly defined, from the Bible, what is the spirit of man. *Primarily*, that it is a principle of life contained in the breath; 2ndly, That the container is put for the contained, that it is breath; 3rdly, That as none of the results of life can take place without the animating principle, so the various tempers and faculties of the mind are called spirit. But spirit, though it be the cause of life, is not life itself, and although a subtle agent, it cannot manifest any of the powers of life in an abstracted state. But with the spirit, an organized breathing frame is enabled by God to manifest the energies of life. It is therefore the flesh that lives, the body that lives, and the spirit does not live at all! Hence the terms, mortal flesh, mortal body, and mortal man; these can live, and these can die. But the spirit, not being an organized substance, can neither live nor die—is neither mortal nor immortal. So, as the spirit of man has never lived, it can never be said to die. Hence this spirit is never said to die, or to be killed, but "to be gathered" by God; "to go to God"; "to be taken away"; to be "cut off"; to be "blown out"; to "go forth"; to be "breathed out"; to be "expired"; to be "put out"; and such like expressions are used respecting it.

It is said to be the Spirit of God; and sometimes

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called the breath of God. Job 34: 14, "If God set his heart upon man, if he *gather unto himself* his *spirit* and his *breath;* all flesh shall perish together, and *man* shall turn again unto dust." It is God's spirit and God's breath by which men live, which is gathered to himself again. Ps. 104: 29, "Thou hidest thy face, they are troubled: thou *takest away* their (*nesme*) breath, *they die*, and return to *their* dust. Thou sendest forth thy (*ruah*) spirit, they are created: and thou renewest the face of the earth." Ps. 146: 4, "His (*nesme*) breath *goeth forth*, HE returneth to the earth; in that very day his thoughts perish."

A writer in the Methodist Quarterly Review for April, 1852, endeavors to avert the force of this text by a criticism on the word "*thoughts.*" Suppose that word were entirely stricken out of the text, then if he (the *man*) "returneth to his earth," it necessarily follows that *all* that belongs to him *as man* must perish; including, of course, his thoughts. Can dust think? But the word is *eshtonhouth*, thoughts, purposes, resolutions; and occurs in Job 12: 5, where it cannot mean the *result* of thought, as our critic argues, but must mean thought or imagination. "He that is ready to slip with his feet, is as a lamp despised in the *thought* of him that is at ease." Isa. 57: 16, "I will not contend for ever, neither will I be always wroth: for the (*ruah*) *spirit* should fail before me, and the (*nesme*) *breath* which I have made." But, as if to make this matter doubly plain, we find in Job 12: 10, For in God's "hand is the nephesh (soul or life) of every living thing, and the (*ruah*) spirit of all mankind." And the much abused text, Ecc. 12: 5–7, confirms this view. When "*man* goeth to his long home."....verse 7, "*Then* shall the dust return to the earth as it was: and the (*ruah*) spirit (or their breath) *shall return* to God who gave it. Vanity of vanities, saith the preacher; all is vanity." Could the preacher mean that a "deathless spirit" going to God, was vanity, nothingness? No, but when the breath returned to God, as it came from God, a simple principle of life, the man himself, and all that appertained to him, was nothingness—a vapor that passeth away. Where is the difference between the expression "the spirit goes to God," and "God gathers the spirit," in the preceding quotation? The man himself in

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both cases "returneth to his earth." Ecc. 8 : 8, "There is no man hath power over the (*ruah*) spirit, to retain, the *ruah*, neither hath he power in the day of death."

But to close every objector's mouth, we find that the *same* writer who said the spirit goes to God who gave it, likewise says, that there is no difference between the *spirit of a man*, and *the spirit of beasts;* and the uniform testimony of Scripture is, that when God takes away this spirit, the whole man, with all his rational powers, is reduced to dust, and perishes. We shall give the sense of Ecc. 3 : 18, as best we can, and let the reader compare. "I said in my heart concerning the sons of (*anosheem*) mortals, that God would (*borah*) search them, and show to them, that they are like the beasts. Therefore the death of man, and the death of beasts are alike; and the condition of them both is equal: as man dieth, so they also die: all creatures have one (*ruah*) spirit; and man hath nothing more than beast: all creatures are subject to vanity and decay, and all go to one place: of dust they were all made, and into dust they all return together. Who knoweth that the (*ruah*) spirit, or breath, of the children of Adam ascendeth? and that the (*ruah*) *spirit*, or *breath*, of the beast descendeth to the earth?" The Hebrew emphatically declares that the *ruah* of men and of beasts is the same; that they are both alike; that at death they both descend into the earth. And Solomon seems to pray that God would show to men their *mortal* nature; and challenges any of them to point out a particle of difference in their spirit. The translators have translated the word *ruah*, *breath*, in the 19th verse, and *spirit* in the 21st verse. Was this honest?

Will the reader please to note that all creatures have ONE *spirit*, not each one a separate, individual spirit, or ghost. But a man has no pre-eminence in death above the beasts. But this would not be truth, if a man were favored with a conscious spirit that could survive his body. The man, as a whole, and the beasts alike return to dust. This text seems to be so framed as to prevent the possibility of evading its force. Reader, do you believe it? The spirit of inspiration includes specifically ALL the parts of man, his body and his spirit. Reader, dare you except *a part* from death where God makes *no*

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exception? In the light of this testimony, what becomes of the "deathless spirit"?

We now refer to a few of the similitudes that are used for *spirit*, and show their agreement with our previous deductions. Prov. 20 : 27, "The *spirit* of man is the (*nair*) *lamp* of the Lord, searching all the inward parts." Prov. 13 : 9, "The *light* of the righteous rejoiceth : but the (*nair*) *lamp* of the wicked shall be "*put out.*" Pr. 20 : 20, "Whoso curseth his father or his mother, his (*nair*) *lamp* shall be '*put out*' *in obscure darkness.*" Pr. 24 : 20, "There shall be no reward to the evil man ; the (*nair*) *lamp* of the wicked shall be *put out.*" Job 18 : 5, "Yea, the *light* of the wicked shall be '*put out*,' and *the spark of his fire shall* '*not shine.*'" "The *light* shall be *dark* in his tabernacle, and his (*nair*) *lamp* shall be '*put out*' WITH HIM." Job 21 : 17, "How oft is the (*nair*) *lamp* of the wicked '*put out*'? and how oft cometh their *destruction upon them.*" Ps. 76 : 12, "He shall '*cut off*' the *spirit* of princes." We have translated *nair*, uniformly, *lamp*. Now substitute the word "*spirit*" as is meant, where light, lamp, and spark are found; and how plainly we are taught that the spirit of man is unconscious when separated from him. It is "*put out*" ; "*put out in obscure darkness*" ; "shall not shine"; "his [spirit] shall be put out *with him.*" Such language can no way be made compatible with the separate conscious existence of the spirit.

But there are other strong figurative expressions taken from the identity of the principle of life to wind. Ps. 78 : 39, "For he remembered that *they* were but flesh; a (*ruah*) wind, or spirit, that passeth away, and cometh *not again.*" Ps. 103 : 14, "God knoweth our frame ; he remembereth that we are but dust. As for man, his days are as grass : as a flower of the field, so he flourisheth. For the (*ruah*) wind passeth over it, and it is gone; and the place thereof shall know it no more." Jas. 4 : 14, "For what is your life? It is even a vapor, that appeareth for a *little time*, and then *vanisheth away.*" Job 7 : 7, "O remember that my life is (*ruah*) wind." Isa. 41 : 23, 29, The prophet addressing the idols calls upon them to "Show the things that are to come hereafter, that we may know that ye are gods; yea do good or do evil that we may be dismayed, and

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behold it together. Behold ye are worse than nothing." And speaking of the men of Jerusalem, he says their molten images, are *ruah*, wind, and confusion. Here we may see, that instead of the (*ruah*) spirit, imparting a principle of immortality to man, exactly the reverse is the truth; and because man is dependent upon the (*ruah*) spirit, for life, therefore is he mortal, and vanity, and fading as a flower of the field.

We hope that enough has been said to convince every man, that man has no spirit that can have a separate conscious existence. We believe it impossible for a candid man to review the mass of evidence we have produced, and not perceive the fallacy of the prevailing notion of the separate conscious existence of the spirit of man.

Paul had taught that Christians are justified by the belief of a gospel which had been preached unto Abraham four hundred and thirty years before the giving of a law of works: "*ex ergon nomon*," should be read, *ex nomon ergon;* and that *this* law of works could not annul the law of faith in the gospel, or law of liberty. By what law are we justified? By a law "of works"? "Nay; but by the law of faith. Therefore we conclude that a man is justified" by (obedience to a law of liberty, or royal law, or what Paul calls a law of) faith, apart from, (or without) a law of works." This doctrine had been misunderstood and been perverted, and made to mean that men were justified without obedience. But in James 2: 17, 26, the apostle argues, that faith and works *united* were indispensably necessary to constitute that active faith, by which the justified shall have life. That *either* one without the other is *dead.* As it is of no use to say, we wish well to men, and yet are unwilling to assist them; "Even so faith, if it hath not works, is *dead*, BEING BY ITSELF." And he closes his argument by this simile: "For as the body without the (*pneuma*) *spirit*, is *dead;* so faith without works is *dead* also." That is, that as the *union of body and spirit*, was indispensably necessary to constitute man a living being, so the union of faith and works was likewise necessary to constitute a living faith, or that faith to which the promise of life was attached. Now if we could *in truth* say, that the *spirit can live apart from the body*, we should overturn the masterly argument of the apostle, and make

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him affirm that *works disunited from faith*, would entitle man to justification and life. So we argue, That as the body without the spirit is dead; so the *spirit* without the body IS DEAD ALSO.

IS THE MIND IMMORTAL?

Can the mind exercise its powers separately from the body, or man? Or, are the dead unconscious? We have shown that spirit sometimes means the mind. Although the words mind and spirit, may not occur in the following passages, yet they plainly teach, that the *operation* of the spirit, of the mind, or of the rational powers, become *entirely extinct* in death; and that the separated spirit or principle of life, is utterly incapable of mental action, of knowledge, or of consciousness; and that the whole man with all his powers of knowledge, and consciousness, is inoperative, is entirely devoid of thought and feeling; and that the whole man is in the (*kever*) grave, or in (*sheol*, equal to the Greek *hades*,) the state of death. That is, *some* of the dead are in the *kever;* but all the dead are in *sheol*. Consequently the mind and spirit have no separate conscious existence. But to the proof. In Ecc. 9: 10, "Whatsoever thy hand findeth to do, do it with thy might; for there is *no work, nor device, nor knowledge, nor wisdom, in sheol*, the state of the dead, *whither* THOU *goest*." We quote this passage because it teaches that *all* men go to *sheol*, and that there is no knowledge there. A full description of *sheol* is reserved till we examine the *hell* of the Scriptures.

We will examine David's testimony. He says, Psa. 119: 175, "Let my *soul live*, and it shall *praise* thee." Why David? Cannot your soul praise God when separated from the body, and you are dead and buried? We will let David answer. Ps. 115: 17, "The *dead praise not the Lord*, neither any that go down into *silence*." And again; Ps. 6: 4, "O Lord, deliver my *soul*" (from sickness). "For *in death* there is *no remembrance of thee:* in *sheol*, (the grave, or state of death) *who shall give thee thanks?*" We give the Hebrew and Greek words translated *grave*, pit, and hell, that the reader may perceive the sense in which they are used. Where the word soul occurs, if we do not give the original word, it

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is *in every case* in Hebrew, *nephesh*, and in Greek, *psuche*.

We will give an analysis of the 88th Psalm, extracting such parts as are applicable to our purpose: "O Lord God of my salvation . . . . incline thine ear unto my cry; for my (*nephesh*,) *soul*, is full of troubles; and my *life* draweth nigh unto the (*kever*,) *grave*. I am [already] (esteemed as one of) them that go down into the pit: I am as a man that hath no strength: free among the *dead*, *like* the slain that lie in the (*kever*,) *grave*, whom thou *rememberest no more:* and they are *cut off from thy hand*. . . . . Lord, I have called daily upon thee . . . Wilt thou show wonders to the dead? Shall the dead arise and *praise* thee! Shall thy loving-kindness be *declared in the* (*kever*) *grave?* or thy faithfulness (*avadoun*,) in a place of destruction? Shall thy wonders be *known* in the dark? and thy righteousness in the *land of forgetfulness?*" David evidently expected that he himself, his soul, would go into the grave, and that when there, he would be cut off from the hand, and the remembrance of God, that the grave was a place of darkness, of forgetfulness, of destruction; and by a series of emphatic questions, he declares that there is no knowledge, or consciousness there, and the dead praise not the Lord. In Ps. 30: 2–9, David speaks to the same effect. But here, lest they should spoil their Pagan traditions, the translators have rendered *sheol*, which means the state of *death*, by *grave*, and *shokhath*, *destruction*, by *pit*. But we shall endeavor to correct their translation, even though our correction should uncover a dead soul. Remember, David is praising God, whose "favor is life," for having delivered him from death. "O Lord, my God, I cried unto thee, and thou hast healed *me*. O Lord thou hast brought up my (*nephesh*,) *soul*, from (*sheol*,) *death;* thou hast kept ME *alive*, that *I* should not go down to the (*bour*,) *pit*. . . . . I cried to thee, O Lord . . . . What profit is there in my blood, when *I* go down to (*shokhath*,) *destruction?* Shall the *dust praise* thee? shall it declare thy truth? . . . . Thou hast turned for me my mourning into dancing; to the end that my *glory* (or *tongue*) *may* sing praise to thee, and not be silent." Here David uses interchangeably his soul and himself, and expected that himself

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would go to destruction, and become dust; and contrasts his state when dead to his state while living. While living he could praise God; but when dead, he significantly asks, Can dust praise God? Say you; Surely the *soul* of David could not die! Hear him speaking, then, in the person of a greater than himself, in the 16th Psalm, "Because the (Lord) is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my *flesh* also shall *rest in hope. For* thou wilt not *leave my* (*nephesh,*) *soul*, in (*sheol,*) the *state of death;* neither wilt thou suffer thy *Holy One* to see *corruption.* [But] thou wilt show me the path of life." David strongly expresses the entire extinction of the whole being of man, including the operations of his mind, in Ps. 146: 3, "Put not your trust in princes, nor in the son of (*odom,*) a man of earth, in whom there is no help. His breath goeth forth, HE returneth to *his earth, in that very day his* THOUGHTS *perish.*"

But we will take the testimony of Peter and Paul, and ascertain whether David was justified in his opinions regarding his soul returning to dust again, and himself ceasing to be conscious. Acts 2: 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." 34 v. "For David is not ascended into the heavens." 13: 36, "For David, after he had served his own generation by the will of God, fell on sleep and was laid to his fathers, and saw corruption" Yea; his *soul* has been *left* in (*sheol-hades,*) the *state af death*, and has seen *corruption*, and therefore he can no longer praise God, till he awakes in the likeness of the Savior, and his "corruption puts on incorruption," and "*when* Christ *who is our life*, shall appear, (in the clouds of heaven,) THEN shall he also appear in glory with him." Col. 3: 4. Well might David exclaim, Ps. 119: 175, "Let my soul live, and it shall praise thee." For prophesying of death he says, Ps. 22: 15, "Thou hast brought me into the *dust of death.*" Again, Ps. 31; 17, "Let the wicked be *silent* in *sheol.*" Or, interpreting this language prophetically, "The wicked shall be silent in (*sheol,*) *death.*" David's testimony, on other points, will be found in its appropriate place.

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Solomon says, Ecc. 9, "There is one event to the righteous, and to the wicked....To him that is joined to all the *living* there is hope: for a *living dog* is better than a *dead lion*." [Why, Solomon, is the most insignificant creature while alive, better than the most noble creature, including man, when he is dead?] "For the living *know* that they shall die: but the *dead know not anything*, neither HAVE THEY," [mark, I speak of *present* time, while they remain dead, neither *have* they] any more a reward; for the (*zaikher*) memorial of them is forgotten. Also their *love*, and their *hatred*, and their *envy*, *is now* perished; neither *have* they any more (*khailek*) a part (*le-oulom*) during the whole period of their death, in any [work] that is done under the sun.... Live joyfully [therefore] with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun; all the days [I say] of thy vanity: [for the period of thy conscious existence in the present state of things, or things under this sun, is but a shadow, and is quickly passing away:] for that is thy portion in *this life*, and in thy labor which thou takest under the sun. [And because life, or this life, or while you are living, is the only period of knowledge, enjoyment, or labor; or, as I said before, of love, of hatred, and of envy, till the final consummation; or, until you are raised again to life; therefore] Whatsoever thy hand findeth to do, do it with (*kouakh*) energy; for there is no work, nor device, nor knowledge, nor wisdom, in (*sheol*) the state of the dead, whither THOU GOEST."

The whole passage is sufficiently strong without our interlineations in brackets. They are added, not to make assurance doubly sure; but to call attention to the argument of the preacher, and because the vindicators of Pagan traditions are galled under this plainly spoken language; for an attempt has been made by those "who receive not the love of the truth," to wrest this whole passage from its most obvious import. First, they deny that Solomon had any reference to the state of the dead, as *dead men*, and in *sheol;* and they falsely assume that he meant only to state, that the *bodies* of the dead in the grave, have no connection with earthly things, and have no knowledge there!! And that he does not here, and in chapter 3: 17–21, teach that there are no conscious

"disembodied spirits," and that we may not infer that the poetical "spirit land," exists only in the imagination; and therefore that the dogma of the separate existence of conscious spirits, is no way affected by Solomon's declarations!! And secondly, they charge Solomon with ignorance, and infidelity, respecting the state of the dead, and the future resurrection!!

To the *first* objection we reply, that in the very place "*whither* THOU *goest*," be it where it may, but which Solomon affirms to be "*sheol*," there is *no knowledge, nor device;* and that the dead—wherever they be—"*know not anything.*" Moreover, if there be a "spirit land," where the disembodied spirits of men are conscious; then are Solomon, David, Isaiah, Job, Peter, and Paul, found false witnesses before God; for they all plainly testify to the unconsciousness of the dead. To the *second* objection, the charge preferred against Solomon of ignorance and infidelity, we reply that it comes with a bad grace from those who quote Solomon as their *best authority*, as teaching, as they aver in Ecc. 12: 7, the separate conscious existence of the spirit of man. We affirm that it is no reproach to the wisdom of Solomon to be *ignorant* of a Pagan fable that did not become prevalent in the world, until five hundred years *after his death.* The charge of infidelity against Solomon, we cannot help suspecting, is founded principally, in a desire to set aside his authority, and with the desire of supporting popular tradition. It derives some little apparent plausibility from an attempted change of the *present*, into the *future* time: making the phrase "neither *have* they," in the 5th and again in the 6th verse, to read "neither *shall* they *have*"; and disregarding the present time of the 6th verse, "*is now* perished." Again in disregarding the idiom of the preacher, in the phrase, "under the sun," which he makes equivalent to the present state of things. And still again, from the obviously wrong translation of the word *oulom*, rendered "for ever," in verse 6th. The Hebrew word *oulom*, is equal to the Greek word *aion*, and both refer to an age, or limited period of time; and when modified, or used as adverbs, or adjectives, they embrace the whole of the period referred to in the context. But when these words refer to a thing in the abstract, that is not necessarily limited;

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they then imply duration as long as that thing shall exist. For instance, when Jonah is made to say, "The earth with her bars was about me *for ever*"; it means the *whole* of the period that Jonah was in the whale; but that period is *limited* to three days and three nights. So when Paul is made to say, tr., Philemon, 15th verse. "For perhaps he therefore departed for a *season*, that thou shouldst receive him *for ever*," (*aionion*); it refers to the whole period that he was capable of service; that is, for life; which period is contrasted with "season." So these words when applied to life, or destruction, in the abstract, as these are capable of endurance, and there is no other reference to a period, then do they imply that the state will be everlasting, in the English unlimited sense of the term. Now then for the application. If Solomon had applied the term *oulom* to death, or to *sheol*—these terms not being limited in the context—then should the word *oulom* be translated for ever, or everlasting; and Solomon would have been in direct opposition to Isa. 25 : 8; Hos. 13 : 14; Mat. 16 : 18; 1 Cor. 15 : 54, 55; and Rev. 20 : 14; and would have asserted that death, and *sheol*, could never be destroyed—and therefore there would be no resurrection. But as Solomon refers to a *period of time* necessarily limited to the period while men have their portion in things 'under the sun,' so the word *oulom*, means during the whole of that period, and *no more*. Further remarks on these words will be found in the subsequent pages. After this, let there be no cavilling, nor evasion. Solomon declares that *dead men* have no knowledge—that the results of *life* and *mind* have become extinct with the man—that they *have perished*. The *dead* are opposed to the *living*, and whatever part of man *lived* and *exercised* the faculties of knowledge, and emotion, it is *that part* especially that *has ceased* to know or feel. And ceased to know and feel, in that *very state* in which it *now* may be. And now the captious objector may call that once *knowing part*, either body, mind, or spirit, it will avail him nought.

More testimony concerning the unconsciousness of the dead. Job 14th chapter.

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19. "The waters wear away the stones,
The dust of the earth inundates her produce,
And the *hope* of (*enoush*) *mortal man* thou consumest.
20. Thou prevailest against him (*le-oulom*) continually, and he must pass away;
Thou wearest out his frame: and wilt send him away.
21. His sons may come to honor, but *he will not know it*,
And they may be reduced, but *he will not discern them.*
22. His flesh shall drop from off him,
And his soul shall become a waste from him."

Isa. 63: 18, "Doubtless thou art our father, though Abraham *be ignorant of us*, and Israel *acknowledge us not.*" Luke 10: 23, Jesus said, "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings *have desired to see* those things which ye see, and *have not seen them*; and to hear those things which ye hear, and *have not heard them.*" Luke 2: 26, "It was revealed unto Simeon by the Holy Ghost, that he should not see death, until he should see the Messiah of the Lord." 28 ver. "Then he took (the child Jesus) in his arms, and blessed God, and said: My Lord, now release thy servant in peace, as thou hast said; for lo, my eyes have seen thy mercy."

We have here the testimony of Job, Isaiah, and Jesus Christ, that the dead have no knowledge of what is passing upon the earth; yea, they are ignorant of the most glorious events passing here, relative to their own redemption, much as they desired to see them; they were necessarily precluded from the enjoyment of this desire, by their death prior to the manifestation of the Son of God. But the life-time of Simeon was protracted by special favor, that he might enjoy that desirable privilege; and, having enjoyed it, he was ready to be released from life, knowing that he should be "born again," from among the dead ones into the kingdom, when the Messiah should appear the *second* time without a sin-offering to raise to life (eternal) all those that are anxiously expecting him. Luke 20: 35; Heb. 9: 28; Col. 3: 4, He knew that "when Christ who is our *life*, SHALL APPEAR, (in the clouds of heaven,) *then* should he also appear with him in glory." Luke 20: 35; Heb. 9: 28; Col. 3: 4.

If any part of Moses survived him, why could not

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that surviving part have seen the land of Canaan after he was dead, and thus have precluded the necessity of his going into a high mountain during his life-time, that he might be favored with this view ? Deut. 32 : 48 ; 34 : 1.

As the Bible doctrine of the unconsciousness of the dead, has become very important, in these latter days of " new revelations" and " spiritual manifestations" of that wicked one, " whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they receive not the love of the truth, that they might be saved ;" 2 Thes. 2 : 9 ;—we shall bring forward more witnesses.

We now produce the testimony of the LORD ; and we do most earnestly pray that the reader will give it a favorable hearing. Isaiah, the prophet, is sent unto Hezekiah, and said : 38 c. " Thus saith the Lord, set thy house in order ; for thou shalt die, and not live . . . . Then Hezekiah prayed unto the Lord . . . . *Thus saith the Lord*, I have heard thy prayer ; . . . . behold, I will *add* unto thy days *fifteen years*." This is the writing of Hezekiah, when he was recovered of his sickness ; " I said in the cutting off of my days, *I* shall go to the gates, (or be under the power) of the grave : *I am deprived of the residue of my years.* I said, I shall not see the Lord, even the Lord, in the land of the living : I shall behold man no more, with the inhabitants of the world." (But) " What shall I say ? . . . . O Lord, ... 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. 38.

As the Lord's message is expressed affirmatively— " *thou shalt die ;*" and negatively, " *and* NOT *live ;*" it utterly precludes the possibility, that had Hezekiah died, he would have lived in heaven, or elsewhere. But "*fifteen years*" *were added to his life.* Can fifteen years be added to the life of an immortal soul ? Can it be deprived of the *residue of its life ?* Nay ; verily. Had he died, " he would not have seen the Lord," neither would he have seen man, or the souls of men, any more,

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in this world, or in any other. For this is emphatically "the land of the living," which could not be the case, if his *soul* lived in another state of being. But further; his *soul* was delivered from the grave, where it, (the soul,) would have experienced "corruption," but for such deliverance: for he says the dead cannot praise God, nor hope for his truth. Surely, this testimony needs no confirmation. When we reflect, that the prophets and apostles, unversed in Pagan traditions, would have deemed it a work of supererogation, formally to attempt to prove that a dead man *is a dead man*, and that they have alluded to the self-evident fact only incidentally, in contrast with life, and to urge us to "work while the *day lasts*, for the night cometh *when no man can work*;" we are astonished at the mass of evidence we have been able to collect.

NO CONSCIOUS SPIRIT, OR SOUL, SURVIVES THE DEATH OF MAN.

Under this head we shall arrange a few miscellaneous proofs; and, though no soul, or spirit, or the operations of life, or mind, be specifically named in them; yet they will prove that the whole man, as a unit, becomes unconscious in death; and they are utterly irreconcilable with the dogma of the separate conscious existence of the spirit. We pass over, for the present, those numerous texts that speak of the utter extermination of the being of the wicked, as properly belonging to another part of our subject, excepting where they elucidate the argument before us.

Josh. 1: 1, "The Lord spake unto Joshua . . . saying, Moses, my servant, *is dead*." Deut. 32: 48, "And the Lord spake unto Moses . . . . saying, get thee up into this mountain Abarim, unto mount Nebo . . . . and behold the land of Canaan, ... and *die* in the mount, . . . and be gathered unto thy people." 34: 1, "And Moses went up . . . . And the Lord showed him all the land. . . . . And the Lord said . . . . I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses, the servant of the Lord, *died there*, in the land of Moab, according to the word of the Lord. And he *buried* HIM in a valley, in the land of Moab,

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over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old *when he died.*" To affirm that the essential part of Moses, the conscious and rational principle, the intelligent spirit of Moses, continued to live, is to deny the veracity of God! For if only the body died, leaving a living, conscious ghost, then evidently Moses *himself did not die!* and the prediction of God failed, and the account is not a true record of the transaction. The reader need not refer to Jude 9: nor Luke 9 : 30; we shall show in their place, that they have no reference to the transaction recorded above. The record says, *Moses* died.

Job 14 : 10, "But (*gever,*) the strong man, (*kholash,*) is weakened and dieth: yea, (*odom,*) the man of earth, (*gova,*) is wasted away; and *where* is he?" [As] "The waters have failed from the lake, and the flood is exhausted and dried up: [so] (*eesh*) the virtuous man lieth down, and riseth not again; till the heavens be dissolved, they shall not awake, nor be (*oor,*) aroused out of their sleep."

A few remarks upon the King's "most excellent" (?) translation, to which the reader is referred. There are three words, in our quotation, each having a distinct meaning, which are all rendered by the single term "man;" and the beautiful antithesis of the original, between strength and weakness, is disregarded, and likewise the correspondence between a man of earth, and the wasting again to earth, is entirely obliterated in the common version; because, perhaps, it teaches the dissolution of the man himself, and the necessary cessation of his consciousness; and then out of the word *gova*, "to waste away," the translators have shamefully manufactured the phrase, "giveth up the ghost," which now conveys an essentially opposite idea. The idea of the original is, that the man, composed of frail materials, is dissolved in death; but the idea conveyed by the translation is, at least in the estimation of many, that the essential man, as a living ghost, or spirit, having a distinct and conscious being, has only been separated from a useless incumbrance of earth, sometimes called a "body," and is rejoicing in a more exalted *living* existence! Yet this is the translation which is so lauded to

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the skies, and palmed upon the unlearned as an authoritative standard! Why are these manifest perversions of the word of God permitted to continue? Is learned sectarianism conscious that the original Scriptures, in their purity, cannot be made to countenance any one of their contradictory creeds? If they really love truth, let them hasten to wipe away this reproach, by giving us the very best translation, conveying the very *spirit of the original*, which the present advanced state of knowledge, enables them to give. We have inserted the word "lake" for "sea," because the Hebrews were accustomed to call inland lakes, seas, and so, perhaps, Job; the change agrees better with the context.

Job asks the question, when a man is dead, "Where is he?" And he answers it, by implying, that he no more exists, *as a man*, than the flood, evaporated by the sun, exists as a flood; he is sleeping unconsciously in "the dust of death," till a change shall take place in the heavens and the earth, when he shall suddenly start up at the sound of the trumpet of the 'Prince of angels,' (*archaggelon.*) Again, 10: 18, "Why didst thou bring me forth from the womb? I might (*gova,*) have wasted away, and no eye have seen me. I might have been, *as though I had* NEVER EXISTED; have been carried from the womb to the grave." *Gova* is here translated "giveth up the ghost." But Job is very explicit, and declares of the state between death and the resurrection, that it is a state of non-existence, as animated beings, in any way whatever. 7: 21, "Since now I am about to repose in the dust, and thou shalt seek *me*, *but* '*I*' SHALL NOT EXIST." Even God cannot find Job, when he is dead! But, surely, God could have found his living ghost, if he had had one. This language is very plain; Job does not exist, and so God cannot find *him*, till he raises *him* again.

Jer. 15: 1, "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people." Moses and Samuel stood before the Lord while they were upon the earth; but they do not stand before him now; therefore we conclude that Moses and Samuel are not now alive in any place. Ez. 22: 30, "I sought for a man among them, that should make up the hedge, and stand in the gap be-

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fore me for the land, that I should not destroy it: but I found none." Where then are Moses, and Daniel, and Job, if God cannot find them? Ah, says Job, "Thou shalt seek me, but I shall not exist."

Ps. 90: 3, "Thou (*shoov*) RE-turnest (*enoush*) *mortal* man to (*dako*) to his original dust again; and sayest, (*shoov*), Return, ye (*benai adam*) children of the ground." *Dako*, means reduced, analized, broken in pieces. How strangely ignorant were all the prophets of the survivance of the conscious spirit!!! Let us turn then to the apostles: surely they know something about the state of man between death and the resurrection!! But what is this we find in the New Testament? Christ and the apostles, uniformly, without a single exception, point forward to a specific period as the time when the saints shall be rewarded. They point to a second appearing of Christ, when he shall personally come in the clouds of heaven; to a resurrection out from among the dead ones. 2 Tim 4: 7, "I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day:* and not to me only, but unto all them that love his appearing." Mat. 19: 28, "Verily I say to you, that you who have followed me, when the Son of Man shall sit on the throne of his glory in the renewed age, (regeneration,) ye also shall sit on twelve seats, ruling the twelve tribes of Israel." "*When he shall appear*, we shall be like him."

Of the patriarchs, it is said, Heb. 11: 13, "All these died in faith, not having received the promises." 1 Thes. 4: 15, That the saints that are dead, shall but just precede those that happen to be living when Christ comes. John 3: 13, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man." The clause, "who is in heaven," is not in the most ancient MSS., and is probably the production of some officious transcriber. Will the reader read carefully the whole of 1 Cor. 15: 16, 17. "If the dead *rise not, and* if Christ be not raised [from the dead:] ye are yet in your sins." That is, if ye are not raised again from a state of nothingness to life, ye are still under the sentence, 'dust thou art and unto dust shalt thou return,' and there is no remedy for you. Verse 18, "Then they also who have fallen asleep in Christ have perished. If in this life only

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we have hope in Christ we are of all men most miserable." Here Paul predicates the whole of the future existence of man upon a resurrection from the dead. If there be no resurrection, there will be no future conscious existence of any kind. If the ghosts of the righteous are conscious, and in glory, Paul would not have asserted that they have *perished?* His language cannot be reconciled in any way with the dogma of the conscious separate existence of the spirit. Ah! but did not Paul say? —Be patient, my dear reader, we shall hear what Paul says, bye and by.—We will pass on to the 29th verse. This verse has been obscured by passing through the hands of transcribers, who, perhaps, being thoroughly imbued with the Pagan notion of the separate existence of the spirit, could not make it accord with their creed. Macknight could render the verse thus—"Else what shall they do, who are baptized (in the hope of a resurrection from) the dead, if the dead rise not? Why are they then baptized for the dead?" Harwood—"Otherwise, if the dead are never to be reanimated, how forlorn must be their hope, who were baptized in the firm assurance of a glorious resurrection from the dead! and upon these principles, why are persons baptized at all into the belief of the future restoration of the pious dead to immortality?" Penn, "What will they who are baptized, gain more than [all the other dead,] if the dead rise not at all?" We could give more translations, but till the text is cleared of its difficulties, it avails little. But in every way it makes the righteous as nothing without a resurrection; and so there are no separate conscious spirits. Verse 30, "And why [upon the supposition that there is no resurrection] should we expose ourselves to peril every hour?" Again, verse 32, "If, as amongst men, I was cast to wild beasts at Ephesus; what did it profit me, if the dead rise not? 'Let us eat and drink, for to-morrow we die.'" Here it is quite evident that Paul placed all his hope of any existence beyond the grave upon the resurrection of the dead. If there be no resurrection, then as in verse 19, this is the only state in which we exist, and it would be wise to make the most of the perishing pleasures of this life, for it is all our portion. But suppose Paul had any idea of the separate existence of the spirit, could he have used language like

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this? Would it not have been absolutely false? For upon the supposition that the soul, or spirit, as a conscious being, could possess enjoyment without the body, it would afford a very great inducement to live so as to attain unto this enjoyment, even though the body should never be raised. But let it be always kept in mind that the *reunion* of a "never dying soul," which has never ceased its consciousness, to a reanimated body, is not a resurrection of *the dead*, in any sense. Paul speaks here of the "resurrection of *the dead*;" but obviously the person resurrected must first die; or there could be no *restoration to life*. Would not Paul have reproved any man in his day, if they had shamefully perverted his phrase "*Resurrection of the dead*;" into the phrase "*Reunion of soul and body*"—so flippantly used in these days of fables—with the appropriate though cutting rebuke, verse 36, "Foolish man! The seed which thou sowest is not *re-enlivened* unless it die." Mark the nervous questions of Paul. Mark his points. "IF THE DEAD BE NOT RAISED"; then, 1. The pious dead, who are asleep, have already perished; 2. Then our only hope is in this life; 3. Then, faithful Christians are the most miserable of all men; 4. Then, the purpose of Christ in dying for us, has been frustrated; 5. Then, our baptism has been in vain; 6. Then, why should we expose ourselves to peril? 7. Then, of what advantage is this exposure to peril? 8. Then, it would be wisdom to make the best of the very few fleeting moments of our existence in this world; and 9. Then, when we have made the most of the present life, we die; we die, and that is the final end of us!! All these conclusions grow necessarily out of the supposition, in Paul's mind, that there is not to be a positive RESURRECTION or restoration of unconscious dead men to life again. All these legitimate deductions are utterly incompatible with the separate conscious existence of either soul or spirit.

The more conclusively to prove that these nine deductions, necessarily result from the erroneous assertion of some in those days, "That there is no resurrection of the dead," (12th v.) Paul goes on to explain the nature of man, and proves that all the life which we naturally possess, is derived from a man made of earth, who was only a "living soul," or a living animal; for the meaning

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is exactly the same. And, as the father was only of an earthly, mortal, and corruptible nature, so must be all his children. If we have nothing but what has been derived from God, through the *first* Adam, we shall necessarily perish in the corruption derived from our earthly father: death will be the everlasting end of us. But the christian is to derive his future perpetual conscious existence, not through his present animal nature, but through a spiritual, or incorruptible nature, procured for him by the "author, *archegoro*, (of this kind,) of life," whom the Jews killed, but "whom God raised from the dead;" Acts 3: 15. And, before we can procure this incorruptible nature, we "must be born again," from the dead; for that "which is born of the flesh, is flesh," and "Flesh and blood cannot inherit the kingdom of God." How can a decaying nature, inherit an undecaying kingdom? And Paul, reasoning thus, exclaims, 1 Cor. 15: 46, "Howbeit that was NOT FIRST which is *spiritual*, but that which is *natural;* (or, *animal;* that is, *soul-like;*) and AFTERWARD, that which is spiritual." As though he had said, no man can derive any spiritual—that is, incorruptible, and immortal—nature, from a father, who himself was made only of dust; and so the *first* nature—the only one we are at present in the enjoyment of—is NOT *pneumatikon*, a spiritual, that is, an immortal nature; but is only *psuchikon*, an *animal* nature; and AFTERWARDS, when we are raised from the dead, then Christians, and Christians *only*, will possess an immortal nature; "For," he argues, "when the trumpet shall sound," the dead in Christ, that sleep, "shall be raised incorruptible." 53 v., "For this corruptible must PUT ON incorruption, and this mortal must put on immortality." Now, death has the dominion; but when this is accomplished, then "death will be absorbed in victory." Mark, my reader: those who are now corruptible, and now mortal, are to put on something which they do *not now possess;* that is, incorruptibility, which is immortality. If it could be proved that man has about him naturally, or derived from any source whatever, any principle—call it body, soul, or spirit,—which, in this present state, is incorruptible and immortal, it would overturn the masterly argument of the apostle. We are all, there-

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fore, perishing creatures, and the sentence has gone out against every man: "Dust thou art, and unto dust shalt thou return." We are all condemned to death; and if God has conferred upon any of us "the HOPE of eternal life," and given us the earnest of his spirit, that "Life is hid with Christ in God: and when Christ, our life, shall appear, THEN shall we also appear with him in glory." From the first Adam comes a complete cessation of conscious existence; but, through the second Adam, only Christians will be renewed to an everlasting conscious existence; while the wicked will be utterly destroyed for ever; totally exterminated, root and branch; blotted out of existence for ever.

But, "Blessed be God, the Father of our Lord Jesus, the Messiah, who, in his great mercy, has *begotten us anew*, by the *resurrection of our Lord Jesus*, the Messiah, to the HOPE OF LIFE, and to an inheritance incorruptible, undefiled, and unfading, which is [reserved for us,] in [the kingdom of] heaven; while [we] are kept, by the power of God and by faith, for the *life* that is prepared, and *will be revealed* IN THE LAST TIMES." (Translation of the *Syriac*, 1 Pet. 1: 3, excepting what is enclosed in brackets.) My reader, it was the glorious resurrection of the unconscious dead saints to life again, that animated and inspired Paul to "endure all things," and to "suffer the loss of all things," that "he might know Christ, and the *power of his resurrection;* yea, he was willing to participate in his sufferings, and to be assimilated to his death; "If by any means he might attain unto *the* resurrection, *that* out from among the dead ones;" (*ten* EX*anastasin ton nekron.* Phil. 3: 11.) And Paul thus reasons, (1 Cor. 15 c.,) there are two natures, or two bodies, an "animal body, and a spiritual body," for it is written, Gen. 2: 7, the first Adam was only made into a living soul, and therefore was necessarily mortal and corruptible, as all other living souls are; and if we are dependent upon him *alone* for life, we must necessarily perish. But the second Adam was made into a life-giving spirit; that "he should give eternal life to as many as thou hast given him;" hence, if we derive life from him, though we die in consequence of our connection with an earthly Adam, and the possession of a nature like unto his; yet we may bear the

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image of the heavenly Adam, and be raised again from the unconsciousness and corruption inherited from the first Adam, to an incorruptible, or to a spiritual nature; even to that "life and incorruption," which is promised in the gospel, a pattern of which was exhibited by the resurrection of Jesus Christ from the dead. That we have not mistaken the animal nature of the "living soul," we will quote Gen. 9 : 14, as literally as we can : "And it shall come to pass, when I cloud a cloud over the earth, (that is, becloud the earth,) that the bow shall be seen in the cloud;" 15 v. "And I will remember my covenant which is between me and between you, AND between *every living soul*, (or living animal, *nephesh chayah*,) of *all flesh;* and the waters shall no more become a flood to destroy all flesh." 16 v. "And the bow shall be in the cloud; and I will look upon it, to remember the covenant of ages between Elohim, and between every living soul of all flesh, that is upon the earth." These living souls of all flesh that were saved alive, are contradistinguished from the living souls of all flesh that were destroyed. Gen. 7 : 21, "And all flesh expired that moved upon the earth, among fowl, and among cattle, and among beast, and among every creeping thing that creepeth upon the earth, and every man ; all which had the breath of the spirit of lives in its nostrils, of all that was in the dry [land] died." 23 v. "And every living substance was destroyed." Thus we see that every creeping creature is a living soul, as we saw in Gen. 1 : 20, "And the Elohim said, the waters shall produce abundantly, the creeping *living soul*, and fowl shall fly above the earth, in the face of the expanse of the heavens."

In Gen. 1 : 20, 24, 30, and 2 : 19; *four* places in two chapters, all creatures are called living souls: in the original it is "*nephesh chayiah;*" and if in all these places we are compelled, by the context, to understand the phrase, "living soul," as being exactly equal to "*living animal;*" why should not the *same identical phrase*, when applied *only once* to man, in one of the *same* chapters, Gen. 2 : 7, mean exactly the same thing? And as God had endowed the other animals with the same breath of lives, which we find is no protection from death, we are compelled to understand Gen. 2 : 7, "And

Jehovah Elohim formed the Adam, dust of the (*adamah*) ground, and (*nophakh, blowed;* not *nophash, breathed;*) *blowed* into his nostrils the breath of lives, and the Adam became (or was,) a living animal:" and such is evidently the meaning of "living soul," in 1 Cor. 15 : 45, "The first man Adam was made a living animal;" having no principle of perpetual life in him : and he is contrasted in this very particular with the second Author of a race who should become immortal beings; who, being the first-born from the dead, with an incorruptible nature, is "made a life-giving spirit."

The animal nature derived from the first Adam, and the circumstance of our not having access to the "tree of lives," is the *cause of death.* For through the offence of the first Adam, death reigns; for God drove the man out of the garden, "Lest he put forth his hand, and take also of the tree of lives, and eat, and *live for ever.*" And so we are taught to *seek for* what we do not now possess, Rom. 2: 7, "To those who, by patient continuance in well doing, SEEK FOR glory, and honor, and incorruption," God, in giving them the incorruptible nature, necessarily renders to them "eternal life." Thus we are forced to the same conclusion as was Paul: 1. That man is mortal; 2. That immortality is conditional; 3. That no man will obtain it till the resurrection; 4. That we can obtain it only through faith in Jesus Christ; and, 5. That the wicked, possessing only an animal nature, and refusing to come to Christ that they may have life, will necessarily become extinct, under the infliction of the righteous judgment of God.

At the commencement of this celebrated chapter, Paul says, Christ *died*, according to the Scriptures; and that Christ was raised again from the dead. And he tells us, that it is the keeping in memory this gospel, "By which also ye are saved." Now we would affectionately ask, is a belief of the natural immortality of man, or of his soul, or of his spirit, or of the separate conscious existence of either soul or spirit, compatible with the belief of the gospel facts: 1. That Jesus Christ, the Son of God, truly died, gave up the whole of the life he possessed, that the Holy One was unconscious for a limited period in the heart of the earth; and, 2. That God raised the unconscious being—whom he says he

has begotten from the dead, and whom he calls his Son —from a state of unconsciousness and of death, to a state of life again ? Can an individual, schooled in the fables of the day, and still maintaining them, truly believe in the *revivification* of dead men ? Manifestly, he cannot.

We call the attention of our Universalist friends, to the important fact, that this chapter is addressed to Christian *brethren*, and through it, he speaks only of the resurrection of Christians, and nothing about the resurrection of the wicked, unless such allusion be found in the 22 ver., which is susceptible, in an isolated state, of two interpretations : 1. For as in Adam all men, whether righteous or wicked, die; even so in Christ shall the same all be made alive again by a resurrection ; or, 2. For as in Adam all die, even so shall all that are in Christ, (the *all* of the 18 ver. that have fallen asleep in Christ, which, but for a resurrection, have perished,) be made alive by a resurrection. The first interpretation proves a general resurrection, without specifying what will be the fate of the wicked ; the second is more in accordance with the whole of the chapter. So there is no part of the chapter that helps forward the theory of the Universalist. Harwood thus translates it : " For as by Adam, all the human race were subjected to mortality : so, by Christ Jesus, shall all the pious dead be entitled to immortality." And this translation connects admirably with the preceding and succeeding verses.

Those who rightly appreciate the importance of the fundamental gospel doctrine, of " Life only through Christ Jesus," and understand the tenacity with which even pious persons, cling to the fables in which they have been educated, will readily excuse our lengthened exposition of the masterly argument of the apostle.

1 Tim. 6 : 11–16, Paul, after exhorting Timothy to " lay hold on eternal life," as of a something that might be lost, charges him before God, who giveth life to all, that he would keep that charge until the appearing of Jesus Christ, who, in his own times, would manifest the " blessed and only Potentate, the King of kings, and Lord of lords, WHO ONLY HATH IMMORTALITY, dwelling in light unapproachable, whom no man hath seen nor can see." We understanding this as affirming that there is

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only one Being, whose face no man can see and live, the only God, who possesses immortality, or who cannot be subjected to death by virtue of his original nature. And that all other beings, including the Son of God, angels, and men, who are now not subject to death, or are immortal, have undergone a change from their original natures, and have become incorruptible, and hence, immortal. God only is naturally immortal,—the only Being not subject to death, as the word *athanasia* [*a*, without, *thanasia*, death, deathless; or, as a noun, deathlessness;] implies. The Son of God was made subject to death, but now "death hath *no more* dominion over him;" and he can say, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen." "And those who shall be accounted worthy to obtain that age, and the resurrection, out from among the dead ones, ... cannot die any more, ... being the sons of the resurrection." Rev. 1 : 18; Luke 20 : 35. This single passage ought to settle the question for ever, regarding the natural mortality of man. If this passage be true, then man has no "deathless spirit," or "never-dying soul," to survive the death of the body. The attempt to avert the force of this passage, by asserting that God only has "independent" immortality, will not avail. The expression is absolute and unqualified, and no creature has immortality, independent, or derived, in virtue of his original nature.

Immortality is predicated upon incorruptibility of nature; this nature is ascribed to God, as peculiarly his own. 1 Tim. 1 : 17, "Unto the King of the ages, *incorruptible*, invisible, the only God, be honor, and glory, for ages of ages, Amen." The word translated incorruptible, is, *aphthartos; a*, without, and *phthartos*, corruption; not subject to decay. This word is interchanged with, and associated with immortality, in 1 Cor. 15. This word is translated immortal, and immortality, in Rom. 2 : 7; 1 Tim. 1 : 17; 2 Tim. 1 : 10; and in some of the versions, in Rom. 1 : 23, "Professing to be wise, they became fools, and changed the glory of the incorruptible (or immortal) God, into the likeness of an image of corruptible (or mortal) man, and (into the likeness of an image) of corruptible, or mortal, birds, and [&c.] of four-footed beasts, and of creeping things." Here man,

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associated with creeping things, is called corruptible and mortal, and is contrasted with God on this very point, who is incorruptible and immortal.

THE BEARING OF THE TESTIMONY OF THE UNCONSCIOUSNESS OF THE DEAD UPON THE QUESTION OF IMMORTALITY.

If it could be proved that man has a separate soul, or spirit, that can live while the man is dead, which is an absurdity, it would not necessarily prove that that separate soul, or spirit, would never cease to live. Its living energies might wear out, or God might destroy it. But, on the contrary, if we have proved that man has no such separate conscious soul, or spirit, but that he, as a unit, descends into the grave, then we clearly establish the *mortality of the whole man ;* and, likewise, the dependence of man upon the resurrection for all *future* life. We also establish the fact, which ought never to have been doubted, that the words immortality, incorruptibility, life, death, destruction, corruption, and such like, are words to be always understood in their plain and obvious meaning.

Now, may we be permitted to ask those who love the Lord Jesus Christ sincerely, and the truths he promulgated : shall dogmas that make void the offers of life through Jesus Christ, and undermine the very foundation of the gospel—as do those of the natural immortality of man, and the separate conscious existence of either soul or spirit—be attempted to be explained by a few flimsy inferences, rashly and unfairly drawn from a few texts, imperfectly understood, in which it obviously was not the design of the writers to discuss or teach any such subjects ? These dogmas, that practically deny that Christ is our life ; that explain away the gospel hope of the resurrection of the dead ; that put the honor on the first Adam, that belongs exclusively to the second ;—ought to have better grounds than rash inferences, Pagan fables, or the metaphysical deductions of a vain philosophy !

But we shrink not from investigation, and desire our opponents to bring forward their strongest reasons.

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CHAPTER VIII.

OBJECTIONS EXAMINED.

We shall notice the principal texts from which our opponents have drawn *inferences;* some of which, being connected with the topics under discussion, have been already examined; some others, connected with the punishment of the wicked, will be found under their appropriate headings.

The theories we are opposing are very accommodating. Having invented the fables of the separate conscious existence of the souls or spirits of dead men, these theorists require a place or places where they may be placed till "*reunited*" with their bodies; or, according to some, where they can exist forever without their grosser bodies, which—and they rejoice in the idea—are left in the grave. We will recite some of the places, where these souls or spirits are said to reside. 1. Where God and Christ are. 2. Beyond the bounds of time and space. 3. Paradise in the skies. 4. The third heavens. 5. Three spheres into which the spirits are placed, according with the several states of progress. 6. The atmosphere. 7. Wandering about the earth as guardian spirits to friends on earth, or as evil demons haunting those who had injured them while they abode in fleshly tabernacles. 8. A place *in* the earth, divided into two apartments; in one of which, —called Paradise—good souls are placed in conscious enjoyment. 9. In the other the wicked souls are placed, in conscious suffering. 10. Purgatory. 11. A horrid place called hell, burning with fire and brimstone, which is generally located near the centre of the earth, and esteemed to be far apart from the abode of the righteous.

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12. The poetical 'spirit land;' the precise locality of which the poets have not condescended to inform us.— And 13. In Abraham's bosom. Some consider the soul as an abstract essence, immaterial and invisible. Others that the soul is clothed with a sort of etherial vehicle or body, tangible and visible. Some, that the soul can assume at will a grosser or more etherial medium, according to circumstances.

Is it wonderful, that in a book written in various languages, a long time ago, in an Eastern country glowing with poetry, and full of highly wrought figures of speech, acting upon imaginations proud and tenacious of their fancied immortality, and having such various and indefinite notions of their own imaginings; is it strange that an inference should occasionally be drawn that seemingly favored one of these views? These persons, sitting by the bed-side of the dying Christian, and never leaving him, till they deposited him in the grave, will still affirm that his spirit went, as a conscious being, to God. Did they see it? No. It is immaterial, and invisible. Another will tell us that they distinctly saw the spirit of their departed friend, and can describe his dress and appearance. Another will infer that the disembodied spirit of Moses was visible on the Mount of Transfiguration, and that the spirit of the thief was with Christ in Paradise, the same day and at the same time that he was alive upon the cross, and that the spirit of Christ was in Paradise, in heaven, where his Father is, and in hell, preaching, at the same time.

THE WITCH OF ENDOR.

Where are Samuel and the prophets? In the heavens, most would answer; and yet they would say, the witch *raised* UP *Samuel from the earth.* See the account, 1 Sam. 28 c. We suppose this woman, like the mediums of the present day, by the familiar spirit, or devil, was enabled to impose upon the king. God answered him not, "neither by dreams, nor by Urim, *nor by prophets;*" and we are very sure that God did not permit Samuel, who was one of the prophets, to answer him. Saul does not say, Bring me down the soul or spirit of Samuel from heaven; but "Bring me *up* Samuel." And the record,

which we suppose was a record of the impression made upon Saul and his two servants, says, that "the *woman* saw *Samuel*." The whole account is not more mysterious than the revelations of these latter days. Samuel came up from the ground, and proclaimed that "to-morrow shalt thou and thy sons be with me." Mark the *woman's* prediction, that the *wicked* Saul should be in the *same place* with the *righteous* Samuel; and Samuel, not as a ghost, but in proper person, "ascended out of *the earth*." Regarding this affair, merely as a clever imposition practiced by the woman, with perhaps the aid of her familiar spirit, or devil, we shall not give a lengthened exposition. But be warned; 1 Chron, 10: 13.—"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, *and also* for asking [–] of [–] a familiar spirit, to (*dorash*) earnestly search of it; and earnestly sought not of the Lord: therefore he slew him." Lev. 20: 6, "The soul that turneth after such as have familiar spirits.....I will set my face against *that soul*, and will cut *him* off." See also Isa. 8: 19, "Should a people seek to the dead, concerning the living? Should they not seek unto their God? Should they not seek unto the law and to the testimony: if the [spirits] speak not according to this word, it is because there is no light in them."

PAUL'S DESIRE TO DEPART AND BE WITH CHRIST.

Did Paul desire to depart and be with Christ, and to be absent from the body and present with the Lord, in the sense of dying?

Phil. 1: 21, "For me to live is Christ; but to die is gain. But if I live in the flesh, this is the fruit of my labor: which yet I shall choose I know not. For I am in a strait between the two, having a desire to depart and to be with Christ which is far better."

From these words some infer that Paul would depart at death, as a disembodied spirit, to Christ, and that Paul desired thus to depart. Samuel and Saul were to go *down*, but Paul, they infer, must go *up*. Paul says no such thing. He says, 3: 10; "That he was willing

to be partaker of Christ's sufferings; if by any means he might attain unto the resurrection, that out from among the dead." 20 v. "For our citizenship is enrolled in heaven, from WHENCE also we look for a vivifier, the Lord Jesus Christ, who will change our vile bodies (or natures) into the likeness of his glorious body," or nature, when he comes. So in this very epistle, as in all the others, he points to the coming of Christ, as the period when he expected to be with Christ. In the 10th v. of the same 1 c., he points the Phillippians to "the day of Christ," as the period when he prayed that they might be found "without offence," and receive *their* reward; and tells the Thessalonians, "That we which are alive and remain unto the coming of the Lord, *shall not go before* those that are asleep;".... but "be caught up *together with them* in the clouds, to *meet* the Lord in the air," and thenceforward for "ever be with the Lord:" (1 Thess. 4: 15.) Could he in the 23 v. of 1 Phil. say that he expected, or even desired to be with Christ prior to the period of his coming? Will the reader refer to the period when the righteous are to receive their rewards on a subsequent page? Prov. 30: 4, "Who hath ascended up into heaven, or descended?" John 3: 13, "No man hath ascended up to heaven, but he that came down from heaven." Heb. 9: 7, 11, 12, "Into the second [tabernacle] went the high priest alone once every year;.... but Christ being come.... entered in once into the holy place." None but the high priest was to enter there upon peril of death. Heb. 8: 5, "And these things serve unto the example and shadow of the heavenly things." How then could Paul expect to enter into the true tabernacle, into which none other than the great high priest is allowed to enter?

If we turn to 2 Cor. 5: 5–10, we find that Paul uses the term body in the sense of person, as at present constituted, and as "flesh and blood cannot inherit the kingdom of heaven," Paul was desirous that his connection with his corruptible nature might cease "that mortality might be swallowed up of life." God had given him "the earnest of the spirit," and he knew that "If the spirit of him that raised up Jesus from the dead dwelt in him, he that raised up Christ from the dead, would also re-enliven his mortal body on account of his

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spirit that dwelt in him :" Rom. 8 : 11, 19–25. "While we are at home in the body," whether that body be living or dead, we are associated with corruption, and as "corruption doth not inherit incorruption," we are necessarily "absent from the Lord," and from his incorruptible kingdom, whether we be living upon the earth, or sleeping in unconscious dust in the grave; for our connection with dust and corruption does not cease *until* the "Author of Life," or "Life-giver," "Deliver us from the bondage of corruption, into the glorious liberty of the children of God." For those "Are the children of God, being the children of the resurrection :" Luke 20 : 36. Therefore we, who "are at home in the body," which is corruptible, we "which have the first fruits of the spirit, even we ourselves groan within ourselves, *waiting for* the adoption, to wit, the redemption of our body," from its state of corruption, by a change, if living, or by a resurrection from the dead, if dead, "when Christ, who is our life, shall appear." "For the earnest expectation of the creature *waiteth for the manifestation of the sons of God.*"—"For we are saved by hope." "We walk by faith, not by sight, we are confident, I say, and willing rather to be absent from the body" (of corruption) "and to be present" (in our glorified bodies) "with the Lord .... For we must all appear before the judgment seat of Christ; that every one may receive retribution *in the body*, according to what he hath done in it, whether of good, or whether of evil."

Thus we see that the passage in 2 Cor. 5 : 6, and the passage in Phil. 1 : 23, mutually explain each other, supposing that Phil. 1 : 23 has been rightly translated; for Paul might very consistently, *epithumian*, "earnestly desire to depart," from his present state of existence, in connection with corruption, and "to be with Christ," in his incorruptible and therefore immortal nature, "which is far better" than *either living*—in a state of suffering, peril, hardships, and cruel persecutions—*or dying*, and being exempted from all these; "*waiting*" in the silence of the grave till his "change should come," and he be awakened out of his sleep, "when the Lord himself shall descend *from* heaven." He knew that whether he lived or died, Christ should be magnified in his body. For if he lived, he would promote the cause of Christ; and if

he died, his becoming a sacrifice on the altar of Truth, would still be gain to the cause of Christ, and cause the gospel to become matter of greater notoriety in all other places, v. 13; and as his faith had divested death of all its terrors, and as life was accompanied with such toil and suffering, he did not know which to choose, whether to choose to live longer or to choose to die, and end his sufferings. Mark, reader! He was perplexed between the TWO, whether to choose life, or to choose death, they were *both* equally indifferent to him; but there was a *third thing* that Paul possessed (epithumian), an *earnest* desire for; but that *third* thing was obviously not *either* of the *former two* indifferent ones, and must therefore be something distinct from dying and going immediately to Christ; for dying, or death, was *one* of the things that he did not deem so greatly preferable to life as to decide his choice. But again, this third thing was "far better." Better than what? Better than life, better than death, therefore death could not be the thing desired. We have shown that Paul might very consistently with his previous sentiments, expressed in Rom. 8, and 2 Cor. 4: and 5: *earnestly desire to depart*, nay, he did thus earnestly desire to depart from this body of corruption; not that he might be found unclothed, but clothed upon; that "this corruptible might put on incorruption;" and he thus "be for ever with the Lord;" not as a disembodied spirit, but in that "life and incorruption," a pattern of which "was manifested in the resurrection of Jesus Christ from the dead." In this sense we have no objection to the theology of the text as it now stands.—The text will no way sustain the altogether unwarranted inference, that Paul desired to die, that *his disembodied spirit*, as a conscious ghost, might depart and be with Christ.

As we know that many will still fondly cling to this text, we will analize it again. Do you ask, How then it would be gain to Paul to die? Paul does not say it would be gain to him. Fill up the ellipsis according to grammatical laws.—"For me to live, will be gain to the cause of Christ; for Christ will, at all events, be magnified in my body, whether by my life, or by my death.—And for me to die is gain to the cause of Christ, for Christ will be magnified in my body, whether *I die or whether I live.*"

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If you insist that it would be gain to Paul to die, we reply, *he does not say so;* and if it would be gain to him personally, then he would not be in perplexity which to choose; he would have chosen death, and thereby have magnified Christ and benefitted himself at the same time; and Christ would have employed other instrumentalities to proclaim the gospel, and Paul, on your supposition, would be no loser. We affirm, that the position of Paul was not so bad in his own estimation, as the position of afflicted Job was in his (Job's) estimation. He said, "My *soul* chooses strangling rather than life," &c.; but Paul does not know which to choose. We acknowledge that Paul might have been a gainer by death in some respects, for he would then rest from his labors, and his works would follow him; and he would gain deliverance from all his trials and persecutions; for irrespective of the hopes of a future life, based upon a resurrection from the dead, Paul says, "we (Christians) are of all men most miserable." 1 Cor. 15. So that if we suppose it might, in some sense, be gain to Paul to die, though his disembodied spirit did *not* go to Christ in living consciousness, *you* gain nothing by this supposition.

Again, who does Paul mean by the pronouns "*me*" and "*I*"? They evidently relate to the same person, or thing. If you say, they relate to his soul, or his spirit, then *you* make Paul say, it would be gain for his *soul* or *spirit*—which ever you prefer—TO DIE !!! But if the '*me*' and '*I*' refer to Paul's soul or spirit, then his *body* certainly was not involved in the death !!! Now if the '*me*' and '*I*,' so often expressed, refer only to a part of Paul, and that part the "never dying soul," or "the deathless spirit," one of which you will probably claim as the essential Paul; when Paul talks of the death of the '*I*' and the '*me*,' that is the death of his soul or of his spirit; will you be kind enough to inform us what becomes of his body? If you shall venture to say, that dying and death, refer only to the body, and '*to depart*,' means to die, then you make Paul say that *he earnestly desired that his body should die, and that his body should depart and be with Christ*, which was far better than for his body to live; for evidently the *I* that Paul desired might be with Christ, was the same *I* that was to live or die !!! Pray, then, what becomes of his soul or spirit? Now

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suppose you throw away your untenable hypothesis of the *double* or *triple entity of man*, and believe that Paul spoke of himself as an *inseparable unit*, and you will at once become disentangled from your otherwise inextricable difficulties. We see that Paul could not desire to depart in the sense of dying, that an undefinable something might go to Christ and live with him while Paul himself was dead. Thus it is evident—irrespective of our previous deductions—the notion that Paul desired to die, "that his disembodied spirit," as a living, conscious entity, "might depart and be with Christ," is an inference entirely unwarranted; and indeed, when examined, we find it without any rational proof.

By the adoption of this double nature, and double entity principle, we may hide the true sense of the plainest passages of Scripture. But if this principle of interpretation be applicable to *one case* it must be applicable *to all*. Try the working of it. But first, we ask our readers to answer to themselves satisfactorily this question—Do the personal pronouns I, me, my, him, and such like, apply to the whole person or being, or only to a part of the man? If you refuse to acknowledge that these pronouns apply to the man, in his whole nature, or personality—to the man as a unit, inseparable without loss, and dead without the spirit, which though the cause of life, is not a living thing,—then we require you to affix first, the definite part, intended by them, and then strictly to adhere to their application to that part alone in *all cases*, and not ring the changes upon them, lest they should disturb some favorite theory. Gal. 4 : 20, "'I' desire to be present with you now." Did Paul desire as a disembodied spirit to be with the Galatians? 1 Cor. 16 : 12, "As touching our brother Apollos, 'I' greatly desire *him* to come unto you." Not his spirit, but himself. John 20 : 17, "Jesus saith unto her, Touch me not; for '*I*' am not yet ascended to my Father." Some have said Christ *only* meant his *body;* and why not apply the 'I' to the body of Paul? Gen. 37 : 35, "For *I* will go down into the grave unto my son mourning." Acts 2 : 34, "For *David* is not ascended into the heavens : but *he* saith *himself*," &c. The personality of Christ, of Jacob, and of David, is here spoken of; yet some say, the pronouns, and even the name *David*, refer only to the

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body as being separate from the man. Now, my friends, apply your own principle of interpretation to Phil. 1 : 23, and when Paul says "'I' desire to depart and to be with Christ," he could only refer, *you being consistent*, to his body. And Paul, to have been very explicit, ought to have said, "I desire my body to depart and to be with Christ, while my disembodied spirit shall still be confined in bonds in the prison at Rome"!!! Now we intend to quote you two passages that do look more like this double entity notion, this separate existence of the spirit, than any other passages in the whole Bible; and if you will agree that these separate the man into distinct parts, then you will have the shadow of an excuse for the application of this principle, of the separate conscious existence of the spirit, to other places; and we shall be disposed to give you more credit for consistency, than we can do for intelligence.

Col. 2 : 5, "For though 'I' be *absent* in *the flesh*, yet 'I' am *with you* in *the spirit*, joying and beholding your order, and the steadfastness of your faith in Christ." Here you must perceive that Paul states, *his spirit was rejoicing* with the disciples at *Colosse*, while *his flesh*, which must include his body, was a *prisoner* at *Rome*. (See 4 c. 10 v.) That his spirit, acting as a living entity, was in a distinct place, and hundreds of miles distant from his flesh!! 1 Cor. 5 : 3, "For '*I*' verily, as *absent in body*, but *present in spirit*, have judged already, as though *I were present*, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and *my spirit*, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the *flesh*, that the *spirit* may be saved in the day of the Lord Jesus." We suppose the latter part of the verse may mean, that the man was to be esteemed as belonging to the world, till he had acquired an ascendancy over his animal appetites; that he himself, or, what is the same thing, his life might be saved when Christ comes. Such is the meaning Paul applies to flesh and spirit in Rom. 7 and 8 c. In this last quotation, we find the *body* of Paul at *Philippi*, and his *spirit* at *Corinth*, at the same time. And though Paul explains himself, 'as though I were present,' yet he associates '*my spirit*' with them, in passing judg-

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ment on the delinquent brother. We have one more quotation, which is applicable to *every case* where you think you can find an illustration of the separate conscious existence of the spirit: and we concede that James does speak of the spirit as a separate thing from the body; but mark, not as a separate *conscious* thing. Jas. 2: 26, "The *body* WITHOUT the *spirit is dead.*" And if the body without the spirit be dead, if the argument of James is worth any thing, then is the spirit without the body destitute of life also. You need not look to your margins, for the word is (*pneuma*) spirit. Now apply this, whenever the body and the spirit are separated from each other, excepting in a figure, then both body and spirit are WITHOUT LIFE. We draw this conclusion, that wherever body and spirit are spoken of as separately acting, it is a figure; that when they are separated in reality, the man, in all his parts, is dead; and whenever the personal pronouns are used, they invariably apply to all that constitutes the personality of the man. If it be necessary to quote in confirmation of such self-evident deductions, we refer to 2 Cor. 10: 1, "Now '*I*,' *Paul myself*, beseech you." Rom. 7: 25, "So then with the *mind* '*I myself*,' serve the law of God; but with the flesh, the law of sin." I have but little doubt that *spirit* should occupy the place of mind; though Griesbach has thrown spirit into the margin, because, I suppose, he could not understand the verse! Here we find Paul, the identical "*I myself*," using both his *spirit* and his *flesh* for different purposes. You may likewise consult Phil. 2: 24; Gal. 5: 2; Eph. 3: 4; 1 Thess. 2: 18; Phil. 19. Thus we see, it was Paul himself that desired to be with Christ; in his own proper personality. And so do *I desire* to depart from this corruptible state, and to be with Christ in his kingdom. And I trust I can say with Paul, Henceforth there is *laid up for me* a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*: and not to me only, but unto all those also who *love his appearing.*" Just read 2 Cor. 11: 22–25, and Phil. 3: 11, and substitute '*my spirit*' for *I*, and see how it appears.

Some have supposed that Paul desired to depart in his proper person, the same as did Enoch in the antediluvian age, and as did Elijah in the age preceding the coming of

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Christ; and Paul might have thought that another practical example of the design of God to bestow perpetuity of life, would not be unsuitable in the gospel age. But God has given us a more suitable example of unending life, in the resurrection of Jesus Christ from the dead; that being the identical kind of unending life promised in the gospel; a life proceeding from an incorruptible nature. If Paul entertained such a desire it was perfectly natural and even innocent. For there are few persons, whose theology has not been vitiated, who do not consider death as a curse and a terror, and who would desire to avoid it, and to be translated and changed "in the twinkling of an eye." But Paul did not *expect* this, till Christ left his Father's throne and assumed his own throne, even the throne of his father David. For he knew that no man could enter "the holy place not made with hands," but the great High Priest, Christ Jesus. He knew, too, that before he could be with Christ he "must be born again;" and experience a *physical* change in the constitution of his nature—that he must first part with his present mode of existence, before he could possibly assume another, or "be born again" from the dead. Still we hope our opponents will perceive that there are various ways in which Paul could "desire to depart," without adopting their untenable and contradictory inference that Paul desired to depart as a disembodied spirit, while his body, to which the personality attaches, was corrupting in the grave!!

After dwelling so long upon this celebrated text to demonstrate that it *does not mean* what popular tradition supposes, perhaps you will ask, What does it mean? Our reply is that our translators have corrupted the corruption of the *Latin Vulgate*. The translation sanctioned by Bishop Hughes, reads, "having a desire to be *dissolved* and to be with Christ," which "*dissolved*" our translators have changed into "depart"; and by thus doing, they have called forth this lengthy explanation. And as we write for the English reader, who cannot refer to the original, we have shown that the text corrupted as it is, is yet susceptible of a consistent interpretation; and even as it stands, it gives not the least color to the monstrous inference, that some have endeavored

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to deduce from it, that Paul could be dead and alive at the same time!!

Phil. 1 : 23, appears as a conclusion from the whole of the paragraph going before from the 12 v. The words and even verses are transposed in some of the MSS. Some would read the verses in this order—12, 13, 14, 15, 17, 16, 18, 19, 20, 22, 21, 23, and 24. There will be a difference of opinion respecting the meaning of only three words of the original, *gar*, *de*, and *ana-lusia;* though some may differ in the construction of *eis*. We consider this a fair translation of the 23 v, "I am perplexed which of the two to choose, life or death; but I have an earnest desire respecting the returning and being with Christ, which is greatly to be preferred," [to either life or death]. The next verse is equal to the idea: "But that this returning of Christ should be deferred, and your probation lengthened, is more needful for you." *Ana-lusia*, which we translate, *the returning*, and refer it to Christ, is from *ana-luo: ana*, signifies again, *luo*, to loose, to loose again. This word cannot receive any secondary meaning that *is at variance with its radical import. Ana* involves the idea of repetition, and we ask the candid reader, Had Paul ever been loosed BEFORE, in the sense of dying, so that he could be *loosed* AGAIN in the same manner as at first? That is, die *again* a *second* death. If you say nay, then we say that Paul could not possibly refer this word to himself, but referred it to the person spoken of, in the very next word but one, as it occurs in the Greek text. He earnestly desired the *analusia* and with Christ to be; that is, he wrote of the loosing *again* of Christ. If Paul had not intended to convey the idea of repetition, he would have used the word *lusia,—the loosing,*—without the *ana*. *Luo* occurs forty-three times in the N. T., and it is not once translated *depart*, but thirty times *to loose*, and loose would not be improper in most of the others. A good example of *luo* contrasted with bound, occurs in 1 Cor. 7 : 22 : "Art thou *bound* to thy husband? seek not to be *loosed.*" The reader may find the word several times repeated Mark 11 : 2–5.

Homer applies the word *ana-luo* to the loosing again of the cables of a ship, in order to sail from a port. See Odyss. IX., line 178; XI. line 636; XII. line 145; XV. line 547. So Sophoc. Elect. 142, applies *ana-luo*, to the

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setting out on a voyage, viz., by loosing again the cables, or weighing anchor; also, a journey. Westein shows that it is used in the Greek writers for returning, or departing from a supper, and from a banquet, hence the word is used in a secondary sense for a departing again, returning, coming back, untieing, unravelling. The noun *ana-lusis*, from the verb *ana-luo*, from which we get our English word *analysis*, besides embracing the meaning of the verb, a separation again of something bound or compounded, division again, dissolution. But never departure in the sense of dying; but departure in the sense of departing from a place on a journey. In 2 Tim. 4:6, "The time of my *ana-lusis* is at hand." This loosing again evidently implies *dissolution*, and so it is properly rendered in the Vulgate, but is corrupted into *departure* in our translation. We regret exceedingly, that the word *analusia*, in its compound verbal form, occurs but in one other place in the N. T. But that one case, fortunately for the cause of truth, is exactly to the point, and refers to the identical circumstance that Paul refers to in Phil. 1: 23, *viz:* The setting out of Christ from heaven to take possession of his kingdom. In Luke 19: 12, Christ said, "A certain nobleman went into a far country to receive for himself the sovereignty, [Syriac to obtain royalty] and to return." The sovereign of Judea had to go to Rome to "receive" the *sovereignty*, before he returned to exercise it at home, not a distant kingdom as the common version makes it appear. And Christ is now sitting upon his Father's throne till he be invested with the sovereignty of his own kingdom, the kingdom of his father David. To his return from heaven there is frequent allusion in Scripture. Luke 12: 35, "Let your loins be girded about, and your lights be burning; and ye yourselves like unto men that *wait for their lord—pote ana-lusei ek ton gamōn*,—translated "When he shall RETURN from the wedding." Here, in allusion to the very same fact that Paul earnestly desired, the word *ana-lusei* occurs; and it is translated "RETURN." So *ana-lusai* in our text, means the loosing again, or the "*returning*" of Christ from heaven AGAIN.

We trust that every candid reader will acknowledge that Paul must refer the *ana-lusia*—the loosing again—to Christ, to whom the word is applicable, and a thing

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to be earnestly desired, and not to himself, to whom the word cannot be applicable, as it would be making Paul say, "That it was very difficult for him to decide which of two things, life or death, he should most desire, and in the same breath declaring that he *earnestly desired* one of the two, namely, death, which was far better than the other one, which at the same time could not be made the object of his choice, because the comparative advantages of each, of life and death, were so nearly balanced!!!

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CHAPTER IX.

INTERMEDIATE STATE CONTINUED.

We shall very much augment the strength of our argument respecting the "intermediate state," and immortality, by pointing out the locality of the residence of the immortalized saints, as well as by showing that the present residence of the dead saints is in *sheol*, usually translated *hell*, though sometimes the grave and the pit.

Dan. 2d c, Nebuchadnezzar saw a great image representing successive kingdoms located on this earth, ending with a divided state of the kingdoms, into ten parts or kingdoms. 44 v., "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." As the other kingdoms were located upon this earth, so will this be. When Christ hath subdued the nations, then will the great voices be heard, saying, "The kingdoms of *this world* have become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11: 15.

NEW JERUSALEM.

Gal. 4: 26.—"But Jerusalem which is above, is free, which is the mother of us all." Phil. 3: 20.—"For our citizenship is enrolled in heaven, from whence also we look for the Savior," &c. Heb. 12: 22, 23.—"But ye are coming to Mount Zion, and unto the city of the living God, the heavenly Jerusalem—to the general assembly of the first-born, which are *written in heaven.*" 11: 16, "But now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their

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God: for he hath prepared for them a city." Rev. 21: 1, 2, And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven."

The Jerusalem here alluded to does not exist in heaven, but is above old Jerusalem in rank and privileges, as the margin of the previous verse testifies. Indeed, she now only exists in the vision of the prophets, and in the faith of believers; but she will be created on, and help to glorify the new earth. Isa. 65: 17–19, "For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind;" [on account of the excellency of the latter]. "But be ye glad and rejoice for ever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people." When that period arrives, God will *create* Jerusalem, as well as the new earth, as Isa. 33: 17–24; 65: 17–22; Rev. 21: 4; all declare. There is a necessity for a new heavens and new earth, because, (1,) the present heaven (the atmosphere), and perhaps the present earth—"between the river of Egypt and the great river Euphrates," excepted—are to be burned. See Deut. 32: 22; Isa. 24: 19, 20; 34: 4; 51: 6; Mic. 1: 4; 2 Pet. 3: 10–12; Rev. 20: 11; 21: 1–5. Because, (2,) God has promised to create a new atmosphere, and a new earth, as the same Scriptures or contexts all declare. And because, (3,) God has promised to restore all the waste places which are now in ruins: See Jer. 48: 47; 49: 6–39; Ezk. 16: 55; compare v. 46 with 61; Isa. 14: 7; Acts 3: 21; 1 Tim. 6: 13. Because, (4,) the promise made to Abraham and his righteous seed, includes the new heavens and new earth. See Gen. 13: 14, 15; 17: 8; 22: 17; compare Rom. 4: 13; Acts 7: 5; Heb. 11: 8–14, with Gen. 12: 4; 13: 6; 25: 7; Isa. 33: 17; Exo. 6: 4. Because, (5,) All the righteous of every clime are heirs of the same new earth with their father Abraham. See Gal. 3: 29; Ps. 37: 3–34; Prov. 2: 21, 22; Is. 57: 13; 60: 21; Dan. 7: 18–27; Mat. 5: 5; Acts 26: 6–8; Rev. 5: 10. The wicked possess the present earth, and rule in every nation. Job 9: 24, The earth is given into the hands of the wicked. Compare with Prov. 10: 30, The wicked shall not inhabit the earth: which texts can only be reconciled by the creation of a new earth. Com-

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pare also Ps. 73:3–12; Mat. 6:19; John 15:19; 1 John 2:15. Because, (6,) Christ has the promise of the new earth. See Ps. 2:7–9; 72:8, 10; Dan. 7:14–27; and Christ disowns this earth for his kingdom. John 18:36; Mat. 8:20; 2 Tim. 4:1. Because, (7,) the present Mount Zion will be the capital, the seat of government in the new world. See Psa. 132:13, 14; Isa. 24:23; 35:10; 59:20; Ezk. 37:12; Mic. 4:7; Ps. 72:6, 8; Rev. 21:1, 3, 9, 10. And, because, (8,) Christ is to sit upon the throne of his father David, *in Mount Zion*, and to reign there as King for ever. See Luke 1:31, 33; 24:39; Eph. 5:30; Acts 1:11; Ps. 132:11; 89:35–37; Isa. 9:6, 7; Ezk. 21:25–27: Ps. 50:2.

Now as the city, New Jerusalem, will be placed upon Mount Zion, the very place on the new earth where old Jerusalem stood, and there also will Christ reign on David's throne, this city, New Jerusalem, does not at present exist. Before John saw her "coming down from God out of heaven," he saw the new earth created and ready to receive her. Rev. 21:1, 2. And before she was seen in reality in the heavens, or in the atmosphere, Paul saw her created. That is, he saw the citizens of the New Jerusalem raised from the dead, and "caught up in the clouds to meet the Lord in the air." See 1 Thess. 4:16, 17. Then we infer that the New Jerusalem is the church of the first *born from the dead*, and is composed of all "the spirits," that is all the persons, "of the just men made perfect" in their incorruptible or resurrection state; of those mortal persons who, when they rise from the dead, "will put on incorruption" and "immortality." They cannot be made perfect, in the New Jerusalem sense, till "that which is perfect is come," and our corruptible natures "clothed upon" with our incorruptible natures, and till "mortality shall be swallowed up of life" everlasting. 2 Cor. 5:4. We conceive, therefore, that Paul's New Jerusalem was the church in her resurrection state which will be planted on Mount Zion, the city of the living God.

Strongly confirmatory of this are the passages found in John 3 c.; 1 Thess. 4 c.; Heb. 12 c.; Jude, and Zech., by which the progress of the first-born church can be traced. 1. They are redeemed, bought back from corruption and the grave by the blood of Christ. For

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observe, Paul is speaking of the church in her perfected or resurrection state on the new earth, when all her members will be made perfect. This perfect state of the church was often seen in vision as though it already existed, nevertheless it is yet in the future. Observe, Paul does NOT say that the innumerable company *is* in heaven, but only that they are written, or enrolled in heaven: Heb. 12: 23. The Phillipians *living upon the earth*—whom Paul contrasts with the apostates, the enemies of the cross of Christ, who were minding earthly things, and who likewise were living *with them* upon the earth—constituted a part of this innumerable company, and himself likewise as one of them. Phil. 3: 20, "For our citizenship (of the New Jerusalem) is enrolled in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile bodies, that they may be fashioned like unto his most glorious body, according to the working whereby he is able even to subdue all things unto himself." And although their names were enrolled as citizens of the New Jerusalem, in the Lamb's book of life, they might be "blotted out" therefrom; and exhorting them, he says, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so *stand fast* in the Lord my dearly beloved." And as the spirits, or minds, of these persons were purified by the belief of the truth, Paul calls these persons, then dwelling upon the earth, associated with all the other citizens of the same country, "who *looked for* a city which hath foundations, whose Builder and Maker is God;" whether living then, or in their graves, or yet to live upon the earth; because their spirits or minds *were to be* sanctified by the truth, he calls these persons "spirits;" and likewise because they will have a spiritual nature. Titus 3: 5.

It is a common practice of all the prophets to speak of future events as though present; and sometimes even as though they were past. See Isa. 53: 5, and Rev. 13: 18. Because all things past, present, and to come, are naked and open unto the eyes of him with whom we have to do, he often calleth those things that be not as though they were. See Heb. 4: 13, and Rom. 4: 17.

The kingdom of heaven properly means the reign of heaven, and is so translated in many versions. The reign of heaven will truly commence when all earthly thrones

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are cast down. This kingdom is not *above*, nor *in* heaven; but is *under* the whole heaven: See Dan. 7: 14, 18, 27. "Whosoever therefore shall humble himself as this little child, the same is greatest in the reign of heaven." "Suffer the little children to come unto me,....for of such is the reign of heaven:" Mat. 18: 4; 19: 14. "He that *is* least in the reign of heaven" (when all are made perfect in the new earth) "is greater than John," (the baptist in his imperfect state). Mat. 11: 11. But this is speaking of the resurrection state as though it were present. It is in this sense that God calls himself a God *not* of the dead, but of the living, for all his saints live unto him; Luke 20: 27–40. The dead saints, although their "thoughts have perished," and they "know not anything;" though they are dead to themselves and to all others; yet they are alive in the purpose and in the vision of God. The object of Jesus in his address to the Sadducees was to prove that there would be a resurrection of the dead. Mark, God is not the God of the wicked dead; but of living saints, and Christ argues that this saying of God to Moses, proves that there will be a resurrection of Abraham, of Isaac, and of Jacob, and consequently of all the righteous. But if Abraham, Isaac, and Jacob, had been actually living at that time, then God would have been the God of the living *without a resurrection*, and the argument of our Savior was a failure. But as he triumphantly silenced the Sadducees, and convinced them that their favored prophet really taught a resurrection in these words; then Abraham, Isaac, and Jacob, are dead and unconscious, and are dependent upon the resurrection for all future life, and must be raised again from the dead before they can live. Thus taught Christ—and thus taught all the Apostles. The future life is dependent upon a resurrection from the dead. But although these live to God, or in his purpose, yet is it true as Paul says, if the dead rise not, then Abraham, Isaac, and Jacob, and all the saints before Christ's time, have already perished. They 'must be born again' from the dead 'before they can enter the kingdom of heaven;' and they cannot be born again, till they have parted with their original conscious existence. This future life, the portion of Abraham, Isaac, and Jacob, is "hid with Christ in God, and when Christ who

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is their life, shall appear" "again, a second time, without a sin offering unto salvation," "then shall" Abraham, Isaac, and Jacob, "appear in glory with him." See Heb. 13 : 20 ; 1 Thess. 4 : 14 ; Col. 3 : 3. If the Sadducees had believed that Christ taught that the dead patriarchs were actually alive in another world, they would have only altered their question, from, "Therefore, *in the resurrection*, whose wife of them is she ? for seven had her to wife ;" unto, "Whose wife is she *now* in the other world ?" But listen to the answer of Jesus. "The children of this age marry, and are given in marriage : but those that shall be esteemed worthy to obtain that age and the resurrection (*tees ek nekron*) that out from among the dead ones, neither marry nor are given in marriage : neither can they die *any more :* for they are equal unto the angels ; and are the children of God, *being the children* of the resurrection :" [And Moses in effect shewed you this doctrine at the bush.]

If there be a lingering doubt as to the unconsciousness of Abraham, Isaac, and Jacob, read Gen. 25 : 8 ; 35 : 29, and 43, where a full account is presented of the death and burial of these holy men, and not the least hint that any part of them ever went to heaven. (See our remarks on these passages, in another chapter.) Read 1 Kings 2 : 10, "David slept with his fathers, and was buried in the city of David." As this was a man of God, we ask, Did *he sleep* with his living fathers in heaven ? What means Peter, Acts 2 : 34, "For David is not ascended into the heavens." Here we must contend that the living, the thinking, the *immortal* part, if David had such a part, would be called David ; and not what some affect to contend as merely the outside shell : and it is that David, the essential part, call it by what name you please, that is now sleeping with his fathers. Read Zech. 1 : 5, "Your fathers, where are they ? and the prophets, do they live for ever ?" Would God ask such questions as these, if he knew that they were all alive in heaven ? The Jews said to Christ, John 8 : 52, "Abraham is dead, and the prophets (are dead)." They then did not believe they were alive in heaven. But if such were not the fact, we should have expected Christ to have countenanced the popular dogma, and have replied, "Truly the bodies of Abraham and the

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prophets are dead; but their souls are alive and rejoicing in heaven" !!! But this separate conscious existence of the soul is of human, and not of divine origin.

THE THIRD HEAVEN.

2 Cor. 12 : 2, "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."

Will an objector say, that the above passage implies that Paul was caught *up* to the third heaven or paradise, either as a separate conscious spirit, or bodily, in his whole person? and that the first supposition proves the possibility of the separate conscious existence of the spirit; and that both suppositions imply the existence of the third heaven or paradise at that time? We reply, *first*—The original text does not say that Paul was caught *up;* the little word *up*, is a gloss of the translators, and expresses merely *their* opinion. As the word *eis* implies motion towards a place, if it were first proved that paradise was upwards, then the word would have been admissible. "That he was snatched away to paradise," seems to be the sense. *Secondly*—Paul's expression, "Whether in the body or out of the body," seems to imply that Paul did not know whether his nature, constitution, or person—which we have shown Paul often calls his body—whether this nature, or body, was changed from a corruptible to an incorruptible state, to enable him fully to appreciate the enjoyments of paradise, for flesh and blood, and pain were unfit for, and could hardly realize the scenery and enjoyments of paradise. *Fourthly*—we reply, that the whole affair was evidently a vision, and such Paul declares it to be in verse 1, "I will come to *visions* and *revelations* of the Lord." In the same sense, John saw the same things, the new heavens and the new earth, as well as a progressive course of events running through thousands of years, prior to the creation of the new heavens and the new earth, and

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the restoration of paradise—that is, a garden of delights —therein. The prophets saw many things in vision, which did not actually exist till thousands of years after. Peter plainly explains the nature of this third heaven, and also when it will exist. He assures us (2 Pet. 3 : 5) that the *first* heavens (or atmospheres) and earth, being overflowed with water, perished ; The *second* heavens (or atmospheres) and earth, *which are now*, (and of course distinguished from the *first* and *third* in point of time,) are kept in store reserved unto fire against *a* day of judgment and perdition of ungodly men. Of this *second* heavens and earth he says : " In the day of the Lord, the heavens (or atmospheres) shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, *will be discovered*, (*kai gē, kai ta en autē erga, eurethesetai*, Vatican MS.,) *not katakaēsztai*, ' be burned up.' The *third* heavens, Peter points out in the 13 v, " Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth justification."

This same *third* heavens was seen in vision by John. Rev. 21 : 1, " And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven." Rev. 2 : 7, " To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This third heaven is adverted to by Paul, Heb. 2 : 5. It was foreseen and hailed by the patriarch Abraham as his " paternal country." Heb. 11 : 14, 16 ; and in it will be the ' city of the living God.' Heb. 12 : 22. The everlasting habitation of those who shall attain unto the first resurrection. Rev. 21 : 7, "To him that overcometh I will give these things." *Dōsō autō tauta*, Vatican and Moscow. The careful reader will perceive that the tree of life is to be in the new earth, and paradise likewise will be in the new earth, and the third heavens is likewise to be associated with paradise in the new earth, all in the future, and will not be actually in existence till the Lord shall " send Jesus Christ, who was before appointed for you ; whom the heavens must retain until the times of the restoring of all things that God has spoken of by the mouth of his holy pro-

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phets since the world began." It follows, therefore, from the foregoing, that Paul could only be snatched to paradise *in vision*, and the trance or extasy was so powerful, and appeared so real that, at the time, he could not tell whether he was changed from his body of corruption to incorruption; and in this state he saw the glories of the coming paradise, and afterwards changed back again as before, or whether he had seen these things without experiencing such a change. Paul had no idea that his ghost was caught away from his body, for he knew that "the body without the spirit is dead." Surely if Paul had been dead and restored to life again, he would have known it. It was no unusual thing for Paul and others to use the words body and flesh to denote a state of corruption and mortality. See Phil. 3 : 21 ; 1 Cor. 15 : 50 ; Gal. 2 : 20 ; Heb. 2 : 14 ; Rom. 7 : 24 ; Ps. 56 : 4 ; 78 : 39 ; Isa. 40 : 6 ; Jer. 17 : 5 ; Dan. 2 : 11 ; 2 Cor. 12 : 2 ; Phil. 1 : 22, 24 ; Heb. 13 : 3, compared with Exo. 21 : 3. "If thou buy a Hebrew servant, six years shall he serve : and in the seventh he shall go out free for nothing. If he came in with his body [only,] he shall go out with his body [only :] if he were married, then his wife shall go out with him." (Margin.) Body is here rendered himself: Body and self then are synonomous expressions. When in 2 Cor. 5 : 8, Paul says, "While *we* are at home in the body we are absent from the Lord :" the *we* does not mean an immortal ghost, but the veritable Paul *himself*, and all Christians themselves, who, while connected with this corruptible body or nature, are necessarily absent from the Lord. Now if the WE refer to the immortal ghosts of Christians, because WE are at home in the body, and WE are absent from the Lord, then the WE in 2 Kings 7 : 3, should mean immortal ghosts likewise. "The four leprous men said one to another, Why sit WE (immortal ghosts) here until we die ? If we say, we will enter into the city, then the famine is in the city and we shall die there, and if we sit still here we die also." We insist that the same principle of interpretation be carried out, and then the WE, the immortal souls of these men will die at all events, and thereby prove that they are but mortal souls after all ! We ask again, Could the jailor have killed himself, if himself was an immortal ghost that could not be killed ?

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yet himself dwelt in a body, or rather, was a body. We have said sufficient to convince candid persons that we must all remain at home in the body of corruption or mortality, whether that body be dead or alive, until we put on incorruption and immortality, at the resurrection, when "mortality is swallowed up of life," and we "caught up to meet the Lord in the air," thenceforward to "be ever with the Lord."

We might also show that body and flesh are twenty-six times used to represent a sinful state, so that persons are said to be children of the flesh or in an unconverted state, in opposition to being children of God. See Rom. 6 : 6; 9 : 8; 1 Cor. 5 : 5; Gal. 5 : 19, 24; Eph. 2 : 11; Col. 2 : 11, 18; 1 Pet. 4 : 2; Rom. 8 : 8; Ezk. 16 : 26; John 1 : 13; Rom. 7 : 5; 8 : 9, 10; 1 Cor. 10 : 18; 2 Cor. 10 : 2; Gal. 4 : 23, 29; Col. 2 : 13; 1 Pet. 2 : 11; 2 Pet. 2 : 10, 18; and Jude 23.

Body and flesh are thirty-six times used to distinguish the workings of the animal nature or lower order of faculties, from the workings of the higher intellectual and moral faculties, and the working of the Spirit of God. See Rom. 4 : 1; 8 : 4–23; 9 : 3, 5; 13 : 14; 1 Cor. 1 : 26; 10 : 18; 2 Cor. 1 : 12, 19; 10 : 2, 3; 11 : 18; Gal. 1 : 16; 3 : 3; 4 : 23, 29; 5 : 13, 16, 17, 19, 24; 6 : 8; Eph. 6 : 5; 2 Pet. 2 : 10.

The flesh is used sixteen times for mind. See Prov. 5 : 11, 17; Ecc. 2 : 3; 11 : 10; 12 : 12; Jer. 12 : 12; Ezk. 21 : 5; 23 : 20; 1 Cor. 5 : 5; 7 : 4, 28; 2 Cor. 7 : 5; Col. 2 : 23.

Body is fifteen times used for church. See Rom. 12 : 5; 1 Cor. 10 : 17; 12 : 13, 27; Eph. 1 : 23; 2 . 16; 3 : 6; 4 : 4, 12, 16; 5 : 23; Col. 1 : 18, 24; 2 : 17; 3 : 15.

Having seen the various ways in which body and flesh are used we should be careful how we draw an inference from an isolated case of the use of the term body, and that inference should always be repudiated when it contradicts the testimony of the word of the Lord, clearly and plainly expressed. If the terms *body* and *flesh* are used two hundred and six times to signify the creature, or person himself; and fifty times to distinguish between the desires of the flesh or animal nature, and those of the mind or intellectual nature; thirty-six times to distinguish the will of man from the will of God; sixteen times

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to signify the mind of the person; and twenty-six times to represent an unconverted state; and the body fifteen times used to represent the church: is it marvelous that body and flesh should twenty times be used to signify our nature as at present constituted; or a state of mortality and corruption? And that in one of these last cases, 2 Cor. 12 c., the word *body* can be so perverted as to seem to conform to the notion of the separate conscious existence of the spirit? Is it not rather more marvelous, that out of the three hundred and fifty-four cases of the anomalous application of the terms body and flesh, there should be *only one case* that can by any possibility be made consistent with the separate conscious existence of the spirit? and that one case *only when taken away from its connection?* as the context assures us that we cannot be "absent from the body and present with the Lord, till mortality is swallowed up of life;" or until we are entirely deprived of all connection with our present mortal nature by putting on incorruption and immortality at the resurrection, or by a change equivalent thereunto at that time. And it is the more astonishing that such an inference should be drawn, because Paul used the same form of expression twice, namely, in 1 Cor. 5: 3, and Col. 2: 5, where he only meant to express the idea, that his mind was with them in sympathy, while his body, or flesh, or person, was in a different place! Remember, Paul was at Philippi when he wrote, "For *I* verily, as *absent in body*, but *present in spirit*, have judged already, as though I were present, concerning him that hath so done this deed." And that Paul was at Rome, when he wrote to the Colossians, "For though *I* be *absent* in the *flesh*, yet am *I* with you in the *spirit*, joying and beholding your order, and the steadfastness of your faith in Christ." We have just as good a foundation for the inference, that in these two cases, the living spirit of Paul, as a conscious ghost, was separated from his body, leaving it dead—or alive if you please—in the one case, the ghost at Corinth, the body at Philippi; and in the other, that the spirit was at Colosse rejoicing there, while his body was at Rome, as that the spirit of Paul as a living conscious being, and the body of Paul, either living or dead, could be in two distinct and distant places at the same instant of time!! And we

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have the advantage of the traditionists; we give him *two* examples for *one!* And we have this additional advantage, that our two examples most clearly imply, when taken apart from their context, and from all correct notions of philosophy, and from the unity of the nature of man elsewhere most clearly revealed, that Paul was in two distinct and distant places, after a certain manner, at the *same moment of time.* While the solitary example of the traditionist, refers to periods two thousand years apart!! But let all our bare inferences sink into merited oblivion, and let us both agree, that the three examples are mere idiomatic forms of expression used by Paul, that were all equally well understood by the Corinthians and Colossians to whom he wrote; and that they never supposed Paul was actually present with them, while his body was absent, otherwise than in mind and sympathy; or that Paul could actually go to Christ, or receive his reward, otherwise than in a body, for he wrote, as translated from the Syriac in the 10 v, "For *we* are all to stand before the judgment seat of the Messiah, that each may receive retribution *in the body*, [for] what he hath done in it, whether of good, or whether of evil." These inferences would never have been drawn if we had not first been indoctrinated into the dogma of the separate conscious existence of the spirit.

CHRIST AND THE THIEF IN PARADISE.

Luke 23 : 42, "The thief 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."

From this text an objector infers that the Spirit of Christ, and the spirit of the thief, were certainly together as living beings, in that very day, in a place called Paradise; which place some supposed to be in the heavens. In reply to the objector we observe, that this is the first time that Paradise is named in the Bible, and it occurs but twice more, in 2 Cor. 12 : 4, and Rev. 2 : 7, and in these two places, we have proved, that Paradise refers to a location on the new earth. Please observe that the kingdom of Christ, in which the thief desired to be remembered, is not *above* the heavens, nor *in* heaven,

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but is "*under* the whole heaven." See Dan. 7: 14, 18, 27. Paradise is a word of Persian origin, and means a garden of delights. It is used in the *Septuagint* to translate the garden of Eden. We desire to ask a few questions: 1. Did not the thief understand the Bible doctrine of Paradise, and of the coming and kingdom of Christ, better than the 'learned' divines of the popular theory? For had he understood, or believed that the kingdom of Christ was not *under* the whole heaven, but was at *that time* actually *in* heaven, and there ready to receive all penitent immortal souls at death: Would not his prayer have been: Lord, remember my soul when it leaves the body and receive it into heaven? But he offered no such prayer because he did not believe the doctrine. Instead of which he prayed, "Lord, remember me when thou comest into thy kingdom." Or as some manuscripts read, "Lord, remember me in the day of thy coming." Both of which questions perfectly harmonize with the Bible doctrines, that he must die, and "know not anything," and that those who sleep in Jesus would be raised from the dead at his coming and the establishment of his kingdom on the earth. 2. Supposing this genuine history, and the thief a true penitent: Would the compasionate Savior mock him, at this solemn period, either by making to him an ambiguous promise, or by promising what he knew would not, and could not be fulfilled? 3. How could either Christ or the thief be in Paradise that day, when Paradise does not yet actually exist? 4. How could Christ be in Paradise that very day he was crucified, when on the third day *after* he said to Mary, "Touch *me* not; for I have *not yet* ascended to my Father"? John 20: 17. If you say, the '*me*' here refers to his body, and his body had not ascended: We reply, it is the same '*me*' that was to be with the thief in Paradise. 5. Supposing the theory true that is taught by some of our "learned" theologians, that the soul of Christ went to a hell, as defined by them, burning with fire and brimstone, and preached to the damned immortal souls he found there, during the three days and three nights that he was dead, How could he, at the same time be with the thief in Paradise, in a garden of delights, even supposing that Paradise did exist? 6. But supposing that the Scripture doctrine is the only true

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one, and that Christ truly died, that his soul—or what is the same thing, himself—was in 'sheol' or 'hades'—which means a state of death—How could any part of him, whether, soul, body, or spirit, as a living thing, be with the living thief, or with any living part of the thief in Paradise, on that day, or any day while both were dead? 7. Supposing the soul of Christ continued to live in Paradise with the thief immediately after the Scripture says he died, How then did Christ die at all? or how did he give his "life" for the world? How could he then be raised *from the dead* on the third day, seeing that he never died? 8. As the legs of the thief were not broken till "after the lighting of the Sabbath candles," which did not take place according to some, until twenty-five-and-a-quarter hours, or in the opinion of others, one-and-a-quarter hours *after the expiration of that day*—and as the breaking of the legs was not intended to cause immediate death, but to prevent recovery—How could the thief, while hanging alive upon the cross, and Christ who was dead during the three remaining hours of that day, be in any other place than on the cross? 9. And now we ask, Will not the true answers to these questions make it very evident that the comma has been placed on the wrong side of the words "to-day"?

Stops, be it remembered, are no part of inspiration. 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 stops are a comparatively recent addition of about the tenth century. The stops would therefore necessarily be made to conform to the theology of him who made the addition. In the margin, Griesbach puts the stop after 'to-day.' The sense of the passage is evidently something like this. The thief prayed, "Lord, remember me in the day of thy coming. And Jesus said unto him, Verily, I say unto you this day, (the day of my coming,) thou shalt be with me in Paradise." Or, if the request of the thief be truly recorded in the common version, then the answer of Christ probably was, "Verily I say unto thee this day, (or at this time I promise thee) that thou shalt be with me in Paradise." Which would be equal to, "Now I say unto

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thee thou shalt be with me in Paradise, when I come in my kingdom." At all events, the thief and our Savior referred to the *same* period of time, and as the thief defines the period as the time of Christ's second coming, so evidently does Jesus refer to that period as the time when the promise should be fulfilled. Remember the request of the thief was to be remembered when Christ came, not when Christ went away.

To shew that '*to-day*,' and '*this day*,' are often used merely to express present time, we might quote thirty-five instances from the single book of Deuteronomy. Examples:—30: 11, "For this commandment which I command thee *this day*, it is not hidden from thee." 15 v, "See I have set before thee *this day*, life and good, and death and evil; in that I command thee *this day* to love the Lord thy God"...."But if thy heart turn away....and worship other Gods....I denounce unto you *this day*, that ye shall surely perish." Suppose we were to take the same liberty with this last verse, as the translators have taken in the verse under examination, and remove the comma from the proper side of the words '*this day*,' then it will read, "I denounce unto you that, this day ye shall surely perish." Which is equal to, "I denounce unto you that ye shall surely perish *this day*." But the intelligent must perceive that this shifting of the comma makes a shameful perversion of the sense, for the perishing was evidently to take place at a future period, the period of their apostacy. But this is not a greater perversion, than the perversion of the meaning of our text, which makes Christ say, that the thief should be with him *that day* in Paradise. See a similar example in Deut. 8: 19. The words to-day are used to represent present time also in Ps. 95: 7; Heb. 3: 7, 13; 4: 7; 13: 8; Mat. 6: 30; Luke 19: 42; and many other places. We leave it for others to prove the genuineness of this text, and to reconcile it with other plain Scriptures, which will be found a hopeless task.

THE TRANSFIGURATION.

Luke 9: 26; Mat. 16: 28; Rev. 19: 11; 21: 1; Mark 9: 1, "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when

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he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. And it came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him *were heavy with sleep:* and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: *not knowing what he said.* While he thus spake, there came a cloud and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen." Matthew adds, "Till they see the Son of Man coming in his kingdom." And, "Tell the VISION to no man till the Son of Man be risen from the dead." Mark adds, "For he *wist not what to say;* for they were sore afraid." "And he charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead." The Syriac reads, Luke 19: 32, "And those that were with him *were oppressed with drowsiness; and being scarcely awake*, they saw his glory, and those two men who stood near him."

From this passage it has been inferred, 1. That the kingdom of God was set up in the days of the Apostles. And, 2. That Moses was present in a spiritual nature with Christ on the mount, and therefore that the dead are conscious. To the first objection, we reply, that it is recorded in Rev. 19: 11, and 21: 1, John *saw* in VISION the kingdom of God, after a series of *future* prophetic events had transpired. And in the preceding relation, Peter, James, and John, *saw in vision* a minature

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representation of the kingdom. A vision sometimes bears such a resemblance to reality that Peter was in doubt on another occasion where he supposed a real occurrence was a vision. See Acts 13 : 9. As we have no account of the death of Elijah, the fact of his personal appearance on the mount can in no way affect the question. Respecting Moses, we observe that his miraculous appearance in vision does not imply his *personal* appearance, much less his appearance as a living disembodied spirit : which, according to our opponents' own showing, would have been invisible and intangible, and as we aver, the offspring of their own fancy. If Moses was personally there, he must have been raised from the dead, for God himself declared, Josh. 1 : 2, That, "Moses my servant is dead." That Moses was not there, excepting in vision, is further evident from the fact that the appearance of the three was as though they had assumed their glorified, incorruptible, or resurrection bodies; whereas, Jesus was not yet glorified, and had not at that time assumed his resurrection body; and Jesus was the *first* to manifest this life and incorruption, 2 Tim. 1 : 10, when, at a *subsequent period*, he had risen from the dead. And, as the vision had no counterpart till this took place, Jesus said to the disciples, (Mat. 17 : 9; Mark 9,) "Tell the vision to no man, until the Son of Man be risen again from the dead." As Jesus is the *first*-born from the dead, with an incorruptible nature, and the *first*-fruits of those that are to be raised to incorruption; and as Jesus had not become the '*first-born*,' or '*first-fruits*' at that period; and as he was the first to be glorified—"for in all things he was to have the pre-eminence"—therefore, Moses, Elijah, and even Christ, were glorified, at that time, *only in appearance*, for special objects. One of which seems to have been to show to these disciples, that the authority of Moses and the Prophets as lawgivers, was entirely to be superceded by Jesus Christ, at his resurrection; as though a voice from heaven had said, "*When Christ is glorified*, hear not Moses, nor Elijah, nor the Prophets, as authoritative law-givers; but this is my beloved Son, hear ye him, as your only accredited law-giver from the period of his glorification." "All power in heaven and on earth is given unto me, Go ye, THEREFORE, and teach all nations." Moses might

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have been raised for this special occasion, but not in his incorruptible or immortal nature, which he could only have in appearance; and if such were the case, which we think not, then he died again; for he certainly did not rise with his immortal nature till *after Jesus Christ* —the first-fruits of the resurrection—to "life AND *incorruption.*"

Moreover, let it be remembered, Moses *died as a punishment* for his transgression, "Because he trespassed against the Lord, among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin;" although he was desirous of entering into the promised land, and petitioned, "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain and Lebanon;" but the Lord suffered him not to enter there then, but only to see it with his eyes and die on Mount Nebo *outside* the promised inheritance; but the mount of transfiguration was *within* the promised inheritance. See Deut. 3 : 23–29; 4 : 21, 22; 33 : 49–52; 34 : 1–10; 1 : 37; Num. 20 : 12, 24, 26; 27 : 12–14; Ps. 106 : 32, 33. All of which refer to the death of Moses as a punishment, for "the Lord was wroth with him....and would not hear him," and said unto him, "Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah....and behold it with thine eyes: for *thou shalt not go over this Jordan.*" Moses said, "Also the Lord was angry with me, for your sakes, saying, Thou shalt not go in thither." We are therefore justified in concluding that Moses did not go into the promised land at the *first* advent of Christ, nor will he, till he enter it in common with all the children of God, at the *second* advent of Messiah.

Now may we be permitted to ask the popular upholders of the current theology a few questions? (1.) If the heaven to which popular theologians consign 'immortal souls' at the death of what is termed 'the body,' be so much more glorious than was old Canaan, will they condescend to explain why Moses did not rather choose to die on Mount Nebo, and go immediately to this more glorious heaven, than to pray so fervently that he might enter into and live in old Canaan? If their theory were true, then his "death was the gate of heaven." (2.) Why was the exchange of old Canaan for glory, and

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earth for heaven, said by God, himself, to be a *punishment* to Moses for his trespass, and why was Moses so loathe to make the exchange? (3.) Is not all this positive proof that the man *Moses, as a whole*, as a unit, died on Mount Nebo? And, if he has had no resurrection since, then Moses is still sleeping in the dust, and his appearance and talking with Christ was only a vision, as Jesus declared it to be. (4.) If good men go to heaven at death, then God took Moses to heaven to punish him for his trespass; and then, why not every transgressor go to heaven to punish them for their trespasses? When the theologians have answered these questions satisfactorily, they will please answer the following before they plume themselves with the truth of their respective and conflicting creeds. (5.) If the Jews believed that the dead are alive in any sense, when Christ, in Luke 8: 52, told them that the maid "was not dead but sleepeth," Why did they laugh him to scorn, "knowing that she was dead"? (6.) Why did the Jews, Luke 9: 7, say of Christ, that John, or one of the old prophets, had risen from the dead? for if they were alive, they could appear without rising from the dead, and if *alive* they could not *rise from the dead!!* Some said, that Elijah had appeared, whom they did not suppose to be dead; but they do not say that he had risen from the dead. (7.) If the beggar, Lazarus, was alive among the living in heaven, How could he arise from the dead, and go from the dead to warn the living? (8.) Why did the Jews tell Christ that he had a devil only for saying that if a man keep my sayings he should never see death? (9.) And why were they so incensed when Christ told them that "Abraham rejoiced to see his day, and he saw it, and was glad"? Whereas you suppose they believed that Abraham was in heaven and could see what transpired upon the earth. John 8: 51. (10.) When Hezekiah was told to set his house in order, for he should die and not live, why did the pious king cry and weep, and chatter like a swallow? or, why did he dislike to die, if he believed he should enter heaven at death? See Isa. 38: 1–14. (11.) Why did David, Ps. 102: 24, pray, "O my God, take me not away in the midst of my days"? For he must have surely esteemed it far better for him to go to heaven than to live longer upon earth, if he had believed in the current

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philosophy. (12.) David said, "I will sing unto the Lord as long as I live, while I live will I praise the Lord." Why does not David give us the least hint of praising the Lord when he is dead? Why say, "For in death there is no remembrance of thee: in the grave, who shall give thee thanks?" Ps. 6:5; 115:17; 146:2. Would God tell David in Sam. 7:12, that "he should *sleep* with his fathers," if he knew that David would at death *awake* with his fathers in heaven? (13.) Why did Christ tell his disciples, "I go to my Father, and ye see me no more," if he knew that they at death would see him in heaven? John 16:10. (14.) If the righteous are rewarded as soon as they die, Why does Christ say that they "shall be recompensed at the resurrection of the just"? And why does Solomon say of the dead, "Neither have they any more a reward"? Luke 14:14; Ecc. 9:5. (15.) If the righteous are rewarded in heaven and not on the new earth, Why does God say, "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner?' Prov. 11:31. (16.) If the wicked are to be punished in a hell that is not upon this earth, how is it that they receive their recompense upon the earth, and *much more so* than the righteous, who are to inherit the earth for ever? How then could God say, that "he will punish the kings of the earth *upon* the earth?" Isa. 24:21. Is not this plain proof that he will burn up the wicked upon the old earth, and recompense the righteous in the new earth? (17.) If all go to heaven or hell when they die, How could the four leprous men say, when they had determined to enter the camp of the enemy, "If they save us alive, we shall live; and if they kill us we shall but die?" 2 Kings 7:4, For the going to heaven or hell, they would have considered a greater event than to die. (18.) In Mat. 7:22, and Luke 13:25, it is written, "Many will say to me in *that day*, Lord, Lord, have we not prophesied in thy name?" &c. "And knock at the door, saying, Lord, Lord, open unto us." If these, at death, had been consigned to a hell of fire, Would they have come up, smoking with fire and brimstone, with the deluded expectation of getting into heaven, and crave admittance, and plead their wonderful works which they had done in the name of Christ, after they had expe-

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rienced this terrible foretaste of God's displeasure? (19.) If death means endless misery, of the most intense kind, Why is it said of the wicked, as in Rev. 9: 6, "In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them?" Did they desire to exchange protracted earthly sufferings, for severer endless sufferings? (20.) If the prophet Jonah believed that the wicked go to a place of intense torment at death, How dared he, in a fit of stubborn anger, pray to God, "Take my life from me, for it is better for me to die than to live"? (21.) If the righteous are written, that is, enrolled in heaven, as says Paul in Heb. 12: 23, and if to be blotted out of this book of life, implies endless misery in hell, How dare Moses say to God, "Blot me I pray thee, out of the book that thou hast written"? Ex. 32: 32. Is it not plain that Moses had no idea of eternal misery resulting as a consequence of being blotted out of the book of life? (22.) Could Paul have wished himself accursed from Christ for his brethren, his kinsmen according to the flesh, if he knew that this would expose him to a hell burning with brimstone, in which he would continue conscious for ever? Rom. 9: 3. It is impossible that Paul thus wished. The learned confess this, and therefore make labored and fruitless efforts, to explain away the plain and literal meaning of God's word. But if these same learned "divines" were but to spend half their efforts to explain their own absurdities, and were to cast away their own inventions about 'immortal souls,' and 'deathless spirits,' and 'endless misery,' and 'going to a heaven at death,' that is 'beyond the bounds of time and space'—with other like traditions of men—they would find but little difficulty with the self-sacrificing love of Moses and of Paul for their countrymen. (23.) Are not the theories of the 'natural immortality of the soul,' of 'endless torment,' the 'spirit land,' and the kindred fancies, universally believed by the professed church? And did not our Savior say, Luke 18: 8, "Nevertheless when the Son of Man cometh, shall he find faith on the earth?" Is there not, therefore, presumptive evidence, that the belief of these fables constituted the predicted state of the professed church prior to the coming of the Lord? To the dragon is ascribed the deceiving of the whole

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world; but to these false prophets, that is, these propounders of false doctrines, is ascribed the "deceiving of my people." It will be time enough to present a few more questions, when these are satisfactorily answered.

CONCLUDING REMARKS.

We have now replied to the principal objections brought against those views which we have shown to be truth. We have likewise harmonized all those Scriptures with the general tenor of the whole Bible, which have been perverted, by a popular theology, so as to favor the fables we are opposing, with the exception of the Parable of the rich man and Lazarus, which will come under revision in its proper place: and we have presented more than three thousand plain texts of Scriptures which are in direct opposition to the particular theories we are opposing. We have shown that there is not one single text in the whole Bible, which, properly explained, affords the shadow of sound argument for the prevalent and popular fables. There is not a text in the whole Bible that will prove the separate existence of the soul, nor the separate existence of a conscious spirit, either mortal or immortal, in man or beast. There is not a single text that even intimates that soul, spirit, or thoughts, as conscious things, leave the body at death, to exist in any other world. Will the lovers of truth permit a few inferences—which we have shown to be improperly drawn from a very few passages of Scripture —to become the standard of truth, although contradicted by thousands of plain texts? and although there are thousands of other plain texts that explicitly teach the very opposite of these inferences?

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CHAPTER X.

ON THE DESTRUCTION OF THE WICKED.

Mat. 10 : 28, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

The word translated kill, *apoktenō*, from *apo* intensive, and *kteinō*, to kill, implies cruelty and violence, equal to murder; *apolesai*, to destroy, in the sense of putting out of existence; body is sometimes used in the sense of being, and *psuche*, is often translated life. *Gehenna* means the valley of Hinnom. So the text will bear this translation—"Fear not those who are only able to murder the body, but are not able to destroy the life, or being; but rather fear him who is able to destroy both life and being in the valley of Hinnom." See Jam. 4 : 12, "There is one law-giver who is able to save and to destroy." The parallel place in Luke 12 : 4, reads, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into *Gehenna*; yea, I say unto you, fear him."

The almost universal belief of the different sects throughout Christendom is, that there is now existing somewhere, a lake burning with fire and brimstone; or a hell into which the souls of all the wicked, separated from their bodies, are plunged at death, and that they are tormented in this place, before the general judgment. That prior to the general judgment, these souls are again 'reunited' to their bodies, which bodies, some affirm, are then made as immortal as the ghosts, and thus appear before the tribunal of judgment to receive their final

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doom; whence they are remanded back again to their old place of torment, to writhe in the most intense misery, without any intermission, for ever and ever. Thus representing that many of these criminals are punished thousands of years before they are judged! Of course, some of the sects will vary a little respecting the details, but this embraces the general features of what is usually taught by 'the orthodox'!!! Well might Mr. Dobney exclaim, "Tremendous orthodoxy this, my brethren!" These relics of paganism, papacy, and purgatory, are still taught, in this nineteenth century, as the veritable teachings of the book of God; and supposed to be necessary to induce men to refrain from vice, to love God, and to enter into sectarian churches. It is to be feared that there are not a few, who—though convinced that these things are fables—for the love of popularity, and perhaps by the more sordid love of gain, do not lift up their voices in execration against such infamous blasphemy against a God of love, and justice!!

In exposing these human traditions, we shall take up the subject as follows:—*First*, Describe the different kinds of hell believed in by men. *Second*, Show the nature of the hell of the Bible. *Third*, Prove from the Bible what will be the final destiny of the wicked.

Most nations believe that hell, as defined by themselves, is already in existence, and there are five hells that have obtained a prominence: (1.) The Pagan hell; (2.) The Mahomedan hell; (3.) The Roman Catholic hell; (4.) The Protestant hell; and (5.) The proper hell of the Bible. We proceed to describe—

1. THE PAGAN HELL.

The Pagan hell is usually described as a wide dark cave under ground. The entrance to it is down a steep and rocky descent. Then a gloomy grove. After that a lake called Avernus, from which such poisonous vapors arise, that if a bird fly over it, it is poisoned and dies. Beyond the grove and lake, at the entrance of hell, several monsters are placed, who bring men to death and destruction. These are said to increase the inhabitants of hell. Their names are, Care, Sorrow, Disease, Old Age, Frights, Famines, Wants, Labor, Sleep, Death, Sting of

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Conscience, Force, Fraud, Strife, and Fear. At the side of the lake an old man named Charon, or the Ferry Man, stands in his boat to carry the souls across the lake. On the shore the souls appear in flocks, and those whose bodies were buried, go over the lake when their bodies die; the others wander about the shore a hundred years, and then are carried over. Charon is considered the god of that dreary place. All the souls pay a small piece of money to Charon for being ferried across the lake. The heathen say, there are four rivers that run through hell. The first is the river Acheron. Acheron, a son of Zera, born in a cave, because he could not endure the light ran down into hell, and was changed into a river of bitter water. The second river is called Styx; rather a lake than a river. Styx was the fabled daughter of Oceanus, and was changed into the Stygian lake by which the gods swore, and kept their oaths. The third river is called Cocytus, and runs out of the Stygian lake, and groans and laments to imitate the howlings of the damned, and increase their exclamations. The fourth river is called Phlegethon, so called because it swells with waves of fire, and all its streams are flames.

All these rivers the souls must pass over and then they arrive at the Pálace of Pluto, the god of hell. The gate of Pluto is guarded by Cerebus, a dog with three heads, whose hair is living snakes. He is considered the porter of hell. Saturn gave his son Pluto this infernal dominion, because he invented burying, and funeral mourning. He likewise reigns over death. He sits upon his throne in the dark, holding a key instead of a sceptre. He is crowned with ebony. Pluto, which signifies wealth, is king. The Greeks call him Hades; or gloom, darkness, or melancholy. He was sometimes called Agelatos, because he drives people to the infernal regions; Agelastos, because he refrains from laughter. Summanus, or chief of the infernal deities. (It would appear that the Greeks meant either death or the grave by their word '*hades*.') Pluto, it is said, has a queen named Prosepine, who enjoys the infernal regions with him. There are three old women called *fates*, ordering the past, the present, and the future. They fix everything so that nothing can be altered to eternity. To them is entrusted the management of the fatal thread of

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life. Clotho gives us life; Lachesis determines what shall befall us here; and Atropos concludes our lives. In hell are likewise three furies, who punish the wicked, and torment the consciences of secret offenders. There is likewise an inferior god, called Nox, represented as a skeleton with black wings. Another god is called Samonus, or sleep; he is thought useful to men. There are three judges in this hell, which judge the souls which come there. There are some giants and some kings there. All are doomed to endless existence in misery. Pheleggus, a king, burned the temple of Apollo; he was condemned to remain in hell for ever, with a great stone hung over his head, which he expects every moment to fall upon him, and crush him to pieces. (So he sits eternally fearing that which will never come to pass.) Ixion for his crime, was struck down to hell with thunder, and tied fast to a wheel, which will eternally turn him round. A robber is condemned to roll a great stone to the top of a hill, which invariably slips down before he reaches the top.

In this hell there was a place called the Elysium. This, though in the dominion of Pluto, was a region of delights. To this region resorted the souls of the good, after being purged from the light offences committed in this world. (Here is the origin of purgatory, and of the spirit land, and perhaps of the paradise, as at present supposed to exist.) Elysium has verdant fields, shady groves, fine breezes, and all fine things. There is likewise a river called Lethe, causing forgetfulness to all who drink of its waters of all their former troubles. This is but a short description of the Pagan hell. *See Took's Pantheon*, p. 219.

We may here trace the origin of the superstitious practice of placing a piece of money in the hands of the dead, to pay Peter instead of Charon. Here, too, we may trace the origin of the ideas of an already existing hell as a place for living souls, of purgatory, of paradise, and of other errors. The location of this hell is not clearly defined. Homer assumes the place of the dead to be *a land at the extremity of the ocean*, attainable by navigation; Virgil, a region, attainable only by *descending into the bowels of the earth*. Compare Odyssey, 11,

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and Æneid, 6 : from whence the fable has crept into the professed church.

2. THE MAHOMEDAN HELL.

The Alcoran describes a last judgment, where all will be judged according to their works. The trial being over and the assembly dissolved; those who are awarded to Paradise, take the right hand way; while those that are destined to hell fire, take the left hand. But both must pass the bridge Alsirat, which is laid over the middle of hell, which bridge is finer than a hair, and sharper than a sword. The wicked miss their footing and fall headlong into hell. This hell has seven gates. The *first* for Mussulmen; the *second* for Christians; the *third* for Jews; the *fourth* for the Sabians; the *fifth* for the Magicians; the *sixth* for Pagans; and the *seventh* and worst of all, for the hypocrites of all religions. The inhabitants of this hell will suffer a variety of torments of eternal duration; with the exception of those who have embraced the true religion; such will be delivered from hell after having expiated their crimes by suffering.—*Adams' View of Religions*, p. 322.

3. THE ROMAN CATHOLIC HELL.

The Papist describes hell as a place burning with fire, in which the wicked, dying out of 'the church,' will be eternally tormented. They hold likewise to a place of purgation, called purgatory. This was taken from the Pagans, and is the same thing under another name. Mosheim says, vol. 2, p. 38,—"The famous Pagan doctrine concerning the purification of departed souls, by means of a certain kind of fire, was more amply explained and confirmed now than it had formerly been. And in the tenth century, the people dreaded the fire of purgatory, more than they did the fire of hell; for they supposed that by being enriched with the prayers of the clergy when they were dying, they should certainly escape hell. But they were taught that if they went to purgatory, it was a matter of doubt whether they ever should be delivered from that dreadful place."

Yea, it is an historical fact that the *priests* led the peo-

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ple astray, and that for the sake of filthy lucre. Therefore, "Try the spirits whether they be of God: because many false prophets, (or propounders of false doctrines) have gone out into the world." And while you despise not prophesyings, prove all things, and hold fast only that which is good.

4. THE PROTESTANT HELL.

We now propose to describe the hell which those called Christians believe in, as a place of the most intense misery, without mitigation, and without end. We have seen that the Pagans, the Mahomedans, and the Catholics, hold to a hell that has a place to purify at least a portion of those that are cast into it. But we know of but one sect of Protestants who believe in this part of Paganism. That one, is a sect of the Universalists; and for this they are indebted to the heathen. But while Protestanism borrows the Roman Catholic hell, a little modified from the Pagan, they reject its better feature, the chance for a few to escape its fabled horrors.

As Mr. Benson is the acknowledged standard orthodox writer of Methodism, his description will suffice for the Protestant hell. Hear him—"God is present in hell in his infinite justice, and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in *everlasting torture.* The presence of God in his vengeance, scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his love: so hell would be no hell if God did not there display his wrath. It is the presence of God which gives everything virtue and efficacy; without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of those rebels against his government, that it may be adequate to the infinitude of their guilt. His fiery indignation kindles, and his incensed fury feeds the flames of their torments; while his powerful presence and operation maintains their being, and renders all their powers more acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their being will admit."

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After this, the Doctor goes on to describe the duration of this work of God, and calls to his aid all the stars, and sand, and drops of water, and makes each one tell a million of ages, and when all these ages have rolled away, he goes over the same number again, and again, and so on for ever.

If this description were not the result of the grossest ignorance, we should be obliged to characterize it as the worst of blasphemy. Perhaps all the 'orthodox' Protestants will not endorse the Doctor's definition of the torments of hell; but they will all agree with him in two particulars; that these torments are of a most excruciating character, and that their duration is *eternal*. In this horrible account of the work of God in tormenting the work of his own hands, we find no passage of Scripture quoted to prove any of its points. We will venture the assertion that there is not a text to be found that leans that way. Nay, more; that it flatly contradicts God's own statement, Job 37: 23, "Touching the Almighty, we cannot find him out; he is excellent in power, and in judgment, and in plenty of justice he will not afflict. Wherefore let mortals reverence him, whom none of the wise in heart can discern." But this wise Doctor professes to have found out that God is delighting himself continually in horrible and revolting injustice towards those 'immortal souls,' which some contend are a part of God himself. We could produce many other texts that this account contradicts, but content ourselves at present by quoting Ps. 145: 9, "The Lord is good to all; and his tender mercies are over all his works." Lam. 3: 33, "For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth." Ez. 33: 11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." If God has no pleasure in the *death* of the wicked, in the extinction of their being, how can he have pleasure in exercising his powers to produce protracted and intense suffering, conscious suffering, without mercy and without end? Nah. 1: 9, "What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up a second time." Isa. 10: 25, "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." We trace the Protestant hell,

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first to the Pagan notion of the immortality of the soul; *secondly*, to the Roman Catholic hell; and *thirdly*, to a misconception of some passages of Scriptures which would not have been perverted, but for the belief of the other two.

II. THE HELL OF THE BIBLE.

The Bible does indeed reveal *a* hell, but not by any means such a one as will correspond with any of the preceding. We shall closely examine all those terms that have been supposed to mean hell, as a place of protracted suffering. The terms are:—Hell—Pit—Bottomless Pit—Prison—Grave—Nether or lower parts of the earth—Shevah—Kever—Sheol—Hades—Gehenna—Tophet—Tartarus—Lake of fire and brimstone—Unquenchable fire.

1. MEANING OF THE WORD HELL.

This word is now generally understood to mean a place in which the damned are perpetually tormented; the orthodox hell corresponds with the *Tartarus* of the ancient heathen. But originally *hell* had a mild and harmless signification. It is of Saxon origin, and is derived from the verb *helan*, and was spelled *hele*, *helle*, *hell*, *heile*, and *helan*. It meant, to hele, or to hell, heal, hill, shell, hulk, shovel, shiel, shield, shawl, i. e., to cover up, to hide. The word in its primitive form is still retained in the *eastern*, and especially the *western* counties of England; and means something hidden or covered, the grave. To *hele* over a thing is to *cover* it. The word *hell* is still retained in the English liturgy, according to the old English translation of *sheol*, in Ps. 49 : 14; 55 : 16; 88 : 2; 89 : 47; it is now altered in these places to *grave*. Those who wish to trace this word *hell* to its origin may consult Lord *King's* History of the Creed, ch. 4; *Doddridge* on Rev. 1 : 18; *Leigh's* Crit. Sacr. in *haides; Junius'* Etymolog. Anglican in *Heile* and *Hele;* and Dr. Clarke, Mat. 11 : 23. The Dr. says, *hell* comes from the Saxon *helan*, to *cover*, or *hide;* hence the tiling or slating of a house is called in Cornwall, *heling*, to this day; and in Lancashire the *covers* of books are so called,

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The first translators of the Bible undoubtedly meant by *hell*, a covered or unseen place, the grave, and perhaps sometimes the state of death; making the word synonomous with the Hebrew *sheol*, and the Greek *hades;* and never designed it to represent a place of conscious suffering: that is a refinement of modern days. The word occurs fifty-two times in the common translation. It is translated from the words *sheol*, *hades*, *gehenna*, and *tartarus*. But as we design to investigate the meaning of every *original* word bearing upon our subject, this account of the English word *hell* will suffice.

2. ON THE WORD PIT.

The word *Pit* as a place of deposit for the dead, only means the grave. The word occurs more than seventy times in the O. T., and is translated from ten different Hebrew words. It will only be necessary to examine three, as having any allusion to death, *sheol*, the *grave*, as a general term, or the state of death; *shokhath*, destruction; and *bour*, *pit*.

Ez. 32: 23, "Whose (*kever*) graves are set in the sides of the (*bour*) pit." Ps. 30: 9, "O Lord,....what profit is there in my blood, when I go down to (*shokhath*) [destruction]? Shall the dust praise thee? Shall it declare thy truth"? *Shokhath* is here translated *pit*. Ps. 9: 15, "The heathen are sunk down in the (*shokhath*) [destruction] that they made: in the net which they hid is their own foot taken." Ps. 35: 7, "For without cause have they hid for me their net (*shokhath*) [destruction]; without cause they have digged for my soul." Ps. 94: 13, "That thou mayest give him rest from the days of adversity, until (*shokhath*) destruction be cut out for the wicked." Isa. 38: 17, "Thou hast in love to my soul, delivered it from (*shokhath*) destruction." Well might the translators translate *shokhath*, *pit*, in this place to conceal the fact that if the pious Hezekiah had died at that time, his soul would have been destroyed until the resurrection. Isa. 51: 14, "The captive exile hasteneth that he may be loosed, and that he should not die in (*shokhath*) destruction, (or should not be destroyed,) nor that his bread should fail." Lam. 4: 20, "The breath of our nostrils, the *anointed of the Lord*, was taken in their

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(*shokhath*) *destruction*, of whom we said, Under his shadow we shall live among the heathen." This appears to be a prophecy, relating to the destruction of the being of Christ, till God raised him from the dead.

Ez. 28: 8, "They shall bring thee down to (*shokhath*) destruction, and thou shalt die the deaths of those that are slain in the midst of the seas."

Job 33:

18, "He withdraweth his soul from (*shokhath*) destruction,
And his life from perishing with a sword.
24, Then will he entreat his favor, and say,
Deliver him from going down to (*shokhath*) destruction.
I have found a ransom.
28, He hath redeemed my soul from (*shokhath*) destruction
And my life has appeared in the light.
29, Lo, all these things performeth God,
Time after time with man.
30, To bring back his soul from destruction, (*shokhath*);
To enlighten him with the light of the living."

Here are twelve places, where a word that means *destruction*, has been improperly translated *pit*, and so far is it from implying a state of conscious torment, that it five times expressly points out the destruction of the soul, and in all places implies the destruction of being. See also Prov. 28: 10.

Three times is the word *sheol*, which means *grave*, and a *state of death*, translated *pit*.

Job 17:

13, "When I would hope, (*sheol*) the mansion of [my home; the dead is
In darkness I spread my bed.
14, I say to corruption, Thou art my father!
My mother! and my sister! to the worm.
15, Ah! where is that which I long for?
Ay, that which I long for—Who can see it?
16, Into the depth of *sheol* shall I descend,
When we are together in the dust."

Common Version.—"They shall go down to the bars of (*sheol*) *the pit*, when our rest together (i. e., with corruption and worms) is in the dust.

Num. 16: 30, 33, "But if the Lord make a new thing, and the earth open her mouth and swallow them up, with

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all that appertain unto them, and they go down quickly into *sheol;* then shall ye understand that these men have provoked the Lord....And they and all that appertained to them, went down alive into *sheol*, and the earth closed upon them: and they perished from among the congregation." In these three places where *sheol* is translated *pit*, we perceive that death, corruption and entire destruction are meant. The word *sheol* will receive further attention. Ps. 30:3, reads, "O Lord, thou hast brought up *my soul* from (*sheol*) the *grave;* thou hast kept *me* alive, that I should not go down to the (*bour*) *pit.*"

Ps. 55:23, "But thou, O God, shalt bring them down into the (*beair*) deep place of (*shokhath*) destruction; bloody and deceitful men shall not live out half their days." Zech. 9:11, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the (*bour*) *pit* wherein is no water." In the word *pit* then, we find no indications of a place of conscious torment.

THE BOTTOMLESS PIT.

The phrase, "bottomless pit," is used in our version as a synonym for the Greek word *abussus*, which is from *a*, intensive, and *bussus* or *buthos*, deep; very deep; abyss; gulf; ocean; sea; and metaphorically, immense; profound; a wilderness. The corresponding word in Hebrew is *tehoum*, which occurs, Gen. 1:2; 7:11; 8:2; 49:25; Deut. 33:13: Job 38:30; 41:32; Ps. 36:6; 42:7; 104:6; Prov. 8:28; Isa. 51:10; 63:13; Ez. 26:19; 31:4, 15; Amos 7:4; Hab. 3:10. We quote Gen. 49:25:—

> "And by the Almighty, who shall bless thee
> With blessings of heaven above,
> *Blessings* of the [*tehoum—abussus;* shall we
> Call it "bottomless pit," or the sea?
> Or] deep that lieth under,
> Blessings of the breast and the womb:
> The blessings of thy father have prevailed
> Above the blessings of the perpetual mountains;
> And the desirable things of the everlasting hills."

A prophecy relating to the descendants of Joseph, probably the Anglo-Saxon race, who should ultimately

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become masters of the sea. In none of the above places, is there any idea presented that *tehoum* is a place of suffering; it was not the *blessings* of the "bottomless pit," that the dying patriarch prophetically conferred upon his son Joseph; neither is the term ever used as being the receptacle of any one class of the dead.

Ps. 148 : 7, "Praise the Lord from the earth, ye dragons, and all deeps." Here the word *tehoum* occurs in the plural form, and is *tr. deeps.* There must then be more than one such place, and as they or their inhabitants are all called upon to praise God, so the word cannot mean a place of punishment. In Job 38 : 29, the word evidently means sea or ocean. "Out of whose womb came the ice? And the hoar frost of heaven, who gendered it? 30, That the waters should conceal themselves as a stone, and the face of the *deep* should become fixed?" Job 41 : 31, Leviathan "maketh (*metsoolah*) *the deep waters* to boil like a pot....one would think the *tehoum* to be hoary." It is here used as a synonym to deep waters.

In the N. T. the word occurs without its intensive form about fourteen times; it is usually translated *deep:* and with the intensive form it means *very* deep. We give a few examples. Lk. 5 : 4, "Launch out into the *deep.*" Rom. 11 : 33, "O the *depth* of the riches both of the wisdom and knowledge of God!" John 4 : 11, "The well is *deep.*" 2 Cor. 11 : 25, "A night and a day I have been in the *deep.*" We give all the places where the emphatic form *abussos* occurs. Luke 8 : 31, "They besought him that he would not command them to go out into the *abussos.*" Rom. 10 : 7, "Who shall descend into the *abussos.*" Here it seems used for the grave. To make *abussos* mean *hades* here, would be equal to, Who shall ascend to heaven? and who shall enter into a state of death? which would destroy the double antithesis. We need not descend to the grave, but only believe "that God hath raised him from the dead," or from the grave. No sensible person supposes that Paul meant, we need not go down to "the bottomless pit," or to hell, to find Christ!! Rev. 9 : 1, "To him was given the key, *tou phreatos tes abussos*, of the very deep cavern. And he opened the very deep cavern; and there arose a smoke out of the cavern, as the smoke of a great furnace;

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and the sun and the air were darkened by reason of the smoke of the cavern." 11 v, "And they had a king over them, *ton aggelon tes abusson*, the messenger of death, whose name in the Hebrew tongue is Destruction; but in the Greek his name is the Destroyer." We translate *abussos* here by death or hades. The prophecy seems to refer to the Buonapartean dynasty. Napoleon is said to have sent fifteen millions to the grave. This is the only passage where *abussus* is joined with a word signifying pit, or cavern.

Rev. 11 : 7, "And when they shall have finished their testimony, the wild beast that ascendeth out of the (*abussos*) abyss shall make war against them, and shall overcome them, and kill them." Rev. 17 : 8, "The wild beast that thou sawest, which WAS, but IS NOT, *will yet ascend out of the abyss*, (*abussos*) and go into destruction; and they that dwell upon the earth, (whose names have not been written in the book of life from the foundation of the world,) will view with wonder and admiration, when they see, that the wild beast that was, but is not, will yet be present."

Rev. 20 : 1, "And I saw an angel come down from heaven, having the key of the *abussos*,....and he cast the dragon into the *abussos*....that he should *deceive the nations* no more." We have now quoted all the places where *abussos* appears. In no place can it be found that wicked men are cast into the *abussos*, in any other sense than into the grave; neither does a pit *without a bottom* seem a suitable place for confinement, nor for tormenting the living souls of dead men; or as dead men and dead souls are synonomous expressions, we are justified in writing it so as to confute itself. *Abussos* is not a suitable place to torment the living souls of dead souls, or the dead living souls!! Revelation speaks of the rise of two great powers: the DRAGON deceives the habitable earth, the Roman Empire; but the FALSE PROPHET, the propounder of false doctrines, Rev. 19 : 20, "deceiveth *my people*," *tous emous*: *Vatican* and *Moscow*. So the power that deceives the Roman Empire is different from those professed teachers of these latter days who "deceiveth mine, or my people"; by preaching peradventure the very fables we are opposing. Will the reader pon-

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der and mark these popular preachers of false doctrines, and look for them around him?

THE GRAVE.

The words rendered *grave* in the O. T. are—1. *Kever*, a grave or cavern, from kovar to cover, to bury, to hide; 2. *Ai* or *ee*, a ruin, waste, or heap; 3. *Shokhath*, destruction; and 4. *Sheol*, which originally meant the grave, but afterwards became a general term, signifying the *state of death*. *Ai* is translated grave only in Job 30: 24; but in the margin it is rendered *heap*. *Shokhath* is translated *grave* in Job 33: 22. *Kever* is translated grave in about forty-seven places: Genesis 35: 20; Exodus 14: 11; 2 Samuel 3: 32; 19: 37; 1 Kings 13: 30; 14: 13; 2 Kings 22: 20; 23: 6; 2 Chron. 34: 4, 28; Job 3: 22; 5: 26; 10: 19; 14: 13; 17: 1; 21: 32; Ps. 88: 5, 11; 141: 7; Isa. 53: 9; 65: 4; Jer. 8: 1; 20: 17; 26: 23; Ez. 32: 22, 23, 24, 25, 26; 37: 12, 13; 39: 11; Na. 1: 14. As only some of the dead are buried in their *graves*, (*keverim*, plural of *kever*,) but all the dead are in the state of death, of unconsciousness, all the dead are said to be in *sheol*. That *sheol* does not in the strictness of language mean *grave*, we shall demonstrate under that word. For the present we give but one instance where *sheol* is mistranslated grave. Gen. 37: 33, 35, "And he knew it; and said, my son's coat: an evil beast hath *devoured him:* Joseph is without doubt *rent in pieces*....And he said, For I will go down into *sheol unto my son* mourning." Mark, the pious patriarch says, Joseph *is torn in pieces, is devoured;* yet he expects to be with him in *sheol: sheol* is therefore neither the *grave* nor *hell*, as now understood, but the *state of death*.

We shall have occasion to notice only one of the Greek words which are translated *grave*, namely, *hades* in 1 Cor. 15: 55. See Hades. Be it remembered that the grave never represents a place of suffering; but of repose, of silence, of forgetfulness; a place where there is no knowledge, nor device; where all are indiscriminately consigned to nothingness and oblivion; and to the entire annihilation of being, to all whom Christ has not ransomed from the grave by a resurrection from the uncon-

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sciousness of death to an everlasting existence in his kingdom.

THE PRISON.

The word prison does not denote a receptacle in which the wicked will be tormented for ever. It sometimes occurs in the sense of grave: as in Isa. 42: 1–7, "Behold my servant (the Christ,) whom I uphold; mine elect in whom my soul delighteth. I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes (of the living) to bring out the prisoners (the dead,) from the prison (the grave,) [and] them that recline in darkness out of the prison house (the grave)." The same general sentiment is found in Isa. 49: 8, "In an acceptable time have I heard thee....and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause the desolate heritages to be inherited; that thou mayest say to the prisoners, (those who are in graves,) go forth; to them that are in darkness, show yourselves." Ps. 142: 7, "Bring my soul out of prison (the grave) that I may praise thy name." Isa. 61: 1, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison (the grave) to them that are bound (therein); to proclaim the acceptable year of the Lord, *and* the day of vengeance of our God." Luke 4: 18. Ps. 69, "For the Lord heareth the poor and despiseth not his prisoners." Speaking of high ones and kings, God says in Isa. 24: 22, "And they shall be gathered together as prisoners are gathered in the pit:" may refer to their being collected in the valleys of Jeshoshaphat prior to their destruction in Gehenna: or, being brought down to death, be "visited" with a resurrection; and then "the Lord of armies, shall reign in Mount Zion."

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CHAPTER XI.

EXAMINATION OF SHEOL AND HADES—HELL.

The most important words in this connection are the Hebrew word *sheol*, and its Greek counterpart *hades*. We intend to demonstrate that neither of these words ever mean a definite place, much less a place where persons are tormented. Professor Stuart says *sheol* has been derived from *shoal*, to *ask*, *crave*, *demand*, *require*, *seek for*, etc; it is equal to the Latin, *orcus rapax*—insatiable sepulchre, the grave. We give a few instances that bear out this meaning.

Prov. 27: 20, "*Sheol*, and destruction are never (*sovaia*) satisfied; so the eyes of man are never (*sovaia*) satisfied." *Sheol tr. hell.* Prov. 30: 15, "The horse leech hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: *Sheol;* and the barren womb; the earth that is not filled with water; and the fire that saith not, It is ENOUGH." *Sheol* is here tr. the grave. Isa. 5: 14, "Therefore *sheol* hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." Hab. 2: 5, "Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as *sheol*, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." These examples confirm the craving nature of *sheol;* and while there are mortal persons upon the earth, the *grave* will be *asking* for them. The obvious sense of *sheol*, is the

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grave in a general sense; that is, *the state of death.* The dominion of the dead, into which the righteous and the wicked alike are cast, and in which they both alike repose. It is not a specific *place*, but a state. Some only are in any kind of grave; but all are in *sheol*, the state of death. *Sheol* never occurs in the *plural;* so if in going down into *a specified* place, or grave, one person is said to go into *sheol;* and in going down into *another specified place*, or grave, another person is said to be in *sheol;* as there is but *one sheol*, and these two persons are in different places; therefore *sheol* cannot be a place, but must be a state: they are *both* in *sheol*, and *both* are in *the state of death.*

In the German Bible, *sheol* is translated *holle*, which seems to be very much like our old Saxon word *helle*, or *hell*—the definition of which see in another place—in all places excepting Gen. 37: 35, where it is translated '*die grube*,' *grave*, *tomb*, or *sepulchre;* and in Gen. 42: 38, '*die grube*'; 2 Sam. 22: 6, '*schmerzen des todes*,' pains of death. But observe, Luther has frequently rendered the Hebrew word *bour*, a PIT, by the German word *holle:* as in Ps. 28: 1; 88: 4; Prov. 28: 17; Isa. 14: 19; and Ezek. 31: 14. But then, Luther did not believe in the immortality of the soul, nor in its separate conscious existence, nor in everlasting torments, and therefore did not perceive any great difference of meaning between the grave, and hell, and the pit. In his Defence, Prop. 27th, published 1520, he classes the '*immortality of the soul*' "with all those monstrous opinions to be found in the Roman dunghill of decretals." If he had entertained any idea that any of his degenerate successors would have given to his word *holle*, any other meaning than what is implied in a state of death, that word would not have found a place in his version. *Holle* (we believe) means a place covered, or concealed.

The learned Tremellius, who was a Jew by birth, and professor of Hebrew at Sedan, where he died in 1580, translated the Syriac Version of the Bible, the oldest version extant, into Latin. He uniformly rendered the Syriac synonym for *sheol* into Latin, by *sepulchr-um, i, o, u*, (the different endings showing only the different grammatical construction,) which means the sepulchre, grave, or tomb, excepting in one single instance, Ps. 49:

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14, last clause, where he has rendered it, *infernus*, *hell*, because he thought that the wicked could not be consigned to the same place as that from which the soul of the Psalmist was redeemed. Yet he acknowledges that *sheol*, in most places, meant the general receptacle of the dead.

In the French Version, the word *sheol* is usually translated sepulchre, and only once *enfer*, *hell*, in Joo 11 : 8, where it has no relation to the dead, but is contrasted with the height of heaven.

In the Greek Septuagint, the version in use in our Savior's time, *sheol* is rendered *hades*, the *unseen*, sixty times out of sixty-three; twice by *thanatos*, *death*, viz., in 2 Sam. 22 : 6, and Prov. 23 : 14; and once by *buthros*, *pit*, in Ez. 32 : 19, 21.

As the Apocrypha is not found in Hebrew but only in Greek, and as the Septuagint has usually made *hades* the symbol of *sheol*, we give those places where *hades* is found, as probably showing where *sheol* was in the Hebrew original. The word occurs twenty times, and is translated hell eight times, viz., 2 Esd. 2 : 29; 4 : 8; 8 : 53; Tob. 13 : 2; Wisd. 17 : 14; Eccl. 21 : 10; 51 : 5, 6; and grave twelve times, viz., 2 Esd. 4 : 41; Tob. 3 : 10; Est. 13 : 7; Eccl. 14 : 12, 16; 17 : 27; 28 : 18, 21; 41 : 4; Bar. 3 : 11; Dan. 3 : 66; 2 Mac. 6 : 23.

Sheol occurs sixty-four times in the O. T.; three times it is translated *pit;* thirty times *grave;* and thirty-one times *hell*. It would be passing strange, if the same word meant a particular place, where a single soul corrupted in unconscious silence, and also a receptacle where all the wicked souls or persons were congregated and tormented, and *at the same time*, a place where all the righteous dead were congregated in conscious enjoyment. Originally, the word seems to have meant the grave; but as all dead men are not in graves, it came to mean the state of death in general. The burned men and the buried men are equally in *sheol*, whether they be righteous or whether they be wicked.

Sheol is translated *pit*, Job 17 : 16; Num. 16 : 30 and 33v. See article *Pit*.

Sheol is translated *grave*, Gen. 37 : 35; 42 : 38; 44 : 29, 31; 1 Sam. 2 : 6; 1 Kings 2 : 6, 9; Job 7 : 9; 14 : 13; 17 : 13; 21 : 13; 24 : 19; Ps. 6 : 5; 30 : 3; 31 : 17;

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49 : 14, 15; 88 : 3; 89 : 48; 141 : 7; Prov. 1 : 12; 30 : 16; Ecc. 9 : 10; Cant. 8 : 6; Isa. 14 : 11; 38 : 10, 18; Ezk. 31 : 15; Hos. 13 : 14, twice.

Sheol is translated HELL, *properly*, as a general thing, IF intended to mean the same as the old Saxon word *hell*, the covered receptacle of all the dead, where the good and the bad repose together in a state of unconsciousness, or as defined under the Saxon word *hell*, on another page; but very *improperly*, and very shamefully, IF intended to be a symbol of the 'orthodox' and traditionary hell, as a place of conscious torment for the wicked *only*. But we, without the slightest reservation, condemn the translators; for they have evidently endeavored to obscure the true sense of the word *sheol*, and to uphold the *traditionary* meaning of hell at the expense of truth and uniformity. Had *sheol* been uniformly translated *pit*, or *grave*, or *hell*, or the *state of the dead*, or even the *mansions of the dead*, no such absurd idea, as that of a place of conscious torment, could ever have been associated with it.

Sheol is translated *hell* in the following places, viz., Deut. 32 : 22; 2 Sam. 22 : 6; Job 11 : 8; 26 : 6; Ps. 9 : 17; 16 : 10; 18 : 5; 55 : 15; 86 : 13; 116 : 3; 139 : 8; Pro. 5 : 5; 7 : 27; 9 : 18; 15 : 11, 24; 23 : 14; 27 : 20; Isa. 5 : 14; 14 : 9, 15; 28 : 15, 18; 57 : 9; Eze. 31 : 16, 17; 32 : 21, 27; Am. 9 : 2; Jonah 2 : 2; Hab. 2 : 5.

Sheol is the only word that is translated *hell* in the O. T., and as we shall see, it always means the state of death, the grave, and corruption; and never can mean a place of conscious torment. The learned George Campbell observes, that the word *sheol* in the O. T. means no more than *kever*, the *grave*, or sepulchre, excepting that it has a more general sense. *Kever*, we have seen, is never translated *hell*.

To show more conspicuously the glaring absurdity of considering the Hebrew *sheol*, as a *burning hell* for the torment of the wicked, we adduce *sheol* as being the name of the first king of Israel. In later times this name has been differently pointed, thereby making a little difference in the sound of the letters, without altering in the least degree their meaning, and is written *Saul*. See the meaning of Saul in Cruden's Concordance, p. 716. This caps the climax. It will be recollected that the

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chief apostle of the Gentiles, being a Hebrew of the Hebrews, was named *Saul*. But how would it shock a Christian congregation to hear a child, at baptism, named *Hell!* Yet when Hebrew children were brought before the Lord, at circumcision, many of their names were called *Sheol*, or *Saul!* And as the Hebrews considered this an appropriate name in the days of the apostles, it is impossible to believe that they ever associated with it the idea of the comparatively modern invented and 'orthodox' HELL !!

Where the word *hell* is found in the common version, *grave* is often found in the margin, and the reverse; showing that the translators regarded *either* of these two words as a suitable representative for the word *sheol;* yet have they availed themselves of every opportunity to insert the word *hell*, where it would favor the popular tradition. We give a few instances where the margin and the text differ. Ps. 55 : 15, "Let death seize upon them, and let them go down quickly into (*sheol*) *hell*." *Margin*, the *grave*. The meaning of both clauses is similar: Let them die. That his enemies should be horribly tormented for ever, was a more suitable desire for Moloch than for David. Ps. 86 : 13, "Thou hast delivered my soul from the lowest (*sheol*) *hell*." Margin, *grave*. Assemblies of violent men had sought after the soul of David, the life and being of David; but God had delivered his soul, himself, from the 'lowest *sheol*,' from the most terrible and cruel death. Jonah 2 : 2, "Out of the belly of (*sheol*) hell cried I, and thou heardest my voice." Margin, *grave*. *Sheol* here, a figure of death. Isa. 14 : 9, "(*Sheol*) *hell* from beneath is moved for thee to meet thee at thy coming." Margin, *grave*. 11 v, "Thy pomp is brought down to the (*sheol*) *grave*." 15 v, "Yet thou shalt be brought down to (*sheol*) *hell*, to the sides of the (*bour*) *pit*." 18 v, "All the kings of the nations, even all of them, lie in glory, every one in his own house," (or separate sepulchre). 19 v, "But thou art cast out of thy (*kever*) *grave*, like an abominable branch, and as the raiment of those that are slain, thrust through with the sword, that go down to the stones of the (*bour*) pit; as a carcass trodden under feet. Thou shalt not be joined with them in (*kevooroh*, allied to *kever*) burial, because thou hast destroyed thy land, and slain

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thy people: the seed of evil doers shall never be renowned." If 'going into *sheol*' and 'going into the grave' are identical and synonymous expressions in verses 11 and 15, and are made to agree with *house* or *sepulchre*, and *kever*, and *bour* the *grave*, and *pit*, v. 18 and 19; then certainly *sheol* in v. 11 means the same, and all imply a *state of death*. And going into *sheol*, and going into a grave cut out of the sides of the pit, equally expresses only a state of death. Mark particularly the reading of v. 11, "Thy pomp is brought down to *sheol*, and the noise of thy viols: the worm is spread under thee, and the worms cover thee." But this *sheol* was in 'the sides of the pit.' In Ezek. 32: 23, *kever*, the grave, is likewise in the 'sides of the pit.' Whose (*kevoreem*, plural of *kever*,) *graves*, are set in the sides of the (*bour*) pit." From this we likewise prove, that *kever*, the *grave*, and *pit*, and *prison*, all imply the same thing, and that *sheol*, *hell*, if you please, implies no more, only as being a more general expression.

In nearly all the thirty-three places where *sheol* is rendered *grave* and *pit*, it would be extremely absurd to call *sheol hell*. Nevertheless we will call *sheol* hell—the very orthodox 'hell where the wicked are tormented for ever'—seeing ye will have it so, just for a little while, only that you may the better perceive its absurdity. Gen. 37: 35, Jacob said, "For I will go down into (*sheol*) hell, unto my son mourning." Jacob supposed that Joseph was torn to pieces, yet in *sheol*. Did Jacob believe that his son Joseph was in *hell*, and that he would soon follow? Remember we are justified in calling sheol *hell* here, if the translators are in thirty-one other places. Gen. 42: 28, Jacob again said, "Then shall ye bring down my grey hairs with sorrow to (sheol) *hell*." The same words occur in Ch. 44: 29, 31. Did the sons of Jacob think that they would bring down their father with his grey hairs to *hell* to meet there his son Joseph? 1 Kings 2: 6, 9, "Let not his hoar head go down to (*sheol*) *hell* in peace....But his *hoar head* bring thou down to (*sheol*) *hell* with blood." David gave these directions to Solomon concerning Joab and Shemei; Did David believe that the hoar heads of these two would go in "*peace*" into a *hell of torments*, if not slain by violence? He says not a word where their "immortal ghosts"

were to go. Ps. 88 : 3, The Psalmist said, "My soul is full of troubles; and my life draweth nigh unto (*sheol*) *hell.*" Ps. 89 : 48, "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of (*sheol*) *hell?*" If you will insist that *sheol* means hell, then no man can save his soul from hell. Ecc. 9 : 10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in *hell*, (*sheol*,) whither thou goest." If *sheol* means *hell*, then *all* go to *hell;* but there is no knowledge there, so the damned "know not anything;" and, of course, know no suffering; and so the *hell* of the *Bible*, is *not* the *theological hell.* Isa. 38 : 10, "I shall go to the gates of (be under the power of) *hell*, (*sheol*). I am deprived of the residue of my years." Well might the pious Hezekiah have prayed that he might not die, if he had thought that he would go to a *hell of torments;* but no, he thought it would terminate his years, his existence, till the resurrection. Ps. 30 : 3, "O Lord, thou hast brought up my soul from *hell*, (*sheol*)." Hosea 13 : 14, "I will ransom them from the power of *hell*, (*sheol*); I will redeem them from death: O death, I will be thy plagues; O hell, (*sheol*,) I will be thy destruction." But if God destroys hell, the damned must either escape or be destroyed with it. But then, How can the endless misery doctrine be established? Ps. 49 : 12, "Nevertheless man being in honor abideth not: he is like the beasts that perish. 14 v, *Like sheep* they are laid in *hell*, (*sheol*); death shall feed on them; and the upright shall have dominion over them in the morning (of the resurrection;) and their beauty shall consume in *hell*, (*sheol*,) from their dwelling. But God will redeem my soul from the power of *hell*, (*sheol*): for he shall receive me." The Psalmist, and the wicked, and sheep, *go together* to *hell* (*sheol*): but God will ultimately redeem the Psalmist therefrom. But what have sheep done that they, poor things, should be tormented for ever? But suppose *sheol* should mean the state of death, of unconsciousness and corruption, then how natural and easy to comprehend the meaning of all these quotations. Ps. 6 : 4, "Return, O Lord, deliver my soul: Oh save me for thy mercies' sake. For in death, there is no remembrance of thee: in *hell*, (*sheol*,) who shall give thee thanks?" Here *death* and

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sheol are made interchangable and synonymous, and constitute a state in which there is no memory nor giving of thanks. Now, if *sheol* means *hell* in thirty-one other places, then *sheol* means *hell* here, for it cannot bear the opposite meaning of a place of conscious torment for the wicked; a place of conscious enjoyment for the righteous; and likewise an opposite meaning of a place, the grave, where the dead, corrupt in unconscious silence!! Who will believe such absurdities? As the translators, biased by their pagan traditions, believed in the immortality, and in the separate conscious existence of the soul, so they must necessarily provide a place for their reception: hence the fables that the wicked dead are now tormented in hell, and the righteous dead are now in a state of glorification in heaven, or paradise, or somewhere else. It is a pity that they could not find a more accommodating word that could be more effectually twisted into accordance with their traditions, than this same word *sheol!!*

Calsio's Concordance places *sheol* in Isa. 7 : 11. It may have read so in some copies. The common copies do indeed contain the same word as to the arrangement of the letters, but it is now made to read differently so as to mean a *request*, a *petition*, by a little difference in the *pointing* of the letters. "*Ask* thee a sign of the Lord thy God; *ask* it either in the depth, or in the height above." There is very little difference in the original in the meaning of a *request*, a *hell*, and a *petition*; and *sheol* only asks for the mortal living that they may die.

Is it surprising, that in a volume abounding with instances of the most sublime and boldest poetry, where the floods and the mountains, and the hills and the valleys, are made to '*clap their hands* and shout for joy;' where trees and birds converse; where the blood of Christ 'speaks,' and the blood of Abel finds a 'voice,' and 'calls for vengeance' from the ground, that had opened 'her *mouth*' to receive it; where inanimate nature is endowed with life and motion; is it surprising, we say, that *sheol* and its unconscious inhabitants, should occasionally be endowed with life and animation? and that sometimes *sheol* should be represented as a large mansion? and so indeed we find it. These fine touches of

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poetry find a parallel in the parable of the Rich Man and Lazarus, in which the Rich Man lifts up his eyes and converses in *hades*. We give illustrations:

Isa. 5: 11, "Wo unto them that rise up early in the morning, that they may follow strong drink....that regard not the work of the Lord....Therefore my people are gone into captivity, because they have no knowledge:... 14 v, "Therefore *sheol* hath enlarged her (*nephesh*) soul, and opened her mouth without measure: and their glory and their multitude, and their pomp, and he that rejoiceth, shall descend into it." Isa. 14: 4, "Thou shalt take up this (*moshol*) parable against the king of Babylon, and say: How hath the oppressor ceased, the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers....Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. 9 v, *Sheol* from beneath is moved for thee to meet thee at thy coming: it stirreth up the *dead* for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou become weak as we? Art thou become like unto us? Thy pomp is brought down to *sheol*, and the noise of thy viols: the *worm is spread under thee, and the worms cover thee*....Thou hast said in thy heart, I will ascend into heaven;....14 v, I will ascend above the heights of clouds; I will be like the Most High. 15 v, Yet thou shalt be brought down to *sheol*, to the sides of the (*bour*) pit." Isa. 28: 15, "Because ye have said, we have made a covenant with death, and with *sheol* are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge:....the hail shall sweep away the refuge of lies;....18 v, And your covenant with death shall be disannulled, and your agreement with *sheol* shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Here are two parallelisms in which *death* and *sheol* are made equal to each other. To deprive a person of his life, and consciousness; and to send him to *sheol*; mean exactly the same thing.

Ezek. 31: 2, "Son of Man, speak unto Pharaoh, king of Egypt, and to his multitude....10 v, Because thou hast

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lifted up thyself in height....11 v, I have therefore delivered him into the hand of the mighty one of the heathen....12 v, And strangers, the terrible of the nations, have cut him off....14 v, To the end that none of all the trees by the waters, exalt themselves for their height.... for they are all delivered unto death, to the *nether parts of the earth*, in the midst of the children of men, with them that go down to the *pit* (*bour*). 15 v, Thus saith the Lord God; In the day when he went down to (*sheol*) to the state of death, I caused a mourning :....and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. 16 v, I made the nations to shake at the sound of his fall, when I cast him down to (*sheol*) *hell, with them that descend into the* (*bour*) *pit :* and all the trees of Eden... shall be COMFORTED *in the nether parts of the earth.* 17 v, They also went down into (*sheol*) hell with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. 18 v, To whom art thou like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the *nether parts of the earth :* thou shalt lie in the midst of the uncircumcised, with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God." Here the associates of Pharaoh, under the figure, of lofty trees, are delivered 'to death,' go down with him '*into sheol*,' 'into the pit,' and 'into the lower parts of the earth.' These expressions then all mean the grave, and a state of death. Now none of these phrases include the idea of 'torment,' for the associates of Pharaoh are positively '*comforted*' *there!!* (See 16 v.) "For the dead know not anything," and all oppressions and sorrows cease, and "There the weary are at rest." In the 15 v, *sheol* is rendered grave, and perhaps *kever*, the grave, may be the true reading; but this only makes the argument the stronger. For then, sheol, hell, the grave, death, the pit, and the nether or lower parts, all equally express the state of death, the privation of life, and consciousness. Mark these multitudes are all in sheol, all in hell, all in the pit, all in the grave, and all in the nether parts of the earth; but they are all in only *one* place; therefore all the terms imply the same thing, viz., a state of death. In the succeeding

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chapter this is made still stronger by being contrasted with the land of the living no less than six times. To affirm that these multitudes are conscious, is pointedly to contradict the Spirit of God!!

In Ezek. 32: 21, 27, *sheol* occurs twice. The dead by a bold figure of speech, are represented as speaking to the king of Egypt, who was to be slain by the sword, "*out of the midst of sheol.*" "Of course," says Professor Stuart, "*grave*, or the *region of the dead*, must be the meaning here." But we say, this being only a figure, like unto the rich man speaking to Lazarus while in *hades*, *sheol* means here, the *state of death*, as in other places. In the 27 v, the multitudes of Meshech, have "gone to *sheol* with *weapons of war;* and they have *laid their swords under their heads.*" Here is such a plain allusion to the common custom of burying warriors along with their weapons; that we are compelled to believe that those who had gone to *sheol*, had gone to the grave, or a state of death, and are contrasted with the same sort of persons who, (23 v,) "caused terror in the land of the living." They could not carry their weapons to the theological hell of torments; neither are they in "the land of the living," as some would have us vainly believe. There could be no comfort nor shouting in their hell!! From the 17 v, the word *bour* occurs six times, and is properly translated *pit*. *Kever* and *kevoreem*, *grave* and *graves*, occur six times; the multitudes are there, and they are in the sides of the pit, they are in *sheol*, and they are in the nether parts of the earth, and they are not in "the land of the living," a phrase which occurs no less than six times. The whole is very plain and terribly emphatic; and we call the reader's attention to the whole passage, contained in Ezek. 32: 17, to the end.

In Isa. 14 c, The wicked Jews, under the figure of an unchaste female, are told, 9 v, "Thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto *sheol.*" This may mean, Thou didst prostrate thyself very low, or, Thou didst make thyself loathsome as death. 1 Sam. 2: 6, "The Lord killeth and maketh alive; he bringeth down to *sheol*, and bringeth up." To bring down to *sheol* is to kill; to bring up

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from *sheol*, is to restore to life. So the parallelism, and contrast compels us to understand it. It is an hyperbole. Thou almost killest, and then restorest again to health; seems to be the idea conveyed. 2 Sam. 22: 5, "When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of *sheol* compassed me about; the snares of death went before me; in my distress I called upon the Lord....and he heard my voice." Here again, when David was delivered from death, he was delivered from hell, (*sheol*). This is repeated, Ps. 18: 5. We copy from Fry's translation a part of the 7th c. of Job; *italicising* to arrest attention.

7, "Remember that *my life is a breath of air*,
It cannot return to see good.
8, The eye that saw me cannot more behold me;
Thine eyes are on *me*, and *I am not*.
9, Consumed is the cloud that hath passed;
So descending to *sheol* he rises not again:
10, He returneth not again to his house,
His place shall know him no more.
15, Ay, thou dost try to suffocation my breath,
My bones to dissolution.
16, *I* am wasting—*I cannot live for ever!*
Desist from me, for *my days are a vapor*.
17 What is *a poor mortal*, that thou shouldst make him of consideration,
And that thou shouldst fix thy attention on him.
21, Since now *I* am about to *lie down in the dust*,
And *thou wilt seek me*, but *I am no more!*

As the cloud is entirely dispersed and does not exist as a cloud; so is he that descends to *sheol;* so he that descends to *sheol* does not exist as a man or a living being of any kind; for if there were any essential living part left, the dissolved cloud would not be a fitting simile. And this is Job's express declaration, that the man Job, the essential "*I*" should not exist; and even God could not find him, as a living being, if he should seek for him.

Job 14:
13, "Oh! that thou wouldest hide me in *sheol!*
That thou wouldst conceal me till thy wrath be passed."

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Sheol is here represented as a hidden or concealed place, where Job might be concealed even from God till his wrath be passed and Job raised to life again. *Sheol* corresponds here to the Saxon *helle* or *hell*, and to the Greek *hades*.

Job 17:

13, "When I would hope, *sheol* is my home;
In darkness I spread my bed.
14, I say to corruption, Thou art my father!
My mother! and my sister! to the worm.
15, Ah! where is that which I long for?
Ay, that which I long for—who can see it?
16, Into the depth of *sheol* will my hope descend,
When we are together, below in the dust."

This passage is very explicit; in going to *sheol*, *hell*, *the state of death*, he would be with darkness, corruption, and worms; yet he ardently longed for it and earnestly sought it, surely not as a place of conscious torment, but as a refuge from torment, a resting in unconsciousness till the wrath of God be passed, and he be raised again in a nature not susceptible of pain.

Job 24:

19, "As drought and heat consume the snow waters;
So do the wicked glide into *sheol*;....
And the worm shall feed sweetly upon them."

The Septuagint reads this differently: viz., "Retribution shall be made to the sinner for what he hath done." If the first version be correct, then is the sinner destroyed by going down into *sheol*; that is, he no more exists than snow waters exist when dried up by heat. Vapor they may be, but they are not snow waters; so the sinner may be dust, but the sinner does not exist.

Job 26: 6, "*Sheol* is naked before him, and *destruction* hath no covering." Here again sheol and destruction are made synonomous. Ps. 55: 15, "Let death seize upon them, and let them go down quickly into *sheol*." The same meaning and parallel as the last. Ps. 86: 13, "Thou hast delivered my (*nephesh*) soul from the lowest *sheol*." His enemies had sought his *soul*, that is, himself, to destroy his being; but God had delivered him

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from the most terrible and cruel death; this is probably what is meant by the *lowest sheol.* Ps. 88: 3, "For my soul is full of trouble: and my life draweth nigh unto *sheol.* I am counted with them that go down into the pit." David fully expected to go to *sheol* at death, but in v. 5, he declares he would be "Free among the dead [from all his troubles;] like those that are pierced through that lie in the (*kever,*) grave, whom *God remembers no more*, they are cut off from his hand." In the 14 v, he says, "Lord, why casteth thou off my soul? 16 v, Thy fierce wrath goeth over me; thy terrors have (*tsomath*) annihilated me:" *i. e.*, will do it.

Ps. 141: 7, "Our bones are scattered at the mouth of *sheol.*" Here the grave is called the mouth or entrance to the state of death. Prov. 1: 10, "My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood; let us lurk privily for the *innocent* without cause. 12 v, Let us swallow them up alive as *sheol;* and whole, as those that go down into the (*bour*) pit." This does not well accord with the current theology, which teaches, that the soul or spirit—sometimes they say one, and sometimes the other, for error is not apt to be very definite—is separated from the man, or at least from his body; but these sinners would swallow them WHOLE, *as sheol does*, and deposit them in a pit, or hole, or grave. The same theology teaches too that the innocent do not go to hell, as is here specified; but to heaven at death.

Prov. 7: 6, "I beheld among the simple ones....a young man void of understanding....And behold, there met him a woman with the attire of a harlot, and subtile of heart. 22 v, He goeth after her straitway, as an ox goeth to the *slaughter*, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird that hasteth to the snare, and knoweth not that it is for his *life*....She hath cast down many wounded: yea, many strong men have been *slain* by her. 27 v, Her house is the way to *sheol*, going down to the chambers of *death.*" Here again, the chambers of *death* and *hell* mean the same. Prov. 15: 11, "*Sheol* and *destruction* are before the Lord." Destruction and hell are equal. 24 v, "The way of life is above to the wise, that he may depart from *sheol* beneath." Sheol, hell, and death, are contrasted with life,

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and consciousness. Songs 8: 6, "Love is strong as death; jealousy is cruel as *sheol*," death.

We shall quote four passages where *sheol* is used without any apparent reference to death. Deut. 32: 22, "For a fire is kindled in mine anger, and it shall burn unto the lowest *sheol*, and shall consume the earth with her increase, and set on fire the foundations of the mountains." The French translation reads, "Even to the bottom of the lowest places."

Job 11:

7, "Canst thou in searching discover God?
Canst thou find even the perfections of the Almighty?
8, Lo! the heights of the heavens, what canst thou achieve?
It is deeper than *sheol!* what canst thou discern?
9, Longer than the earth is its measure,
And wider than the sea!"

Ps. 139: 7, "Whither shall I go from thy (*ruah*) spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there: if I make my bed in *sheol*, behold, thou art there." This probably refers to the all-pervading intelligence of God; though some would apply it to the all-pervading principle of the spirit or principle of life. Amos 9: 2, "Though they dig into *sheol*, thence shall my hand take them; though they climb up to heaven, thence will I bring them down." A strong figure, intimating the impossibility of evading the justice of God. Sheol may mean here an abyss, a deep grave, or even a state of death as in other places. But mark, God cannot *further* inflict pain upon them while in a state of death; to do that his "hand must take them" from thence, must restore them to life again, for dead men cannot feel.

Does the impatient reader begin to ask for those passages where *sheol* really designates a place of torment for the damned souls or spirits of the wicked? We cannot find any, gentle reader, in the Bible, and we refer you to sectarian creeds; but we will give you Professor Stuart's confession taken from page 114 of his "Exegetical Essays." "The sum of the evidence from the Old Testament in regard to *sheol*, is, that *the Hebrews did probably in some cases, connect with the use of this word, the idea of misery subsequent to the death of the body.* It seems

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to me that we can safely believe this; and to aver more than this would be somewhat hazardous, when all the examples of the word are duly considered." He points out five passages, that he thinks may possibly designate a place of misery, where (we suppose he means) the wicked are in conscious suffering, viz., Job 21 : 13; Ps. 9 : 17, 18; Prov. 5 : 5; 9 : 18; 23 : 14. He also fancies that Mat. 10 : 28, and Luke 12 : 5, teach a hell of conscious torment!!

If we understand the Professor, his argument is something like this. The word *sheol* occurs sixty-four or sixty-six times; in fifty-three of these places, it *certainly does not mean* a hell of conscious torment; but there are five places,—that is, *one* out of thirteen,—that, in consequence of the use of figurative language, by a little ingenuity *may be twisted* so as to countenance this popular, semi-pagan theology, of an existing hell where the wicked continue alive in torment!! That is, this same word, when *properly used*, *always* implies a state of death, but it may *also*, by a little twisting, be made to designate its very opposite, a state of *miserable life*, and when applied to the righteous, a state of *happy consciousness!!!* But it would be just as logical, to take our last example, Amos 9 : 2, and insist that the wicked are happy in heaven, because it says of them, "*though they climb up to heaven*"! But we shall rightly estimate the value of Professor Stuart's opinion, in a case involving the truth of any of his favorite dogmas, by his remarks on Isa. 38 : 17, "Behold for peace I had great bitterness: but thou hast in love to my *soul* delivered IT from (*shokhath*) DESTRUCTION: for thou hast cast all my sins behind thy back. For *sheol cannot praise thee, death cannot celebrate thee: they* that go down into the (*bour*) pit *cannot hope for thy truth.* The living, the living, he shall praise thee, as I do this day." "*He cannot mean*," (says Professor Stuart, page 90, 'Exegetical Essays,) "that after death there is *no ability to praise God, no existence of the powers and capacities of the soul?* I think not. It seems to me clearly, that this is not his design; *although not a few of the later critics have affirmed it to be so.* Shall we represent the Hebrews, and a Hebrew monarch *enlightened as Hezekiah was*, as being *more ignorant* in respect to futurity than the Egyptians? The people of

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God who lived *under the light of a revelation, more ignorant than those who were in the midst of Egyptian night!* Believe this who will, I must have stronger evidence of its correctness than I have yet found, in order to give it credit."

The Professor regards the meaning of this, and the many kindred expressions, as implying that the dead cannot praise God among the living on the earth. Thus he assumes that the Egyptians, and Pagans, and his infallible self, are *correct in their creeds*, touching the state of the dead in *sheol;* and that Hezekiah, David, Job, Isaiah, Paul and Christ, and the concurrent testimony of the whole Scriptures, *are wrong!!!* Truly a very modest assumption! But he flatly contradicts the Bible! Let us examine the Professor's passages; premising that he has been rather unfortunate in the selection of his writers; for it is an established principle of sound criticism, "That no *intelligent* and *honest* writer, ever contradicts himself." His passages are selected from Job, David, and Solomon; *all* of whom clearly and plainly affirm that *sheol is a state of unconsciousness.*

Job 21: 13, Speaking of the prosperity and pleasures of the wicked, says,—"They spend their days in wealth, and in a moment go down to *sheol.*" We do not perceive the slightest intimation here, that they live or are tormented in *sheol.* Nay, more, the 17, 22, 26, 30, 32, and 33 v, are directly opposed to this construction.

Job 21:
13, "They wear away their days in pleasure,
And quickly descend into *sheol.*
17, How often does God *extinguish the lamp of the wicked?*
And bringeth their *destruction* upon them?
And distributeth snares in his wrath?
18, They become like stubble before the wind,
Like the chaff that is driven away by the storm.
22, What! will God teach discernment to a *nothing?*
Will he judge the *worm-eaten body?*
25, Another will die with an embittered spirit,
So that he could not relish his food.
26, *Alike in the dust they lie down,*
Alike the worm doth cover them.
28, For you will say, "Where is the house of the noble?
And where is the tent, the habitation of the wicked?

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29, Surely you have not inquired of those that travel on the road;
Nor have you acquainted yourselves with their proofs.
30, That the wicked will be (*khosakh*) spared to a day of destruction;
To a day of vengeance will he be carried along.
32, He too, will be borne to the sepulchre, (*kever,*)
And the watch will be set over the tumulus;
33, The sods of the valley *will be sweet for him.*"

The wicked often descend quickly into *sheol;* but mark the items of the context: God extinguisheth the (*nair*) lamp, the spirit, or life of the wicked. Prov. 20: 27, "The spirit of man is the (*nair*) candle of the Lord." 24: 20, "The (*nair*) candle of the wicked shall be put out." Job 18: 6, "His (*nair*) candle shall be put out with him." Job and Solomon thus forcibly portray the extinction of all consciousness. The 22 v. teaches very expressively the unconsciousness of the dead, and perhaps this is the reason of the varieties of translation. The 26 v. declares that all fare alike in *sheol*, being the unconscious food of worms. 30 v. The wicked will be *destroyed*, and the 33 v. declares that so far from *sheol* being a place of torment, that the grave, where the wicked are, is positively *sweet*, as a rest from pain. Remember *sheol* is not a *place*, but a *state of death;* the righteous and the wicked are in it—in death—*and* in their graves. Please to refer to the other evidence we have produced from the *intelligent*, *honest*, and *consistent* Job.

Ps. 9: 17, 13, "The wicked shall be turned into *sheol*, and all the nations that forget God. For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever." We confess that we draw a conclusion the very opposite from that of Professor Stuart. Though the hope of the poor may perish for a time, by his death,—for "the righteous perish,"—yet as they will be raised again, *their* hope will not perish *for ever;* but the antithesis requires us to understand, that notwithstanding the wicked may be raised, or not raised, yet *they will* ultimately perish for ever; and perishing for ever is the very opposite of living for ever. The expression, "turned into *sheol*," implies no more than death, extinction of being. What says the context? 20 v, "Put them in fear, O Lord: that the nations may

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know themselves to be but (*enoush*) mortals." To live in continued torment, a man must be indestructible; that is, be insusceptible of torments, which is a contradiction. The 5 v. declares,—"Thou hast destroyed the wicked, thou hast put out their name for ever and ever." If this does not mean, that they will be blotted out of existence—we think it does—yet the *intelligent*, *honest* and *consistent* Psalmist, clearly teaches elsewhere that this is their fate. Will the reader peruse carefully the 37th Psalm? we quote a few verses. 9 v, "Evil doers shall be cut off." 10 v, "For yet a little while, and the wicked *shall not be:* yea, thou shalt diligently consider his place, and it shall not be." 20 v, "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. 83: 9, "Do unto [thine enemies] as unto the Midianites.....who (*shomad*) were *annihilated* at Endor: they became as dung for the earth."

Prov. 5: 3–5, "For the lips of a strange woman drop as a honey-comb.....but her end is bitter as wormwood.... 5 v, Her feet go down to death; her steps take hold on *sheol*." We see no indication of torments in *sheol* here; but here is a parallelism, and here the rule that is applicable to it. "If one member of a parallelism be clearly understood, the other member is likewise understood, as it must always correspond and can never contradict it." As one member signifies death, privation of life, unconsciousness; so must the other.

Prov. 9: 13–18, "A foolish woman is clamorous.....to call passengers....Whoso is simple, let him turn in hither ....18 v, But he knoweth not that the dead are there; and that her guests are in the depths of *sheol*." If her guests are dead in sheol, we cannot see how any that are not hopelessly embued with the popular error of the immortality, and consequent separate existence of the soul, can possibly suppose that the dead are living in sheol. This would be putting bitter for sweet, and darkness for light, with a vengeance. But the language is figurative.—"Death and hell [hades—sheol] delivered up the DEAD (not the living) which were in them." Rev. 20: 13.

Prov. 23: 14, "Thou shalt beat him (thy child) with a rod, and shalt deliver his soul from *sheol*." The meaning of this is obvious to all but a Professor, and a popu-

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lar theologian. As 'his soul' is only a Hebraism for himself, it simply means, That timely correction will save the child from everlasting death, from everlasting destruction. The going of the righteous to *sheol*, does not preclude their resurrection to life with an incorruptible nature. Passages in N. T. will be examined in their places.

THE INMATES OF SHEOL ARE UNCONSCIOUS.

We have a few more passages where the word *sheol* occurs that clearly define its nature, and need but little comment. Ps. 6: 4–6, David prays to be delivered from death. 4 v, "Return, O Lord, deliver my *soul:* oh save me for thy mercies' sake. For *in death there is no remembrance of thee: in sheol, who shall give thee thanks?*" Ps. 30: 2, 3, 9, "O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my *soul from sheol:* thou hast *kept me alive*, that I should not go down to the (*bour*) pit. What profit is there in my blood, when *I go down* to (*shokhath*) *destruction? Shall the dust praise thee? Shall it declare thy truth?*" Ps. 31: 17, "Let the wicked be ashamed, and let them be *silent in sheol.*" Sheol is alike the state of the righteous and the wicked. It is a state in which there is silence, but no praise, no remembrance, no thanks, but the very soul is destroyed for a time. The same thing is emphatically taught in the 88th Psalm, though the word *sheol* does not occur there. See verses 3, 4, 5, 6, 10, 11, 12 and 16; and Psa. 115: 17. Ps. 49: 14, 15, "*Like sheep* they are laid in *sheol;* death shall feed on them; and the upright shall have dominion over them in the morning [of the resurrection]; and their beauty shall consume in *sheol* from their dwelling. But God will redeem my soul from the power of *sheol:* for he shall receive me." As the wicked are laid in *sheol* like sheep, they must be as unconscious as are dead sheep.

Isa. 38: 10, "I said in the *cutting off of my days*, I shall go to the gates of *sheol:* I am deprived of the *residue of my years.* I said, I shall not *see the Lord*, even the Lord in the *land of the living.* 17 v, Thou hast in love to my *soul* delivered IT from (*shokhath*) *destruction:* for thou hast cast all my sins behind thy back. 18 v,

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For *sheol cannot praise thee, death cannot celebrate thee :* they that go down to the (*bour*) pit *cannot hope for thy truth.* The living, the living, he shall praise thee, as I do this day." Comment cannot make this stronger.

Ecc. 9 : 5, "The living *know* that they shall die : but the *dead know not any thing*, neither have they (*present* tense, *at this time*) 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 (*le-oulom*) during this age in any thing that is done under (*shemesh*) the light of the sun. 10 v, Whatsoever thy hand findeth to do, do it with thy might; for there is *no work, nor device, nor knowledge, nor wisdom, in* SHEOL, *whither thou goest.*" Reader, examine these passages carefully, and judge for yourself. Let no person say he believes the Bible, after he has read these passages—and we have quoted all the passages where *sheol* occurs, excepting Ps. 16 : 10—if he shall still insist that there is knowledge, torment, or consciousness in sheol, or in hell, which words always express a state of death and unconsciousness

EXAMINATION OF PSALM 16: 10.

Ps. 16 :

10, "Thou wilt not leave my soul in hell, (*sheol*) ;
Neither wilt thou suffer thy Holy One to see corruption."

We have reserved this important passage for the last, because inspiration teaches us, that it speaks of the resurrection of Jesus Christ, which is the foundation stone of the gospel system. Take away this, and then all the righteous souls that have already entered *sheol* have entirely perished: 1 Cor. 15 : 18. As all future existence, for the dead, is made to depend upon a resurrection, and as a resurrection from the dead always and necessarily implies a *re*storation *again* to life, it follows most conclusively that the dead in *sheol* are altogether deprived of every vestige of life, of consciousness, of being, excepting in the purpose of God as to the future.—For it would be a manifest contradiction, to promise a restoration to life, to those that are not, and never will be deprived of life. That refuge of lies—"the conscious

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existence of the soul when separated from the body"—will not avail here, for the soul is principally spoken of, and interchangably with the body, or the person himself, as is likewise the case in several of the passages from the Psalms and Isaiah, but recently quoted.

In referring this text to the resurrection of Christ, Peter tells us, (Acts 2: 31,) "That his *soul* was not left in" *sheol*, Greek "hades, and that his flesh did not see corruption, for this Jesus hath God raised up." And that David meant Christ and not himself, he states in the 29th and 34th v. For the soul of David, or David himself, is still "dead and buried, and his sepulchre is with us to this day," and consequently the soul of David did see corruption; (Acts 13: 36) "For David is not ascended into the heavens." 34 v. That the soul of Christ should die was made a matter of prophecy; and that it did die is matter of sacred history. "His *soul* was made an offering for sin;" "His *soul* was poured out unto death." "His *soul* was exceedingly sorrowful even unto death;" "He gave his soul (*psuche*) a ransom for many;" and five times he declared that "He laid down his soul (*psuche*) for the sheep." So when his soul died it went down into sheol, "into the lower parts of the earth," or grave; but God did not leave his soul in *sheol*, but raised it on the third day before IT saw corruption. But to suppose that *sheol* or *hades* mean a hell where the wicked—or any part of them—are alive in torment, or that the soul of Christ was alive in any sense, contradicts the express declaration of the Spirit by Peter, and his definition of the resurrection. And more, it contradicts the theological dogma, "That the souls of all the righteous go to heaven at death;" for David did not go there, and the soul of Christ did not go there. Some indeed absurdly tell us that the soul of Christ preached the gospel to living damned souls in hell. But this is a flagrant contradiction. The gospel is glad tidings of great joy, the offer of life and pardon to those whose life is forfeited by transgression. But preachers tell us that the damned are immortal, and consequently cannot lose their lives; that they must suffer endless misery, and consequently cannot be pardoned! But does not the Spirit say, Ecc. 9: 10, That there is no work in sheol, no wisdom, nor

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device, nor knowledge; how then could the good work of preaching be done in such a place?

As "my soul," in our text, is only an Hebraism for *me*, and as, in the climate of Judea, corruption was supposed to take place on the fourth day—see John 11: 39, "My Lord, by this time he is putrid; for four days have elapsed"—the not being suffered to see corruption, was equal to the promise of a resurrection by the third day. And the text and context, divested of their oriental and poetical costume, is equivalent to a promise; and inspired the hope, "I rejoice in the anticipation of an early resurrection, for thou wilt show me the path of life." For it is clear that all the terms, 'my heart,' 'my tongue or glory,' 'my flesh,' 'my soul,' 'thy Holy One,' all constitute but one, indivisible, personal being. This one individual being, constituting the Messiah, died, entered into sheol, or the state of death; but his Father quickly raised him to life again; and therefore he can say, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of *hades* and of death;" Rev. 1: 18. "And because I live ye (my servants) shall live also:" John 14: 19. Therefore the future life of the Christian "is hid with Christ in God. And when Christ, who is our life, shall appear, THEN shall we also appear with him in glory."

EXAMINATION OF HADES.

As Peter in Acts 2: 27, in translating Ps. 16: 10, uses the Greek term *hades*, as a representative of the Hebrew *sheol;* and as the Septuagint translates *sheol* by *hades*, 60 times out of 63, we have authority for supposing that *hades* has the same general meaning as *sheol*, viz. *death;* a *state of death;* the *dominion of death;* and the grave, as a *general* receptacle of the dead. The word *hades* is derived from *a*, not, and *idein*, to see; the *unseen*, the *invisible*, *obscure*, *dark;* and agrees nearly with the *Saxon* word *hell*, as being invisible and hidden. The ancients often used *the hades* for a state of death.—"*Hades pontias*"—death by sea; "*hades phonios*"—death by murder.

Hades occurs in the N. T. eleven times, viz. Mat. 11: 23; 16: 18; Luke 10: 15: 16: 23: Acts 2: 27, 31;

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1 Cor. 15: 55; Rev. 1: 18; 6: 8; 20: 13, 14. *Hades* is translated *grave*, in 1 Cor. 15: 55; but in every other place, *hell*.

"As to the word *hades*," says Dr. Campbell on the Gospels, Diss. 6, "*in my judgment it ought never to be rendered* HELL; at least in the sense wherein that word is now universally understood by Christians. In the Old Testament, the corresponding word is *sheol*, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery....The state of the dead is always represented under those figures which suggest something dreadful, dark, and silent, about which the most prying eye, and listening ear, can acquire no information. The term *hades* is well adapted to express the idea. *To this, the word* HELL, *in its primitive signification, perfectly corresponded.* For at first it denoted ONLY WHAT WAS SECRET OR CONCEALED."

Dr. Clarke says, Mat. 11: 23, of *hades*: "The word *hell*, used in the common translation, conveys *now* an improper meaning of the original word; because *hell* is only used to signify the place of the damned. But the word *hell* comes from the Anglo-Saxon, *helan*, to cover." But yet absurdly enough, he says, Acts 2: 27, "This hades was Tatarus to the wicked, and Elysium to the good." Thus acknowledging and endorsing the Pagan fable !!!

Mat. 11: 23, is parallel to Luke 10: 15. "Thou, Capernium, which art exalted to heaven, shalt be brought down to *hades*:" *Luke*, "be thrust down to *hades*."—*Hades* seems to mean here humiliation, as contrasted with present exaltation; as death is opposed to life. The city was destroyed by the Romans soon after. The high privileges which it enjoyed and lightly esteemed, brought destruction upon it and its inhabitants. But as about forty years elapsed from the prophecy to the fulfillment, many who then inhabited it escaped the general ruin. The expression may likewise refer to the everlasting destruction, and death of those that rejected the teachings of Christ; but as the reference is to *a* day of judgment it seems rather to refer to the general ruin that came upon the city and its inhabitants. At all events, here is no allusion to torments after death.

Acts 2: 27, is but the Greek translation of Ps. 16: 10,

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and we refer to our examination of that text for an exposition of this. The Hebrew word *nephesh* is here represented by *psuche*, and *sheol* by *hades*. Parkhurst acknowledges that *psuche* in this place means the body or animal frame. 31 v, "He, seeing this before, spake of the resurrection of Christ, that *his soul* was not left in *hades*, neither his flesh did see corruption." Kitto confesses the same thing. From the Syriac, Dr. Murdock translates, "And he foresaw and spoke of the resurrection of Messiah, that HE was not left in the grave, neither did his body see corruption." '*His soul*' in Greek, is *he* in the Syriac.

Mat. 16: 18, Campbell's translation. Christ speaking to Peter said, "I tell thee likewise, Thou art named Rock; and on this rock I will build my church, over which the gates of *hades* shall not prevail." '*The gates of hades*,' may mean the power and dominion of *hades*, as the gates of cities were places where persons collected for judicature. Gen 22: 17, "Thy seed shall possess the gate of his enemies." Christ shall possess the power and place of entrance into the cities and kingdoms of his enemies. As *hades* means death, or the state of death, so, 'the gates of *hades*,' means the power or dominion of death. Death may prevail over the members of the church of Christ, for a little season, but "when Christ, who is the Resurrection and the Life, shall appear, then will he raise all his true disciples to life. with an incorruptible nature, that will no more be subject to death. The most of the saints are now under the dominion of death; death has obtained a temporary victory over them; they sleep in a state of unconsciousness; but they will be awakened by the voice of the (*archaggelon*) ruler of angels, and with the trumpet of God: and the dead in Christ shall rise first....to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16; Col. 3: 4. Peter was entrusted with the keys of the kingdom of heaven; he opened the way to both Jews and Gentiles, by first proclaiming the forgiveness of sins and the resurrection of the dead, through a crucified, but now risen Savior. Acts 2: 44; 10: 34; 15: 7. And the church was built upon the foundation of the apostles, and prophets, (generally, and upon Peter particularly,) Jesus Christ himself being the chief corner stone. Ep. 2: 20.

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But 'the gates of *hades*,' says Parkhurst, 'may be allusive to the form of the Jewish sepulchres, which were large caves with a narrow mouth or entrance, many of which are to be found in Judea.' The Septuagint translates Isa. 38 : 10, 'Gates of *sheol*,' by 'gates of *hades*.' But we consider it a settled point of Biblical criticism that *sheol* and *hades* never mean the grave excepting in a general sense, as expressive of death. We consider the expression nearly allied to that in Ps. 107 : 18, "They draw near unto the gates of death." But whether death, or the grave—as implying death—be meant, the sense is not much altered; for as He "brought again from the dead our Lord Jesus, that great Shepherd of the sheep," "so also those that sleep in Jesus will God bring with him"; from the dead; and either way the church will ultimately triumph over death—"*hades* will not prevail against it."

Rev. 1 : 18, "I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of *hades* and of death."

Will the reader refer to our exposition of Ps. 16 : 10, Acts 2 : 27, 31; and to the whole of the article on "The Prison." In John 11 : 25, Jesus calls himself "The Resurrection and the Life," and Peter charges upon the Jews Acts 3 : 15, that they "killed the Author of Life, whom God hath raised from the dead." That is, Christ will be the Author of the life of all those who will ultimately live for ever; for Christ is the first who has been "born again" from the dead with an incorruptible nature. Heb. 2 : 9, "Jesus was made a little lower than the angels for the suffering of death,....that he by the grace of God should taste death for every man,....14 v, that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their life time subject to bondage." Heb. 9 : 15, *Macknight*—"And for this reason, he is the Mediator of the new covenant, that his death being accomplished for the redemption of the transgressions of the first covenant, the called may receive the promise of the eternal inheritance." 16 v, "For where there is a covenant, there is a necessity that the death of the appointed sacrifice be brought in." Therefore Christ has entered once into the holy places, 12 v, "By his own blood,

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having obtained for us an eternal redemption" from death and the grave, and the authority "to open the prison doors to those who are bound" therein, and who are *now* under the dominion of *hades* or death; but "when Christ who is our Life shall appear," then will he use "*the keys of hades and of death*" to unlock the prison house and liberate the prisoners therefrom.

1 Cor. 15: 54–57, "Now, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall happen the thing which is written, (Isa. 25: 8,) 'Death is swallowed up for ever.' Where, O death! is thy sting? Where, O *hades!* is thy victory? Now thanks be to God who giveth us the victory, through our Lord Jesus Christ." The clauses of the 55 v, may have read differently in the sixth century. "Where, O death! is thy victory? Where, O *death!* is thy sting?"

Isa. 25: 6, and several succeeding chapters is a prophecy of the coming of the Lord and the establishment of his kingdom upon the earth at that period. *Then* will "death be swallowed up in victory," or 'for ever.' Death reigns now, exercising his dominion over the saints, as he did over Christ himself, for "Christ being raised from the dead, dieth no more; death hath no more dominion over him." Rom. 6: 9. So death has obtained a partial victory over the saints and church of God; but when Christ comes, and raises his saints to life, their corruptible and mortal natures are invested with incorruptibility and immortality, for the first time. Then death, which had swallowed them up, and *hades*, the dominion of death shall themselves be swallowed up, so far as the saints are concerned, for ever; preparatory to their final destruction, when death, and *hades*, the dominion of death, shall no more exist. Death and *hades*, are here personified, and invested with a poetical living existence to show their power, and the termination of it over the church of God. In the 55 v, the apostle quotes from Hosea 13: 14, "I will ransom them from the power of *sheol*, (*Gr. hades*); I will redeem them from death: O death, I will be thy plagues; O *sheol* (*hades*), I will be thy destruction: repentance shall be hid from mine eyes." The Septuagint in this place reads nearly as the apostle.

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This passage establishes the following propositions :—

1. That until the saints are raised from the dead, they are mortal and corruptible; and so the dogma of natural immortality, or the immortality of the soul, is demonstrated to be a fiction.

2. That death has obtained a complete, though temporary victory over the saints of God, and consequently no principle of life and consciousness belong to the saints during the dominion of death.

3. That at the coming of Christ the saints are raised from a state of death, of unconsciousness, and are *then* invested with incorruptibility, an undecaying nature, and consequently with immortality; principles unpossessed prior to that time.

4. That as this victory over death is obtained "*through our Lord Jesus Christ,*" the wicked, who are not in Christ, must ultimately remain under the dominion of death; they not being incorruptible, and not being immortal, must ultimately "perish in their own corruption."

5. A period will arrive when "there will be no more death." Death and the dominion of death over all the righteous will cease to exert any power.

And now we ask, Why have our translators departed from their usual practice in this passage, and rendered *hades* by the word *grave* instead of *hell?* Did they perceive that as *hades* or *hell*, is to be destroyed, that it would have endangered their favorite theory of eternal misery? Or, did they see that as *hades* has dominion over the righteous for a time, and that they were redeemed therefrom—brought back, by Christ himself going into *hades* that he might abolish its power over the saints for ever—that hence *hades* could not mean a place of conscious and horrible torments, and had they rendered *hades hell*, in this passage, their readers would have perceived the same thing? We must say it looks very like intentional deception.

Dr. Adam Clarke, at the end of 1 Cor. 15, after professing an "honest intention and an earnest desire to find out the truth," makes the following singular admission. "One remark I cannot help making; the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive Christians than it is

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now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; and so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

Truly, Doctor, the apostle based the whole of future life upon this one doctrine, "*If there be no resurrection, there is no future life;*" which proposition he distinctly states five times in this same chapter: besides, by contrasting the present constitution of man with that nature he must possess to make him live forever, he demonstrates the absolute necessity of a resurrection, else the righteous have already perished. The Doctor was blinded by his creed; for consistently therewith, there cannot possibly be any resurrection of the *dead*, as his never, 'never-dying soul,' has never been subjected to the dominion of *death;* nay, is more alive without the body than with it, and goes immediately from death to glory; and therefore, what is the use and importance of a resurrection? particularly after he has altered the apostle's "Resurrection of the *Dead*," into the "Resurrection of the *Body*," merely! But was the Doctor 'honest' and 'earnest' in his 'desire to find out the truth?' why then appeal from the oracles of God, to 'vain philosophy and the traditions of men,' and direct his readers to "*Drew's Essays?*" And why does he shamefully pervert the words of the living God, in his exposition of verse 45: "And so it is written, The first man Adam was made a living soul;" the last Adam was made a quickening spirit?" The Doctor remarks, "The apostle says this is written: *The first man Adam was made a living soul:* this is found, Gen. 2: 7, in the words *nishmath chaiyim*, the *breath of lives;* which the apostle translates *psuchen zosan, a living soul.*" Now the Doctor must have known, that the apostle alluded to Gen. 2: 7, "*Vayehi ha-Adam le-nephesh chaiyh*—The Adam was for, or became, a living soul;" for he quotes these words in the same connection. It is not necessary to suppose that the apostle asserts that the last clause was written, though

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the same in substance appears often. Can the Doctor be inexcusable here? We say not. See his exposition of this very passage, and the distinction he makes between the *nephesh* and the *nesme* or *nishmath*.

Rev. 20: 13–15, "And the sea gave up the dead that were in it; and death and *hades* delivered up the dead which were in them: and they were judged every man according to their works. And death and *hades* were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

This solemn passage describes the end of the wicked and the end of *hades* or *hell*. They shall be entirely destroyed. As death and *hades* here are personifications, so we conceive the lake of fire sympolizes the entire destruction of all that are cast into it. As hell itself is to be destroyed, it cannot at the same time be a place where the wicked will continue to be tormented.

Rev. 6: 8, "And I looked, and behold a pale horse: and his name that sat on him was Death, and *Hades* followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." This is a prophecy of some great destruction, in which many, by various agencies, will be swept into the dominion of *hades* or death. A place of perpetual torment is by no means recognized in this passage.

Luke 16: 22, "The rich man also died and was buried; and in *hades*, being in torments, he looked up, and saw Abraham afar off, and Lazarus in his bosom."

In this parable, the Jewish priesthood, personated by the rich man, died, the priesthood being abolished; and while in *hades*, the dominion of death, he saw the peculiar privileges of the Abrahamic covenant in the possession of the formerly despised Lazarus, who personated the Gentiles. Will the reader please mark these points:

1. The rich man *died:* "The dead know not anything." Ecc. 9: 5, 6; Ps. 146: 4.

2. He was in *hades*, equal to *sheol*, "There is no work, nor device, *nor knowledge*, nor wisdom, in *sheol*, whither thou goest." Ecc. 9: 10. If the rich man represented a single person, and that person *dead* and under the do-

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minion of death, he could not possibly be alive at the same time.

3. As no inferential testimony can set aside positive and direct testimony, this must be received as a *figure*, such as is of frequent occurrence, respecting this same dominion of death. In Ezek. 32: 21, the dead by a strong figure of speech, are represented as speaking "out of the midst of *sheol*," much in the same manner as the rich man is represented as speaking here. Pharaoh is said to be comforted in *sheol*, when he sees his enemies like himself in one common destruction. But we refer our readers to the many instances we have selected in another part of this work.

4. It would be very singular, if the word *hades*, which occurs eleven times in the New Testament, sixty times in the Septuagint, twenty times in the Apocrypha, and its equivalent word *sheol*, sixty-four times in the Old Testament; in all, one hundred and ninety-nine times; and in one hundred and ninety-eight places certainly implies a state of death: it would be strange indeed, if in our text, it should imply that *hades* is actually a place of life and torment; and especially, when in the very same text it is said—of the person to whom the actions of life are attributed, "*The rich man also* DIED." The person who can insist on this must be most thoroughly imbued with the semi-pagan philosophy of the separate conscious existence of the soul, and its immortality; as no allusion is made to the soul as a separate thing, but to the rich man himself and Lazarus himself, acting in a figure, through the instrumentality of material organs, such as eyes, ears, fingers, and tongues.

OF GEHENNA, TOPHET, AND THE VALLEY OF HINNOM.

In the received Greek text, the word *Gehenna* occurs twelve times, and is translated *hell* in every place. It is not a Greek word—it does not occur in any classic author; it is merely the Grecian mode of spelling the Hebrew words which are translated, 'The Valley of Hinnom.' Parkhurst considers that as the Septuagint translate, or rather spell in Greek letters, without translating *gee* or *gai*, a valley, and *Hinnom*, a man's name, in Josh. 18: 16, by *Gaihenna*, so the Gehenna of the N.

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T. is in like manner a corruption of the same Hebrew words, *Gee*, a valley, and *Hinnom*, the person who was once the possessor of it. So we may consider the word as Hebrew with nothing of Greek about it, except the spelling. Our translators have no more authority for translating *gehenna* by *hell*, than they would have had for translating Sodom or Gomorrha, *hell*. The word is seldom translated in the foreign versions. Stuart, Clarke, Schleusner, and all critics are agreed upon the origin of this word.

The valley of Hinnom was a delightful vale planted with trees, watered by fountains, on the south-east of Jerusalem, by the torrent Kedron. Here the idolatrous kings of Judah placed the brazen image of Moloch, which had the face of a calf, but the rest resembled a man with extended arms. The idolatrous Jews were accustomed to sacrifice, not only doves, rams, calves, and bulls, but often their own children. This valley was likewise called *Tophet*, a detestation, an abomination; from *Toph*, to vomit with loathing. Others derive it from *Toph*, a drum; because the perpetrators of these horrible sacrifices, beat drums that the shrieks of the infants who were burned, should not be heard. The pious king Josiah caused it to be polluted, and made a place of desecration, of loathing, and horror. There were cast all kinds of filth, together with the carcases of beasts, and the unburied bodies of criminals who had been executed. Continual fires were necessary, in order to consume these, lest the putrefaction should infect the air; and there worms were always feeding on the remaining relics. Here we see the origin of the expression, "Where their worm dieth not, and the fire is not quenched."

This valley was further signalized by two memorable occurrences. The army of Sennacherib, consisting of 185,000 men, were slain in one night, and their bodies consumed by fire. And also the Babylonians made a great slaughter of the idolatrous Jews; and their carcases, more than could be buried, were left a prey to the birds of the air, and the beasts of the field. The place seems to have been used as a place of punishment, and likewise, as a place where the dead bodies of criminals were buried or burned. That the Jews associated this place with the idea of future punishment is very likely;

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and that they may have considered it the very spot where, according to their own prophets, there should be a great gathering of the nations to judgment is more than probable. If the reader will cast his eye on the map of Jerusalem, he will perceive that the locality will agree with many things relating to a future judgment.

The Valley of Jehoshaphat is on the east of Jerusalem, and is called the Valley of Judgment. Jehoshaphat means "The Lord judge." As the feet of Christ are to stand on the Mount of Olives "*in that day*," we can perceive, that as the mountains rise behind, his face will be towards Jerusalem; and if the nations are gathered before him, in the Valley of Jehoshaphat, Gehenna will be on his *left hand;* and there probably many of the wicked nations will be consumed with fire from heaven.

We are now to enquire, Whether the fires of Gehenna that are to destroy the wicked will be perpetual? We reply, No. 1. Because the word *aiōn* and *aionas*, translated everlasting, for ever, &c., do not necessarily imply this. 2. Because the burned cities of Sodom and Gomorrha, that are set forth as an example, "that have suffered the vengeance of eternal fire," do not continue to burn. 3. Because the whole land, in a cleansed state, has been solemnly deeded to Abraham and to his seed, which is Christ, and unless they possess the whole, this promise will fail. 4. Because the cleansing of the dead sea, caused by the destruction of Sodom and Gomorrha, is a matter of specific promise; affording presumptive evidence that Gehenna will be cleansed likewise. 5. Because as the wicked are to be burned up, devoured, consumed, killed, destroyed, to suffer the complete extinction of their being, the fires having accomplished their work, will not be needed. 6. Because the existence of a perpetual valley of fire in the immediate vicinity of the righteous, that had been used for the destruction of the wicked, would mar the happiness of the redeemed. 7. And, because there are no passages of Scripture, which, when properly expounded, teach that the fires of Gehenna will be perpetual.

As *Gehenna* in the N. T. is used for Tophet, and the Valley of Hinnom, in the O. T., it will be necessary first to trace the meaning of these terms in the Scriptures of the O. T

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The locality of Gehenna is recorded in Josh. 15 : 8, "And the border (of the lot of Judah) went up by the *Valley of Hinnom* unto the south side of the Jebusite; the same is Jerusalem; and the border went up the top of the mountain that lieth before the *Valley of Hinnom* westward, which is at the end of the valley of the giants northward." Josh. 18 : 16. The lot of Benjamin. "The border came down to the end of the mountain that lieth before the *valley of the son of Hinnom*, and which is in the valley of the giants on the north, and descended to the *Valley of Hinnom*, to the side of Jebusi on the south, and descended to En-nogel." Jer. 19 : 2.

Pollution of Gehenna, 1 Kings 11 : 7, "Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon." 2 Chron. 28 : 3, Ahaz "burnt incense in the *valley of the son of Hinnom*, and *burnt* his children *in the fire*, after the abominations of the heathen whom the Lord had cast out before the children of Israel." 2 Chron. 33 : 6, "Manasseh caused his children to pass through the *fire* in the *valley of the son of Hinnom:*" also he observed times, and used enchantments, and used witchcraft, and *dealt with a familiar spirit*, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

The desecration of Gehenna. 2 Kings 23 : 10, "And Josiah defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through *the fire* to Molech." That *Gehenna* was afterwards made a receptacle for filth we gather from the Rabbins. We likewise read of the desecration of the brook Kidron, that ran through the valley of Hinnom.

Gehenna was a place of punishment by burning. Lev. 20 : 14, "If a man take a wife and her mother, it is wickedness: they shall be *burnt with fire*, both he and they." In the 2d to 6th v, the people of the land were to destroy the worshippers of Molech, which was probably done in Gehenna, where the image was placed. Lev. 20 : 9, The daughter of any priest that profaned herself, was to be *burned with fire.*

Jer 7 : 30, "The children of Judah have done evil in my sight, saith the Lord....they have built the high

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places of *Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire...* Therefore behold the days come, saith the Lord, that it shall no more be called *Tophet*, nor the *valley of the son of Hinnom*, but *the valley of* SLAUGHTER: for they shall bury in *Tophet* till there be no place. And the carcases of this people shall be meat for the fowls of heaven, and for the beasts of the earth; and none shall fray them away."

Let the reader here read, also, the following passages. Jer 19: 1–13; 32: 35; 48: 8; Isa. 30: 30–33.

In Gehenna the army of Sennacherib was destroyed. 2 Kings 19: 35.

Joel 3: 2, "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

Ezek. 38 and 39 c., and Rev. 16: 16, relate to destructions apparently to occur in other places.

From histories and prophecies we perceive that *Gehenna* has been, and is to be *a place of punishment;* and as it has been, so it may be again, a place of punishment *by fire;* but it is not a place where the wicked are now being punished, nor will it ever be a place where the *wicked shall be kept alive in perpetual torments.* God surnamed the place, *The Valley of Slaughter.* To affirm that the wicked are to be kept alive there for ever, is to charge God with naming the place inappropriately!

We are now prepared to examine the meaning of *Gehenna*, in the N. T. We have said that the word occurs twelve times; but it is not recorded of Christ that he used it twelve times, and he is the only person who used the word in the N. T.; and only to the Jews, who understood its import. In Jam. 3: 6, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." "*Hupo tēs geennēs;*" set on fire of Gehenna. But the Vatican MS. and several of the more ancient MSS. read, *hupo tēs gennēs; kindled in the* BIRTH. (*Genna* for *genea;* see Steph. Lex.) The same idea may be found in Ps. 58: 3, "The wicked are estranged from the womb:

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they go astray as *soon as they be born*, speaking lies." It was easy for transcribers to have mistaken these two words in Greek. Consult Steph. Th. Gr. tom., 4 p. 672, and Valpy, tom. 1, p. 400, word Gehenna. "The tongue is a fire: as the tongue engenders or inflames its successors (*tēs geneseōs*,) so it is engendered or inflamed by its predecessors (*hupo gennēs*)." Thus *geneseōs* extends its sense and its efficacy equally to the following connection of *gennēs* for *geennēs*.

The word Gehenna then is no where used in the whole Greek Scriptures, Old and New, *except by our Lord himself*, and only in his parabolical discourses, in Matthew, Mark, and Luke. See Penn's Translation of The New Covenant, likewise his Annotations.

As the *same* conversations are recorded by the different Evangelists, we suppose that Christ used the word *Gehenna eight* times only, recorded in *four* conversations.

Mat. 5: 21, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: But I say unto you, That whoseever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Whosoever shall say, *mōre*, *enoχos estai eis tēn gehennan tou puros: Moreh*, or Fool, or Apostate! will be deserving of the fire of Gehenna; or will deserve to be burned in the valley of Hinnom.

Here are three crimes of different degrees of enormity which Christ declared deserved to be punished with three different degrees of severity. 1. Rash and needless anger towards a brother. This deserved the judgment of the lower court, even as he who 'killed.' This lower court consisted of a council of *twenty-three* who had power in some cases to inflict death in a mild manner.— 2. The using of offensive terms regarding a brother, such as *Raca*, a vain and empty fellow, deserved such punishment as the *Sanhedrin*, or great council of the nation, could inflict, such as stoning. 3. But the holding of a worthy brother up to the world as a vile apostate from Christ, deserved the punishment of burning in the valley of Hinnom. We suppose this to be the meaning of this

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passage That every guilty action is liable to an appropriate and corresponding degree of punishment. As punishment was inflicted by the *Sanhedrin*, of burning in the valley of Hinnom, it is possible that our Savior alludes to such punishments only. We have no proof that he alluded here to any punishment to take place after the resurrection; but if he had such reference, he used such burnings as were usually practised there, as a pattern of such a burning as should then take place; which, though terrible enough, would necessarily soon terminate in the consumption and the utter extinction of the being of the sufferer—a deprivation of all consciousness.

Mat. 5 : 29, "Therefore, if thy right eye insnare thee, pluck it out, and throw it away: for it is better for thee to lose one of thy members, than that thy whole body be cast into *hell*, (*Gehenna*). And if thy right hand insnare thee, cut it off, and throw it away: it is better for thee to lose one of thy members, than that thy whole body be cast in *hell*, (*Gehenna*)." 18: 8, "Wherefore, if thy hand, or thy foot insnare thee, cut it off, and throw it away; it is better for thee to enter lame or maimed into life, than having two hands or two feet to be cast into (*to pur to aionion*) the fire of the age. 9 v, And if thine eye insnare thee, pluck it out, and throw it away; it is better for thee to enter one-eyed into life, than having two eyes to be cast into (*tēn gehennan tou puros*) the Gehenna of fire." Mark 9 : 43–49. In recording this conversation, Mark adds to the words of Matthew (*eis to pur to asbeston*, twice) "into the fire the unquenchable." And three times, "Where their worm dieth not and their fire is not quenched." The first addition is of very doubtful authority, and the second addition should occur but once in the 48 v. as the other two places are not found in any of the ancient MSS. S. L. (hic etiam, v. 43). The transcribers, since the 7th century, have tried their hands so much in the embellishment of the 43d to 50th verse, that they have involved the authority of the whole in doubt; still we shall treat the whole as if it were genuine.

Professor Stuart places no reliance upon these passages to prove the existence of a hell of fire, either now or hereafter. Certainly they cannot be made compatible

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with his notion of the continued existence of the soul in torment. The whole may be intended to set forth by similitudes, that it is better to make any sacrifices, even to the most valuable of our members, if they are likely to insnare us from duty rather than fail to obtain eternal life. Part with the most fondly cherished, and seemingly valuable acquisition, if its tendency is detrimental to your Christian character, and live for ever; keep it, and become insnared by it, and you subject yourself to the fire of Gehenna. Here is life, and the dreadful deprivation of life, contrasted, and as the life refers to a future state, so the punishment of death refers to a future state. Not a word is said here about the *soul*, in the burning up of the body in Gehenna; but the *soul, or being*, is necessarily implied as being likewise burned or utterly destroyed. Hence we are directed, "To fear him who is able to destroy both soul and body, (both life and being,) *in Gehenna.*" The argument of our Savior is this: It is better to have a part of us destroyed, than to have the whole being destroyed, which must result from the whole body being cast into the fires of Gehenna. If the soul, as a separate living entity, were not destroyed by this process, the argument of our Savior would be invalidated. For then we might still live after our whole body had been burned, as modern theology teaches. But Christ teaches that the destruction of the whole body involves the total extermination of life. The punishment that had been inflicted in Gehenna on many, is made the symbol of the punishment that will be inflicted by Christ at the judgment. The punishments that have taken place in Gehenna, destroyed life, and the torment was never protracted beyond a day, so the punishment that will take place in Gehenna will destroy life in a limited period.

But the common version of Mat. 18: 8, speaks of "*everlasting* fire." Even supposing the original would bear this construction, it would only imply that the *instrument* of the punishment would be perpetual; but we shall show presently that some of these "everlasting fires" have already been extinguished. "Who can dwell, or live, with everlasting burnings?" Isa. 33: 14. Clearly none; for the obvious reason, they would be totally consumed. Allowing the words, "Where their worm

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dieth not, and the fire is not quenched," to be genuine in one place; and what then? Then the passage more surely teaches the destruction of the wicked that are cast therein, for that which escapes the fire, the worms will consume; and when there is nothing for the fire and the worms to consume, then the fire and the worms will themselves become extinct.

This is a quotation from Isa. 66: 23, "And it shall come to pass, *that* from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD. And they 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;" till, of course, the carcases are entirely consumed; for few will contend that carcasses are indestructible.

To show the sense in which the Greeks used the Scripture phrases of "*eis to pur to asbeston*," and "*puri asbesto*," the fire the unquenchable, we quote from the Bible Examiner the language of a learned Christian Bishop, near the time of Christ.

Eusebius, who is supposed to have been born at Cesaræa, A. D. 267, and of which city he became Bishop in 315, in his history of the Christian Church, which has gained for him the title of the Father of Ecclesiastical History, gives an account of the martyrdom of such of the saints as had suffered death for the gospel's sake. In his history, book vi., ch. 41, he gives an account of those who were martyred at Alexandria. He speaks of them 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 throughout 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 time in prison, enduring innumerable suffering from the scourges and scrapers, were also destroyed in an *immense fire*," (*puri asbesto*).

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Here, then, we have the same phrase that is used in the Bible, used by a learned and eloquent Christian Bishop only about three hundred years after Christ; and no reader can be at loss to understand its import in the connection. No one can fail to see that the expression "unquenchable fire" affords no support to the common theory of eternal torment—but instead of that it is used to denote a fire that utterly consumes whatever is submitted to its action. If the expression *puri asbesto* proves that the wicked will be tormented eternally, then Eusebius taught that the martyrs had been tormented eternally. If Eusebius taught that the martyrs were burned to ashes, then John the Baptist and Jesus Christ declared that wicked men should be thus burned in Gehenna.

Surely Eusebius does not teach that the martyrs will be tormented eternally!!

Mat. 23: 15, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." A child of *Gehenna*.

V. 33, "*Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?" *Gehenna*. Son of Gehenna means one deserving of, or doomed to Gehenna. Both passages teach the utter destruction of these hypocrites in Gehenna.

Our Savior, foretelling the persecutions that should come upon his disciples, and assuring them of the continual providence of God, warns them against apostacy.

Mat. 10: 26–28, "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." In *Gehenna*.

Luke 12: 4, 5, "And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." To cast into *Gehenna*.

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Matthew, who wrote in the Hebrew idiom, uses the term soul and body, as comprehending the whole being which only God could kill so as never to be raised to life again. But Luke, who wrote in purer Greek, in relating the same discourse, omits the term *soul*. Harwood translates Mat. 10:28, thus: "Fear not those who can only inflict upon you bodily pain and torture, and deprive you of a precarious being—but whose power extends no farther. But let that great Being be the object of your fear, who can involve both soul and body in total and everlasting destruction. Let that Being, I repeat it, be the object of your constant fear."

This rendering, we think, expresses the true idea. These are the two passages in the N. T. which being parallel, are equal only to one, that Professor Stuart thinks teach eternal torments. None but those who are completely blinded by the idea of the immortality of the soul, would ever think of finding it in these passages.—The one plainly teaches that God is able to DESTROY *the soul*, and clearly intimates, if the warning be not heeded, that he will do it: that he will destroy the soul and body; that is, both *life and being* in *Gehenna*. Men might kill the body or person, for a time; but could not prevent his resurrection to life again: but God could not only kill, or take away the life we at present have from Adam, but could destroy him altogether. This destruction would be an everlasting destruction.

Rev. W. G. Moncrieff, Edinburg, observes, that, "The only legitimate mode of interpreting the text is, in our opinion, to understand it as affirming that God only can destroy a soul, a life, a human being's existence for ever; and that this will be the doom of all apostates and of all the ungodly. Persecutors may destroy a Christian's life now, and for a little, but, at "the last day," he will be raised to 'glory, honor, and immortality.' When God destroys a man, a soul, a life, or a living being in Gehenna, he is quenched for ever; the second death is to be followed by no resurrection. 'He who findeth his life,' he who keeps his life at the expense of his love to Jesus, shall at last lose it in Gehenna's fire; and he that loseth his life (*psuchen*), or lays it down for Jesus, shall find it at the resurrection of the just, and retain it through unending ages."

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We have now examined every passage where Gehenna is named, and we find no expression indicating that the wicked will be kept alive in torments; but we do find a place where they will be miserably destroyed. Please remember, that Paul and his confederates, though they preached "the *whole counsel of God*," and kept back nothing that was profitable," never preached 'a *Gehenna*' to the Gentiles; neither does it appear that all the wicked will ultimately be destroyed in that particular place: while it does appear that, that place must be thoroughly cleansed from all its abominations, in the restitution.—Jesus Christ, in referring to *Gehenna*, in his four parabolic discourses to the Jews, undoubtedly referred to *Tophet*, or *the valley of Hinnom*, as a place for the execution of death, in a shameful and an accursed manner, by burning.

"THE LAKE OF FIRE."

This phrase will not countenance the dogma of endless misery. It occurs five times: all in that highly symbolical book the Apocalipse; viz., Rev. 19: 20; 20: 10, 14, 15; 21: 8. In three of these passages symbols of systems are prophesied of, and in two of them the wicked are spoken of as suffering in the lake of fire the second death. The lake of fire then symbolizes the entire destruction of whatever is cast into it. So if wicked men are cast into it, they must necessarily be burned up.—For, "who can dwell (or live) with perpetual burnings?" We quote all the passages. Rev. 19: 20, "And the wild beast was taken, and with him the false prophet....These both were cast alive into the lake of fire burning with sulphur. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls of the air were filled with their flesh." Observe here that the beast and the false prophet were cast into the lake of fire, while their armies of men were eaten by the fowls, and were *not burned.* Rev. 20: 9, "And they (the nations) went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and *fire* came down from God out of heaven, and *devoured them.* And the *devil* that deceived them was cast into the lake of the

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fire and sulphur, where [are] the wild beast and the false prophet, or the propounder of false doctrine, (*kai basanisthe-sontai hēmeras kai nuktos*,) and they shall be tormented, or tried, day and night, (*eis tous aiōnas tōn aiōnōn*,) until the ages of ages." The preposition *eis*, as a secondary meaning, denotes *motion towards*, or *tendency, so as to arrive at*, and then should be rendered *to* or *into*, when applied to place; and *until*, when applied to time; as kai elthen *eis gēn* Israel. *Eis* here refers to place, *and came to*, or *into, the land of Israel*. *Eis* ēelion katadunta dainuntai. Render *eis* here as referring to time, *they feast until sunset*. Our text referring *to time*, we translate according to the rule, *until the ages of the ages*, which rendering is strictly literal. (See Erving Grammar, p. 149.) The word *basinisthesontai*, is the future tense plural of *basanos*, a touch-stone to try metals, and means a trial, inquiry, or examination, to ascertain the genuineness, or purity of any thing—hence, metaphorically the word is used for an examination to obtain proof, to confirm any fact—torture employed to obtain evidence, or extort truth—a proof given, or obtained, a pledge :—*Dounai ti-basanœ*, to submit any thing to trial, to put to proof—*dounai basanon*, to give proof of any thing :—the plural basanoi, instruments of torture used to extort confessions. Now if the lake of fire is used as a figure, as in 1 Pet. 4 : 12, " Think it not strange concerning the fiery trial that is to try you"; and 1 : 7; 1 Cor. 3 : 13, and Rev. 3 : 10, then *basanisthesontai*, should be rendered, *they shall be tried*. And the verse will mean that whatever is symbolized by the beast and the false prophet and the dragon shall be tried till the end of the age. But if the fire here be taken as literal. then it will most certainly imply the complete destruction of the things cast into it.

The word *bazinizo* is rendered *tossed*, in Mat. 14 : 24. ' *Tossed* with waves; and *toiling*' in Mark 6 : 48. In Luke 16 : 23, 28, it might be rendered " tried by torture." If the dragon and Satan, is here intended to represent the literal devil, it is elsewhere said that he will be destroyed. Heb. 2 : 14; Mark 1 : 24; Luke 4 : 34; 1 John 3 : 8.

Rev. 20 : 14, (*Kai ho thanatos kai ho hades*,) And death and hades, the grave, or dominion of death, were cast into the lake of fire. *This is the second death*, the

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

Rev. 21: 8, "The fearful, and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and sulphur: which is the second death."

As this *second* death is a repetition of the first, and as the first death must terminate before the *second* can commence, and as the first death was not eternal misery, so neither can the repetition be. As the first death deprives of conscious being, so will the second. Some understand the first death as resulting from our connection with Adam, and the second death as resulting from our own neglect to come to Christ, the *second* Adam, *for life*. In either case, the word *second* is fatal to the dogma of endless torture; much more to that unmeaning phrase, "the death that never dies."

Fire only pains as it acts to the destruction of living substance; if the fire did not tend to destroy it would not pain. To be cast into a lake of fire burning with sulphur, certainly implies the entire combustion of all combustible substances. And such is man. Remember, if there be any part of man indestructible, that part cannot be pained or even injured by fire. Ajax was fabled to have been dipped into the river Styx, in the infernal regions, by which he was rendered invulnerable to all injury, to all pain, excepting in his right heel, by which he was held. But this theology of fables we are opposing, first endows the sinner with incorruptibility of nature and consequent immortality—thus rendering him incapable of suffering, torment, or decay—and then builds upon this fancied endowment the contradictory assumption, that the sinner will have eternal conscious existence in torments! Why, sir, if the sinner were incorruptible, flame could not harm him; lightning could not scathe him; he would not be susceptible of suffering or decay of any kind; and he would be as truly immortal as will be the righteous, and as free from pain.

As in these passages, death and the grave are personified, the fair conclusion is, that the fire here symbolizes complete destruction. We are not justified in making the one part only symbolical. Death and the grave,

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or *hades*, not being persons, must necessarily be made figures, and so the other must be construed as figurative also. But figurative or literal, the fire imports the destruction of all things cast into it, and the death of all the living. The wild beast will be prevented from destroying; the dragon from deceiving the nations; and the false prophet from deceiving God's people.

As the destruction of the cities of Sodom and Gomorrha, with fire and brimstone from heaven, are set forth as a pattern of the *aionian* burning, or the burning at that age, and as the burning of these produced the sulphurous lake Asphaltites, or Dead Sea, so the final destruction of the wicked may produce another lake, which may be for a time a lake of fire; but as the Dead Sea is to be cleansed, so Gehenna and its lake of fire will be cleansed and delivered over to Abraham and to Christ in a heavenly condition, according to the terms of the everlasting covenant.

THE LOWER AND LOWEST PARTS OF THE EARTH.

The phrase "the lower parts of the earth," is used for the sea-coasts, for the islands of the sea, and for the grave, but never for a place of conscious torment.

Ps. 63 : 9, "But those that seek my *soul, to destroy it*, shall go into the lower parts of the earth;" (the grave). Isa. 44 : 23, "Sing, O ye heavens; for the Lord hath done it: shout ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." The lower parts of the earth, in this sublime poetical personification, may mean the sea-coasts, the valleys, or the grave opened at the resurrection of its inmates. Ps. 139 : 15, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." Here the womb seems to be implied. Eph. 4 : 9, "Now that he (Christ) ascended, what is it but that he also descended first into the lower parts of the earth," the grave: for the resurrection of Christ is here spoken of: though perhaps here, the phrase, the lower parts of the earth, contrasted with Christ's exaltation, may mean no more than the deepest abasement. The phrase occurs like-

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wise in Ez. 31 c. and 32 c, where it is used interchangably with grave, pit, and sheol; but no where does it mean a place of conscious torment.

THE WORD TARTARUS.

This word occurs but once in the N. T., viz., 2 Peter 2 : 4, " For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment."

The word translated *hell* here is *tartarōsas.* Observe, it is *not* men, but *angels* who are spoken of; and these not as now undergoing punishment, but as reserved *to be punished at a future period.* Moreover, their chains are chains of darkness; a highly figurative expression. In the 9th v, The unjust are likewise said to be *reserved* " unto the day of judgment *to be* punished." Then it is clear, that neither angels nor men receive their punishment before the day of judgment, for rewards and punishments are reserved for that day.

The original meaning of Tartarus seems to have been *an abyss ;* the thick darkness that is supposed to encircle the universe—the bounds or verge of the material system. The Pagans afterwards perverted this word, and made it signify a place beneath the earth, where the Titans, the giants, that they fabled to have rebelled against Jupiter, were confined; and as the Pagans originated the idea of the immortality of the soul, so requiring a place to put these fanciful inventions, these immortal, tangible intangibles, that could see and be seen, and yet be invisible; could feel and be felt, and yet be too etherial for cognizance; they put them in Tartarus, so deep that none could obtain a correct knowledge of their existence. But if the original meaning of the word *Tartarus* be in perfect harmony with revelation, and the chief of these angels be called " The prince of the power of the air"; (Eph. 2: 2,) although the word has been used in later ages by Pagans, in their fables, to designate their receptacle of wicked souls; and although professed Christians have adopted these fables, and inserted them into their creeds; we feel no inclination to attempt to make a Pagan of Peter to save these precious sectarian creeds! We assume, therefore, that Peter used the

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word *Tartarus* to express the region of the atmosphere, or abyss.

CONCLUSION RESPECTING HELL.

We have now examined all those words that are translated *hell*, and all others that bear any relation to the word hell; and the result is, the Bible does not teach that there is any place now in existence, where the wicked dead are in torments. Nay, that neither the wicked nor the righteous are collected in one common receptacle, excepting so far as all of them who have died, are in the dominion of death—that is, in *sheol*, or in *hades*—in a STATE of entire unconsciousness; of destitution of all life, and not in any particular place. Further, that none of the terms referring to the future punishment of the wicked imply that the wicked will be *tormented for ever;* but that many of these terms do most emphatically teach their utter extermination. These facts, taken with the mass of direct, positive, and plain testimony, that the wicked will be so destroyed as to be entirely put out of existence, as living beings, make assurance doubly sure, that the universe will be entirely purified of all wicked beings; not by rendering them holy, but by their annihilation. Amen. Rejoice, every creature, that universal holiness and universal happiness, will ultimately prevail! We have seen, too, that as the word *hell* conveys an entirely different meaning now, from that which it formerly bore, the word *hell* should be entirely blotted out of any revision, or new translation of the Scriptures; there being no Hebrew, nor Greek word, that corresponds with it, or indeed that bears the slightest affinity to it in its present acceptation. The ideas that are now so prevalent respecting hell, have been necessitated from the erroneous belief, that has increased of late years, of the immortality of the soul, the consciousness of the dead, and the everlasting misery of the wicked: which three errors have well nigh subverted the gospel of the Son of God. The words from which *hell* is now rendered, should either be anglicized, and left untranslated, as is baptism; or should have a corresponding English synonym: as *sheol* and *hades*, death, and the dominion of death; *Gehenna*, the Valley of Hinnom; *Tartarus*, the outer re-

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gions, or regions of darkness: and *Abussos*, an abyss, an abyss of waters, or a profound deep. Nothing can be more absurd than to translate all these words by the word *hell*, burdened as it is, with its present theological definition.

The terms applied to the ultimate destiny of the wicked, are utterly at variance with the fable of "*eternal misery*," and of the present suffering of the wicked dead in any place called a hell of fire; as these terms all imply the extinction and not the preservation of life and consciousness; and no honest interpreter of the Scriptures will henceforth attempt to reconcile these terms with eternal life in misery. Consider a few of them: Death—second death—perish—utterly perish—devour—destroy—cut off—burn up—consume—utterly consume—destruction—perdition—corruption—they shall be as though they had not been, and annihilation. The fire that will consume the wicked, will be "*a fire that consumeth to destruction.*" Job 31: 12. The theologians that are determed to sustain their tottering sectarian creeds, must invent some other words more pliant, and now less known than the terms we have examined. May we not indulge the hope that some of these professed teachers for the sake of honesty, and the truth, will abandon their vain traditions for the teachings of the Bible? Who is on the Lord's side? *Who?* WHO?

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CHAPTER XII.

ON THE FINAL DESTINY OF THE WICKED.

We are now to examine what the Bible teaches relative to this awful subject. We have already proved that man is a unit—that the soul of man comprehends his whole being—that man is a soul—that man has no soul, nor spirit, that can exist, as a living thing, apart from his body—that man in his whole nature is mortal; which of course implies that his body is mortal, his soul is mortal—and that his spirit, being merely the principle of life, is neither mortal, nor immortal—that it has not and cannot have conscious existence independently of the organized being it animated—that the compound being, man, becomes entirely unconscious in death, "so that a man hath no pre-eminence (in death) above a beast," "they all have one (*ruah*) breath or spirit," "they are all made of the dust, and all turn to dust again:" Ecc. 3: 19—that one event happeneth to all, to the righteous and the wicked; Ecc. 9: 2. Death "destroyeth the perfect and the wicked," and "no man can deliver his soul from the hand of sheol, or death." Ps. 89: 48, "The soul (see margin,) of the hypocrite dies in youth." Job 36: 14. Of the wicked, says the Psalmist 49: 19, margin, "His soul shall go to the generation of his fathers, they shall never see light. For like sheep they are laid in the grave; death shall feed on them." 14 v.

As we have already proved that all the dead are unconscious in their graves, if there be no resurrection they have perished like brutes; they have been already blotted out of existence. Not a question could have arisen respecting the destiny of the wicked, had it not been as-

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sumed that the wicked were immortal, and consequently those numerous threatenings that speak of the death, destruction, consumption, perishing, &c., of the wicked, must, to be consistent with the notion of his immortality, be explained away, because their most obvious sense teach that the wicked will be utterly exterminated.

WILL THE WICKED DEAD BE RAISED TO LIFE AGAIN?

As all the dead are dependent upon a resurrection for all future life and consciousness, so if the wicked do not rise, they cannot experience any more punishment than the continuance of the infliction of death upon them, which would then be in their case, an everlasting punishment. It is quite certain that the resurrection of the wicked is not clearly taught in the Old Testament. Dan. 12: 2, as it stands in the common version, seems to teach it, but a better translation would give a different sense. "And many of those that sleep in the dust of the earth shall awake: these to everlasting life, those to reproach and everlasting abhorrence." This verse, thus interpreted, would rather seem to teach the *non*-resurrection of the wicked. Isa. 26: 19–21, has been supposed to teach it, but by contrasting the 19 v. with the 14 v., it certainly only teaches the resurrection of the righteous. Jer. 31: 15, does not teach it, for the resurrection there taught is a joyful resurrection. None of the threatenings of the O. T. teach it. We think all the arguments drawn only from the O. T. are not sufficient to say that they teach a resurrection to the wicked, though that glorious event is clearly taught of the righteous. The other texts that are supposed to teach the resurrection of the wicked are the following:—Rom. 14: 11, 12; Acts 24: 15; John 5: 28, 29; 2 Pet. 2: 9–12; Gal. 6: 7, 8; Job 4: 8, 9; and Pro. 22: 8.

THE PENALTY OF THE LAW IS DEATH.

If the wicked are preserved alive in torments, or in any sense, then this penalty will never be inflicted. Any penalty that comes short of terminating the being of the wicked, is not the penalty of the law.

"The wages of sin is death," (Rom. 6: 23,) as con-

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trasted with endless life. "The *soul* that sinneth it shall *die*;" Ez. 18 : 4, 20. "Sin, when it is finished, bringeth forth *death*" ; Jam. 1 : 15. Any torment or punishment that comes short of terminating the very being of the sufferer, is not death, and therefore is not the penalty of the law, which law has not reversed but confirmed the first judgment: "Dust thou art and unto dust shalt thou return," for sinners are to be "ashes under the feet of the righteous."

THE WICKED MUST PERISH.

The English word *perish*, means to die ; to wither; to decay; to waste away; to be destroyed ; to come to nothing; to fail entirely, or to be extirpated. 2 Kings 9, to lose life ; to be deprived of being. The Bible always implies death, corruption, destruction, loss of being. 2 Pet. 2 : 12, "And shall utterly *perish* in their own corruption."

Such is the meaning of the English word *perish*, and when applied to living beings, in no case can it be made consistent with continued preservation in life. When applied to inanimate things, it implies their total destruction. Mat. 9 : 17, "Else the bottles break, the wine runneth out, and the bottles (*apolountai*) *perish:* but they put new wine into new bottles, and both are *preserved.*" Here perish stands in contrast with to be preserved; and, of course, if a thing has perished, it cannot possibly mean preserved. So when the same term is applied to men, it can never be made consistent with preservation in any shape whatever. So it never means eternal life in misery. It has been said that there is an exception to this rule in 2 Pet. 3 : 6, "Whereby the world *that then was*, being overflowed with water (*apōleto*) *perished.*" But if they look to the very next verse they will perceive that world which 'perished' stands opposed to "the heavens and the earth which are now," as not being the same as that which was overflowed with water, and will continue overflowed till the new heavens and earth are made to appear. For Peter says, "Nevertheless we, *according to his promise*, look for new heavens and a new earth, wherein dwelleth righteousness." But does not Peter say, "The earth and the works that

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are therein shall be burned up." If the reader will turn to our remarks on the third heavens, he will perceive that world has truly perished, of which Peter spake, and still remains overflowed—as a habitation for men, it does not exist. But Peter specially refers to "*the world of the ungodly*," who "perished." Truly, they were *not preserved.*

When applied to animals, it likewise implies death, entire destruction. Mat. 8 : 32, "Behold the whole herd of swine ran violently down a steep place into the sea, and (*apothnēsko*) *perished* in the waters." And it never means anything different when applied to men. Rom. 2 : 12, "As many therefore, as have sinned without law, shall also (*apolountai*) *perish*, without (being judged by) law : and as many as have sinned under law, shall be judged by law." Although there may be a difference in the meaning and in the intensity of the meaning, of the Hebrew and Greek words translated perish, yet we shall see that the very mildest of them import the destruction of the living being; and but for the resurrection such destruction would be total. And when it is said, Isa. 57 : 1, "The righteous perisheth; and no man layeth it to heart"; and Ecc. 7 : 15, "There is a just man that perisheth in his righteousness"; it implies a total deprivation of life; and Paul tells us, 1 Cor. 15 : 16–18, "If the dead rise not....then they also who have fallen asleep in Christ have (*apolonto*) *perished*"; are for ever deprived of all being. While this proves that the word perish does imply destruction of being, it being thus applied to the righteous, proves likewise that perish does not mean preservation of life in hell; for to Ecc. 7 : 15, it is added, "And there is a wicked man that *prolongeth* his life in his wickedness," which is opposed to the righteous who by losing his life, "*perisheth.*" John 10 : 28, "I give unto (my sheep) eternal life; and they shall (*me apolontai eis ton aiona*) not perish in the age." Here again to perish is opposed to eternal life, consequently it cannot mean eternal life in torments. Moreover Christ intimates that his sheep do *perish* in death till the introduction of the age or reign of Christ on earth, on the throne of his father David.

John 3 : 15, 16, "That whosoever believeth in him should not (*apoletai*) perish, but have eternal life." But

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if the wicked have eternal life in misery, they too will never perish, and there is no contrast.

Acts 8 : 20, "But Peter said unto him, Thy *money* (*apoleian*) *perish* with thee, because thou hast thought that the gift of God may be purchased with money." Here it is intimated that money and the wicked will perish alike. If money can live and endure eternal misery, the language of Peter might have been twisted so as to read that Simon should not literally perish—but that Simon *and his money* should alike *live* and *suffer together* "eternal torments"!!

We give twenty other texts where the reader may look for the meaning of the word *perish*. Num. 24 : 20, 24; Deut. 8 : 19; Jud. 5 : 31; Job 4 : 9, 20; 20 : 7; Ps. 2 : 12; 9 : 3; 10 : 16; 37 : 20; 68 : 2; 83 : 17; 112 : 10; Is. 41 : 11; Lu. 13 : 5; Acts 13 : 41; 1 Cor. 1 : 18; 8 : 11; 15 : 18; and 2 Pet. 2 : 12.

We shall give a few quotations explanatory of the original words translated *perish*. *Sophoh* means *to come to an end*.

1 Sam. 26 : 9, David said to Saul, "Destroy him not ....The Lord shall smite him; or his day shall come to die; or he shall descend into battle and (*sophoh*) *come to an end*." But if the "immortal soul" of Saul lives, then certainly he has neither perished nor *come to an end*. So in 1 Sam. 27 : 1.

Another word translated perish is *gova*, to waste away, to decay. Josh. 22 : 20, And Achan ("*gova*,) wasted away not alone in his iniquity." Job 34 : 14, "If God set his heart upon man, if he gather unto himself his *ruah*, spirit, and his *nesme*, breath; all flesh shall (*gova*,) *decay* together, and man shall turn again unto dust." If the man decays and turns to dust again, what is left but the spirit of the breath of lives which is not a conscious thing, and which God has gathered into the great reservoir of all animal life? Job 36 : 12, "But if they obey not, they shall (*gova*) *waste away* by the sword, and they shall die without knowledge."

A word implying the most complete destruction, translated *perish*, is *shomad*, to *annihilate*. Ps. 83 : 9, 10, "Do unto them as unto....Jabin, at the brook Kishon : who (*shomad*) were *annihilated* at Endor : they became as dung for the earth." As living beings, they

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were put out of existence. Such language could not apply to such as had 'immortal souls'; but as it does apply to those that were annihilated at Endor, it proves that they had no such Pagan appendages.

Other strong words translated perish, are *adai ouvaid*, utter destruction. Num. 24: 19, 20, "Out of Jacob shall come he (Christ) that shall have dominion." And when Balaam "looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be (*adai ouvaid*) utter destruction for ever." 23 v, "And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall be (*adai ouvaid*) *utter destruction for ever.*" As this is a prophecy to take place under the judicial reign of Christ, it must imply the final disposition of these nations—they will be utterly exterminated. Thus we see that many of the Hebrew words are much more forcible than the English word *perish.*

We turn to the N. T. *Kata-phtheiro. Phtheiro* means to corrupt, and *kata* renders the word more intensive. 2 Pet. 2: 12, "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." This is a terrible denunciation against false teachers; like the beasts made for no other purpose but to corrupt; these like them shall corrupt in the utter corruption of their own nature. The manner of their perishing is like that of beasts; as beasts were not made for eternal torments but for slaughter and corruption, so are these. The simple form of the word is applied to beasts, and both the simple and intensive to these men.

Apōlonto, destroyed. Jude 11 v, "Wo is to them; for they have gone in the way of Cain, and have run far in the error of Balaam's hire, and have (*apōlonto*) perished in the rebellion of Korah." We refer farther to 2 Cor. 2: 15, 16; Mat. 18: 14; Luke 13: 3; Acts 8: 20; Ps. 73: 29; 92: 9; Prov. 12: 9; Deut. 8: 19; Judges 5: 31; Job 4: 9, 20; 20: 7; Ps. 2: 12; 9: 3; 10: 16; 37: 20; 68: 2; 83: 1; 112: 10; Isa. 41: 11; Acts 13: 41; 1 Cor. 1: 18; 8: 11; 15: 18. These

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thirty-two texts declare that the wicked shall perish; and perish always implies death.

THE WICKED SHALL BE DESTROYED

To destroy means to demolish, to ruin; to annihilate; to bring to nought; to kill; to extirpate; to put an end to. And the Bible meaning is even more intensive. The same words are sometimes translated destroy or perish. But the meaning will be obvious from the passages we shall quote. There are thirty-eight different Hebrew words rendered destroy. One of the chief of these is *tsomath*, to *annihilate*.

2 Sam. 22 : 41, "Thou hast also given me the necks of mine enemies, that I might (*tsomath*) *annihilate* those that hate me." This verse is again repeated, Ps. 18 : 40. Ps. 69 : 4, "They that would (*tsomath*) *annihilate* me, being mine enemies wrongfully, are mighty." Ps. 101 : 8, "I will early *tsomath* (*annihilate*) all the wicked of the land." Ps. 73 : 27, "For, lo, they that are far from thee shall perish : thou hast (*tsomath*) annihilated all them that go a whoring from thee." There is no stronger word that we know of to describe the utter destruction of the being of the wicked.

Prov. 15 : 25, "The Lord will (*nosakh*,) extirpate the house (or family) of the proud." Ps. 52 : 5, "God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the *land of the living*, Selah." Then a destroyed person cannot be a living one.

From these examples there can be no difficulty in understanding the Bible definition of destroy and destruction : they imply the deprivation of life and being. Mat. 2 : 13, "For Herod will seek the young child to *destroy* him." Ps. 92 : 7, "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be *destroyed for ever*." Ps. 145 : 20, "The Lord *preserveth* all them that love him : but all the wicked will he destroy." Destruction, when applied to men, always means the deprivation of life, and is the very opposite of preservation in life. The difference of meaning when applied to men generally, including the righteous and the wicked is, the destruction does not

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prevent a resurrection to life by Almighty power; but when applied to the wicked, as such, it always implies that they are or shall continue destroyed, they are "destroyed for ever." Prov. 13: 13, "Whoso despiseth the word shall be destroyed." Prov. 29: 1, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." The remedy for the death and destruction of the righteous is found in the resurrection, making the dominion of death but temporary. Prov. 6: 32, "Whoso committeth adultery....destroyeth his own soul"; his own conscious existence. A soul cannot exist and remain destroyed at the same time. Mat. 10: 28, "Fear him who is able to destroy both soul and body (both life and being,) in Gehenna." Then a destroyed soul, or person, cannot be living in any sense. Lev. 23: 28, "And ye shall do no work in that same day; **** whatsoever soul it be that doeth any work in that same day, the same *soul* will I *destroy* from among the people." Mark, God is able to destroy a soul, or being, and he declares that he will destroy such as continue to offend him. If a soul is kept alive eternally in torments *it* is not destroyed in any sense. This is so obvious that those who believe in eternal torments say it is something else that is destroyed, such as glory and happiness. But this is a denial of the plain letter of Scripture. James (4: 12,) says, "There is one Lawgiver, who is able to save and destroy." If it be said that God's being able to destroy both life and being does not prove that he will do it, then neither does our quotation prove that God will either *save* or *destroy*. We affirm that God cannot destroy a person without destroying his soul, his conscious being; the contrary is a manifest contradiction. 1 Cor. 3: 17, "If any man defile the temple of God, him shall God destroy." Rev. 11: 18, "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest....destroy them which destroy the earth."

See also Deut. 7: 10; Job 34: 25; Ps' 5: 6, 10; 101: 8; Prov. 1: 32; 11: 3; 13: 20; Isa. 13: 9; 42: 14; Ps. 143: 12; 144: 6; Mat. 21: 13; Mark 12: 9: Luke 20: 16. Here are thirty texts that state that all the wicked will God destroy, and not the least hint in any place, that they shall be preserved alive in endless misery.

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Nay, the Scriptures say, Job 36: 6, God "preserveth not the life of the wicked." Acts 3: 20, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every (*psuche*) soul, which will not hear that prophet, (*exolothreuthesetai ek ton laou*) shall be *utterly exterminated* out of, or out from among, the people." Reader, examine the language, and believe the "*souls*" that reject Christ will be "utterly exterminated." If these exceedingly emphatic expressions do not teach the utter annihilation of the being of the wicked; we ask, How can any language possibly teach it?

DESTRUCTION SHALL COME UPON THE WICKED.

Destruction, though we give it a separate place, signifies the act of destroying, and has the same general meaning as destroy; but Webster gives 'eternal death,' as one of its meanings. Though the words eternal death, do not occur in the Scriptures, yet death, not to be followed by a resurrection, is eternal death; and the simple term expresses all that the compound term does. The persons exposed thereunto become extinct and continue extinct. The idea in the Scriptures is expressed negatively, "They shall not see life." But the Bible will explain the term destruction. 2 Chron. 22: 4, Ahaziah "did evil in the sight of the Lord like the house of Ahab; for they were his counsellors, after the death of his father, to his *destruction*"; and the 9 v. records the manner of his destruction, he was slain by Jehu. So Est. 8: 6, "For how can I endure to see the *destruction* of my kindred." The decree had gone forth "to destroy, to kill, and to cause to perish;" and this Esther calls destruction. Job says, 31: 23, "*Destruction* from God was a terror to me." Observe, Job does not say that endless misery was a terror to him, but simply destruction.—Then the fear of the destruction of being was the restraint in those days. Ps. 73: 17–19, The Psalmist says of the wicked, "I went into the sanctuary of God; then understood I their end; (the last of them). Surely thou didst set them in slippery places: thou castest them down into

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destruction. They are *utterly consumed* with terrors." Destruction puts an end to them; and such was the destruction that was a terror to Job. Pro. 21 : 15, "Destruction shall be to the workers of iniquity." Isa. 1 : 28. "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 10 : 25, God speaking to his people of the Assyrians, says, "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." The anger of God ceases when the wicked are destroyed, for there is nothing left of them to be angry with. The prophet prays for those that ridiculed the word of the Lord, that God would "bring upon them the day of evil, and destroy them with a *double destruction*." Jer. 17 : 18. "Destruction unto them! because they have transgressed against me." Hos. 7 : 13. Such is the general tenor of the O. T.

The N. T. likewise testifies that the destruction of the wicked puts an end to their existence. Mat. 7 : 13, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Phil. 3 : 19, "They are the enemies of the cross of Christ: whose end is destruction." But eternal torments can have no end and no destruction. 1 Pet. 2 : 1, "There shall be false teachers among you, who....bring upon themselves swift destruction." 1 Thess. 5 : 3, "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." 2 Thess. 1 : 7–9, God shall recompense "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." It might be asked, Can the wicked exist when destroyed, and exist too where God has neither presence nor power? See also Deut. 32 : 24; Job 18 : 12; Ps. 2 : 9; 35 : 8; 37 : 9, 22, 38; 94 : 23; 101 : 5, 8; 143 : 12; Pro. 1 : 26, 27; 2 : 22; 10 : 14, 29; 13 : 3; Isa. 13 : 6, 7; 59 : 7; Jer. 17 : 15; Rom. 3 : 16; 9 : 22; 11 : 22; 1 Tim. 6 : 9. Here are forty texts that say the wicked will be destroyed; and

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intimating, with a destruction that will bring their existence to an end. Alas! for the unhappy critic that shall endeavor to make these texts compatible with the everlasting conscious existence of the wicked!

THE WICKED WILL BE DEVOURED.

The word devour, to eat up, when applied to the wicked, implies their total consumption and annihilation. Lev. 10: 2, "There went out fire from the Lord, and *devoured* them, and they *died* before the Lord." Jer. 2: 30, "Your own sword hath devoured your prophets, like a destroying lion." Devour here implies death, and destruction by fire or sword. Ps. 21: 8, 9, "Thine hand shall find out all thine enemies. 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." Isa. 10: 16, "Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers (the wicked) in one day; and shall consume the glory of his forest, and of his fruitful field, *both soul and body*, (life and being,) and they shall be as when a standard bearer (*koloh*) is consumed." Isa. 26: 11, "Yea the fire of thine enemies shall devour them." Isa. 33: 11, "Ye shall conceive chaff, ye shall bring forth stubble: your breath as fire shall devour you. And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." 14 v, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites, Who among us shall dwell (or live) with the devouring fire? Who among us shall dwell (or live) with everlasting burnings?" Says Paul, "How shall we escape, if we neglect so great salvation?" All these questions imply the impossibility of escape, for it is impossible for the sinner to escape punishment; and equally impossible for him to dwell (or live) in a devouring or everlasting fire without being consumed. Can a devouring fire fail to devour its fuel? If it devours, it must consume the wicked. Everlasting, in this place, means lasting till the fuel be entirely consumed. Heb.

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10 : 27, There remaineth to the wicked, " A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Nahum 1 : 8, " Darkness shall pursue his enemies. What do ye imagine against the Lord ? he will make an *utter end :* affliction shall not rise up *a second time.* For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Rev. 20 : 9, " A fire came down from God out of heaven and devoured them." See also Psa 50 : 9 ; 76 : 7 ; Jer. 5 : 14. Here are eleven times that the word *devour* is applied to the end of the wicked. After sinners are devoured, we see not how even God himself could inflict more punishment upon them without raising them again to life ; but such sure work will God make with sinners that it will not be necessary to afflict them *a second time.*

THE WICKED WILL BE CONSUMED.

Consume, in its application to the wicked, implies to waste away ; to cause to pass away ; to bring to utter ruin ; to exterminate ; to burn up. But we will see its Bible exposition. In the O. T. it is *koloh*, to consume, finish, come to an end. Ex. 15 : 7, " Thou sentest forth thy wrath, which consumed them as stubble." Here Pharaoh and his host were consumed by being drowned in the sea. Num. 17 : 13, " Whoso cometh**near**the tabernacle....shall die : shall be consumed with dying." Ps. 71 : 13, " Let them be confounded and consumed that are adversaries to my soul." Isa. 1 : 28, " The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 5 : 24, " As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust ; because they have cast away the law of the Lord." Zep. 1 : 2, " I will utterly consume all things from off the land, saith the Lord, I will *consume man* and beast ; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked ; and I will cut off man from off the land, saith the Lord." Isa. 47 : 14, " Behold they (the astrologers,) shall be as

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stubble; the fire shall burn them; they shall not deliver their *souls* (original and margin,) from the power of the flame." Their souls then being under the power of the flame, will surely be consumed. But their souls, means themselves. Granted. They will be utterly consumed, soul and being. See also, Deut. 4 : 24; 1 Sam. 22 : 25; Job 4 : 8, 9; 15 : 34; 20 : 26; Ps. 75 : 3; Isa. 10 : 22, 23; 16 : 4; 28 : 22; 29 : 20; 50 : 9.

Here are twenty times that the Bible plainly declares the wicked shall be consumed in destruction. This cannot be made compatible with continued existence in misery. But alas, alas, it has been prophecied that in the last days, those who have the form of godliness, shall turn from the truth unto fables, and will not endure sound doctrine, but having itching ears, they will heap to themselves such teachers as will twist the Bible into a conformity with their contradictory creeds. See 2 Tim. c. 3 and 4.

THE WICKED WILL BE BURNED WITH FIRE.

That literal fire will be used as an instrument in the punishment of the wicked in the judgment to take place when Christ shall return from heaven, is a plain matter of record; and though the language of John in describing the destruction of the wicked, at the end of the one thousand years, is highly figurative and symbolical, yet we may infer that literal fire will then be used; perhaps the same fire that will dissolve the elements of the heavens, or the atmospheres, prior to the everlasting renovation of the heavens and the earth. Indeed in 2 Pet. 3 : 7–13, the destruction of the wicked, and the destruction of the present arrangement that exists in the heavens, or atmospheres, and the earth, are coupled together as though the same fire would be used in the accomplishment of both. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The similitudes and examples of the destruction of the wicked mostly refer to the instrumentality of fire. Mat. 13 : 30, "Let both (the tares and the wheat,) grow together until the harvest; and in the time of harvest, I will say to the reapers, First gather the tares, and make

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them into bundles for *burning;* then carry the wheat into my barn."

In the exposition of this parable, Christ declared that "The field is the world: the good seed are the sons of the kingdom; and the tares are the sons of the evil one. The enemy who sowed them is the devil: the harvest is the conclusion of this age; and the reapers are the angels. As, therefore, the tares are gathered and burned, so shall it be at the conclusion of this age. The Son of man will send his angels, who shall gather out of his kingdom all seducers and iniquitous persons, and throw them into the burning furnace: weeping and gnashing of teeth shall be there." As the tares must be burned to ashes, so must the sinners be burned to ashes: and as there would be no tares left after being subjected to the continued action of fire: so there will be no sinners left; they will be totally destroyed in like manner.

The cities of Sodom and Gomorrha are set forth as an example, or pattern, of the manner in which the wicked will be burned or destroyed. Gen. 19: 24, "Then the Lord rained upon Sodom and upon Gomorrha *brimstone and fire out of heaven.*" Examine 2 Pet. 2: 6, and Jude 6, 7, "Also the angels who kept not their own office....he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. As Sodom and Gomorrha,....are set forth *an example*, having undergone the punishment of *an eternal fire. In like manner*, indeed, these also shall be punished." Mark, the cities of the plain, have already suffered the punishment of "eternal fire"; it has consumed them and their inhabitants; and this is the pattern given of the destruction of the wicked. As nothing that is concealed can be an example to us, so the example must consist in their outward, visible, total destruction. As the Sodomites were punished judicially, the O. T. Scriptures afford us no proof that they will ever have a resurrection. Rom. 2: 12, "As many, therefore, as have sinned without law, shall also perish without being judged by law."

2 Sam. 23: 6, 7, "But the sons of Belial (the worthless,) shall be all of them as thorns thrust away....and they shall be *utterly burned with fire* in the same place." Isa. 23: 11, 12, "Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you, and

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the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire." See also Psa. 11:6; 83:14, 15; 140:10; Isa. 24:6; 66:15, 16; Mat. 7:19; John 15:6. Here are fourteen texts that plainly declare that the wicked shall be burned with fire. The similitudes that are used, such as thorns, briers, tares, stubble, trees, and chaff, being all combustible articles, and when representing the wicked, are consumed by fire, and leave nothing but ashes, so will the wicked ultimately be; "Ye (the righteous) 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." These figures can never be reconciled with the eternal conscious existence of the wicked. If such a doctrine were true, no figures could be more inappropriate to express it; but as the Scriptures uniformly testify of the total destruction of the whole being of the wicked, so no figures could be more appropriately chosen to represent the extermination of their entire being. To affirm that the wicked will live for ever in misery, when God says they shall be burned up like stubble fully dry, is plainly to contradict God. We have been taught that God means what he says, and says what he means; and God says, "In that day when I make up my jewels....then shall ye discern between the righteous and the wicked....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*.... 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. 4. This declaration of the Almighty we are bound to believe. But cavilers have tried to weaken the effect of this passage, by stating that the word 'up' is not in the original; but it is contained in the word *boar*, to burn up. There are twenty-two words that are translated burn; this is the strongest of the whole, and implies a flame that *consumes*. The same word *boar* is the original in all the passages where the words 'burnt up' occur in the English version.

The word may be found tr. *burned*, Ex. 3:2; Deut. 4:11; 9:15; Est. 1:12; Ps. 39:3; Isa. 42:25; it is translated *burnt* in Num. 11:1, 3; 2 Chron. 28:3. It

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is tr. *burn*, joined with *fire*, in Deut. 5 : 23 ; Ps. 79 : 5 ; 89 : 46 ; Isa. 47 : 14 ; Jer. 4 : 4. In Jer. 21 : 10, the word is *soraph*, to burn, but in the 12 v. it is *boar ;* Ez. 5 : 2, and translated burn, it occurs, Isa. 1 : 31 ; 10 : 17 ; 40 : 16 ; 44 : 15 ; Jer. 7 : 20 ; Nah. 2 : 13 ; Mal. 4 : 1.— Let the reader examine all these passages, and he will be convinced that the word implies the thorough consumption of all the things to which it is applied.

But, continues the objector, " The fire that burns up the wicked is called ' eternal fire,' and their punishment is called ' eternal damnation.' We reply, 1. That it is called a *consuming fire* and a *devouring fire ;* and if it consumes and devours it must utterly destroy the wicked. 2. Supposing that the word *aiōnas*, translated ' *eternal*,' meant what the English word imports, without beginning and without end—which it certainly does not, and which the reader will see when we discuss the meaning of this word—even when taken in the broadest sense contended for, it can imply no more than that the instrument of destruction is everlasting. To say that a fire will continue to burn what it does not consume, is a solecism in language. If pure gold is indestructible in fire, then it cannot be burned ; if the wicked are indestructible, they can neither be burned nor injured by fire. 3. Everlasting fire, or fire lasting till it has utterly consumed its fuel, is an appropriate emblem of total and everlasting destruction. If the fire were not to last thus long, some vestiges of the wicked, such as bones, which are the most indestructible, might possibly remain. And 4. We reply, that in Heb. 6 : 2, we read of " eternal judgment," and this and ' eternal fire,' only mean that in both cases, it will be final, the results will be everlasting ; the wicked will continue burned up ; they will never rise again ; they will be consumed, annihilated, exterminated ; they will remain under the power of death for ever ; and as men, they will be as though they had never been. It is frivolous to tell us that the elementary principles will remain ; we know that, but we know too that as living men or beings they will not be. Ashes and gases are not conscious beings, and to such things the wicked will be reduced.

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THE WICKED MUST FOR EVER CEASE TO EXIST.

We shall quote a few other passages that, if possible, still more emphatically declare the wicked will be totally blotted out of existence. Ps. 37 : 20, "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.*" 9 v, "For evil doers shall be *cut off*.... For yet a little while, and the wicked *shall not be:* yea, thou shalt diligently consider his place, and *it shall not be.*" If the place of the wicked is to be in hell, and they are to be there in a conscious state, then they will neither be "cut off" nor "consumed," nor "perish," but will be alive in hell, and David has testified falsely concerning them. But as David has truly testified, and is in perfect agreement with the whole tenor of the word of God, then are modern teachers, who preach to us of 'eternal torments,' found false witnesses before God. Five times in this Psalm are the wicked said to be "cut off." 34 v, "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land, (the land promised to Abraham and his seed, Christ) : when the wicked are cut off, thou shalt see it. I have seen the wicked in great power,....yet *he passed away*, and lo, *he was not;* yea I sought him, but he could not be found." 38 v, "The transgressors shall be (*shomad*) *annihilated* together : the end of the wicked shall be cut off." If an "immortal soul" were left, then this language cannot be true. Compare all this with Mal. 4 : 1–3, where he describes the wicked as being "burned up root and branch." If the soul be either a root, or branch, or part, or whole of the wicked, it is utterly consumed with him.

Ezekiel (26 : 18,) prophesies of the king of Tyre, because of the multitude of his iniquities; "Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee....Thou shalt be a terror, and *never shalt thou be any more.*" Mat. 3 : 12; Luke 3 : 17. "His winnowing shovel is in his hand; and he will thoroughly cleanse his grain; he will gather his wheat into the granary, and consume the chaff in unquenchable fire." Mark, the unquenchable fire burns

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up, or consumes the chaff, the wicked; and neither chaff nor the wicked, can exist after they are burned up, *burned up root and branch.* Isa. 51 : 8, "For the moth shall eat them up like a garment, and the worm shall eat them like wool." Worms and unquenchable fire alike consume, the fire can not be quenched till it has thoroughly performed its office; when the carcase is entirely consumed, the fire will of course go out, though it cannot be put out while the fuel lasts. Paul, in Heb. 12 : 29, calls God a consuming fire, not a tormenting fire, fire cannot torment without consuming. In Job 31 : 12, "It is a fire that consumeth to destruction;" not a fire that preserveth to torment. Isa. 9 : 19, "Through the wrath of the Lord of hosts is the land darkened, and the people shall be as *maakhesheth*, a devouring, or thing to be devoured, for the fire." The margin says meat, but the same word occurs Ez. 21 : 32, connected with the coming of him whose right it is to reign on the throne of David, and the judgments he will then execute. "I will pour out my indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, skillful to destroy. Thou shalt be for fuel (*maakhesheth*, a thing to be devoured) for the fire; thy blood shall be in the midst of the land; *thou shalt be no more remembered:* for I the Lord have spoken it." The same word occurs in Ez. 15 : 4, 6, where it is applied to the wood of the vine tree, and the wicked are compared with it, as fit only to be burned.—And God says, 5 v. "Behold, when it was whole, it was fit for no work: how much less shall it be yet fit for any work when the fire hath devoured it and it is burned?" But if the wicked have something in them that cannot be burned, such a thing as an "immortal soul," there would be no similitude; that soul would yet be fit for something, if it were only for "eternal torment."

Ps. 73 : 19, "How are they brought into desolation, as in a moment! they are utterly consumed with terrors." 2 Sam. 23 : 7, They like thorns "shall be utterly burned with fire." 2 Pet. 2 : 12, They "shall utterly perish in their own corruption." Surely the soul does not escape when the wicked are 'utterly burned,' 'utterly consumed,' when they 'utterly perish'!! Isa. 47 : 14, "Behold, they shall be as stubble; the fire shall burn them; they

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shall not deliver their souls from the power of the flame." Isa. 10 : 17, 18, "The Light of Israel (Christ) shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of the forest, and of his fruitful field, *both soul and body.*" That is, both flesh and being. Both these texts declare that the soul is burned. To affirm that the soul is not burned up, is equal to saying that the man is not burned up. Yea, God will destroy 'both body and soul in Gehenna.' Mat. 10 : 28. David prays, Ps. 7 : 9, "Oh let the wickedness of the wicked *come to an end.*" A prayer dictated by the Holy Spirit is equal to a declaration that the thing shall be. But the wickedness of the wicked will only end when they are destroyed.

Were a theologian of these days to utter this idea he would be rebuked by his compeers with the declaration, that "the wicked will increase in wickedness, and blaspheme God to all eternity." But let us hear David again. Ps. 10 : 15, "Break thou the arm (or power) of the wicked and the evil man : seek out his wickedness till thou find none. The Lord is King for ever and ever : the heathen *are perished* out of his land." When Christ has fully established his kingdom, there will be no wickedness to be found. Why? The Universalist tells us, because God will cleanse the wicked. The believer in eternal torments tells us flatly, 'It is not so, the wicked will continue to blaspheme God in a hell' of 'eternal torment.' But the Bible tells us, Rev. 5 : 13, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, were heard, saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." All that are living at that time will praise the Lamb. But where are the wicked? Ps. 9 : 5, "Thou hast rebuked the heathen, *thou hast destroyed the wicked*, thou hast put out their name for ever and ever." Ps. 69 : 28. Their name has been blotted out of the book of the living For says Job 36 : 6, "He *preserveth not the life of the wicked.*" For God will not contend for ever neither will he be always wroth. Isa. 57 : 16. Ps. 37 : 10, "For yet a little while and the wicked shall not be." Isa. 41 : 12,

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"Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought." See also Isa. 22: 14; Ez. 35: 5; and Isa. 10: 25. "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Thus the controversy between God and the wicked will end, the indignation of God will cease. The wicked will be utterly exterminated. Acts 3: 22, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.—And it shall come to pass, that every (*psuche*) soul, which will not hear that prophet, (*exolothreuthesetai ek tou laou,*) shall be utterly exterminated out of, or out from among, the people." There will exist no wicked, for their very souls, or beings will be exterminated.

Well might Jeremiah pray, (10: 24,) "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Isa. 41: 11, "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be *as nothing;* and they that strive with thee shall perish. Thou shalt seek them, and shalt *not find them*, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought." Can a soul brought to nothing, suffer 'endless misery'? Job 6: 18, "The paths of their way are turned aside; they go to nothing and perish." Job 8: 22, "The dwelling place of the wicked shall come to nought." *Margin*, not be. So the wicked will have no place to exist in; even God cannot find them, they will have perished out of existence.

Ps. 104: 35, "Let the sinners be consumed out of the earth, and let the wicked be no more." The reader will remember, that "the earth has been given to the children of men"; that the righteous are to be rewarded in the earth, and the wicked are to be punished in the earth.

The invention of an immortal soul, has necessitated the invention of a place to put it in; hence has arisen a fabled heaven "beyond the bounds of time and space," a hell in which to punish and torment the wicked for ever; but in the Bible we find that to root a sinner out of the

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earth, is made by a parallelism, equal to the destruction of his being. Ps. 59 : 13, "Consume them in wrath, consume them, that they *may not be.*" Ps. 119 : 19, "Thou puttest away (or *shovath*, thou causest to cease) all the wicked of the earth like (*seegeem*, cinders or) dross." Ps. 9 : 5, "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever." Prov. 10 : 25. "As the whirlwind passeth, so are the wicked no more : but the righteous are an everlasting foundation." 27 v, "The fear of the Lord prolongeth (or addeth) days : but the years of the wicked shall be shortened." But the duration of an 'immortal' soul can neither be increased nor diminished. Prov. 12 : 7, "The wicked are overthrown and *are not :* but the house (or family) of the righteous shall stand." Ez. 32 : 7, "When I shall (*kovoh*) extinguish thee, I will cover the heaven and make the stars thereof dark." Lam. 3 : 66, "Persecute and destroy them in anger from under the heavens of the Lord." Job 20 : 5–9, "The triumphing of the wicked is short....He shall perish for ever like his own dung : they which have seen him shall say, Where is he ? He shall fly away as a dream, and shall not be found : yea, he shall be chased away as a vision of the night. The eye also which saw him shall see him no more ; neither shall his place any more behold him." Speaking of Babylon and of the Chaldeans, Isa. 43 : 16, 17, says, "Thus saith the Lord....who bringeth forth the chariot and horse, the army and the power ; they shall lie down together, they shall not rise : they are extinct, they are quenched as tow." We know not what language could more emphatically set forth the annihilation of the wicked than the foregoing. Nah. 1 : 9, "What do ye imagine against the Lord ? he will make an utter end : affliction shall not rise up the second time. For while they be folden as thorns, and while they are drunken as drunkards, they (his enemies) shall be devoured as stubble fully dry." Amos 8 : 14, "They that swear by the sin of Samaria, and say, thy God, O Dan, liveth ; even they shall fall, and never rise up again."—Ob. 15–18. "For the day of the Lord is near....For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and THEY SHALL BE AS THOUGH THEY

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HAD NOT BEEN. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them ; and there shall not be any remaining of the house of Esau ; for the Lord hath spoken it."

We have presented fifty texts that clearly prove the wicked will become extinct ; and in all two hundred and thirty plain declarations of the Holy Bible, that the wicked will be destroyed without remedy, body and soul, root and branch, all of them will become as nothing, they will have no existence. It is in vain to plead that some of these texts may apply to judgments that have already been executed ; it is obvious that they apply to the wicked as a class—and not to the righteous—and speak of the end of their existence. If the objector will undertake to prove from the Old Testament Scriptures that the wicked, who have had sentence passed upon them judicially, will be raised again, then these numerous passages will only apply to a judicial sentence to be executed upon them soon after their resurrection. Although the resurrection of the righteous is taught inferentially in the promise made to Abraham and in the promises of life, and in many clear cases, yet we know of no clear passage in the Old Testament that distinctly teaches that the heathen and those who have not heard the gospel, will be judged by a law of which they have not heard. Dan. 12 : 2, does not teach it ; " And *many* of those that sleep in the dust of the earth shall awake, these to everlasting life, and those to reproach and everlasting abhorrence." This rather teaches the contrary. The word *some* has no corresponding word in Hebrew. Does a captious reader ask, Can the dead be held in everlasting abhorrence ? We refer him to page fifty-three in Judea Capta., " Vespasian made a present of a vast number of the Jews, his own subjects, to Agrippa, with free leave to dispose of them as he pleased ; but Agrippa, *to his shame and everlasting disgrace*, sold these also into slavery." That celebrated writer, Sir Walter Scott, in his history of Napoleon, speaks of his hero's conduct on one occasion thus : " To his shame and everlasting disgrace be it spoken."

The penalty of the law is death ; and this penalty God has so often threatened the transgressor, that it seems

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needless to enumerate all the places where it may be found. This penalty must be inflicted upon the unforgiven sinner, or the word of God must fail. Perpetual life in extreme misery is not death, in any sense of the word. The subterfuge that the penalty includes eternal death, or spiritual death, or everlasting torments, and the death of the body merely, but not of the soul, will avail little; for Christ did not suffer spiritual death, nor eternal death, nor everlasting death, nor everlasting torments; but he gave his life, his soul, his being, to ransom his people from death—from unconsciousness. As death, the extinction of being, is threatened to man on the one hand, so life, the perpetuation of being, is promised to the faithful on the other.

As the gospel covenant, entered into with Abraham, included the promise that God should emphatically become his God—as well as the everlasting inheritance of the land of Canaan in its renewed state—under the reign of his seed, Christ—and as, in conjunction with these promises Abraham was told that he should die in a good old age—and as Abraham could only inherit this land by a resurrection from the dead; so the promise of the possession of this inheritance, was equivalent to the promise of everlasting life, and of a resurrection from the dead. So Abraham understood it, and so Christ interpreted it. Compare Exo. 6: 3, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH (*the fulfiller of the promises*) was I not *known* unto them. And I have also established my covenant *with them*, to give THEM the *land of Canaan*, the land of *their pilgrimage*, wherein they were strangers." But God made another covenant with Abraham as a token or pledge that he would fulfill the first covenant; for Abraham had said, "Whereby shall I know that I shall inherit it?" (the land). God said, Gen. 15: 13, "Know of surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years... but in the fourth generation they shall come hither again"; (into the land of Canaan). "God remembered his covenant with Abraham," and God said, Exo. 6: 8, "I will bring you unto the land, concerning the which I did SWEAR to give it *to Abraham, to Isaac, and to Jacob*,

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(who had been dead four hundred years,) and I will give it you for a heritage: I am JEHOVAH" (the fulfiller of the promises). Now read Heb. 11: 8, "By faith Abraham, when called to go out *into the place* which he was AFTERWARDS to receive as an inheritance, obeyed....and journeyed into the land of promise, as into a strange land, dwelling (only) in tents (not in substantial habitations, with) ....the fellow heirs of the same promise; for he looked for the city that hath foundations....These all *died* in faith, *not having received the promises*, but having seen them AFAR OFF, and embraced them, and having confessed that they were strangers and pilgrims in *the land* (that God had promised them). For they, who say such things, show that they are seeking *their own country*, (in its *heavenly state*). Wherefore God is not ashamed of them to be called their God; for he hath prepared for them a city;" (the New Jerusalem, to be located upon Mount Zion, the identical spot now trodden under foot by the Gentiles, the Turks). Our Saviour, reasoning upon what is implied in these promises, argues, Luke 20: 37, because God is the God of Abraham, therefore Abraham must arise from the dead to inherit the land.

Hence the promise of perpetually inheriting *the land* was equivalent to the promise of perpetual life; and the non-inheritance of it was equal to perpetual death. Very many texts contain the promise of life and the threatening of death, or the extinction of being, under the idea of the possession of this inheritance on the one hand, and the being driven out of it, or destroyed out of it, on the other.

A FEW EXAMPLES OF THE THREATENING OF DEATH.

Ez. 18: 20, "The soul that sinneth, *it shall die.*" 17 v, "He shall not *die.*" 18 v, "He shall *die.*" 21 v, "Have I any pleasure at all that the wicked should *die?*" Read many similar expressions throughout the chapter. Prov. 15: 10, "He that hateth reproof shall *die.*" Prov. 19: 16, "He that despiseth my ways shall *die.*" Ez. 33: 8, The "wicked man shall *die* in his iniquity." See many examples in this chapter. Deut. 30: 15, "See, I have set before you this day, *life* and good, *death* and evil." Jer. 21: 8, "I have set before you the way of *life* and

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the way of *death*." Rom. 6 : 23, "The wages of sin is *death*." 21 v, "The end of those things is *death*."—Jam. 1 : 15, "Sin, when finished, bringeth forth *death*." "If ye believe not that I am he, ye shall *die* in your sins."

LIFE, IN THE SENSE OF CONSCIOUS EXISTENCE, IS THE GREAT OFFER OF THE GOSPEL.

The gospel originated in the benevolence of God, and its provisions were adapted to the emergencies of the condition of man. Man being mortal, and not having access to the tree of life, in consequence of sin, became liable to suffering and death; but Christ being offered a sacrifice for sins, has ransomed his people from death, by a promised resurrection from the dead at the coming of their deliverer to establish his kingdom over the land promised to our fathers, to Abraham and his seed for ever. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting LIFE." "I am come," says Christ, "that they might have LIFE." The very object for which the gospel was written was to teach two great truths. John 20 : 31, "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have LIFE through his name." 1 John : 2 : 25, "And this is the promise that he hath promised us, (even) aionion *life*." 4 : 9, "God sent his only begotten Son into the world, that we might *live* through him." 5 : 9, "This is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not, makes God a liar; because he believeth not the testimony that God hath witnessed concerning his Son. And this is the testimony, *that God hath given unto us* (*zoen aionion*) *the life pertaining to the age* (*of the Messiah,*) and this life is in his Son. He that hath the Son hath the life, (or *this life; ten zoen,*) and he that hath not the Son of God hath *not the life*."

In the Syriac version, all these passages occur; and in the place of the Greek words *save*, *salvation*, and *Savior*, appear the words *live*, *life*, and *Life-giver*. Indeed the Greek word for life (*zoe,*) is from the same root as is

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the Syriac word for life, and the giving of life and salvation are made synonymous terms. Christ says, "I am the resurrection and the LIFE"; and Peter accused the Jews of killing the Author of *Life*.

A FIGURATIVE MEANING TO THE TERMS LIFE AND DEATH IS NOT GENERALLY ADMISSIBLE.

Most of our readers have been taught that the terms life and death, mean *eternal glory and happiness* on the one hand, and *endless misery in a hell of fire* upon the other. Upon what grounds must the literal meaning of the terms life and death be explained away? Because, forsooth, theologians have *assumed* that man is immortal, and therefore, life, in the sense of conscious existence, cannot be the great offer of the Bible; nor can literal death be the portion of "immortal souls." But we beg leave to demur, and demand the proof. When Christ gave his *life* for the world, Did he give *his eternal glory and happiness?* Will these tamperers with the word of the living God explain John 12: 25, "He that loveth his life shall lose it; and he that hateth his *life in this world* shall keep it unto life eternal"? Did Christ teach that a man could have *eternal* glory and happiness *in this world*, and hate it?

But this life is often contrasted with the life to be imparted by Christ in such a manner that it cannot be made to mean eternal glory and happiness. "If in this life only we have hope in Christ we are of all men most miserable." If endless life be the great promise of the gospel, how can man be immortal irrespective of the gospel? How can God give eternal life to his servants only, if all men naturally possess it? Apply the same principle of interpretation to the Bible generally, and the whole may be turned into foolishness. But he who believes the Bible, receives it according to the obvious acceptation of the words in which it is written, so far as he can understand the sense they were designed to convey.

We will give a few examples of the terms in which endless life is promised, that believers of God's word may have strong consolation, who have laid hold on the hope set before them in the gospel.

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THE TERMS WHICH CONVEY THE PROMISE OF EVERLASTING LIFE.

Of all those passages that secure the endless life of the righteous, the negative forms of expression are the strongest and most expressive. Let the reader bear in mind that God hath promised Jesus life without end, and a kingdom without an end, and therefore, says Christ—"Because I live ye shall live also." Luke 1: 32, "He shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and his kingdom (*ouk estai telos*) shall be *without an end.*" Rom. 8: 17, Christians are "heirs of God, and *joint heirs* with Christ," of this kingdom. Heb. 7: 15, "After the similitude of Melchizedek there ariseth another priest, who is made, not according to the law of corporeal injunctions, (*alla kata dunamin zoes akata lutoa,*) but according to the energy of an *indissoluble life.*" Heb. 6: 17, "Therefore God being abundantly willing to show to the *heirs of the promise*, that his promising was irreversible, bound it up in an oath; so that by two things which *change not*, and in which God cannot lie, we, who have sought refuge in him, might have great consolation, and might hold fast the hope promised us; which is to us as an anchor, that retaineth our soul, so that it swerveth not; and it entereth into that within the veil, whither Jesus hath previously entered for us, and hath become a priest for ages, after the likeness of Melchizedek."

Mat. 6: 20; Luke 12: 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "Sell what ye have and give alms; provide yourselves bags that wax not old, a treasure in the heavens *that faileth not:* where no thief approacheth, *neither* moth *corrupteth.*" Heb. 10: 34, "Ye cheerfully endured the plundering of your goods, knowing that in heaven ye had a *more enduring* substance." God has said, Heb. 13: 5, "I will *never leave thee*, no, no, I will *never forsake thee.*" Heb. 12: 28, "Wherefore we receiving a kingdom that *cannot be moved*, let us....serve God acceptably." 1 Pet. 1: 3, "Blessed be the God

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and Father of our Lord Jesus Christ, who, according to his abundant mercy hath *begotten us again* to a *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 the heaven for you that are kept by the power of God, through faith, unto a salvation which is ready to be revealed in the last time," (of this age). Luke 20 : 35, "The children of this age marry and are given in marriage; but those who shall be esteemed worthy to possess that age, and the resurrection out from among the dead, neither marry, nor are given in marriage; *nor can they die any more;* for they will be *like angels*, and be the *sons of God*, being *the sons of the resurrection*." 1 Pet. 5 : 4, "*When* the chief Shepherd *shall appear*, ye shall receive a crown of glory that *fadeth not away*." John 10 : 27, "My sheep, as I told you, obey my voice; I know them, and they follow me. Besides, I give them *life* throughout the age; and they shall *never perish*, neither shall any one wrest them out of my hands." John 11 : 25, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall *not die* (*eis ton aiona*) at the age."—Reader! "Believest thou this?" John 6 : 50, "This is the bread that cometh down from heaven, so that any one may eat thereof and *not die*."

But there are still stronger expressions than any that we have yet quoted. The very words that indicate the endless existence of God are applied to the resurrected saints. The terms without corruptibility and without death, are applied to the nature that the righteous will have conferred upon them when they shall arise from the dead. *Aphthartos*, and *aphtharsia*, without corruption, are applied to denote the unending nature of God in Rom. 1 : 23; 1 Tim. 1 : 17; and to the resurrected saints in Rom. 2 : 7; 1 Cor. 15 : 42, 50, 52, 53, 54; 2 Tim. 1 : 10; 1 Pet. 1 : 4, 23. *Athanasia*, without death, or deathlessness, is applied to God, 1 Tim. 6 : 16, and to the resurrected saints in 1 Cor. 15 : 53, 54; 9 : 21; Isa. 45 : 17, 18.

But how shall we adequately express the force of the sublime language of Paul in 2 Cor. 4 : 7, "For our light afflictions which quickly pass away, prepareth us for,

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(*kath huperbolen eis huperbolen aionion baros doxes katergazetai hemin,*) a burden of glory superabundantly transcending the aionion or age-lasting glory." Here is superabundance piled upon superabundance of glory beyond *aionion.*

Whatever period therefore aionion may express, it cannot possibly be put in comparison with the duration of the righteous. Glory be to God.

Hitherto we have omitted those texts that contain *aionion*, often translated 'eternal' and 'everlasting,' because we question the propriety of such translation.—We see how little we should lose if every promise bounded by *aionion* were stricken from the book of God. We still should have the everlasting inheritance guaranteed and secured by the most positive and undoubted terms. In like manner is the doom of the wicked irreversibly fixed; not by the equivocal application of the word *aionion* to their fate; but by such negative terms as '*shall not see life*;' and the equally plain and positive expressions we have set forth in the preceding pages.

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CHAPTER XIII.

THE MEANING OF THE ORIGINAL TERMS TRANSLATED 'ETERNAL,' 'EVERLASTING,' &C.

Before we can give a clear exposition of a few texts, and meet the objections of the Universalists on the one hand, and the reputed orthodox on the other, we shall investigate the true meaning of the words translated 'eternal,' 'for ever,' 'world,' and such like, as are found in the common version. We are by no means dependent upon these words for the complete establishment of every point we have attempted to prove; we could spare them all and yet have a superabundance of proof. But as there are five passages connected with these words that Professor Stuart claims as teaching "everlasting misery," we shall show the Scripture use of these words; and we shall not only succeed in harmonizing these texts with the current teaching of the Bible, but shall likewise succeed in turning these batteries against our opposers.

We have said, we are satisfied with the definitions of these words as given in English, so far as our argument is affected thereby; but we shall find that these words are by no means the fair representatives of the Hebrew and Greek terms. We remark that the uninitiated in ancient languages, being persons of sound judgment, and having before them all the passages where any word occurs, if it be frequently repeated, are as competent to judge of the meaning of such word, as are the learned themselves.

We believe that *oulom* uniformly means an AGE, without at all defining the limits of its duration; and that it

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always refers to a *definite* period, or age, *having a beginning and an end*, excepting when it refers to "*the age*" emphatically; meaning the age or era of Christ's personal reign; which we learn from *other expressions*, will be everlasting. The duration of the age referred to by the word *oulom* may be very short or very long, as *oulom* by no means expresses its duration. It sometimes expresses an age lasting three days; forty days; a jubilee of seven years; a jubilee of fifty years; a generation; the whole of a life time; the remaining part of a life time from a specified period; the age of the covenant of circumcision, the age of the supremacy of the Mosaic law; the age of the Aaronic priesthood; the age, or duration of a family; the period of the continuance of a family in being; the age from Adam to Noah; the age from Noah to Abraham; the age from Abraham to Christ; the age from the first advent of Christ to the second, to the millennial age; to the ages, taken separately, succeeding; and emphatically, to "*the age* of the Messiah."

Oulom occurs in the Hebrew Scriptures ONLY *as a noun:* the adverbial form "*for ever*," and the adjective "*everlasting*," ought never to have been applied to it, excepting when it had an undoubted reference to the age or kingdom of the Messiah; which we learn from *other sources* will have NO END. *Oulom* occurs in some of its forms more than three hundred times in the O. T., and in more than two hundred and fifty cases the Septuagint have translated it by the Greek word AION; in ninety-two cases they have used the adjective *aionios* as being applicable to it. In these ninety-two cases it will generally admit of the English term *everlasting*, but only because they refer to the age of the Messiah; in the other places they refer to the mountains; the Levitical statutes; priesthood; rites; covenant; landmarks; waste places; &c.; so that the words *aion*, and *aionios*, NEVER *mean everlasting* in themselves; and as referring to the whole period embraced in the era, they will only bear such construction when they refer to an age which we are taught in unambiguous terms, will never have an end; and even then will bear to be more consistently translated as "pertaining to the age of the Messiah;" which paraphrase is rendered necessary, because we, like

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the ancient Hebrews, have no *adjective* expressive of its meaning. An intelligent writer, after deprecating the "unfixed practice" of the translators in rendering the terms *aion* and *aionios*—whereby they have obscured so many passages—observes, "Most fully may it be granted that in the apostolic axiom—'The gift of God is eternal [*aionios*] life,' there is included—infinite, or never ending existence. But our persuasion of this fact must not be made to hinge on the native or independent force of the adjective [*aionios*] there employed; but upon the evident intention of the writer, as illustrated and confirmed by other means." That the translators of the Septuagint did not understand the terms *aion* and *aionios*, as comprehending unlimited duration, is evident from the manner in which they have expressed a *period beyond* what was embraced in these terms. Examples: Exo. 15: 18, "The Lord shall reign (*le-oulum vaed*) for ever," is expressed in Greek by "The Lord shall reign (*ton aiona, kai ep' aiona, kai eti*) from age to age *and further*." It may be questioned whether the Hebrew should not be translated "for the age *and onward*;" thus demonstrating that the "for ever" simply, as equal to *oulom*, does not include the idea of everlasting duration. Dan. 12: 3, "They that turn many to righteousness, (shall shine) as the stars (*adai-ad*) for ever and ever:" the Septuagint translates, *eis tous aionas, kai eti*,) "through the ages, *and further*." Mic. 4: 5, "We will walk in the name of the Lord our God (*adai-ad*) for ever and ever;" the Septuagint translates "through the age, *and beyond it*."

THE LIMITED USE OF OULOM.

Examples from the Hebrew Scriptures:—Jonah 2: 6, "The earth with her bars was about me (*le-oulom*) FOR EVER." Although this "for ever" only embraced a period of three days and three nights, yet it extends throughout the whole of that period. There was no part of the age specified in which 'the earth with her bars' were not about Jonah.

Exo. 40: 15, "And thou shalt anoint them....that they may minister to me in the priest's office: for their anointing shall surely be an everlasting priesthood, throughout

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their generations." Num. 25 : 13, "Wherefore say behold I give unto (Phineas) my covenant of peace. And he shall have it, and his seed after him, even the covenant of (*oulom*) an everlasting priesthood: because he was zealous for his God." Yet the family of Phineas, was entirely deprived of the priesthood within four hundred years; for when the sons of Eli transgressed the covenant by profaning it, God cut off this family and transferred the priesthood to the house of Ithamar.—Will the reader consult 1 Sam. 2 : 12–17, and 27 to end; 3 : 11–14; 22 : 9–20; 1 Kings 2 : 27, 35. No part of the Aaronic priesthood was designed to be perpetual though called *oulom:* but (Heb. 9 : 10) were "imposed on them UNTIL the time of reformation." See also Heb. 7 : 12–28.

Deut. 15 : 17; Exo. 21 : 6, Of the servant that loved his master's service, and refused to leave, it is said, "Then shalt thou take an awl, and thrust it through his ear unto the door, and he shall be thy servant (*le-oulom*) *for ever.*" Compare Phile. 15 v, "He departed for a season, that thou shouldst receive him (*aionion*) for ever," with Job 3 : 19. Both these "for evers" mean the age or period of their lives, as clearly appears in 1 Sam. 1 : 22, "I will bring him that he may appear before the Lord, and there abide (*le-oulom*) *for ever.*" 11 v, 28 v, "As long as he liveth he shall be lent to the Lord." "All the days of his life." 2 Kings 5 : 27, "The leprosy of Naaman shall cleave unto thee and to thy seed (*le-oulom*) *for ever.*" 1 Ki. 9 : 3, "I have hallowed this house, which thou hast built, to put my name there (*le-oulom*) *for ever;* and my eyes and my heart shall be there (*kol ha-yomeen*) all the days." Yet that temple was destroyed long since. Jer. 17 : 4, "I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn (*le-oulom*) *for ever.*" Yet the time predicted was only seventy years, in which time God brought them back again to their own land.

Isa. 32 : 14, 15, "The forts and towers shall be dens (*le-oulom*) for ever, a joy of wild asses, a pasture of flocks; UNTIL the spirit be poured upon us from on high, and the wilderness be a fruitful field." Here the "*for ever*" is clearly bounded by another period.

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We have given enough of examples to prove that *oulom does not mean everlasting.* We give an example of its use as applying to the age of the Messiah. Isa. 9: 6, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, *The Father of oulom,* The Prince of Peace." The Septuagint translates the clause in Italics—which we affirm means the Father, Author or Originator of the Age—by *pater mellontes aionos,* "The Father of the coming age." And only when *oulom* and *aion* refer to this age of the Messiah will they bear to be translated for ever; and then only because the age or reign of the Messiah will have no end, *and not from the import of the words themselves.*

INSTANCES OF THE LIMITED MEANING OF OULOM, TRANSLATED 'FOR EVER,' 'EVERLASTING,' 'PERPETUAL,' 'CONTINUAL,' &C.

Gen. 17: 8; 48: 4; Ex. 12: 14, 17; 14: 13; 27: 20, 21; 28: 43; 30: 21; 32: 13; Lev. 6: 18; 7: 34, 36; 10: 9, 15; 16: 31, 34; 19: 7; 23: 14, 31, 41; 24: 3, 8; 25: 23, 30, 46; Num. 10: 8; 15: 15; 18: 8, 11, 19, 23; 19: 10; Deut. 18: 5; 28: 46; 29: 29; Jos. 4: 7; 8: 12; 14: 9; 1 Sam. 2: 30; 32: 35; 3: 13, 14; 20: 15, 23, 42; 2 Sam. 2: 26; 7: 13, 16, 17, 24, 25, 29; 12: 10; 1 Kings 1: 31; 2: 23; 9: 3, 5; 8: 13; 10: 9; 2 Kings 17: 37; 21: 7; 1 Chr. 15: 2; 17: 12, 14, 22, 27; 22: 10; 23: 13, 25; 28: 4, 7, 8; 2 Chr. 2: 4; 7: 16; 9: 8; 10: 7; 13: 5; 20: 7; 21: 7; 30: 8; 33: 4, 7; Ezr. 9: 12; Ne. 2: 3; 13: 1; Job 4: 20; 19: 24; 36: 7; Ps. 13: 1; 22: 26; 24: 7, 9; 48: 8, 9, 11; 61: 4, 7; 68: 16; 74: 1, 10; 77: 7, 8; 79: 5; 81: 15; 89: 46; 103: 9; 106: 31; 125: 1; 132: 12, 14; 148: 6; Pro. 12: 19; Ecc. 9: 6; Isa. 13: 20; 25: 2; 30: 8; 62: 6; Jer. 3: 5; 7: 7; 17: 4, 25; 20: 11; 25: 5; 36: 6, 19; 49: 33; 50: 39; 51: 62. La. 5: 20; Eze. 28: 19; Dan. 2: 4; 3: 9; 5: 10; 6: 6, 21; Joel 3: 20; Mi. 2: 9; Zec. 2: 9; Isa. 34: 10, 17; Lev. 3: 17; 24: 9; Num. 19: 21; 28: 31; 29: 16, 19, 22, 25, 28, 31, 34, 38; 2 Sam. 9: 7, 10; 1 Ki. 23: 31; 2 Chr. 7: 16; Ps. 9: 6; 40: 16; 50: 8; 52: 1; 72: 15; 74: 3; 78: 66; 109: 16;

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Jer. 5 : 22; 23 : 40; 25 : 9, 12; 51 : 39, 57; Eze. 46 : 14, 15; Hos. 12 : 6; and Hab. 3 : 6. There are more than one hundred and ninety examples of the *limitation* of "*for ever.*" A word that *must* have a limited signification, in so many cases, can *never* mean '*for ever*' in the sense of *unending.*

EXAMINATION OF AION.

Aion occurs one hundred and four times in the N. T. Some derive it from *aei*, always; and *on*, passing or being; an era always passing. It is translated *for ever*, twenty-eight times; *ever*, one; *evermore*, three times; *for ever and ever*, twenty-two times; thirteen of which occur in Revelation; with a negative, *never*, eight times; *eternal* twice: *course* once; *ages* twice; *world* thirty-one times; *before the world began* three times; *beginning of the world* twice; *while the world standeth*, twice; and *world without end* once; thirteen different meanings for a word which we believe should always be translated 'AGE.' In every case where it occurs it will bear this translation; and the reason why it appears in so many places to express an unlimited duration, is simply because it refers to *the oulom*, or *aion*, or *age*, throughout which Jesus Christ shall reign; which age will have no end. The end of *aion* is often spoken of; and two *distinct aions* are often contrasted, the one to begin where the other ends.

THE END OF "FOR EVER."

Startle not, gentle reader, at the caption of this article; for if *aion*, of itself, carries the meaning of "*for ever*," in one place, it can in no place have a meaning that contradicts it. Our translators have endeavored to disentangle themselves from this difficulty, by translating *aion* by "*world*," which they have done no less than thirty-one times. But "*aion*" *never means the material world.* The proper Greek word for world is "*kosmos*," which occurs one hundred and eighty-eight times in the New Testament; and in one hundred and eighty-seven places is correctly translated *world;* but in 1 Pet. 3 : 3, it is translated "adorning." From thus confounding

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the two words, *aion* and *kosmos*, many have supposed that there is another *kosmos*, or world, that *is now*, and will be, the residence of the saints. We give a few examples of the end of *aion*, or "*eternity*;" we shall translate it "*age*," but the reader can supplant it by the term "*for ever*," or "*eternity*," and be consistent and uniform.

Mat. 13 : 39, 40, "The harvest is *sunteleia tou aionos*, *the end of the age;* and the reapers are the angels. *As*, therefore, the weeds are gathered together, and *burned in the fire ; so* will it be in *sunteleia tou aionos* TOUTOU, *the* END *of* THIS *age.*" 49 v. "So will it be in *sunteleia tou aionos*, the end of the age."

Mat. 24: 3, "Tell us, when will this happen ? And what will be the sign of thy coming ? And of the *sunteleias tou aionos, the end of the age.*" The mistranslation of this, and kindred passages, has led many to believe, that the material world is to be destroyed, immediately on the reappearing of Christ ; but no such conclusion is warranted from any passage of scripture. The apostles understood that the next age, (our present,) would continue till Christ should come again, and to this age the last two questions refer.

Mat. 28 : 20, "And lo, I am with YOU [ye apostles] *pasas tas hemeras*, all the days, *heos tees sunteleias tou aionos*, *until the end of the age.*" This evidently refers to the remaining days of that age, which ended with the apostles. Paul designates these days, in Heb. 1: 1, "God . . . . . hath in *these last days*, spoken to us by a Son, whom he has constituted heir of all things ; on whose account also he disposed the *tous aionas*, the ages." And John also, 1st Epistle 1 : 18, "Little children, *it is the last time* . . . . even now are there many Anti-Christs, whereby we know that *it is the last time.*" In a few years from that time, that age, or everlasting, ended in the destruction of Jerusalem, and the abolition of the temple service. Heb. 9: 25, "Nor yet that he should offer himself *often* . . . . For then must he *often* have suffered since the foundation of the world, (*kosmos ;*) but *now once*, in the *sunteleia ton aionon*, *end of the ages*, he hath appeared to abolish sin offering, by the sacrifice of HIMSELF." Many ages, or "*for evers*," had passed away prior to the sacrifice of the essential being

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of Jesus Christ himself. 1 Cor. 10: 11, "And all these things happened unto them for examples, and they were written for our admonition, upon whom *ta tele ton aionon*, *the ends of the ages* are come."

MANY "EVERLASTINGS" HAVE PASSED AWAY!

Luke 1: 70, "As he spake by the mouth of his holy ones, who have prophesied of him, *apo aionos*, *since the age*," [began.] Acts 3: 21, "Whom the heavens must retain until the times of the restoring of all things that God hath spoken of by the mouth of his holy prophets, *apo aionos*, *since the age*" [began.] Acts 15: 18, "Known unto God are all his works, *apo aionos*, *since the age*" [began.] Before, we had the end of eternity; now, we have the beginning of an age, or everlasting, that has passed away! Eph. 3: 9, "And to show clearly, to all, what is the dispensation of the then unrevealed doctrine, which was hidden *apo ton aionon*, from the ages by God, who created all things, on account of Jesus Christ . . . ." 11 v. "According to the arrangement *ton aionon*, *of the ages*, which he moulded in Jesus Christ our Lord." Col. 1: 26, "The unrevealed word, which was hidden *apo ton aionon*, *from ages*, and from generations, but now is made manifest to his saints." Eph. 2: 7, "That in *tois aionsi*, *the ages* to come, he may show the overflowing riches of his favor." Heb. 11: 3, "By faith we understand that *tous aionas*, *the ages*, were produced by the command of God; so that things seen originated from those that are not seen."

The things "hoped for," and the things "not seen as yet," were clearly the promises that God had made respecting the *ages*, the period of Christ's first coming and sacrifice, and the period of his second coming to reign in his kingdom. Abel believed in the sacrifice of Christ, and offered a lamb as its symbol. Noah believed in things "*unseen* as yet," "for God had not caused it to rain upon the earth;" (Gen. 2: 5.) Yet when God threatened to rain upon the earth for forty days, he believed, and built the ark. Abraham saw by faith the fulfilment of the promises AFAR OFF, and embraced them, and confessed that during his life-time, he was only a stranger in his *own land*, that very land that he expected

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to inherit by being raised again from the dead. By faith Moses "endured as seeing him," (Christ,) that at that time was "unseen;" that is, "did not then appear." To us it is clear, that the reference in Heb. 11 : 3, is not to the *material worlds*, but to the *ages* prophesied of which were comprehended by faith, and the elders obtained a good testimony by believing it: and if not here, then *no where* does *aion* mean the material world. 1 Cor. 2: 6, "However we speak wisdom among the perfect: but not the wisdom *tou aionos toutou, of this age*, nor of the rulers *tou aionos toutou, of this age*, which are coming to nothing. For we speak the wisdom of God, which was hidden in an unrevealed doctrine; but which God predetermined, *pro ton aionon, before the ages*, (or Jewish jubilees,) should be spoken to our glory. Which wisdom none of the rulers *tou aionos toutou, of this age*, knew: for if they had known it, they would not have crucified the glorious Lord." Similar expressions likewise occur in 2 Cor. 4 : 4 ; Eph. 6 : 12 ; 1 Tim. 6 : 17 ; 2 Tim. 4 : 10 : Tit. 2 : 12 : Mat. 13 : 22 ; Mark 4 : 19 ; Luke 16 : 8 ; Rom. 12 : 2 ; 1 Cor. 1 : 20 ; 2 : 6, 8 ; 3 : 18.

TWO LIMITED ETERNITIES ARE CONTRASTED WITH EACH OTHER, ONE OF WHICH TERMINATES BEFORE THE BEGINNING OF THE OTHER.

The reader will please compare the common version with the translation we give, and if he be very much imbued with the notion that *aion* must sometimes mean *eternity*, he can substitute eternity where we put *age*. Mat. 12 : 32, "For whosoever shall inveigh against the Son of Man may obtain pardon; but whosoever shall speak against the Consecrated Spirit, shall never be pardoned, neither *en toutou to aioni, in this age, oute*, neither, *en to mellonti*, in the coming [age];" that is, neither in the age Christ spake, nor in the succeeding age. Eph. 1 : 21, God hath set Christ "at his own right hand .... far above all principalities, ... and every name that is named; not only *en to aioni toutou, in* THIS *age;* but also, *en to mellonti*, in the coming [age.]" Mark 10 : 30, "But he shall receive a hundred fold, *nun en to kairo toutou, now in this time*, houses

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and brethren . . . . with persecutions ; and *en to aioni*, *in the age* to come *zoen aionion*, the life pertaining to the age." Luke 18: 30, is parallel. Luke 20 : 34, " The children *tou aionos toutou*, *of this age*, marry and are given in marriage ; but those who shall be esteemed worthy *tou aionos ekeinou*, *of that age*, and the resurrection, *tes ek nekron*, that one out from among the dead, neither marry, nor are given in marriage, neither can they die any more." In these passages, the present age or eternity, is limited to the present life, as distinguished from another age, to commence when Christ shall raise the righteous dead. The *first* age is not everlasting, and the *second* may be included in the thousand years reign of Christ over the nations, prior to the thorough renovation of the earth, the entire destruction of all the wicked, and the introduction of glorious ages beyond, in which there will be no more sin nor sinners, but all that then exist will be holy and happy.

There are sixteen cases, in which *aion* is employed in ascriptions of praise to God. In the most emphatic of these expressions it will bear the construction, *throughout the ages of ages ;* and does not imply eternity in any other manner than in not limiting the number of the ages, and in many places strict grammatical rules would compel these phrases to be construed, " *until the ages of ages*," or consummation of all things. In five cases where it is translated " who liveth for ever and ever," it may be construed in the same manner. Indeed, there is no word that can be used in the *plural*, that of itself can be made to express eternity. Professor Stuart produces other words that are used in the plural. But most unfortunately for his argument, all the words which he has adduced, are used in the plural because they designate *more than one*. His examples are, *Elohim*, sometimes translated God, gods, rulers, angels, magistrates ; but is a regular plural word ; while the self-existent God is called Jehovah Elohim ; which may be understood Jehovah of the Elohim :—tabernacles, seas, and in Greek, heavens and sabbaths. Yet there remaineth another sabbath for the people of God ; and Peter designates *three* distinct heavens, and we have a more perfect tabernacle.

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EXAMINATION OF AIONIOS.

The adjective *aionios* cannot be made to express more than the noun *aion* from which it is derived. Holy does not express more than holiness, nor does lovely than love. When we read that God is light, and God is love, it expresses the idea more emphatically than if we had read that God was luminous, or God was lovely. So if *aion* mean an age, *aionios* means pertaining to the age, or throughout the age, and does not express everlasting otherwise than as connected with an age, which we are taught in other and unambiguous language, will be everlasting. The phrase, "shall inherit the kingdom of God," expresses an everlasting inheritance, but not from the force of any of the terms employed, but because other phrases teach us that this kingdom *will have no end.*

Aionios occurs seventy-one times in the N. T.; forty-four of these refer to the life of the righteous, and as this life is never to end, so these places will bear the meaning of everlasting without any apparent straining of language; but enough of the others are left to show that *aionios* does not *of itself* imply everlasting.

LIMITED MEANING OF AIONIOS.

2 Tim. 1 : 9, "Who hath saved us....according to his own purpose and grace, which was given us in Christ Jesus, *pro chronon aionion*, before the world began." But how long before? Paul tells us that the glad tidings of the kingdom, and the covenant of the age were preached unto Abraham four hundred and thirty years before the period alluded to: and *before aionion times*, which is literal, and means that "*incorruptibility*" was included in the promise that was made to Abraham, four hundred and thirty years before the establishment of the Jewish jubilees; but was first illustrated by the resurrection of Jesus Christ from the dead with an incorruptible nature. Tit. 1 : 2, "In hope of *aionios* life, which God, who cannot lie, promised *pro chronon aionion*" [not] before the *world* (*kosmos*) began, but before the ages of the Mosaic law; "but hath in due times manifested [the truth of] his word through preaching" [Jesus

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and the resurrection]. Rom. 16 : 25,...." And the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret *chronois aioniois*, *during the* [*ages of the law*], but is now made manifest," &c. Here are three examples of the *adjective aionios*, having reference to the past and limited time. When the Savior intended to express a period, before the beginning of the world, he uses this language, in John 17 : 5, " And now, O Father, glorify thou me with thine own self with the glory which I had with thee *pro tou ton kosmon einai*, before this world was." Observe, it is *kosmos* and not *aionios*.

Lu. 16 : 9, " And I also say to you : make to yourselves friends, with this deceitful mammon ; so that when it is finished, they may receive you into *their aionious skenas*, tents of this age." As though he said, make the best use of another's riches, that those whom you favor may take you to their tents for the present, for God will not entrust you with the true and enduring riches.— Surely few will contend that the tents of the wicked are " everlasting :" the very expression and contrast shews that these " *tents*" were to exist but a short time.

Philemon 15, " For this reason, perhaps, he (*Onesimus*) was separated from thee for a little while, that thou mightest possess him *aionion*, *for ever*," say our translators ; and while we commend their consistency we cannot commend their judgment. It evidently means during the period or age of his natural life. If our translators had uniformly used the words *everlasting* or *forever* for *aion* and *aionios*, then every reader would have instantly perceived that these terms could not be the true representatives of the Greek words.

Rev. 14 : 6, " And I saw another angel flying in the midst of heaven, having the *euaggelion aionion*, *the gospel of the* [millennial] *age*, to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him for the hour of his judgment is come." As the gospel of the present age contains the glad tidings of the kingdom, and the offer of pardon and life to the unconverted, so the gospel of the angel is the offer of pardon to the unconverted prior to the total destruction of all the wicked. It will not be contended that those

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who are already "*born again*" in the kingdom, by a resurrection from the dead, need the proclamation of pardon; and there will be no unconverted persons in existence *after* the millennial period; and so it is evident that the proclamation of *aionios* gospel must terminate with the termination of the unconverted; and *aionios* therefore expresses here a *limited* duration.

2 Cor. 4: 17, "For our light afflictions which are momentary, *kath huperbolen eis huperbolen aionion baros doxes katergazetai hemin*, prepareth us mightily for a burden of glory excessively exuberant beyond the glory of the age," or the age-lasting glory; or, as in the common version, the "*eternal*" glory. We pretend not to be able to transfuse into the English language the full energy of Paul's Greek: it is enough for our argument that it expresses something exceedingly intensive *beyond* what is expressed by the phrase *aionion baros doxes*, a burden of glory pertaining to the [millennial] age. The *aionia* of the 18th v. expresses an enduring period, but here is a period cast beyond it, and still another period cast beyond that. Perhaps Paul endeavored to express the eternity of the glory by positive expressions rather than the usual negative ones, and he evidently considers that *aionios* could not do it.

RESULTS OF THE EXAMINATION OF "AION" AND "AIONIOS."

The result of our examination stands thus: The noun *aion* ALWAYS expresses a *limited* period; and the adjective *aionios* cannot be proved, in any passage, to express an unlimited period *by itself;* and according to the analogy of all languages, no adjective expresses more than the noun from which it is derived; and, therefore, analogy and facts show, that the adjective is limited within the range of the noun. And, further, as *aionios* has *an undoubted limited meaning* in the passages we have quoted, in the Septuagint, and in classic usage, so we conclude that it has a LIMITED meaning in *every* passage where it occurs. While most critics concede that *aion* has a limited meaning, yet they suppose that the repetition of *aion* expresses eternity. We reply, that if the single term be limited, there is no amount of repetition

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can make it unlimited. The repetitions are merely Hebrew Greek idioms, used for emphasis.

THE BEARING OF THE ARGUMENT UPON THOSE TEXTS THAT ARE SUPPOSED TO TEACH ENDLESS MISERY.

We have elsewhere shown, that the scriptures teach plainly, unequivocally, repeatedly, and in the most forcible and varied language, that the fearful doom of the impenitent sinner is DEATH! in the sense of privation of life, or extinction of being; and, therefore, there is *no amount of the clearest testimony*, could possibly teach the opposite doctrine. It might indeed teach, were it to be found, that all the testimony was contradictory and unworthy of credit; and teaching *yea* and *nay* of the same doctrine, we might be fully justified in rending our Bibles to pieces, and scattering them to the winds of heaven, as unworthy of the slightest regard! But, blessed be God, the scriptures do not teach *yea* and *nay* of the same doctrine, but are all *Yea* and *Amen*, in Christ Jesus. All the texts that are adduced, as being supposed to teach that the wicked will have endless life in misery, are only supposed to do so, by forcing an unlimited construction upon some form of the word AION, and upon the assumption, without the slightest vestige of sound argument, that every man has an "*immortal, never-dying soul.*" But for this unwarranted assumption, every child in understanding, would have given to the simple and unequivocal expressions of *life* and *death*, —as marking the opposite states of the *righteous* and the *wicked*,—their plain and obvious import. And it is charging God with folly, to say, he uses the term death, "The soul that sinneth, *it* shall die," to express the idea that the soul should *live for ever* in misery! We might call upon theologians to produce a single passage of scripture, upon which they could found even a plausible argument, irrespective of the assumption of natural immortality, and the attachment of an *un*limited meaning to the limited word, *aion*,—and so, after what precedes, we might pass by every text that contains *aion*, till the impracticable task was accomplished—that would show this word always, or even ever, meant of itself, an *endless* duration. But that the reader may be entirely disabused

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of this most horrible doctrine, which is so derogatory to the character of God, and conflicts so terribly with every principle of justice and humanity, which God has implanted in the human mind, and that turns the truth of God into fables, we shall, as briefly as may be, examine further all the texts. For this end, we lay them all before the reader, premising however, that the *aion* is not the *only* word that is used out of its ordinary meaning, but also the word *eis*.

TEXTS THAT ARE SUPPOSED TO TEACH EVERLASTING MISERY.

Lest we might be suspected of keeping back, we shall bring forward all those texts containing *aion*, that are enumerated by Professor Stuart, who has labored most indefatigably to prop up the tottering Dagon of "eternal torments." Presuming our readers to be familiar with the common version, we shall put such construction on the Greek as we think it will bear, in accordance with the analogy of scripture, and the context.

Jude, 13, "For whom the blackness of darkness is reserved, *eis ton aiona*, in the age." 2 Pet. 2 : 17, "To whom [transgressors] is reserved the blackness of darkness, *eis aiona*, at the age."

It takes a Professor of Theology to make these texts teach endless torment; besides, *eis aiona* is marked as doubtful by Griesbach, and omitted in the Syriac. We consider these phrases as expressive of oblivion of being, to which the wicked will be consigned *at*, and *throughout* the ages of the Messiah.

Rev. 19 : 2, "True and *righteous* are the judgments of God; for he hath judged the great harlot, who corrupted the *earth* with her fornication . . . and her smoke ascendeth, *eis tous aionas ton aionon, until the ages of ages.*" 20 : 9, "And they . . . . encircled the camp of the saints, and the beloved city; and fire came down out of heaven from God, and ate them up. And the devil that deceived them, was cast into the lake of fire and sulphur, where both the beast of prey and the false prophet are; and they will be tormented day and night, *eis tous aionas ton aionon*, until the ages of the ages." Rev. 14 : 9, "A third angel followed them, saying . . . .

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If any man *worship* the beast of prey and his image, and receive a mark on his forehead or on his hand, he also shall drink of the wine of the wrath of God, which is poured out undiluted into the cup of his indignation, and he shall be tormented with fire and sulphur, before the holy angels and before the throne, and the smoke of their torment ascendeth *eis aionas aionon*, until the ages of ages; and there is no rest, by day or by night, to those that worship the beast of prey, and its image." These are all clear examples of the limited meaning of "*aion*."

The preposition *eis*, which we have translated *until* in these passages, because the context requires it, and because in this connection it is in accordance with the strictest rules of grammar, can never bear the meaning of '*for*.' *Eis* properly signifies *at;* but this its *radical* meaning is differently modified. It sometimes means *being at*, either as *close beside*, or actually *within*. "He actually stood (*eis*) *at* the door." "To enter (*eis*) *into* the temple." "They shall be fulfilled (*eis*) *at* their season." But it likewise denotes *motion* or *tendency towards* an object so as to arrive *at* it; and then may be rendered *to* or *into* when applied to *place;* and *until*, when applied to *time;* or referring to *place;* "They came (*eis*) *to*, or *into*, the land of Israel." But, as referring to *time*, "They feast (*eis*) *until* sunset." "He that endureth (*eis*) *until* the end shall be saved." "And put them in hold (*eis*) *until* the next day." It likewise signifies *directed at*, or *aimed at*, and then may be translated *towards*, *in respect to*, *respecting*, *&c.* As all the three texts quoted refer to time, we translate *eis*, *until*, as the grammar and context absolutely require. But how can these texts teach "eternal torments," when they so evidently refer to judgments to take place on the earth, and to be inflicted on symbolical personages, or systems, which "shall be utterly burned with fire," 18 : 8; or upon a succession of a class of persons, while they *continue to worship* the beast of prey. This is evident from the expressions, "Go your ways and pour out the seven vials of God's wrath *upon the earth*," during which a space was given unto them to repent, "and they repented not." During a period while the kings of the earth, that were enriched by, and were associated with Baby-

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lon in her wickedness, were existing on the earth, and prior to the seven *last plagues*, and who "will bewail and lament for her when they see the smoke of her burning, standing afar off for fear of her torment." And the merchants and the sailors, when they see the smoke of her torment, will stand afar off and cry, Alas! "for in one hour is she come to nought." It was during a period in which the saints were persecuted and died; for, "Blessed are the dead who die in the Lord from this time." Again, these torments are called righteous judgments, and the measure is "of the cup that she hath filled, fill her to the double." Some may think that "eternal torments" are a little more than "double," and will scarcely accord with their notions of "righteous" judgments, nor be "according to their works." Yet again, these judgments take place during day and night; but "there shall be no night there," in the glorious age. While some are destroyed in one way, others are "slain with the sword," or destroyed by milder means. Again, The *place* of their torment is to be the great city Babylon; but that city is to be so destroyed, that the place of it "shall be found no more at all." Either of these reasons would be sufficient to set aside the idea that the torment will be endless.

TEXTS RELATING TO FUTURE PUNISHMENT CONTAINING THE ADJECTIVE AIONIOS.

Mat. 18 : 8, "It is better for thee to enter into life lame or maimed, than... to be cast *eis to pur to aionion*, into the fire that pertains to the age." 25 : 41, "Depart from me ye cursed *eis to pur to aionion*, into the fire of the age." Mark 3 : 29, "But he that shall blaspheme (*eis*) *against* the Holy Spirit, shall not have forgiveness *eis ton aiona*, at the age, but shall be obnoxious to *aioniou kriseos*, the judgment of the age." Heb. 6 : 2, "Not again imparting elementary instruction respecting repentance....and *krimatos aioniou*, the condemnation of the age." Jude 7, "As Sodom and Gomorrha....are set forth an example, having undergone the punishment of *puros aioniou*, an eternal fire." This last is Macknight's translation. However we may translate *aionou* here, it is certain that it applies to a judgment that has been al-

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ready inflicted. Peter says, 2 Epistle 2 : 5, " God spared not the old world, bringing in the flood upon the world of the ungodly; and burned up the cities of Sodom and Gomorrha, and condemned them with an overthrow, leaving them as an example to those that should afterwards live ungodly." The pattern then of the manner in which the wicked will be punished is utter destruction. We have no objection to the calling this destruction '*eternal*,' the cities will never be restored; but the fire does not continue to burn. Neither will the *aionion*, fires, that will be lighted when Christ comes, last long, for they will soon utterly consume their fuel. We suppose we have given the sense of the texts quoted, although some of them may mean that the results of these judgments will be perpetual; there will be no reversal, no future resurrection to those that are destroyed by *aionion* fires. The Syriac reads, that the cities of Sodom and Gomorrha " are made a demonstration to the wicked who should come after them." The actual manner of the destruction is set forth in the pattern; all can perceive that they are entirely destroyed; but how could " everlasting torments" be an actual demonstration, seeing that there would never be a period when the sentence was fully executed ?

2 Thess. 1 : 6, " Since it is a righteous thing with God to repay affliction to those that afflict you; and those who are afflicted will he re-enliven with us at the manifestation [Syriac] of our Lord Jesus from heaven with his mighty angels; inflicting punishment with flaming fire, on those who know not God, and on those who obey not the gospel of our Lord Jesus Christ, who will suffer punishment, even *olethron aionion*, *the destruction pertaining to the age*, from [or issuing from] the presence of the Lord and the glory of his power....*in that day*." Common version, " Who shall be punished with everlasting destruction from the presence of the Lord." Mat. 25 : 46, " And these *apeleusontai* will go *eis kolasin aionion* to the cutting off [that takes place] at the age; but the righteous [will go] *eis zoen aionion*, to life at the age." Common version, " And these shall go away into everlasting punishment; but the righteous [shall go away] into life eternal." The word *apeleusontai* applies to both members of the antithesis, and might be trans-

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lated *will come*, for strange to say, the word means either. *Will come* would seem more applicable to the righteous, but then we must say that the wicked will come to the cutting off. *Kolasin* is a noun from the verb *kolaso*, the radical meaning of which is to cut off. Gen. 8 : 2, "And the rain from heaven was cut off."—Surely the rain was not "punished." It is used likewise in the sense of pruning, lopping off superfluous branches. It has as a secondary meaning to restrain. The Greeks write, "The charioteer *kolaso*, restrains his fiery steeds." Now as the cutting off, or even restraining, when applied to men is often a punishment, so a *third* and metaphorical use of the word may be *punishment;* though we think *punishment*, as a meaning of the word *kolaso*, would never have found its way into the Greek Lexicons, had it not been first used by our translators. The word in some of its forms, occurs Acts 4 : 21, "Finding nothing how they might cut them off." They had already *punished* them, by putting them in hold, but they feared to cut them off, because of the people. 2 Pet. 2 : 9, "The Lord knoweth how....to reserve the unjust unto a day of judgment to be cut off," as were the antediluvians and the cities of Sodom and Gomorrah. 1 John 4 : 18, "In love there is no fear, therefore perfect love casteth off fear; because fear (*echei*) is to be (*kolasin*) cut off." *Echei* often bears the sense of *to be.* These are all the places where *kolaso* occurs in the N. T., and there exists not the slightest necessity, in any case, of departing from its radical meaning. Mat. 25 : 46, is considered the strongest text in the Bible in favor of "eternal torments." But after seeing a correct and literal translation, we cannot perceive how even the most reckless can extract even an inference from it to favor torture of any kind. But the text that we have placed in juxtaposition with it, declares that there will be *punishment* by flaming fire which is to end in the destruction of the wicked "in that day," "when the Son of Man shall come in his glory." Professor Stuart says, "I take it to be a rule of construing all *antithetic* forms of expression, that where you can perceive the force of one side of the antithesis, you do of course come to a knowledge of the force of the other side." Very well. Will the reader observe the points of opposition. Christ sitteth upon the throne and

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the righteous and the wicked are gathered before him. The righteous are invited to the inheritance of a kingdom that will have no end, which inheritance implies the living throughout the reign of Christ, while the wicked are driven into a fire that will not go out till it has utterly consumed its fuel, and so the wicked will be utterly consumed. And now for the two sides of the antithesis.

The righteous	will go to	life	aionion:
The wicked	will go to	the cutting off	aionion.

The only points opposed are, "The righteous," "The wicked," "Life," and "The cutting off": the other parts are exactly the same. We understand the meaning of the *first* member of the sentence so far as the opposition is concerned. Now as life means conscious existence, and the other must be its opposite, so the other must mean "the cutting off" from life, or death, the privation of life, the extermination of being; which many other Scriptures declare will take place when Christ comes. It matters not how *aionion* may be construed, as it only refers to the age or period of the manifestation of Christ, the day of the Lord, "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."

We have endeavored, as was duty, to set this text in the clearest light, to show that not a vestige of an argument can be predicated upon it to sustain "eternal torments." But to do this effectually there is no need to depart from the common translation. Let '*life*,' and '*punishment*,' and '*everlasting*,' have their proper English meanings, notwithstanding that by this we spoil the antithesis; and then it follows that the punishment will be everlasting—which we readily concede will be the case—and now we have to determine the nature of the punishment, which our text in 2 Thess. 1: 6, declares to be "everlasting DESTRUCTION." A destruction from which there will be no restoration, which will continue for ever, is properly called an everlasting destruction.—But to sustain a favorite hypotheses some will contend that punishment implies conscious existence and that

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death is no punishment. Suppose your son is condemned for some delinquency, to one year's imprisonment and hard labor, as a *punishment* therefor; will you petition the governor to *mitigate* his *punishment* by giving an order for his immediate execution? Will ye arrest the murderer, when upon your hypothesis, he has committed no injury to his victim? Be candid now and confess that the punishment of death is the capital punishment. "I will punish her children with death."

There are two texts in the O. T. that are sometimes quoted: Dan. 12: 2, "And *many* of those that *sleep in the dust of the earth* shall *awake;* these to *le oulom*, perpetual life, and those to reproach and perpetual abhorrence." As at the period here alluded to, the righteous only will be raised, and as the text says nothing about the suffering or even the resurrection of the wicked, so the text is not in point. Isa. 33: 14, "Who can dwell with everlasting burnings?" Answer; none: for they would burn them up.

There is not a single case of the occurrence of the word *aionios*, when it does not relate to the age of Christ, but what absolutely requires a limited meaning. The reader will find upon inspection that more than sixty times *aionions* has reference to the age of Christ. And Professor Stuart himself confesses that, "The word *aionios*, therefore, is, in the Septuagint, less strictly applied to *indefinite time*, *an unlimited period*, than it is in the N. T. Just the same is the case with *aion*, as we have already seen." Add to this confession the fact, that the *sample* of these "everlasting burnings" and "unquenchable fires," that have already been inflicted upon Sodom and Gomorrha, and upon Edom, and their wicked inhabitants, have long since ceased: See Isa. 66: 24; 34: 8; 1: 28; 10: 16, 17; Ezk. 20: 47; compare the prophecy, 2 Kings 22: 17, with its accomplishment, 25: 9; Mat. 3: 10, 12; 13: 30; and we shall readily perceive that no inference can be sustained, that is drawn from the use of the word *aion* or *aionios*, to favor the immortality of the wicked. But the whole Scriptures harmonize in the declaration that man is mortal, and that God has offered us incorruptible life through Jesus Christ, and bids us "SEEK FOR" it.

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THE RICH MAN AND LAZARUS.

BY GEORGE STORRS.

THIS parable has been insisted upon as proof of the conscious state of men in death, and of eternal torments to the wicked; but we believe it affords no evidence of either. If it could be demonstrated to be a *history*, and not a parable, it would not prove that wicked men are to be endlessly tormented; because the scene is laid immediately after death and *before* the judgment; hence, is not *the* punishment which *follows* judgment: that punishment may be death or literal annihilation for all this case teaches. But the whole is a parable; and this fact is so notorious that scarcely any commentator, or any intelligent writer, pretends to question it. To call it a "*literal history*," in these days, is to manifest fixed bigotry, profound ignorance, or willful opposition to clearly settled truth. We shall therefore occupy no space in proving it a parable, but proceed at once to its exposition.

Parables are never given to teach doctrine, but to illustrate some truth already partially known or about to be announced; and no parable is ever to be interpreted on the principle that every item contained in it was designed to have an application. Bishop Lowth says—"Parable is that kind of allegory which consists of a continued narration of *fictitious* or accommodated events applied to the illustration of some important truth."—The *scope* and design of a parable is all we need to concern ourselves about; and to attempt a particular application of every expression in it is to enter the field of speculation where the most fanciful will be the most successful in turning off eyes from the real design of him who spake the parable.

The *key* to a parable is either in the parable itself or in the discourse connected with it. In the case before us, it is in the context. The *scope*, or design of the parable was to teach the effect to follow upon *two classes of men* by a change from the Mosaic, or Law-dispensation to the Christian, or Gospel dispensation. This fact is clearly set forth in the 17th verse, which is the *key* to the parable, and unlocks it perfectly. That verse reads thus—"The law and the prophets were" [preached] "until

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John: since that time the kingdom of God is preached." That is, a new dispensation of God's favor is now opened; no longer to be confined to the Jews, or *one* nation, but to embrace "all nations" in its offered benefits. This change would affect very differently two different classes of men; viz., the Jews, who were under the law, and the Gentiles, who are to be embraced under the gospel, or to be made partakers of those peculiar blessings which had been hitherto so exclusively confined to the *sons* of Abraham. The effects of this change are illustrated by the parable under consideration. The parties concerned and to be affected are distinctly marked. The items relating to the rich man clearly mark him as the representative of the Jews, as a people. We note his case first. *His dress.* He was "clothed in *purple and fine linen.*" Now turn to "*the law*" that was "*until John.*" and see what was the clothing of the priests under that law. See Exodus 28; where Moses was commanded to make for Aaron and the other priests "garments for glory and beauty." Verses 5, 6, 8, and 15—"And they shall take gold, and blue, and *purple*, and scarlet and *fine linen.* And they shall make the ephod of gold, blue, and *purple*, scarlet, and *fine* twined *linen.* ** And thou shalt make the breast-plate * * of *purple* * * and *fine twined linen.*" Such were the peculiarities of the dress, or *clothing* of these *representatives* of the law and the Mosaic dispensation, or Jewish system. These peculiarities our Lord commences with in his description of the rich man; and they are sufficiently striking to satisfy the unprejudiced inquirer after truth that the Jews, nationally, were to be represented by the rich man in the parable. The Jews were *rich* in those abundant communications of truth, knowledge, and peculiar privileges which God had endowed them with by direct communications, or through the prophets whom he had raised up to instruct them from time to time, till at length he spake unto them "*by his Son.*" Rich were they, indeed, in these high and exalted advantages over all other nations and people. It were easy to enlarge here, but we study brevity. The period of their exclusive enjoyment of those peculiarities was their "*life-time:*" but the time came that those peculiarities were to pass away; and that period is represented as a *death.* It was the death of their whole ecclesiastical polity—it was now to be superseded by a more spiritual and universal system, embracing other people: the "*life-time*" of their peculiarities is ended—the change has come over them, symbolized by a death and burial. Where next is this once rich man found? Is it in the *theological hell*? No: it is not even in *Gehenna;* but, in *Hades.* The preceding part of this work has sufficiently explained these terms, and we do not therefore stop to dwell upon them here. The rich man is alive after his ecclesiastical death; but is stript of all his peculiarities and reduced to a state of wretchedness and torment. And does not the history of the Jews, as a people,

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from the overthrow of their temple, city, and sacrifices there, unto this day, or present century, fully justify the parabolical description given by our Lord of the misery to which they would be subjected under the new dispensation which was to follow theirs? No one can doubt this who has any knowledge of their history for the last eighteen hundred years: and if we have not understanding of their history, read the prophecies of the judgments threatened them, Lev. 26th and Deut. 28th chapters, and "be no longer faithless but believing." "Wrath has come upon them to the uttermost." 1 Thess. 2: 16. And Jesus said, relative to the overthrow of their city and the tribulation to attend and follow that event—"These be the days of vengeance that ALL THINGS *which are written may be fulfilled.*" Lk. 21: 22.

Since the ecclesiastical and national death of the Jews—the rich man—there has been a claim maintained among them that "Abraham" is their "father;" but no relief has come to them from that quarter.

The desire expressed by the rich man, that further light or information should be given to convince the nation or people of Jews, by a resurrection of one from the dead, is met, in the parable, by showing that no further information would avail with those who had rejected all the previous light God had given them: and the answer—"neither will they be persuaded though *one rose* from the dead,"—was shown to be true by the conduct of "the chief priests and pharisees," when Jesus actually raised a "*Lazarus*" from the dead, [John 11th,] they called a "council," and "from that day forth took counsel together for to put Jesus to death." How true that they would not "be persuaded though one rose from the dead;" and after they had accomplished their bloody purpose, and put Christ to death, and he also had been raised from the dead, under such circumstances that there was no chance to doubt the fact, the same obstinate unbelief remained; and they gave large sums of money to the soldiers to tell the most silly and improbable *lie* that was ever invented; viz., That the disciples of Jesus came by night and stole Jesus away while they slept!!

Thus the parable, so far as the rich man is concerned, has a fair and full application, and illustrates the obstinate unbelief and consequent misery and torment of that people, after their final refusal to receive Jesus as the Messiah.

It only remains now briefly to consider that part of the parable relating to the poor man, or Lazarus. Prior to the change in the dispensations, from the Mosaic to the Christian, the Gentiles were poor indeed in religious knowledge, and excluded from the *peculiar* privileges of the Jews—the rich man. They could only approach the "*outer court*"—or "gate"—of the Temple service: where some of them sought the "*crumbs*" of knowledge which might better their condition. Still their general condi-

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tion in regard to divine "things" was "evil." The time at length arrives when they are no longer to remain in this condition, and that change—to keep up the harmony of the parable—is represented by a death. They pass out of their previous state and find themselves in "Abraham's bosom"—*partakers in that covenant* God made with Abraham; for, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. To this honor they are brought through the ministration of angels—*aggellon—messengers.* Christ gave his *messengers* commission to "go into all the world and preach the gospel to every creature." Under this commission they brought many Gentiles into the Abrahamic covenant; for, The Scripture foreseeing that God would justify the heathen [the Gentiles,] through faith, preached before *the gospel* unto Abraham, saying, "In thee shall all nations be blessed." Gal. 3: 8. And the apostle adds—"So then they which be of faith *are blessed with* faithful Abraham:" they are in "Abraham's bosom:" a phrase which imports a partaker of his blessings and being in the same covenant relation to God. In this condition are all believing Gentiles, and are now "*comforted;*" while the obstinate unbelieving Jew from the time of Christ, or from the introduction of the Christian dispensation, has been "*tormented:*" and the "*gulf*" between the two dispensations is "*impassable*"—they cannot be joined in one: to come into the blessings of the Christian dispensation is impossible to any one still cleaving to the Mosaic for justification; and to return from the Christian to the Mosaic is to "fall from grace," and to be swallowed up in the gulf.

We might greatly enlarge the proof that the foregoing is the true scope and design of the parable; but we believe enough has been said to satisfy the candid inquirer after truth, and we have no expectation that obstinate bigotry will be removed, even tho' another Lazarus should arise from the dead and affirm the truth of the exposition we have here given.

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BIBLE VS. TRADITON.—APPENDIX

A HISTORY OF THE PRESENT POPULAR OPINIONS CONCERNING THE DOCTRINE OF HUMAN IMMORTALITY.

BY REV J. PANTON HAM, BRISTOL, ENGLAND.

We propose a historical inquiry into the present popular opinions on the doctrine of Human Immortality. The notions now current on this subject we believe to be altogether unscriptural, and a most mischievous corruption of Biblical Christianity. The *unscriptural* character of these current opinions we intend to discuss and disclose. At present we are but doctrinal chroniclers,—historians of opinions. Our inquiry will demonstrate that there is such a thing as an hereditary faith, not necessarily a Scriptural faith. We think it will demonstrate more,—that such a faith is the popular faith in the theory of the soul's intrinsic immortality.

THE APOSTOLICAL FATHERS—THE FIRST AND SECOND CENTURIES.

The Apostolical Fathers, or Clement of Rome, Polycarp, Ignatius, Barnabas and the Pastor of Hermas, are so called as having been contemporaries with the Apostles of our Lord. Their opportunities of being informed concerning the doctrines of Christianity were therefore peculiar, and their testimony is of a corresponding value. Let us not, however, unduly exaggerate the doctrinal value of their writings; for although their opportunities were what we have stated, it is quite conceivable that other circumstances should tend to depreciate the value of their personal testimony. Their testimony is nevertheless valuable, if not authoritative; and by the clearer light of Scripture they may be read with considerable profit. In their writings, we never meet with those conventional phrases of modern orthodoxy about the soul,—its separate state and immortality. "Immortal soul,"—"never-dying soul,"—"deathless soul,"

"separate soul,"—"disembodied soul,"—these and such like expressions are never to be met with in the canonical and primitive Scriptures. They belong to a more recent religious nomenclature. The prevailing opinions of the Apostolical Fathers are clearly set forth in their epistolary writings, where they uniformly speak as if they had no philosophy about the elementary constituents of the human constitution, but regarded man as one indivisible being, depending upon his organization for his personal existence.—In the estimation of these early writers death was the absolute decease of the conscious being man, and he could only live after dissolution by being re-organized, or raised up from the dead. They never allude to a state of consciousness between death and resurrection, but speak much of their hope in being raised up out of their graves by their Lord,—"the Resurrection and the Life." It should strike the reader as very remarkable that the Apostolical Fathers never allude to a state of glorification for the righteous in a disembodied condition of existence, when *this* is the grand theme of modern Christian teaching and hope; and on the other hand, that they so frequently and emphatically refer to a being raised up out of the grave, when the resurrection occupies so subordinate a place in the present popular creed and ordinary pulpit ministrations. The coming of Christ too,—how they dwell upon and hail *that* event!—like the beloved Apostle, "Come, Lord Jesus!"—"Even so, come, Lord Jesus!" The second coming of Christ was a necessary and cardinal doctrine in the creed of those primitive saints, who, like their apostolic contemporary, "suffered the loss of all things" to "attain unto the resurrection of the dead."

But let them speak for themselves:—"Blessed are those priests," writes Clement, "who having finished their course before these times, *have obtained a fruitful and perfect* DISSOLUTION."...."All the ages of the world, from Adam even unto this day, are passed away; but they who have been made perfect in love have, by the grace of God, obtained a place [by inheritance, not yet by realization] among the righteous, and *shall be made manifest in the judgment of the kingdom of Christ.* For it is written, 'Enter into thy chambers for a little space, till my anger and indignation shall pass away: *and I will remember* THE GOOD DAY [the resurrection day], and will RAISE YOU UP OUT OF YOUR GRAVES." 1 Ep. to Corinth.

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Says Polycarp, "If we please [the Lord] in this present world, we shall also be made partakers of that which is to come, according as he has promised to us *that he will raise us from the dead*, and that if we shall walk worthy of him, we shall also reign together with him." Ep. to Philip.

Ignatius, in the following quotation, expresses plainly his belief that immortality is *not inherent* in the human constitution, but a *communication* through Christ, as says the Apostle,—"The *gift* of God is *eternal life* [or immortality] *through our Lord Jesus Christ*." In his Epis. to the Eph., Ignatius writes,—"For this cause did the Lord suffer the ointment to be poured on his head [or was anointed for his *burial*] that *he might breathe the breath of immortality into his Church*. Be ye not therefore anointed with the evil savor of the doctrine of the prince of this world, let him not take you captive *from the life that is set before you*." Again: Men's ignorance was taken away, and the old kingdom abolished, God himself being made manifest in the form of a man, *for the renewal of eternal life. From thence began* what God had prepared; *from thenceforth* things were disturbed, *forasmuch as he designed to abolish death*." And yet again: "That ye [he says], breaking one and the same bread, which is *the medicine of immortality, our antidote that we should not die, but live for ever in Christ Jesus*." In his Epistle to the Magnesians, Ignatius writes,—"Seeing then all things have an end, there are these two together set before us, *death and life*; and every one shall depart unto his proper place." To the Trallians he writes: Jesus Christ "was truly raised from the dead by his Father, after the manner as He will also raise up us who believe in Him, by Christ Jesus, *without whom we have no true life*." To the Romans he writes: "For it is good for me to set from the world unto God, *that I may rise again unto him*....But if I shall suffer, I shall then become the freeman of Jesus Christ, and *shall rise free*." There is a very singular passage in the Epistle to the Smyrnæans which at first sight may appear to favor the notion that man can live in a state of disembodiment. "He [Christ] suffered truly, as he also truly raised up himself; and not as some unbelievers say, that he only *seemed* to suffer, they themselves only seeming to be. And as they believe so it shall happen unto them, when being divested of the body, they shall become *mere spirits*," or incorporeal. That the reader may understand this passage,

it is necessary to remark that Ignatius is here alluding to a very mischievous heresy which sprung up in the apostolic age, under the name of Docetism, or the doctrine of the Docetæ. This sect were so called because they professed the opinion that Christ did not really suffer and die on the cross, but only in appearance. They denied the reality of Christ's corporeal nature, and maintained that his flesh and blood were phantasmal only. Their name, Docetæ, is derived from a Greek word signifying to *seem* or *appear*. Now, it is against the professors of this strange notion, that Christ was a mere phantom, that Ignatius directs his remarks. His language is obviously *ironical*. He certainly had no Scripture warrant for saying that these primitive heretics should live after death as disembodied souls, nor does he indeed say so. What he says virtually is, that when they are dead they shall pass away into mere *phantoms*,—or have no real existence. So far from according with the present popular notions of a state of disembodiment for the soul or spirit, this language makes directly against that notion; for it is the utterance of a malediction,—the ironical denunciation of a punishment suitable to the abettors of so silly a heresy. "I know," he adds, "that even after his resurrection he was in the flesh; and I believe that he is still so. And when he came to those who were with Peter, he said unto them, 'Take, handle me, and see that I am not an *incorporeal demon*.'" Not as some in our own day strangely imagine our Lord to mean, that he was not a *disembodied human soul;* because he said, 'Handle me and see; for *a* spirit [not *my* spirit] hath not flesh and bones, as ye see me have." "Behold my hands and my feet," said our Lord, "that *it is I myself*," not some *other* spiritual being,—or, as Ignatius expresses it, an "*incorporeal demon*." Neither our Lord nor Ignatius make any allusion to such a notional entity as a disembodied soul, or spirit. This Apostolical Father treats at some length of this heresy, which it is easy to understand, was of a very pernicious character. The following words express more emphatically his Docetic antagonism, and at the same time set forth his views of the future life, only through a resurrection from the dead. "If all these things were done only *in show* by our Lord, then do I also *seem only* to be bound." ...."But much better would it be for them to receive it [that is, the doctrine of Christ's real humanity and passion on the cross, of which the eucharist was the symbol], *that*

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they might one day rise through it." The Apostolical Fathers opposed the error of the Docetæ, chiefly on the ground that it destroyed the reality of Christ's *resurrection;* for if he only *seemed* to suffer and die, he could only have *seemed to rise again*, and hence their Christian hope of future life, and its grand evidence and pledge, were both denied and destroyed. The doctrine of the Apostolical Fathers was that of the Apostles themselves, that "if Christ be not raised" from the dead, "faith is vain," and "they which are fallen asleep in Christ are *perished;*" because without a resurrection they *cannot live again;* and if Christ is not raised from the dead, but is still under the power of death and will ever remain so, then none will be raised,—there can be no future life,—all are "*perished.*"

The object of Christ's mission is thus set forth by Barnabas in his Catholic Epistle,—"Now, how he suffered for us, seeing it was by men that he underwent it, I will show you. The prophets having received from him the gift of prophecy, spake before concerning him; but he, *that he might abolish death, and make known the resurrection from the dead*, was content, as it was necessary, to appear in the flesh, that he might make good the promise before given to our fathers; and preparing himself a new people, might demonstrate to them, whilst he was upon earth, that *after the resurrection he would judge the world.*" Now, as judgment *precedes* rewards and punishments, this language obviously implies that until the resurrection takes place there can be neither a state of reward nor punishment. "It is appointed unto men," says the Scripture, "once to die, but *after this the judgment.*" Not, as the popular Christianity teaches, "after death" rewards and punishments,—then resurrection from the dead,—then judgment,—and then again rewards and punishments! Such bungling and confusion belong not to the revelation of Scripture nor the creed of the apostolical believers.

The passages bearing on this subject in the writings of the Pastor of Hermas are too numerous for quotation here, Suffice it to say, that he uniformly describes the condition of the unconverted as a state of *death*, and union with Christ as securing the hope of a future and eternal *life.* Nothing can be plainer than that the Apostolical Fathers were consentaneous in the belief of the essential mortality of the human race; that they had no philosophy concerning the human nature corresponding to the Platonized

Christian philosophy of modern times; and that their only expectation of the future life was by means of a resurrection from the dead. It is undeniable that they believed nothing about disembodied human souls, and a condition of rewards and punishments intermediate between death and resurrection. In this mortal interval, the dead, according to them, slumbered in "the land of forgetfulness." [Psa. 88 : 10–12.] Thought ceased its activity, and consciousness, like the expired flame, had become extinguished. These primitive saints, in common with prophets and apostles, looked forward to the "good day,"—the day of the Lord's second coming, to open the graves of his slumbering ones, and redeem them from the dominion of death. Their hope was in a resurrection from the dead, hence they preached the resurrection of Christ as the evidence and pledge of his people's resurrection unto life, and jealousy guarded this first principle of Christian doctrine against the contemporary heresies, among which that of the Docetæ was the chief. How unlike the degenerate theology of modern Christianity, in which the grand cardinal doctrine of Resurrection from the Dead is almost lost sight of!—The pagan philosophy of Plato, patronized by the popular churches, has substituted the doctrine of an *independent human immortality*, hence immortality as the *gift* of God by Christ is not known; it has taught the world to believe in a state of life during death, hence the modern Christianity has an imported phraseology about "departed souls," "immortal souls," "souls in glory," "souls in torments," of which the Scriptures and Apostolical Christians know nothing. A state of glorification immediately after death for the "disembodied soul," obviously supersedes the doctrine of a *resurrection*. Let the Churches of our degenerate modern Christendom mark the *contrast* between the scriptural and primitive doctrine of Immortality and that doctrine as professed by themselves. Let them note the strange phenomena, that the Apostles and their contemporaries speak much of life as the gift of God by Christ, and life obtainable by resurrection, and never once allude to "immortal souls," and "souls in glory," or "torment," at death; whereas both the Protestant and Popish Churches (the latter, indeed, to no small advantage) reverse this mode of preaching,—they preach, in strange contradiction to inspired and primitive testimony, that man is immortal by natural constitution, and that he can live while he is dead.

Thanks be to God, amidst this doctrinal degeneracy, *Litera Scripta manet!*

FROM THE SECOND TO THE FIFTH CENTURY.

The controversy concerning human immortality commenced so early as the latter part of the second century, and was, as might be supposed, considerably influenced by the philosophical notions of the time concerning the constitution of man. The anthropology, or doctrine of man, of the earlier theologians, embraced a threefold division of the elements of his nature into body, soul, and spirit. The language of the Apostle Paul, in 1 Thess. v. 23, was accepted, not in its proper rhetorical, but in a strictly philosophical sense, and interpreted according to the philosophy of the times. Some adopted the dualistic theory, or twofold division of the nature of man into body and soul; the latter being regarded as a substance essentially distinct from the corporeal part or body. The question of human immortality thus from the first became mixed up with speculative ideas, and a phraseology, the offspring of the primitive philosophy, was begotten, which has unfortunately survived to our own times and added much to the confusion and difficulty of the inquiry. It is of the first importance to apprise the student of this controversy that the inquiry took at the outset a particular form,—a strictly *philosophical* form. The question was rather metaphysical than religious, although it involved important religious consequences. The ancient anthropology lay at the basis of the theological inquiry concerning the immortality of man. Hence the peculiar phraseology of the primitive philosophical theology. The question was not concerning the immortality of *man* in his complete characteristic nature, but concerning the immortality of the *soul* as a supposed distinct and separable part of man, and the seat of the human personality. If immortality pertained to man's natural constitution, it could only pertain to that part of him which was imagined to be independent of any material organization, and not liable to the laws of material existence. The soul was considered to be this part,—an immaterial substance, capable of existing in a state separate from the body. It is undeniable that this notion about the separate state of the soul, and its being the seat of personal consciousness, was an importation into Christianity of the old Greek philo-

sophy. The departed *souls* of the early Christianity were the *shades* of Homer and the Greeks.

We are anxious to guard our readers against the very natural mistake of identifying the ideas of the early speculative Christians with those of the sacred writers. The terminology of their philosophy, in regard to the terms soul, spirit, body, flesh, is the terminology of the Scriptures, and there is a danger of concluding that these terms, common to both, have a common value and signification. The locality or state of the dead, moreover, is called, both in Scripture and the Greek philosophy, *Hades*, the unknown or unseen place or state, as this word etymologically means. But it may suffice here, for the sake of showing the difference between the Hebrew theology and the Grecian philosophy, that while the Greeks peopled their Hades with disembodied spirits or souls in a state of consciousness and activity, the sacred writers describe their Hades as the resting place of the dead,—a condition of "darkness,"—a "land of forgetfulness,"—where thought and memory are extinguished, and silence alone prevails. "The dead know not anything." "In that very day their thoughts perish." "The dead praise not the Lord, neither any that go down into silence." Let our readers mark this important distinction, lest they be betrayed into the common popular error of supposing that the terms soul, body, &c., of Scripture have the same verbal value as these terms have in the speculative theology of the second century, and which, through the prevalence of the ancient philosophy during the successive periods of historic Christianity, has become the orthodox theology of our own times. Modern, as well as ancient Christianity, retains the faith of the old Pagan philosophy of the Greeks concerning the soul and its immortality, and regardless of the extraordinary consequences of imposing these Pagan ideas upon the sacred nomenclature of the Bible, persists in avowing the ancient philosophical faith, and interpreting the Scriptures on its false principles.

The scriptural inquiry, as we have already remarked, concerns not the *soul* as a distinct substance and *part* of man, but *man* as a creature of God, "fearfully and wonderfully made." The former is strictly a philosophical, the latter a religious, inquiry. But the deductions of human philosophy have ever been intruded into this religious question, and have so effectually influenced the language of the

controversy, that without carefully noting this fact, confusion and dissatisfaction must necessarily ensue. At the very opening of the inquiry, in the discussions which took place in the second century, we observe a departure from the language of Scripture, and a phraseology employed coincident with the ancient philosophy. The inquiry improperly relates to the *soul*, instead of to the *whole man*, of how many soever parts he may be compounded. But notwithstanding this circumstance, there were those who, inclining no doubt to the Scripture revelation,—that immortality is a *gift* or Christian *reward*, and not a personal or inherent possession,—denied the immortality of the abstract soul, and maintained that it perished in death with the body.

Among these Justin Martyr must unquestionably be numbered. In his Dialogue with Trypho there occurs a passage which, whatever he may have meant by it, certainly involves the conclusion that the soul is not in itself, by constitution, immortal. "I indeed say not that all souls die," certainly implies that *some* souls die, and if some die, then there is nothing in the soul's constitution essentially independent of destruction. "At the time of judgment," he again says, "those *souls* that appear worthy of God *die no more;* but the rest shall be punished as long as God shall be pleased *to continue their existence*, and their punishment." Tatian is more explicit. "The soul in itself," he says, "is not immortal, but mortal; nevertheless it has the power of escaping mortality." Theophilus of Antioch raises the following question, "Was Adam created with a mortal or immortal nature?" and replies, "neither the one nor the other, but he was fitted for both, in order that he might receive immortality as a reward." The historian of doctrines, Professor Hagenbach, remarks on the state of the controversy at this period, that it had "more of a philosophical than Christian bearing....The Christian doctrine of immortality," he says, "cannot be considered apart from the person, work, and kingdom of Christ, and must rest upon Christian perceptions and promises."

The testimony of Irenæus, the contemporary of Justin Martyr, is equally emphatic. He argued that whatever had a birth or beginning must be mortal and corruptible. "Life," he writes, "*is not from ourselves, nor from our nature, but it is given or bestowed according to the grace of God;* and therefore he who preserves this gift of life and returns thanks to him who bestows it, *he shall receive*

length of days for ever and ever. But he who rejects it and proves unthankful to his Maker for creating him, and will not know him who bestows it, *he deprives himself of the gift of duration to all eternity.* And therefore the Lord speaks thus of such unthankful persons, 'If you have not been faithful in that which is least, who will commit much to you?' intimating thereby unto us that they who are unthankful to him with respect to this short transitory life, which is his gift, the effect of his bounty, *shall be most justly deprived of length of days in the world to come.*" No language can be more explicit than the foregoing. It expresses, as definitely as language can, that man has no constitutional immortality, and that unless 'born again' of 'incorruptible seed,'—the 'word of God which liveth and abideth for ever,' he must without doubt perish everlastingly.

The theory of Tertullian, who flourished in the third century, exhibits the extent to which speculative inquiry went in connection with the doctrine of immortality. This celebrated Father put forth a new doctrine, as much physiological as theological, in which he maintained that the human soul was propagated, like the body, by ordinary but distinct generation,—the soul being begotten by the soul, as the body by the body, of the parent. He tells that God made Adam's soul '*matricem omnium*,"—the fountain or source of all souls. His theory is known by the name Traducianism (*per traducem*). Dodwell justly reasons that Tertullian's opinions concerning the soul "are inconsistent with its independence upon purer matter, though it might survive the grosser organical body of our visible humanity. ....If therefore," he argues, "it be preserved from actual mortality it must be by the like interposition of an extraordinary providence, as that by which our bodies themselves are to be immortalized after the resurrection."

In the following century the Traducianism of Tertullian was opposed by the doctrine that the soul had its creation immediately from God, and was neither propagated by traduction, nor born together with the body, as Lactantius and others supposed. This new theory is denominated Creationism. The difficulties involved in these respective systems inclined many theologians, among whom was Augustine, to ignore the controversy altogether, and declare their opinion that human science found a limit in this direction beyond which it was impossible to pass. The two

theories were consequently tolerated as legitimate speculations, and although they necessarily involved the natural *mortality* of the soul, were not on this account pronounced heretical. "It is plain," writes Dodwell, "that they did not *then*, in the fifth century, believe this doctrine of the *soul's natural mortality* heretical, so long as there was no question made of its being *actually immortal*." The strength and influence of both parties led to something like a mutual compromise, nevertheless the orthodox doctrine was that the soul is constitutionally immortal. Lactantius contended that immortality was not the natural property of the soul, but the reward of virtue; and in this opinion he was fortified by the testimony of the earlier Greek theologians, who affirm that the Hebrews did not believe in the constitutional immortality of man, but considered it dependent upon a virtuous character. Nemesius, a Greek philosopher of the fourth century, and a convert to Christianity, afterwards made Bishop of Emesa, in Phœnicia, also testifies to the faith of the Hebrews:—"the Hebrews confessedly say that man was created from the first neither mortal nor immortal, but capable of either nature; that should he incline to fleshly passions, he might incur the fate of the flesh; but if he aspired after spiritual excellence, he should be esteemed worthy of immortality."

Origen differed both from Tertullian and the Creationists, and gave it as his opinion that human souls had a pre-existence. By this theory he easily disposed of the objection that what had a beginning could not be inherently immortal. "Among the primitive Christians," says Dodwell, "this doctrine of Origen was taken for very singular, nor did the great authority of the man recommend it to many among them. They generally condemned it in Plato himself. They generally took it for a maxim in arguing, that whatever had a beginning could not be necessarily or naturally immortal. On this principle they owned none immortal but God himself,—no, not the angels."

Eusebius, in his Ecclesiastical History, informs us of a sect existing in the third century in Arabia who denied the natural immortality of the soul. They appear to have been of sufficient importance to give occasion to "a considerable council, to take into consideration what at this period among professional theologians was pronounced a heresy. "These," writes Eusebius, "asserted that the human soul, as long as the present state of the world existed, perished at death

and died with the body, but that it would be raised again with the body at the time of the resurrection." Against the opinions of these primitive Arabians, the theological powers of Origen, the great champion of the nascent orthodoxy, were enlisted, and who appears to have been successful in overturning their previous faith, and bringing them to the persuasion of the new Platonism, or philosophical Christianity, which was rapidly extending itself over the ancient Christendom.

Some of the Fathers of this period, among whom were Cyprian, Arnobius, and Athanasius, considered the *soul* to be naturally mortal, and ascribed its immortality to the communication of the Divine Spirit. It must, however, be acknowledged that the doctrine of the Church,—the orthodox, and which was daily becoming the popular doctrine was, that the soul is immortal. Subtile disputes in theology were, in those earlier times, as in our own, mostly confined to professional theologians, the "laity" not concerning themselves with these disputes, grew in a less discriminating and more dogmatic faith. The immortality of the soul, in some sense or other, was the orthodox, if not the universal, belief.

In concluding our sketch of the state of the doctrine of immortality at the close of the fifth century, it is scarcely necessary to remind the reader of the very *speculative* character of the period comprised in this section. The doctrine of the immortality of the soul took its rise in mere philosophical conjecture; was debated as a question of human science, and established upon this necessarily imperfect basis. Its introduction into the earlier Christianity is attributable to the influence of the Greek and Latin Fathers. Gieseler, in his Compendium of Ecclesiastical History, acknowledges this influence in the doctrinal theology of this period. "A speculative treatment of Christian doctrine was," he says, "generally indispensable, if Christianity should be accessible to the philosophical culture of the times, and was rendered unavoidable by the measures of the Gnostics. It could only proceed from Platonism, which of all philosophical systems stood the nearest to Christianity. While many Platonic philosophers were brought over to Christianity by this internal relation, they received the latter as the most perfect philosophy, and retained, with their philosophical mantle, their philosophical turn of mind also. They set out with this principle * * that the truth

taught by Plato was derived from Moses and the prophets. The arbitrary mode of interpretation then current furnished them with the means of proving their views, even from numerous passages of the Old Testament, which they could use, indeed, only in the Septuagint version. Thus, then, they overvalued even the actual agreement of Plato with Christianity, and believed that they found many a Platonic idea in the latter, which in reality they themselves had first introduced into it."

FROM THE FIFTH TO THE SIXTEENTH CENTURY; OR AGE OF "THE REFORMATION."

The impulse given to the speculative spirit by the introduction into Christianity of the philosophic element of Platonism, in the second century, was by no means restrained during the period of which we are writing. Indeed, it is notorious that, from the time of this admixture of human and Divine science to the present hour, the doctrine of human immortality has been built up on a ratiocinative and logical basis merely, and the Bible has been very coolly ignored as if it had no deliverance to make on the matter.—As we have already seen, the doctrine of the soul's immortality had become the orthodox and popular faith of the Church, but the doctors still disagreed on the question. They who held the dualistic theory, or a twofold division of man into body and soul, affirmed the broad proposition that the soul was an independent and immortal substance. The advocates of the threefold division into body, soul, and spirit, denied the immortality of the soul, as did the earlier Greek theologians, and maintained that the soul becomes immortalized by its union with the spirit. Nicholas, of Methone, was the champion of this philosophical doctrine in the Greek Church. Ullmann, quoted by Hagenbach, thus reports him, "It is not every soul that neither perishes nor dies, but only the rational, truly spiritual, and divine soul, which is made perfect through virtue, by participation in the grace of God. For the souls of irrational beings, and still more of plants, may perish with the things which they inhabit, because they cannot be separated from the bodies which are composed, and may be dissolved into their elements." Elsewhere he says, "When any created being is eternal, it is not so *by* itself, nor *in* itself, nor *for* itself, but by the goodness of God; for all that is made and

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created has a beginning, and retains its existence, only thro' the goodness of the Creator." In the Western Churches the doctrine of the soul's intrinsic immortality was taught as a theological truth; but the chief leaders of the scholastic sects, Thomas Aquinas and Duns Scotus, were at issue on the question whether the doctrine was capable of being satisfactorily proved by the independent reason. Aquinas had drawn a distinction between the *sensitive* soul (*anima sensitiva*) and the *rational* soul (*anima intellectiva*), which enabled him to ascribe immortality to the latter, or rational part of man's nature only. "The rational principle (*intellectivum principium*) which," he says, "we call the human soul, is incorruptible." The mode of proof which is adopted is that which has been often used since, and is with some an argument still. "The human reason," he argued, "conceives itself absolute and adequate to all time. Hence whatever has reason has naturally a desire to live always. But a natural desire cannot be without its object, therefore every rational substance (*intellectualis substantia*) is incorruptible or immortal." The validity of this mode of proof was not so apparent as to command universal assent. Scotus refused to accept it, and replied that the "immortality of the soul cannot be logically proved." The Scholastics, of the Aristotelian school, generally denied any inherent immortality in man. Aristotle himself said that immortality was not inherent in the constitution of man, but was communicated (*thusathen*). But the Platonists labored hard, at the close of this period, to establish their favorite dogma of the soul's immortality. All their philosophical strength was brought to bear against the Aristotelian theory, in which they were most effectively aided by the Pope, who came in with his baton of infallibility, and at once decided the controversy by the dictum of spiritual authority. A Council of the Lateran, held A. D. 1513, under Pope Leo X., pronounced the proper immortality of the soul an article of Christian faith, and discarded the distinction between theological and philosophical truths as untenable. The following is a translation of the Canon which was enacted at this Council, as published by Caranza:—

"Whereas, in these our days, some have dared to assert concerning the nature of the reasonable soul, that it is mortal, and one or the same in all men; and some, rashly philosophizing, declare this to be true, at least according to philosophy. We, with the approbation of the sacred Council, do condemn and reprobate all those who assert that the intellectual soul is mortal, or

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one and the same in all men, and those who call these things in question: seeing that the soul is not only truly, and of itself, and essentially the form of the human body, as is expressed in the Canon of Pope Clement the Fifth, published in the General Council of Vienna, but likewise immortal, and, according to the number of bodies into which it is infused, is singularly multipliable, multiplied, and to be multiplied. * * And seeing that truth never contradicts truth, we determine every assertion, which is contrary to revealed faith, to be false; and we strictly inhibit all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."

However, neither Popes nor Councils can lay an effective embargo on thought. Men, endowed with mental independence, cannot be brought to acquiesce in the mere authoritative decisions of their fellow men, though wearing the triple mitre of spiritual absolutism. And *this* Council, Luther says, was of so little authority as to be laughed at and despised by the Romanists themselves. The most notable philosopher of Italy, in Leo's time, was Pietro Pomponazzo. This distinguished man took upon himself to maintain that the soul is absolutely mortal. Extracts from Papal letters by Contelori, show that Pietro was immediately and peremptorily assailed on the opinion which he had avowed.—"Pietro, of Mantua," it is there said, "has asserted that, according to the principles of philosophy, and the opinion of Aristotle, the rational soul is, or appears to be mortal, contrary to the determination of the Lateran Council. The Pope commands that the said Pietro retract, otherwise that he be proceeded against." The Pontificate of Leo was an epoch in the history of the doctrine of the soul's immortality. It was then that the successful effort was made to establish and give permanence to this doctrine; but it was made by a usurper of the right of private judgment, and accomplished by an act of sacerdotal despotism. The advocates of the doctrine of the soul's immortality need to be reminded of this suspicious passage in its historic progress. The seal of authority was affixed to it by a Roman Pontiff, in the dawn of the sixteenth century,—a man, the worthy counterpart of England's Charles II.,—fond of fashion and field sports, and mixing up in all the dissipated excesses of the sacred metropolis. Such was his extravagance, that "the charge has been laid at his door," says Ranke, "that he ran through the wealth of three Pontificates,—that of his predecessor, from whom he inherited a considerable treasure; his own, and that of his successor, to whom he bequeathed a mass of debt." "It certainly

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cannot be denied," says the same historian, " that his life did not correspond to that befitting the supreme head of the Church." It was during the Pontificate of Leo the Tenth that Luther visited Rome, and where the licentiousness of the Papal court and clergy so astonished and disgusted him, that from that time his reverence for the Pope was completely and for ever destroyed. What must have been the corrupt influence of this Papal oracle of orthodoxy, when in Rome it was a characteristic of good society to dispute the fundamental elements of Christianity! " One passes no longer," says P. Ant. Bandino, " for an accomplished man, unless he entertain some heterodox notions of Christianity." " At Court," proceeds Ranke, " they spoke of the institutions of the Catholic Church, of passages in the holy scriptures, only in a tone of jesting; the mysteries of faith were held in derision." Such was Pope Leo the Tenth, and such the circle of sanctified society of which he was the animating centre! Behold, ye asserters of your own inherent immortality, the worthy " nursing-father" of your faith!—the hero of a hey-day heterodoxy!—the jolly jester with the solemn sanctities of scripture!—the mocker of the sacred mysteries! Worthy patron of a Pagan progeny! Let it be registered as the genuine genealogy of a fundamental doctrine of modern British Christendom, that the Pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the Pagan philosophy and the protege of Popery, this notion of the soul's immortality has become a pet dogma of Popular Protestantism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy!

FROM THE REFORMATION TO THE PRESENT TIME.

Papal influence had been declining for some time previous to the Reformation; but by the dawn of the sixteenth century, it reached the nadir of its popularity. The character of Leo X., and the condition of his Court, as we have already seen, were anything but adapted to inspire respect for the triple crown. As the symbol of a spiritual dominion, it was very generally despised, and only a suitable opportunity was wanted to give unmistakable expression to the reactionary feeling which extensively pervaded this age. Luther afforded this opportunity;

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and by his manly though perilous course, delivered his own and subsequent generations from the powerful spell of Papal absolutism. The great German Reformer assumed an unwonted position in the giant presence of Papal infallibility. The old orthodox obsequiousness was spurned by the strong individuality and godly sincerity of his spirit. He spoke disdainfully of the decrees of Popes, after he discovered the deference due to the Word of God. The decrees of Pope Leo, for the reasons before assigned, he had a special contempt for. He thus ironically responded to the decree of the Council of the Lateran held during the Pontificate of this Pope :—" I permit the Pope to make articles of faith for himself and his faithful,—such as the soul is the substantial form of the human body,—*the soul is immortal*,—with all those *monstrous opinions* to be found in the Roman dunghill of decretals ; that such as his faith is, such may be his gospel, such his disciples, and such his Church, that the mouth may have meat suitable for it, and the dish a cover worthy of it." The belief of Luther is plainly expressed in these words, on the doctrine of the soul's immortality ; it is evident that *he* refused to acknowledge this doctrine. The philosophy of Luther led him to conceive of the human soul as a distinct, but not an immortal, subsistence. The soul, he imagined, was separated from the body in death ; but he did not believe in its continued consciousness between death and resurrection. He embraced and taught the doctrine of the *sleep of the soul*, and continued in that belief to the close of his life.

The prominence given by Luther to the doctrines of the non-immortality of the soul, and its unconsciousness in death, induced Sir Thomas More to publish a work in reply, objecting to the views advocated by the Reformer. This reply of More's called another distinguished witness into the arena of controversy,—William Tyndale, the translator :—" In putting departed souls in heaven, hell, and purgatory," says Tyndale, " you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the *resurrection*, which we be warned *to look for every hour*. The heathen philosophers denying *that*, did put that the souls did ever live. And the Pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together,—things so

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contrary that they cannot agree . . . . And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the scriptures to establish it . . . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

Sir Thomas More asked,—"What shall he care, how long he live in sin that believeth Luther, that he shall after this life feel neither good nor evil in body nor soul, until the day of doom?" To which Tyndale replied,—"Christ and his Apostles taught no other, but warned *to look for Christ's coming again every hour: which coming again, because ye believe will never be, therefore have ye feigned that other merchandize.*"

The above quotations prove that the present popular doctrines of the immortality of the soul, and a state of conscious life between death and the resurrection, were not doctrines held by Luther and the first Reformers. Luther calls them "monstrous opinions," and Tyndale declares that they were "heathen" and "fleshly doctrines," and subversive of the scripture doctrines of Christ's second coming, and the resurrection from the dead.

Calvin now entered the arena, by the publication of a tractate entitled "Psychopannychia," a word of Greek derivation, intended to express the idea that the soul is awake in a state of consciousness through the whole night of death. "As to the book itself," writes an anonymous reviewer in the year 1772, "it is hot, furious, and abusive. The Hypnologists [sleep-preachers] as he [Calvin] calls them, are babblers, madmen, dreamers, drunkards, &c. Happily for them, his arguments are as feeble and sophistical as they themselves could wish." From Calvin's time, the doctrine of the soul's immortality, and its dependent dogmas, have gradually found their way into the several Protestant confessions; and to this hour, these heathen heresies are accepted by the Romish, and all the Reformed Churches, as Christian verities.

In the year 1706, Henry Dodwell, a Clergyman of celebrity, espoused the doctrine of the mortality of the soul, and so revived the controversy. He associated, however, with his subject, some singular notions, the nature of which will be best perceived by the following copy of the title page of his book:

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"An Epistolary Discourse, proving from the Scriptures, and the First Fathers, that the Soul is a Principle Naturally Mortal; but Immortalized actually by the pleasure of God to Punishment, or to Reward, by its Union with the Divine Baptismal Spirit. Wherein is Proved that none have the power of giving this Divine Immortalizing Spirit, since the Apostles, but only the BISHOPS." [!!]

This book called out several antagonists; and the "learned Dodwell," as he was respectfully called, had the satisfaction of seeing this question of the soul's immortality again very widely agitated, and warmly debated.

The controversy throughout has, as we have seen, been too much mixed up with philosophical and ecclesiastical traditions. The Reformers spoke of the *sleep of the soul*, implying the old Platonic idea, that the *soul* is a *distinct subsistence*,—and, indeed, that it is the essential human being in a state of torpor, which they called its "sleep," or "rest."

Dodwell reasons like a clerical believer in baptismal regeneration, differing from the modern Tractarian school in this respect,—that his regeneration was *physical*, whereas theirs is spiritual only. It has remained to our own times, to see the doctrine put in its proper light, although it is still but very imperfectly apprehended by some advocates, as well as opponents. The true statement of the doctrine, we apprehend, does not concern the *soul* or *spirit*, —but MAN. We should not ask whether the soul is mortal or immortal; but whether MAN is one or the other. The scripture teaches nothing about the soul as a subsistence distinct from the body. Man is sometimes called *flesh*, and sometimes *soul*,—"All *flesh*," "Man became a living *soul*," &c.

Bishop Law, the author of the "Call to the Unconverted," in an "Appendix" to his "Considerations on the Theory of Religion," published in 1755, shook to its foundations the popular doctrine of a *conscious* intermediate state. Dr. Warburton also laid himself open to the suspicion of heterodoxy on this subject, in his third edition of the "Divine Legation of Moses," published in 1752. In his fourth edition of that work, he altered his phraseology, which had given occasion to the suspicion, not, however, without incurring the charge of trimming to popular prejudice.

Many eminent biblical scholars, since Law's time, have

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turned their attention to this controversy. In the city of Norwich it was mooted by the labors of Mr. Bourne, and also by Mr. John Marsom, who, in addition to the publication of two small volumes, which have passed through two editions, advocated his opinions in the *Monthly Repository*. The controversy has passed through what we may call its philosophical period, and is now, by most thinking and well-read persons, acknowledged to be a Bible question. In this all but universal admission we rejoice, as tending to popularize a subject so necessary to be understood by all, whether learned or unlearned. We are thankful that the advanced intelligence of our own times has seen through the fallacy of the "Argument from Reason;" and that such elaborate sophisms as Mr. Samuel Drew's "Essay" are universally voted to the shelf, as now altogether beside the question, which, at one time, they were thought so triumphantly to elucidate, and even to settle.

The theological writings of the learned Dr. Whately, Archbishop of Dublin, have exercised considerable influence in reviving the controversy in our own times. The scholastic popularity, as well as ecclesiastical eminence of this dignitary of the English Church, have secured for his writings an amount of attention and respect beyond those of his contemporaries. His work, entitled "A View of the Scripture Revelations concerning a Future State," has been extensively read by professional theologians; and since the publication of this book, many others have issued from the press, from the pens of both Clergymen and Nonconformist Ministers. The Rev. Reginald Courtenay, Rector of Thornton Watless, issued, in the year 1843, a goodly octavo volume, under the title of "The Future States," advocating the unpopular side of the question, and which he dedicated to Archbishop Whately. This was followed, in the ensuing year, by a little work called "Notes of Lectures," afterwards considerably amplified in a clever and closely reasoned book, published in 1846, by H. H. Dobney, a Baptist Minister, at Maidstone, entitled, "The Scripture Doctrine of Future Punishment." Almost simultaneously with this work of Mr. Dobney's, appeared a volume from the pen of Mr. Edward White, a Congregational Minister, in Hereford. Mr. White's book, "Life in Christ," contains much valuable matter, in defence of the non-immortality of man, and the final destruction of the wicked. Since these works, others have issued from

the press. Three Nonconformist Ministers, one in Edinburgh, another in Bristol, and the third in Plymouth, have, in addition to their public testimony as preachers, put on record their convictions in pamphlets and larger works. Mr. W Glen Moncrieff, a Congregational Minister in Edinburgh, has published his "Dialogues on Future Punishment," a work on "Soul," and is about to issue a companion to the foregoing, to be entitled "Spirit." Besides these, Mr. Moncrieff has edited a pamphlet by Mr. Grew, of Philadelphia, U. S., called the "Intermediate State." In the spring of 1849, Mr. J. Panton Ham, Congregational Minister, of Bristol, issued a volume of lectures on "Life and Death; or the Theology of the Bible in relation to Human Immortality." The first edition of this book sold in the first year of its publication; and a second, somewhat enlarged, was sent forth in the spring of 1851. As a supplement to this work, he issued another, entitled "The Generations Gathered and Gathering; or the Scripture Doctrine concerning Man in Death." Both these books have since been republished in New-York, United States.

A distinguished writer against the popular doctrine of inherent natural immortality, has appeared in the person of the Regius Professor of Modern History, at Cambridge, the Right Hon. Sir James Stephen. The views of this writer are very candidly expressed in "The Epilogue" to his recently published "Essays in Ecclesiastical Biography," a series of Papers originally contributed to the *Edinburgh Review*. An attempt was made, in the University of which Sir James Stephen is a member and Professor, to affix the stigma of heresy on him for the publication of these opinions; the attempt, however, failed. The following report appeared in the *Times* newspaper, of Thursday, Oct. 30, 1851. "Cambridge. Congregation.—The Professor of Modern History.—It was proposed by the Rev. Lucius Arthur, M.A., of Trinity College, to offer the following grace to the Senate, in connexion with the works of Sir James Stephen: 'Cum falsa doctrina in religione omnino cavenda sit: Placeat vobis ut fiat inquisitio in opiniones a Professore Historiæ recentiores vulgatas.' Essays in Eccles. Biography; the Epilogue. The grace was, however, rejected in the caput." All honor to the Senate for resisting this piece of clerical impertinence and tyranny!

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It is due to the untiring activity of Mr. George Storrs, of New-York, that we should make honorable mention of him, in connection with these controversies. Mr. Storrs is the editor of a monthly periodical, called the "Bible Examiner," and has written and preached very extensively on his side of the Atlantic. He has been testifying to these truths for the past twelve years, and been the means of raising up many advocates of these Gospel principles in different parts of the States.

Once more the controversy is revived, both in Great Britain and America, and has been publicly acknowledged by several writers, who have labored to fortify the popular faith. The Congregational Lecture of the late Dr. Winter Hamilton, entitled "The Revealed Doctrine of Rewards and Punishments," and "Athanasia; or Four Books on Immortality," by the Rev. J. Howard Hinton, A.M., are the principal responses on the "orthodox" side, in Great Britain. Some writers and preachers, misapprehending the position of those who advocate the natural mortality of man, and that immortality is a gift of God, communicated to believers only through Christ, have helped, by their unreflecting and angry impatience, to foment much bitter feeling, and to stir up a blind and uncharitable opposition. False and opprobrious epithets have been freely applied to the advocates of the so-called "new doctrine,"—a mode of warfare which is happily much less harmful than it used to be. It is now generally regarded as the evidence of a weak cause, or personal inability to defend a cause, when recourse is had to opprobrious name-calling, and offensive personalities. Bullying is not a legitimate weapon in the battle of truth, and can never be acceptable except to the bantling and the bigot. It is to be earnestly hoped, that these great fundamental inquiries will be prosecuted in the present age, in that spirit of seriousness and sanctity becoming their nature and importance. We may contend earnestly for the faith, without discourtesy and uncharitableness towards those who differ from us; and a contest courteously carried on, is most likely to result in a mutual agreement, and that in the truth.

A word, in conclusion, on the importance of the doctrinal inquiries which have been the subjects of this historical sketch. Some, convinced of the unscriptural character of the popular or "orthodox" doctrine of human immortality, and of the duty of laboring to disabuse the public mind of

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this false doctrine, yet disagree with those who inculcate the implied truth of an intermediate state of unconsciousness, as the condition of man between death and resurrection. . . . .

The relation of this doctrine to the Christian doctrines of resurrection, and the pre-millennial advent of Christ, is obvious. It adds a new emphasis to the cry, "Come, Lord Jesus!" and gives a prominence, unknown to the popular theology, to the official dignity of Christ, as the "Resurrection and the Life." Besides the aspect of this doctrine of unconsciousness in death to other related *truths* revealed in the Scriptures, its aspect towards certain *errors* is no less obvious and important. Deprive Popery of these two false dogmas,—the immortality of the soul, and its separate and conscious state in death,—and you deprive that monster system of spiritual wickedness of its prestige, and terrible influence. Protestantism is weak in the presence of this ancient foe, because, to a considerable extent, it stands on a common doctrinal platform. It grants to Popery the very foundations of its anti-scriptural and mischievous dogmas. . . . .

Every believer of these important truths, should add the weight of his personal testimony, and cast in all his personal influence, to give prominence and success to such a controversy. There are laborers now in the high places of the field, bearing, almost single-handed and alone, the burden and heat of the day,—whose voice unites with the voice of God, of Christ, and of the truth, urging their fellow-believers to come openly to their help, and the help of the Lord, against the mighty. Let not this united appeal be in vain. The proof of faith is faithfulness. He that has convictions, if he have also a conscience, will confess. The claims are complete, which this divine cause makes on Christian candor and self-denial. We trust they will be reverently heeded, that this work of reform may be carried on to its final and triumphant consummation.

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INDEX.

Aion—examination of, 267; does not mean "for ever," 268.

Aionios—examination of, 272–282; limited meaning of, 272; result of the examination of, 274; texts relating to future punishment containing it, 278–282.

Asbesto—Eusebius' use of it, 223; no proof of endless torment, 221–224.

Annihilate—239.

Bottomless Pit—180.

Christ—truly died, 97; his soul died, 69, 74.

Dead—unconsciousness of, 113.

Death—the penalty of the law, 256; figurative meaning of the term seldom admissible, 258.

Eis—meaning of, 277.

Endless Misery—not taught in the Bible, 275; texts used to sustain it, 276.

Everlastings—many have passed away, 269.

Eternities—two limited ones, 270.

Forever—the end of, 267.

Fry's Translation of Job 10: 8–12 verses, 19.

Gehenna—meaning of, 215; history of, 216; implies destruction, 217; locality of, 218; meaning of in James 3: 6 verse, 219; wholly consumes, 221–226.

Grave—183

Ghosts—of men, none, 92.

Harwood's Translation of Mat. 10: 28 verse, 225.

Hades—207–215; Dr. Campbell's opinion of, 208; gates of, 209.

Heaven—its location, 148, 207; "third," 154.

Heavens—the third, 148.

Hell—Pagan, 171; Mahometan, 174; Roman Catholic, 174; Protestant, 175; of the Bible, 177; meaning of, 177; no torment in, 199; conclusion respecting, 231.

Historical Inquiry—into the origin of the doctrine of inherent immortality, 283–309.

Immortal—the soul not, 49; the spirit not, 108; the mind not, 113.

Immortality—its source, 131; peculiar to the righteous, 130.

Mortal—names of man indicate mortality, 54.

Nephesh—the soul, 31; is properly rendered "person," 42; corresponds with *psuche*, 11, 12; Parkhurst's remarks on, 15. See *Spirit*.

Nesme—meaning of, 14, 15.

New Jerusalem—where, 148.

Life—is the great promise, 257; terms used to convey the promise of, 259; figurative meaning of the term seldom admissible, 258.

Lake of Fire, 226.

Lower parts of the Earth, 229.

Oulom—meaning of, 262; limited, 264.

Paradise—location of, 148.

Paul's desire to depart—136.

Penalty—of the law, 51.

Pneuma—84. See *Spirit*.

Pit—178.

Prison—184.

Psuche—use of the term, 37–39; See *Soul*.

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Penitent Thief—159.
Resurrection—the only hope, 124.
Ruah—84 ; corresponds with *Pneuma*, 12. See *Spirit*.
Rich Man and Lazarus—214, 283–286.
Scriptures—caution necessary in the interpretation of, 157 ; corruption of, 10 ; the original the only standard, 6 ; translation defective, 6 ; Vulgate, the basis of the common version, 9 ; translators unfaithful, 8, 71, 122 ; a new translation needed, 8.
Stephen's case considered—98.
Sheol—185. See *Hades*.
Soul—meaning of, 11 ; number of times it occurs, 14, 15 ; less than is assumed, 16 ; not a ghost, 17, 21 ; not a part of God, 18 ; is of the dust, 19 ; is born, 20, 21 ; not a spirit, 21 ; animal nature of, 22 ; not a living thing apart from the body, 26 ; not the mind, 27 ; is a creature, animal, or person, 31. 42 ; eats and drinks, 40 ; can be killed, 43 ; is self, 44 ; term often rendered heart and mind, 45 ; is the man, 46 ; faints, 53 ; can be cut off, 58 ; smitten with a sword, 59 ; dies, 61 ; unconscious of itself, 61 ; identical with the person, 65 ; enters the grave, 67 ; not conscious in death, 113 ; does not survive in death, 113, 121. There are *dead souls*, 12, 47, 75 ; beasts are souls, 31.
Spirit—meaning of the term, 12 ; what is it ? 84 ; means air, wind, breath, 87, 88 ; breath identical, 90 ; mind, temper, 101–106 ; the person, 106 ; not susceptible of life, 108 ; not mortal nor immortal, 108 ; cut off, 108.
Strictures—on Dr. Adam Clarke, 212 ; on Professor Stuart, 199, 262, 276.
Tophet—meaning of the term, 216 ; same as Gehenna, 217.
Tartarus—230.
Transfiguration—162.
Texts Illustrated—Mat. 10 : 28, p. 170 ; 1 Cor. 15 : 44, pp. 25, 130 ; Phil. 1 : 21, p 136 ; Ps. 16 : 10, p. 205 ; Matt. 25 · 46, pp. 279–281 and many others, too numerous to insert in the Index.
Wicked—final destiny of, 233 ; must perish, 235 ; be destroyed, 239 ; be annihilated, 239 ; destruction come on, 171, 241 ; be devoured, 243 ; be consumed, 244 ; burned with fire, 245 ; cease to exist 249.

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