

LECTURE IX.

ESCHATOLOGY. THE FUTURE STATE.

SECTION I.—DEATH AND THE INTERMEDIATE STATE.

“It is appointed unto men once to die” (Heb. 9: 27). All the millions of mankind hitherto, with two recorded exceptions, have gone down to the grave; so will all those who succeed us, until Christ shall make his second appearance on the earth; when the dead shall be raised and the living changed. It is not necessary to go into a critical discussion of the nature of death. It is, in the language of a dying statesman, “the end of earth.” It is a separation of the soul from the body, described in the expressive language of a sacred writer: “Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.” (Eccl. 12: 7.)

Was man created physically immortal? On the affirmative it is urged that the sentence of death, as the penalty of disobedience, implies that if he had continued in obedience he would never have died. This is objected to on the ground of physiology and reason. On this point it is evident that no being but God has a natural or necessary immortality. It appears from the narrative that man was not created subject to death; but, if we may be allowed the expression, with a *conditional* immortality. He had a capacity for it, and means were provided to sustain it. The tree of life furnished the means. As ordinary food sustains life for a season, so the fruit of that tree preserved it from decay.

Had man continued to partake of that tree, even after the fall, he would not have died a natural death—as appears from Gen. 3 : 22–24 : “Lest he put forth his hand, and take also of the tree of life, and eat, and live forever, . . . he drove out the man [from Eden], and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.”

When Adam sinned he forfeited a right to the tree of life and became subject to death. His posterity are born in a fallen state, all sin, and all die. “By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned ” (Rom. 5 : 12).

Such are the effects of sin in this world. All natural evils—earthquakes, tempests, barren deserts, venomous beasts, pestilence, pain, and death—are in consequence of sin. This is the common lot. In this respect all things come alike to all—there is one event to the righteous and the wicked. The most holy men encounter these evils: they sicken, and languish, and die. The tender infant, incapable of committing sin, has to struggle with disease and suffer the pangs of death. This is not to be regarded, however, as a *punishment*, since the infant is not guilty. We are not *punished* for Adam's sin, nor for our connection with him; though we *suffer* in consequence of it. Still, no injustice is done us. We are accountable for our own conduct only; and the blessings brought by Christ are ample to provide for the evils induced by Adam. Though the believer's body and the infant's molder to dust, in the resurrection an incorruptible body is secured to all through Christ.

There are deep mysteries connected with the ravages of death. Multitudes die in infancy or early childhood. Many are cut down in the bloom and vigor of life; while the old and decrepit often drag out a miserable existence. It has become a proverb that “death loves a shining mark.” Still, we have no right to murmur, but should say in all the dispensations of Providence, “Even so, Father, for so it seems

good in thy sight." They are all ordered in infinite wisdom and goodness.

We are not to infer, however, that natural evil is never induced by ourselves. God has established physical laws whose benefits we shall enjoy if we conform to them; and which cannot be violated with impunity. Doubtless much of the physical suffering, disease, and premature death experienced, comes in consequence of the conduct of the individual sufferers—the natural consequence of their mistakes or sins—violations of physical laws. This is an important fact and should be duly considered. Still, nothing that we can do will preserve us from the evils incident to our condition, or avert the stroke of death.

Respecting what immediately succeeds death, we know very little. Curiosity would fain explore, but an impenetrable veil wisely conceals the future. We witness the convulsions of the dying hour, the ebbing of life's flood, until the frame, once so active, becomes a clod, and is soon food for worms. But how is it with the rational, immortal part?

The first question here respects the soul's continued consciousness. Some hold that the soul is unconscious from death to the resurrection. They argue this,

1. From the intimate connection of the soul and the body. It is true that in this world the body is the organ of the mind and a mutual sympathy exists between them. But even nature does not prove this connection to be such that the mind is wholly dependent on the corporeal functions for its activity. There are strong intimations in nature that the mind may exist and be conscious without the body. At least, nature furnishes no decisive proof that it cannot. On this point, however, our chief reliance is on revelation.

2. Those passages are adduced which represent retribution as taking place after the general judgment. These denote that the soul does not enter upon its *full* retribution before the judgment. This is not inconsistent with the belief of its conscious existence before.

The general Scriptural representation is that the soul retains its consciousness after death. Moses appeared to the Saviour on the mount of transfiguration. Christ assured the penitent thief that on that day he should be with him in Paradise. Paul desired to depart and be with Christ. Those passages which appear to teach a different sentiment either express the doubts of the skeptical respecting a future existence, or they relate to the mortal part only. It is the belief of Christians generally that the soul maintains a conscious existence between death and the resurrection.

We make the following extract from an article in the *Freewill Baptist Quarterly*¹ on the subject under consideration :

“ At death the soul does not slumber with the body in the earth and in a state of unconsciousness, but is introduced into a state of conscious mental and moral activity. The truth of this proposition we argue from the following considerations :

“ (1) That the opposite doctrine, the unconscious sleep of the dead, is in no form taught or implied in any of the proof texts adduced by its advocates to sustain it. They are such passages as the following : ‘ For the living know that they shall die : but the dead know not anything, neither have they any more a reward ; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion forever in anything that is done under the sun.’ ‘ Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.’ To us it is a matter of wonder that such passages could ever be supposed to have any bearing upon the doctrine of the real state of the soul after it leaves the body. The sacred writer is speaking expressly of the relations of the dead, not to the realities of the invisible world, but exclusively to what men are doing in this. Relatively to this world, and to what men are here employed

¹ Vol. IV., p. 43, *et seq.*, Jan., 1856.

about, the departed spirit has nothing whatever to do. 'They have no more a portion forever in anything that is done under the sun.' This is the exclusive theme of the writer, and to this he should be understood as exclusively referring when he says that the dead know not anything. Then in this life he would have us understand probation ends. The work for eternity is completed. Relatively to it there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are hastening. What force is given by this view to the exhortation, 'Whatsoever thy hand findeth to do, do it with thy might'? But what reason is there for such an exhortation, in the fact that from death to the resurrection all activity of the mind ceases? It is the height of absurdity to make such a fact the basis of such an exhortation.

"(2) The dissolution of the physical organization presents not the shadow of evidence that the soul then ceases all forms of activity and remains in total inaction till the judgment. The return of that which is dust to dust presents not the least presumptive evidence that that which is not dust, but is endowed with the power of thought, feeling, and voluntary determination, ceases wholly to think, feel, and act. The change referred to, on the other hand, is equally consistent with the supposition that the spirit is thereby introduced to the exercise of far higher forms of thinking, feeling, and action, than those which pertained to it in its previous state. The most that can be said for this new theory is that it has not the shadow of evidence in its favor, from Scripture or reason either. Hence we remark —

"(3) That the passages which we have cited to prove the doctrine of the fundamental distinction between the soul and the body and the consequent immateriality of the former, present also, in the form in which this great truth is presented in the same, the highest positive evidence of the truth of the proposition now before us, the moral and intellectual activity, instead of the unconscious sleep of the de-

parted spirit, between the period of death and the judgment. In these passages we are positively taught that the spirit is not 'dust,' and, with the body does not at death return to the earth, but 'to God who gave it.' Here, too, we are also taught by our Saviour himself that 'killing the body' does not affect at all the vitality of the soul, a fact which could not be true if the soul does, and from its nature must, as this new system teaches, dissolve when the body dies, into a state of absolute unconsciousness. Further, we are positively taught that the highest conceivable visions of heaven itself may be enjoyed by the spirit when out of the body, a fact which could not be true if the doctrine of the necessary sleep of the dead is true. There, also, we are positively informed that the soul of the believer, when 'at home in the body, is absent from the Lord.' This implies absolutely that when absent from the body such spirit is not in the sleep of death, but is present with Christ. The declaration of the Apostle is without meaning if this is not the case. Hence the Apostle affirms that he desired to be 'absent from the body,' that he might thereby be 'present with Christ.' How can this be true if the soul has, and can have, no conscious existence out of the body in the present, or future even, and consequently that it can, by no possibility, be present with Christ, only when it is in the body? Finally, the Apostle absolutely affirms that, as the only means of 'being with Christ,' he desired to 'depart from the body.' Suppose that he held the doctrine of the unconscious state of the dead from death to the resurrection, or final judgment. We know perfectly that, unless he was beside himself, he would not represent himself as desiring death, and that for this exclusive reason that he might 'be with Christ,' a state 'far better' than a residence in the body. There is no possibility of reconciling these passages with any other supposition than this: that the soul of the believer, from the period of death to the resurrection, is 'with Christ,' in the full fruition of his love and favor.

“(4) The same truth is *implied* with equal distinctness and positiveness in other passages of Scripture, passages the meaning of which nothing but a false theory can prevent our understanding aright. Let us, for example, compare Eccl. 12: 7: ‘The spirit shall return to God who gave it,’ and the idea of departing from the body and ‘being with Christ,’ expressed in other passages, with the following statement pertaining to the spirits of departed saints, when Christ shall return to the earth at the final judgment: ‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.’ The saints, at death, are represented as ‘departing and being with Christ,’ and the soul of every man as then ‘returning to God.’ At his second coming, Christ is represented as ‘bringing these same spirits (those of the saints) with him.’ How could this be true if these souls had not been with Christ at all, but in a state of death and total unconsciousness? The passage can be reconciled with no such dogma. Christ is represented as coming to raise the *bodies* of the saints. The spirits, however, which are to re-animate those bodies he is *not* to raise up with the latter, but ‘to bring with him,’ implying most distinctly and absolutely that they have been, *not* with their bodies in the earth, but ‘with Christ’ in heaven. The phraseology of the passage, when taken in connection with other representations of the Bible, admits of no other construction.”

Consult also Heb. 12: 22, 23: “But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.”

See also Luke 16: 19–31; Rev. 5: 8, 9; 6: 9–11; 22: 9–11; and Luke 23: 43, already cited: “And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.” On this plain and decisive text we find

even Whately, in his "Future State," favoring the puerile criticism of joining the words "to-day" with "I say unto thee." So far may the mind be misled by a false theory!

For further discussion of the general topic, see the fourth section of this chapter.

Another question, of less importance but more debatable, relates to the intermediate *place*. Though the soul is immaterial, and pure spirits can hardly be said to occupy space, yet the whole Scriptural representation of the invisible world is predicated on the idea of its locality, and we cannot conceive of it otherwise. Does, then, the soul at death pass directly to heaven or hell, or is there a common receptacle for all before the resurrection? The notion prevalent in all heathen mythology is that at death all souls descend to the lower world: those destined for happiness, to an apartment called Paradise or Elysium; those destined for misery, to Tartarus. Many of the Jews entertained a similar belief. It was expressly taught by Josephus. It was also held by many of the early Christians, and has had advocates ever since.

All questions of this kind must be settled by reference to the Scriptures. Much, of course, depends upon the meaning of the original terms $\kappa\alpha\tau\alpha$ and $\alpha\delta\eta\varsigma$. These must be rightly interpreted. They are used in Scripture in different senses. In many passages they denote the *grave*, and are so translated in our version. (Gen. 37: 25; 42: 38; 1 Sam. 2: 6; 1 Kings 2: 6; Job 14: 13; 17: 13, 16; 1 Cor. 15: 55.)

As the grave is the common receptacle of the dead, and is associated with ideas of darkness and gloom, it is common for people to say of those who die, they are gone to the other world, to eternity. Many passages of Scripture correspond to this popular mode of speaking, and use *Sheol* and *Hades* to denote simply the future state.

In other passages they denote hell, or the place of torment. In numerous instances they are put in contrast with heaven, or the abode of blessedness. "It is high as heaven,

what canst thou do? Deeper than hell, what canst thou know?" (Job 11: 8). (Cf. Psa. 139: 8; Amos 9: 3; Matt. 11: 23; 16: 18.) Such passages as the following are decisive: "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9: 17.) "Fear him which after he hath killed, hath power to cast into hell" (Luke 12: 5). "In hell he lifted up his eyes, being in torments" (Luke 16: 23). So much for the different senses in which those words are employed in the Scriptures.

We will now examine the principal passages adduced to authorize the belief in an intermediate *place*.

"Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption" (Psa. 16: 10). This may be regarded as an instance of Hebrew parallelism, both parts of the passage expressing the same sentiment. The passage means no more than that Christ, at his death, was not left to long continue with the dead, but was speedily raised up. Says Peter, "He [David] spoke of the *resurrection* of Christ, that his soul was not left in hell, neither did his flesh see corruption" (Acts 2: 31).¹

"Things in heaven, and things in earth, and things *under the earth*" (Phil. 2: 10). (Cf. Rev. 5: 13.) These denote simply that *universal* homage shall finally, or at the judgment,

¹ On this point Barnes has the following note:

"In the place before us, therefore, the meaning is simply, *thou wilt not leave me AMONG THE DEAD*. This conveys *all* the idea. It does not mean literally the *grave* or the *sepulcher*; that relates only to *the body*. This expression refers to the *deceased Messiah*. Thou wilt not leave *him* among the dead; thou wilt raise him up. It is from this passage, perhaps, aided by two others (Rom. 10: 7, and 1 Peter 3: 19), that the doctrine originated that Christ 'descended,' as it is expressed in the creed, '*into hell*'; and many have invented strange opinions about his going among lost spirits. The doctrine of the Roman Catholic Church has been that he went to *purgatory* to deliver the spirits confined there. But if the interpretation now given be correct, then it will follow (1) that nothing is affirmed here about the destination of the human *soul* of Christ after his death. That *he* went to the region of the dead is implied, but nothing farther. (2) It may be remarked that the Scriptures affirm nothing about the state of his *soul* in that time which intervened between his death and the resurrection. The only intimation which occurs on the subject is such as to leave us to suppose that he was in a state of happiness." Note on Acts 2: 27.

be paid to Christ. (See Rom. 14: 10, 11.) All must bow to his authority. (Psa. 2: 9, 10.)

“By which also he went and preached unto the spirits in prison” (1 Peter 3: 19). This passage is relied on to prove that Christ, between his death and resurrection, descended to *hell*, and preached to the lost spirits there. But it cannot authorize such a sentiment. The Scriptures teach that there is no probation beyond the grave. The passage and context may be fairly interpreted to mean that in the time of Noah the Spirit strove with those antediluvians who are now in the prison of hell.

“And death and hell were cast into the lake of fire” (Rev. 20: 14). According to those who hold to an intermediate place *Hades*, here rendered hell, includes both Paradise and Tartarus. But are the abodes of the blessed to be cast into the lake of fire? *Hades* may here be taken, by a figure, for the god of the lower regions, *viz.*, *Satan*. Its sentiment will then correspond with various other passages in the Apocalypse.

The account of the rich man and Lazarus. (Luke 16: 19–31.) From the conversation held it is argued that they were in one place. This does not follow. The passage expressly affirms that they were “afar off” from each other, and an impassable gulf between them. One was comforted, the other tormented.

Having seen that the theory of an intermediate *place* is unauthorized, it remains to remark that at death all souls go either to heaven or to hell. The special abode of God, Christ, and holy angels, is heaven. And there are the souls of all the pious dead. Said our Saviour to the penitent thief, “To-day shalt thou be with me in Paradise.” (Luke 23: 43.) That this Paradise is heaven is evident from the fact that the tree of life in its midst is in the heavenly city, near the throne of God. (Cf. Rev. 2: 7 with 22: 1, 2.) Elijah was carried up by a whirlwind into heaven. (2 Kings 2: 11.) Stephen, at the point of death, “saw the heavens

opened, and the Son of man standing on the right hand of God," and prayed to be received there. (Acts 7: 56, 59.)

Several passages are very explicit. "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. 12: 22, 23). "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7: 9). This vision preceded that of the resurrection.

Such is the Scriptural doctrine. The theory of an intermediate place has been connected with the notion of a probation after death, *purgatory*, and other unscriptural dogmas, and has been of pernicious tendency. A great part of the Popish superstitious are based upon it.

Though, as already seen, it is evident that at death the soul enters upon its fixed and eternal state, we are not to suppose that its happiness or misery will be as complete as it will be after the general judgment. The state of each will be *known* before, but not so fully experienced.

As to the mode and circumstances of our existence in the period now under consideration, very little is revealed. General truths are made known, and this is sufficient for all practical purposes.

That departed spirits know what is transpiring on earth is intimated in several passages. Moses and Elijah knew of the Saviour's approaching sufferings, and came down to confer with him at the time of his transfiguration. There is joy in heaven over repenting sinners. Both Abraham and Dives knew the state of the five brethren still living.

It seems clear, also, that departed spirits know each other. Moses and Elijah doubtless did. Dives knew Lazarus and Abraham. They have all their essential faculties, and are

always represented as existing in society. Of course, they have not that sensual state which was their lot on earth. In reply to the gross cavils of the Sadducees the Saviour expressly declared, "They neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22 : 30.)

At death, then, the body is committed to the earth, and the spirit continues in a conscious state of happiness or misery; thus to remain until the resurrection, when they shall be reunited, be judged in the great day, and go to receive their full and final retribution. So much is revealed. Speculation, beyond what is authorized, is of little avail.

SECTION II.—THE RESURRECTION.

THE doctrine of the resurrection is that the bodies of all men will be raised and reunited to their souls. It should not be confounded with the doctrine of the immortality of the soul. Some admit the latter doctrine, but deny the former. They suppose either that the soul will exist without a body, or transmigrate to other bodies. If the doctrine of the resurrection from the dead is established, both these theories fall.

For *proof* of this doctrine we rely upon Gospel revelation. The evidence here furnished is explicit and abundant.

1. Christ asserted the doctrine. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5 : 28, 29). This refers not to a moral, but to a physical, renovation, as is clear from the context. It relates to the future state, and as the spirit does not enter the grave (Eccl. 12 : 7), reference must here be had to the body.

2. The Apostles taught it. "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24 : 15). "As in Adam all die, even so in Christ shall all be

made alive" (1 Cor. 15: 22). (See also Phil. 3: 21; 1 Thess. 4: 13-18; Rev. 20: 6, 13; Acts 17: 18; 26: 8.)

3. Jesus exemplified the resurrection in his own person. He died and was buried, arose from the tomb, showed the same body to his disciples (John 20: 27), ascended in their sight, and it was then proclaimed to them that the *same* Jesus should descend in like manner. (Acts 1: 11.) The sacred writers teach that he is the pledge of our resurrection—the *first fruits*. (See 1 Cor. 15: 12-20.) Through him the resurrection is secured. "In Adam all die;" and had there been no gracious provision, the sentence, "Dust thou art, and unto dust shalt thou return," would have been final. But through Christ not only is provision made for the salvation of the soul, but the life of the body also is secured. In Christ shall all be made alive.

This doctrine, thus clearly stated and defended in the sacred oracles, is embraced by all evangelical denominations. Still there have not been wanting individuals who have labored in various ways to subvert it. Their objections and theories will now be noticed.

1. Some contend that such passages as those cited above prove no more than a future existence. We admit that in some passages of Scripture the fact of our future existence is not distinguished from that of the resurrection of the body. (Such as Matt. 22: 23-32.) On this account some have denied the consciousness of the soul before the resurrection, and others have admitted that the soul preserves its consciousness after death, but denied the resurrection of the body. Neither of these positions is warranted by Scripture. While a few passages treat the subject of our future being in general terms, others clearly discriminate and assert, in the most distinct manner, the resurrection of the body. (See Acts 24: 15; 1 Cor. 15; 1 Thess. 4: 13-18.) To those, therefore, who consider Divine revelation as authoritative, this question must be regarded as settled.

2. The resurrection of the body is objected to on natural principles. It is asserted that the analogy of nature forbids the idea that the dead and moldering body will ever be re-animated. In reply, we observe that we do not derive this doctrine from observation of nature, but from the express teaching of Divine revelation; that the resurrection of the body is to be accomplished by the direct interposition of God. Surely he who created the human body can re-animate it, and this he has promised to do. Further, we deny that nature proves the resurrection to be either impossible or improbable. On the other hand, it exhibits phenomena strikingly analogous to it. Instance vegetation. Also, the transformations in various insect species. In truth, the entire physical world is undergoing remarkable and mysterious transformations. Growth and decay, dissolution and re-organization, are perpetually occurring in every department of nature. In view of these great natural laws, well might the Apostle ask of certain skeptics in his day, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26: 8.)

3. Another objection is that but a small part of mankind have believed the doctrine. We admit that multitudes have denied any existence beyond the present world, many have believed that the soul would exist forever separate from the body; others, that it would pass into other bodies. But are the doctrines of revelation to be tested by the suffrage of this world. Even in the Bible it is unfolded gradually. Still, there is a sentiment favorable to this doctrine, deep in the human constitution, and which, amidst the grossest ignorance and perversion, has often been found struggling for expression. Why, in all ages, has there been so much care of burial—for the mortal remains—if they are never to be revived? Read the history of sepulchers, monuments, embalming, the instinctive horrors of violating the grave, and give an explanation. Tell us how these sentiments are to be accounted for.

Nor have mankind been so skeptical on this subject as some would have us suppose. Homer, the prince of heathen poets, puts such language as the following into the mouth of Achilles: "What a wonder! All the Trojans slain by me shall again arise from the kingdom of the dead" (Iliad 21: 54). Similar expressions occur in Æschylus, Cicero, Livy, etc.

4. It is asserted that the doctrine was unknown to the ancient Jews, and was rejected by many of them in the Saviour's time. It is impossible to say how full and definite were the conceptions of the early Jews on various subjects pertaining to the future state. Evidently there was a gradual development of truth to them from age to age. Much was left for the Gospel *fully* to reveal. If, then, we allow that such passages as Job 19: 25-27; Psa. 49: 15, do not refer to the resurrection of the body, and that Moses and the early prophets did not instruct the people on this subject; still the doctrine is not thereby affected. Let it be remembered that no sacred writer denies the resurrection. There are some passages which speak doubtfully of any future existence; but these either express the feelings of the skeptical or desponding, or relate to a return of the dead to this world. No correct interpretation can make them disprove a future state. In the later Hebrew writers the resurrection of the body is pretty strongly intimated. See Isa. 26: 19; Dan. 12: 2: "Many of them that sleep in the dust of the earth shall awake," etc. It is clearly stated in several passages of the Apocrypha.*

In the time of Christ and the Apostles the Jews were divided on the question. The Pharisees held to the resurrection: the Sadducees denied it.

"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a disension

* Ed. Note: It is not wise to use references from the Apocrypha as proof of anything.

between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both" (Acts 23: 6-8).

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24: 15).

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day" (John 11: 24).

The skepticism of the Sadducees is to be ascribed to two causes. (1) The fact that the Pentateuch, the part of the Scriptures to which they attached the highest importance, is not explicit respecting it. (2) Their Gnostic views of the inherent evil of matter. In the controversy on the subject between them and the Pharisees, CHRIST AND THE APOSTLES JOINED WITH THE PHARISEES IN MAINTAINING THE DOCTRINE.

Having established the general truth of the resurrection, several remarks will now be made upon the Scriptural representation.

1. The resurrection is accomplished through Christ. He declared to Martha, "I am the resurrection and the life." Paul, in 1 Cor. 15 and other passages, ascribes it directly to his merits.

2. All will be raised. Some passages speak of the resurrection of the righteous only; but we are not thence to infer that there will be no resurrection of the wicked, since the contrary is expressly affirmed in various other passages, as John 5: 29; Acts 24: 15.

3. The resurrection will take place "at the last day," or close of Christ's mediatorial reign. From Rev. 20: 4-6, some have argued that a long space will intervene between the resurrection of the righteous and of the wicked. But we understand that highly figurative passage as relating, not to a physical resurrection, but to the moral renovation which is to precede the millennium. Other passages clearly

show that the entire resurrection is to take place immediately before the coming of Christ to judge the world.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory,” etc. (Matt. 25: 31–46).

“He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day” (John 12: 48).

The above and similar passages relate to the general judgment “at the last day,” or consummation of earthly things. We will now refer to some passages which fix the time of the resurrection in connection with that great event.

Paul, in 1 Cor. 15, after showing that Christ was literally raised from the dead, and became the pledge of our resurrection, proceeds.

“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ’s at his coming. Then cometh 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” (1 Cor. 15: 21–24). (Also verses 51, 52.)

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord” (1 Thess. 4: 16, 17). (See also Rev. 20: 11–13; Phil. 3: 20, 21.)

The above, and like passages, furnish an ample refutation of the theories of Prof. Bush and other Swedenborgians and others *that the resurrection takes place immediately after death*. Some of them hold that a germ in the body survives death, and the rising of this is the resurrection.

Others hold that within the mortal body there is a "spiritual" body, which is the real and only resurrection body, rising with the soul at death, and constituting the resurrection.

But all such theories are not only foreign from the Scriptural representation, but subversive of the Scriptural doctrine. They deny that there is to be any literal resurrection of our mortal bodies. Whereas the Scriptures explicitly teach that the body of Christ was literally raised. (1 Cor. 15: 3, 4.) Of this he assured his disciples after his resurrection. "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke 24: 39). (Also John 20: 24-27.)

As before remarked, Christ's resurrection is a pledge and proof of ours. (1 Cor. 15: 12-22.) This is no mere expansion of a live germ in the dead body, or of a spiritual body within the natural body, occurring immediately subsequent to death; but a resurrection at the last day of our mortal bodies, which by the power of God shall be changed, and made like unto Christ's glorious body. (Phil. 3: 20, 21; 1 Cor. 15: 42-44.)

The errors noted above, though brought by some into new prominence of late, are as old as the time of Paul, who thus speaks of them: "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus: who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Tim. 2: 16-18.)

Various theories have been proposed to explain this doctrine, or to show its *mode*, but they have not shed much light upon it. Where the Scriptures are silent we may as well be.

The *fact* of the resurrection is fully asserted by the sacred writers, and maintained against all the assaults of skeptics. We are assured that there is to be a real resurrection. It is

not a mere figure, a semblance, or a new creation, but a resurrection of the body. Says Paul, "*It* [the body] is sown in corruption; it is raised in incorruption." (1 Cor. 15 : 42.) But the question, as old as Paul's time, has often been asked, *How can* the same body be raised? Various difficulties are presented. We are told that the substance of our bodies is constantly changing, so that several entire physical transformations occur in the course of a human life. The same particles may have entered into the composition of several human or other bodies. How, then, can the same body be raised? The Apostle met such objections by asserting the revealed *fact*, and showing that it has analogies even in nature. We are not bound to explain the process. No man can explain the mode of the simplest processes in nature. It is manifest, however, that in order to have the same body raised it is not necessary that all the particles that ever entered into its composition, or that composed it at any one time, should be raised. Amid all the changes which our bodies undergo in life, each one preserves his physical identity. Cannot Omnipotence, then, so guard our dust as to secure our physical identity in the resurrection? It is enough that Divine revelation has assured us of the fact.

The process of germination may properly be referred to as furnishing an analogy to the resurrection; but should not be considered as strictly parallel with it. The seed does not die absolutely, as the human body does; if it did, it would not germinate. No live germ remains in the dead body as in the seed. Resurrection, then, is not a kind of germination. The latter is a natural process; the former, supernatural and miraculous.

In the resurrection the body will be changed from mortal to immortal; from corruptible to incorruptible. This is true of all. The bodies of Enoch and Elijah were thus changed, so was Christ's, and so will the bodies of those be who are alive at the final advent of Christ. The nature of this change is not fully explained. It is clear, however, from the

Scriptures that the *glorious* body will have none of the *infirmities* of the flesh, or the sensual appetites (Matt. 22: 30; 1 Cor. 6: 13), but be perfectly adapted to the spirit, and fitted to the elevated sphere to which it is raised. The physical powers are now often a clog to the soul; but when no longer perverted, but rendered immortal and glorious, they will, in the case of the saints, doubtless greatly minister to their felicity. The bodies of the wicked will also be raised immortal, but it will be a resurrection to damnation. They will be destroyed, both soul and body, with an everlasting destruction, in hell.

SECTION III.—END OF THE WORLD AND FINAL JUDGMENT.

SOME have denied that this world is to have an end. Persons who reject revelation, and believe in an eternal series of existence, deny, of course, that the world will be destroyed. Attempts have also been made to sustain the same theory from Scripture. For this purpose they quote Eccl. 1: 4: "The earth abideth forever." That passage, however, speaks obviously by way of *comparison*. The changeableness and frailty of man are contrasted with the permanency of the earth. The words rendered forever and everlasting correspond to the nature of the subject to which they relate. When applied to God and eternal things their signification is absolute. But when predicated of temporal things, as when a perpetual priesthood is mentioned, the throne is promised to David and his seed forever; everlasting mountains are spoken of; a period is denoted either of great and indefinite length, or simply commensurate with the known continuance of the subject. Thus we speak of an endless narrative, an everlasting talker.

Another and more plausible mode of defending the position is to treat the Scriptural representation of the subject as *figurative*. Passages assumed to exhibit a parallel usage are cited. In Isa. 34: 4, the destruction of Idumea is described as a "dissolving of all the host of heaven," and

“rolling them together as a scroll.” In Ezek. 32: 7, the following language is applied to the overthrow of Egypt: “When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.” (See also Joel 2: 10, 30, 31; Amos 8: 9; Haggai 2: 6; Matt. 24: 29-31.) Hence they infer that all description of this kind must be confined to convulsions in kingdoms and nations.

But this is far from being a satisfactory disposition of the matter, for various reasons.

1. In the above and similar passages, the language used, however strong, is expressly limited in the context to some particular nation; so that it could not be applied to the end of the world. The connection shows it to be figurative.

2. For support of the doctrine under consideration we do not rely on mere epithets applied, or on any figurative representation. We allow that such phrases as “the heavens passing away,” the “end of the world” (so translated in the common version), and “the coming of the Son of man,” often refer to events in this world, particularly the overthrow of the Jewish state. Nothing is gained by controverting these points.

3. We rely on general and plain Scriptural representations. One of them is God’s declaration soon after the deluge, “While the earth remaineth,” etc. (Gen. 8: 21, 22.) This implies that the earth will pass away. Not to dwell on such direct passages as Psa. 102: 25, 26; Isa. 51: 6, and numerous incidental allusions which assume the doctrine, we refer at once to the Apostle Peter. “There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with

water, perished: 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," etc. (2 Peter 3: 3-13).

Here it will be noted,

1. That the Apostle is refuting an error, the very error which is the opposite of our doctrine.
2. He is treating directly of the end of the world.
3. His language is plain and definite.
4. The destruction of the world by fire is compared with its being overwhelmed by the deluge.
5. Practical exhortation is founded on a view of this awful event.

The final consummation, according to the sacred writers, includes the following particulars, often spoken of by writers as the four last things.

1. The second coming of Christ.
2. The resurrection of the dead.
3. The end of the world.
4. The final judgment.

These are described as having a close proximity in time. (See Matt. 25: 31-46; 1 Thess. 4: 15-17; 1 Cor. 15; 2 Thess. 1: 7-10; 2 Peter 3: 3-13.)

The entire Scriptural representation is that the world is not to be eternal. This is not our abiding place. The present order of things is to be changed. The scheme of grace, as adapted to a probationary state, is to cease. The earth itself, so long marred by sin, and the consequent abode of wretchedness, is to be burned up.

We are not, however, under the necessity of supposing that the matter of which the earth is composed will then be *annihilated*. The earth, as first prepared for the abode of man, may have been but a new arrangement of pre-existent matter. The world "*perished*" in the deluge, but was not annihilated. So the time is coming when the earth and the works therein shall be burned up, and the elements shall

melt with fervent heat. Yet this is not to be considered annihilation: for in the same connection the sacred writer informs us of "new heavens and a new earth, wherein dwell-eth righteousness." Still, to all the inhabitants of this world it will be the end, as much as though the earth were then annihilated. Indeed, death is to all the end of earth—the end of their probation.

THE GENERAL JUDGMENT.

The doctrine of a general judgment is one of gradual development. At first man was informed that rewards were attached to obedience, and punishments to disobedience. Little was then said about the time or mode of administering them. It was enough for man to know that both duty and interest required his obedience. After the introduction of sin and its fearful consequences, more light was shed on this subject. Reason and conscience anticipated a retribution, and revelation confirmed it. As the doctrine of a future life was unfolded, a final retribution was referred to that state. Men saw that the present is a state of trial rather than of reward—that in this world there is not a full administration of justice. Hence this must be referred to the coming life. Thus gradually is the doctrine of a complete and impartial retribution unfolded in the Old Testament.

"But the Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness" (Psa. 9: 7, 8).

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings: Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him" (Isa. 3: 10, 11).

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12: 14).

But even then a *day* of judgment was not revealed.

The fact of a future general retribution was disclosed, but a minute detail of particulars was left to be supplied by the Gospel.

In the New Testament the *day* of judgment is distinctly brought to view. "Every idle word that men shall speak they shall give account thereof in the day of judgment" (Matt. 12: 36). "He hath appointed a day, in the which he will judge the world in righteousness" (Acts 17: 31). Also Rom. 2: 16; 14: 10; 2 Tim. 4: 1. These passages are decisive respecting the fact of a final judgment. They are in plain language, and are connected with other doctrines and practical exhortations: so that to reject this doctrine would be to reject the Bible.

In other passages the *transactions* of the great day are detailed. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25: 31-46).

"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. 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. 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" (Rev. 20: 11-13).

A proper explanation of these passages is the best comment on that solemn scene.

Several difficulties have been proposed. Some do not understand the *object* of a final judgment, especially if each one knows his final condition and destiny immediately after death. But reason itself readily disposes of this difficulty. God has administered a moral government over the world for thousands of years. Connected with this administration have been many mysteries, especially sin and its awful consequences. There must be a time when these mysteries shall be unfolded, the justice of the Divine procedure fully vindicated, and God honored in the eyes of the universe. Under these circumstances a general judgment is seen to be necessary.

Others have perplexed themselves with regard to the *mode* of the judgment. But all difficulties suggested by the imperfections of earthly tribunals must be esteemed of little consequence with the Omniscient and Almighty Being. Will any doubt whether God *can* judge the secrets of men?

Again, it has been asked, how can sins which have been pardoned come up in review? Reply, such sins will not be brought up in the way of accusation. To exhibit a perfect view of the Divine administration, the whole conduct of all may be considered, and thereby the grace of God be the more magnified.

What is to be understood by all being rewarded according to their works? Reply, that all shall be treated according to the character they have at the close of their probation. The righteous rewarded, the wicked punished. (Rom. 2: 6-11; Rev. 22: 11.)

Several other points will now be briefly noticed.

1. The time of the judgment is termed a *day*. This word is used with much latitude in the Scriptures, sometimes

denoting a literal day, sometimes a year [as often in prophecy], sometimes a man's life, sometimes any indefinite period. We cannot assert positively how long the judgment will continue. There is no good reason for supposing it will be very protracted.

2. The judgment will immediately succeed the resurrection and end of the world. We derive this conclusion from the order in which the events connected with the final consummation are mentioned in Scripture, especially Rev. 20: 11, 12. Still they may be, in a great measure, contemporaneous.

3. Christ will be the judge. As God and man united in the person of the Mediator, he is eminently fitted for this office. The proofs are Matt. 25: 31-46; John 5: 27; Acts 10: 42; 17: 31; Rom. 2: 16; 2 Cor. 5: 10. True, it is said that God shall judge the world. When this relates to the Father it has reference to his authority and superintendence, rather than to his personal agency. Besides, the Son is one God with the Father. The Apostles and saints will have a part in the great transaction (Matt. 19: 28; 1 Cor. 6: 2); doubtless in the way of notice and approval.

4. All men will be judged. This is plainly declared in the proof texts already cited. The fallen angels will also be judged at that time. (1 Cor. 6: 3; 2 Peter 2: 4.)

5. All the moral conduct of men will then be laid open. (Eccl. 12: 14; Matt. 12: 36; Rom. 2: 16.) At present we know but little of the power of memory and conscience. Even in this life impressions long effaced return with great vividness and particularity.¹ Thought is indestructible. It

¹ Prof. Upham gives several examples illustrative of the power of memory under various circumstances. One, from Coleridge, of a young woman in Germany, about twenty-five years of age, unable to read or write, who was seized with a nervous fever, during which she was incessantly talking Greek, Latin, and Hebrew, with much pomp and distinctness of enunciation. The case attracted great attention, and, after protracted investigation, it was explained by the facts that in her childhood she lived as a domestic in the family of a learned minister who had been in the habit for many years of walking up and down a passage of his house, into which the kitchen door opened,

is a solemn consideration that every moral act of our lives is to come up in review before an assembled universe.

6. The judgment will occur suddenly, when many will not be looking for it. As a thief in the night, as the deluge, or the overthrow of Sodom; thus unexpected to multitudes will be the coming of the Son of man. No one knows the time but God. It becomes us all to be in constant readiness to meet it.

SECTION IV.—FINAL STATE OF REWARDS AND PUNISHMENTS.

PROBATION is a condition of all existence with which we are acquainted. The morning is probationary to the day, spring to the year, youth to manhood—indeed, every portion of existence to subsequent portions. This is necessary in the nature of things. So of the connection with the present life and the life to come. It is from no arbitrary appoint-

and reading to himself with a loud voice out of his favorite books. These passages made an impression on her memory, "and although, probably, for a long time beyond the reach of her recollection when in health, they were at last vividly restored, and were uttered in the way above mentioned, in consequence of the feverish state of the physical system, particularly of the brain." *Mental Philosophy*, pp. 185, 186.

In another place he remarks: "It appears, for instance, from the statements of persons who have been on the point of drowning, but have been rescued from that situation, that the operations of their minds were peculiarly quickened. In this wonderful activity of the mental principle the whole past life, with its thousand minute incidents, has almost simultaneously passed before them, and been viewed as in a mirror. Scenes and situations long gone by, and associates not seen for years, and perhaps buried and dissolved in the grave, came rushing in upon the field of intellectual vision in all the activity and distinctness of real existence." P. 183.

On an objection to the doctrine of a final judgment, he observes:

"In reference to the objection to the Scriptural doctrine of a final judgment, the remark naturally presents itself that it seems to derive its plausibility chiefly from an imperfect view of the constitution of the human mind. It is thought that we cannot be conscious of our whole past life, because it is utterly forgotten, and is therefore wholly irrecoverable. But the truth seems to be that nothing is *wholly* forgotten; the probability that we shall be able to recall our past thoughts may be greatly diminished, but it does not become wholly extinct. The power of reminiscence slumbers, but does not die. At the judgment day, we are entirely at liberty to suppose from what we know of the mind, that it will awake, that it will summon up thought and feeling from its hidden recesses, and will clearly present before us the perfect form and representation of the past." Pp. 189, 190.

ment, but an obvious principle of fitness, that our present existence is an introduction to that which is fixed and eternal.

Reason, then, shows the necessity of probation. But it does not reveal all the conditions of this probation. These belong to the province of Scriptural revelation.

The Bible teaches that the only probation in respect to our immortal state is the present life. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9 : 10). "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. 6 : 8). The final condition of all is thus announced, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. 22 : 11).

FINAL STATE OF THE RIGHTEOUS.

1. It will be a *confirmed* state. Their probation having closed, their condition will then be fixed and unalterable.

2. It will be a perfect state. (Phil. 3 : 11, 12; Heb. 12 : 23.) This does not preclude progress, but is opposed to the frailty and imperfection of the present life.

3. It will be a state of holiness. Those saved will be entirely free from the annoyance of sin. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21 : 27).

4. It will be a state of unmingled felicity. There will be no physical or moral infirmity; nothing to disturb the peace of the soul; but the presence of God, the society of saints and angels, with all the various provisions made by infinite benevolence, will conduce to the happiness of every glorified being. If all do not have an equal capacity and measure

of enjoyment, yet each will have a full cup, and be satisfied.

5. This state will be eternal. The same terms are used in describing its duration that are applied to God. If, then, he is to exist forever, so, also, will all his redeemed and glorified people.

Respecting the *mode* of our future being little is revealed. We infer, however, from the Scriptural representation, that we shall have material, though glorious, bodies, and hence shall occupy space. Our state there will be one of eminent activity. There full scope will be afforded for exercising every faculty, while the mysteries of the present are unfolded and we are exploring new fields, ever enjoying and glorifying God. As our powers will remain essentially unchanged, there must be similar sources of pleasure there which are provided for holy beings here. It cannot be doubted but we shall know each other in heaven. Association with the holy and happy is one of the highest means of enjoyment. The Scriptures give decisive intimations of this fact. Memory will not be destroyed, nor our social natures. ¹

FINAL STATE OF THE WICKED.

1. This, also, will be fixed and unalterable. The Scriptures reveal no probation beyond the grave, but distinctly teach that as we enter the unseen world, so will be our condition forever. Death works no moral change. It is but a separation of soul and body, and these will be re-united at the resurrection. Suffering and punishment can produce no moral renovation. The notion of Purgatory is wholly anti-Scriptural. No hope of change for the better is extended to the finally impenitent.

2. It will be a state of entire sinfulness. Some hold that all the wicked will become holy at or after death. But the passages of Scripture cited by them do not authorize such belief. 1 Cor. 15: 22, chiefly relied on, relates to the resur-

¹ For other remarks on the future state, see Chapter IX., Section I.

rection of the body only, as is manifest from the context. The universality of the Gospel provisions are also alleged; but these do not *secure* the salvation of a single moral agent. They are *conditional*. The Gospel "is the power of God unto salvation unto every one that believeth" (Rom. 1: 16), and to no others; for "he that believeth not shall be damned" (Mark 16: 16).

Also such passages as Col. 1: 20: "By him to reconcile all things unto himself," are quoted to prove that all will finally believe. But these show only the nature of the Gospel provisions. God has made provision for all, invites all, and *wishes* that all men should be saved, and come to a knowledge of the truth (1 Tim. 2: 4); but many will not comply with the conditions he requires—they *will not* come unto him that they may have life (John 5: 40); they resist and grieve the Holy Spirit (Acts 7: 51), and persist in their rebellion.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5: 19). This passage is explained by the connection, in which Adam and Christ are compared. One introduced sin, the other grace. By means of Adam all are brought into a fallen state; by Christ all are brought into a salvable state. But after all that Adam did, none are actual sinners except by their own voluntary transgression; so under Christ, none become personally holy but on condition of their own voluntary obedience. See Rom. 5: 18, where this *tendency* is brought to view.

It is essential, in order to obtain the Scriptural sentiment on this or any other point, that passages should be studied in view of their connection and the bearing of parallel passages. Great injustice has often been done to the sacred oracles by exhibiting detached and garbled expressions from them to sustain some theory. The candid inquirer will compare Scripture with Scripture, and thereby elicit their harmonious instruction.

“Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3 : 21). The word here rendered *restitution* is often used in the sense of completion, filling up, *fulfilment*. So in the Greek classics, and in the Syriac and Arabic of this passage. This is its meaning here. The import of the passage is that the Messiah, having ascended to the Father, will there remain until the fulfilment of the ancient prophecies concerning his spiritual reign on earth, when he will return to judge the world. It may also indicate the victory which the Gospel shall gain over sin—that *the world* shall be converted to God. It, however, gives no intimation that those who reject the Saviour and die in sin shall ever inherit his kingdom. The contrary is expressly affirmed: “And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people.”

“Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2 : 4). The word rendered will () does not here denote *an absolute decree*, but that he *desires, wishes*, as in numerous instances. (See Luke 8 : 20 ; 23 : 8 ; John 16 : 19 ; Gal. 4 : 20 ; 1 Cor. 7 : 7, and many others.) God *desires* the salvation of all, and has made provision whereby all may be saved. But he has made salvation *conditional*. Jesus did not come to save men in their sins, but from their sins. (Matt. 1 : 21.)

God desires that all should come unto the knowledge of the truth (latter clause of the passage). Here the *condition* of salvation is brought to view. But as all are moral agents, and, in the exercise of their choice, may reject the truth and all the provisions of grace, they thereby exclude themselves from the salvation provided. So Christ declared to the unbelieving around him. “Ye *will not* come unto me, that ye might have life” (John 5 : 40).

The fact that salvation is conditional, and that many reject the conditions, is conclusive evidence against the theory

of universal salvation. If God had decreed the salvation of all, it would not have been conditional. But since it is conditional, and a part refuse to comply with the conditions of grace, the conclusion is inevitable that they thereby secure their own final perdition.

Other passages are cited, which assert that every tongue shall confess to Christ, and all things in heaven and earth shall praise him. (Phil. 2 : 10, 11 ; Rev. 5 : 13.) But these prove no more than that Christ shall have universal dominion and all shall confess his rightful authority. There is no evidence that those who die in impenitence will ever cease to sin. They will have no disposition to cease from sin, and if they had, they could make no atonement for their past transgressions, nor recover themselves from their fallen state. Having rejected the mediation of Christ, whereby alone they could obtain pardon, their state will be utterly hopeless. "There remaineth no more sacrifice for sins" (Heb. 10 : 26).

3. It will be a state of *misery*. Wretchedness is a necessary consequence of sin. "There is no peace, saith my God, to the wicked" (Isa. 57 : 21). "Woe unto the wicked, it shall be ill with him ; for the reward of his hands shall be given him" (Isa. 3 : 11). The passages which teach that there will be punishment in the future life are too numerous and familiar to need citation.

This doctrine has been denied on various grounds. It is said that the wicked are fully punished in this life. But this position cannot be sustained, either from Scripture, observation, or history. True, the lot of the wicked, even here, is an unenviable one, and some are signally punished in this world ; but there is evidently not a full retribution here. Some of the most wicked flourish until death and go from the midst of their abominations and cruelties into the invisible world. If there is no punishment there, then they have no retribution. The premonitions of conscience should also be considered. Besides, we have already seen that sin will

continue in the future state, and hence misery, as its necessary consequent.

The benevolence of God is also supposed to be inconsistent with the existence of misery hereafter. But God is benevolent now, yet much wretchedness exists. It may, then, in the future state. This reply will suit all similar arguments drawn from the Divine attributes.

4. The punishment of the wicked will be *endless*. This truth is taught in almost every variety of manner in the Scriptures. To cite the passages would be to quote a large portion of the inspired volume.

(1) It is contrasted with the final state of the righteous. "These shall go away into *everlasting* punishment; but the righteous into life *eternal*" (Matt. 25: 46). It is to be inferred that one state is as durable as the other.

(2) The same terms are applied to describe the duration of future punishment as those applied to the Divine existence. We have no more right to limit them in one case than in the other.

(3) The doctrine is implied in the *conditionality* of salvation, since, unless the conditions are performed, salvation is forfeited; and, by contrast, in those passages which relate to the final state of the righteous.

(4) Also in those which imply the existence of hell and exposure to final perdition. "Able to destroy both soul and body in hell" (Matt. 10: 28). "In danger of eternal damnation" (Mark 3: 29). "Suffering the vengeance of eternal fire" (Jude 7).

(5) It is implied in the closing up of the mediatorial dispensation. (1 Cor. 15: 24-28.) When Christ shall cease to intercede and the Holy Spirit to strive, the door of hope will be forever closed.

(6) It is taught in the passages which describe the perdition of the ungodly as being "without remedy." (Prov. 29: 1.)

Numerous efforts have been made to set aside this doctrine; some on Scriptural grounds, as noticed already, though

this is the chief reliance of but few. One main effort of Universalists on the Scriptural argument has been to unsettle the meaning of the terms everlasting, eternal, endless, etc., applied to the punishment of the wicked; but thorough discussion has shown them to be the strongest terms that could have been employed, being applied to the duration of heaven and God. This fact most candid persons have to confess. So conclusively has this been shown, that most of those who deny the doctrine of endless punishment now do it on other than Scriptural grounds. So far as Christians are concerned, this may be regarded as settling the question; still it may be well to notice the main objections from speculation.

1. It is said that endless punishment is unjust—that it would be wrong to punish men forever for the sins committed in a few years. We reply, the enormity of an offense does not depend upon the length of time occupied in its perpetration. Who can determine that sin ought not to be punished endlessly; that it would be proper or safe ever to remit the penalty in the case of those who knowingly and willfully reject the offers of grace? It is right for human government to imprison during life: why not also for the Divine government?

2. It is asserted that endless punishment is inconsistent with infinite benevolence. From abstract reasoning we might conclude that there would be no sin or suffering in the universe. But how much does this weigh against the fact? And if sin and suffering are consistent with infinite benevolence now, they always may be. Benevolence itself demands that sin should be adequately punished. It would be the greatest wrong to the innocent to suffer crimes to go unpunished. What would any government be worth which had no sanction to its laws and no protection for the virtuous?

3. It is contended that the whole object of punishment is *disciplinary*, and therefore it cannot be eternal. This is not

truc. Law regards the good of all—the innocent as well as the guilty.

In view of reason, the propriety of endless punishment may be shown in the following manner: It would be the highest good of the universe for every moral being to conform strictly to the Divine law. The greatest evil is sin. That government, therefore, is best which most effectually prevents sin and promotes virtue. The stronger the motive to obey God and avoid sin the more effectually will sin be prevented, and the strongest possible motive will most effectually prevent sin. Now, eternal punishment is the strongest motive to deter from transgression. This penalty is, then, the most appropriate sanction of the Divine law. So the Scriptures teach that eternal death was the penalty denounced for a single transgression; and had there been no gracious provision every sinner must have perished forever.

But a day and means of grace are bestowed on all; so that if any perish they do so willfully, and must blame themselves for it. Sin and suffering are indeed real and great evils; but, so far as we can judge, they are necessarily incidental to the best moral system. We have reason to believe that in our own world, on the whole, virtue and happiness will greatly preponderate over vice and misery. And in the whole universe, taking into account the millennium, the proportion of the lost to the saved *may* finally be no greater than the convicts in our penitentiaries bear to the community at large.

The theories in opposition to the doctrine of a final retribution are numerous, and ever assuming new phases. Some hold that man has not an immortal soul—that both soul and body perish at death, and that the resurrection is a new creation. Such is the theory of most modern Universalists. Others hold that immortality is imparted in regeneration, so that all dying in impenitence are annihilated.

The theory of *the annihilation of the wicked* has of late obtained a prominence which it never had before. Traces

of it are found in different ages, but it never had much influence among the intelligent. Within a few years, however, it has had more advocates. Some twenty years since Rev. George Storrs, previously a Methodist preacher, embraced the sentiment and published a work on the subject, entitled "An Inquiry—Are the Wicked Immortal?" which has had an extensive circulation. Soon after Rev. H. H. Dobney and others in England and Scotland commenced advocating the theory, and it has since been adopted by numbers there. It is confined mostly to the Advent societies and the Christian sect, though some in various evangelical denominations favor it.

The advocates of this theory, so far as the Scriptural argument is concerned, rely on such terms as *death*, *destruction*, *perish*, *perdition*, applied to the wicked. (Gen. 2: 17; Ezek. 18: 4; Deut. 30: 15; Rom. 6: 23; Job 21: 30; Mal. 4: 1; Rom. 2: 12; 2 Peter 3: 7.)¹ These texts are by them explained in the most literal and materialistic sense.

But this is a manifest perversion, as will appear from a candid examination of the subject. It cannot be shown from Scripture that either of these terms, as used there, denotes annihilation. The idea of death in Scripture is not extinction, but separation. It is a *relative* term, being opposed to life. Now, when used with reference to the future world, life does not denote a mere continuance of being or consciousness, but union with God, peace, blessedness. So its opposite, death, does not denote extinction of consciousness and being, but separation from God, misery, wretchedness. (Cf. Rom. 2: 6-9; 6: 23; 2 Thess. 1: 6-9, etc.)

The same remarks will apply to the other terms mentioned above. The wicked shall indeed be destroyed, perish, descend to perdition: not that they will cease from a conscious existence; but be banished from God, separated from good, involved in tribulation and anguish forever. On

¹ See Dobney's arguments discussed in *Freewill Baptist Quarterly*, April, 1856.

this point the Bible is explicit and conclusive, as already shown in this section.

There is no evidence from Scripture, reason, or experience, that a single particle of matter even, in all its changes, has ever been annihilated. The SOUL of man, made in the image of God, living and immortal, shall, as respects its future existence, run parallel with that of the Creator; if obedient, in happiness; if disobedient, in misery forever. God has thus given us an eternal destiny, the shaping of which is committed to our own voluntary choice.

We subjoin a few abridged extracts on the tendency of the annihilation doctrine, from Pres. Mahan :

"1. This doctrine, as far as the nature of the soul is concerned, is opposed to the intuitive convictions of the race upon the subject. It has its exclusive basis, as we have seen, in the dogma of the proper materiality of the soul.

"2. This doctrine is equally opposed to the most absolute deductions of science.

"3. If the mind is material, as this dogma affirms, God is material.

"4. If the soul of man is material, then all its activities of every kind must be subjected to the immutable laws and principles of matter. In other words, such activities, intellectual and moral, must be subject to one unchangeable law, that of absolute necessity. The intellect, sensibility, and will are only parts of our complicated machine, every movement of which can, by no possibility, be otherwise than it is. Mind, then, can no more be subject to moral obligation, or susceptible of moral right or wrong, or of the desert of moral retribution, than a steamboat.

"These are the necessary consequences of the fundamental principles of this system, and there is no escape from them. If mind is material, all its activities are the exclusive result of chemical and other kindred affinities, and we might as properly adopt codes of moral legislation for the direction of the action of the acids and alkalis, or of the forces of

electricity and galvanism, as for that of the human will. There is no such thing as moral government, right and wrong, obligation, moral desert of good or ill, if this dogma is true. Morality and religion both are chimeras, born of ignorance and error, and the judgment would be nothing but a senseless farce. No one can show that these are not the necessary bearings of this system upon the eternal principles of morality and religion. It annihilates totally every sphere for the action of the moral and religious principles and sentiments. Those who hold this dogma, and yet believe in either morality or religion, do so in violation of the fundamental principles of their own system.

"5. This system of belief is held in opposition to the most direct and express teachings of Scripture conceivable. The doctrine of the materiality of the soul, for example, is held in opposition to the express and formal affirmation of Holy Writ, that the spirit, as distinguished from the body, is not dust, that is, material. It is held, too, in opposition to the plainest teachings elsewhere. Everywhere, as we have seen, the Scriptures place the soul in contrast with the body, affirming that while man can destroy the one, God only can destroy the other. The doctrine of the universal sleep of the dead is maintained in opposition to the express teachings of our Saviour that the souls of the dead are not now *dead* but *living* beings; and equally so to the express teachings of the Spirit of God in the epistles of Paul, that the present inhabitants of heaven are made up in part of 'the spirits of the just made perfect,' that is, perfected in glory; and finally to the equally express teachings of inspiration in the Revelation, that the spirits of departed saints are, with the four and twenty elders, now in active worship before the eternal throne. The doctrine that the death threatened to the wicked is annihilation, is contradicted by the most undeniable and formal definitions of the meaning of the term, when thus employed, to wit, that that death is 'evil,' 'misery,' 'indignation and wrath, tribulation and anguish.' There is

no subject on which inspiration can be shown to be more specific than it actually is on all these. Never was a system of doctrine developed with less regard to the plain and fundamental teachings of the Word of God upon the specific topics embraced in that system."¹

Enough for the theory not inappropriately termed the "sleepy doctrine," or "dirt philosophy." Its pernicious influence in some directions at the present day must be our apology for allowing so much space for its exposure.

Some teach that all will be made holy and happy at death. Others (the Restorationists) hold that there will be punishment after death, but that all will finally be saved. As before remarked, the advocates of these sentiments rely very little on Scripture for their support; and only pervert and misapply it to prop up their system. Reason and conscience also afford them no support.

Some in all ages have speculated about a final restitution of all things. But such has never been the prevailing sentiment of mankind. Most, not only of Jews and Christians but also of Mohammedans and heathen, have believed in endless punishment.

HISTORY OF MODERN UNIVERSALISM.

About the year 1770, Rely and Murray commenced preaching the doctrine of final salvation, in England; in which year Murray came to America. The doctrine was embraced by Mr. Winchester in 1781, by Dr. Chauncey in 1784, and by Dr. Huntington in 1795. They, however, advocated it on very different grounds from those assumed by Universalists now. They contended merely for the final salvation of all, admitting the other orthodox points generally.

Modern Universalism is of very recent date. It originated mainly with Hosea Ballou, of Boston. Its principal distinguishing tenets are the following:²

¹ *Freewill Baptist Quarterly*, Vol. IV., pp. 322-326.

² "Universalism As It Is," pp. 28, 29.

- "1. Final salvation of all.
- "2. It never was, nor could be, forfeited by sin, consequently there is, in reality, no salvation.
- "3. Men are born as pure as Adam was created.
- "4. Sin originates in the body, not in the mind.
- "5. Man never becomes wholly depraved.
- "6. There is no punishment after death.
- "7. There is no sin after death.
- "8. Man is naturally mortal—has no immortal soul.
- "9. All will suffer as much as they deserve.
- "10. Sin is its own and only punishment.
- "11. This doctrine denies the divinity and atonement of Christ, a probation, faith as essential to salvation, regeneration as a supernatural change, the general judgment, the existence of angels, devils, or hell, and the Sabbath, prayer, and church ordinances, as being of Divine authority. Such is the system of modern Universalism. Enough to show that it is not the Gospel of Christ."

Universalism is an error of the heart rather than of the head. It is most generally assumed to excuse sin, or ease a troubled conscience. It is of little use to combat it with speculative arguments. The truth on the subject, as revealed in the Scriptures, should be plainly set forth and faithfully impressed upon the heart and conscience. In treating it we should avoid harshness and denunciation. In declaring the awful truth we may be pronouncing sentence upon ourselves or our nearest friends.

Respecting the *nature* of future punishment little can be affirmed. It is evidently real and positive. Though the language used in describing it is figurative, as all sensible descriptions of the invisible state must be, it has not less force on this account. The figures, and, indeed, all the language applied to the condition of the finally impenitent, are of the strongest and most vivid kind. Its significance may be inferred from its immediate contrast with corresponding terms descriptive of the state of the blessed in heaven.

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