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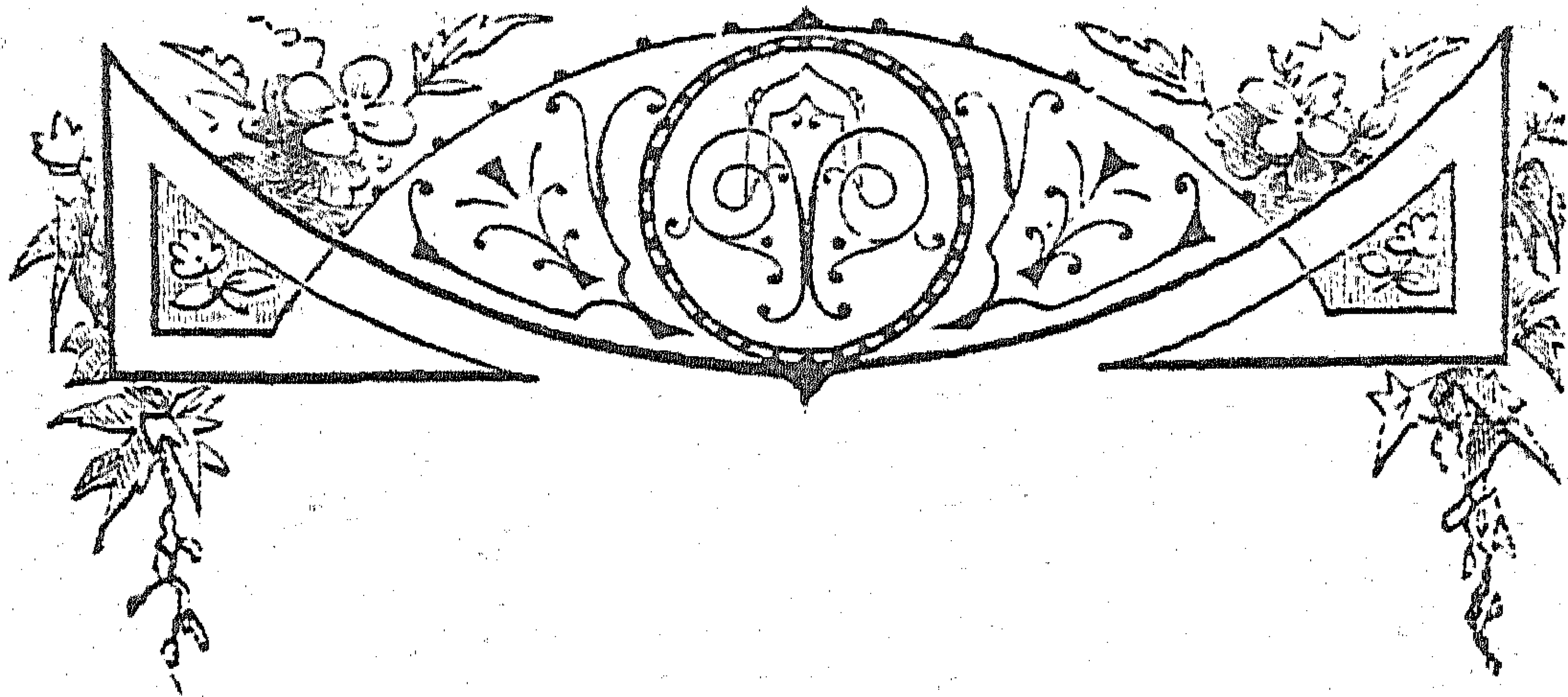
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Doctrinal Series.]

[No. 10.]



ANTI-ANNIHILATION. — TRACT III.

THE ANNIHILATION OF SAINTS.

BY REV. N. D. GEORGE.

By employing the unauthorized mode of interpretation that annihilationists of the materialistic school use in connection with certain texts to establish their doctrine, we can prove most conclusively by Scripture testimony that not only is annihilation the

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doom of the wicked, but of the righteous also. Bear in mind the doctrine, namely: that man is not a compound being, consisting of body and soul, but is a unit; that the man is but living, organized dust; that at death, he ceases to be, and without the resurrection he has no future life.

Job, it will be admitted, was a pre-eminently holy man. Job, speaking of death, says: "*My days are swifter than a weaver's shuttle, and are spent without hope. . . . Mine eye shall no more see good. . . . As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.*" Job vii, 6, 7, 9.

If the resurrection is the only hope of the good man Job was destitute of it, for his days were "*spent without hope.*" Furthermore, he says: "*Mine eye shall no more see*

good.” But if Job is raised immortal, will he not again see good? But the word declares that he shall no more see good; therefore he will never be raised immortal, and death to righteous Job is an eternal sleep. Again, he says: “*He that goeth down to the grave shall come up no more.*” Could a denial of the resurrection be put into language more explicit than this? There is no future life, then, for any of the race. Again: “*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. But if Job is raised immortal, will he not return from the land of darkness and the shadow of death? Job says, “*I shall not return*” from “*the land of darkness and the shadow*

of death;” therefore he is annihilated; and the doctrine that the saints are to return and dwell upon this earth after it is purified by fire, and tread the ashes of the wicked under their feet, is proved false.

“*Shall the dead arise and praise thee?*” Psa. lxxxviii, 10. This is a very forcible way of saying that the dead shall not arise and praise God. How strikingly at variance is this with the declaration of some that the dead shall rise, and that the righteous shall praise God forever on the purified earth. David, speaking of those who are dead and in the grave, says, “*Whom thou [the Lord] rememberest no more.*” Psa. lxxxviii, 5. God cannot raise the dead and judge them without remembering them. If, therefore, he remembers them *no more*, it fol-

shows that he will never raise them from the dead; hence the doctrine that the righteous will be raised and rewarded with immortality is purely fabulous. “*O spare me, that I may recover strength, before I go hence, and be no more.*” Psa. xxxix, 13. That the psalmist is speaking of death the context shows. What does “*be no more*” mean? This expression is also found in Psa. civ, 35, and is in frequent use by annihilationists to prove their doctrine. In the latter text the psalmist uses it in reference to the wicked, and in the former in reference to his own state, after death. If, then, to “*be no more*” means annihilation, then eternal extinction of being awaited the devoted psalmist, and annihilation is the doom not only of the wicked, but of the righteous too.

“*The righteous perisheth, and no man*

layeth it to heart." Isa. lvii, 1. The word *perish*, with its derivatives, is, by annihilationists, interpreted to mean endless non-being. If this is correct, then this text plainly teaches the annihilation of the righteous. "*All flesh shall perish together*" Job xxxiv, 15. "All flesh" includes all mankind. The righteous, then, as well as the wicked, are doomed to remain under the dominion of death forever! Solomon says, speaking of death, it "*is the end of all men.*" Eccles. vii, 2. If death is the end of all men, of course none will live in the future by the resurrection or otherwise. The righteous, then, as well as the wicked, are annihilated.

Acting under the license given us by materialists, we might cull a score or two more of Scriptures, which, taken by them-

seives, would be equally conclusive in proof of the annihilation of the saints. A little unscrupulous ingenuity could accomplish much in this line. But what should we think of the man who would sit down seriously to prove from the Bible that all God's saints are to be annihilated? We should charge him either with great weakness of mind, or great wickedness as a perverter of the truth of God. Yet we are forced to say, after careful examination, that the use of the foregoing Scriptures to prove that the saints are annihilated is no more a perversion than the use of the following much-relied-upon text is a perversion to prove that the wicked will become extinct.

Prominent among the proof-texts of materialists, and ever at hand, are the following:—

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

“They go to nothing, and perish.” Job vi, 18.

“The wicked shall not be.” Psa. xxxvii, 10, 11.

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

“His thoughts perish.” Psa. cxlvi, 4.

“The dead know not any thing.” Eccles. ix, 5.

“Man giveth up the ghost, and where is he.” Job xiv, 10.

“Sleep a perpetual sleep, and not awake.” Jer. li, 39.

“Into smoke shall they consume away.” Psa. xxxvii, 20.

“Shall be cut off.” Psa. xxxvii, 9.

“They were not.” Jer. xxxi, 15.

“For David is not ascended.” Acts
i, 34.

[For an examination of these Scriptures
see Tract No. II.]

The reader, by examining his Bible, will find that no greater violence is done by the use made of the first class of the above texts, to prove the annihilation of saints, than there is by using the second class to prove non-being after death and the annihilation of the wicked. The truth is, it is a violation of all correct rules of Scripture interpretation to use the Scriptures in the way named, and consistency has already forced some materialists to advocate the non-resurrection of the wicked, and the same vicious method of interpretation demands of them a reception of the doctrine that there is no future life whatever. Now a doctrine requiring

such a mode of exegesis, bringing out such results, cannot be the truth of God.

That there is an intelligence designated “*soul*,” “*spirit*,” and “*man*,” which can exist separate from the body, is taught in the following Scripture: 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; 2 Cor. xii, 2, 3; 2 Cor. v, 1–9; Phil. i, 21–24; Luke xxiii, 43; Matt. xvii, 3, 4; Mark ix, 2–5; Luke ix, 30–36; 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; 2 Peter i, 13–15; Zech. xii, 1; 1 Cor. ii, 11.

If we compare Scripture with Scripture, and especially, if we bring the texts in the Old Testament, which, when taken sepa-

rately, would teach the annihilation of both saints and sinners, to the New Testament, where the future state of man is more clearly revealed, (2 Tim. i, 10,) we shall find that man has a soul which survives the death of the body, (Matt. x, 28;) that this conscious soul will exist while the body is in the grave, (Luke xvi, 19-31;) that the bodies of all will be raised from the dead, (John v, 28, 29; Acts xxiv, 15;) that all will be brought to judgment: that the wicked will be sentenced to everlasting punishment and the righteous rewarded with eternal bliss. (Heb. ix, 27, 28; Matt. xxv, 46.) That God's saints are very dear to him, we need not attempt to prove. Reader, can you favor an interpretation of his word which teaches their annihilation? You must do if you accept the doctrine

of the annihilation of the wicked. Review the argument candidly and see if there is any escape from this conclusion.

THE SOUL SLEEPS IN THE GRAVE.

If the soul is the living organized dust, or an attribute of it, when that dust becomes decomposed, as it does by death, then the soul *ceases to be*. What folly, then, and deception too, for materialists to talk of the soul as sleeping in the grave or anywhere else. Sleep, when viewed as a fact and not a figure, is a modification of living existence, not of non-existence. A nonentity sleeping in the grave! Not very sensible, to say the least, yet materialism cannot well dispense with the idea.

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TRACT DEPARTMENT