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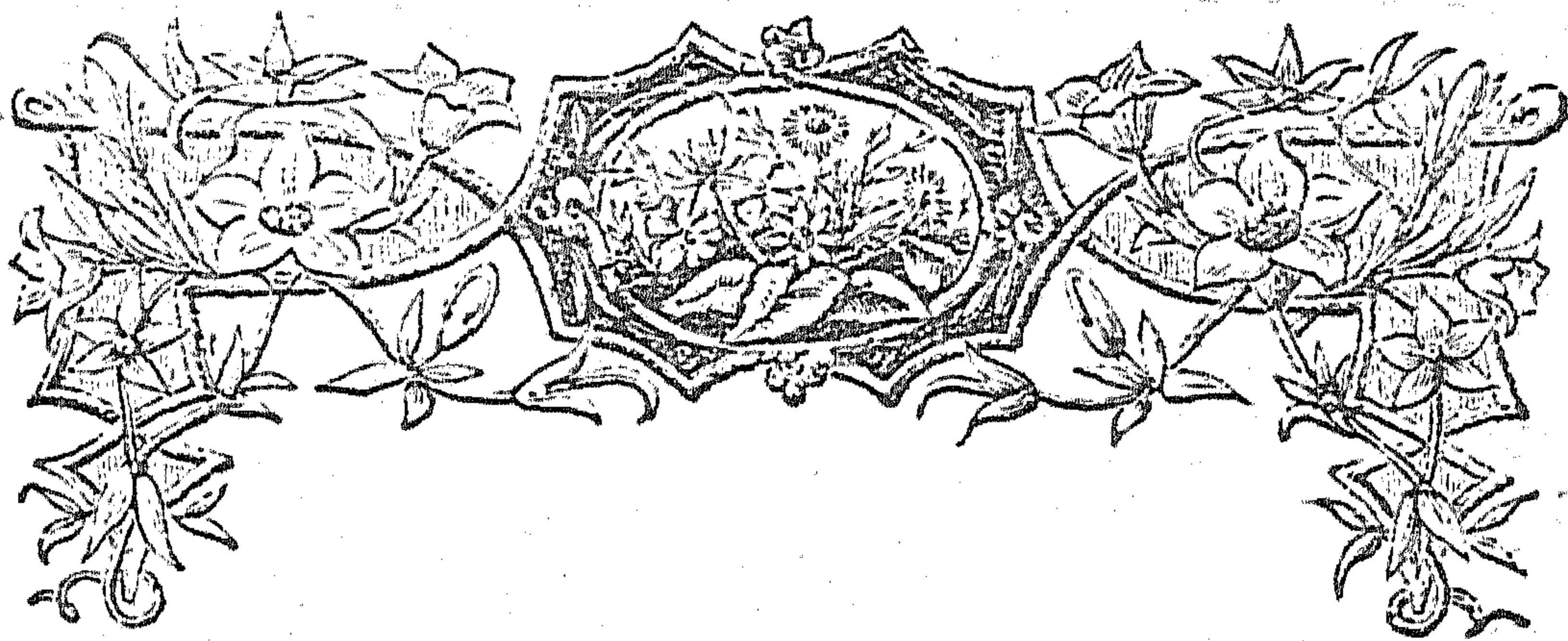
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Doctrinal Series.]

[No. 9.]



ANTI-ANNIHILATION.—TRACT II.

TWELVE PROPS KNOCKED AWAY.

BY REV. N. D. GEORGE.

1. *“They shall be as though they had not been.”* Obad. 16.

This is a prophecy of the overthrow of the heathen. Ver. 15. They were to cease to be, not as individuals but nationally, without the least reference to the future state. Some nations have existed, as the Babylonians and Edomites, to whom reference is had in this prophecy, but are now “as though they had not been.” Poland was

once a nation. It is so no longer. In this sense it is as though it "had not been." But who would think of constructing an argument upon this to prove the annihilation of the Poles in the future state? For a nation to cease to exist is no proof whatever that the conscious existence of the sinner shall cease. That national calamity is the theme of the prophet here, and not the punishment of individuals in the future state by annihilation, may be clearly seen by examining the short book of Obadiah. Yet this brief sentence is considered a mighty prop in support of annihilation! It is a motto text printed upon the title-pages of some of their publications, and is a most gross perversion.

2. "*They go to nothing, and perish.*" Job vi, 18.

Job is comparing his deceitful brethren to a brook, (verse 15,) the stream of which had changed its course, and other brooks had

come out of it by the melting of the snow and ice, which by the heat were “consumed out of their place,” or dried up. The freshet had changed their course. “The paths of their [the brooks] way are turned aside; they go to nothing, and perish,” (ver. 13;) that is, the brooks “go to nothing, and perish.” Caravans from Tema and Sheba look for the old stream, and wait and are confounded. They had hoped for water, but are deceived. Then Job says of his brethren, “For now ye are nothing; ye see my casting down, and are afraid.” His idea is, as the brooks had come to nothing and deceived those who expected water there, so I am deceived and find no help from my brethren when I expected it. See verses 15–21. The text has no reference to punishment of men either in this world or the next; yet Mr. Z. Campbell (“Gospel Light,” p. 49) and others use it to prove the annihilation of the wicked! To take a text

used to denote the drying up of brooks to prove the annihilation of the wicked in the future state is a monstrous perversion. We doubt if it was ever exceeded in any polemical writings. Does the doctrine of annihilation demand such work?

3. "*Yet a little while, and the wicked shall not be,*" etc. Psa. xxxvii, 10, 11.

What is death as defined by materialists? It is a state of non-being. Do both the righteous and the wicked go into this state, and so remain till the resurrection? So they assert. Then it may be stated with equal propriety that "*yet a little while and the righteous shall not be,*" and, we may add, "*Yea, thou shalt diligently consider his place, and it shall not be.*" Now if "*shall not be*" proves the annihilation of the wicked, does it not also prove that the righteous share the same fate? Well, what then? Why, blank nothingness awaits all the race of man. This text refers to phys-

ical death, and has no more reference to extinction after death than it has to Jehu's furious driving. "Shall not be," where? Why, upon the earth, as the connection shows, and therefore the text teaches nothing concerning the future destiny of man.

4. *"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."* Psa. cxlvi, 3, 4.

Who ever knew an effort to prove annihilation without the use of the sentence, "in that very day his thoughts perish." Do men trust in princes because of their thoughts after death? Was it necessary to dissuade them from so doing by informing them that the thoughts of princes would not continue after death? No man ever trusted in princes because of their thoughts after death, but men have trusted in them because of their *schemes and shining projects*, which

are alluring to men, but which cease with their death. The Hebrew word rendered thoughts in the text is *eshtonoth*, from the verb *ashath*, to *shine*, *look glossy*. On the authority of Moore and Parkhurst the word rendered *thoughts* properly signifies *splendors*, or *projects*. Schleusner renders it “*magnificent schemes* or designs;” M’Ray, “*his projects* perish;” Thompson, “*all his projects* shall perish;” the Chaldee, “*machinations*;” Gatoker, “*projects*;” Shulten, “*outward pomp*.” Dr. A. Clarke agrees with these. Here we have authority which will not be doubted, that the warning is against trusting in the projects, schemes, or splendor of princes, which end with their death, and not that the princes cease thinking when they die. Thus a prop is knocked away which is much relied upon by annihilationists.

5. “*The dead know not any thing, neither have they any more a reward; . . . neither have they any more a portion forever in*

any thing that is done under the sun."
Eccles. ix, 5, 6.

This sentence, "The dead know not any thing," to our opponents is one of the most momentous announcements in all the Bible. It settles the whole question. The Great Teacher may talk as much as he will about the life of the soul after the body is dead, (Matt. x, 28 ;) and of Abraham, Isaac, and Jacob being alive, (Luke xx, 38.) He may sanction the doctrine of disembodied spirits, (Luke xxiv, 37-39 ;) and also declare that his followers shall never die, (John viii, 51 ;) and scores of similar things may be said both by him and his apostles ; but these are all unmeaning jargon, since Solomon—who is not superior to Christ, (Luke xi, 31)—has said, "The dead know not any thing." But Solomon has said another thing. What is it? Speaking not of the second, but of the first, death, he says that it "*is the end of all men.*" (Eccles. vii, 2.) Well, now, we

are put into a fine fix by Solomon. He says that "the dead know not any thing," and then that death "is the end of all men." Now, Mr. Annihilationist, where is your resurrection? If men are raised from the dead, then, the first death is not absolutely their end. Do you say we will go over to the New Testament, as there a resurrection is clearly taught? We will take a walk over there with you, and there we find not only the resurrection clearly taught, but also the separability and intellectuality of an entity sometimes called *soul*, (Matt. x, 28; Rev. vi, 9-11;) sometimes *spirit*, (1 Cor. ii, 11; Rom. viii, 16; Acts vii, 59; Luke xxiv, 37-39;) and sometimes *man*, (2 Cor. iv, 16; 2 Cor. xii, 2, 3.)

The sense of Eccles. vii, 2 is evidently this: Death is the end of the earthly living existence of all men, it having no reference to the future.

We come now to notice the know-nothing
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argument, the fancied Gibraltar of materialism. Paul said of a certain character: He is “proud, knowing nothing,” (1 Tim. vi, 4 ;) of Jonathan’s lad it is said, “But the lad *knew not any thing*.” 1Sam. xx, 39. Of Absalom’s two hundred men it is said, “they *knew not any thing*.” 2 Sam. xv, 11. Now who would understand these expressions concerning Paul’s proud man, Jonathan’s lad, and Absalom’s two hundred men, as teaching that they knew absolutely nothing? They were ignorant of certain things. This is all that is meant. So with Eccles. ix, 5, 6, the dead are ignorant of certain things pertaining to earth, but not unconscious. Is it said that it must mean unconsciousness because they are said to be *dead*? Well, then, John must have had a strange revelation when he “saw *the dead*, small and great, stand before God, . . . and *the dead* were judged out of those things which were written in the books, according

to their works." Rev. xx, 12. Are we to conclude that unconscious dust men were standing before God to be judged out of the things written in the books, because they are said to be dead? They were alive, and conscious, of course. See also Rev. vi, 9-11, and Luke xvi, 19-31, where we learn the consciousness of the departed. "The dead know not any thing." From the foregoing, and also the context, we find the sense of this text to be this: The departed know not as they once knew the things of earth, "neither have they (here) any more a reward." This sense is fixed by the following: "neither have they any more a portion forever in any thing that is *done under the sun*." Verse 6. That is, they know not, do not, and receive not, as they once did in this world; and this no more disproves the conscious existence of the soul after death, than the expression, "*the dead*," used by the revelator, disproves the con-

scious existence of those who stood before God to be judged according to their works. By "the dead" in Eccles. ix, 5, all the dead are meant. So say our opponents. But if, as they insist, all the departed are in a state of non-being, but by the resurrection the righteous are to find a home on the purified earth, will they not be rewarded and again have a portion under the sun? But since it is declared that they shall not be rewarded, and shall not have such a portion, then, unless our view of the text is adopted, the extinction of the whole race must follow, and all men are left without hope of a future life! Grant us the license taken with the brief text of five words we are considering, and we will prove most conclusively from Eccles. vii, 2; Job vii, 6, 7, 9; x, 20, 21; xxxiv, 15; Psa. xxxix, 13; lxxviii, 10; Isa. lvii, 1, and a score of other texts which might be selected, that there is no resurrection or future life whatever for any of the

race of man. This text furnishes no proof of materialism.

6. "*Into smoke shall they consume away.*"
Psa. xxxvii, 19, 20.

The psalmist observes of the righteous, "They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. 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." But when shall the wicked perish and consume away? Is it beyond this life at the resurrection? No; but in "*the days of famine,*" at which time the righteous shall be supplied; but the wicked, being unsupplied, shall perish, and consume away by starvation. That this is the sense can be seen by a moment's attention to the passage. The scene is not laid beyond the grave, but in this world, where consuming away as a result of famine takes place. Again it is said:

“Let the sinners be consumed out of the earth, and let the wicked be no more.” Psa. civ, 35. The sense evidently is: let them be no more upon the earth. Again: “Consume them in thy wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth.” Psa. lix, 13. Is there reference here to the future state? Not at all; but to the present world where God governs the Jews. “Consume them, that they may not be;” that is, that they may not be on earth. While the word consume and its derivatives are often used to denote the cessation of earthly existence, they are also used to denote great suffering in this world, both mental and physical, as in Psa. xxxi, 9, 10; xci, 7; Gen. xxxi, 40; Ezek. xliii, 8, 9, and other places. Who thinks of interpreting these words literally? In the strong language of Eastern poetry men in deep affliction, whether good or bad, are

said to be consumed. These words are used more than one hundred and twenty times in the Bible, and not in a single instance do they teach the punishment of the sinner after death. Yet with the foregoing facts so patent concerning the application of these Scriptures, sentences of them, torn from their connection, are often woven in to teach annihilation after death! Thus the word of God is perverted.

7. "*For evil doers shall be cut off.*" Psa. xxxvii, 9.

Does "cut off" mean annihilation? If so, then the psalmist became extinct while yet alive, for he says: "Thy terrors have *cut me off.*" Psalm lxxxviii, 16. This is expressive of great mental distress. The phrase "*cut off*" is sometimes used to denote a release from deep affliction, hence Job prays that God "would let loose his hand, and cut me off. Then," says he, "should I yet have comfort." Job vi, 9, 10. It is also

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used to denote physical death and nothing more, as in Psa. xxxvii, 9, and also the following: God said to Israel, "I will *cut off* from thee the righteous and the wicked." Ezek. xxi, 3. Does this mean that both classes were to become extinct? It teaches nothing more than that both classes should die out of the land of Israel. The prophets foretold concerning Christ as follows: "He was cut off out of the land of the living," (Isa. liii, 8;) "and after threescore and two weeks shall Messiah be cut off." Dan. ix. 26. Was Christ annihilated? His physical death was the fulfillment of this prophecy. In this sense he was cut off. The expression "cut off" is found at least two hundred times in the Bible, referring to hair, limbs, heads, rivers, families, cities, nations, physical death of the wicked, of the righteous, of the Messiah, and many other subjects; but not in a single instance does it teach the punishment of sinners by annihilation.

lation, either at the first or second death; yet it is often used to make a show of texts in proof of this doctrine! The Saviour presents a fact of cutting off from life not very favorable to materialism. Speaking of an evil servant, he says: "The Lord of that servant shall come . . . and shall cut him asunder," (Matt. xxiv, 51;) that is, cut him in two, which involves the taking of physical life. Is this the end of him? What next, now physical life is extinct? Nonentity? No. The Saviour continues: "and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth;" that is, after animal life was departed, his portion was assigned him, which was a life of misery after the body was cut off by death. The tract pages of our opponents are not encumbered with this and like cutting-off texts. The reason is obvious.

8. "*For David is not ascended into the heavens.*" Acts ii, 34.

Upon this our opponents always assume the thing in debate, namely, that David was organized dust and nothing more. This, however, is not admitted. That David has not ascended into the heavens in the same manner that the Saviour has, all admit. Christ's reunion of soul and body was peculiar to himself in regard to time, he being the first who arose from the dead, (Acts xxvi, 23,) and thus became the first-fruit of the immortal resurrection. Peter teaches this: Christ is risen, and ascended, soul and body, to heaven; his flesh never having seen corruption. David has not thus ascended soul and body. His flesh has seen corruption, and his soul remains in Hades, (the place of departed spirits;) therefore the prophecy in the Sixteenth Psalm has not reference to David personally, but exclusively to Christ. So far is Peter's sermon from sustaining materialism, that he clearly teaches the compound nature of

man by making the common distinction between soul and flesh, or body. Yet with this upon the face of it, we find “For David is not ascended into the heavens,” detached, and often artfully woven in with other texts, to prove that no soul exists separate from the body!

9. “*They shall never see light.*” Psa. xlix, 19.

This text is predicated of the wicked, and those among our opponents who deny the resurrection of the wicked use it as a proof text; for they say, and truly too, that if they come up in the resurrection then will they see light. As the context shows, it refers not to the second but to the first death, and if it is to be understood without qualifications it certainly teaches the non-resurrection of the wicked. But by this unqualified use of language can we not most clearly prove the non-resurrection of the righteous too? Job was a good man. What is his

testimony? He says: "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death." Job x, 20, 21. Again, speaking of death, he says: "Mine eye shall no more see good." Job vii, 7. But, if Job is raised immortal, will he not return from the land of darkness and shadow of death, and will he not again see good? Job says he shall not; therefore, Job is annihilated! Solomon, speaking of the first death, says: "*It is the end of all men.*" Eccles. vii, 1, 2. If this is so, unqualifiedly, then, there can be no resurrection of any of the race of man. Now how shall we interpret those Scriptures which, by an arbitrary rendering, may be arrayed against each other? They must be compared with other Scriptures treating upon the same subject, and thus determine the sense. The sense of these texts might be

determined by comparing them with other Old Testament Scripture; but if we take them to the superior light of the New Testament, we shall find the Master and his servants teaching the life of the soul after the death of the body, and, also, a universal resurrection. (Matt. x, 28; Rev. vi, 9–11; John v, 28, 29; Acts xxiv, 15.)

The text, “They shall never see light,” is a strong expression, in accordance with Eastern poetry, teaching that the wicked rich men named in the psalm should never come back to their earthly possessions, and not that they should never be raised from the dead, and is no proof whatever of annihilation at death or any other time.

10. “*Sleep a perpetual sleep, and not wake.*” Jer. li, 39.

This text is forced into the service of those only who deny the resurrection of the wicked, for if a general resurrection is admitted, then all the death-sleeping Babylonians will

awake. But the perversion lies in giving this a future reference. It is the prediction of a national calamity, (verses 62, 64,) and determines nothing concerning the future of individual sinners. Babylon was taken on the night of an impious feast-day, (Dan. v, 1-3,) and many were asleep in their beds by drunkenness when the soldiers of Cyrus found them, and were put to death ere they awoke, and thus they slept a perpetual sleep and did not wake. It has no reference whatever to the punishment of sinners after death, yet the passage in its detached form does very well to aid in patching up an argument to prove that sinners are annihilated at the first death!

11. "*They were not.*" Jer. xxxi, 15.

Rachel was weeping for her children "because they were not," and this is brought to prove that nothing of man survives the death of the body. It is said of Enoch that "*he was not.*" Gen. v, 24. Did he go into

non-being? Not exactly. He did not die; he “was translated that he should not see death.” Heb. xi, 5. Now, if the expression “*he was not*” fails to prove the non-being of Enoch, why should the declaration “*they were not*” prove the non-being of Rachel’s children? Many mothers who have firmly believed in the separability of the souls of their departed children have wept because they were not; that is, because they were not with them in this world as they once were, and this is all that can be made of Rachel’s weeping for her children. Materialism gains no support from this.

12. *But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?* Job xiv, 10.

An answer to this is found in these words: “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” Eccles. xii, 7. In this same chapter (Job xiv, 22) the compound nature

of man is taught. It reads: "But his flesh upon him shall have pain, and his soul within him shall mourn." If man is a unit, in the sense of the destructionists, why this distinction between the flesh that has pain and the soul that mourns? This text of itself refutes materialism. Mr. Storrs quotes with approbation the following out-of-joint rendering of Job xiv, 10: "But man that has died is utterly gone; and when a mortal is fallen he is no more."—*Dis.*, p. 45. This text speaks not merely of the wicked, but of *man*, any man, all men. But does not Mr. Storrs teach that the righteous will have a resurrection? But how can that be raised which is *utterly gone* and is *no more*? By indorsing this rendering Mr. Storrs discharges a gun which shoots down his own theory. It shoots as destructively at the breech as it does at the muzzle. A poor gun that; yet it is in common use in the army to which Mr. Storrs belongs!

Thus twelve proofs, manufactured out of perverted Scriptures to sustain the crazy fabric of materialistic annihilation, are knocked away.

The reader is referred to the following as some of the texts which clearly teach that there is an intelligence capable of an existence separate from the body, and that this intelligence is sometimes called *soul*, sometimes *spirit*, and sometimes *man*: Matt. x, 28; Luke xx, 37, 38; Matt. xxii, 32; Mark xii, 18–27; Eccles. xii, 7; John viii, 51; Luke xxiv, 37, 39; Acts vii, 59; 2 Cor. iv, 16; xii, 2, 3; v, 1–9; Phil. i, 21–24; Luke xxiii, 43; Matt. xvii, 3, 4; Mark ix, 2–5; Luke ix, 30; 1 Cor. v, 5; Acts xxiii, 8; Luke xvi, 19–31; Rev. vi, 9–11; Rom. viii, 38, 39; 2 Thess. v, 23; Rev. xiv, 13; Zech. xii, 1; 1 Cor. ii, 11; 2 Pet. i, 13.

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TRACT DEPARTMENT.