

## The Struggle For Eternal Life

BY

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With Introduction By The Reverend R. W. Dale, M.A.

"Ye shall not surely die." The Serpent.

"Strive to enter in at the strait gate. How strait is the gate, and narrow the way, which leads unto Life!" Jesus.

## INTRODUCTION

The Essay on *La Fin dii Mai*, by my friend, Dr. E. Petavel, was read by him rather more than four years ago before the Theological Society of Neufchatel. It provoked an animated discussion, which was renewed on the following day in the General Assembly of Pastors meeting in the same city, several eminent theological scholars taking part in the debate. The objections urged against the position maintained by Dr. Petavel, with brief replies, are appended to the Essay.

The great doctrines of the Christian faith have such close and organic relations to each other that it is difficult to investigate a question like that which is raised in this volume, without including in the investigation many other questions which it was impossible for my friend to touch. The re-organization of a single doctrine involves the re-organization of that theological province to which it belongs. It is my impression, however, that if the theory vindicated by Dr. Petavel can be sustained as I think it can be, its effect on theological thought will be friendly rather than hostile to those great truths which are commonly known as Evangelical.

On one or two points the theory may require that the definition of these truths should be slightly modified, but their substance is left untouched; and if I may judge from my own experience, faith in Evangelical doctrine, instead of being enfeebled by the acceptance of this theory, is made more intense and more vivid.

The present condition of thought in this country on the future of the impenitent is very unsatisfactory, and even perilous. The traditional theory of the endlessness of sin and of suffering has lost its authority. It is probably still retained in the creed of an overwhelming majority of the adherents of the English Church, and in the creed of an overwhelming majority of Evangelical Nonconformists. But its hold on the conviction and on the imagination of those who still believe it is not sufficiently firm to compel them, if they are preachers, to preach it with adequate earnestness and energy; or to enable them, if they are private Christians, to tolerate the vigorous and relentless enunciation of it by their ministers. There are also many who, while they cannot see how the rejection of the traditional theory can be justified by the New Testament, consciously recoil from it as too terrible to be true. To preach it at all, to listen to it at all, is for these men impossible.

The result is that, even among those who have accepted neither the theory of universal redemption, nor the theory advocated in this volume, there is a general avoidance of the appalling revelations of the New Testament concerning "the wrath to come." Men may listen to Evangelical preaching for years, and never be made to feel that their refusal to acknowledge the authority of the Lord Jesus Christ is likely to be followed by any awful consequences beyond death.

The appeal to fear is being silently dropped. Augustine said that it very seldom or never happens that a man comes to believe in Christ except under the influence of terror. This sweeping statement, to whatever extent it may have been verified by his own experience, is flagrantly inconsistent with all that we know of the rise of Christian faith and hope in the souls of men in our own times. But the menaces of Christ mean something. The appeal to fear had a considerable place in His preaching; it cannot be safe, it cannot be right, to suppress it in ours.

To those who are unfamiliar with the recent controversy on future suffering, Dr. Petavel's Essay may, I think, be both interesting and useful. While I do not desire to be understood as accepting all that he has written on the main question discussed, and while on one or two points, lying outside the main question, I differ from him very definitely, it is with great pleasure that I have complied with his wish that I should briefly introduce to the English public this translation of his Essay.

E. W. DALE. Birmingham, November, 18th, 1875.

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## Chapter 1

**ANSWERS TO OBJECTIONS****Answers To Objections Urged Against The Doctrine Of  
The Gradual Extinction Of Obdurate Sinners.****Objection 1.**

— Does not the saying that a certain sin “shall not be forgiven in this world, nor in the world to come,” imply eternal suffering? It implies eternal punishment, not eternal suffering. The gradual death of the sinner, which is consummated in the world to come, is the remediless punishment of this unpardonable sin.

**Objection 2.**

— The predictions which foretell eternal punishment may convey the idea of limited duration in the Old Testament; but when quoted in the New Testament they predict absolutely endless suffering. This assertion rests only upon the assumption of man's natural immortality, a doctrine equally foreign to both the New and the Old Testament. These Objections were made by members of a Society of pastors and professors of theology in Switzerland, before whom the first of these Essays was read.

**Objection 3.**

— Jesus repeatedly threatened sinners with terrible punishment. Utter destruction, preceded by the protracted pangs of the second death, is indeed a terrible punishment.

**Objection 4.**

— *Kolasis aionios* and *zoe aionios* (Matthew 25:46) imply the equal duration of the punishment and of the reward. As the final extinction of the sinner constitutes the punishment, this punishment, in its effect, is really of equal duration with the blessedness of the redeemed. Inadmissible salvation, irremissible punishment; irrevocable gift, irrecoverable loss. The endless extinction of those who once had life, and might have had it forever, is just as perpetual in duration as endless life. Cicero, Lucretius, Horatius, Tertullian, all spoke of eternal non-existence as of an eternal doom.

**Objection 5.**

— As man was created in God's image, he must be as immortal as God Himself. Although man was created in God's image, he is not omnipresent, and possesses neither omniscience nor omnipotence. There is therefore no reason for concluding that he must necessarily live forever. Man has been placed by the so-called orthodox doctrine upon too lofty a pedestal; he is no “partaker of the Divine nature,” except through regeneration (2 Peter 1:4). Adam was the image of God, and His representative, chiefly as a mirror of Divine consciousness and a king over the lower creation (Genesis 1:26; Psalm 8:5 and following verses). Even if he had immortality, he may have lost it, as he lost other features of the image of God, sinlessness for instance.

**Objection 6.**

— Nothing is ever annihilated in nature; atoms always retain their identity. “We do not deal with atoms, but with human beings; for them, complete destruction and disintegration is practically annihilation. Is not a book, for instance, or a bank note, practically annihilated when reduced to smoke and ashes? What is an atom? And is the soul an atom? If you say that it is, are you not investing it with a material nature? Natural fire destroys material substances, and the invisible fire of sin consumes and destroys souls. Might we not be justified in terming a soul dead which had utterly and for ever lost even one of its essential faculties; for instance, individual consciousness?”

**Objection 7.**

— The word “annihilate” is not Scriptural. The question is not whether this term, the use of which needs to be well guarded, has, in its scientific sense, an exact counterpart in the language of the Bible. What we maintain is, simply, that the Bible teaches, in the plainest and most emphatic terms, that the end of the hopelessly impenitent is their final and complete extinction.

**Objection 8.**

— Kolasis means mutilation, not annihilation.

Yes; but successive mutilations would ultimately put an end to the mutilated creature. If you sever the essential parts of a whole, the whole as such exists no longer. Besides, when the punishment, or kolasis, is understood as a cutting off from the tree of life, the ultimate fate of a branch thus severed must be practically annihilation.

**Objection 9.**

— The Egyptians believed in eternal torments, and so did Plato.

And are idolaters and heathen philosophers to determine the creed of Christians? Did not the earth revolve when it was thought to be stationary? and was slavery the less odious because men thought it just? Again, on what does the Platonic theory rest? On conjecture. Let us quote the words of an orthodox professor of divinity at Montauban: "I do not deny," he says, "that philosophy may bring forward high sounding arguments in favour of immortality; and Heaven forbid that I should try to weaken their force. But I shall only express the conviction of all who have studied moral philosophy, and have made themselves acquainted with the latest discussions, if I affirm that, by the light of reason only, we can but arrive at suppositions, conjectures, let us frankly say, desires. After all, why should we be immortal?" Let us add, that after a thousand years the shades of Tartarus drank the waters of Lethe; that Plato reserves eternal suffering only for a small number of great criminals; that neither Cicero, Epicurus, nor Seneca agreed with Plato on the question of man's immortality; and that we can quote the modern Chinese in opposition to the ancient Egyptians.

Ch. Bois, *De la Valeur religieuse du Surnaturel*, page 34.

**Objection 10.**

— The parables of our Lord all teach eternal suffering.

We ask for an instance. The parable of the rich man and Lazarus, which is sometimes quoted against our view, says nothing of the duration of the flames of Hades.

**Objection 11.**

— Man could never have invented the doctrine of everlasting torment.

Facts appear to contradict this assertion; *ah esse ad posse valet consequentia*.

**Objection 12.**

— There are many mysteries in religion in general, and in eschatology in particular.

"Those things which are revealed belong unto us and to our children forever," and it is generally admitted that the fate of the wicked is among those things which are revealed. Deuteronomy 29:29.

**Objection 13.**

— The declaration of Jesus Christ is, "their worm dies not, and their fire is not quenched."

This imagery is reproduced *literatim* from the Old Testament. It is confessedly hyperbolic in the Old Testament, and is equally so in the New, being used in both cases to represent total, hopeless, and final destruction. It is to be regretted that, in our version of the Bible, passages of the Old Testament are quoted in the New without inverted commas or marks of any kind. Much importance has been attached to the threefold quotation of this passage in Mark 9:44, 46, 48. But, on consideration, two of these verses are to be excluded as spurious, and they are not found in the parallel passage in Matthew. See *A Critical English New Testament*. Bagster and Sons, 1871.

The worm feeds only on senseless and putrefying flesh; fire consumes the dead bones, it cannot be quenched until it has accomplished its work of destruction, and nothing is finally left but nameless dust and foul smoke, the type of constant and awful remembrance. As to the term *asbestos* "unquenchable," in verse 43, the poet Homer uses it in describing the conflagration of the Grecian fleet, which is certainly extinguished now. The historian Eusebius employs the same word in the same hyperbolic sense: "Cronion and Julian were beaten with rods," he says, "and then burnt in unquenchable fire." And elsewhere: "Two other martyrs, Epimachus and Alexander, after having been imprisoned for some time, had their flesh torn with iron claws, and were then destroyed in unquenchable fire." — *Ecclesiastical History*. Iliad, 13. 169, 564.

**Objection 14.**

— Your theory attaches too much importance to a particular doctrine.

The question is not whether this doctrine, which is not exclusively our theory, is more or less important, but whether it is true.

**Objection 15.**

— This view will convert no one to the truth of Christianity.

That remains to be proved; but it is certain that the traditional doctrine is a stumbling-block in the path of many. Eminent and confirmed infidels have been won back to faith by being brought to see the apostolic truth of life in Christ only.

**Objection 16.**

— We do not see that the destruction of the proud and ambitious begins here upon earth.

Their very pride and ambition are essentially a darkening of their reason; hence we have the expressions, “puffed up with pride,” “intoxicated with ambition:” such madness and intoxication have prepared the way for the fall of many a conqueror, and they lead to the ruin of all the proud, great or small.

**Objection 17.**

— The devils begged Jesus not to destroy them (apolesai) and immediately afterwards, not to send them out into the deep: therefore, for them at least, there is no annihilation. (See Matthew 8:29, etc.; Mark 1:24; Luke 4:34, 8:31.)

Precisely the reverse. The demons would not have asked not to be destroyed unless they feared such a punishment; and the deep they dread is the scene of their gradual and final destruction.

**Objection 18.**

— Moral beings cannot be destroyed.

Why not? What is a moral being? According to etymology, the phrase means a being governed by certain habits which are under the control of his free will. This control, if wisely exercised, imparts such superiority and excellence to his habits that he has an especial right to the term moral. A moral man, therefore, means a man whose morals are good. An army becomes demoralized when it loses the habits of discipline which are necessary to its preservation. A man cannot exist without some degree of morality. “Morality is the chief distinction of man.” This is all, we believe, that can be included in the term moral being. Comte de Keratry.

**Objection 19.**

— The torments of hell would be useless if they were not eternal. One cannot conceive of a being created for the purpose of being slowly consumed.

Still less can we conceive of a being created to be eternally tortured. Most things on earth end by gradual decay. Gradual extinction is the common fate of created things: stars, plants, and animals. With regard to the sufferings that precede the end of the wicked, they are such as to inspire salutary terror in beings tempted by evil.

**Objection 20.**

— The destruction of the wicked would tend to show that God was mistaken in creating them.

All visible created beings are subject to decay and perish successively; even some races of men are disappearing. Divine wisdom called them into being for the time of their existence, and why should it not be thus with the wicked! It is rather the eternal existence of evil and evil doers which would appear to be irreconcilable with the wisdom of the Creator.

**Objection 21.**

— “Outer darkness” does not necessarily imply absence of sensation. Intense suffering may exist in darkness.

All we said was that in the parables of Christ, “darkness” seems to typify the loss of sensation, in the same way as the expression “bound hand and foot” denotes the cessation of activity; and these emblems, taken together, depict the end of man's very existence. Sight, in every language, is a symbol of sensation and perception in a general sense. Thus we say, metaphorically, “the mind's eye,” “the look of faith,” etc. In Greek, “to see” is also “to know” {eido, oida}. A blind man will speak of the pleasure of seeing his friends. In biblical phraseology, “to see good days” is not only to see but to spend and enjoy them. To “see good” is to live happy. Compare Psalm 27:13, 34:12.

**Objection 22.**

— There is one passage where Paul speaks of eternal suffering, *olethron aionion* (2Thessalonians 1:9).

Not eternal suffering, but “eternal destruction,” the word used by Plato for annihilation. This verse represents the wicked as being destroyed forever; they shall never return from the nothingness into which they pass (compare Psalm 92:8). This very objection was used by a lady to whom I had been pointing out the error of the traditional doctrine. She wrote to me the same day, saying that immediately on her return home her eye had providentially lighted on the text of the objection: “They shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.” In this verse she saw the doctrine of eternal suffering. I replied that Providence had perhaps quite a different purpose. The passage, in fact, distinctly foretells absolute, hopeless, and final destruction. (See, in the Septuagint especially, Psalm 68:2 (3), 97:1-5; Jeremiah 4:26; Leviticus 9:24, *apo prosopou Kuriou*, just the phrase used by Paul.) At the presence of the Lord, and by a glorious act of His power, hardened sinners shall perish and disappear forever, as the mist at sunrise, or as melting wax. The same thought

is found in the following chapter, where the apostle prophesies the end of Antichrist, "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (Compare Isaiah 11:4, "with the breath of His lips shall He slay the wicked.") "We would call the attention of Professor Reuss to this undeniable meaning of the adjective *aionios* which he omits to notice.

With this exception, the well known critic adduces much to confirm our theory. "It is true," he says, "that no other passage exists in Paul's epistles which proclaims the eternity of suffering. We must not neglect to observe the interesting fact that Paul's theology shrinks from dwelling on pictures of death and damnation, while it loves to describe scenes of life and happiness. It is also true that the texts which deal most explicitly with final judgment, and which are likewise those containing most of the Judaic element, say absolutely nothing of the fate of the lost.

History of Christian Theology in the Apostolic Age. This work has been lately translated from the French, by A. Harwood; with a Preface and Notes by Reverend R. W. Dale, M. A.

"This undeniable tendency of the apostle to dwell with pleasure on the consoling view of the future, and to pass over the other side of the picture, has perhaps originated the belief, which some theologians hold, in the restoration of the lost themselves, and the final blessing of all persons endowed with reason. This doctrine of 'Universalism,' which has been supported by many of the greatest thinkers of the ancient Church and of modern days, although somewhat discredited by the zealous advocacy of ignorant enthusiasts, has been opposed with more violence than it deserved by the rigidly orthodox of all creeds, who have always held eternal torment as a favorite dogma."

The view which we believe to be the more Scriptural one seems to include what amount of truth there is in that presented by Professor Reuss, inasmuch as, evil and evil doers being entirely destroyed, "God shall be all in all;" viz., in those who will be then in existence, having survived the deadly power of sin. (See also Objection 33.)

#### **Objection 23.**

— We must be immortal, because we are "the offspring of God."

See Objection 5. Sinners in their natural state can only be called children of God in a qualified sense.

#### **Objection 24.**

— The "second death" consists in the separation of the soul from God.

Between the separation of the soul from God and the second death there is all the distance which separates the first chapters of Genesis from the last chapters of Revelation; the former began in Eden, the latter takes place after the resurrection. Besides, no existence is possible for a being absolutely cut off from God, in whom "all things consist." "In Him," said Paul, "we live, and move, and have our being": therefore, to be completely severed from God is to be severed from the source of being, in other words, to cease to exist. To threaten the sinner with separation from God, without adding that this separation implies utter destruction, is to forget that communion with God, far from being precious in the eyes of the impenitent, is only repugnant to them; so that they would naturally congratulate themselves in their hearts on the prospect of being totally deprived of it.

If, on the contrary, we threaten the sinner with the gradual destruction of his individuality, we appeal to the instinct of self-preservation, the strongest and keenest of all natural instincts, the first law of nature, as it has been called. His reason and conscience will alike confirm a decree that is in such perfect analogy with the laws of nature and society, as every day's experience proves. Death ends the incurable illness, the barren tree is cut down, and society thinks itself authorized to cut short the life of certain criminals.

#### **Objection 25.**

— This doctrine may not be dangerous, but we should fear to exceed the limits of Scripture.

This seems to insinuate that the doctrine exceeds the limits of Scripture; then it would be dangerous, while you declare it need not be considered so.

#### **Objection 26.**

— An impenitent sinner will be tempted to give himself up to evil if he has no other punishment to fear than extinction.

A similar objection has been made to the doctrine of justification by faith, which, some have asserted, leads to immorality. We believe that sinners should be won chiefly by pointing them to the forgiving Saviour, to the bliss they may lose forever, and to the Heavenly Father who awaits them with open arms. The preacher ought principally to dwell upon the certainty and value of the offered grace. An unfortunate girl is about to throw herself from Waterloo Bridge, because she thinks her lover has deserted her; if she be told that he is willing to marry her, her love of life returns with tenfold force.

Give twenty thousand pounds to the bankrupt who is on the point of committing suicide, and the instinct of self-preservation will at once make him fling the pistol away. But if the sinner must be alarmed, are there no terrors in the prospect of the pangs of eternal death? Nothing awful in utter extinction of being? The fact is that traditional theology still lingers in the train of barbarous legislation, when insisting upon interminable tortures and considering annihilation as a penalty of little weight. It would be more reasonable to assert that capital punishment is no punishment at all. And yet law and common sense unite in

considering that penalty as the most terrible that can be inflicted. It consists only in a premature death which shortens physical life by a few years or a few days; it adds nothing to future punishment; and yet it appears so fearful that many philanthropists consider it excessive.

What shall we say then of the death which is to end forever the existence of impenitent souls? Indeed, the doctrine of the destruction of the wicked possesses more deterring influence than the traditional doctrine can exert; while it is free from one drawback, and has a special advantage of its own: it represents a God justly severe but not merciless, and it appeals to the instinct of self-preservation, one of the most powerful, though not one of the noblest impulses of human nature.

**Objection 27.**

— If the soul can be dissolved like the body, it must be material.

We do not attempt, anymore than the Bible does, to define the nature of the soul. But who can prove that it is not a substance, sufficiently subtle to escape the discernment of our senses, (as the air we breathe formerly eluded the analysis of scientific men), a substance more subtle than ozone, ether, the astral dust in the ray of light, and other such impalpable fluids? “What is your life?” asks James; and he answers himself: “A vapor, that appears for a little time, and then vanishes away.” The Bible teaches that certain souls shall be destroyed; but how that shall be, we are not told, any more than we are told how souls are born and formed.

**Objection 28.**

— The progress made by this doctrine does not establish its truth. No; but it obliges us to examine the proofs on which it rests.

**Objection 29.**

— This doctrine diminishes the value of the merits of Jesus Christ and the work of redemption.

We reply that this doctrine, far from detracting from the merits of Christ's work, adds to them. It is more specifically divine to give life eternal than merely to save from pain. If sin entailed everlasting torments, the atonement was not so much an act of grace as of equity; so that the love manifested in the sacrifice of the Redeemer would seem to lose something of its spontaneousness, and consequently of its moral value. We may add that if eternal suffering formed part of the sinner's doom, Jesus did not endure it, and that a portion of the debt due from us must therefore remain laid for ever to our charge. Some say, it is true, that the Divine nature of our Savior invested His suffering of one day with the value of an eternity of pain endured by countless mortals.

[Or of three days. According to Calvin, Jesus suffered the torments of the lost in hell from Friday evening till Sunday. But the Redeemer's last words, “It is finished! Father, into Thy hands I commend My spirit,” seem to bar this supposition.]

But to follow out this reasoning, one pang undergone by Christ, or one single drop of His blood, would have sufficed, since His Divine nature would make them of infinite value. In the typical sacrifices of the old covenant, prolonged suffering was so absolutely foreign to the notion of expiation that if death was not instantaneous the victim was rejected. Even in the present day, and for the same reason, if the “schochet” (Jewish butcher) uses a knife with the slightest notch in the blade, so as to cause the least unnecessary suffering, the flesh of the slain animal is considered unclean, “terepha” and the faithful are forbidden to eat it. Neither was the burning of the victim an emblem of lingering agony, as nothing but a dead unconscious body was consumed. It was rather an appropriate symbol of the utter destruction that threatens the hardened sinner. As to the fruits of the work of redemption, they consist in the preservation, to an innumerable multitude of human beings, of an existence which had been forfeited, and in the magnificent gift of incorruptibility and eternal bliss. Are not these most precious and glorious results?

**Objection 30.**

— The most powerful preachers have proclaimed eternal torments.

Did not Augustine anathematize those who believed in the existence of the antipodes? And did not Calvin teach that fire and sword were fitting weapons to exterminate heretics? Great preachers often make great mistakes. Besides, all is not false in the traditional doctrine which we are opposing. The after life of the sinner, future retribution, a place of misery, (all of which are taught in the evangelico-Platonic theory), are elements of truth which have unfortunately been used in promoting error.

**Objection 31.**

— This doctrine is calculated to lessen our anxiety for the salvation of souls.

On the contrary, it enkindles it, inasmuch as it sets forth with more clearness and certainty the terrible punishment which threatens the guilty. When it calls upon the sinner, and startles him with the cry of “Fire! Are!” it appeals to Scripture, as well as to logic and to a universal law.

**Objection 32.**

— The words of Jesus Christ are intended to inspire salutary terror.

A venerable octogenarian minister, one of the best biblical scholars of Switzerland, declared shortly before his death that, in his opinion, the view which we are advocating is more likely to deter from sin than any other; adding that the traditional doctrine

must infallibly produce some vague and involuntary hope of a final relaxation of punishment. As an illustration, we may quote the teaching of a theological and reputedly orthodox faculty, at Neuchatel. According to the textbook which was in use, "the condition of a portion of the lost will finally become tolerable."

"All know that the sanguinary penal code of the last century operated indirectly, but powerfully, as a stimulus to crime. Witnesses would not come forward, juries refused to convict, when the result of their action would be the sacrifice of the life of a fellow-creature for a trifling offence. Severity of punishment therefore defeated its own end, by annexing a sort of security to crime, and thus removing the principal restraining force: certainty of retribution. Now, although no such mode of evasion can avail the sinner when he stands before the Judge at the penal assize, where no subordinate agencies, open to the weakness of human sympathies, can intervene in the arrest of the judgment; yet, in this case also, the severity of the penalty denounced very often produces, though in quite a different way, precisely the same practical effect.

The train of thought by which, from the dogma of eternal torment, the sinner deduces the conclusion that he will escape all punishment, is short and simple. He may be aware that the load which rests upon him is great and terrible, but still he feels that no amount of private sin can justly render him liable to infinite punishment. And the voice of conscience within him, in spite of every theologian, loudly proclaims that the Judge at whose bar he is about to stand is just. Feeling then, and rightly feeling, that the infinite sentence would be unjust, and being at the same time told by our popular theologians that he is sure of either eternal hell or heaven, it is easy to see how hope may spring up within him, and how he may bring himself to believe that, as God is surely just and hell eternal, and as, bad though he may be, he does not deserve eternal punishment, he may be admitted to heaven after all."

"The day which sees a revival in Europe of the vigorous teaching of some more credible and striking doctrine on future punishment, credible by the general conscience of humanity, some doctrine which men cannot put aside as they do the common one, saying, 'It is too horrible to be true' (some doctrine which will come home to their conscience as just, to their fears as most awful, and which will shut out all hope of redemption from it, when once the indignation begins,) that day will see quite a new public opinion on the 'evil of sin' among the impressible part of mankind. It will see all souls which can be reached at all impressed with a sense of the reality and the awfulness of God's coming judgment, as never before."

Professor Barlow, *Eternal Punishment and Eternal Death*, Chapter 7. Edward White, *The Rainbow*, 1871, page 129.

### **Objection 33.**

— "Hell cast into the lake of fire." (Revelation 20:14.) Hell here is Hades or the intermediate abode; Eternal hell is not destroyed. So it is; but then where shall we look in the Bible for another word answering to hell in its usual meaning, viz., the final abode of the devil and of the wicked? Shall it be "the lake of fire"? We believe that, in the imagery of the Book of the Revelation, it symbolizes destruction as speedy as is consistent with the nature of the things to be destroyed. On the deadly effects of fire and brimstone, see Revelation itself (19:18), "men killed" by them. The Beast is to be destroyed (19:8.)

In the parallel passage of Daniel, the Beast is first slain, then its "dead body is cast into the fire to be consumed, destroyed, and utterly brought to an END." (Daniel 7:11, 26.) In Revelation, the Beast is cast into the lake of fire, then Hell and Death (19:20, 20:14). Now the Beast, Hell and Death, are abstract or symbolic, being incapable of suffering. The Beast is a monster like a leopard, with the feet of a bear, the jaws of a lion, seven or eight heads, and ten horns (13:1-18, 17:8, 11). The false prophet is also an animal; he has the horns of a lamb and speaks like a dragon (8:11, compare 19:20; 20:10). What can be the meaning of such creatures being cast into the fire, if not the total suppression of the rebellion, the baneful influence and the blasphemy which they typify: in short, the end of moral evil? The signification remains the same for living creatures said to be cast into the gulf, the pit of destruction (Psalm 60:24); blotted out of "the book of life," they vanish into nothingness. This idea is elsewhere expressed under another figure: Babylon, the stronghold of sin, shall be sought for, and shall "be found no more at all" (18:21).

"The last enemy that shall be destroyed is death," says Paul (1 Corinthians 15:26). But "death and hell" destroyed, then will commence the new and final state of the universe, and "God shall be all in all"; that is to say, in all who have survived unto that day.

Professor Reuss writes thus: "Is it not a contradiction to represent death as itself vanquished, nay, even destroyed, and yet to leave under its power the majority of men? Must we not choose between the two alternatives? Either we may adhere to the system and hold the eternal perdition of many, in which case death still remains as a power side by side with the power of God, which is a power of life or blessing; or, on the other hand, we may accept the fact of the destruction of death, as asserted in the passage quoted, and conclude from it the ultimate and final restoration of the lost. This conclusion may be suggested by another consideration. If the highest glory of God consists in being all in all, it is plain that it would be a flaw in the perfection of God were He anything less than this; it would be a detraction from his glory, if in some, and those the greater number of mankind, He should be nothing. The religious conscience, no less than the logical sense, protests against any such imperfection in God and in the system."

These remarks of M. Reuss make us regret that he seems unacquainted with the view we uphold. It is the only one which, we believe, is the key to the problem well presented but left unsolved by him.

#### **Objection 34.**

— “They shall be tormented day and night for ever and ever.” (Revelation 20:10.)

Who are “they?” The four figurative beings we have just mentioned; first, the two Beasts of Revelation 13:1-18, then Hell and Death, all of which are incapable of suffering. The Devil is also cast into the lake of fire and brimstone, which, as we have stated, appears to be the symbol of annihilation. Hardened sinners will undergo the same fate, but it is not expressly said of them that they shall be tormented forever. Eternal smoke (14:11) is only the type of a constant and fearful memorial, if we remember Isaiah 34:10, the eternal smoke of Bozrah in Idumsea (Psalm 37:20; Isaiah 9:17, 18), lastly, Revelation 19:3, the eternal smoke of the city of Babylon, which has utterly disappeared, [See the work already quoted, Volume 2, page 239, of the original.] “and shall be found no more at all” (18:21). It is universally acknowledged that in the Bible, especially in certain books, there are hyperbolic language and many metaphors. But the Book of the Revelation is so entirely made up of symbols and imagery that systematic theology can rarely appeal to it for conclusive evidence. And dare we, upon one or two obviously hyperbolic expressions of a book of visions, construct the colossal dogma of the innate and absolute immortality of the human soul which the Bible, so far from teaching, never even mentions, and the revolting, irrational, and anti-scriptural doctrine of eternal torment? We might as well try to balance a mountain on the point of a needle. See Objection 8 and 33.

Mark for instance the following expressions both of the original and in the usual version: — “A tower whose top may reach unto heaven” (Genesis 11:4). “The Lord hath made thee as the stars of heaven for multitude” (Deuteronomy 10:22). “The king made silver to be in Jerusalem as stones” (1 Kings 10:27). “Let them be confounded and troubled forever and perish” (Psalm 83:17). “Bozrah” (the capital of Edom) “shall not be quenched night nor day; the smoke thereof shall go up forever” (Isaiah 34:10). The kings of Babylon and her mighty men “shall sleep a perpetual sleep, and not wake” (Jeremiah 51:39, 57). “A beam is in thine own eye” (Matthew 7:3, 4). “If thy right eye offend thee, pluck it out ... if thy right hand offend thee, cut it off” (verses 29, 30). “If any man come to Me, and hate not his father” (Luke 14:26). “Whoso eats My flesh, and drinks My blood, hath eternal life” (John 6:54, 57, compare 6:63). “We wrestle not against flesh and blood” (Ephesians 6:12, compare Galatians 5:24). “Life promised before the world began:’ Greek, “before eternal times” (Titus 1:2); etc.

“Essai sur la Redemption,” by Frederick Monnier, page 99.

#### **Objection 35.**

— Sin committed against an infinite Being deserves infinite punishment.

Were this objection well founded, we might reply that the sinner's punishment is infinite, inasmuch as it deprives him of immortality, which is infinite in duration. But would it not be equally logical to say: Good works performed in the service of an infinite Being deserve infinite reward; so that one good work of Christ's would have sufficed to discharge the debt of humanity? No; “the finite nature of the sinner determines the quality of the action, rather than the infinite quality of the Being offended.”— See Objection 24.

#### **Objection 36.**

— It is written, “For our God is a consuming fire.” Let us fear to weaken the force of such a declaration.

This passage supports our theory. What God consumes ceases to exist; and herein lay the miracle of the “burning bush,” which burnt and was NOT CONSUMED while of the wicked it is written, “the wrath of the Lord consumed them as stubble.” Hebrews 12:29. Exodus 3:2. Exodus 15:7.

## Chapter 2

**THE FUTURE OF THEOLOGY**

A Review of "Theology in the Nineteenth Century": an Address delivered by Professor A. Bouvier-Monod, at the Inaugural Meeting of the Society of Theological Sciences, Geneva.

There is a growing tendency in our day even among intelligent people to deprecate the study of theology. What is the use?' they ask, "of filling the heads of our future pastors with a collection of cut and dried formulae? We have outlived the days when hair-splitting distinctions and transcendent metaphysics presented any interest, and it is high time they were relegated to that bygone age." Such is the language not only of free-thinkers and positivists, but of many pious men, who regard theology as the knowledge which "puffs up," according to the expression used by the apostle Paul.

Professor Bouvier, one of the most distinguished theologians in Switzerland, has recently taken up the glove thrown down by objectors to the science he represents. He has unfurled a banner which has long lain neglected in the dust of learned obscurity; but, like an honorable champion, he has acknowledged the defects of theology and theologians before rushing into the arena of conflict.

Theology, he owns, has hitherto appeared to dread scientific exactness of thought and expression. Divines have not only failed in amiability (sometimes bringing upon themselves the epithet of theological porcupines), but, as a class, have shown intolerance, and even fanaticism, "concealing a thousand personal vanities and unworthy jealousies under the mask of holy zeal for sacred interests." Nevertheless, these serious blemishes do not prevent theology from being a living science, which deserves the reverence and gratitude of mankind.

This very century, fresh branches have sprung from the noble stem which is said to be withered. We may mention as an instance the Science of Religions, which has engrossed some of the loftiest intellects of our day, deciphered hieroglyphs and cuneiform inscriptions, accompanied the missionary in his explorations, interpreted myths, cleared up mysteries, and traced the origin of many forms of worship.

Professor Bouvier conducts his readers to a point of view whence their admiring gaze may roam over a vast panorama of lofty heights. He does not confine himself to dealing with theological knowledge, strictly so called, but includes all sciences that are indebted or tributary to theology: palaeography, ethnology, philology, chronology, jurisprudence, aesthetics, the philosophy of history, and social science. The natural sciences also owe to scriptural religion that impulse which urges men to seek the traces of Divine wisdom in the heavens and in the mighty deep. M. Bouvier does not omit to attack the false theology that would transform popular and figurative expressions into scientific axioms, ignoring, or pretending to ignore, the fact that the whole book of Genesis is simply the word of God as addressed to nations in their infancy, and adapted to their comprehension by the free use of symbol and accommodation.

Finally, M. Bouvier appeals to contemporary history, the characteristic feature of which is the scientific, political, and military pre-eminence of the nations that have adopted the Reformation of the sixteenth century. And who were the originators of that glorious movement? Lefevre, Calvin, Tyndale, Knox, Luther, and Melancthon, all of whom were theologians. Religion fills the past, and perpetuates itself by the religious instinct which is bound up in every human heart. It is useless for science to ignore this element of our being.

Under pain of injuring her own cause, she must yield its due place to the study of sacred things. In our days, when society is shaken to its foundations, the legislator and the magistrate need religion to assist them in their work. And the aim of theology is to purify, teach, and propagate this indispensable religion. With M. Bouvier's pamphlet before our eyes, it is impossible to deny that theology has the prospect of a grand future.

Only, in order fully to succeed, she must descend from the tripod whence she delivers her oracles, adopt the language of the world at large, and, like a pupil, return to first principles. M. Bouvier places the "hypothesis" of the existence of God at the starting-point. God an hypothesis! The truth of which is to be confirmed by the theology of the nineteenth century!

Such a task is humiliating; but, by its satisfactory performance, theology may atone for past arrogance. Nothing less will suffice to raise her in the esteem of truly scientific men. We wish to be clearly understood as not now speaking of faith. Faith is a trust of the heart, and the witness of an inner sense which belongs to a loftier sphere than science; but the believer delights to employ his argumentative faculties in the service of faith. Just because he believes, he triumphs beforehand in the assured results that he knows will follow scientific inquiry. And if, Thomas like, skeptical men ask to touch with the hand and to see before they believe, the Christian will remember his Master's example, and bear patiently with their desire, consenting to the full and thorough investigation of every proof.

### Chapter 3

## WHAT IS "GOOD"?

It may be surmised that "good" consists in the existence of beings and in the maintenance of the normal (both active and passive) relations which unite them. A relation is normal when it is founded upon the nature or fitness of things, and when, far from diminishing the total number of previously existing connections, it serves as a basis for more various and numerous relations. The multiplication of normal relations constitutes progress.

Evil consists in the introduction of abnormal affinities tending to diminish the number of beings and the number of normal relations between those beings. According to this definition, evil in man is a deviation; it is partly the voluntary, or at least acquiescent, drawing back towards a smaller number of normal relations. Evil culminates in the extinction of its victims.

This is an attempt to determine what good and evil are in the abstract, or philosophically; while practically, there is no doubt, "good" is the fulfilment of the will of God as revealed in the gospel.

### Chapter 4

## CONDITIONAL IMMORTALITY

### SCRIPTURE PASSAGES IN SUPPORT OF CONDITIONAL IMMORTALITY.

#### 1.

#### Man is not immortal by nature.

#### Genesis 3:4, 22-24.

4 And the serpent said unto the woman, Ye shall not surely die: 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: 23 Therefore the LORD God sent him forth from the Garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

**If words have any meaning at all, these verses signify that Divine compassion wished to save men from the hideous doom threatened by so called orthodoxy, viz., eternal life in sin. The tree of life and immortality are blessings reserved for penitent sinners. See Revelation 2:7, 3:5, 21:6, 22:14.**

#### Psalms 49:20.

Man that is in honor, and understands not, is like the beasts that perish.

#### Luke 10:25-28.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how reads thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

#### Luke 18:18.

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

#### John 3:6.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

**Water cannot rise above its own level; and flesh can only give birth to flesh. An unregenerate man ends by losing his spiritual nature and becoming flesh alone. Compare Genesis 6:8.**

#### John 5:26.

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

**Unconditional immortality is an exclusive attribute of the Divine Being.**

**John 14:6, 19.**

6 Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 19 Yet a little while, and the world sees me no more; but ye see me: because I live, ye shall live also.

**Romans 2:7.**

To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:

**The word is thus translated in the usual version. The Greek word means in-corruptible; but it matters little which of the terms is employed, for, according to the traditional view, even those who do not seek for incorruptibility. Will possess incorruptible bodies and eternal life, a twofold contradiction of the apostle's statement.**

**Romans 9:1, 3.**

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

**Paul here repeats, in a different form, the wish uttered by Moses (Exodus 22:32). He is willing to forego life and being, this sacrifice can save his brethren. Such a thought is sublime; but can we imagine Paul consenting to become one of the miserable creatures who (according to so called orthodox teaching) are tormented for ever and ever and fill all eternity with their blasphemies? This is another of the thousand stumbling blocks in the way of the traditional opinion.**

**Romans 16:26.**

But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

**1 Corinthians 15:44-55.**

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy; the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit in-corruption. 51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 52 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. 53 For this corruptible must put on in-corruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on in-corruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory?

**Organized for the life of sense, or governed by the senses. Anhnalis— quodhomines cum hrutis commune hahemus— quinaturca sensihus ohnoxice appetitu et cupiditate regitur. Grimm, Glavis N. T. Philologica. The very name of Adam means the being made out of the sailor dust of the earth.**

**The name given to animals. Genesis 1:20, 21, 24, 30, etc.**

**1 Timothy 1:17.**

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

**1 Timothy 6:16.**

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

**1 Peter 1:23, 24.**

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides or ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower thereof falls away:

**2 Peter 1:4.**

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

**Revelation 2:7, 11.**

7 He that hath an ear, let him hear what the Spirit said unto the churches; To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God. 11 He that hath an ear, let him hear what the Spirit said unto the churches; He that overcomes shall not be hurt of the second death.

**Compare Luke 10:19****Revelation 21:6.**

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

**Revelation 22:14.**

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

2.

**Immortality is a privilege granted to the righteous**  
**And a boon offered to the penitent.**

**Psalms 21:4.**

He asked life of thee, and thou gave it him, even length of days for ever and ever.

**Proverbs 12:28.**

In the way of righteousness is life: and in the pathway thereof there is no death.

**Luke 10:20.**

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven

**Luke 19:10.**

For the Son of man is come to seek and to save that which was lost.

To "save," to "lose," are two of those expressions which have come to be greatly misused in religious phraseology. To save means literally to preserve, to snatch from destruction. To save money is to spare it, to preserve it. "When the Bible tells us of salvation it means chiefly preservation, happiness included; for instance Psalm 36:6, "Thou saves man and beast," Hebrew word thoshiah. There are plenty of Hebrew or Greek words which express the idea of felicity. And if the sacred writers speak of life and immortality, why should not these terms be understood in their unadorned and literal sense?

**Luke 20:35.**

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

"The wicked shall also rise, not" to obtain that world, but only to meet their doom, which the Apocalypse terms "the second death."

**John 3:16.**

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

**John 5:21, 24, 39, 40.**

21 For as the Father raises up the dead, and quickens them; even so the Son quickens whom he will. 24 Verily, verily, I say unto you, He that hears 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. 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life.

**From an incipient death unto a new life.****John 6:33, 34, 35, 51, 53, 63, 68.**

33 For the bread of God is he which cometh down from heaven, and gives life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 63 It is the spirit that quickens; the flesh profits nothing: the words that I speak unto you, they are spirit, and they are life. 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

**The bread, the flesh, and the blood are no symbols of happiness, but mainly of means of existence. Jesus here declares that He the only source of eternal life. This assertion is repeated no less than twenty-eight times in the first six chapters of John's Gospel, and fifty times in his various writings. Yet Christians insist upon the inherent immortality of the soul!**

**John 8:51.**

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

**John 10:10, 28.**

**10** The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. **28** And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

**John 11:25.**

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

**John 14:19.**

Yet a little while, and the world sees me no more; but ye see me: because I live, ye shall live also.

**Acts 5:20.**

Go, stand and speak in the temple to the people all the words of this life.

**Acts 11:18.**

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

**Romans 6:23.**

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

**The apostle repeats twenty times in his epistle that death is the penalty of sin; and in more than twenty passages he reminds us that life and immortality are conditional privileges.**

**Romans 8:11.**

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 dwells in you.

**Philippians 4:3.**

And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life.

**Colossians 3:4.**

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

**1 Timothy 6:12.**

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

**2 Peter 3:9.**

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

**1 John 2:17, 25.**

**17** And the world passes away, and the lust thereof: but he that doeth the will of God abides for ever. **25** And this is the promise that he hath promised us, even eternal life.

**Literally, "remains forever." On the other hand, nothing remains of the ultimately obstinate sinner but the remembrance of his guilt, and what he had(perhaps even what he was) is inherited by the righteous who survive him. (Matthew 13:12, 25:29.)**

**1 John 4:9.**

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

**Revelation 22:17.**

And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

**The book of life, according to Scripture imagery, is the register wherein are inscribed the names of all living beings; to be blotted out of this book is to be erased from the list of the living; in other words, to cease to exist. See Revelation 2:10, 3:5, 20:15, 22:19. Compare Exodus 32:32.**

**3. Immortality is a conditional privilege****Leviticus 18:5.**

Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

**Deuteronomy 30:15, 20**

**15** See, I have set before thee this day life and good, and death and evil; **20** That thou may love the LORD thy God, and that thou may obey his voice, and that thou may cleave unto him: for he is thy life, and the length of thy days: that thou may dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

**Deuteronomy 32:46, 47**

**46** And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. **47** For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

**Proverbs 8:12, 35, 36.**

**12** I wisdom dwell with prudence, and find out knowledge of witty inventions. **35** For whoso finds me finds life, and shall obtain favor of the LORD. **36** But he that sins against me wrongs his own soul: all they that hate me love death.

**Ezekiel 18:20, 26, 28, 30, 32.**

**20** The soul that sins, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. **26** When a righteous man turns away from his righteousness, and commits iniquity, and dies in them; for his iniquity that he hath done shall he die. **28** Because he considers, and turns away from all his transgressions that he hath committed, he shall surely live, he shall not die. **30** Therefore I will judge you, O house of Israel, every one according to his ways, said the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. **32** For I have no pleasure in the death of him that dies, said the Lord GOD: wherefore turn yourselves, and live ye.

**To agree with the traditional view, ought not the prophet Ezekiel to have expressed himself thus: "The soul that sins, shall live for ever in torments. When a righteous man turns away from his righteousness, he shall be eternally tormented; when the wicked man turns away from his wickedness he shall enjoy endless happiness. Repent, so iniquity shall not draw eternal pain upon you, for I have no pleasure in the everlasting pain of immortal beings."**

**Matthew 7:13**

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction, and many there be which go in thereat.

**The name formed from the verb used John 6:27, "Labor not for the meat which perishes." To destroy is to un-build; corrupt is to break all the ties which unite the parts of being, thus putting an end to the individual being.**

**Matthew 19:16, 17.**

**16** And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? **17** And he said unto him, Why call thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

**John 3:14, 15.**

**14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: **15** That whosoever believeth in him should not perish, but have eternal life.

**John 7:25.**

Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

**Romans 8:6, 13.**

**6** For to be carnally minded is death; but to be spiritually minded is life and peace. **13** 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.

**2 Corinthians 2:15.**

For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

**Galatians 6:7, 8.**

7 Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap. 8 For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting.

**1 Timothy 6:12.**

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

**Titus 1:2.**

In hope of eternal life, which God, that cannot lie, promised before the world began.

**Hebrews 6:7, 8.**

7 For the earth which drinks in the rain that cometh oft upon it, and brings forth herbs meet for them by whom it is dressed, receives blessing from God: 8 But that which bears thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

**Hebrews 10:39.**

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

**Hebrews 12:29.**

For our God is a consuming fire.

**1 Peter 2:11.**

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

**1 John 5:11, 12.**

11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

**Revelation 2:7**

He that hath an ear, let him hear what the Spirit said unto the churches; To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God.

**Revelation 3:5.**

He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

**4. Death threatened as the sinner's doom**

**Genesis 2:16, 17.**

16 And the LORD God commanded the man, saying, Of every tree of the garden thou may freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eats thereof thou shalt surely die.

**The Serpent is "the Devil or Satan," "a liar" from the beginning; and the dogma that changes the sentence of death pronounced against sinners into that of eternal life in torment is of diabolical origin!**

**Genesis 3:4, 19.**

4 And the serpent said unto the woman, Ye shall not surely die: 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return.

**Nothing is said in this sentence, or in the threat that precedes it of eternal suffering. We can easily understand that the Divine mercy might mitigate the penalty incurred by the first man, in granting him a temporary reprieve; but we cannot understand that the all righteous Judge should subsequently add endless torments to the simple sentence of death which He pronounced against the sinner.**

**Psalms 1:6.**

For the LORD knows the way of the righteous: but the way of the ungodly shall perish.

**Psalm 2:12.**

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

**Psalm 9:5.**

Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

**Psalm 21:9, 10.**

**9** Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them. **10** Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

**Psalm 49:10, 19, 20.**

**10** For he sees that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. **19** He shall go to the generation of his fathers; they shall never see light. **20** Man that is in honour, and understands not, is like the beasts that perish.

**Psalm 94:23.**

And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

**Proverbs 24:20.**

For there shall be no reward to the evil man; the candle of the wicked shall be put out.

**Matthew 7:19.**

Every tree that brings not forth good fruit is hewn down, and cast into the fire.

**Practically annihilation, being utterly destroyed.**

**Matthew 8:12.**

But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

**Matthew 10:28.**

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.

**Matthew 16:26.**

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?

**Christ is evidently not speaking here of the life of the body, for men ought to be ready to sacrifice that to higher interests; see preceding verse. The term in the original means both soul and life, and is used by Jesus as the basis of one of His frequent paradoxes. In proportion as we should think comparatively little of physical life, we ought to cling the more earnestly to the inner life. All other considerations should be as nothing in comparison with this great end: for it is possible for man to lose his true life, and supposing, at the last moment, he tries to snatch his being from the nothingness into which it is about to sink, all the earthly treasures he may have acquired will prove utterly useless for that purpose. And besides, by ceasing to exist, he must ipso facto lose possession of these very treasures. We can find no other satisfactory solution of this passage.**

**Matthew 21:41.**

They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

**Matthew 25:29.**

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

**Luke 8:4, 5.**

**4** And when much people were gathered together, and were come to him out of every city, he spake by a parable: **5** A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

**John 3:36.**

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abides on him.

**John 5:40.**

And ye will not come to me, that ye might have life.

**John 15:6.**

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

**Acts 13:46.**

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

**Romans 1:28, 32.**

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

**Romans 2:5-8.**

5 But after thy hardness and impenitent heart treasures up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

**Romans 5:12.**

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

**If by death we are to understand eternal life in torment, this text would assign all children dying in infancy to eternal woe; but orthodoxy of the present day declines to accept this logical conclusion from its creed.**

**Romans 6:21, 23.**

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

**Sin LEADS TO DEATH, it does not constitute it. See also 7:5, and 1 John 5:16, 17. Wages are paid after work is done.**

**Romans 7:5.**

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

**1 Corinthians 3:16, 17.**

16 Know ye not that ye are the temple of God, and that the Spirit of God dwells in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

**God will destroy him-who destroys his own body. Nothing can therefore survive this double destruction. The annotated "Paragraph Bible" of the Religious Tract Society rightly substitutes, in a note, destroys for defiles.**

**2 Corinthians 7:22, "We have ruined no one."**

**2 Corinthians 4:3.**

But if our gospel be hid, it is hid to them that are lost.

**To perish, according to the apostle, is gradually to sink into dreamless sleep and endless night. Compare 1 Corinthians 15:18, 32. Evidently, no one could suppose that believers in Christ could be tormented forever, but deprivation of being, annihilation, might have been their fate had not Christ risen. See Cruden's Concordance," under Perish.**

**Philippians 3:18, 19.**

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

**Or extinguished. Beasts are not "made to be" tormented for ever. Thus the Targum on Psalm 37:20: "The wicked shall perish in the smoke of Gehenna, like birds allowed to fatten before they are killed."**

**1 Timothy 6:9.**

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

**Hebrews 10:26, 27.**

26 For if we sin wilfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

**James 1:15**

Then when lust hath conceived, it brings forth sin: and sin, when it is finished, brings forth death.

**James 5:20.**

Let him know, that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

**1 John 3:15.**

Whosoever hates his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

**5.****Losses suffered by the sinner, even though penitent.****Numbers 14:20-32.**

20 And the LORD said, I have pardoned according to thy word: 21 But as truly as I live, all the earth shall be filled with the glory of the LORD. 22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; 23 Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it: 24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land where into he went; and his seed shall possess it. 25 (Now the Amalekites and the Canaanites dwelt in the valley.) Tomorrow turn you, and get you into the wilderness by the way of the Red sea. 26 And the LORD spake unto Moses and unto Aaron, saying, 27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. 28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: 29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward which have murmured against me. 30 Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32 But as for you, your carcasses, they shall fall in this wilderness.

**2 Samuel 7:14.**

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.

**2 Samuel 12:10-14.**

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. 11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. 12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun. 13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. 14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

**Psalms 108:13.**

Through God we shall do valiantly: for he it is that shall tread down our enemies.

**Isaiah 1:9**

Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

**Isaiah 48:9, 10.**

9 For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. 10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

**Jeremiah 4:27.**

For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

**Jeremiah 46:28.**

Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

**This wonderful passage is, so to speak, a summary of the Bible doctrine upon this subject. Compare Psalm 78:37, 38.**

**Lamentations 3:21, 22.**

**21** This I recall to my mind, therefore have I hope. **22** It is of the LORD'S mercies that we are not consumed, because his compassions fail not.

**Amos 4:11.**

I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

**Matthew 18:9.**

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 cast into hell fire.

**Luke 9:25.**

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

**John 15:1, 2.**

**1** I am the true vine, and my Father is the husbandman. **2** Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit.

**Acts 27:21, 22.**

**21** But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. **22** And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

**Romans 8:10.**

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

**"The body is dead." This is a prolepsis in thought. The apostle is anticipating the loss of the body, which is the fate of all sinners.**

**1 Corinthians 3:13, 15**

**13** Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. **15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

**Though they lose by the fire, they themselves are saved from the fire.**

**1 Corinthians 11:20-32.**

**20** When ye come together therefore into one place, this is not to eat the Lord's supper. **21** For in eating every one takes before other his own supper: and one is hungry, and another is drunken. **22** What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. **23** For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: **24** And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. **25** After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. **26** For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. **27** Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. **28** But let a man examine himself, and so let him eat of that bread, and drink of that cup. **29** For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body. **30** For this cause many are weak and sickly among you, and many sleep. **31** For if we would judge ourselves, we should not be judged. **32** But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

**2 Corinthians 9:6.**

But this I say, He which sows sparingly shall reap also sparingly; and he which sows bountifully shall reap also bountifully.

Or extinguished. Beasts are not "made to be" tormented forever. Thus the Targum on Psalm 37:20 : "The wicked shall perish in the smoke of Gehenna, like birds allowed to fatten before they are killed." This wonderful passage is, so to speak, a summary of the Bible doctrine upon this subject. Compare Psalm 78:37, 38. "The body is dead." This is a prolepsis in thought. The apostle is anticipating the loss of the body, which is the fate of all sinners. Though they lose by the fire, they themselves are saved from the fire.

### **6. God never punishes willingly**

**And his chastisements, which are always proportioned to man's offences. Never equal his benefits.**

#### **Genesis 9:1.**

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

**If most of the children of men were doomed to be eternally tormented after their brief earthly life, this benediction would be cruel mockery. Marriage would really be a crime. We wish particularly to impress upon the champions of this dogma that they have no business to marry; for, in so doing, they run the greatest risk of bringing souls into the world, for what? To be tormented forever! But the doctrine of everlasting torture has had so little real influence upon men's actions that, even in the times of its most imperious sway, it never hindered the continual increase of the race, nor stifled the natural aspirations of humanity towards the future. The human soul has always, with or without reflection, yielded to the secret power of truth; listened to the sweet promises of hope, rather than to the threats of gloomy superstition; and unhesitatingly obeyed the Divine law, "Be fruitful and multiply.'" (L' Alliance Libérale, December 3rd. 1870.)**

#### **Exodus 34:6, 7.**

**6** And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, **7** Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

**But He does not absolve."**—" **The Pentateuch," by L. Wogue, Professor of Theology at the Jewish Seminary in Paris.**

#### **Psalms 30:5.**

For his anger endures but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

#### **Psalms 103:9.**

He will not always chide: neither will he keep his anger for ever.

#### **Psalms 145:17.**

The LORD is righteous in all his ways, and holy in all his works.

#### **Proverbs 31:6, 7.**

**6** Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. **7** Let him drink, and forget his poverty, and remember his misery no more.

**Divine mercy here commands that the sufferings of the dying be lessened as much as possible. This is probably the reason for the well known Jewish custom of offering an intoxicating beverage to criminals before their execution. See the posthumous work of Dr. Simpson on "Anaesthesia." And yet this same God is said to condemn the same criminals to endless torture after death : is such a thing conceivable?**

#### **Isaiah 12:1.**

And in that day thou shalt say, O LORD, I will praise thee: though thou was angry with me, thine anger is turned away, and thou comforted me.

#### **Lamentations 3:33.**

For he doth not afflict willingly nor grieve the children of men.

#### **Joel 2:13, 14.**

**13** And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repents him of the evil. **14** Who knows if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

#### **Matthew 12:32.**

And whosoever speaks a word against the Son of man, it shall be forgiven him: but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

This seems to imply that it is impossible for a certain class of sinners to be forgiven in the world to come; where there will also be degrees of punishment.

**Matthew 21:41.**

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

**Matthew 26:24.**

The Son of man goes as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

**Then, for less heinous sinners, it is good to have been born: this legitimate inference does not agree with the supposition that everlasting anguish is inflicted without distinction on every impenitent soul. The same verse contradicts the theory of Origen; as it would be good even for Judas to have been born, if he were ultimately to be saved for ever.**

**Mark 3:29.**

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

"Or, according to another reading, is "guilty of an eternal sin"; eternal in its effects or results, culminating in the destruction of the sinner. This again seems to imply that less guilty men may be forgiven, and forgiveness kept in reserve for them if they do not meet it upon earth, as in the case of heathen for instance. But woe to those who reject salvation, or delay to embrace it when offered to them!

**Luke 6:35.**

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

**God will remain true to Himself in this also; it will be found kind provision of His retributive providence that degraded, corrupt, obstinately rebellious and un-reclaimable sinners should ultimately come to an end, though not without sufferings proportionate to their guilt.**

**Luke 12:47, 48.**

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

**The words "few stripes" are by no means consistent with the idea of eternal suffering. "Were the "stripes" only inflicted once in a thousand years, eternity would make their number infinite.**

**Romans 5:15, 20.**

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

**There are a multitude of souls who have never heard the gospel; a smaller multitude who have heard but rejected it; and a comparatively small number of elect. If all the non-elect are to live forever in pain, the assertion that the effects of grace are greater than the effects of sin would be simply preposterous and revolting. The apostle's statement cannot be understood, except from our standpoint. The salvation of the elect may be compared to the abundant harvest in spite of blight and frost, to the merchant's clear balance in spite of losses. With regard to what God may have in reserve for the ultimate salvation of the ignorant part of mankind who do not belong to the present election of grace, see Revelation 22:2, and "The Destiny of the Human Race," by Henry Dunn.**

**7. The final annihilation of the wicked.**

**Psalms 9:5.**

Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

**Psalms 37:10, 15, 20, 28, 36.**

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. 15 Their sword shall enter into their own heart, and their bows shall be broken. 20 But the wicked shall perish, and the enemies of the

LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away. **28** For the LORD loves judgment, and forsakes not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. **36** Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

**Psalm 92:7.**

When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.

**Psalm 145:20.**

The LORD preserves all them that love him: but all the wicked will he destroy.

**Isaiah 51:5, 6.**

**5** My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. **6** Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

**Obadiah 1:16.**

For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

**Malachi 4:1-3.**

**1** For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. **2** But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. **3** 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.

**The symbol of radical and total destruction.****Matthew 13:30, 40, 48, 49**

**30** Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. **40** As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. **48** Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. **49** So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

**Matthew 21: 41, 44.**

**41** They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. **44** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

**To harmonize with the traditional theory, the words of Jesus should read thus: "He will make those wicked men suffer fearful agony, and their life shall be turned into endless torments."**

**1 Thessalonians 5:3.**

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

**2 Thessalonians 1:8, 9.**

**8** In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: **9** Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

**Hebrews 10:27**

But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

**Hebrews 12:29.**

For our God is a consuming fire.

**Revelation 20:11-15.**

**11** And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. **12** And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. **13** And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and

they were judged every man according to their works. **14** And death and hell were cast into the lake of fire. This is the second death. **15** And whosoever was not found written in the book of life was cast into the lake of fire.

**The final, or ultimate, or everlasting death. Compare 13:8, 22:19; Exodus 32:32; Ezekiel 13:9; Daniel 12:1; Philippians 4:3 .**

### **8. The end of Satan and of the power of evil.**

#### **Genesis 3:14, 15.**

**14** And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: **15** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

#### **Daniel 7:11, 26.**

**11** I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. **26** But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

#### **Romans 16:20.**

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

#### **1 Corinthians 15:26, 28.**

**26** The last enemy that shall be destroyed is death. **28** And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

#### **Colossians 1:19, 20.**

**19** For it pleased the Father that in him should all fullness dwell; **20** And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

**Ta Travra, the whole creation," mentioned in ver. 16. This reconciliation of all things is utterly inconsistent with the notion of an eternal hell. The upholders of the "restitutionist" theory have argued that this text implies the final salvation of all men. But we believe that many men will have entirely perished before the day of universal reconciliation arrives.**

#### **2 Thessalonians 2:8.**

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

#### **2 Timothy 1:10.**

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.

#### **Hebrews 2:14, 15.**

**14** Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; **15** And deliver them who through fear of death were all their lifetime subject to bondage.

**To accord with traditional orthodoxy, the inspired words should read, instead of the "fear of death," "the fear of hell and eternal torment."**

#### **Hebrews 9:26.**

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

**Sin would not really be "put away," or annulled, if it were perpetuating itself for ever and ever in hell.**

#### **1 John 3:8.**

He that commits sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

#### **Revelation 5:13.**

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sits upon the throne, and unto the Lamb for ever

and ever.

**Revelation 21:4, 5.**

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

**Revelation 22:3.**

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

**"Where? in the whole universe." There," in the received version, is an added word. See in the Hebrew text, and in the Septuagint, the parallel passage, Zechariah 14:11. The same remark applies to the preceding quotation. Compare Isaiah 25:6-8.**

Chapter 5

**THE WORD "DEATH" IN THE BIBLE**

We simply maintain that the word "death," when occurring in the Bible, ought to be understood in its ordinary sense; which is, as dictionaries will tell us, in its full meaning, the extinction of life, the cessation of all activity and feeling.

French mort; Anglo-Saxon myrran to scatter, squander; myrthrian, to murder. Death, from Anglo-Saxon, adeadan, to fail; Hebrew mooth, according to Parkhurst, meaning dissolution (compare 1 Samuel 25:37). Nabal, though struck by death, does not expire till ten days afterwards. Septuagint, ekleipoo (Jeremiah 42:17, 22). A contemporary thinker has defined death as "the last stage of corporeal weakness." The second state of death, that of corruption, reduction to dust, has received, in the Celtic language, the name of moer, whence the Latin mors, mortis, the French mort, the Italian morte, the Spanish muerta. From mar come the French marais, the English marsh, morass, the German moor, morast, marschland. The Greeks called the marshes helos, from the Gallic substantive hel, English hell. And have not marshes always been considered as the lurking place of death, the lair of hideous reptiles, whose breath is poison? Is not Satan the prince of the lower regions? Hercules slew the hydra (from htidor, water) in the marsh of Lerna. Mur (French for ripe), formerly meur, the state of fruit about to decay. In short, death, in all languages, means dissolution. — Lenglet-Mortier., *Nouvelles Etymologies tires du Gaulois.*

Colossians 2:13; Ephesians 2:1, 5; compare John 5:24; 1 John 3:14, The following remarks can also be applied to Matthew 8:22; Romans 8:9; 1 Timothy 5:6; Revelation 3:1.

Our opponents quote the words of Paul to the Colossians: "You, being dead in your sins, hath He quickened." They argue from this expression that a certain sort of life which, they say, may last forever is compatible with a state of perpetual rebellion against God; and hence they conclude that death here means the cessation of one kind of existence, the passage from one state or world to another, viz., from communion with God into separation from Him. In the phraseology of traditional theology, the death of the soul, or spiritual death, is unregenerate life. Eternal death would thus be eternal life in sin and torture.

We believe, on the contrary, that the apostle's statement means, "Ye were [virtually] dead," on your way to death. Death was there, though only in its germ; death had begun its work, but was prevented from completing it. By prolepsis, Paul anticipates the fatal results of total destruction, moral and physical, that sin would have wrought in his readers had they not received the gospel. We base this interpretation of the passage upon the following arguments:

1. A prolepsis of exactly the same kind is found in the parallel passage of the Epistle to the Ephesians: "God hath quickened us," says the apostle; adding, "He hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Although these verbs are in the past tense, they denote future events. The Christian will not obtain the promised reward until a more or less distant period. In a similar manner Paul says, Romans 8:30, "whom He justified, them He also glorified," but tells us elsewhere, "we rejoice in hope of the GLORY of God." (Chapter 5:2.) Again: "Christ HAS abolished DEATH," viz., proleptically, or virtually, for death is "the last enemy that shall be destroyed" (1 Corinthians 15:26).

2. In the Epistle to the Ephesians the apostle speaks of unconverted sinners as sleepers (5:14; compare 1 Thessalonians 5:6). Their slumber may prove mortal; it is the precursor of death, and may possibly be their last sleep; but it is not yet complete and hopeless death.

Dean Alford's Commentary. — "A man born into the world" (John 16:21) is also a proleptical sentence.

3. In many passages the apostle distinctly states that sin does not constitute the state of death, but leads to it (Romans 6. 21, 7. 5). Compare 1 John 5:16, 17: "The sin unto death"; and 2 Corinthians 4:3, "Our gospel is hid to them that are perishing," not to them that have perished. "The wages of sin is death." (Romans 6:23, compare James 1:15.)

4. Prolepsis or anticipation is a favourite figure of speech with the inspired writers, who use it especially in reference to

death. In Genesis (20:3,) God, appearing to Abimelech, says to him: "Behold thou [art but] a dead man!" in other words, "thou art threatened with instant death, and at once to die." The same expression has become common in modern European languages. From its emphatic nature such a figure of speech would readily be adopted by the bold pen of the Apostle to the Gentiles. "Abraham," he says, "considered not his own body now dead," that is to say, almost as good as dead (Romans 4:19; compare Hebrews 11:12.). "Therefore sprang there even of one, and him as good as dead (literally, 'of one who was dead,') so many as the stars of the sky in multitude."

Hinnekah meth. See also Exodus 12:33, Numbers 17:12, Isaiah 38:1 (Hebrew) A similar expression is found in the parable of the prodigal son: "My son was dead and is alive again."

There is another passage which we will quote, Romans 8:10: "If Christ be in you, the body is DEAD because of sin; but the spirit is life because of righteousness." Evidently, "dead" here means virtually dead, or destined to die; for in the following verse the apostle himself determines the sense by saying, "God shall quicken your mortal bodies."

5. It is impossible to accept the definition of death given by our opponents in the numerous passages that speak of dying to sin to the flesh, to the law. (Romans 6:2, 6; 7:4, 6; 8:13; Galatians 5:24; Colossians 2:20; 3:3; 1 Peter 2:24.) To "die to sin" does not mean to lay down a sinful life in order to take it up again under fresh conditions of existence! No; the "life in sin" is destined to total EXTINCTION, it must die out. To die unto sin is to cease from it, to abandon guilty actions and feelings. The DEAD faith spoken of in the Epistle of James (2:26) is one which has really ceased to exist.

"The fire performs its purifying process by absolutely ANNIHILATING the evil passion." — John the Baptist, by H.R. Reynolds, D. D., page 273.

6. Lastly, how can we establish any relation between the first and the second death, or how understand the latter phrase, if we assume an artificial interpretation of the term death? Would the Scriptures call second death a mere continuation of a previous state of alienation from God? We have already stated that we believe the "second death" to be exactly what its name implies, — the future extinction in Gehenna of both body and soul, the dissolution of the whole human being. This is doubtless the reason why it is never called "a sleep," as sleep involves the possibility of a return to active life.

Stress is also laid by our opponents on the words of God to Adam in Genesis 2. 17, "The day thou eats thereof, thou shalt surely die." Since Adam did not die within the twenty-four hours after his fall, they argue that death can mean a prolonged or even a perpetual life in sin. But the word day, in the Bible, sometimes signifies a lengthened period.

In the fourth verse of the same chapter we read of "the DAY that the Lord God made the earth and the heavens and every plant." We know by the first chapter of Genesis that the plants were only created on the third day, therefore the day of Genesis 2:4 includes at least three days; and there is little doubt that each of these days embraces a vast number of years.

Respecting the occasionally indefinite sense of the word "day" in Scripture, compare also Luke 8:32.

With the Lord "one day is as a thousand years." If God had meant that the death of the first sinner was to be complete at his fall, a more precise term, such as hour or instant, would have been employed. Death may be a very gradual process; it may be slow or speedy, a lingering death, lasting for days, months, or even years, and all sinners may be said to lead but a dying life. [See the pathetic appeal of Adolphe Monod, "A dying man, to dying men."]As to the death of the body, medical men do not yet agree as to the precise stage of decay at which it becomes total.

We therefore conclude that deaths in the language of Scripture, signifies a gradual loss of life and EXISTENCE, ending in the complete and ultimate destruction of the creature spoken of.

The term may be employed proleptically with regard either to physical or to spiritual death, which leads us to make a fourfold distinction in its meaning:

1. Latent and gradual bodily death at work. (Romans 8:10; 1 Corinthians 15:22.)
2. Complete bodily death. (Philippians 2:27.)
3. Latent and gradual spiritual death. (John 5:24; Ephesians 2:1, 5; Colossians 2. 13; 1 John 3:14.)
4. Complete physical and spiritual death, or annihilation of the whole being. (Matthew 10:28; Romans 6:21, 23; 8:13; James 1:15; Revelation 21:8.)

We believe that every passage in which the term death occurs is sufficiently explained by applying the above definition.

A prolepsis lies at the heart of the controversy relative to imputed and inwrought righteousness, faith and works: "God calls these things which be not as though they were [already]." Paul assigns superior importance to faith proleptically. Faith, according to

him, implies works, of which it is the germ. Faith and works may be compared to the act of walking in reference to the direction taken. Both are alike indispensable for arriving at the goal; but walking occupies the inferior position, because it is mechanical, while the sense of direction implies knowledge and will. The theory of salvation by what one does, and that of salvation by what one BELIEVES, are united and reconciled in that of salvation by what one becomes; regeneration being unfailingly worked out by God in a true believer.

## Chapter 6 **DID JESUS CHRIST UNDERGO THE SECOND DEATH?**

"Gethsemane and Golgotha." By Frederic de Rougemont. Neufchatel, 1874 "The Sacrifice of Christ." By E. Guefs. Geneva, 1867.  
"Christ, the Mercy-Seat." Sermon by Theodore Paul. Geneva 1867.

In other words. Has Jesus suffered the fate of the reprobates and all the torments of hell? The three works whose titles we quote give an affirmative reply to the above question. We have perused them with the earnest attention which they deserve; but the theory they set forth strikes us as being not only unwarranted by the text of Scripture, but out of harmony with the whole tenor of the evangelical creed. We have already touched upon certain difficulties it would involve, and will now briefly indicate some of the numerous discrepancies which appear to exist between the Bible and this so called orthodox view.

M. de Rougemont thrice quotes the passage from the Second Epistle to the Corinthians: "God hath made Him to be sin for us who knew no sin." 2 Corinthians 5:21.

But the apostle here uses the term by which the Septuagint designates an expiatory victim: hamartia, a literal translation of the Hebrew hhattath, which means both sin, and sacrifice for the sin. The flesh of the slain animal was used as food for the priests, and if not it was burnt without the camp; not because it was accursed, but because it was sacred, and must not be exposed to corruption or profanation. The rite to which the text alludes can therefore contain no allusion to a "second death."

Jesus cried from the cross: "My God, My God, why hast Thou forsaken Me?" M. de Rougemont adds as a commentary: "Why hast Thou made Me to pass through the pains of hell?" This addition is unwarranted by Scripture proof. The Saviour had just heard the taunts of His enemies: "He trusted in God: let Him deliver Him." His thoughts then reverted to the 22nd Psalm, where the prophet complains of the similar mockeries he had to undergo.

At that moment the agony of Jesus was at its height, and Satan was re-doubling his attacks. Why, might well suggest the Tempter, should not the Son of God put an end to this terrible scene? Let Him descend from the cross, and, confounding the craftiness of the Pharisees, transform the wondering multitude into a throng of worshippers!

Leviticus 6:23, Hebrew. Also asham, both a trespass and a trespass offering. Leviticus 5:6, 14-19; Isaiah 53:10 (Hebrews and Sept.); Jeremiah 51:5.

It was a renewal of the third temptation in the desert, and Jesus resists it; yet He seeks some alleviation of His anguish, and some Divine interference on His behalf. And God is silent! There are moral necessities which cannot be altered even by the prayers of a well beloved Son. Interference on the part of the Heavenly Father would compromise the plan for the world's salvation. The work of atonement now begun must be completed, and the Second Adam must fight alone and to the bitter end.

"A man is not crowned unless he strive lawfully." 2 Timothy 2:5. Darkness descends into the soul of the forsaken Jesus; He is for a while given up to His enemies; His thoughts fail; He can only re-echo the cry of the psalmist. But if we analyse the prophetic song which He thus adapts to His own circumstances, we find no mention of the "thunderbolt of Divine justice" of "damnation," nor of "infernal pains."

According to M. de Rougemont, the second death suffered by Jesus lasted three hours, from the beginning to the end of the darkness which covered Judaea on the day of the crucifixion, and which (he thinks) symbolized the "curse of damnation" passed upon the Saviour.

We prefer to consider this darkness as a sign of Divine anger against the murderers of the beloved Son of God; the more so as it was the presage of an earthquake that did not take place until after the consummation of the crime, and when the agonies of the Holy Victim were over.' The words of the prophet Amos seem to favour this interpretation.

"The Lord hath sworn, surely I will never forget any of their works. Shall not the land tremble for this? And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn all your feasts into mourning, and I will make it as the mourning of an only son." Amos 8:7-10.

Compare Revelation 6:12. "The obscuration was obviously an attendant on the earthquake. ... It is well known to naturalists that such obscurations are by no means uncommon."—"Cyclopaedia of Biblical Literature," by J. Kitto and W. L. Alexander, 1862,

volume 1, page 714. "This phenomenon foretold the misfortunes which were to fall upon Judaea. In like manner did the darkness of Egypt announce greater calamities to the incredulous monarch and his people." — Francillon, "Histoire de la Passion," Sermon xii.

According to M. Guers, the second death of Jesus lasted until His expiring breath. Despair hastened the end of His life, and He was crushed out of being by the Divine malediction. His soul died; and for one day He endured "the eternal anathema of everlasting death." Everlasting death for the space of one day! The phrase is self contradictory. "Jesus bore our whole punishment," he says.

This is an exaggeration, which is contradicted by Scripture as well as by daily experience. Expiation for sin, and the curse incurred by sin, form part of every human lot. What disciple of the Saviour is exempt from sharing in the Master's cup?

You reply, "Jesus tasted death for every man." It is true, but only in the sense that His love extended the beneficent consequences of His death to every sinner. To pretend that "He alone know death, He alone tasted it" is to wrest the sense of Scripture. According to Jesus' own words, His disciples were to "taste of death." (Matthew 16:28.)

M. T. Paul repeatedly quotes M. de Rougemont; he speaks of "the infinite punishment of our sins, of a dying God, of a lifeless life, of the voluntary rebellion of each one of the angels"; but at the end of his discourse he allows the truth of an individual expiation. "If," he says, "Divine justice was so severe in its treatment of Jesus Christ, that living Branch, so full of sap and life, what must I deserve, who am nothing but dry, dead wood? Like my Master, I must learn obedience through suffering. I must even fill up, in my own body, that which is behind of the sufferings of Christ for His body, which is the church. I must, in some measure, pay the wages of sin."

Matthew 20:23; Mark 10:39; Rom. 8:17; Revelation 1:9. Hebrews 2:9.

## Chapter 7 **THE MYSTERIOUS SIDE OF THE GOSPEL**

Among the many social and political changes that are taking place in the present day, there is none more noticeable than the decay of the ancient clerical power.

Nations have grown weary of authoritative assertions, and of intolerant despotism. They complain that the ministers of religion have abused the mysterious element to be found in the gospel. Too many errors have indeed been introduced under the cloak of Christian mystery; and the pure gospel shuns that superstitious adoration which only endangers and delays the progress of truth. Blessed be God!

Our glorious gospel asserts itself before mankind as a supremely rational doctrine, and as the wisdom of God Himself. Its only aim is to solve the mystery, which, as Paul tells us, "hath been hid from ages and from generations, but now is made manifest to the saints." Ephesians 3:5; Colossians 1:26.

Protestantism cannot flourish unless it advances with resolute tread in the path which the Reformers marked out. Let us by all means study and revere ecclesiastical tradition, and cultivate Christian art; it is useful and praiseworthy thus to explore the past; but let us beware of substituting sacramental efficacy, vain formulae, magical ceremonies and the absolute authority of any man, for the moral power of faith and the word of God. Such a course would bring down upon our Protestant churches the destruction that threatens more ancient establishments than ours: whose days are numbered in spite of their grandeur, unless they return to the purity of primitive faith.

If then we acknowledge that evangelical religion does contain several mysteries, we hasten to add that it explains more than it possesses, and that it contains fewer than any other religion, or any system of philosophy. We may go still farther, and add that we expect a new religious era to result from the spiritual freedom that was inaugurated by the Reformers in the sixteenth century. The same careful and painstaking study of proofs which has regenerated natural and historic science in our day will also transform our understanding of Christian truth, and will prepare the way for that time when all, from the least to the greatest, shall be able to give a full and most positive proof in support of "the hope that is in them," and when "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord"; for the law of the Lord shall be written in every heart. Jeremiah 31:33, 34.

In the crisis through which we are passing imperfect knowledge is shaking the faith of many, but riper knowledge will change faith into sight.

Chapter 8  
**PARDON NOT IMPUNITY**

There is a certain notion respecting the forgiveness of sins which is contrary to the dictates of reason and conscience; and contrary also, as we shall endeavor to prove, to the true teaching of Scripture. According to that opinion, which is often to be found even among Christians, the forgiveness of sins is an act by virtue of which God, in consideration of the merits of Jesus Christ, treats the guilty as innocent. This pardon would be impunity. Now the Scriptures distinctly oppose such a conclusion; no less than five different times the Bible declares that God will not hold the guilty innocent, or, to quote more closely, "will by no means clear the guilty."

Exodus 34:7; Numbers 14:18; Jeremiah 30:11; 46:28; Nahum 1:2, 3. "The Lord is slow to anger, great in power (of endurance), but surely (Hebrew) doth not acquit." Compare Exodus 23:7; Proverbs 11:21. Lamentations 3:22, 23; Psalm 78:38, 39.

Divine forgiveness is rather an assurance given to the penitent that, in spite of his sin, God loves him still, and that the penalty of his guilt will not be carried out to its natural result of ultimate and utter destruction. "The wages of sin is death," ultimate death. Now death is the cessation of life, and, in its fullest sense, is the complete cessation forever of all activity and every kind of sensation. This full punishment is remitted to the pardoned sinner; but under three conditions:

I. Pardon implies the sinner's repentance, and presupposes his regeneration. It may indeed be termed a respite granted in prospect of moral reformation. Being a provisional remission it may be but temporary; the punishment remains suspended. The remission only becomes unconditional, and definite peace succeeds the armistice, when the sinner's reformation is confirmed.

II. Far from ensuring impunity. Divine pardon is accompanied by all possible penalties except the utter destruction of the offender. The Lord pardons the rebelling Israelites, who shall not accordingly be exterminated; yet the fathers shall die in the wilderness, and the children only shall enter the Promised Land. Even Moses and Aaron, having been guilty of impatience, are forbidden to enter.

See Exodus 32:34, and the parable of the Barren and respited Fig tree (Luke 13:6 and following verses). See also Psalm 130:4; Acts 17:30, 31.

Isaac blesses Jacob a second time after his falsehood; but his life must be one long expiation. David obtains forgiveness for his sin, but the child of crime must perish, and, soon after, the revolt and death of the incestuous Absalom break the heart of his unhappy father. "Never shall the sword depart from his house." Paul, after his conversion, retains a thorn in the flesh. A faithless wife, whom Jesus saves from the fury of the Pharisees, must, notwithstanding, brave her husband's wrath. Even the prodigal son, besides the sufferings of his exile, must preserve the marks of sin upon his soul and body, and he does not hear his father saying unto him, "Son, all that I have is thine."

III. If the sinner does not fulfil the conditions on which he obtained pardon, his final punishment will be all the more severe and hopeless. [2 Peter 2:20; Matthew 18:32, 34.] If Divine forgiveness were unconditional, the sentence pronounced against the hard hearted creditor, including the withdrawal of his previously granted release, would seem illegal.

Falsifying the doctrine of Paul and of Luther, men have said in their heart: "Let us sin, in order that grace may abound; let us sin, we shall be none the worse off for doing so; let us taste the sweetness of the forbidden fruit, and repent to-morrow; let us quaff the cup of pleasure, and reform when we grow old." The principle of biblical forgiveness makes short work of these fallacious reasoning. From the scriptural point of view sin is like a leprosy or a gangrene. To sin is to introduce or to spread this mortal disease. Sin once committed, grace can doubtless save that which the malady has not yet destroyed; but even that cannot be without a painful operation which must maim, in greater or less degree, him who suffers it. It is in this sense that Scripture compares the man saved by grace to a "brand plucked out from the burning" and more or less injured by the fire. Amos 4:11; compare Matthew 18:8, 9.

It is of the highest importance to acquire a right understanding of Divine pardon, for the sake of the practical consequences; some of which are as follows. Every sin necessarily produces evil results, and entails inexorable punishment, proportioned to its gravity. One great blessing of Divine pardon is that it requires and produces the sinner's reformation. From sin to sin, and from punishment to punishment, we were hastening to a miserable extinction of our being; but the arm of Jesus arrests us and makes us retrace our steps. The sinner continues to suffer the ill effects of his faults, but he is substantially saved because he has left the path that leads to death.

Drawing his strength from the open fountain of grace, he remounts the fatal slope he had begun to descend. He suffers, and his body dies; but his spirit, united to God by Jesus Christ, lives forever. Each believer shall enjoy eternal life; but in the heavenly kingdom there will be varieties and degrees in the privileges enjoyed, according to the measure in which sin has been resisted, and opportunities to do good improved. The punishments and rewards of the future state will be in exact proportion to our good or evil deeds. In a conflagration the great thing is doubtless to escape from being burnt alive; but some of the survivors are mutilated for the rest of their days, while others are uninjured. Antinomianism is the hidden plague of the Protestantism of our day. Some one has said:

"He who counts on the remission of sins cares little if he commits them." Gratitude, which has sometimes been made the sole motive of the Christian life, cools too easily; but the logical notion of pardon, as offered by the Scriptures, is divinely intended as one of the most effective checks on the sinful instincts of the human heart.

Matthew 16:27; Romans 2:6; 1 Corinthians 15:40-42; 2 Corinthians 5:10; Revelation 22:12. The parable of the Laborers in the vineyard, and that of the Talents, complete each other. In the one, every laborer receives the same payment, viz., an eternal life, common to all believers; while in the other, the servants are rewarded each in proportion to his own deserts. Compare Matthew 20:1-16 and 25:14-30.

#### **A REPLY TO OBJECTIONS MADE TO OUR PRECEDING REMARKS.**

God expressly declares that He will not consider the guilty as innocent. "He will by no means clear the GUILTY, *nakkeh lo ienakkeh*." This solemn announcement is repeated five times, yet our opponent does not fear to controvert it. He affirms that, under certain circumstances, God DOES treat the guilty as innocent, and gives us his own rule of conduct as a proof. "When my son" he says, "has done wrong, and repents, I treat him as innocent." Therefore nothing remains for us but to revise the standard of the supreme Judge!

Or rather, let us hope that a logical failure will practically shield our brother and his child from the baneful consequences of his theory. A wise father does not treat a guilty child as if he were innocent. He may pardon him, but all pardon is necessarily accompanied by tacit or explicit reserves; the person forgiven is bound, in relation to the one he has offended, on special terms of obligation and dependence, which did not exist before the commission of his fault. To return to Scripture, we find no instance of pardon that amounts to impunity. We expiate our sinfulness each time we suffer pain, and, above all, at our death.

As a striking example of true scriptural pardon, we have quoted Numbers 14: We give the commentary of Messrs. Keil and Delitzsch on verse 20: "In answer to this importunate prayer, the Lord promised forgiveness, namely, the preservation of the nation, but not the remission of the well merited punishment." 2 Samuel 12:1-3 is another instance in point. Capital punishment is remitted, but bereavement, shame, rebellion, dethronement, etc., are inflicted."

Our opponent objects to the use of the word expiation in connection with the sufferings of Jacob. The exception thus taken is unfortunate, inasmuch as the Bible uses this term concerning Jacob and the consequences of his fault: *Akapperah* (Genesis 32:20, Hebrews 2:1) being the same verb, mood, tense, and person as occurs in Exodus 32:30: "Moses said unto the people, I shall make an atonement for your sin." The erudite Lange comments thus on the expiation made by Jacob: "The angry eyes of Esau are to be covered, as it were, by atoning presents, so that he shall no longer see the offence of his brother. In fact, Jacob, who had deprived him of his birthright, restores it to him in a manner. These presents are the tribute of a vassal to his suzerain, a token of homage, and thus an atonement." The form *Mpper* occurs here for the first time in the Bible, and its meaning is to appease, to expiate, from *Jcaphar*, to cover, to lay over, thence to hide, to efface (the recollection of an offence by means of a satisfaction), sometimes to annul, to obliterate. In the above quoted passage of Genesis, the Septuagint translates *eis timen*, viz., indemnity which amounts to the same. (Compare Exodus 30:16.)

According to the phrase sanctioned by custom, the murderer expiates his crime by death. He does not acquire any merit thereby. To expiate is not even to repair a fault by suffering, as conveyed in a definition which may be traced to Roman Catholicism. The suffering and death of the assassin cannot, unhappily, restore life to his victim. To expiate is rather to undergo the baneful consequences of one's fault, or of that of another, whose responsibility is wholly or partially assumed. Jesus Christ, in His atonement, the righteous for the guilty, associates sinners in His baptism of pain. [Matthew 20:23; Mark 10:39.] The justification preached by Paul does not amount to entire impunity.

"The body is dead," he says, "because of sin." In a word, the faithful penitent is pardoned, justified, and sanctified; but is not altogether treated as if he were innocent. The grace of which he is the recipient is subject to three conditions, which we have already enumerated, but which we shall now base upon a new series of passages.

I. Pardon is at first only conditional. The supreme penalty, which consists in the destruction of body and soul, remains suspended. (Matthew 10:28; Romans 8:13).

II. It is invariably accompanied by partial punishment of a greater or less degree. (John 15:2; Romans 8:10; Hebrews 12:5-11; 1 Corinthians 11:32.)

III. If there be no radical change of life, the supreme penalty will be inflicted with inexorable severity. (Romans 11:22; Hebrews 10:26, 27.)

"To the law and the testimony!" and let all so called "evangelical" traditions perish which try to evade this sovereign test.

## Chapter 9

## THE FRUITS OF THE TRADITIONAL DOGMA, AS POINTED OUT BY FRENCH SECULAR WRITERS.

It is undeniable that the Church would show great ignorance of her own weakness if she were to allow certain doctrines, especially the doctrine of eternal torment, to be freely discussed. Since she wishes men to believe in hell as firmly as they believe in redemption, to dread the unappeasable wrath of God as surely as they trust in His boundless love, she acts prudently in imposing silence upon the whole matter. Nevertheless, the following results ensue:

"The orthodox (all that are left of them) blindly believe the most utter contradictions, and hold a mixture of glorious truth and unintelligible error in the simultaneous existence of God and hell. On the other hand, a large and constantly increasing number of people refuse to believe in eternal hell, and refuse also to believe those truths which are bound up in the same system with the hideous fiction. The latter believe that the lips which teach such obvious falsehood can teach nothing that is true; while the former think that no error can come from the source whence such consoling truth proceeds.

The deplorable education which for centuries has fallen to their lot renders them unable to discern between truth and falsehood in one and the same system; they take it as it is offered to them, as a whole, and reject or keep it as a whole; for to their minds there is no possibility of separation between the doctrines which compose it. Both courses of action are bad, and neither the one nor the other brings peace to the soul, with regard to this momentous question.

I have never met with an orthodox believer who did not own that he shuddered with horror at the thought of eternal vengeance; while unbelievers cannot but dimly feel a longing after a future life, and an aspiration after something higher than the sins and sorrows of earth. Thus does truth speak to every heart, and fill it with uneasiness until its voice be understood.

The orthodox believer says involuntarily, 'God is cruel'; but remembering the Churches authority, he takes the thought for a suggestion of the Devil, and goes tremblingly to his crucifix to renew his vows to a merciless God. On the contrary, the sceptic says in his heart of hearts, There is a God, and the wicked shall be punished; but he stifles the thought, he crushes the idea of Divine justice in his soul; because he has always been taught to associate it with raging flames and endless cruelties, which would soften the heart of a tiger and make stones weep over the fate of the lost.' — *L' Enfer*, par Aug. Callet, p. 337 to 340.

"Setting aside all considerations of popular welfare and of the spread of enlightenment, I would appeal to the clergy solely in the interests of the Church. Yes! On behalf of that Church whose foundations are even less stable than they seem, I declare that it is time to abandon the fables, bugbears, and legends of Christian mythology, and to adhere simply to the precepts of practical religion.

"But I fear it is hopeless; for priests, especially Roman Catholics, will never relinquish a treasured doctrine till it crumbles away into dust between their fingers.

"Nevertheless, they cannot ignore the state of popular feeling; and this dogma has been silently withdrawn into the background. Formerly preachers used to dilate incessantly on Satan and hell, as if they had just been there.

They entered into minute particulars, such as the names and attributes of various demons. A Jesuit even announced a refinement on eternal combustion. The lost, he said, 'would get used to it in time, and to prevent this, the fire is put out for twenty-four hours once in a century.'

Now-a-days the topic is nearly obsolete ; but it is with great reluctance that the clergy have ceased to represent the lamb of the gospel as the tiger of the Inquisition." — *Les Guepes*, par Alph. Karr, 5th Nov., 1871.

## Chapter 10

## A SYNOPTICAL TABLE OF HEBREW AND GREEK WORDS

Signifying **UTTER** destruction, with quotations, showing the harmony of the whole Bible upon the doctrine of the ultimate, final, and absolute extinction of all the wicked, whether human beings or invisible agencies. In the Hebrew tongue there are more than forty roots, meaning to destroy; most of which are used in the Old Testament to specify the ultimate doom of the wicked.

Many of them denote absolute suppression or abolition; some are strictly images, but all point in the same direction. (See Gesenius, Fuerst, etc., and the "English and Hebrew Lexicon" of Selig Newman, on the word to annihilate.) In fact, it is certain that the Hebrew language has no stronger terms to express a ceasing to be, what we call annihilation, than those used respecting the fate of the wicked. The corresponding terms of the New Testament are ordinarily borrowed from the Greek Septuagint translation of the Old Testament, and like-wise distinctly foretell the extinction of all evil and evil doers. "The majority of these

nouns and verbs are used by Plato again and again in the Phaedon, a dialogue on Immortality, expressly for the purpose of conveying the idea of the literal destruction or extinction of the soul.

They are precisely the terms generally chosen in the New Testament to denote the punishment of the wicked with this difference, that Plato says the soul will not suffer death, that it is not destined to die; while the New Testament writers declare that wicked men shall suffer what is denoted by these terms.

We are therefore able to state, concerning the Greek, what we have said concerning the Hebrew, that the authors of the Greek New Testament have used the strongest terms at their command, to assert a total extinction of both evil and evil doers. The verbs which seem more literally to answer to our word annihilate, are all but exclusively used with the tropical meaning of "to treat with utmost contempt." In the Septuagint, however, they are found with the meaning of bringing to nought; for instance, in Psalm 108:14 (numbered 107:13 in the Greek).

In the following quotations some Greek words refer exclusively to the Septuagint. With reference to Hebrew verbs, it will be found sufficient for practical purposes to mention the stem word or chief ground form. On account of the many inaccuracies of the usual version, the reader will find it desirable, if possible, to refer to the original texts, in which case the figures within brackets will facilitate his research. The quotations within parentheses, though not referring to conscious beings, are intended to fix the proper meaning of other passages.

See "Life in Christ," by Ed. White, p. 388 and following.

This table, long as it is, might be greatly enlarged. Many illustrations, some of which are quoted in our second chapter, might also be enumerated. We trust however that, after having gone carefully through the present table, the honest inquirer will find it sufficient proof in support of our statements. It seems to us as if the sacred writers had exhausted their vocabulary in order to convey what we contend for.

### **1. Ashes under soles of feet**

**Malachi 4:1-3** For, behold, the day comes, that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, said the LORD of hosts, that it shall leave them neither root nor branch. **2** But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and you shall go forth, and grow up as calves of the stall. **3** And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, said the LORD of hosts.

### **2. Be as though they had not been**

**Obadiah 1:16** For as you have drunk upon my holy mountain, so shall all the heathen drink continually, yes, they shall drink, and they shall swallow down, and they shall be as though they had not been.

**Job 20:9** The eye also which saw him shall see him no more; neither shall his place any more behold him.

**Psalms 37:2** For they shall soon be cut down like the grass, and wither as the green herb. **9** For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. **10** For yet a little while, and the wicked shall not be: yes, you shall diligently consider his place, and it shall not be. **20** But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

### **3. Be no more**

**Psalms 104:35** Let the sinners be consumed out of the earth, and let the wicked be no more. Bless you the LORD, O my soul. Praise you the LORD.

**Proverbs 10:25** As the whirlwind passed, so is the wicked no more: but the righteous is an everlasting foundation.

### **4. Become as nothing**

**Isaiah 41:11, 12** Behold, all they that were incensed against you shall be ashamed and confounded: they shall be as nothing; and they that strive with you shall perish. Thou shall seek them, and shall not find them, even them that contended with you: they that war against you shall be as nothing, and as a thing of naught.

### **5. Blossom goes up as dust**

**Isaiah 5:20-24** Therefore as the fire devours the stubble, and the flame consumes the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

### **6. Blot out name forever**

**Psalms 9:5** Thou has rebuked the heathen, you has destroyed the wicked, you has put out their name for ever and ever.

**7. Blot out of existence**

**Psalm 69:28** Let them be blotted out of the book of the living, and not be written with the righteous.

**Deuteronomy 29:20** The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

**8. Break in pieces**

**Job 34:24** He shall break in pieces mighty men without number, and set others in their stead.

**Psalm 2:9** Thou shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel.

**9. Bring down to pit of destruction**

**Psalm 55:23** But you, O God, shall bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in you.

**10. Burn like tow**

**Isaiah 1:31** And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

**11. Burn them up**

**Malachi 4:1** For, behold, the day comes, that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, said the LORD of hosts, that it shall leave them neither root nor branch.

**12. Burned up as cut thorns**

**Isaiah 33:12**

And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

**13. Candle of wicked put out**

**Job 21:17** How oft is the candle of the wicked put out! And how oft comes their destruction upon them! God distributes sorrows in his anger.

**14. Cast down to destruction**

**Psalm 73:18** Surely you didst set them in slippery places: you cast them down into destruction.

**15. Cast down, unable to rise**

**Psalm 36:12** There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

**16. Cast off forever**

**1 Chronicles 28:9** And you, Solomon my son, know you the God of your father, and serve him with a perfect heart and with a willing mind: for the LORD searches all hearts, and understands all the imaginations of the thoughts: if you seek him, he will be found of you; but if you forsake him, he will cast you off for ever.

**17. Chaff which wind drives away**

**Psalm 1:4** The ungodly are not so: but are like the chaff which the wind drives away.

**18. Chased out of world**

**Job 18:18** He shall be driven from light into darkness, and chased out of the world.

**19. Consume**

**Psalm 59:13** Consume them in wrath, consume them, that they may not be: and let them know that God rules in Jacob unto the ends of the earth. Selah.

**Psalm 104:35** Let the sinners be consumed out of the earth, and let the wicked be no more. Bless you the LORD, O my soul. Praise you the LORD.

**Isaiah 29:20** For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off:

**20. Consume away into smoke**

**Psalm 37:20** But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

**21. Consumed**

**Job 22:20** Whereas our substance is not cut down, but the remnant of them the fire consumes.

**22. Consumed out of the earth**

**Psalm 104:35** Let the sinners be consumed out of the earth, and let the wicked be no more. Bless you the LORD, O my soul. Praise you the LORD.

**23. Cut down like grass**

**Psalm 37:2** For they shall soon be cut down like the grass, and wither as the green herb.

**24. Cut off**

**Psalm 37:9, 22, 28, 34 9** For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. **22** For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. **28** For the LORD loves judgment, and forsakes not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. **34** Wait on the LORD, and keep his way, and he shall exalt you to inherit the land: when the wicked are cut off, you shall see it.

**Psalm 94:23** And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yes, the LORD our God shall cut them off.

**Proverbs 2:22** But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

**Nahum 1:15** Behold upon the mountains the feet of him that brings good tidings, that publishes peace! O Judah, keep your solemn feasts, perform your vows: for the wicked shall no more pass through you; he is utterly cut off.

**25. Cut off remembrance from earth**

**Psalm 34:16** The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

**26. Dash in pieces**

**Psalm 2:9** Thou shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel.

**27. Destroy**

**Psalm 145:20** The LORD preserves all them that love him: but all the wicked will he destroy.

**Proverbs 13:13** Whoso despises the word shall be destroyed: but he that fears the commandment shall be rewarded.

**28. Destroyed forever**

**Psalm 52:5** God shall likewise destroy you for ever, he shall take you away, and pluck you out of your dwelling place, and root you out of the land of the living. Selah.

**Psalm 92:7** When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:

**29. Destroy utterly**

**Exodus 22:20** He that sacrifices unto any god, save unto the LORD only, he shall be utterly destroyed.

**Psalm 21:10** Their fruit shall you destroy from the earth, and their seed from among the children of men.

**30. Devour**

**Psalm 50:3** Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

**31. Devour as stubble**

**Nahum 1:10** For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

**32. Die**

**Ezekiel 18:4, 20 4** Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sins, it shall die. **20** The soul that sins, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

**33. Dissolved**

**Psalms 75:3** The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

**34. Driven away like chaff**

**Psalms 1:4** The ungodly are not so: but are like the chaff which the wind drives away.

**35. Eaten up like garment**

**Isaiah 51:8** For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

**36. The Soul is destroyed**

**Joshua 10:28** And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

**37. The soul can die**

**Joshua 11:11** And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.

**38. God destroys the soul entirely**

**Job 27:8** For what is the hope of the hypocrite, though he has gained, when God took away his soul?

**39. The soul is not immortal**

**Psalms 22:20** Deliver my soul from the sword; my darling from the power of the dog.

**40. The soul can be destroyed**

**Psalms 35:17** Lord, how long wilt you look on? Rescue my soul from their destructions, my darling from the lions

**41. The soul is not separate from the body**

**Isaiah 29:8** It shall even be as when an hungry man dreams, and, behold, he eats; but he awakes, and his soul is empty: or as when a thirsty man dreams, and, behold, he drinks; but he awakes, and, behold, he is faint, and his soul has appetite: so shall the multitude of all the nations be, that fight against mount Zion.

**42. The soul has no immortality in itself**

**Ezekiel 22:27** Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

**43. Fire shall devour them**

**Psalms 21:9** Thou shall make them as a fiery oven in the time of your anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

**44. Lamp of wicked put out**

**Proverbs 24:20** For there shall be no reward to the evil man; the candle of the wicked shall be put out.

**Proverbs 13:9** The light of the righteous rejoices: but the lamp of the wicked shall be put out.

**45. Leave neither root nor branch**

**Malachi 4:1** For, behold, the day comes, that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, said the LORD of hosts, that it shall leave them neither root nor branch.

**46. Light of wicked be put out**

**Job 18:5** Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

**47. Melt away as waters**

**Psalms 58:7** Let them melt away as waters which run continually: when he bends his bow to shoot his arrows, let them be as cut in pieces.

**48. Melt like wax**

**Psalms 68:2** As smoke is driven away, so drive them away: as wax melts before the fire, so let the wicked perish at the presence of God.

**49. Name put out forever**

**Psalms 9:5** Thou has rebuked the heathen, you has destroyed the wicked, you has put out their name for ever and ever.

**50. Overthrown to oblivion**

**Proverbs 12:7** The wicked are overthrown, and are not: but the house of the righteous shall stand.

**51. Shall Not be**

**Psalms 37:10** For yet a little while, and the wicked shall not be: yes, you shall diligently consider his place, and it shall not be.

**52. Overthrown**

**Proverbs 12:7** The wicked are overthrown, and are not: but the house of the righteous shall stand.

**53. Perish**

**Psalms 37:20** But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

**Psalms 49:20** Man that is in honor, and understands not, is like the beasts that perish.

**Isaiah 41:11, 12** Behold, all they that were incensed against you shall be ashamed and confounded: they shall be as nothing; and they that strive with you shall perish. Thou shall seek them, and shall not find them, even them that contended with you: they that war against you shall be as nothing, and as a thing of naught.

**54. Perish forever**

**Job 20:7** Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?

**55. Pluck thee out**

**Psalms 52:5** God shall likewise destroy you for ever, he shall take you away, and pluck you out of your dwelling place, and root you out of the land of the living. Selah.

**56. Put away like dross**

**Psalms 119:119** Thou puts away all the wicked of the earth like dross: therefore I love your testimonies.

**57. Put out light**

**Job 18:5, 6** Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

**58. Put out name forever**

**Psalms 9:5** Thou has rebuked the heathen, you has destroyed the wicked, you has put out their name for ever and ever.

**59. Put to death**

**Leviticus 27:29** None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

**60. Quenched as fire of thorns**

**Psalms 118:12** They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

**61. Quenched as tow**

**Isaiah 43:17** Which brings forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

**62. Rain of fire and brimstone**

**Psalms 11:6** Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

**63. Return to dust**

**Genesis 3:19** In the sweat of your face shall you eat bread, till you return unto the ground; for out of it was you taken: for dust you art, and unto dust shall you return.

**Psalms 104:29** Thou hides your face, they are troubled: you take away their breath, they die, and return to their dust.

**64. Root out**

**Psalms 52:5** God shall likewise destroy you for ever, he shall take you away, and pluck you out of your dwelling place, and root you out of the land of the living. Selah.

**Proverbs 2:22** But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

**65. Roots dried up**

**Job 18:16** He shall be driven from light into darkness, and chased out of the world.

**66. Scattered**

**Psalms 92:9** For, lo, your enemies, O LORD, for, lo, your enemies shall perish; all the workers of iniquity shall be scattered.

**67. See him no more**

**Job 20:9** The eye also which saw him shall see him no more; neither shall his place any more behold him.

**68. Shall not be**

**Psalms 37:10** For yet a little while, and the wicked shall not be: yes, you shall diligently consider his place, and it shall not be.

**69. Slay**

**Psalms 34:21** Evil shall slay the wicked: and they that hate the righteous shall be desolate.

**Psalms 62:3** How long will you imagine mischief against a man? you shall be slain all of you: as a bowing wall shall you be, and as a tottering fence.

**Psalms 139:19** Surely you wilt slay the wicked, O God: depart from me therefore, you bloody men.

**Isaiah 11:4** But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

**70. Stubble that is taken away**

**Isaiah 40:24** Yea, they shall not be planted; yes, they shall not be sown: yes, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

**71. Swallow them up**

**Psalms 21:9** Thou shall make them as a fiery oven in the time of your anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

**72. Tear them in pieces**

**Psalms 50:22** Now consider this, you that forget God, lest I tear you in pieces, and there be none to deliver.

**73. Tread down**

**Psalms 60:12** Through God we shall do valiantly: for he it is that shall tread down our enemies.

**74. Turned into hell**

**Psalms 9:17** The wicked shall be turned into hell, and all the nations that forget God.

**75. Utterly consumed**

**Psalms 37:20** But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

**76. Whirlwind passes away**

**Proverbs 10:25** As the whirlwind passed, so is the wicked no more: but the righteous is an everlasting foundation.

**77. Wither as green herb**

**Psalms 37:2** For they shall soon be cut down like the grass, and wither as the green herb.

**78. Blot Out Of Existence**

**Hebrews 9:26** For then must he often have suffered since the foundation of the world: but now once in the end of the world has he appeared to put away sin by the sacrifice of himself.

**Revelation 3:5** He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

**Revelation 18:21** And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

**79. Bring To Naught**

**1 Corinthians 1:19** For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

**80. Cast Away, Cast Off**

**Matthew 13:42, 48, 50 42** And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. **48** Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. **50** And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

**John 12:31** Now is the judgment of this world: now shall the prince of this world be cast out.

**81. Consume, Devour Utterly**

**Matthew 3:12** Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

**Matthew 13:30, 40 30** Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather you together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. **40** As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

**2 Thessalonians 2:8** And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

**Hebrews 12:29** For our God is a consuming fire.

**Revelation 18:8** Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her.

**82. Crush**

**Romans 16:20** And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

**83. Cut Off, Cut Down**

**Matthew 3:10** And now also the axe is laid unto the root of the trees: therefore every tree which brings not forth good fruit is hewn down, and cast into the fire.

**Matthew 7:19** Every tree that brings not forth good fruit is hewn down, and cast into the fire.

**Luke 13:7, 9 7** Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumberest thou the ground? **8** And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: **9** And if it bear fruit, well: and if not, then after that you shall cut it down.

**John 15:2** Every branch in me that bears not fruit he took away: and every branch that bears fruit, he purges it, that it may bring forth more fruit.

**Acts 3:23** And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

**Romans 11:20, 22, 24 20** Well; because of unbelief they were broken off, and you stand by faith. Be not high minded, but fear: **22** Behold therefore the goodness and severity of God: on them which fell, severity; but toward you, goodness, if you continue in his goodness: otherwise you also shall be cut off. **24** For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

**84. Death**

**Romans 6:21, 23 21** What fruit had you then in those things whereof you are now ashamed? for the end of those things is death. **22** But now being made free from sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life. **23** For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

**Romans 7:5** For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

**Revelation 21:8** But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.

**85. Destroy**

**Matthew 10:28** 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.

**Matthew 27:20** But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

**Romans 6:6** Now if we be dead with Christ, we believe that we shall also live with him:

**1 Corinthians 2:6** Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught:

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

**1 Corinthians 15:24, 26 24** Then comes the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. **25** For he must reign, till he has put all enemies under his feet. **26** The last enemy that shall be destroyed is death.

**Galatians 5:15** But if you bite and devour one another, take heed that you be not consumed one of another.

**1 Thessalonians 5:3** For when they shall say, Peace and safety; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape.

**2 Thessalonians 1:9** Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

**2 Thessalonians 2:8** And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

**1 Timothy 6:9** But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

**2 Timothy 1:10** But is now made manifest by the appearing of our Savior Jesus Christ, who has abolished death, and has brought life and immortality to light through the gospel:

**Hebrews 2:14** Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

**1 John 3:8** He that commits sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

## **86. Devour**

**Hebrews 10:27** But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

**Revelation 11:5** And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed.

**Revelation 20:9** And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

## **87. Die**

**John 5:24** Verily, verily, I say unto you, He that hears my word, and believeth on him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life.

**John 6:50** This is the bread which comes down from heaven, that a man may eat thereof, and not die.

**John 8:24** I said therefore unto you, that you shall die in your sins: for if you believe not that I am he, you shall die in your sins.

**Romans 7:6, 10 6** But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. **10** And the commandment, which was ordained to life, I found to be unto death.

**Romans 8:13** For if you live after the flesh, you shall die: but if you through the Spirit do mortify the deeds of the body, you shall live.

**1 Corinthians 15:22, 32 22** For as in Adam all die, even so in Christ shall all be made alive. **32** If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? Let us eat and drink; for to morrow we die.

**Ephesians 2:1, 5 1** And you has he quickened, who were dead in trespasses and sins: **5** Even when we were dead in sins, has quickened us together with Christ, (by grace you are saved.)

**Philippians 2:27** For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

**1 Peter 2:24** Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes you were healed.

## **88. Drown**

**1 Timothy 1:19** Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

**1 Timothy 6:9** But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

**2 Peter 3:11, 12 11** Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness, **12** Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

## **89. Fall**

**Matthew 7:27** And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

**Luke 6:49** But he that hears, and does not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

**Revelation 18:21** And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

## **90. Grind To Powder**

**Matthew 21:44** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

**Luke 20:18** Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

## **91. Kill Outright**

**Matthew 10:28** 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.

**Matthew 21:41** They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

**Matthew 22:7** But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

**Mark 12:9** What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

**Luke 19:27** But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

**John 10:10** The thief comes not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

**Romans 7:11** For sin, taking occasion by the commandment, deceived me, and by it slew me.

**Romans 8:13** For if you live after the flesh, you shall die: but if you through the Spirit do mortify the deeds of the body, you shall live.

**2 Corinthians 3:6** Who also has made us able ministers of the new testament; not of the letter, but of the spirit: for the letter kills, but the spirit gives life.

**Revelation 2:23** And I will kill her children with death; and all the churches shall know that I am he which searches the reins and hearts: and I will give unto every one of you according to your works.

## **92. Lose Life**

**Matthew 7:13** Enter you in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction, and many there be which go in there at:

**Mark 4:38** And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, cares you not that we perish?

**John 17:12** While I was with them in the world, I kept them in thy name: those that you gave me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

**Acts 8:20** But Peter said unto him, Thy money perish with you, because you has thought that the gift of God may be purchased with money.

**Romans 9:22** What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction:

**Philippians 3:19** Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.

**2 Thessalonians 2:3** Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

**1 Timothy 6:9** But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

**2 Peter 2:1, 2 1** But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.  
**2** And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

**2 Peter 3:7, 16 7** But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. **16** As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

**Revelation 17:8, 11 8** The beast that you saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. **11** And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition.

### **93. Never See Life**

**John 3:36** He that believeth on the Son has everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abides on him.

**John 5:40** And you will not come to me, that you might have life.

**Acts 13:46** Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

**1 John 3:15** Whosoever hates his brother is a murderer: and you know that no murderer has eternal life abiding in him.

**1 John 5:12** He that has the Son has life; and he that has not the Son of God has not life.

### **94. Overthrow**

**Luke 1:52** He has put down the mighty from their seats, and exalted them of low degree.

### **95. Perish**

**Acts 13:41** Behold, you despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

**1 Corinthians 3:17** If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are.

**Galatians 6:8** For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting.

**2 Peter 1:4** Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

**2 Peter 2:12** But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

**Revelation 11:18** And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that you should give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and should destroy them which destroy the earth.

### **96. Root Out**

**Jude 1:12** These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots;

### **97. Ruin**

**Matthew 7:27** And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

**Luke 6:49** But he that hears, and does not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

**2 Corinthians 10:8** For though I should boast somewhat more of our authority, which the Lord has given us for edification, and not for your destruction, I should not be ashamed:

**2 Corinthians 13:10** Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord has given me to edification, and not to destruction.

## **98. Swallow Up**

**1 Corinthians 15:54** So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

**1 Peter 5:8** Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour:

## **99. Throw Down**

**Revelation 18:21** And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

## **100. Vanish Away**

**Hebrews 8:13** In that he said, A new covenant, he has made the first old. Now that which decays and waxes old is ready to vanish away.

## **101. New Testament Testifies**

**Matthew 5: 22-30**

**Jesus speaks of the eternal prison, and of the unholy being cast into hell.**

**Matthew 8:13**

**The broad way leading to destruction; and Verse 23, of the hour when he will say, Depart from me.**

**Matthew 8:12,**

**The children of the kingdom cast out into outer darkness.**

**Matthew 10:15**

**More tolerable for Sodom in the day of judgment; and Verse 28, "Fear him which is able to destroy both soul and body in hell."**

**Matthew 11: 20-24**

**The woes on Chorazin.**

**Matthew 12:32.**

**The unpardonable sin.**

**Matthew 13: 41,49,49,50**

**The judgment of the wicked.**

**Matthew 18:6-9.**

**The end of those who cause offences.**

**Matthew 21:44.**

**The stone falling on the disobedient.**

**Matthew 22:13**

**The guest expelled into outer darkness.**

**Matthew 23**

**The woes on the Pharisees.**

**Matthew 24**

**The foretold destruction of Jerusalem, typical of the last judgment**

**Matthew 25:19**

The foolish virgins disowned; Verse 30 the unprofitable servant cast out; Verse 41, the sentence upon those on the left hand- "Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels."

**Mark 16:16**

After the resurrection, the same inflexible law "He that believes and is baptized shall be saved; but he that believes not shall be damned."

**Luke 7:46**

The unfaithful servant's end.

**Luke 7:28**

A scene of future remorse sketched, which the prescient Christ alone could sketch.

**Luke 8:22,23**

"The rich man also died and was buried; and in hell he lifted up his eyes, being in torments."

**Luke 17:26-30**

The deluge and the destruction of Sodom, types of the end of the wicked at the Second Advent.

**John 3:18**

The unbeliever condemned already; and Verse 36, "the wrath of God abides on him."

**John 5:29**

The resurrection of damnation.

**John 8:24**

You shall die in your sins.

**Acts 3:23**

The disobedient soul destroyed.

**Acts 5:1-11**

The judgment on Ananias and Sapphira.

**Acts 8:40,41**

See Paul's sermon at Antioch:

**Acts 18:23-27**

And of his address to the Jews.

**Romans 1:18**

The wrath of God revealed against all ungodliness.

**Romans 2:4-11**

Wrath treasured up against the day of wrath. Indignation and wrath, tribulation and anguish, rendered to every evil doer.

**Romans 6:23**

The wages of sin is death.

**Romans 7:19**

"Vengeance is mine; I will repay, said the Lord."

**1 Corinthians 3:17**

If any man, etc., him shall God destroy.

**1 Corinthians 6:9**

"The unrighteous shall not inherit the kingdom of God."

**1 Corinthians 16:22,**

"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

**2 Corinthians 2:16**

To them that perish we are the savor of death unto death.

2 Corinthians 4:3

The gospel bid in them that are lost.

Galatians 1:8

The solemn anathema on those who pervert the gospel.

Galatians 6:8

He that sows to his flesh reaping corruption.

Ephesians 2:3

We were children of wrath.

Philippians 3: 18,19

“I tell you. even weeping, that they are the enemies of the cross of Christ: whose end is destruction.”

2 Thessalonians 1:7-9

The Lord Jesus shall be revealed from heaven “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 an everlasting destruction.”

2 Thessalonians 2:12

“That they all might be damned who believed not the truth.”

Hebrews 2:3

“How shall we escape, if we neglect so great salvation?”

Hebrews 10:27-31,

“a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. It is a fearful thing to fall into the hands of the living God.”

Hebrews 12:29

“For our God is a consuming fire.”

James 2:10

“Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”

1 Peter 2:8

[Jesus Christ] “a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.”

1 Peter 4: 17,18

“What shall the end be of them that obey not the gospel of God? Where shall the ungodly and the sinner appear?”

2 Peter 2:17

“To whom the mist of darkness is reserved for ever”

2 Peter 3:7

The day of judgment and perdition of ungodly men.

1 John 5:19

The whole world lies in wickedness.

Jude 1:14,15

The Lord comes to execute judgment.

Revelation 6:16

Hide us from the face of him that sits on the throne, and from the wrath of the Lamb.

Revelation 19:3

Her smoke rose up for ever and ever

Revelation 19:15

**And out of his mouth goes forth a sharp sword, that with it he, should smite the nations; and he shall rule them with a rod of iron, and he treads the wine-press of the fierceness and wrath of Almighty God."**

**Revelation 20:15,**

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

**Revelation 21: 8,**

**"But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death."**

## Chapter 11

### A FEW QUOTATIONS FROM THE FATHERS

"For the benefit of our readers we subjoin a table which will enable them at a glance to see the relative antiquity in the primitive Church of the three great theories of future punishment which are at this day maintained in the Christian Church. The dates given for the death of each Father are, of course, are vouched for as a probable approximation to truth.

From the above table we see how comparatively late the theory of Augustine appears in the list of patristic writings, while that of Origen is still later. That blank space between them and primitive truth is fatal to both.

"The Duration and Nature of Future Punishment," by H. Constable, M.A., p. 324. We have placed Athanasius among the supporters of the biblical doctrine, being entitled to this claim, we believe, by two of the following extracts.

Justin Martyr.—"The souls of the righteous remain in some better place, but the evil in a worse, waiting till the time of judgment. And so the former, being worthy to appear before God, shall not die any more, and the latter shall be punished, so long as it shall please God that they exist and be punished."

On this Justin remarks: God alone is uncreated and incorruptible; but all things beside Him are created and perishable. For this reason souls both die and are punished.

"For it cannot live of itself as God does. But as the personal man does not always exist, and body and soul are not ever conjoined, but whenever this harmony may be dissolved the soul leaves the body and the man is no more; so likewise whenever it is necessary that the soul should no longer be (etvai), the vital spirit leaves it, and the soul is no more, but itself returns whence it was taken.'—Trypho, cc. 4-6.

Ireneus.—" He (the prophetic spirit) speaks of Him as the Father of all, granting perseverance of being to all eternity unto those who are saved. For life is not from ourselves, or from our nature, but it is given or bestowed according to the grace of God; and therefore he who preserves this gift of life and returns thanks to Him who bestows it he shall receive "length of days" for ever and ever. But he who rejects it, and proves unthankful to his Maker for creating him, and will not know Him who bestows it, he deprives himself of the gift of duration to all eternity. And therefore the Lord speaks thus of such unthankful persons: If you have not been faithful in that which is least, who will commit much to you?" intimating thereby unto us that they who are unthankful to Him with respect to this short transitory life, which is His gift, the effect of His bounty, shall he most justly deprived of length of days for ever and ever."— "Against Heresies," c. 34.

Theophilus of Antioch states the doctrine thus: "Some will ask, was Adam by nature mortal? By no means. immortal? Not thus, either. What then—nothing at all? I answer neither mortal nor immortal; for if the Creator had made him from the first immortal, He would have made him a god; if mortal, then God would appear as the author of death. He made him then capable of becoming either; so that by keeping the commands of God he might attain immortality as his reward, and become Divine. But if he should turn to mortal things and disobey God, he would be himself the author of his own death. For God made man free and with power of self-control.'—Ad Autolyicum, ii., c. 37.

Aenobius.—" Will you lay aside your habitual arrogance, O men, who claim God as your Father, and maintain that you are immortal, just as He is? Will you inquire, examine, search, what you are yourselves, whose you are, of what parentage you are supposed to be, what you do in the world, in what way you are born, how you leap into life? Will you, laying aside all partiality, consider in the silence of your thoughts that we are creatures either quite like the rest, or separated by no great difference [a fact which Arnobius then proceeds to illustrate with great vivacity] —ii. 16. "Your interests are in jeopardy, —the salvation, I mean, of your souls; and unless you give yourselves to know the supreme God, a miserable death awaits you, not bringing sudden abolition, but destroying by the bitterness of its grievous and protracted punishment. None but Almighty God can pre-serve souls, nor is there any one besides who can give them length of days, and grant to them a spirit which shall never die, except He who alone is immortal and everlasting, and restricted by no limit of time."—c. 62.

"For souls are of a middle or intermediate quality, as has been learned from Christ's teaching, and they are such that they may on

the one hand perish, if they have not known God; and on the other hand be delivered from death, if they have given heed to His threatening and proffered favours. And to make manifest what is unknown, this is man's real death, this which leaves nothing behind [heec nihil residuum faciens]

For that which is seen by the eyes is only a separation of soul from body, not the last end of abolition; this, I say, is man's real death, when souls which know not God shall be consumed in protracted torments." — *Disputationes adversus Gentes*, ii., 16, 62, 14.

Athanasius.—" For the transgression of the command brought them back to their natural condition. So that even as, when not existing, they had been created so also they should undergo destruction of being in the course of time. And justly, for if possessing the nature of not being once, by the presence and philanthropy of the Logos they were called into existence; it was right that men, being emptied of the knowledge of God, and turning to the things that are not (for evil things are things that are not, but good things really are, since they proceed from the really existing God), should be emptied also of eternal existence; and this is for them, being dissolved, to remain in death and destruction. For man is according to nature mortal, as a being who has been made out of things that are not. But on account of his likeness to God, he could by piety ward off his natural mortality and remain uncorrupt if he retained the knowledge of God, or lose his uncorruptness if he lost his life in God."—" The Incarnation of the Word," *Colossians Ed.* 1686, volume 1, page 56.

Athanasius then proceeds to describe the object of the incarnation of the Logos, which was he says, to save man from relapsing into nothingness, and to endow him with immortality in the renewed image of God."

The above extracts are taken from the recent work, "Life in Christ," by the Reverend Edward White, p. 450 and following. We would regard it as a happy result of our labour, if the perusal of this brief Essay should lead the reader to a further study of the subject as developed in Mr. White's book, which we believe to be one of the best biblical and systematic works in existence.

## Chapter 12 **THE LARGER HOPE**

### **OR PARTIAL TRUTH OF RESTORATIONISM.**

The doctrine of Origen is more or less openly admitted, in our days, by many compassionate people, who cannot bear to contemplate the loss of any one. But the absolute destruction with which Scripture threatens the impenitent soul renders universal redemption untenable, at least in certain cases. It would be necessary, for its support, to give up the grammatical meaning of words; to translate death by life, life by felicity, destruction by preservation, etc.

How, moreover, could Jesus have said concerning Judas, "that it had been good for that man if he had not been born"? If a blissful eternity were to follow his chastisement, however prolonged it might be, then it would prove a good thing for that man to have been called into being. We admit, nevertheless, that Origen's theory contains elements of truth, when restricted to those who have not sinned against the Holy Ghost, and who, as we gather from a word of Jesus Christ, may be within the reach of pardon in the world to come (Matthew 12:32).

This hope, well understood, will not become a pillow of security for the sinner. To him who places himself in our point of view, sin will appear as a fire that devours, ravages, desolates, and finally destroys human beings. Mad indeed would that man be who should allow his dwelling to burn, or his clothes to smoulder, on the plea that he might be able, at some future time, to extinguish the flames.

There will be an apostasy, a universal restoration, in this sense, that evil and evil doers will be definitely banished from the universe, and that God will be all in all, viz., in all those who shall have survived the deleterious action of sin, and shall have triumphed over it.

But this final restitution will have been preceded by the extinction of a multitude of souls, even as innumerable species of plants and animals have disappeared in the revolutions of the globe.

It is deplorable that this element of the subject should have escaped the restitutionists. Their error has stultified their noblest efforts, and assured the triumph of so called orthodoxy. We refer for instance to the Swiss Pastor Petitpierre, author of a volume entitled the "Plan of God," and to Mademoiselle Huber, of Geneva. It is apropos of the controversy engaged in by Petitpierre, that Frederic the Great, to whom the Venerable Class of ministers appealed, answered: "If my honest and faithful subjects of Neufchatel insist upon being eternally damned I cannot help it!"

Petitpierre was obliged to exile himself. Quite recently, another pastor of the same church has put forth analogous views. According to M. Eosselet d' Yvernois, the "lake of fire and brimstone" will be a kind of purgatory. But the brimstone which

suffocated the inhabitants of Sodom and Gomorrah should not be considered as a symbol of regeneration; nothing more murderous, on the contrary, than sulphurous vapors: they destroy life even, in its microscopic germs; for us the lake of fire and brimstone is a reference to the Dead Sea written large.

**Chapter 13**  
**APPEAL TO PERISHING FELLOW MEN.**

Whether our readers may agree or disagree with the views we have advocated, we entreat them to believe that no motive of mere speculation has induced us to take up the pen.

Seeing that multitudes now stray from the truth of the gospel, and excuse themselves by outcries against so called Christian errors, which are not Christian, we feel ourselves compelled to testify on behalf of what we believe to be the true apostolic doctrine.

Since a careful study of the word of God made clear to us the future of the righteous and the wicked, we have been filled with deeper solemnity of soul and feeling respecting our own destiny, and a more ardent desire to labour incessantly for the salvation of our brethren. Sinner! Does thou trust in the mercy of God, or say, "If God punish me, it will not be so severely as theology threatens"? Canst thou not see that sin is cleaving to thee like leprosy? Does not falsehood darken thy being? Does not intemperance paralyse and stupefy thy soul? Wilt thou be deaf to the voice of the Saviour, who cries, "Come unto Me that thou mayest have life"?

Do not talk of unfathomable mysteries; do not say, "Who shall go up to heaven, or who shall go over the sea to bring it unto us? The word is very nigh unto thee, in thy mouth and in thy heart."

The children of this generation often speak of demoralization; they confess that such a principle exists here below! And what is demoralization, if not the gradual dissolution and death of the moral nature? To perish is the natural fate of all who wander from the path of true order and progress.

"Unless ye repent, ye shall perish," saith the Saviour. Dost thou realize, O sinner, the eternal death thou art preparing for thyself? canst thou bear to contemplate such a doom?

Thou dost vainly try to dissimulate the anxiety thou canst not but feel. Choose then life! Return to righteousness, and receive the Divine breath of the living Saviour, who vouchsafes to unite Himself with thee, to regenerate thee, and raise thee from the dead! Deuteronomy 30:12-14.

THE END.

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