

WHAT IS THE SOUL?

OR

100 Scriptures proving that man possesses a spiritual and
Immortal element called the Soul, the Spirit»
and the Inner Man, which goes to
God at the death of
the body.

THE SAME ALSO PROVED BY EARLY CHURCH HISTORY

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GOSPEL TRUMPET PUBLISHING CO.

GRAND JUNCTION, . - - MICH.

What is the Soul?

1ST. THE: SOUL IS AN EMANATION FROM GOD.

It is a part of His own eternal essence conveyed into, and become a part of man's being.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. — Gen. 2:7.

The physical, or lower order of man's existence, was formed out of the ground. But in the constitution of his spiritual and moral being, the Creator drew from his own substance. Either the physical or spiritual may be denominated man. Hence, as formed out of the ground, he was called man: but, after the infusion of spiritual life from God, "man became a living soul." That is, the divine infusion pre-eminating over the material formation, became the real man, his chief distinction from the lower animal kingdom. Materialists may say what they will about *psuche* — soul — being used in connection with animals, etc., they cannot deny this fact, that there is a marked distinction between the inspiration of life in man, and in the "beasts that perish." It is only recorded of man that God breathed in him and he became a living soul. Nor do we read of any beast possessing an inner and outer beast, as man's compound being is described.

2D. THE SOUL OF MAN IS THE CITADEL OF ALL HIS ETERNAL WELLBEING.

Hence, it is that against which Satan and his works make war. Therefore, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." — 1 Pet. 2:11.

3D. ITS FUNCTIONS AND PASSIONS.

According to the Scriptures, the soul is that which knows, loves,

desires, fears, is vexed, troubled, sorrowful and joyful. Materialists, in their attempts to deny the spiritual, indestructible part of man, alternate between the breath and the physical body. But neither the air we respire nor corporeal matter is capable of the above functions and passions.

4TH THE SOUL IS NOT SIMPLY THE MIND.

And 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: this is the first commandment, — Mark 12:30.

Soul and mind are both here enumerated as covering different scopes of man's spiritual being. Since thought is not a property of matter, it is evidently a faculty of the soul. But man is a moral and spiritual being as well as an intellectual. Hence, soul and mind are not identical, though the latter adheres in the former as one of its constituent functions.

5TH. THE SOUL IS AN INDESTRUCTIBLE ELEMENT.

Indestructible by any physical agent. 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. — Matt. 10:28.

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. — Luke. 12:4, 5.

If the soul were the body, men could kill it, and that would also destroy the breath. If, as some say, it were the whole man, and he possessed no spiritual entity, man could kill the whole man. Again, if the soul be called the life and that were only animal life, it were just the thing that men are able to kill. So there is no way under heaven to evade the plain truth taught in the above texts. The body and the soul are distinct substances. The former is material and can therefore be destroyed by ponderable forces; the latter, a

spiritual and indestructible element. Man can kill the body, but can go no farther. The invisible soul eludes all his power. True, God can destroy both soul and body in hell. But even that destruction is not an obliteration of the soul's being, but it is clearly declared to be a punishment of everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess, 1:9. "And these shall go away into everlasting — eternal — punishment; but the righteous into life eternal." Matt. 25:46. Any materialization of the soul, any identification of it with the body, or, in short, any denial of the soul's spiritual nature, is a square contradiction of the two positive proof texts at the head of this lesson.

6th. MAN IS A COMPOUND DEING. AN INNER AND AN OUTER MAN.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. — 2 Cor. 4:16.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him. — 2 Cor. 5:1-9.

Yea I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my

decease to have these things always in remembrance. — 2 Pet. 1:13-15.

For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith. — Phil. 1:21-25.

"In the mouth of two or three witnesses shall every word be established." And here is the testimony of four positive scriptures, from two inspired apostles, that man is a compound being possessing an inner and outer man. How beautiful the harmony of divine truth! "God made man out of the dust of the ground," that is, the outer man. "And he breathed in his nostrils the breath of life; and man became a living soul, i.e., the inner man. The perverse, and, in the fear of God we must say, the ungodly Advent lecturers, reason thus: "God made man out of the dust, and he breathed in him the breath of life, and man — the same thing that was made out of dust — became a living soul." But this reasoning is demolished by the fact that the "living soul" is another man than that of the dust-formed body.

Furthermore, we are clearly taught that when the earthly house dissolves, the inner man is not involved in the ruin, and does not go down with its decomposing house into the grave, but removes immediately into another building,—another mode of existence—a house not made with hands. And, being clothed with this new house, "mortality is swallowed up of life." Namely, the inner or real man, is relieved from all connections with mortal elements, and is now swallowed up in purely spiritual and immortal conditions. These four scriptures should stop the mouths of every Adventist Sadducee on earth. The fact that dwelling in this body is comparative absence from the Lord, and "to be absent from the body" is to be more fully "present with the Lord" proves positively that the soul remains conscious after removal from the body. Otherwise, this presence with the Lord

could not be enjoyed, How utterly dark and Godless the leaven of Adventism! They usually deny that we can walk with God in holiness and perfect purity here, and after their decease they expect to be entirely banished from God in unconscious slumber.

But the voice of inspiration leaves no possible chance to bring in a period of unconscious soul-slumber between the dissolution of the "earthly house" and the possession of the "building of God," for "to be absent from the body is to be present with the Lord" — immediately. "Wherefore we labor that whether present or absent we may be accepted of him." This is absolute proof of the consciousness of the soul after death. The knowledge of its acceptance with God, whether in the body or out of the body. So also the passage in Phil., "To live is Christ, to die is gain." What possible gain in death if it puts an indefinite period to all the enjoyment of God's presence and blessings, yea, and to existence itself? Nay, "to live is Christ," promotes his cause on earth, but "to die is gain," promotion to a higher plane of bliss and spiritual blessedness. And, mark you, that living is defined as "living in the flesh," "to abide in the flesh," and to "continue with you:" and "to die" is described as a "departure to be with Christ," and the apostle tells us that he was "in a strait betwixt two," namely, whether to choose a longer sojourn in the flesh, or "to depart and be with Christ which is far better." Now it must be plain to all reasonable minds, that if natural death involved the soul in an unconscious state until the resurrection, he could not gain that desired presence with the Lord until that great day, whether he died soon or lived long in the flesh. Hence, from the standpoint of non-immortality, there could be no possible occasion for his indecision for a time whether to choose a longer stay on earth or to yield to the fervent "desire to depart and be with Christ which is far better." But the apostle did not stand on the Sadducee nor Adventist's creed. Nothing can be more positive and clear than the fact that the inspired apostles understood and believed that the natural death of the body was the instant of the soul's departure into a higher and far more glorious plane of conscious presence with the Lord. Neither was this a whim or tradition of their own.

For says Peter, "I think it meet as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing shortly I must put off this tabernacle, even as our Lord Jesus Christ hath showed me." So the Lord Jesus had showed him that very thing. And, this putting off his earthly tabernacle in the next verse, he calls his "decease." Surely it must be a soul that has a covenant with death and loves darkness who willfully believes in an unconscious sleep of the soul in the grave, when the sure word of God sets forth such a strong foundation for the glorious hope of moving out of these earthly temples, and at once occupying another dwelling in the glorious presence of the Lord, "which is far better" than all the rich blessings of his kingdom and grace on earth.

7TH. WHAT IS THIS INNER MAN?

We have seen plainly by the scriptures that the outer man is the body. What is the inner?

And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. — 2 Kings 4:27.

But his flesh upon him shall have pain, and his soul within him shall mourn. — Job 14:22.

When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. — Jonah 2:7.

The inner man is the soul. Then man is a compound of soul and body. The fact is clearly implied from the foregoing scriptures. But, to the direct testimony of the Word that man is

8th. soul and body.

And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. — Isa. 10:18.

Will the Lord be pleased with thousands of rams, or with ten

thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? — Micah 6:7. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. — 1 Thess. 5:23.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. — 3 John 2.

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. — Matt. 10:28.

Here again we have the testimony of five positive texts that man is both a spiritual and a physical being. A soul as well as a body. Even in the prophets, the two-fold manhood is recognized. In Thess. the apostle is eager to impress the brethren with the perfection of divine salvation; that it extends to and sanctifies wholly and preserves blameless the entire man, even the "spirit and soul and body." Both spirit and soul are doubtless mentioned here for emphasis, to express the apostle's intense conception of full salvation. Wishing to make very positive the great fact that the sanctifying grace of God extends to the entire being of man's physical and spiritual nature, he asserts the fact in the use of both the terms usually applied to the spiritual part of man. Just as if a person were to use both flesh and body to emphasize the fact that the whole physical realm of man were included. It is true the apostle might have here used the spirit in the sense of life, animation, activity, a shade of difference from the soul, but to our mind, the whole lesson bears on the face of it a desire to emphasize the all renewing and pervading grace of God.

We all know what it is to be in physical health, and the context of 3 John 2 shows that the soul prosperity of Gaius consisted in "the truth that was in him" even as he "walked in the truth." The language shows there is such a clear distinction between soul and body that the former may prosper when the latter is under affliction. As the Savior has shown us that man cannot destroy our soul, we also learn that physical sickness does not injure it, though it may break down "the earthly house of its tabernacle." The above

five texts all clearly add their testimony that man is a compound being.

9TH. THE SOUL IS THE RESPONSIBLE ELEMENT IN MAN.

Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them. — Lev. 4:2.

And if a soul sin, and hear the voice of 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. If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering. — Lev. 5:1,15.

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die. — Ezek. 18:4.

Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? — Micah 6:7.

In the rove passages from Lev. the soul might be explained as meaning the man, in which sense it is frequently used, because the soul is the most important part of man. But the last two texts cannot be fairly interpreted in any other light than in the Gospel sense of man's immortal part. "The soul of the son that sinneth," evidently means the inner man, the spiritual, mental, volitional part of man. The passage in Micah, is absolute proof, "The fruit of my body for the sin of my soul." Both soul and body are distinctively spoken of and sin is ascribed to the soul.

10TH. THE BODY IS ONLY THE INSTRUMENT OF THE SOUL.

The body is corporeal matter; and thought, volition, and moral

responsibility are no properties of matter. But the members of the body are the instruments or tools of the soul in the commission of good or evil. One text is sufficient to make this plain. "Neither yield ye your members as instruments — in the margin "arms or weapons" — of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13. This text beautifully and clearly teaches the distinction between the real man and the physical members, and shows that the inner man is responsible, and the body only the arms or weapons of his good or evil warfare, the "instruments of sin" or "instruments of righteousness." Therefore, the two-told admonition "yield yourselves - the soul or real man — unto God" and your [physical] members as instruments of righteousness unto God." It is a fact that the powers of the body are employed in that which is good or evil, according to whether the soul is devoted to God or abandoned to sin. The tongue and lips, for instance, of the depraved, are employed to blaspheme, lie, etc., and when the inner man turns to God, these members straightway become his instruments in the praise of God. The soul is, therefore, that which is responsible, that sins and does good, whereas the body is but the agent or instrument of the soul.

11TH. SIN PRODUCES DEATH TO THE SOUL.

That has already been seen in Ezek. 18:4, and is also seen in the warning given to our first parents. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eat-est thereof thou shalt surely die — Gen. 2:17. This death is not a cessation of conscious existence, but an alienation from God, whose favor is the normal sphere of the soul's happiness. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. — Isa. 59:2.

But she that liveth in pleasure is dead while she liveth. — 1 Tim. 5:6.

For to be carnally minded is death: but to be spiritually minded is life and peace.—Rom. 8: 6.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.—Rom. 8: 13.

These scriptures plainly show that the death of the soul incurred by sin, is not the destruction of its conscious being; but the forfeiture of the bliss of the Divine favor. She that liveth in pleasure is dead while she yet liveth, that is the carnally minded are dead yet, desire, hope, and fear, in fact, are still conscious of a moral spiritual existence. But are also conscious of the fact that their soul is not in its proper attitude towards God, not in its normal state of righteousness. And the fact that souls have yet a conscious existence after dead in trespasses and sins in this life, proves the fact that conscious existence still continues after their spiritual death carries them on into eternal banishment from the glory and presence of God. Ignorance may sneer and scoff at the idea of life co-existing with death, but it is God's word that affirms it, "Dead while she liveth." The life is physical and the conscious existence of the soul and of its moral responsibility. The death, its alienation from God now, and in the future world its further banishment, or second death, in the lake which burns with fire and brimstone Mark 9:43-48; Rev. 19:20; 20:10, 14.

12TH. THE SOUL MUST SEEK GOD.

Because the soul is that which sins and thereby incurs spiritual death, separation from God, the soul must also seek God. " Now set your heart affections — and your soul to seek the Lord your God." 1 Chron. 22:19.

13TH. THE SOUL MUST BE CONVERTED

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple — Psalms. 19:7.

14TH. QUICKENED OR RAISED TO LIFE.

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. — Eph. 5:14.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. — Isa. 55:3.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. — Jno. 5:24, 25.

This resurrection unto spiritual life by hearing the word of God is an experience of the soul.

15TH. THE SOUL MUST BE SAVED.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. — Heb. 10:39.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. Jas. 1:21.

Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. — Jas. 5:20.

Receiving the end of your faith, even the salvation of your souls. — 1 Pet. 1:9.

Surely in these scriptures the soul does not mean the body, nor yet the breath, but the real inner man, that which incurs guilt and moral death in sinning, and realizes grace and peace in believing.

16TH. THE SOUL RESTORED.

Since the fall involves the loss of the soul's normal condition, redemption restores the soul to its primitive moral state. That original condition was the image of God. Gen. 2:7. And the same image is restored through the redemption that we have in Christ

Jesus.

And have put on the new man, which is renewed in knowledge after the image of him that created him. — Col. 3:10. And that new man which bears the image of the Creator, is our new sanctified nature; "the divine nature" 2 Peter 2:4, and that image is "righteousness and true holiness." Eph. 4:23, 24. Redemption does not leave the soul on a lower moral plane than was Adam before the fall, nor yet raise us to a higher plane, which would imply a defect in God's original creation. So, while redeemed souls have an advantage over Adam in the knowledge of sin and its remedy, we bear the same image he did.

17TH. THE SOUL MUST BE PURIFIED.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. - 1 Pet. 1: 22.

Surely this does not mean that they had purified their breath, nor yet cleansed their body.

18TH. THE SOUL'S ETERNAL LOSS.

Having seen that the plan of salvation provides for the conversion, spiritual resurrection, restoration, purification, and salvation of the soul, if this great salvation is neglected and rejected, in the day of judgment when the Lord comes, the soul will fully realize that it is eternally lost, cut off from the favor of God, the condition of its happiness.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matt. 16:26, 27.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall

the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. — Mark 8:36-38.

19TH. DEATH IS NOT ANNIHILATION BUT SEPARATION.

Having seen man is a compound of soul and body, we now proceed to prove that natural death is a separation of those two parts.

And it came to pass, as her soul was in departing (for she died) that she called his name Benoni: but his father called him Benjamin. — Gen. 35:18.

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. — Eccle. 8:8.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? — Luke 12:20.

And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise. — Luke 23:43.

These scriptures are too plain to need comment. They simply and unequivocally affirm that the soul or spirit comes out of and leaves the body in the moment of man's decease. Paradise is a general term denoting a place of rest, delight and happiness. It is used with reference to the third heaven, or heaven itself, 2 Cor. 12:4, but it will also apply properly to Abraham's bosom where the righteous are comforted until the resurrection.

20TH. WHEN RESTORED TO THE NATURAL LIFE THE SOUL RETURNS BACK INTO THE BODY.

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. — 1 Kings 17:21, 22.

21ST. AFTER THE DISSOLUTION OF NATURAL DEATH,

THE SOUL REMAINS IN CONSCIOUS EXISTENCE.

And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their, foreheads, or in their hand and they lived and reigned with Christ a thousand years. — Rev, 20:4.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? — Rev. 6:9, 10.

From the former of those two scriptures and the context, an imaginary millennium has been created in the past ages. The idea that Christ will set up a literal kingdom, resurrect the righteous, who shall reign on earth a thousand years, and then resurrect the wicked, is wholly without scriptural foundation. Nothing is said in this scripture, nor anywhere else in the Bible, about a literal kingdom of Christ, nor is there a single text that asserts a coming thousand years reign of saints on the earth, nor is there one verse in the whole Bible which asserts a thousand years interval between the resurrection of the righteous and the wicked. All these things are the result of a misinterpretation of some deep symbolic apocalypse, and are without the support of one plain New Testament declaration.

The first resurrection, Rev. 20:5, is not the literal resurrection of those who reigned with Christ a thousand years; for during their reign they are yet spoken of as the souls of those that had been be-headed; they were yet in a disembodied state. Neither is the first resurrection applied to those souls to the exclusion of the "rest of the dead" which are imagined to be the sinners, but the rest of the dead are brought forward and summed in with the first resurrection. Read verse 5 and see for yourself that both the reigning souls and the rest of the dead are spoken of, before it is said, "this is the first resurrection." Therefore it is plain that both are included in the first resurrection, which simply means those resurrected unto spiritual life. That the first resurrection is

spiritual, see John 5:24, 25, and the second resurrection is the literal resurrection of "all that are in their graves," both they which have done good and they which have done evil, both of which shall come forth in the same hour, read on to include the 29th verse. The souls that reigned with Christ a thousand years, were those whose bodies had been put to death over a thousand years ago, and the rest of the dead are those who are now being quickened by the power of God, and both together are the first or spiritual resurrection. This is made plain by reference to the 6th of Rev. At the opening of the fifth seal, the same souls are seen again, and they were not resurrected bodies reigning on the earth, but they were disembodied souls "under the altar." And right over in chapter 8:3 we are told the "golden altar which was before the throne" "which is before God." — 9:13. This beautifully corresponds with what the inspired apostle informs us, that "to be absent from the body is to be present with the Lord" — under the golden altar which is before the very throne of God

Moreover, it is seen that the thousand years reign of these souls under the altar was to extend to the time that their brethren — the rest of the dead that should be counted into the first or spiritual resurrection — yea, their brethren, and not sinners — should be killed as they were. This shows that in the peril of the last days martyrdom will again revive. And this must come shortly, because we must have already passed the fifth seal, under which those souls, having waited a long time, yea, even about a thousand years, were seen and the sixth seal, see Rev. 6:12-17, opens up with the present great earthquake, moral upheaval, and the falling of the stars, the great number of holiness luminaries who rejected the present truth and fell with the fall of Babylon, and under this seal we are carried forward to the great day of his wrath. But we cannot here explain all that pertains to this lesson, only enough to show that these scriptures do mean what they teach, that souls consciously existed after their bodies had been "beheaded," "slain."

In Luke 16: 19-31 we have the Savior's narrative of the rich man and Lazarus. Say what materialists may about this, it

teaches the conscious existence of the inner man after natural death. If it be a narrative and there is no such conscious existence after death, then the Savior plainly taught a falsehood, and if we call it a parable, then the basis of the parable is a lie unless, indeed, such a state of things do exist after our earthly house of this tabernacle is dissolved. One of two things must be admitted. Either men still exist after leaving the body; they also remember, suffer and enjoy in that disembodied state, or the Savior taught what is not true. For after all the twisting men may give the words of Christ, they still recognize and teach such a state of things. Therefore, one antichrist writer — an Adventist I think — whose words were quoted some months ago in the "TRUMPET," actually pronounced the above narrative of the Son of God a "fable;" that is, fiction, fabrication, falsehood. The man evidently felt that either Christ taught a falsehood, or his creed did and of course, like all creed worshipers, he would impugn the Son of God rather than abandon his sect. But Paul says "let God be true and every man a liar."

22D. WHERE ARE THE SOULS AFTER DEATH?

We have seen that the souls were under the altar which is before the throne of God; and that Lazarus was in "Abraham's bosom" and that the rich man, according to the common version, "lifted up his eyes in hell." The word here translated "hell" is "*Hades*" a word that is never used in the New Testament in speaking of the final place of the punishment of the wicked after the day of judgment. That word is *Gehenna*. See Mark 9:43-45. It is always used when the final punishment is spoken of. "*Hades*," is translated "under-world" in the Bible Union version and by similar words in other versions. It is defined in Young's Concordance as the "unseen world." "*Sheol*," its *Hebrew* counterpart, the "unseen state." It therefore includes within it that unseen world or state into which all spirits go after absent from the body. "My flesh also shall rest in hope; for thou wilt not leave my soul in hell — "*sheol*" — neither wilt thou suffer thine holy one to see corruption" — decomposition. Psalms 16:9, 10.

"He — David — seeing this before, spake of the resurrection of

Christ, that His soul was not left in hell, — *hades* — neither his flesh did see corruption." Acts 2:31. See also verses 26, 27. "Hades" is here declared to be the place where the soul of Christ was during the time that his body was in the tomb. The rich man also lifted up his eyes in "hades," being in torment. The mind naturally revolting at the idea of Christ's soul going to the same place where the rich man was in torment, has led some people to teach that *hades* sometimes means the grave, and does so in this instance of Christ. But this would do if it referred to the place of his flesh, but it is directly referred to as the place of his soul, in contradistinction to his body. The solution of the matter is this. "Hades" is a word of broad meaning, and covers all conditions of all men who have gone out of the body into a world and state unseen by us. One part of it is called "Abraham's bosom" where the righteous go, and the other part contains the spirits of the wicked. They are in torment of course, for the flames of hell are already kindled in the bosom of the lost in this life. We are told when Christ was "put to death in the flesh" by and in the Spirit, "He also went and preached unto the spirits in prison," which were disobedient when the longsuffering of God waited in the days of Noah. 1 Pet. 3:19, 20. Namely, "the gospel was preached to them that were dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. 4:6. People who are fearful of these scriptures, endeavor to explain them away, but we need fear nothing in God's book. They lay no shadow of foundation for a chance of salvation following this dispensation. For the apostle adds, "But the end of all things is at hand." The present gospel is the last chance of escape from sin and hell, as, indeed, the entire New Testament teaches. But these texts do positively represent disembodied spirits as capable of hearing the gospel preached to them by Christ in the spirit. They are called the "dead" in contradistinction to "men in the flesh," and those disembodied spirits having lived disobedient in the flesh, are held in a "prison." That is like the Savior's description of the rich man's condition. Hence

23D. THE DEAD ARE YET THE LIVING.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. — Matt. 22:31, 32.

And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation. — Num. 27:15, 16.

That Sadducee sect denied that man had a spirit, and also denied the resurrection from the dead, and the Savior struck right at the root of their heresy. He asserted both the fact of the: resurrection and that of man's spiritual existence; yea, the conscious living existence of the spirit after the body had mouldered back to dust. "I am the God of Abraham and the God of Isaac and the God of Jacob." This language was spoken to Moses by the voice of God in the burning bush. Ex. 3: 6. But those patriarchs had all been gathered to their fathers hundreds of years before that time. Is he then the God of the dead? No, he is the God of the living. What can be more positive and clear? Jesus Christ refers to the declaration of his Father, that he was the God of the patriarchs after they were dead, and then declares that he is not the God of the dead, but of the living. Does not this positively prove from the lips of Jesus that the dead are yet living? that their bodies, only, have perished, and that their spirits yet live? yea, live unto God? For he is declared "the God of the spirits of all flesh." This language in Num. 27:16 also positively proves that all flesh — which is used in the Bible to denote all human beings, "I will pour out my spirit upon all flesh," not animals, but all human flesh — are indwelt with a spirit, which we will show is the same as the soul.

The Savior's reasoning with that ancient no-soul sect, also proves that the living, conscious existence of the spirit, is the pledge of the resurrection of the body. And how true the words of the apostle, "Our Savior Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel." 2Tim. 1:10. It does not say that Christ is the author of immortality or the imparter of the same; but that he has brought immortality

to light. Abraham, Isaac and Jacob had been living right on with God ever since their bodies fell asleep, but no text in the Old Testament clearly stated that fact. But Jesus in the gospel brings the fact to light. And the same blessed fact of the soul's immortality, is taught in many texts of the New Testament. "Who died for us, that whether we wake or sleep, we should live together with him." — I Thess. 5:10. Sleep is a term frequently used in the New Testament to take the place of physical death. See Matt. 27:52; John 11:11; Acts 13:36; 1 Cor. 11:30; 15:51. So it is positively affirmed that whether we wake — remain in the body — or sleep — be absent from the body, or what is called dead — we shall live together with Christ. Therefore, if any be disposed to object to the above head, "The dead are yet the living," they in so doing criticize the word of God. But, for a comment on the above text in Thess., we cite you to Romans 14:8, 9. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and arose, and revived, that he might be Lord both of the dead and living." We are the Lord's whether dead, — separated from the body — or alive. He is Lord of the departed because they are yet living with him, because he is not the God of the dead but of the living. Not the God nor Lord of decomposed matter, but "the God of the spirit's of all flesh." Amen.

24TH. THE SOUL A SPIRITUAL SUBSTANCE.

If then, as we have seen, there is in man an element that is indestructible by material forces, it must be an immaterial, a spiritual substance. But do the scriptures teach that man is part spirit? They certainly do. "There is a spirit in man." Job 32:8.

The burden of the word of the Lord for Israel, saith the Lord, which stretched forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. — Zech, 12:1.

This is a wonderful declaration. It proves that as only God, the Great Spirit and the Father of all spirits could breathe a spiritual clement into man, and thereby make him, his inner and real man, a living soul so only he can impart to every human embryo the spiritual part. While natural procreative laws develop the body,

God himself "formeth the spirit of man within him."

With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early, — Isa. 26:9.

Here we see clearly that there is a spirit within man and it is identical with the soul. The soul and spirit being used with reference to the same thing.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. — 1 Cor, 2:11.

This is very precious truth. It is by the indwelling of the human spirit that we know the things of a man. Knowing how the varied circumstances and conditions of our spirits affect our own mind and body, we can tell whether our fellow creatures are happy or sorrowful, etc., by the manifestation of those various passions in them. And just as the spirit common to man in us enables us to know the things of man, even so, and only so know we the things of God by his spirit in us.

The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. — 2 Tim. 4:22.

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. — 1 Cor. 5:5.

Here again man is clearly defined as flesh and spirit. Do not all these scriptures mean what they so clearly teach? And this kind of testimony might be much increased from the sacred Word. But, six plain positive statements of God's truth that there is a spirit that is in man, which is a part of his own existence, is surely enough to establish the fact.

25TH. WHAT IS A SPIRIT?

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. — Luke 24:39.

A spirit is not a material substance, so man possesses an immaterial part, For instance, "God is a spirit," John 4:24, and man is a physical body and a spirit combined.

26TH. BY HIS SPIRITMAN IS ASSOCIATED WITH GOD.

Man is a wonderful being: he is classified with two worlds. By his fleshly nature he takes his place in the animal kingdom, and by the extreme abuse and subversion of his appetites and passions, he renders himself scarcely fit for the companionship of the dumb brutes. And yet, by his spiritual existence, he is placed on the plane of God and the holy angels, and when his soul is saved from sin, he is counted fit for heaven's society. Now it is only by the spirit in man that he comes in contact with God who is also a spirit.

But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. — Job 32:8.

Here we learn that it is through the spirit that is in man, that God can inspire him with spiritual wisdom.

The spirit of man is the candle of the Lord. — Prov. 20:27.

Were it not for this indwelling candle, God could not set him on fire with the flames of his love and spiritual life.

For thou wilt save the afflicted people; but will bring down high looks. For thou wilt light my candle: the Lord my God will enlighten my darkness. — Ps. 18:27, 28.

The commission of sin puts out the lamp of life and leaves the soul in darkness; but still the candle, the "spirit in man remains," and by the match of God's love and grace, by the spirit of life, he lights that candle again when the sinner repents and believes on the Lord. The spirit of man is the point of contact between God and man, and the means of all divine inspiration. And the lighting of this candle by the Lord himself is identified with salvation. "That [Christ] was the true light, which lighteth every man that cometh into the world." John 1:9. This is first by convicting, and they that obey the light of conviction will have their lamps lit by regeneration, and a further obedience to the Word will eliminate all that smothers the fire and obscures the light in entire sanctification.

The Spirit itself beareth witness with our spirit, that we are born of God. — Rom. 8:16.

Here again is clearly seen that it is by man's spiritual nature that he is made conscious of God. His Spirit communicates with our spirit and imparts a consciousness of our acceptance with him.

And it is only because of man's spiritual being that he can walk with and associate with his Maker. If man were not a physical being he could not feed on material substances and were he not a spiritual being he could not derive spiritual food, life, peace and happiness from God. So we represent two worlds, until that which is "sown a natural body shall have been raised a spiritual body" then man's sphere will be wholly on the plane of spiritual beings.

Under this head, we have cited four more texts that assert that there is a spirit in man which is not foreign to him, but his original being. These added to the former make a testimony of ten texts.

27TH. THE SOUL AND SPIRIT IDENTICAL.

Though the word soul, "*Psuche*" is many times used out of its regular meaning, and is even in some manner applied to animals, this cannot overthrow the foregoing facts that it properly denotes a spiritual and indestructible "inner man" that continues to live after leaving its "earthly house." And so of the Spirit, "*Pneuma*," though it is sometimes used out of its ordinary meaning, to denote life, energy, activity, etc., nevertheless its proper meaning is that of an invisible, indestructible, living and life giving entity. "A spirit," saith Christ, "hath not flesh and bones." "And there is a spirit in man." Our "spirit" — *Pneuma* — is the same thing in essence, as "God who is a spirit." — *Pneuma*.

Now we shall prove by the Word that soul and spirit, when speaking of a constituent part of man, mean the same thing. That which is affirmed of one, is affirmed of the other.

28TH. THE SPIRIT DISTINCT FROM THE BODY.

For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's. — 1 Cor. 6:20.

The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit. — 1 Cor. 7:34.

For as the body without the spirit is dead, so faith without works is dead also. — James 2:26.

In all these three texts the spirit is spoken of as a part of man, and yet distinct from his body. Exactly the same thing we have proved is true of the soul. In summing up man in the two chief divisions of his being, sometimes the scriptures express them as

being "body and soul," and other times, "body and spirit," thus using soul and spirit as convertible terms, and denoting the same thing.

29TH. THE SPIRIT LEAVES THE BODY AT DEATH.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. — Luke 23:46.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. — Acts 7:59.

The spirit leaves the body at death, which is just what we have proved true of the soul. See articles 6th and 19th. These with other facts that will follow identify the two.

We have seen that the soul is that responsible in-ward man which sins, feels guilty, etc., and which is converted, cleansed, renewed, and by grace made righteous, etc. The same moral qualities are said to belong to the spirit. Hence we read of "a faithful spirit." — Prov. 11:13; "He that is hasty of spirit," — 14:29; "An haughty spirit." — Prov. 16:18; "Humble spirit." — 16:19. Many other texts could be cited to prove that the spirit of man is the real man which sins, or does good, which is proud or humble, which is the seat of moral responsibility. One text more we give which is very clear. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." — Psa. 32:1-2.

When a man's sins are forgiven, and covered, the Lord does not impute iniquity; because being purged from his sins there is no guile in his spirit. So the spirit here is the real man whose sin is covered, and who thereby becomes guileless.

The soul is that which is saved by the grace of God. Heb. 10:39; Jas. 1:21; 1 Pet. 1:9. And salvation is also ascribed to the spirit. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." — 1 Cor. 5:5. Here the spirit is spoken of in contradistinction to the flesh. And the spirit is the real man that is guilty of sinning, and which must be saved from sin. The same conditions and responsibilities being

ascribed to the spirit of man, that are affirmed of the soul, is, to say the least, good circumstantial evidence that they are identical.

But why the two terms if both are one and the same? We answer why do we find two terms in common use in the Bible to represent the physical part of man? Namely, the flesh, and the body. These terms have their distinct shades of meaning, and yet both denote the corporeal part of man. And we remark, that the same shade of distinction that exists between these two words, also exists between the two terms commonly used to represent the invisible part of man. The term flesh, denotes animal matter as a substance, while body refers to the organic form of that matter. So the word spirit refers to the immortal part of man as a mere spiritual and invisible substance; while soul refers to the same substance in its organic form, the real inner man or spiritual body. For "there is a natural body, and there is a spiritual body." 1 Cor. 15:44.

30TH. DOES THE SOUL SLEEP AFTER DEATH?

No, the sleep ascribed to the departed only applies to the body. This we shall now prove by the Word.

And the graves were opened and many bodies of the saints which slept, arose, and came out of their graves. — Matt. 27:52, 53.

Only the bodies of the saints slept in the grave. The term sleep is applied to the dead, because of the resemblance between a person lying in natural slumber and the silent house of a departed spirit. Both are motionless and both unconscious of what is passing on around them, and both shall awake and arise to consciousness again.

31ST. WHERE DO THEY SLEEP?

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. — Dan.12:2.

The place where the dead sleep is in the dust of the earth.

32D. WHAT PART OF MAN GOES TO THE DUST AT DEATH?

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. — Gen. 3:19.

We have seen that only the body of Adam was formed out of the dust of the earth, and only that which came out of the dust shall return to dust, which does not include the inner man, the living soul which is an inspiration from God.

In Eccle. 12 we have a sublime description of man's decline and death. "Man goeth to his long home and the mourners go about the streets." — Verse 5. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." — Verse 7.

Can language be more plain and conclusive than this? The "outer man" which God made out of the dust of the earth, returns to the earth as it was. The "inner man" which God breathed in Adam and which he forms in all men, and raised him above the mere animal, to the plane of a "living soul," is here called the spirit, proving again that the soul and spirit de-note the same thing in man. And, just as we are plainly taught in the New Testament, when our earthly house is dissolved, the real man or spirit goes to God who gave it, and is "present with the Lord." So, since only that part of the man which goes to the dust, is said to sleep, and the soul or spirit does not go into the earth, therefore it does not sleep. Only the body which goes into the grave sleeps, and not the soul which goes to God.

So David slept with his fathers, and was buried in the city of David. — 1 Kings 2:10.

And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead. — 1 Kings 11:43.

And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. — 1 Kings 14:31.

So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead. — 1 Kings 16:28.

Only the part that was buried, is said to sleep. We might extend this list of evidences clear through the line of Kings and many other instances in the Old Testament, all proving that the sleep of the dead is only associated with the grave, and the spirit of man does not go there, but "returns unto God who gave it." But this fact

being abundantly substantiated in the New Testament, we need draw no farther from the Old. Only the bodies of the saints slept in the graves we have already seen in Matt. 27:52.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. — 1 Cor. 15:51-53.

Only the body is here spoken of. It is mortal and corruptible and shall be changed to immortality and incorruptibility. But all bodies will not go into the grave and be thus raised a spiritual body, because we shall not all sleep, but when the last trumpet shall sound and the dead — all the dead — shall be raised, they who are then alive shall also be changed. Sleep is here clearly referred to the bodies that go to the grave, and not to the spirit. To the mortal part of man and not to the immortal. But, what part of man is mortal? Let the Word answer.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. — Rom. 6:12.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also (quicken your mortal bodies by his Spirit that dwelleth in you. — Rom. 8:11.

For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. Cor. 4:11.

Here are three plain statements that mortality, when ascribed to man, is confined to his body, his flesh. The very language, "mortal body," "mortal flesh," naturally implies that the other part of man, the inner soul or spirit, is immortal. Materialists base an argument in favor of their no-soul animalism on the fact that the Bible no where says immortal soul or immortal spirit. But it should be remembered, that God gave the Bible to men of common sense, and all such readily perceive that a spirit is not a thing of flesh and bones that it should yield to the law of material decay and decomposition. To expect the Book of God to speak of an

immortal spirit, is to look for a superfluity in the volume of perfect wisdom. The whole volume draws a clear line of distinction between the material and the immaterial, and that only the material and visible is perishable. God's book tells us there is a spirit in man, or a soul, which men cannot destroy. Did you ever see a spirit? No, all spirits are invisible to these material eyes. The Word of Truth tells us that "the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. 4:18. The spirit of man is then eternal. God says there is a man living inside these bodies, these earthly houses. Did anyone ever see him? No, the dissecting knife has never yet exposed him to view. This inner man is really invisible. Then he is eternal. When the voice of inspiration confines man's mortality to his flesh, we should have wisdom enough to do likewise, and when all truth shows us plainly that spirits are of an immortal, imperishable and eternal nature, and that man is all a spirit being, except the mortal body in which he now tabernacles how can any fair and sensible mind call for a text which says in so many words, immortal soul or immortal spirit? The scriptures confine man's mortality to his body. Can you prove anything else is mortal? While you demand a "thus saith the Lord" for an immortal soul, we demand of you a "thus saith the Lord" for a mortal soul or mortal spirit. You cannot give it. We cannot furnish you the language you demand. What shall we then do? We answer, leave the matter rest where the Word does, i.e., the body is "mortal" but the spirit is invisible and eternal. The body sleeps in the grave, but the spirit goes to God who gave it.

33D. DOES THE SOUL EVER SLEEP?

Yes, in a present life of sin.

"His watchmen — professed ministers of the gospel in formal sectism — are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping,

— in the margin, "dreaming or talking in their sleep"

— lying down, loving to slumber." Isa. 56:10.

An awful picture, and yet too awfully and generally true. Just think of nearly all of our sectarian pulpits being filled every

Sabbath morning and evening with preachers who are only dreaming or talking to the people in their sleep. What real spiritual instruction could be expected from them? No wonder the people are nearly all asleep in Babylon, when instead of the living gospel, they only hear the dreams of sleeping preachers, "the visions of their own heads." And the souls of some of these ignorant dogs are in such deep sleep that they do not even know they have a soul.

Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. — 1 Thess. 5:6-8.

They that sleep naturally, sleep in the night, and they that sleep spiritually, sleep in the night of sin. Thank God we have been translated from darkness — the night of sin — into the kingdom of God's dear Son and are made "partakers of the inheritance of the saints in light."

But, plainly, whose souls are sleeping in this life? Here is an answer. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. 1 Cor. 15:34. Whoever sins is admonished to awake to righteousness, and sin not. All preachers and sect members who commit sin with all (other sinners, are asleep. The cause of that sleep is their want of the knowledge of God. That corresponds with the testimony of 1 John 3:6 — Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him neither known him." "I speak this to your shame," says the inspired apostle. Oh what a shame for me to live in sin, since "Christ has been manifest to take away our sins." Yea, what a double shame for even preachers and professors of Christ to disgrace his name by sinning daily in word, thought and deed, as many admit, and many more practice.

How forcible these words fall on our ears, who have come to the very end of time. "And that knowing: the time that now it is high time to wake out of sleep." — Rom. 13:11.

Wherefore he saith, Awake thou that sleepest, and arise from

the dead, and Christ shall give thee light. — Eph. 5:14.

So then it is only in this world that souls sleep. All sinners are soul-sleepers, and soul-sleepers are sinners. But after death, the souls of all sinners are awake to their miseries, and all the righteous are "comforted" in a nearer presence with Christ than could be enjoyed while "at home in the body," and — relatively — "absent from the Lord."

34TH. SOME SOUL-SLEEPERS' ARGUMENTS.

What have the no-soul wranglers to offer in opposition to the many New Testament scriptures which so clearly and positively teach that man is a com-pound being, an "outer man" and an "inner man," and that at death this inner man which is called the soul, and the "spirit of man," leaves the decaying house of clay and goes into a conscious nearer presence of the Lord, "goes to the God who gave it."

They usually seek shelter in some texts of the Old Testament, which they can misconstrue to the support of their dark creed. In the gospel, where Christ has brought life and immortality to light, they find little they can make any use of. One of their props is Psa. 30:3; 49:15. "Thou hast brought up my soul from the grave," "God will redeem my soul from the power of the grave." By consulting Young's Concordance or any reliable authority, it will be seen that the regular Hebrew word for grave, is "*Geber*." So it is defined, and so it is usually translated. But the Hebrew word from which "grave" is rendered in the above instances in Psalms, is "*sheol*" which, so far as we know, is universally admitted to be a counterpart of "*Hades*" in the Greek, and that word represents the dwelling place of all departed spirits, between this probation and the final judgment. *Sheol* is defined by Young, as "the unseen state." *Hades*, "the unseen world." The above and other instances of *sheol* rendered "grave," should have been "under world," or the "unseen state," and refers to the actual abode of the soul. But it is not the grave at all.

Another text is Eccle. 9:5, 6. — For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their

love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

This is used to prove the unconscious state of the soul. But it only refers to the "dust that has returned to the earth as it was." "The dead know not anything, neither have they any more a reward." Now this would not apply to that inner man, Paul, who was in a strait whether to depart out of the body and to be present with the Lord, or to abide in the flesh; for when he was about to depart, he declared, "henceforth there is a crown — a reward — laid up for me," etc. But it only applied to the mouldered body in the grave. Dead bodies know not anything. "Their love, their envy and their hatred is now perished." This is only true of the decomposed body, but the rich man that was in hades, the abode of spirits, yet had love for his five brethren who were back in the world. Only the dead bodies in the grave "know not anything" but the spirit knows and remembers.

The doleful picture of Eccle. 3:18-21 is also resorted to by those who claim "no pre-eminence above a beast, for all is vanity." But a doctrine is bad off for arguments that is driven for support to these dark poetical speeches. The Advent's view of man's non-pre-eminence over the beast, conflicts with the whole Bible. But if men did not have dark heresies to prop up, they would take Bible expressions in the light of Bible qualifications. The above language simply asserts that man's physical life is the same as that of lower animals, and his death just as inevitable. Both go to the dust, but "the spirit of man goes upward," "returns to the God who gave it." As to the life of the beast, poetically called the "spirit" of the beast, because man's living and quickening element had just been properly called "the spirit of man," it does not ascend. No, the beast, body, life, and all goes down into the earth. So that man, after all, has a pre-eminence over the beast. But not in the few things here spoken of, i.e., "They have all one breath, "both breathe the same air. Both die, and so far as man is taken from the dust, he, in common with the beast, returns to the dust. How can men make out from this text that man has no spirit or soul, when it says his

spirit "goeth upward," and in chapter 12, verse 7 the article of death is plainly described by a separation of the spirit and body, the dust returning to the earth as it was, and the spirit to God.

Let all remember that highly figurative and poetical expressions of the Old Testament must not be brought forward to overthrow plain, positive teaching of the New. For, it is not in the old law, but in the gospel of Christ, that immortality is fully brought to light.

To prove that men do not consciously exist after death, this text is also resorted to.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. — Psa. 146:4.

This does not prove the extinction of the soul and mind after the dust returns to dust. It simply means that the thoughts, intentions and purposes of worldly minds perish in the day of their natural dissolution. "Their thoughts are thoughts of iniquity." Isa. 59:7. "God is not in all their thoughts." They have a thousand covetous and sinful schemes and lusts which they have thought out, but they are all cut off and defeated by death. So their thoughts perish, and are never carried out. The overthrow of their thoughts and plans is no proof that their ability to think has perished. The mind is one thing and its thoughts another. The rich man's thoughts and plans of a sumptuous life perished, but his mind was still in exercise after he went to hades. He remembered his brethren.

"Seek for glory, and honor, and immortality," Rom. 2:7, is cited as evidence that man is all mortal. But there is no difficulty in harmonizing this with all other scriptures that plainly teach the indestructible soul of man. We have seen that man yet inhabits a "mortal body," "mortal flesh." And, so long as any part of man has not been raised to an immortal state, immortality is yet in prospect for that part. An object of hope to be sought after. Yea, says the same writer, "The trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." To what part of man is immortality yet to be attained? That part which is to be raised from the grave, which is only the "earthly house of this tabernacle." Again we ask, for what part of man must

immortality yet be sought as a future attainment? Hear this, "For this corruptible — decaying flesh — must put on incorruption, and this mortal must put on immortality." But what is this mortal? What part of man is said to be mortal? Thus saith the Word: "your mortal body," "mortal flesh," see Rom. 6:12; 8:11; 2 Cor. 4:11. Only the body, the flesh of man is declared mortal, and "this mortal [flesh] must put on immortality." The immortality to be sought and yet experienced, is only that of the body, and it therefore has not the weight of a shadow against the immortality of the soul. In exact keeping with this seeking for immortality, which Paul associates with the resurrection of the body in 1 Cor. 15: he informs us in Phil. 3 that he pressed toward the mark of the high calling, namely, "If by any means I might attain unto the resurrection of the dead," Meaning a resurrection unto eternal reward, and not that unto damnation. To "seek for immortality," then is to so live that we may have a glorious resurrection of the body. Thus, scripture explains itself, and cuts off the no-soul doctrine, and likewise the erroneous doctrine of conditional soul immortality.

But one more text is cited by sleeping souls. "The King of kings and Lord of lords; who only hath immortality," etc. 1 Tim. 6:15, 16. This, if taken in an unqualified sense, would deny the immortality of angels. But it must be understood in a specific and qualified sense. It evidently means that he is the firstfruits of those who rise from the dead. "Knowing that Christ, being raised from the dead, dieth no more: death hath no more dominion over him." Rom. 6:9. We are all yet mortal in body and must die, but "Christ being raised from the dead, dieth no more." Therefore, he only, the elder brother of the household of God, is wholly immortal. "For, in that he died, he died unto sin once, but in that he liveth, he liveth unto God." Since when is Christ all immortal? The answer above is, having "died once" and being raised from the dead, he "dieth no more." Then, the sense in which he only is immortal, is that of a resurrected, immortal body. This again proves nothing against the immortality of man's soul. Here on the solid word of God we stand again and defy our enemies. Let us repeat the foregoing facts in

other words. We ask, could it have been said of Christ before he died and was risen, that he was all immortal? By no means. His actual death proved the contrary. It was only after he was raised from the dead that "death had no dominion over him." Then, the immortality which is peculiar to him only, is that of the resurrected state. But the resurrection is nowhere said to impart immortality to the soul. But it is only the "mortal," "mortal body," "mortal flesh," which "puts on immortality." So here we prove again that Christ's exclusive immortality is that of a resurrected body, and it no more proves that our spirits are mortal than his spirit was mortal before his death and resurrection. In fact, there is no allusion in the text to the spiritual part of either Christ or mankind. It simply means that He has passed the portals of death and resurrection, and attained the immortality of His body which we are yet to seek and press forward to.

35TH. IMMORTALITY NOT CONDITIONAL OR ACQUIRED.

Here let us introduce you to these words: Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. — 2 Tim. 1:9, 10.

He has abolished spiritual death by giving life to the soul, life which is freedom from sin, the cause of death, and the possession of divine favor and peace, which is life. Yea, the very indwelling of Christ who is our life. And he has abolished all the dread of natural death by bringing to light the immortality of the soul. The fact that the inner and real man does not perish with the body, but enjoys a more glorious "presence with the Lord" after this earthly house is dissolved, abolishes all the terrors of death. "The sting of death is sin." But the blood of Christ "cleanseth us from all sin." And the Holy Spirit quickens the soul into such a precious knowledge of our eternal life, and spirit's immortality, that death, so much dreaded before, is now entirely abolished. And this victory over death is not by the impartation of immortality to the soul, but

only bringing fully to light, by the gospel, that the soul is immortal. He through the gospel, salvation, and illumination of the Spirit of God, has brought to light that which was always true, i.e., that the soul is immortal. But, like many other great truths, it was not as clearly revealed in the Old Testament as it is in the Gospel. In the name of Jesus we maintain that this is a positive proof of man's immortal spirit. If man, in his spiritual nature, were not immortal, there would be no immortality to bring to light in him. If immortality is conditional and only imparted by divine grace, the Word would read that Christ gave men immortality. But the testimony of heaven is, that he brought to light that which existed. Mr. Wilson, the translator of the Emphatic Diaglott, was a first-day Adventist, hence, believed in soul sleeping. He translated it, "who hath illustrated life and incorruptibility." But, in the direct from the Greek he renders it correctly, "hath illuminated," etc. Could Christ illuminate a thing that does not exist? That this is correct, we can make plain by an appeal to the original word. It is *Photisantos*. Its root is *Phos*, which means light, and occurs in such texts as Matt. 4:16; 5:14, 16; John 1:4, 5, 7, 8, 9, etc. That *Photisantos* means having illuminated or shed light on something, will be made plain by examining its use. "I will bring to light — *photiso* the hidden things of dishonesty." 1 Cor. 4:5. "The shining of a candle doth light." — *Photiso* — Luke 11:36. "And the earth was lightened — *Photiso* — with his glory." Rev. 18:1, "The glory of God did lighten — *Photiso* — it." Rev. 21:23. *Photiso* is clearly seen to mean to lighten, and as surely *Photisantos* means, "having lightened" or "having illuminated," "hath brought immortality to light."

Most people who hold that the soul is only conditionally immortal, that it is imparted to it in salvation or in the resurrection, etc., confound a condition of the soul, with its nature. Namely, they see a transition from death unto life by the grace of God, and with this life, they identify the soul's immortality. But this is confusion and error. Spiritual death incurred by sin is only a condition of the soul. It still lives, as we have proved by the Word. The sinner is yet conscious of the moral law written in man's

being, is conscious that all actions are good or evil. And since, as we have proved, it is the soul that sins, he yet has a conscious soul. Spiritual death is a forfeiture of righteousness and God's favor and peace, not a destruction of the conscious moral being, or of the soul in man. It is only the conscious-ness of a wretched condition of the soul. So spiritual life in Christ Jesus is not the impartation of an indestructible nature to the spirit or soul of man; for that only and essentially is the nature of any spirit. But it is a change of the condition of that immortal element in man, its restoration to divine favor, righteousness and peace. Death, the fruit of the soul's sin, is so called because it separates man from the enjoyment and glory of God. He is dead to the object of his creation. Life, given by the Word and spirit of God, reunites the soul to God and makes it alive to his glory. But immortality is an inherent and inseparable nature or property of all spirits. So there is a vast difference between Zion — "life," "motion," "activity," — the ability to act in harmoy with the divine will, and *Athanasia* — "deathlessness," "immortality," "incorruptibility." The former, when applied to the soul, is a moral condition; the latter, describes an endless existence, that which is in its nature imperishable.

That the soul does not pass a period of unconscious slumber between death and the resurrection is also positively proved by such scriptures as the following:

Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. — Jno. 6:47-51.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. — Jno. 6:54.

Eternal life signifies life, action and conscious enjoyment in the service and favor of God without end or termination. "Shall not die," implies that there shall be no interruption of this spiritual enjoyment. To "live forever," means the same thing. And yet, in

both verses 40 and 45 the death of the body is clearly implied; for, saith the Lord, "I will raise him up at the last day." How reconcile the two facts, "he shall live forever," and yet shall die and go to the grave, if we do not recognize the fact that man is a compound of soul and body? On any other basis, the word of God contradicts itself. But, all taken together, there is no conflict. The "live forever" and "not die" is true of the "inner man," the death and resurrection pertain to the body, the "outer man." Nothing but an utter subversion of the inspired book can give countenance to the gloomy and debasing doctrine that all of man goes into the grave and is unconscious until the resurrection. In fact, to assert it, is to squarely contradict the Teacher that came from Heaven. To live forever and yet the body die, proves that man is something more than an animal body. The same thing is expressed in these words, "Who died for us that whether we wake — remain in the body — or sleep — in the dust of the earth — we shall live together with him." 1 Thess. 5:10. That is, our souls shall live right on in a glorious presence with the Lord. The fact is we live forever even though our bodies decompose in the grave. So teaches the word of God, and let the wisdom of this world be dumb before the bar of truth.

It should, perhaps, be explained what is meant by the spirit going to God who gave it. With regard to the righteous, it means just what the apostle said. "To be absent from the body is to be present with the Lord." A heightened spiritual bliss in the nearer presence of God. But with the unsaved, the disembodied state is an increase of wretchedness arising from a more immediate approach into the divine presence, an awakening of the soul's sensibilities and responsibilities in the sight of God. Dropping off its mortal covering, the soul of the sinner passes into the spirit world where he is more dreadfully conscious of the all-searching eye of God beholding all his past sin and iniquity. The dreamy slumber of sin suddenly changes into the awful realization of the fact that God is and that the righteous frowns of the Almighty are the irrevocable fruits of his impious life of rebellion. And now the wretched soul is forced out from beneath its sin-defiled clay

covering into the open arena of spirit being, with no place to hide from the eyes of Him that sitteth on the throne; while memory, more active than ever, recalls the past life of sin and guilt, portrays, in a sense and already inflicts the awful flames of torment that await the unhappy wretch beyond the judgment of the great day. Thus, the spirits of all go to God who gave them, the righteous to enjoy him, the wicked to writhe beneath his piercing gaze.

CHAPTER II. HISTORY.

It is a matter of no small satisfaction to know how the contemporaries and immediate successors of the apostles understood the soul. For they received the truth not only through the written Word as we also have it, but likewise from the lips of the inspired messengers. We will, therefore, follow the apostles with a few brief extracts taken from Geo. A. Jackson's collection of the "Apostolic Fathers" published by Appleton, N. Y.

We begin with

CLEMENT OF ROME

who was a co-laborer with the apostle Paul. Phil. 4:5. In his epistle to the Corinthians — the genuineness of which is clearly established by ancient testimony — he says,

"There was Peter who, * * * having borne his testimony, went to his appointed place of glory."

Of Paul he says, "And when he had borne his testimony before rulers, he departed from the world and went into the holy place."

"All the generations from Adam unto this day have passed away; but they that by God's grace were perfect in love, dwell in the abode of the pious."

Again, "How blessed and marvelous are the gifts of God, dearly beloved. Life in immortality, splendor in righteousness, truth in boldness, faith in confidence, temperance in sanctification! And all these things fall under our apprehension."

"Peter went to his place where, in the grave? No, 47 — in glory." Paul departed from the world and went-where? not into the grave where his earthly house went, but "into a holy place." So God had not betrayed the confidence his Word had inspired in his heart; for, said he, "We are confident and willing rather to be absent from the body and to be present with the Lord." And to this holy place his faithful yoke-fellow informs us he went. Though Clement was not inspired as an apostle, he surely knew what the inspired apostles believed respecting the future state of the soul, as he had received the word from them and by the Holy Spirit. All the perfect

in love from Adam down to this day - and we may therefore safely say down to our time — have not been passing an unconscious slumber in the earth, but "dwell in the abode of the pious," in "Abraham's bosom." Clement therefore believed that men have a soul. Therefore, we quote from him again as follows: — "Let us behold him — God — with the eye of our soul," "The Creator and overseer of every spirit; who multiplies the nations upon earth." Bless God for "life and in immortality!" God creates a spirit in man, a soul, and when the grace of God quickens that soul from spiritual death, we have "life," the favor and communion of God, "in immortality," in our immortal soul. Next we will call to the witness stand.

IGNATIUS

who in an ancient writing, called "The Acts of the Martyrdom of Ignatius" and by other early testimony, is said to have been a convert of Saint John, the beloved apostle. To Polycarp he writes, "Make thy office [ministry] to be respected with all diligence, both of body and Spirit."

"Be wise as the serpent in everything, and harmless as the dove. For this reason art thou both of the flesh and spirit."

"Say to my sisters that they love the Lord, and that they be content with their husbands in body and spirit."

This epistle to Polycarp is well acknowledged as genuine, also the one to the Ephesians, from which we make the following extract.

"My spirit boweth down before the cross."

His epistle to the Romans is also undisputed. In it, he expresses an intense desire to be a martyr for Christ, and that for the purpose of gaining the presence of Christ. Thus he speaks: — "Let nothing envy me, neither things visible or invisible, that I may attain Jesus Christ. Fire and the cross, scattering of the bones and the array of the beasts, the mutilation of the limbs and the grinding of the whole body, let them come upon me if only I may attain Jesus Christ."

"My spirit saluteth you. Farewell."

POLYCARP

was a learner of John. Of him Ireneus wrote as follows: "I can tell even the spot in which the blessed Polycarp sat and conversed, and the character of his life and the form of his body and the conversation which he held with the multitude; and how he related his familiar intercourse John, and with the rest who had seen the Lord, and how he rehearsed their sayings. All these things Polycarp related in harmony with the writings [scriptures] as having received them from the eye-witnesses of the Word of Life."

Surely Polycarp knew what was the doctrine of the Lord and his apostles. His only epistle extant is that to the Philippians written about A. D. 116 acknowledged genuine by all. Speaking of "Ignatius, Zosimus, Rufus also others among yourselves and Paul himself and the other apostles" he says, "Being confident of this, that all these have not run in vain,

but in faith and righteousness; and that they are gone to the place which was due to them in the presence of the Lord, with whom also they suffered."

THE EPISTLE OF BARNABAS

is generally believed to have been written about A. D. 150. Says the writer: "I rejoice exceedingly in your blessed and glorious spirits; in such manner have ye received the engrafted grace of the free gift of the Spirit."

Observe, he commended their noble spirits and attributes their good qualities to the grace of the Spirit which they had received. In speaking of the divine Spirit, he has it in the singular, they all had drunk in one Spirit. But in speaking of their spirits, he makes it plural, "spirits;" each one had a spirit of his own, a soul renewed in the image of God.

THE EPISTLE TO DIOGNETUS.

A sublime and beautiful treatise on the Christians. Its author is unknown but its antiquity is well established. It was evidently written somewhere between A. D. 125 and 175. From it we take these eloquent words :

"As the soul is in the body, so are Christians in the world. The soul permeates all the members of the body, and Christians are throughout all the cities of the world. The soul dwells in the body

and is not of the body; Christians too, dwell in the world and are not of the world. The soul, invisible, keeps guard in the visible body; and Christians are known as being in the world, but their way of worshiping God remains unseen. The flesh hates the spirit and makes war upon it, though suffering nothing, because it is prevented from enjoying pleasures; and the world hates Christians, being in no way injured, because they forswear pleasures. The soul loves the flesh which hates it and the members: and Christians love those who hate them. The soul is shut up in the body and is itself a body; Christians also dwell in the world as in a prison, and themselves preserve the world. The immortal soul abides in a mortal tabernacle; and Christians dwell in perishable habitations, expecting incorruption in heaven. Deprived of food and drink the soul becomes better; Christians again, punished every way, rather increase in numbers."

JUSTIN THE PHILOSOPHER AND MARTYR

was born in A. D. 100, martyred 163. In his first apology, acknowledged by all as genuine, after proving from passages in Pythagoras, Plato, Socrates, Homer and Ulysses that these great philosophers, all poets, all believed that the soul continued in a conscious existence after death, he says, "In our doctrine that the souls of the wicked will be punished and are in a state of sensation after death, while those of the righteous are freed from torment and remain in bliss, we teach like the poets and philosophers." And he adds again, "All this we believe as well as they, but more, for we expect to receive our bodies again even after they are dead." Of course in the resurrection.

MILETO

of Rome, who lived between 100 and 169, according to an ancient list of his writings, wrote a treatise on "The Soul and Body." The work has perished, but the mere title is a testimony for the compound spiritophysical nature of man.

ATHENAGORAS

a profound Christian Philosopher who is acknowledged the superior of all in his age in literary merit, and philosophic culture. He wrote his great embassy or defence of the Christians, to several

emperors and philosophers about A. D. 176. In it he treats on the resurrection from which we quote. Alluding to sensual and mere physical pleasures, he says, "Such an end as this, I suppose, belongs to beasts and cattle, not to men possessing an immortal soul and rational judgment."

Reasoning on the resurrected state as the final end of man, he says, "We are not inquiring about the life or final cause of either of the parts of which man consists, but of the being who is composed of both."

"But if it is the end of both parts together, and this can be discovered neither while they are living in the present state of existence, nor yet when the soul is in a state of separation, * * * when the body is dissolved, and indeed entirely scattered abroad, even though the soul continues by itself, it is absolutely necessary that the end of man's being should appear in some reconstruction of the two together and of the same living being. And as this follows of necessity, there must by all means be a resurrection of the bodies which are dead.

"But it is impossible for the same men to be reconstructed unless the same bodies are restored to the same souls. But that the same soul should obtain the same body, is possible only by the resurrection."

We will call yet one more witness from the ranks of the faithful early martyrs for the Lord. We quote from Fox's book of Martyrs, Porter and Coate's edition, pages 24. 25. In the year A. D. 177

EPIPODIUS

was brought before the governor of Lyons, under charge of being a Christian. He nobly confessed his divine Savior, when the governor compassionated his death and admonished him to save his life by joining in their festive pagan worship. To which he replied as follows: "Your pretended tenderness is actual cruelty; and the agreeable life you describe is replete with everlasting death. Christ suffered for us that our pleasures should be immortal, and has prepared for his followers an eternity of bliss. The frame of man being composed of two parts, body and soul, the first as mean and perishable, should be rendered subservient to

the interests of the last. Your idolatrous feasts may gratify the mortal, but they injure the immortal part; that cannot, therefore, be enjoying life, which destroys the most valuable moiety of your frame. Your pleasures lead to eternal death and our pains to perpetual happiness."

Thus, denying the pleasures of the world for the sake of Christ, Epipodius was beaten, then put to the rack and his flesh was torn with iron hooks until his soul escaped from its tortured house and went to be "present with the Lord." The above is a fair sample of the millions of martyrs; they testified that the sufferings of their bodies, after all the fiendish wrath and torturing inventions of their enemies could do, was small, compared with the bliss of being present with the Lord after the destruction of their fleshly bodies.

We conclude this line of ancient testimony from a passage taken from Ireneus who wrote about A. D. 180. Speaking of miracle power in the church yet at that time, he says. "Even among the brethren in case of necessity, when a whole church united in much fasting and prayer, the spirit has returned to the ex-animated body, and the man was granted to the prayers of the saints." Thus the resuscitation of a person from the dead is described as the spirit returning to the lifeless body, and re-animating the same.

We have not cited this testimony from early history because we deemed it necessary, but because we regard it as edifying to the Christian reader. But the voice of inspiration is sufficient to settle the question of the immortality of the soul, and its conscious existence after the body is dead. The apostle having so clearly taught that "we are confident and willing, rather to be absent from the body and to be present with the Lord." 2 Cor. 5:6. 8. Yea, that our bodies are mere "earthly houses" from which it is far better for the "inner man," the soul, to depart and be with Christ. We are not surprised to find those who received the gospel of God through them believing the same things. And, indeed, they also knew by the light of the Holy Spirit within them, that their souls would live right on forever with the Lord. Hence we hear them boldly asserting that Peter and Paul and all the saints of God from Adam

down through the ages, were yet dwelling in the "abode of the pious," "in the presence of the Lord," that only their "bodies are dead." That man is a two-fold being. Soul and body or spirit and flesh. Several of the above witnesses, we have seen, use the words soul and spirit interchangeably as denoting the same thing, and several assert that the soul is "the immortal part" of man. "The soul is in the body but is not of the body." "The immortal soul abides in a mortal tabernacle." "The souls of the wicked will be punished, and are in a state of sensation after death; while those of the righteous are freed from torment — inflicted by their persecutors in this life — and remain in bliss." And this, says Justin, is "our doctrine." The doctrine of God's church in the first part of the second century, or immediately following the apostles. And no surprise, since it is the very doctrine of Christ and his apostles, as the living oracles show. When "the Lord himself shall descend from heaven with a shout" the dead shall appear from two directions, i.e., "all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life and they that have clone evil unto the resurrect ion of damnation." John 5:20, 30. "So them also which sleep in Jesus will God bring with him." Namely, the souls of the bodies which sleep in the dust of the earth. These, having returned to the God who gave them, according to the Scriptures will he bring back in the last day, and of course these two parts shall be reunited, the mortal body having put on immortality. So teaches Athenagoras. "There must be a resurrection of the bodies which are dead," and "the same bodies are restored to the same souls." Amen. So come Lord Jesus Christ, or come welcome death, for my soul is ready to leave the poor earthly tabernacle, in which we groan and suffer, and go into the blissful presence of the Lord. Thank God for life and immortality so clearly brought to light by the gospel!

But while it pleases God that we remain in the flesh, it shall be our single care that "to live is Christ." Amen

CHAPTER III.

ETERNAL PUNISHMENT OF THE WICKED.

To complete the subject of the soul's inherent immortality we should trace its unending existence in the world to come. But as no one disputes the eternal existence of the righteous we will confine our investigations to the future destiny of the wicked. And we here reproduce a part of a review of Emerson E. Hasty in *GOSPEL TRUMPET* of May 19, 1892. Hasty is a materialistic writer, who ascribes the idea of going to dwell with Christ after death to Pagan influence. He even squarely contradicts the apostolic idea of being absent from the body and present with the Lord, and denies the eternal punishment of the wicked. To which we replied as follows:

"A false doctrine seldom goes single. One falsehood compels its holder to hatch up others to help it through. So when blind materialists denied they had a soul, it was also necessary for them to deny the conscious existence of the soul after death, and likewise eternal punishment; and hell itself must be in some way explained away, and sneered out of the Bible. Hasty follows along in the rut of this Adventist system of antichrist doctrines. He sees no hope of bliss for the soul this side of the literal resurrection. Indirectly at least, he denies the conscious existence of the soul. One little text alone forever demolishes their dark creed, "Who died for us, that, whether we wake [live in the body] or sleep, we should live together with him." — 1 Thess. 5:10. We live right on without intermission with Christ, whether in the body or out of the body. The gift of eternal life now possessed positively implies no interruption of that life.

The endless punishment of the wicked in an everlasting hell seems to be a thing Mr. Hasty, with all infidels, sinners, universalisms and mere formalists, does not like to believe. He asks if it is "any where taught in the Bible in that mathematical, plain, full, dune-a-purpose kind of way that the grammar teaches grammar, and the arithmetic teaches arithmetic." And then

affirms, "Obviously there is no such place."

"It is true," says Hasty, "that agitations against the doctrine of endless torment have, in the past, arisen mostly from a wrong motive, and flourished mostly among an ungodly lot of people." This is a confession that should open the eyes of any candid mind. Are the ungodly more fitted to know God's truth than the godly? If not, then the above admission is fatal to the various theories resorted to in order to do away with the Bible doctrine of hell. But Hasty undertakes to explain away a few texts that seem to lie in his way. On Rev. 14:11 he observes that, "It is not the punishment but the smoke that is unto ages of ages" — "forever and ever." Shame on such visible unscrupulous attempts to dodge the word of God. The record is, "And the smoke of their torment ascendeth up for ever and ever." What smoke is it? The smoke of their torment. Would the smoke of their torment continue "ages of ages," after the torment had ended? Does not common sense teach any man that the smoke of any thing cannot continue rising longer than the thing existed from which it arose?

Mr. Hasty has been entirely too careless in reading his Bible. On page 10 he says, "Jesus once refused to answer a seemingly important question; namely, whether the saved are many or few as compared with the lost. Christ did answer that question. It is asked in Luke 13:23, "Lord, are there few that ho saved?" The immediate reply is, "Strive to enter in at the strait gate, for many, I say unto you, shall seek to enter in and shall not be able." The inference is, if the many fail, only the few enter. But in Matt. 7: 13, 14 he tells us plainly that many go in the broad way to destruction, and but few enter the strait gate and narrow way which leads to life.

Our friend readily perceived that in opposing endless punishment, something must be done with Matt. 25:46: "And these shall go away into everlasting punishment; but the righteous into life eternal." He confesses the indisputable fact that, "*The punishment of the wicked and the life of the righteous are spoken of in the same words. The Greek words are the same.*" Hut how does he try to dodge the inevitable conclusion that, if the word in the

Greek describes the life of the righteous, and also measures the punishment of the wicked, that punishment must be endless as well as that life? Why, says he, "The exact meaning is that the wicked will enter upon a period of punishment, and the righteous upon a period of life. What will befall either righteous or wicked when the next period arrives is not told in either case. The word here is "age lasting and therefore it implies a long period."

This, we do not hesitate to say in the presence and fear of God, is a cunningly devised doctrine of devils. He takes away the promise of eternal life in order to cool his fears of hell.

Only a period of life is promised, and beyond that God has left us in suspense, as to whether we will then be annihilated or whether he will extend the lease of our existence. But, says Mr. Hasty, "We learn (not here but elsewhere) that after the long period is over, the saints will continue to share the future inheritance of Christ." Hut he dare not attempt to cite scriptures that carry the life and bliss of the saint beyond the word AIONION — eternal. And for the simple reason that neither he nor any other man can find it in the Bible.

Here are facts drawn from Young's Complete Concordance, which gives us every word in the Bible, and its original Hebrew if in the Old Testament, and its original Greek if in the New.

The words "eternal life," as the great gift of God to men, occur in the New Testament just 29 times, and in every instance the word eternal is derived from the Greek word AIONIOS. The same word which tells how long the punishment of the wicked shall last in Matt. 25:46 and elsewhere.

The words "everlasting life," and "life everlasting," occur in the New Testament 14 times, and by reference to the Greek Testament you will find the word "everlasting," is, without a single exception, translated from the same Greek word — AIONIOS. Here then we learn that the wisdom of heaven finds and uses no stronger term in all the forty-three promises and statements of eternal and everlasting life to the righteous in the New Testament, than the word AIONION. the very same word which he uses to declare the eternal, and everlasting punishment of the wicked. We challenge

any man to deny these facts.

We learn elsewhere, says Hasty, and not from the use of the word AIONION. that, after the long period expressed by that term shall have ended, "the saints shall continue to share the future inheritance of Christ." Now, in the name of Jesus, and by the word of God we shall prove that Christ has no salvation, redemption, kingdom or inheritance that shall survive the duration expressed by the word AIONION. Yea, we shall also prove that God himself, the Lord Jesus Christ, and the Holy Spirit, have described the duration of their own existence, attributes, and glory, by the use of the same word which we have seen fixes the eternal punishment of the wicked. In Heb. 5:9 we read that Christ "became the author of eternal — AIONION salvation to all them that obey him." If therefore this word does not mean eternal, our salvation will finally fail, and drop us back into the devil's hands. In Heb. 9:12 we read that Christ has obtained "eternal — AIONIAN — redemption." If then, the word only, means a long period of time, our eternal redemption is not yet secured. In Heb. 9:15, we are told that by means of Christ's death for our redemption, we have "received the promise of eternal — AIONION — inheritance." Will the inheritance that Christ has purchased by his death come to an end? Where is the promise of inheritance with Christ, as Mr. Hasty says, that extends beyond the AIONION inheritance? In 2 Peter 1:11 we read of the "Everlasting AIONION — kingdom of our Lord and Savior Jesus Christ." If his kingdom will finally come to an end, where is there any hope for the righteous beyond the "period of time" that Mr. Hasty ascribes to the word AIONION? Paul speaks in Rom. 16:26 of the "commandment of the everlasting — AIONION — God." If therefore Hasty's exposition of that word were correct, God himself will have an end after a long time.

Paul, the apostle of the Lord Jesus Christ, pronounces this beautiful benediction upon his divine Master, "Now unto the King eternal, — AIONON — immortal, invisible, the only wise God, be honor and glory for ever and ever — "AIONAS TON AIONON. — 1 Tim.1:17. Now we appeal to all common sense, and to reason, if

the apostle Paul, who was a good Greek scholar, had known of a word in all that language, which more fully expresses the idea of eternal, would he not have used it in this high and most sublime description of those attributes of Christ? And when all the fullness and fervency of his redeemed soul, wished to ascribe all honor and glory to his divine Redeemer throughout all time and eternity, he could do no better than ascribe to the eternal, and invisible kind and allwise God, honor and glory, — AIONIAS TON AIONON — "forever and forever," repeating the word for the sake of emphasis.

In Heb. 9:14, we are told that Christ, "through the eternal — AIONION — Spirit offered himself without spot to God. This same word, we have now seen, is used to announce the eternity, of the life of the righteous, their salvation, redemption, the kingdom of Christ, and the eternity of the Father, Son, and the Holy Spirit. And no other word is, in the New Testament, used to assert the eternal and everlasting life of the saints of God. It therefore follows that if AIONION does not mean eternal, and the wicked shall not be punished forever, then God, and Christ, his kingdom, redemption, and inheritance, and every thing else to which the Bible ascribes unending existence, will come to an end, and the Bible is a lying book from end to end. But every pious heart shrinks with horror from such an implication, and cries, Nay, "let God be true and every man a liar" who disputes his word.

Now let us see if this word which is used to express the eternal existence, of everything that is really eternal also asserts the eternal punishment of the wicked. A few texts will be sufficient:

"He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal — AIONION — damnation." — Mark 3:29.

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. — Jude 7.

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or

maimed, rather than having two hands or two feet to be cast into *everlasting* fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be east into hell fire. Matt. 18:8, 9.

Everlasting fire is AIONIOS fire, eternal unending fire. Hasty doubts if there is one clear text in the Bible teaching an endless hell. Does not the above teach it just as clear as the grammar teaches grammar, and the arithmetic teaches arithmetic? Here we have "everlasting fire," which is defined as "hell fire."

"Depart, from me ye cursed, into everlasting — AIONIOS fire prepared for the devil and his angels." Matt. 25:41.

"And these shall go away into everlasting AIONIOS — eternal — punishment: but the righteous into life eternal" AIONIOS. Where in all the arithmetic's on earth is there a more clearly stated rule or fact? To deny that the punishment of the wicked will continue as long as the life of the righteous, and both co-extend with the existence of God, is a direct contradiction of his Word.

"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 — AIONIOS — destruction from the presence of the Lord and the glory of his power." — 1 Thess. 2:7-9.

There are many very strong and positive scriptures, which assert an endless hell, in other language, that that of AINONIO, the regular word expressing the idea of endlessness. We cite one text from the lips of the great Teacher himself.

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better fur thee to enter halt into life, that having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye of fend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into

hell fire: where their worm dieth not, and the fire is not quenched.
— Mark. 9. 43-48.

What grammar or arithmetic ever taught more plain and positive than the above? Five times over the divine Teacher, who came from God, declares that men who are unwilling to give up their cherished idols and sins, will "go into hell, which is five times over defined as a "fire which is not," and "never shall be quenched." If then, it never shall be quenched, "hell fire," whether you like to hear it or not, shall burn forever just as the other scriptures positively affirm. And, to further let you know that its punishment shall have no end, three times over the Lord Jesus says, that, in that place, "their worm — guilty conscience — dieth not, and the fire is not quenched."

Finally, we observe we have found but one thing in the New Testament that is stronger than the simple word AIONION. And that is the same word repeated for emphasis:

Thy throne, O God, is forever and ever. — Heb. 1:8

To him who liveth forever and ever. — Rev. 4:9.

"And he shall reign forever and ever."

To him be glory and dominion forever and ever. — Rev. 1:6.

In all these and many similar expressions, the original is "AIONAS TON AIONON." Now when we read the above are we not led to the positive conclusion, that the throne, the life, the reign, and the glory and honor of God shall indeed be eternal and unending? Now let us take a few more instances of double emphatic endlessness. "The smoke of their torment ascendeth up for ever and ever." — Rev. 14:11.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. — Rev. 20:10.

In these instances we have the same "AIONAS TON AIONON." Then we positively affirm that the Bible no where employs any stronger words to assert the endless existence of God himself, and all that pertains to his eternal kingdom, life, and glory, than it employs in declaring both the never ending life of the righteous and the never ending punishment of the wicked who reject the infinite love and

mercy of God, and close this probationary state in rebellion against his throne. And with the positive knowledge of God's holy truth, and the witness of his Spirit, we declare in the presence of God, that all teachers of an ending hell, and brief punishment of the wicked, are the devil's agents to soothe the conscience of the ungodly, and encourage them to continue in their sinful lusts and reject the great salvation of God, until they open their eyes in hell with all their false teachers, to find their doom is just what God's word now says it will be; namely, "eternal damnation."

Therefore we say to all who love God and his truth, and feel a concern for the salvation of immortal souls, do not help men into the fatal delusions of the devil by circulating his servants' literature. And to all sinners we say in sincere warning, get salvation, and live a holy life in the presence of God, or an endless hell will be your doom just as certain as the Bible is God's book, and every holy man knows that it is the word of God, and shall stand fast forever and forever. O in the name of Jesus, flee from all the modern doctrines of devils, and soothing lies, and receive the truth as it is in Christ Jesus! Amen.

BUT WILL THE WICKED BE BURNED UP?

To show that the punishment of the wicked is irredeemable, and eternal, they are compared to chaff, cut-off branches, briars and thorns, etc., and they shall be consumed. But these figures must all be understood in harmony with the word of God throughout. They all simply teach the sinner's doom is utterly hopeless, that there is no possible recovery from the place of their torment: but common sense and the plain statements of the Word ought to be sufficient to teach any person that man is something more than combustible matter. Is a spirit and not a substance only that may take fire and consume away, leaving only a little ashes.

And how about these bodies? Why it is positively asserted that "this mortal must put on immortality"

This is not only true of the righteous, but we are told at the last trump, "the dead — i.e., all the dead — shall be raised incorruptible." "For this corruptible — decaying body — must put on incorruption, and this mortal — body — must put on

immortality." 1 Cor. 15:52. 53. Will the Lord raise up the bodies of the dead, invest them with immortal and indestructible conditions, and then immediately blot them out of existence? We admit that the Almighty can even speak out of existence a spiritual substance. But we ask again, would he resurrect and endue the bodies of sinners with immortality, if he meant to consume them out of existence?

A brother gave us some scriptures headed, "Everlasting Punishment," which he finds expressed in Scripture by "destroy," "destruction," "burned," and "perish." And finding some of the above words are defined in the dictionary to "annihilate," etc., therefore he concludes they all mean, and only mean to annihilate; and so he construes everlasting punishment, as a brief punishment, or just opposite to what the words imply.

What if fire is used in description of the punishment of the wicked, how long will it last? Let Christ answer. "The fire that never shall be quenched. Where their worm their guilty conscience dieth not, and the fire is not quenched." Mark 9:45, 46. If we receive the testimony of Christ, that fire will be perpetual. If never quenched it will burn forever.

They shall be "punished with everlasting destruction, from the presence of the Lord and from the glory of his power." Their punishment is everlasting destruction, and that destruction does not consist in being wiped out of existence, as the heathen vainly hope; but it consists of an eternal separation from God, and a deprivation of his approving smile and favor. And since man was created to enjoy God, love and serve him, when eternally disqualified by sin for that lofty end, man is ruined, destroyed, from the fact that he will never answer the exalted object of his existence. But to be destroyed or to perish does not necessarily mean to cease to exist. This we can prove by plenty of scripture. Hear the Word. "O Israel, thou hast destroyed thyself; but in me is thine help." Hosea 13:9. Was the Israelite nation wiped out of existence, annihilated, when this was said of them? By no means. This simply means that by their sin and idolatry they had destroyed their own peace and happiness and deprived

themselves of the favor and blessings of God, but they still existed in their destroyed state. Just so through all eternity, God's angry frown will rest upon the wicked in the place where the fire is not quenched and their worm dieth not, and their own memory will remind them that they destroyed themselves, and yet there they are, enduring the "vengeance of eternal fire;" doomed to eternal existence in unmitigated wretchedness. But let us read again.

But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. Prov. 6:32.

"An hypocrite, with his mouth, destroyeth his neighbor." Prov. 11:9.

Destroy not him with thy meat, for whom Christ died. — Rom. 14:15.

Surely in all these texts to destroy docs not mean to wipe out of existence: but to deprive the soul of the bliss of God's smile and favor. When God gave us his word, he intended we should read it with the use of common sense, and understand the words of the Bible in the light of the Bible. For instance, when the Bible throughout teaches that "there is a spirit in man," an indestructible soul, reason teaches us that such spiritual, invisible and eternal elements will not burn up and cease from existence, or only leave a little ashes like a consumed brush heap. Therefore when the figure is used, of the wicked being burned like chaff, etc., we must understand such figures in the light of divine truth, and know that they simply teach that they will be irredeemably lost. What utter nonsense to think of an immortal spirit, and a resurrected, spiritualized and imperishable body being reduced to ashes. Hut dues not the Word teach that the wicked shall be ashes under the feet of the righteous? There is a passage that asserts such a thing. Open your Bible and read Mal. 4:1-3. "Behold the days come 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." "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." Do what? Read

the preceding verse and see. "Hut unto you that fear my name shall the Sun of righteousness arise with healing in his wings," etc. The spiritually enlightened understand this whole lesson in a spiritual sense. Men do not become literal stubble, the day will not literally burn them up, nor will they become literal ashes, no more than the Canaanites were to be literal bread for the children of Israel to eat. See Numbers 14:9. The above picture refers to the first coming of Christ with healing in his wings to save men. In the next verse but one we read, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." This was fulfilled in John the baptist; in his day the Sun of righteousness did arise, and the disciples got a salvation that carried them right over all the power of the wicked, and thus, in a metaphorical sense, the holy fire that sanctified them, reduced the wicked to ashes under their feet. They had no fears for them, no more than if they were ashes. So my dearly beloved reader, you had better believe the plain teaching of the word of God that the punishment of the wicked will last as long as God and eternity. And "follow peace with all men and holiness, without which no man shall see the Lord." Amen.