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MILLIONS NOW DEAD WILL NEVER LIVE

A LIMITED RESURRECTION
PROVED BY THE COMPARISONS AND
POSITIVE TEACHINGS OF THE BIBLE

BY

ROBERT G. HUGGINS

*Author of "Bible Lessons on First Principles,"
and Other Works*

PUBLISHED BY THE LIFE AND ADVENT UNION

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PREFACE

RESURRECTION, the subject discussed in the pages of this treatise, is a fundamental one in "the oracles of God" (Heb. 5:12), and vital in its connection with "the first principles of the doctrine of Christ" (Heb. 6:1, 2). The subject is a gospel theme, and the gospel is degraded unless asserted strongly. Therefore we have used "great plainness of speech" (2 Cor. 3:12) in writing this dissertation. The subject is plain in revelation and serious in issue. Will the dissentient reader, for whose sake this disquisition was written, please "stop, look, and listen"?

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DOUBTLESS the reader is familiar with the Russellite slogan, "Millions Now Living Will Never Die." The Bible does reveal that "we (believers) which are alive and remain unto the coming of the Lord" shall be changed "in a moment" from mortality to immortality without dying. (1 Thess. 4:15; 1 Cor. 15:52). It is said of believers that "we shall not all sleep" (vs. 51). Of them, both the living and the dead, Jesus says: "I am the resurrection and the life: he that believeth in me, *though he were dead*, yet shall he live: *and whosoever liveth and believeth in me shall never die.*" (John 11: 25, 26). All of these statements pertain exclusively to believers. It is "whosoever liveth and believeth in me"—living believers when Jesus comes—that shall never die. Instead of computing these in "millions," inspired prophecy minifies them to a "little flock." (Luke 12:32).

APOSTASY AT THE COMING OF CHRIST

Prophecy predicts a great apostasy from the truth prior to the coming of Christ: "There shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Peter 3:3, 4; 1 Tim. 4:1-3). This predicted apostasy will be practically international and complete, for the Master himself draws this analogy between antediluvian times and the immoral and irreligious times contemporaneous with the second advent. He says: "As the days of Noah

were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and knew not until the flood came and took them all away; *so shall also the coming of the Son of Man be.*" (Matt. 24:37-39). Instead of "millions" escaping death when the flood came, "few, that is, eight souls were saved by water." (1 Peter 3:20). "As the days of Noah were," asserts the Saviour, "so shall also the coming of the Son of Man be." He foresaw and foretold that apostasy would, practically speaking, eclipse the faith at the time of His coming, for He propounded this question to His disciples: "When the Son of Man cometh, shall He find faith (*ten pistin*, the faith) on the earth?" (Luke 18:8).

MILLIONS NOW LIVING SHALL SURELY DIE

In the light of prophecy and the teachings of Jesus Christ, the Russellite slogan, "Millions Now Living Will Never Die," is hopelessly discordant with the Holy Scriptures. It should be revised to read, "Millions Now Living Will Surely Die." Ezekiel testifies that Christ comes when Gog invades Palestine (Ezek. 38:18-20), and that then the northern invader is slain upon the mountains of Israel, followed by a seven months' funeral (Ezek. 39:12), converting the Holy Land into "the valley of Hamon-gog" (vs. 11). "Millions" are slain in the battle of Armageddon (Rev. 16:13-16). The result of this "battle of that great day of God Almighty" is thus stated by God's anointed seers: "The slain of the Lord shall be many." "The slain of the Lord shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered nor buried; *they shall be dung upon the ground.*" (Isa. 66:16; Jer. 25:33).

We must here observe, in passing, that these "millions," "multitudes, multitudes, in the valley of threshing" (Joel

3:14), who are subjects of this penal visitation, perish and fertilize the earth without any prospect of a resurrection: "Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you." (Jer. 25:37).

SIN AND DEATH ARE INSEPARABLE

"The wages of sin is death" (Rom. 6:23). "Sin entered into the world, and death by sin" (Rom. 5:12). God only hath immortality (1 Tim. 6:16). Here we have an eternal principle stated: sin and death are inseparable. God has life, but he bestows it on the condition of obedience. Disobedience, which is sin, he visits in every instance with death. The ~~angels~~ ^{messengers} which kept not their first estate, were cast down to hell (the grave), and reserved under chains of darkness—the bondage of death (Jude 5; 2 Peter 2:2, 4); Adam was sentenced to return to the ground (Gen. 3:19); Moses was prohibited from entering the land of promise, and condemned to die (Deut. 32:52); Uzzah was slain for touching the ark (2 Sam. 6:6, 7); "the man of God that came out of Judah" was torn by a lion for turning back to eat bread with a pretended prophet, in disobedience to a divine command (1 Kings 13:25); and so on *ad infinitum*. With God is the fountain of life (Psa. 36:9). "In His hand is the life of every living thing." (Job 12:10). "In Him we live, and move, and have our being" (Acts 17:28). "The God in whose hand thy breath is, and whose are all thy ways" (Dan 5:23). No one can steal a march upon Him and retain life and power in sin. "As the Father hath life in Himself, so hath He given the Son to have life in Himself" (John 5:26). When He bestows life, and it is used in rebellion against Him, He withdraws it; He consigns all sin and disobedience to death. *He always punishes sin with death.* The promise of life to "millions" of sinners contradicts the law which always links sin and death together, and is denounced by a

prophet in these sharp words of acerbity: "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, *by promising him life.*" (Ezek. 13:22).

RESURRECTION LIMITED AND CONDITIONAL

Russellism and endless torment are the antipodal extremes of orthodoxy, but both theories demand life for the sinner. Both "promise him life" despite Ezekiel's prohibition: the first to save him, the second to torture him; universal resurrection being a necessity that cannot be dispensed with in either case. Think of the daring impiety which teaches, not only that "millions" of sinners will never die, but that *all sinners* that have died must be restored to life, either to be saved or tortured!

Right the reverse of this is what the Bible teaches. Everywhere it insists that resurrection is limited and conditional. Paul speaks of the Gentiles as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." (Eph. 4:18). One cannot possess that from which he is alienated; and since "life" cannot be possessed by the dead except by resurrection, it follows that the people who are "alienated from the life of God" cannot be the subjects of resurrection. As "God is the fountain of life" (Psa. 36:9), alienation from this fountain makes the communication of life to them impossible. They are in "the pit wherein is no water" (Zech. 9:11), having "no hope" (1 Thess. 4:13); but the saints are "prisoners of hope" because they are to be "sent forth out of the prison" by Jesus through the blood of the everlasting covenant (Zech. 9:11, 12; Heb. 13:20). In all parts of the Bible the limitations and conditions of resurrection are transparently obvious.

INSTANCES OF CONDITIONAL RESURRECTION

A few instances of restrictive resurrection may be cited here. Jehovah is the God of Abraham, Isaac, Jacob and others whom He will raise from the dead, because "they live unto Him," but He disclaims being the God of "the dead" whom He will never raise. (Luke 20:37, 38). We must be "accounted worthy"; we must become "children of God" before we can be "children of the resurrection." (Luke 20:35, 36; Hos. 13:13, 14).

The conditionality of the resurrection is again made manifest by Paul when he says: "Yea, doubtless, I count all things but loss . . . that I may know Him, and the power of His resurrection; . . . if by any means I might attain unto the resurrection (*exanastasis*) of the dead." (Phil. 3:8-11). "Resurrection out of the dead ones." (Greek, Emphatic Diaglott).

The conditions of resurrection here are striking and conspicuous. The dullest intellect, if only used, must see that universal resurrection is here definitely rebuked. "If by any means I might attain unto the resurrection." This is singular language if all are to be raised—if all are to "attain" it whether or no. And to say, not merely resurrection (*anastasis*), but as the Greek is, *exanastasis*, "resurrection out of the dead ones," would be meaningless speech if all are raised. In that case there would be no one "dead" (left dead) to have an "out-resurrection" from, (Emphasized Bible, Rotherham); there would be no "dead ones" to come "out of."

TWELVE COMPARISONS

Limited, conditional resurrection is explicitly taught in the comparisons of the Bible. We now present the evidence of comparisons on the subject because they are so easy to understand. *Parabole* is translated "comparison" in Mark 4:30, and Young defines the word as meaning "a placing alongside, parable." Webster says the word means "a figure by which two things are compared." The reader is requested to study the following twelve comparisons. Certain people are said to be:

1 *Like the tops of corn cut off:* "They are exalted for a little while, but are gone and brought low: they are taken out of the way as all other, and cut off as the tops of the ears of corn." (Job 24:24).

Farmers will recognize in this comparison a reference to "cutting tops." They have never been known to grow again. An apt illustration if the men compared are never re-produced; but unsuitable and positively false if they are made to re-appear by resurrection.

2 *Like a snail:* "As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun." (Psa. 58:8).

The snail passes away without resurrection probabilities or possibilities. Neither Russellites nor anyone else believes in the resurrection of snails. "As the creeping snail that smears its track; as the untimely birth, and the blind mole, which did not see the sun." (Chaldee).

3 *Like dross put away:* "Thou puttest away all the wicked like dross: therefore I love thy testimonies. (Psa. 119:119).

Put away "like dross." After being put away, dross is so worthless it is never thought of again. "Put away,"

it is never rescued from its oblivion. Nobody wants to make, destroy, then remake dross. Why should God?

4 *Like the whirlwind:* "As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation." (Prov. 10:25).

Nothing can be built upon the wind, but a substantial structure can be erected upon a good foundation. As cyclones sweep everything before them, so shall the wrath of God burn up the wicked, root and branch. (Mal. 4:1). But the righteous are built on an "eternal foundation" (*yesod olam*), and remain as long as the Eternal Himself. As the whirlwind passes, and is "no more," so the wicked pass away and are "no more." Let the resurrection of whirlwinds first be proved, then the resurrection of these peoples may be attempted with some sort of confidence.

5 *Like idols:* "They that make them (idols) are like unto them: so is everyone that trusteth in them." (Psa. 135:18).

The idols, the makers of the idols, and those who trust in them, possess the same perishable nature. When it is proven that idols will be raised from the dead, then the foundation for a sound and logical argument will be laid to prove the resurrection of this people. Do you believe in the resurrection of idols along with the idolaters?

6 *Like excrement:* "He shall perish forever like his own dung: they which have seen him shall say, Where is he?" (Job 20:7).

The image here used is so definite and certain in meaning that the honest reader cannot misunderstand it, if he would. It is not simply, "He shall perish"; but "He shall perish forever." But perish how, and "like" what? "Like his own dung!"—FOREVER!! He goes out of existence as completely as excrement, and remains in

non-existence for the same duration—"forever." If universal resurrection be true, this is a comparison of falsehood.

7 *Like quenched tow:* "Which bringeth forth the chariot and horse, the army and the power: they shall lie down together, they shall not rise: they are extinct, *they are quenched as tow.*" (Isa. 43:17).

A child of the feeblest mental capacity can discern the significance of this similitude. The chariot, the horse, and the power are all tied together; and then, the whole bundle included, the statement is, "*they shall not rise.*" If these men are raised from the dead notwithstanding the declaration "they shall not rise," what is to hinder the horses from having a part in the resurrection, too?

But look at the comparison: "They are extinct, they are quenched as tow." Here is not merely the suspension of life and being, as in the case of the saints when they die, and which they resume at the resurrection; *but the extinction of life and being forever.* This conclusion is inevitable, else tow must be raised from the dead along with the extinct horses.

8 *Like water spilled on the ground:* "For we must needs die, and are as water spilled on the ground, *which cannot be gathered up again;* neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." (2 Sam. 14:14).

"Neither doth God respect any person" in the Hebrew is, "*Velo yissa Elohim nephesh,*" "And God doth not take away the soul" (life). The Vulgate reads, *Nec vult Deus perire animam,* "Nor does God will the destruction of the soul." Sin, not God, is the author of death (Rom. 5:12). God says: "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (Ezek. 18:32). Those who turn to Him may die and be temporarily "banished"

from Him, but He has "devised means that His banished be not expelled from Him" forever. By resurrection He will restore the soul of "His banished" (Psa. 23:3); but those who die and are "as water spilled on the ground" are never "gathered up again." They melt away "as waters which run continually" (Psa. 58:7). The reference here is to waters in the desert, which speedily evaporate by the sun, or are absorbed by sinking into the sand—gone beyond recovery in either case.

9 *Like natural brute beasts:* "But these" (in contrast to the "angels" in verse 11), "as natural brute beasts, made to be taken and destroyed, speak evil of the things which they understand not, and shall utterly perish in their own corruption." (2 Peter 2:12).

The people here spoken of are compared to "natural brute beasts," or as the Greek reads, "irrational animals," in a two-fold view: First, they are "made for capture and slaughter" (Emphatic Diaglott), intended to be taken with nets and gins, and then destroyed, because of their destructive and beastly nature. This end is final for the animals, surely. Secondly, these men, who are "as natural brute beasts," like them, "perish in their own corruption." Before universal resurrection can be proved, the resurrection of these "natural brute beasts" must be proved. Who will undertake to perform this impossible task?

10 *Like plants pulled up by the roots:* "God shall likewise destroy thee forever, He shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living." (Psa. 52:5).

"Every plant which my heavenly Father hath not planted shall be rooted up." (Matt. 15:13). On this point Solomon testifies: "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the trans-

gressors shall be rooted out of it." (Prov. 2:21, 22). Isaiah also says: "The people also shall all be righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. 60:21). But the wicked, when considered under the image of trees, are "burned up root and branch" (Mal. 4:1); when viewed as plants, they are said to be "rooted out of the land of the living." A tree cut down at the root may grow again (Job. 14:7); but if the root and branches are both consumed, will it reproduce itself? Plants cut off at the surface of the ground will often grow again; but if pulled up by the roots—*never*.

11 *Like vanishing clouds, dreams and visions:* "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." (Job. 7:9, 10).

Here the vanishing cloud is divinely interpreted to mean, when applied to man, those who go "down to the grave shall come up no more." To this image and its interpretation Job adds dreams, visions, and excrements in Job. 20:5-9: "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds: yet he shall perish forever"—like these three comparisons: (1) "Like his own dung: they which have seen him shall say, Where is he? (2) He shall fly away as a dream, and shall not be found: yea, (3) he shall be chased away like a vision of the night." He is to "perish forever," notice, like the three things to which he is here compared. Inspiration itself now makes the application: "The eye also which saw him shall see him no more; neither shall his place know him any more." If these men do perish, and "perish forever," like excrements that are no more, like dreams that fly away, and like visions that are chased away into eternal

oblivion, there is no resurrection for them, unless it can be shown that excrements, dreams and visions are to be raised from the dead.

¶ 2 *Like untimely births:* "Why died I not from the womb? ¶ 1 Why did I not give up the spirit when I came out of the belly? Why did the knees anticipate me? or why the breast that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest. With kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: *or as an hidden untimely birth I had not been;* as infants which never saw light. There the wicked cease from troubling: and there the weary are at rest." (Job 3:11-17).

The kings and counsellors of the earth (advisers of kings) build, not palaces, but ruins, "for themselves"—"desolate places," mausoleums. Observe the three gradations indicated in the words, "lain," "quiet," "slept." Mark well the three conditions spoken of:

1. "Why died I not from the womb?"—never coming to maturity, as in the case of miscarriage.
2. "Why did I not give up the spirit when I came out of the belly?"—stillborn, without ever being able to breathe.
3. "Why did the knees anticipate me?"—born alive, but dying soon after.

Death in these three states is without possibility of revivescence. This appears from subsequent comments by Job himself: "Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the spirit and no eye had seen me! *I should have been as though I had not been;* I should have been carried from the womb to the grave. 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; a land of darkness, as darkness itself; and of the shadow of

death, without any order, and where the light is as darkness." (Job 10:18-22).

Universal resurrection devitalizes this Scripture and forces its advocates to an emasculative interpretation, if not to a point blank denial, of the words of Job. He says that kings and counsellors of the earth, along with untimely births, go on dying, to "the land of darkness," *from which they never "return."* He says that after death they are "as though they had not been." Do you believe in the resurrection of people who have never been? Can you believe in the resurrection of untimely births in the presence of Job's words, "As an hidden untimely birth *I had not been*"?

David is just as emphatic on the point as Job: "As a snail which melteth, let every one of them pass away: *like the untimely birth of a woman*, that they may not see the sun." (Psa. 58:8). Solomon's testimony is equally pertinent, strong and convincing: "If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; *I say that an untimely birth is better than he.* For he cometh in with vanity, and departeth in darkness, and his name shall be covered in darkness. Moreover he hath not seen the sun, nor known anything: this (untimely birth) hath more rest than the other"—the man who was born and lived two thousand years, wasting his life in ignorance of God. (Eccl. 6:3-6). No matter about a man's longevity, family, riches, and fame: if his "soul be not filled with good," he is himself contemptible and his life worthless. An abortive is preferred to him. An abortive "comes in with vanity," disappointing expectations, and "departs in darkness," never to see the light of the sun; its name is "covered with darkness" forever. The man here described, and the abortive with which he is compared, both go to "one place" (vs. 6); equally unknown and

wholly forgotten, they are both "covered with darkness" as long as eternity shall last.

BIBLE COMPARISONS DISASTROUS TO

UNIVERSAL RESURRECTION

We have now considered twelve Bible comparisons. They could easily be multiplied a hundred-fold. They are irreconcilable with the theory of universal resurrection. More in truth can be said conservatively: *They are hostile to it.* They overthrow it completely, and destroy it disastrously and hopelessly. Back of this treatise on "Millions Now Dead Will Never Live" stands the divine commission: "And the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of God shall stand forever." (Isa. 40:6-8).

This is the "voice" we are to utter, the proclamation we are to make, the message we are to publish. We are distinctly authorized to proclaim in a strong clear "voice" what the destiny of "all flesh" is, *by comparisons.* The "voice" of these declares that flesh, and "all flesh," perishes like the grass withers, and decays like the flowers fade. We must speak, echo, and re-echo this "voice"—that "all flesh" is perishable, deathful, and ephemeral, in contrast to the word of God, which is incorruptible, immortal, and "shall stand forever." The signification of this voice which we must "cry" or proclaim, is put beyond dispute by Peter in these words of quotation and exposition:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for-

ever. For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word by which the gospel is preached unto you." (1 Peter 1:23-25).

From this important Scripture the following truths are made clear by the revelation of God through Isaiah and the inspired comments of Peter thereon:

TEACHINGS OF COMPARISONS SUMMARIZED

1. As our first birth came from "corruptible seed," and as like produces like, each seed producing "after its kind" (Gen. 1:24), we are generated corruptible beings. "That which is born of the flesh is flesh" (John 3:6), and cannot be anything but flesh (1 Cor. 15:50); and "the flesh profiteth nothing" (John 6:63). "The children of the flesh, *these are not the children of God.*" (Rom. 9:8).

2. The word of our God stands forever, "abides forever," and "lives forever." It is the "incorruptible seed." If we are begotten by it (Jas. 1:18), and "born again," we shall, like it, become incorruptible at birth. "Neither can they die any more: for they are equal unto the angels; and are the children of God, *being the children of the resurrection.*" (Luke 20:36).

3. Unless corruptible flesh is impregnated by the incorruptible word, it remains corruptible. Of all such flesh, the text declares, "*All flesh is grass.*" If there be any "glory" about it, that fades and falls like flowers. As the grass withers, as the flowers fade, so "all flesh," apart from the word "which liveth forever," dies without hope of resurrection. Until those who believe in universal resurrection prove conclusively that grass, "which today is, and tomorrow is cast into the oven" (Matt. 6:20), and flowers, which fade and fall to the ground hopeless of resuscitation, are to be raised from the dead, we must

reject the universal resurrection of mankind as an error of the first magnitude.

4. This is the "voice" of God, the "cry" of the prophetic word, "*the gospel* which is preached unto you." Believe it, you live; reject it, you die!

TWENTY-ONE POSITIVE TEXTS

We pass now from the comparisons of the Bible to its positive declarations. Dr. Clarke and others have called restricted resurrection an "unfounded opinion, unworthy of refutation," but if it be an error is it not as worthy of refutation as any other error? Then give us the refutation! Our Twelve Comparisons and Twenty-One Positive Texts are arranged numerically for the purpose of facilitating refutation. In all kindness, but with utmost confidence, refuters are invited to undertake the task of refutation.

The texts in the Bible which deny universal resurrection are legion, but we now give twenty-one passages as samples of the whole. They are so plain, pointed, and positive, they are given without remarks, "that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:5). "Because thou hast rejected knowledge, I also will reject thee." (Hos. 4:6). He who rejects God's word, shall be rejected by God. (1 Sam. 15:23). "Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded." (Prov. 13:13). With a contrite spirit which trembles at his word (Isa. 66:2), the reader will please note in the following Scriptures that God declares, of many people, that:

1 *They have no hope in death:* "The wicked is *ariven* away, in his wickedness: but the righteous hath *hope* in his death." (Prov. 14:32).

“But I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, *which have no hope.*” (1 Thess. 4:13).

2 *They are blotted out of the book of the living:* “Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous.” (Psa. 69:27, 28).

3 *They are cut off from God's hand:* “Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: *and they are cut off from thy hand.*” (Psa. 88:5).

4 *They have their portion in this life:* “From men which are thy hand, O Lord, from men of the world, *which have their portion in this life . . .*” (Psa. 17:14).

“If in *this life only* we have hope in Christ, we are of all men the most miserable.” (1 Cor. 15:19).

“Verily I say unto you, *They have their reward*” (Matt. 6:5). They “have,” in the present tense, their reward, paid up to date. Compare Rev. 22:12.

5 *They shall never see Christ:* “Yet a little while, *and the world seeth me no more;* but ye see me: *because I live, ye shall live also.*” (John 14:19).

6 *They shall not see life:* “He that believeth on the Son hath everlasting life: he that believeth not the Son *shall not see life;* but the wrath of God abideth on him.” (John 3:36).

7 *They shall not be in the judgment:* “Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.” (Psa. 1:5). Adam Clarke admits “that the impious were never to have any resurrection, but be annihilated, were the opinion of

several among the Jews, and of some among Christians." He affirms, however, that "such unfounded opinions are unworthy of refutation"; yet he has to concede in his comments on this verse that "some of the versions have, 'The ungodly shall not arise in the judgment.'"

8 *They shall not suffer a second affliction:* "What do you imagine against the Lord? *He will make an utter end: affliction shall not rise up the second time.* For while they be folded together as thorns, and while they are drunken as drunkards (a sin in time, and therefore a punishment in time), they shall be destroyed as stubble fully dry."

9 *They shall not return to life:* "And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, *but he shall not return to me.*" (2 Sam. 12:22, 23).

10 *They shall be no more:* "And why dost thou not pardon my transgression, and take away mine iniquity? For now I shall sleep in the dust; and thou shalt seek me in the morning, *but I shall not be.*" (Job 7:21). "*I shall be no more.*" (Leeser's translation).

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

12 *They shall never be any more forever:* "Son of man, take up a lamentation upon the King of Tyrus. . . . All they that know thee among the people shall be astonished at thee: thou shalt be a terror, *and never shalt thou be any more.*" (Ezek. 28:12, 19).

"*Thou shalt not be any more forever.*" (Leeser's translation).

✓ **13** *They shall be remembered no more:* "Free among the dead, like the slain that live in the grave, whom thou rememberest no more." (Isa. 88:5). *Isa*

"Drought and heat consume the snow waters: so doth the grave them which have sinned. The womb shall forget him; the worm shall feed sweetly on him; *he shall be no more remembered*; and wickedness shall be broken as a tree." (Job 24:19, 20). Compare with these Scriptures Job 14:13, 15.

13 ✓ **14** *They shall never rise nor live again:* "They (the Babylonish lords, vs. 13) are dead, *they shall not live*; they are deceased, *they shall not rise*: therefore hast thou visited and destroyed them, and made all their memory to perish." (Isa. 26:14).

✓ "(They are) dead, they will not live (again); (they are) departed, they will not rise (again); therefore hast thou visited and destroyed them, and made to perish every memorial of them." (Leeser's translation).

✓ **15** *They shall sleep a perpetual sleep:* "In their heat I will make their feasts and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." (Jer. 51:39, 57).

"I will make drunk your princes, sages, lords, captains, that they may sleep an *eternal sleep*, and therefrom *they shall never more wake up*, says the King, the Lord of Zebaoth." (German translation).

"There is hope of a tree, if it be cut down, that it will sprout again, But man dieth, and wasteth away So man lieth down and riseth not: till the heavens be no more, *they shall not awake, nor be raised out of their sleep.*" (Job 14:7, 10, 12). This statement is made of "man that is born of a woman" (vs. 1).

16 *They shall never rise again:* "They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, *and never rise up again.*" (Amos 8:14).

"Let burning coals fall upon them: let them be cast into the fire; into deep pits, *that they rise not up again.*" (Psa. 140:10).

17 *They shall be as though they had not been:* "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, *and they shall be as though they had not been.*" (Obadiah 16).

18 *They are never to be redeemed:* "The redemption of their soul is precious, *and it ceaseth forever.*" (Psa. 49:8). "The ransom of their soul is too costly, *and it is omitted forever.*" (Leeser's translation).

19 *They are to stay in the grave, their habitation:* "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume, *the grave being an habitation for every one of them.*" (Psa. 49:14, marginal translation). Contrast this verse with "but" in verse 15.

20 *They shall remain in the tomb:* "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." (Prov. 21:16).

"The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. Who shall declare his way to his face? and who shall pay him what he hath done? Yet shall he be brought to the grave, *and shall remain in the tomb.*" (Job 21:30-32).

21 *Unto eternity they shall never see light:* "He shall go to the generation of his fathers; *they shall never see light.* Man that is in honor, and understandeth not, *is like the beasts that perish.*" (Psa. 49:19, 20).

"He shall go to the generation of his fathers, *unto eternity will these never see light.*" (Psa. 49:19, Leeser's translation).

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