

Rome, and her daughters say, not to scripture for positive evidence, but to other things and philosophies:

"...is the doctrine of spirituality. ... Dualism ... Plato ... Platonic Dualism ... " [Roman Catholic Online Encyclopedia; "S", "Soul"] - <http://www.newadvent.org/cathen/14153a.htm>

"... For positive evidence, however, that the soul will continue after death in the possession of a conscious life, we must appeal to teleology and the consideration of the character of the universe as a whole. ..." [Roman Catholic Online Encyclopedia; "I"; "Immortality"] - <http://www.newadvent.org/cathen/07687a.htm>

Justin Martyr on the Hellenistic error of the immortality of the soul:

DIALOGUE TO TRYPHO CHAPTER V -- THE SOUL IS NOT IN ITS OWN NATURE IMMORTAL.

"These philosophers [Referring to Greek philosophers who teach that the soul is immortal] know nothing, then, about these things; for they cannot tell what a soul is.'

"It does not appear so.'

"Nor ought it to be called immortal; for if it is immortal, it is plainly unbegotten.'

"It is both unbegotten and immortal, according to some who are styled Platonists.'

Source: <http://www.earlychristianwritings.com/text/justinmartyr-dialoguetrypho.html>

ON THE RESURRECTION CHAPTER 10 -

...why do we any longer endure those unbelieving and dangerous arguments, and fail to see that we are retrograding when we listen to such an argument as this: that the soul is immortal, but the body mortal, and incapable of being revived? For this we used to hear from Pythagoras and Plato

Source: <https://st-takla.org/books/en/ecf/001/0010666.html>

Church fathers who were Annihilationists

Irenaeus - Against Heresies (Book II, Chapter 34)

And therefore he who shall preserve the life bestowed upon him, and give thanks to Him who imparted it, shall receive also length of days for ever and ever. But he who shall reject it, and prove himself ungrateful to his Maker, inasmuch as he has been created, and has not recognised Him who bestowed [the gift upon him], deprives himself of [the privilege of] continuance for ever and ever. And, for this reason, the Lord declared to those who showed themselves ungrateful towards Him: "If you have not been faithful in that which is little, who will give you that which is great?" indicating that those who, in this brief temporal life, have shown themselves ungrateful to Him who bestowed it, shall justly not receive from Him length of days for ever and ever.

Athanasius the Great - On the Incarnation of the Word, Chapter 6

The human race then was wasting, God's image was being effaced, and His work ruined. Either, then,

God must forego His spoken word by which man had incurred ruin; or that which had shared in the being of the Word must sink back again into destruction, in which case God's design would be defeated.

Athanasius the Great - Discourse 3 Against the Arians, Chapter 29

For it beseemed that the flesh, corruptible as it was, should no longer after its own nature remain mortal, but because of the Word who had put it on, should abide incorruptible. For as He, having come in our body, was conformed to our condition, so we, receiving Him, partake of the immortality that is from Him.

Athanasius the Great - On the Incarnation of the Word, Chapter 4

"We have seen that to change the corruptible to incorruption was proper to none other than the Savior Himself, Who in the beginning made all things out of nothing; that only the Image of the Father could re-create the likeness of the Image in men, that none save our Lord Jesus Christ could give to mortals immortality, and that only the Word Who orders all things and is alone the Father's true and sole-begotten Son could teach men about Him and abolish the worship of idols. But beyond all this, there was a debt owing which must needs be paid; for, as I said before, all men were due to die. Here, then, is the second reason why the Word dwelt among us, namely that having proved His Godhead by His works, He might offer the sacrifice on behalf of all, surrendering His own temple to death in place of all, to settle man's account with death and free him from the primal transgression."

Athanasius the Great - On the Incarnation of the Word, Chapter 4

For transgression of the commandment was turning them back to their natural state, so that just as they have had their being out of nothing, so also, as might be expected, they might look for corruption into nothing in the course of time. 5. For if, out of a former normal state of non-existence, they were called into being by the Presence and loving-kindness of the Word, it followed naturally that when men were bereft of the knowledge of God and were turned back to what was not (for what is evil is not, but what is good is), they should, since they derive their being from God who IS, be everlastingly bereft even of being; in other words, that they should be disintegrated and abide in death and corruption.

Ignasius - The Epistle of Ignatius to the Ephesians, Chapter 18

For this end did the Lord allow the ointment to be poured upon His head, John 12:7 that He might breathe immortality into His Church. Be not anointed with the bad odour of the doctrine of the prince of this world; let him not lead you away captive from the life which is set before you. And why are we not all prudent, since we have received the knowledge of God, which is Jesus Christ? Why do we foolishly perish, not recognising the gift which the Lord has of a truth sent to us?

Ignasius - The Epistle of Ignatius to the Magnesians

Let us not, therefore, be insensible to His kindness. For were He to reward us according to our works, we should cease to be.

Video link to Church Fathers who were Annihilationists:

<http://www.rethinkinghell.com/2013/07/church-fathers-who-were-conditionalists/>

Immortality in the early church. A comprehensive study in e-Book form:

<http://bryangrayministries.com/wp-content/uploads/2012/04/Immortality-in-the-Early-Church.doc>

Platonist influences of Church Fathers like Augustine and Tertullian

"Intellectually, Augustine represents the most influential adaptation of the ancient Platonic tradition with Christian ideas that ever occurred in the Latin Christian world. Augustine received the Platonic past in a far more limited and diluted way than did many of his Greek-speaking contemporaries, but his writings were so widely read and imitated throughout Latin Christendom that his particular synthesis of Christian, Roman, and Platonic traditions defined the terms for much later tradition and debate."

- <https://www.britannica.com/biography/Saint-Augustine>

"The utterance of Plato, the most pure and bright in all philosophy, scattering the clouds of error . . ."
- Augustine of Hippo

"Chap. III. - Some Truths Held Even by the Heathen, They Were, However, More Often Wrong Both in Religious Opinions and in Moral Practice. The Heathen Not to Be Followed in Their Ignorance of the Christian Mystery. The Heretics Perversely Prone to Follow Them.

One may no doubt be wise in the things of God, even from one's natural powers, but only in witness to the truth, not in maintenance of error; (only) when one acts in accordance with, not in opposition to, the divine dispensation. For **some things are known even by nature: the immortality of the soul, for instance**, is held by many; the knowledge of our God is possessed by all. I may use, therefore, the opinion of a **Plato, when he declares, "Every soul is immortal."** I may use also the conscience of a nation, when it attests the God of gods. I may, in like manner, use all the other intelligences of our common nature, when they pronounce God to be a judge. "God sees," (say they)(say they); and, "I commend you to God." (compare the

De Test. Anim. ii., and De Anim. xlii.) But when they say, What has undergone death is dead," and, "Enjoy life whilst you live," and, "After death all things come to an end, even death itself;" then I must remember both that "the heart of man is ashes," (Isa_44:20) according to the estimate of God, and that the very "Wisdom of the world is foolishness," (as the inspired word) pronounces it to be. (1Co_1:20, 1Co_3:19) Then, if even the heretic seek refuge in the depraved thoughts of the vulgar, or the imaginations of the world, I must say to him: Part company with the heathen, O heretic! for although you are all agreed in imagining a God, yet while you do so in the name of Christ, so long as you deem yourself a Christian, you are a different man from a heathen: give him back his own views of things, since he does not himself learn from yours. Why lean upon a blind guide, if you have eyes of your own? Why be clothed by one who is naked, if you have put on Christ? Why use the shield of another, when the apostle gives you armour of your own? **It would be better for him to learn from you to acknowledge the resurrection of the flesh**, than for you from him to deny it; because if Christians must needs deny it, it would be sufficient if they did so from their own knowledge, without any instruction from the ignorant multitude. He, therefore, will not be a Christian who shall deny this

doctrine which is confessed by Christians; denying it, moreover, on grounds which are adopted by a man who is not a Christian. Take away, indeed, from the heretics the wisdom which they share with the heathen, and let them support their inquiries from the Scriptures alone: they will then be unable to keep their ground. For that which commends men's common sense is its very simplicity, and its participation in the same feelings, and its community of opinions; and it is deemed to be all the more trustworthy, inasmuch as its definitive statements are naked and open, and known to all. Divine reason, on the contrary, lies in the very pith and marrow of things, not on the surface, and very often is at variance with appearances." - Tertullian

Here is William Tyndale's Reply To Sir Thomas More -

<https://ia800909.us.archive.org/1/items/tyndalesanswer00tynduoft/tyndalesanswer00tynduoft.pdf>

Here is the page on which the material about "sleep" may be found -

<https://archive.org/details/tyndalesanswer00tynduoft/page/180/mode/1up?q=sleep>

“William Tyndale (1484-1536),

English Bible translator and Martyr

In 1530 responding to Sir Thomas More's objection to his belief that "all souls lie and sleep till doomsday" he vigorously replied.

"And ye, in putting them [the departed souls] in heaven, hell and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection...And again, if the souls be in heaven, tell me why they be not in as good a case as the angels be ? And then what cause is there of the resurrection ?" - William Tyndale, *An Answer to Sir Thomas More's Dialogue* (Parker's 1850 reprint), bk.4, ch.4, pp.180,181 - <http://books.google.com/books?id=TOLOU6-00yUC&printsec=frontcover#v=onepage&q&f=false>

Tyndale went to the heart of the issue in pointing out the papacy's draft upon the teachings of "heathen philosophers" in seeking to establish its contention of innate immortality. Thus

"The true faith puteth forth the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put that the souls did ever live. And the pope joineth the spiritual doctrine of Christ and the fleshy doctrine of philosophers together; things so contrary that they cannot agree, no more than the Spirit and the flesh do in a Christian man. And because the fleshy-minded pope consenteth unto heathen doctrine, therefore he corrupteth the Scripture to stablish it. If the soul be in heaven, tell me what cause is there for the resurrection?" - *ibid.*, p.180

In yet another section of the same treatise, dealing with the "invocation of saints," Tyndale uses the same reasoning, pointing out that the doctrine of departed saints being in heaven had not yet been introduced in Christ's day:

"And when he [More] proveth that the saints be in heaven in glory with Christ already, saying, 'If God be their God, they be in heaven, for he is not the God of the dead;' there he stealeth away Christ's argument wherewith he proveth the resurrection: that Abraham and all saints would rise again, and not that their souls were in heaven; which doctrine was not yet in the world. And with that doctrine he taketh away the resurrection quite, and maketh

Christ's argument of none effect." - *ibid.*, p.118

Tyndale presses his contention still further by showing the conflict of papal teaching with St. Paul, as he says in a slightly sarcastic vein :

" 'Nay Paul, thou art unlearned; go to Master More, and learn a new way. We be not most miserable, though we rise not again; for our souls go to heaven as soon as we be dead, and are there in as great joy as Christ that is risen again.' And I marvel that Paul had not comforted the Thessalonians with that doctrine, if he had wist it, that the souls of their dead had been in joy; as he did with the resurrection, that their dead should rise again. If the souls be in heaven, in as great glory as the angels, after your doctrine, shew me what should be of the resurrection?" - *ibid.* p.118

John Frith (1503-33),

associate of Tyndale and fellow martyr writes

"Notwithstanding, let me grant it him that some are already in hell and some in heaven, which thing he shall never be able to prove by the Scriptures, yea, and which plainly destroy the resurrection, and taketh away the arguments wherewith Christ and Paul do prove that we shall rise;..and as touching this point where they rest, I dare be bold to say that they are in the hand of God." - *An Answer to John Fisher*, Bishop of Rochester

Martin Luther (1493-1546)

German reformer and Bible Translator.

Regarding Luther's position Archdeacon Francis Blackburne of Cleveland; rector of Richmond states in his "*Short Historical View of the Controversy Concerning an Intermediate State*" of 1765 :

"Luther espoused the doctrine of the sleep of the soul, upon a Scripture foundation, and then made use of it as a confutation of purgatory and saint worship, and continued in that belief to the last moment in his life." page 14.

Martin Luther declared that it was the Pope, not the bible, who taught that "the soul is immortal"
Martin Luther, *Defence*, proposition 27

"Luther held that the soul died with the body, and that God would hereafter raise both the one and the other." Catholic Cardinal Du Perron, *Historical View*, p344

Here are some sample Luther citations. The first one is from a 1573 translation.

"Salomon judgeth that the dead are a sleepe, and feele nothing at all. For the dead lye there accompting neyther dayes nor yeares, but when they are awaked, they shall seeme to haue slept scarce one minute." - *An Exposition of Salomon's Booke, called Ecclesiastes or the Preacher*, 1573, folio 151v.

"But we Christians, who have been redeemed from all this through the precious blood of God's Son, should train and accustom ourselves in faith to despise death and regard it as a deep, strong sweet sleep; to consider the coffin as nothing other than our Lord Jesus' bosom or Paradise, the grave as nothing other than a soft couch of ease or rest. As verily, before

God, it truly is just this; for he testifies, John 11:11: Lazarus, our friend sleeps; Matthew 9:24: The maiden is not dead, she sleeps. Thus too, St. Paul in 1 Corinthians 15, removes from sight all hateful aspects of death as related to our mortal body and brings forward nothing but charming and joyful aspects of the promised life. He says there [vv.42ff]: It is sown in corruption and will rise in incorruption; it is sown in dishonour (that is, a hateful, shameful form) and will rise in glory; it is sown in weakness and will rise in strength; it is sown in natural body and will rise a spiritual body."- *Christian Song Latin and German, for Use at Funerals*," 1542, Works of Luther (1932), vol. 6, pp.287,288

"Thus after death the soul goes to its bedchamber and to its peace, and while it is sleeping it does not realise its sleep, and God preserves indeed the awakening soul. God is able to awake Elijah, Moses, and others, and so control them, so that they will live. But how can that be? That we do not know; we satisfy ourselves with the example of bodily sleep, and with what God says: it is a sleep, as rest, and a peace. He who sleeps naturally knows nothing of that which happens in his neighbor's house; and nevertheless he still is living, even though, contrary to the nature of life, he is unconscious in his sleep. Exactly the same will happen also in that life, but in another and a better way." -"*Auslegung des ersten Buches Mose*," in *Schriften*, vol.1, cols. 1759, 1760

General Baptists

In his "Institutes of Ecclesiastical History" chancellor of the University of Gottingen, Johann L. von Mosheim records that the "General Baptists" were spread in large numbers over many of the provinces of England As one article of faith they held "that the soul, between death and the resurrection at the last day, has neither pleasure nor pain, but is in a state of insensibility." - [see Page 697] <http://books.google.com/books?id=EIEPAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Samuel Richardson (1633-1658)

Pastor, First Particular Baptist Church, of London wrote a discourse entitled :

"A Discourse on the Torments of Hell : The Foundations and Pillars thereof discover'd, serch'd, shaken, and remov'd. With Infallible Proofs that there is not to be a punishment after this Life, for any to endure that shall never end" 1658 [see also Page 70 herem right hand top Column] - <http://books.google.com/books?id=W2NlnJippEkC&printsec=frontcover#v=onepage&q&f=false>

Modern era:

"... **annihilationists come from and are part of any number of different denominations.** ...

... E. Earle Ellis was a professor of theology at Southwestern Baptist Theological Seminary (Southern Baptist Convention) until he fell asleep. Similarly, Dale Moody taught at Southern Baptist Seminary (also SBC). I bet you never thought conservative Southern Baptists would hold this view! Claude Mariottini, Old Testament professor at Northern Baptist Seminary (American Baptist Convention), is also an **annihilationist**, 7 ..." - [Don't Be Afraid to Rethink Hell: Why Other Beliefs Needn't Get In](#)

Your Way

"... I was a few weeks into the research when I read an article by a renown Southern Baptist New Testament scholar named **E. Earle Ellis** titled "[The New Testament Teaching on Hell.](#)" In it, **he argued fairly and thoroughly that the New Testament advocates for an annihilation view of hell.** This caught me off guard; I didn't know he was going to argue for this. I read the article very casually, thinking it was going to be yet another defense of the traditional view. After all, **Ellis is Southern Baptist. He's evangelical.** And he didn't front his view at the beginning. **He simply looked at all the relevant passages, exegeted them (with the exegetical methods I was taught in seminary), and then concluded that hell would not last forever;** that is, its inhabitants would not experience everlasting conscious torment. And Ellis argued this from the text. ..." - [Is Annihilation an Evangelical Option?](#)

E. Earle Ellis ; New Testament Teaching on Hell - [Rethinking Hell](#)

John Milton (1608-1674),

"Greatest of the Sacred Poets"; Latin secretary to Cromwell.

"Inasmuch then as the whole man is uniformly said to consist of body, and soul (whatever may be the distinct provinces assigned to these divisions), I will show, that in death, first, the whole man, and secondly, each component part, suffers privation of life...The grave is the common guardian of all till the day of judgment.", "Treatise of Christian Doctrine"

Vol.1, ch. 13, [see Page 271 here] - [http://books.google.com/books?](http://books.google.com/books?id=WwZbAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false)

[id=WwZbAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=WwZbAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false)

And many, many more, Finally

Dr A.A. Phelps, pastor Congregational Church, Rochester, New York, and editor of "The Bible Banner", in discussing "Is Man By Nature Immortal?" (pp.639-650), presents twelve counts against the doctrine of innate immortality:

1. It has a bad history; it was introduced by the serpent in Eden, and springs from a heathen philosophy; it is not found in Jewish belief; is a compromise with Platonism; adopted and authenticated by the Church of Rome.
2. It is at variance with the scriptural account of man's creation.
3. It clashes with the Bible statement of man's fall.
4. It is opposed to the scriptural doctrine of death.
5. It is equally opposed to the physiological facts.
6. Immortality is nowhere ascribed to man in his present state of existence.
7. Immortality is a blessing to be sought, and not a birthright legacy.
8. Inherent immortality is opposed to the scriptural doom of the wicked.
9. It supersedes the necessity of the resurrection.
10. It reduces the judgment scene to a solemn farce.
11. It subverts the bible doctrine of Christ's second coming.
12. It is a prolific source of error -Mohammedanism, Shakerism, Swedenborgianism, Spiritualism, Purgatory, Mariolatry, Universalism, Eternal-Tormentism." - <http://www.sundaylaw.net/studies/truelife/immortality/reformat.htm>

Martin Luther:

"...Protestants denied the Catholic purgatory. **Luther** taught mortality of the soul, comparing the

sleep of a tired man after a day's work whose soul "sleeps not but is awake" ("*non sic dormit, sed vigilat*") and can "experience visions and the discourses of the angels and of God", with **the sleep of the dead which experience nothing** but still "live to God" ("*coram Deo vivit*").[\[4\]](#)[\[5\]](#)[\[6\]](#)[\[7\]](#) ..."

"...so the soul after death enters its chamber and peace, and sleeping does not feel its sleep" (Commentary on Genesis – Enarrationes in Genesin, 1535–1545).[\[36\]](#)

... However, the **best known advocate of soul sleep** was **Martin Luther** (1483–1546).[\[95\]](#) In writing on Ecclesiastes, Luther says, “Salomon judgeth that the dead are a sleepe, and **feele nothing at all**. For **the dead lye there accompting neyther dayes nor yeares**, but when they are awoken, they shall seeme to have slept scarce one minute.[\[96\]](#)” - [Intermediate state - Wikipedia, the free encyclopedia](#)

Elsewhere Luther states that:

“As soon as thy eyes have closed shalt thou be woken, a thousand years shall be as if thou hadst slept but a little half hour. Just as at night we hear the clock strike and know not how long we have slept, so too, and how much more, are in death a thousand years soon past. Before a man should turn round, he is already a fair angel.[\[97\]](#)” - [Christian mortalism - Wikipedia, the free encyclopedia](#)

Martin Luther:

[Martin Luther and William Tyndale on the State of the Dead.](#)

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[QUOTE="Salty, post: 2623930, member: 5656"]Okay, lets start with one basic doctrine:

When a person dies, a Baptist believes that those who are born again (+ nothing - nothing) will instantly be in Heaven.

Those who are not born again will instantly be in Hell.

Do you agree with these statements?[/QUOTE]That would deny the doctrine and purpose of the resurrection and second advent, and therefore, No, not all "Baptist" believe as you (individually) do, as I have shown on numerous occasions. Therefore you do not have an issue with me, or Seventh-day Adventist doctrine, but with the Bible and with other Baptist before you.

Historically:

Like Luther who believed the person sleeps in death until their resurrection at the return of Jesus:

Others included Camillo Renato (1540)[109] Mátyás Dévai Bíró (1500–1545)[110] Michael Servetus (1511–1553)[111] Laelio Sozzini (1562)[112] Fausto Sozzini (1563)[113] the Polish Brethren (1565 onwards)[114] Dirk Philips (1504–1568)[115] Gregory Paul of Brzezín (1568)[116] the Socinians (1570–1800)[117] John Frith (1573)[118] George Schomann (1574)[119] Simon Budny (1576)[113]

Like Milton:

Those holding this view include: 1600s: Sussex Baptists[126] d. 1612: Edward Wightman[127] 1627: Samuel Gardner[128] 1628: Samuel Przytkowski[129] 1636: George Wither[130] 1637: Joachim Stegmann[131] 1624: Richard Overton[90] 1654: John Biddle (Unitarian)[132] 1655: Matthew Caffyn[133] 1658: Samuel Richardson[134] 1608–1674: John Milton[135][136] 1588–1670: Thomas Hobbes[117] 1605–1682: Thomas Browne[137] 1622–1705: Henry Layton[138] 1702: William Coward[138] 1632–1704: John Locke[139] 1643–1727: Isaac Newton[140] 1676–1748: Pietro Giannone[141] 1751: William Kenrick[142] 1755: Edmund Law[143] 1759: Samuel Bourn[144] 1723–1791: Richard Price[145] 1718–1797: Peter Peckard[146] 1733–1804: Joseph Priestley[147] Francis Blackburne (1765)[148] (1765).

19th-20th century:

Others include: Millerites (from 1833),[154] Edward White (1846),[155] Christadelphians (from 1848),[156] Thomas Thayer (1855),[157] François Gausson (d.1863),[158] Henry Constable (1873),[159] Louis Burnier (Waldensian, d.1878),[160] the Baptist Conditionalist Association (1878),[161] Cameron Mann (1888),[162] Emmanuel Pétavel-Olliff (1891), Miles Grant (1895)[163] George Gabriel Stokes (1897),[155]

The Blackwell Encyclopedia of Modern Christian Thought (1995), says "There is no concept of an immortal soul in the Old Testament, nor does the New Testament ever call the human soul immortal.",[190] Harper's Bible Dictionary (1st ed. 1985), says that 'For a Hebrew, 'soul' indicated the unity of a human person; Hebrews were living bodies, they did not have bodies",[191] the New Bible Dictionary' (3rd. ed. 1996), says "But to the Bible man is not a soul in a body but a body/soul unity",[192] the Encyclopedia of Judaism' (2000), says "Scripture does not present even a rudimentarily developed theology of the soul",[193] the New Dictionary of Theology' (2000), and "The notion of the soul as an independent force that animates human life but that can exist apart from the human body—either prior to conception and birth or subsequent to life and death—is the product only of later Judaism",[188] Eerdmans Dictionary of the Bible (2000), says "Far from referring simply to one aspect of a person, "soul" refers to the whole person",[194] the International Standard Bible Encyclopedia says "Possibly Jn. 6:33 also includes an allusion to the general life-giving function. This teaching rules out all ideas of an emanation of the soul.", [195] and "The soul and the body belong together, so that without either the one or the other there is no true man",[196] Eerdmans Bible Dictionary (1987), says "Indeed, the salvation of the "immortal soul" has sometimes been a commonplace in preaching, but it is fundamentally unbiblical.",[197] the Encyclopedia of Christianity (2003), says "The Hebrew Bible does not present the human soul (nepeš) or spirit (rûah) as an immortal substance, and for the most part it envisions the dead as ghosts in Sheol, the dark, sleepy underworld",[198] The Oxford Dictionary of the Christian Church (2005), says "there is practically no specific teaching on the subject in the Bible beyond an underlying assumption of some form of afterlife (see immortality)",[199] and the Zondervan Encyclopedia of the Bible (rev. ed. 2009), says "It is this essential soul-body oneness that provides the uniqueness of the biblical concept of the resurrection of the body as distinguished from the Greek idea of the immortality of the soul".[200][201]

The mortalist disbelief in the existence of a naturally immortal soul,[1][5] is also affirmed as biblical teaching by various modern theologians,[202][203][204][205][206][207][208][209][210]- <https://enacademic.com/dic.nsf/enwiki/11538103>

Anabaptist (generally and anciently) and later Mennonite (some):

Paulsen, for instance, says,

"The imagery of the soul's sleep expresses the nature of the interim state of the soul; the idea that the soul sleeps is substantiated by those who have been roused from the dead, inasmuch as the awakened ones can give no information about death, as would be the case if they had remained fully conscious." - The Mennonite Encyclopedia: A

Comprehensive Reference Work on the Anabaptist-Mennonite Movement, Volume 4 - [Link](#)

"... [Anabaptists] taught the sleep of the soul in death and eternal life only in Christ received at the resurrection. This inevitably developed into tension with the established churches, which in turn resulted in prohibition of the Anabaptist assemblies." - <https://www.truthaccordingtoscripture.com/documents/death/froom/luther-conditionalism.php#.XzRRp357ncc>

Seventh-day Anabaptists:

"[Doctrine held generally] **Soul Sleep (conditional immortality of the soul).**"
- <https://jahsaves.blogspot.com/2016/08/doctrines.html>

"Nearly all of them [Anabaptists] taught both soul-sleep and the final annihilation of the wicked" - <http://www.semperreformanda.com/men-of-god/francis-nigel-lee/francis-nigel-lee-index/the-anabaptists-and-their-stepchildren-f-n-lee/>

General Baptists

In his "Institutes of Ecclesiastical History" chancellor of the University of Gottingen, Johann L. von Mosheim records that the "General Baptists" were spread in large numbers over many of the provinces of England As one article of faith they held **"that the soul, between death and the resurrection at the last day, has neither pleasure nor pain, but is in a state of insensibility."** - [see Page 697] <http://books.google.com/books?id=EIEPAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

John Calvin (who wrote against in his Psychopannychia (1534), which is where most Calvinist Baptists get the idea of immediate hell/heaven reward), **Friedrich Spanheim & Karl Muller wrote about the Anabaptists, and documented their beliefs:**

"Calvin, in his Psychopannychia (1544), counts the Anabaptists as one of the groups believing in the sleep of the soul ... Also Friedrich Spannheim asserts that the Mennonites held the belief in the sleep of the soul ... Karl Müller, the church historian of Tübingen, thought the doctrine was definitely held by the Anabaptists in the Romance countries"

Samuel Richardson (1633-1658)

Pastor, First Particular Baptist Church, of London wrote a discourse entitled :
"A Discourse on the Torments of Hell : The Foundations and Pillars thereof discover'd, serch'd, shaken, and remov'd. With **Infallible Proofs that there is not to be a punishment after this Life, for any to endure that shall never end**" 1658 [see also Page 70 herem

right hand top Column] - <http://books.google.com/books?id=W2NlnJippEkC&printsec=frontcover#v=onepage&q&f=false>

Modern era:

Warren Prestidge (M.A., B.D. Hons) is a **Baptist** pastor. His first degree was in English and he has taught at Auckland University and at secondary school. Since 1981, he has pastored churches in Auckland and also lectured for the Bible College of New Zealand and Tyndale College. For two years he directed a Bible College in the Philippines. He authored Life, Death and Destiny. -

"According to the Bible, the dead, whether Christian or non-Christian, good or evil, saved or lost, are neither suffering in "hell", nor labouring in "purgatory", nor rejoicing in "heaven". Rather, they have entirely ceased to function. Without consciousness, they await the resurrection of the dead at the return of the Christ, that is, Jesus, in the glory of God. To use a common biblical metaphor, they "sleep the sleep of death" (Ps. 13:3)." - <https://www.afterlife.co.nz/articles/soul-sleep-2/>

Modern Others:

"... annihilationists come from and are part of any number of different denominations.
...

... E. Earle Ellis was a professor of theology at Southwestern **Baptist** Theological Seminary (Southern Baptist Convention) until he fell asleep. Similarly, Dale Moody taught at **Southern Baptist Seminary** (also SBC). I bet you never thought conservative Southern Baptists would hold this view! Claude Mariottini, Old Testament professor at **Northern Baptist Seminary (American Baptist Convention)**, is also an **annihilationist**, 7 ..." - [Don't Be Afraid to Rethink Hell: Why Other Beliefs Needn't Get In Your Way](#)

"... I was a few weeks into the research when I read an article by a renown **Southern Baptist** New Testament scholar named E. Earle Ellis titled **"The New Testament Teaching on Hell."** In it, **he argued fairly and thoroughly that the New Testament advocates for an annihilation view of hell.** This caught me off guard; I didn't know he was going to argue for this. I read the article very casually, thinking it was going to be yet another defense of the traditional view. After all, **Ellis is Southern Baptist. He's evangelical.** And he didn't front his view at the beginning. **He simply looked at all the relevant passages, exegeted them (with the exegetical methods I was taught in seminary), and then concluded that hell would not last forever;** that is, its inhabitants would not experience everlasting conscious torment. And Ellis argued this from the text. ..." - [Is Annihilation an Evangelical Option?](#)

E. Earle Ellis ; New Testament Teaching on Hell - [Rethinking Hell](#)

Edward Fudge: Hell & Mr. Fudge -

<https://edwardfudge.com/wordpress/wp-content/uploads/2014/05/excerptTFTC3.pdf>

Re-enactment (Film), Hell & Mr. Fudge - <https://archive.org/details/hell-mr-fudge>
or here - <https://www.bitchute.com/video/2NH8aAGoMF7K/>

Lecture - Edward Fudge - The Fire That Consumes: A Biblical and Historical Study of Hell

[MEDIA=youtube]oHUPpmbTOV4[/MEDIA]

Methodist:

United Methodist theologian and historian Ted Campbell notes, “we reject the idea of purgatory but beyond that **maintain silence on what lies between death and the last judgment.**” ([Methodist Doctrine: The Essentials](#))

Orthodoxy (which has many doctrines which conflict), but one such doctrine as held by some within is:

"... Lazar Puhalo in particular for his theory of the insensibility of the soul “in some state of sleep” ..."

That the dead are figuratively in a state of sleep, awaiting the resurrection, **"was the prevalent opinion until as late as the 5th century"** (D.P. Walker, *The Decline of Hell: Seventeenth-Century Discussions of Eternal Torment*, 1964, p. 35). -

<https://www.ucg.org/bible-study-tools/booklets/heaven-and-hell-what-does-the-bible-really-teach/jesus-christ-and-biblical-writers-compare-death-to-sleep>

Even **Martin Luther**, leader of the Protestant Reformation, wrote at one point: **"It is probable, in my opinion, that, with very few exceptions indeed, the dead sleep in utter insensibility till the day of judgment . . . On what authority can it be said that the souls of the dead may not sleep . . . in the same way that the living pass in profound slumber the interval between their downlying at night and their uprising in the morning?"** (Letter to Nicholas Amsdorf, Jan. 13, 1522, quoted in Jules Michelet, *The Life of Luther*, translated by William Hazlitt, 1862, p. 133).

Charles Henry Welch (Dispensationalist)

"... Our study of the Word drove us to the conclusion that the soul of man is not inherently immortal, that immortality is a gift in grace conferred at the resurrection; that the dead are asleep, that they awake at the resurrection, and that there is no conscious intermediate state." (Welch, 107-108) ..."

<https://levendwater.org/books/autobiography/page0091.htm>

E. W. Bullinger (Anglican, Ultradispensationalist):

Deuteronomy 31:16

shalt sleep with thy fathers = shalt lie down to sleep. A beautiful *Euphemism* (App-6) for death. This is the first occurrence. It is used alike of good people and evil: of Ahab as well as David; of all the kings, even Jehoiakim, who had no burial. See 2 Samuel 7:12. 1 Kings 1:21; 1 Kings 2:10; 1 Kings 11:21, 1 Kings 11:43; 1 Kings 14:20, 1 Kings 14:31; 1 Kings 15:8, 1 Kings 15:24; 1 Kings 16:6, 1 Kings 16:28; 1 Kings 22:40, 1 Kings 22:50; 2 Kings 8:24; 2 Kings 10:35; 2 Kings 13:9, 2 Kings 13:13; 2 Kings 14:16, 2 Kings 14:22, 2 Kings 14:29; 2 Kings 15:7, 2 Kings 15:22, 2 Kings 15:38; 2 Kings 16:20; 2 Kings 20:21; 2 Kings 21:18; 2 Kings 24:6. 2 Chronicles 9:31; 2 Chronicles 12:16; 2 Chronicles 14:1; 2 Chronicles 16:13; 2 Chronicles 21:1; 2 Chronicles 26:2, 2 Chronicles 26:23; 2 Chronicles 27:9; 2 Chronicles 28:27; 2 Chronicles 32:33; 2 Chronicles 33:20.

<https://www.studylight.org/commentary/deuteronomy/31-16.html>

<https://bibleunderstanding.com/the-rich-man-and-lazarus/>

In dealing with this Scripture, and the subject of the so-called intermediate state, it is important that we should confine ourselves to the Word of God, and not go to tradition. Yet, when nine out of ten believe what they have learned from tradition, we have a thankless task, so far as pleasing man is concerned. We might give our own ideas as the employment's, etc., of the departed, and man would deal leniently with us. But let us only put God's Revelation against man's imagination, and then we shall be made to feel his wrath, and experience his opposition.

Claiming, however, to have as great love and jealousy for the Word of God as any of our brethren; and as sincere a desire to find out what God says, and what God means: we claim also the sympathy of all our fellow members of the Body of Christ.

There are several matters to be considered before we can reach the Scripture concerning the rich man and Lazarus; or arrive at a satisfactory conclusion as to the state after death.

It will be well for us to remember that all such expressions as the Intermediate State, Church Triumphant, and others similar to them are unknown to Scripture. They have been inherited by us from tradition, and have been accepted without thought or examination.

“Ye were...redeemed..from your vain conversation received by tradition from your fathers.” (1 Pet. 1:18)

WHAT IS DEATH?

Putting aside, therefore, all that we have thus been taught, let us see what God actually does reveal to us in Scripture concerning man, in life, and in death; and concerning the state and condition of the dead.

Psalm 146:4 declares of man:

His breath goeth forth, He returneth to his earth;

In that very day his thoughts perish.

God is here speaking of man; not of some part of man, but of princes, and manor any son of man(v. 3), i.e. Any and every human being begotten or born of human parents.

There is not a word about a disembodied man. No such expression is to be found in the Scriptures! The phrase is man's own invention in order to make this and other scriptures agree with his tradition.

This Scripture speaks of man as man. His breath; he returneth; his thoughts. It is an unwarrantable liberty to put body when the Holy Spirit has put man. The passage says nothing about the body. It is whatever has done the thinking. The body does not think. The body apart from the spirit has no thoughts. Whatever has had the thoughts has them no more; and this is man.

If this were the only statement in Scripture on the subject it would be sufficient. But there are many others. There is Ecclesiastes 9:5, which declares that:

The dead know not anything.

This also seems so clear that there could be no second meaning. The dead are the dead; they are those who have ceased to live; and, if the dead do or can know anything, then words are useless for the purpose of revelation. The word dead, here is used in the immediate context as the opposite of the living,e.g.:

The living know that they shall die, But the dead know not anything.

It does not say dead bodies know not anything, but the dead,i.e. dead people, who are set in contrast with the living. As one of these living, David says, by the Holy Spirit (Psalm 146:2, 104:33)

While I live will I praise the Lord:

I will sing praises unto my God while I have any being.

There would be no praising after he ceased to live. Nor would there be any singing of praises after he had ceased to have any being. Why? Because princes and the son of man are helpless (Psalm 146:3,4). They return to their earth; and when they die, their thoughts perish: and they know not anything.

This is what God says about death. He explains it to us Himself. We need not therefore ask any man what it is. And if we did, his answer would be valueless, inasmuch as it is absolutely impossible for him to know anything of death, i.e. the death-state, beyond what God has told us in Scripture. We find the answer is just as clear and decisive in Psalm 104:29,30:

Thou takest away their breath (Hebrew- spirit), they die,

And return to their dust:

Thou sendest forth thy spirit, they are created:

And thou renewest the face of the earth.

With this agrees Ecclesiastes 12:7, in which we have a categorical statement as to what takes place at death:

Then shall the dust return to the earth as it was:

And the spirit shall return unto God who gave it.

Neither the dust nor the “spirit” had any previous, separate, independent consciousness before their union, which made the “living soul, or after that union is broken, when man becomes what Scripture calls a dead soul. The other Scriptures we have quoted, and shall quote show that there is no such separate, independent consciousness after that union has been dissolved. The prayer in I Thessalonians 5:23 is that these three may be found and preserved entire...at the coming of our Lord Jesus Christ(R.V.): i.e. preserved alive till (or at) that coming; and not to die and be separated before it.

This is the condition of man when this tabernacle has been put off (2 Peter 1:14), and when he is “unclothed” (2 Corinthians 5:4). Once separated from each other, we are shut up to the blessed hope of being reunited in resurrection. This is why the death of believers is so often called “sleep”; and dying is called “falling asleep” because of the assured hope of awaking in resurrection. It is not called “the sleep of the body” as many express it; or “the sleep of the soul.”

Scripture knows nothing of either expression. Its language is, "David fell asleep" (Acts 13:36), not David's body or David's soul. "Stephen...fell asleep" (Acts 7:60). "Lazarus sleepeth" (John 11:11), which is explained, when the Lord afterward speaks "plainly" as meaning "Lazarus is dead" (v 14).

Now, when the Holy Spirit uses one thing to describe or explain another, He does not choose the opposite word or expression. If He speaks of night, He does not use the word light. If He speaks of daylight, He does not use the word night. He does not put isweet for bitter, and bitter for sweet (Isaiah 5:20). He uses adultery to illustrate Idolatry; He does not use virtue. And so, if He uses the word sleep of death, it is because sleep illustrates to us what the condition of death is like. If tradition be the truth, He ought to have used the word awake, or wakefulness.

But the Lord first uses a figure, and says Lazarus sleepeth; and afterwards, when he speaks plainly He says Lazarus is dead. Why? Because sleep expresses and describes the condition of the unclothed state. In normal sleep, there is no consciousness. For the Lord, therefore, to have used this word sleep to represent the very opposite condition of conscious wakefulness, would have been indeed to mislead us. But all His words are perfect; and are used for the purpose of teaching us, and not for leading us astray.

Traditionalists, however, who say that death means life, do not hesitate to say also that to fall asleep means to wake up! A friend vouches for a case, personally known to him, of one who (though a firm believer in tradition) was, through a fall, utterly unconscious for two weeks. Had he died during that period, traditionalists would, we presume, say that the man woke up and returned to consciousness when he died! But, if this be so, what does it mean when it says,

I will behold thy face in righteousness:

I shall be satisfied, when I awake with thy likeness?

If death is waking up, what is the waking in this verse? Surely it is resurrection, which is the very opposite of falling asleep in death. Indeed, this is why sleep is used of the Lord's people. To them it is like going to sleep; for when they are raised from the dead they will surely wake again according to the promise of the Lord; and they shall awake in His own likeness.

WHAT IS LIFE?

And if we ask what life is, the answer from God is given in Gen. 2:7:

The Lord God formed man of the dust of the ground,

And breathed into his nostrils the breath of life,

And man became a living soul.

So that the body apart from the spirit cannot be the man; and the spirit apart from the body is not the man; but it is the union of the two that makes a living soul. The Hebrew is *nephesh chayah*, translated soul of life or living soul. What it really means can be known only by observing how the Holy Spirit Himself uses it. In this very chapter (Gen. 2:19) it is used of the whole animate creation, generally; and is rendered “living creature. Four times it is used in the previous chapter (Gen. 1.):

- 1) In verse 20 it is used of fishes, and is translated moving creature that hath life.
- 2) In verse 21 it is used of the great sea monsters, and is translated living creature.
- 3) In verse 24 it is used of cattle and beasts of the earth, and is again rendered living creature.
- 4) In verse 30 it is used of every beast of the earth, and every fowl of the air, and every living thing that creepeth upon the earth wherein there is (i.e. to which there is) life. Margin Heb. living soul.

Four times in chapter 9 it is also rendered living creature, and is used of all flesh. See verses 10, 12, 15, 16.

Twice in Leviticus 11 it is used: in verse 10 of all fishes, and is rendered living thing. In verse 46 of all beasts, birds, and fishes, and is translated living creature.

Only once (Gen. 2:7) when it is used of man, has it been translated living soul— as though it there meant something quite different altogether.

Surely one rendering should serve for all these passages, and thus enabled Bible students to learn what God teaches on this important subject.

This then is God’s answer to our question, what is life? The teaching of Scripture is (as we have

seen) that man consists of two parts: body and spirit; and that the union of these two makes a third thing, which is called soul or living soul. Hence the word soul is used of the whole personality; the living ‘organism’ e.g. Gen. 12:5:

Abram took Sarai his wife...and the souls (i.e. the persons) whom they had gotten in Haran. (Genesis 12:5)

And Esau took his wives...and all the persons (margin. Hebrew – souls) of his house.(Genesis 36:6)

All the souls (i.e. persons) which came with Jacob into Egypt.(Genesis 46"15.26)

As persons, souls have blood:

In thy skirts is found the blood of the souls of the poor innocents.(Jeremiah 2:34)

Hence, souls (as persons) are said to be destroyed: Lev. 5:1, 2, 4, 15, 17; 6:2; 17:11, 12. Numbers 15:30. See also Joshua 10:20, 30, 32, 35, 37, 39.

The soul, being the person, is said to be bought and sold. See Lev. 22:11, and Rev. 18:13, where the word soul is used of slaves.

Hence, also, when the body returns to dust and the spirit returns to God, the person is called a dead soul,i.e. a dead person. That is why it says:

The soul that sinneth, it shall die. (Ezekiel 18:4)

He spared not their soul from death. (Psalm 78:50)

What the breath of life is in Genesis 2:7, is explained for us in Gen. 7:22, where we read that every thing died, all in whose nostrils was the breath of life.Margin, Hebrew – the breath of the spirit of life, which is a still stronger expression, and is used of the whole animate creation that died in the flood.

But such are the exigencies of traditionalists, that often the word nephesh (soul) is actually rendered “body.

“Neither shall he go in to any dead body (Hebrew – soul) (Leviticus 21:11)

He shall come at no dead body (Hebrew – soul). (Numbers 6:6)

It is the same in Numbers 9:6,7,10; and 19:11, 13. It is also used of the “dead” in Leviticus 22:4 and Hagai 2:13. In none of these passages is there a word in the margin of either the A.V. or R.V. to indicate that the translators are thus rendering the Hebrew word nephesh (soul) by the word

“body”.

Again, Sheol is the Hebrew word used in the Old Testament for the grave, or death-state, and Hades is the corresponding Greek word for it in the New Testament. It is Hades in Luke 16:23; and not Gehenna, which means hell.

HADES A PLACE OF SILENCE

The Scriptures are also positive and numerous which declare that Hades, where the Rich Man is said to be buried is always represented as a place of silence. There is no work, nor device, nor knowledge in the grave (Heb. Sheol) whither thou goest (Ecc. 9:10).

But the rich man, here, was making “devices”, based on his “knowledge”. Of those who are there it is written:

“Their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in anything that is done under the sun (Ecclesiastes 9:6).

But the rich man is represented as having love for his brethren; and as having a portion in what is being done on earth. The Psalms declare that:

In death there is no remembrance of Thee,

In the grave (Hebrew – Sheol) who shall give Thee thanks?(Psalm 66:5)

Let them be silent in the grave (Hebrew – Sheol). (Psalm 31:17)

The dead praise not the Lord;

Neither any that go down into silence (Psalm 115:17)

The Scriptures everywhere speak of the dead as destitute of knowledge or speech; (see Psalms 30:9; 88:11; Isaiah 38:18,19); and as knowing nothing till resurrection. If these Scriptures are to be believed (as they most surely are), then it is clear that the teaching of tradition is not true, which says that death is not death, but only life in some other form.

THE DECENT INTO HELL

Hades means the ‘grave’ (Heb. Sheol): not in heathen mythology, but in the Word of God. It was in hades the Lord Jesus was put: for He was buried. As to His Spirit, He said, Father, into thy hands I commend my Spirit (Luke 23:46). And as to His body, it was laid in a sepulchre. Of this burial He says:

Thou wilt not leave my soul (i.e. me. Myself) in Sheol (or Hades), Neither wilt Thou suffer Thy holy one to see corruption.(Psalm 16:10)

These two lines are strictly parallel; and the second expands and explains the first.

Hence, sheol (Greek, hades) is the place where corruption is seen. And resurrection is the only way of exit from it. This is made perfectly clear by the Divine commentary on the passage in the New Testament. We read in Acts 2:31:

He (David) seeing this before spake of the resurrection of Christ, that his soul (i.e. he) was not left in hades; neither his flesh did see corruption.

To make it still more clear, it is immediately added, and expressly stated, that David is not yet ascended into the heavens(v. 34), and therefore had not been raised from the dead. Note, it does not say David's body, but David. This is another proof that resurrection is the only way of entrance into heaven.

But this passage (Psalm 16:10) is again referred to in Acts 13:34-37, and here we have the same important lesson restated:

And as concerning that he raised him up from the dead, now no more to return to corruption, he saith...thou shalt not suffer thine Holy One to see corruption...For David fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again saw no corruption.

He saw it not, because He was raised from the dead, and thus brought out of the Sepulchre, where He had been buried.

This is the teaching of the Word of God. It knows nothing whatever of a descent into hellas separate, and distinct, from His burial. That is tradition pure and simple.

THE APOSTLES' CREED

Not one of the Ancient Creeds of the Church knew anything of it. Up to the seventh century they all said And was buried and nothing more. But the Creed used in the Church of Aquileia (A.D. 400), instead of saying buried, had the words ,he descended into hell, but only as an equivalent for he was buried. This was of course quite correct.

These are the words of Bishop Pearson (Exposition of the Creed, Fourth Edition 1857, pp. 402-403):

¶I observe that in the Aquileian Creed, where this article was first expressed, there was no mention of Christ's burial; but the words of their Confession ran thus, crucified under Pontius Pilate, he descended in inferna. From whence there is no question but the observation of Ruffinus (fl. 397), who first expounded it, was most true, that though the Roman and Oriental Creeds had

not these words, yet they had the sense of them in the word buried. It appeareth, therefore, that the first intention of putting these words in the Creed was only to express the burial of our Saviour, or the descent of his body into the grave. In a note he adds that the same may be observed in the Athanasian Creed, which has the descent, but not the Sepulchre (i.e. the burial)... Nor is this observable only in these two, but also in the Creed made at Sirmium, and produced at Ariminim(A.D. 359).

By the incorporation of the words 'he descended into hell' in the Apostles' Creed and the retention of the word buried, tradition obtained an additional article of faith quite distinct from the fact of the Lord's burial. This is not a matter of opinion, but a matter of history. Not only are these historical facts vouched for by Bishop Pearson, but by Archbishop Ussher, and in more recent times by the late Bishop Harold-Browne in his standard work on the Thirty-Nine Articles.

Those who have been brought up on The Apostles' Creed naturally read this spurious additional article 'he descended into hell, into Luke 23:43 and I Peter 3:19, and of course find it difficult to believe that those passages have nothing whatever to do with that descent. They are thus led into the serious error of substituting man's tradition for God's revelation.

THE SPIRITS IN PRISON

This tradition about the descent into hell led directly to a misunderstanding of I Peter 3:17-22. But note:

- 1) There is not a word about hell, or hades, in the passage.
- 2) The word spirit, by itself, is never used, without qualification, of man in any state or condition; but it is constantly used of angels, of whom it is said, He maketh his angels spirits, i.e. they are spiritual beings, while a man is a human being.
- 3) In spite of these being 'in-prison spirits, they are taken to refer to men; notwithstanding that in the next epistle (II Peter 2:4) we read of 'the angels that sinned, and of their being 'cast down to tartarus (not hades or gehenna), and delivered into chains of darkness to be reserved unto the judgment. These angels are again mentioned in connection with Noah and are thus identified with the spirits (or angels) in I Peter 3:19, who were also disobedient "in the days of Noah." We read, further, what their sin was, in Jude 6,7 which can be understood only by reference to Genesis 6. Here again we read of these angels being "reserved in everlasting chains under darkness unto the judgment of the great day. It is surprising that, in the face of these two passages (II Peter 2:4 and Jude 6, 7), which speak of angels (or spirits) being 'in chains, anyone should ever have interpreted the 'in-prison spirits of I Peter 3:19 as referring to human beings!
- 4) Moreover, the word preached does not, by itself, refer to the preaching of the Gospel. It is not evangelise, which would be evangelizo. But it is kerusso, to proclaim as a herald, to make proclamation, and the context shows that this paragraph about Christ is intended as an encouragement. It begins with verse 17: For it is better, if the will of God be so, that ye suffer for

well-doing than for evil-doing. For Christ also suffered for sins, the just for the unjust, that he might bring us to God. Then it goes on to explain that as Christ suffered for well-doing, and not for evil-doing, they were to do the same; and if they did they would have, like Him, a glorious triumph. For though He was put to death in the flesh, yet He was made alive again in spirit (i.e. in a spiritual body, I Corinthians 15:44): and in this He made such proclamation of His triumph that it reached even to tartarus, and was heard there by the angels reserved in chains unto judgment. Never mind, therefore, if you are called to suffer. You will have a like glorious triumph.

No other explanation of this passage takes in the argument of the context; or complies with the strict requirements of the original text. Thus the support for the tradition about Christ's descent into hell as distinct from His being buried, vanishes from the Scriptures.

Eph. 4:9 also speaks of the Lord's descent into the lower parts of the earth before His ascension on high. But this word here is what is called the genitive of apposition, by which of the earth explains what is meant by the lower parts and should be rendered the lower parts, that is to say the earth.

This descension stands in contrast with His ascension He that descended is the same also that ascended (v. 10). It refers to His descent from heaven in Incarnation, and not to any descent as distinct from that, or from His burial.

SATAN'S FIRST GREAT LIE

But tradition is only handing down of the Old Serpent's lie which deceived our first parents. God said, Thou shalt SURELY die (Gen. 2:17). Satan said Thou shalt NOT surely die (Gen. 3:4). And all traditionalists and spiritists agree with Satan in saying, There is no such thing as death; it is only life in some other form.

God speaks of death as an "enemy" (1 Corinthians 15:26)

Man speaks of it as a friend.

God speaks of it as a "terminus":

Man speaks of it as a gate.

God speaks of it as a "calamity":

Man speaks of it as a blessing

God speaks of it as a "fear" and a "terror":

Man speaks of it as hope.

God speaks delivering from it as shewing "mercy":

Man, strange to say, says the same! and loses no opportunity of seeking such deliverance by using every means in his power.

In Philippians 2:27 we read that Epaphroditus was sick unto death; but God had mercy on him. So that it was mercy to preserve Epaphroditus from death. This could hardly be called mercy if death were the gate of glory, according to popular tradition.

In II Corinthians 1:10, 11, it was deliverance of no ordinary kind when Paul himself also was delivered from so great a death which called for corresponding greatness of thanksgiving for God's answer to their prayers on his behalf. Moreover, he trusted that God would still deliver him: for he was not then in prison, as he was some four or five years later, when death would have been a "gain" (Philippians 1:21) compared with his bonds and his sufferings in a Roman dungeon.

Hezekiah also had reason to praise God for delivering him from the king of terrors. It was mercy shown to Epaphroditus; it was a gift to Paul; it was love to Hezekiah. He says:

Thou hast in love to my soul (i.e. to me) delivered it (i.e. me) from the pit of corruption. For thou has cast all my sins behind thy back. For the grave (Hebrew – sheol) cannot praise thee, death cannot celebrate thee: They that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." (Isaiah 38:17-19)

On the other hand the death of Moses was permitted, for it was his punishment, therefore, there was no deliverance for him though he sought it (Deut. 1:37; 3:23, 27; 4:21, 22; 31:2). Surely it could have been no punishment if death is not death; but, as is universally held, the gate of paradise! In Philippians 1:21, death would have been Paul's gain, for Paul was not on Pisgah, but in prison; and it would have been a happy issue out of his then afflictions.

So effectually has Satan's lie succeeded, and accomplished its purpose that, though the Lord Jesus said "I will come again and receive you unto myself, Christendom says, with one voice, No! Lord. Thou needest not to come for me: I will die and come to Thee. Thus the blessed hope of resurrection and the coming of the Lord have been well nigh blotted out from the belief of the Churches; and the promise of the Lord been made of none effect by the ravages of tradition.

Men may write their books, and a spiritist may entitle one There is no death, etc. They may sing words and expressions which are foreign to the Scriptures, about the Church triumphant. They may speak of having passed on; and about the home-going; and the great beyond; and the borderland; and beyond the veil; but against all this we set a special revelation from God, introduced by the prophetic formula, the Word of the Lord".

THE REVELATION OF 1 THESSALONIANS 4:15

This we say unto you by the Word of the Lord that we which are alive and remain shall not precede (R.V.) them which are asleep (I Thessalonians 4:15).

To agree with tradition this ought to have been written, shall not precede them which are already with the Lord. But this would have made nonsense; and there is nothing of that in the Word of God. There are many things in Scripture difficult; and hard to be understood: there are many figures of speech also; but there are no self-contradictory statements such as that would have been.

Moreover, we ought to note that this special Divine revelation was given for the express purpose that we might not be ignorant on this subject, as the heathen and traditionalists were. This revelation of God's truth as to the state of the dead is introduced by the noteworthy words in verse 13:

I would not have you ignorant, brethren, concerning them that are asleep.

Unless, therefore, we know what the Lord has revealed, we must all alike remain ignorant". What is revealed here by the Word of the Lord, is:

1) That as the Lord Jesus was brought again from the dead (Hebrews 13:20), so will His people be. If we believe that Jesus died, and rose again, even so (we believe that) them also which sleep in (R.V. margin, through) Jesus will God bring with him (i.e. bring again from the dead), even as the Lord Jesus died and rose again(v. 14).

2) That we which are alive and remain till His coming shall not precede those who have fallen on sleep.

3) And therefore they cannot be with the Lord before us (v. 15).

4) The first thing to happen will be their resurrection. They are called the dead in Christ. Not the living, but the dead, for resurrection concerns only the dead(v. 16).

5) The next thing is we, the living, shall be caught up together with them to meet the Lord in the air (v. 17). Not (as many people put it) to meet our friends, who are supposed to be already there; but to meet the Lord Himself (v. 17).

6) Finally, it is revealed that this is the manner in which we shall be with the Lord. The word is houtos thus, so, in this manner, and in no other way.

Those who do not know the truths here given by special Divine revelation have invented other ways of getting there. They say the death is the gate of glory. God says that resurrection and ascension is the gate.

It is the tradition that those who have fallen asleep are already in heaven that has given rise to the idea of the Church Triumphant. But no such expression can be found in Scripture. Eph. 3:15 is supposed to teach or support it, when it speaks of-

THE WHOLE FAMILY IN HEAVEN AND EARTH

But it is by no means necessary to translate the words in this way. The R.V. and the American R.V. render them every family in heaven and earth so does the A.V. also in Eph. 1:21, where we have the same subject, viz. the giving of names (as onomazo, in both places, means. See Luke 6:13) to some of these heavenly families, e.g. principality and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come.

It is not the whole family that is named; but every family has its own name given to it. A few verses before Eph. 3:15 we have two more of these families, "principalities and powers(v. 10). Why then create a new thing altogether by forcing verse 17 apart from its context? These families in heaven are clearly set in contrast with the family of God upon earth. In verse 10 the earthly family is used as an object lesson to the heavenly family.

Now, these being the positive and clear statements of revelation as to man in life and in death, there are certain passages in the New Testament which seem to speak with a different voice, and to bear a different testimony. We say advisedly seem; for when properly understood, and accurately translated, not only is there no difference or opposition to the teaching of the Old Testament, but there is perfect harmony and unity in their testimony. The one corroborates and supports the other.

There are five passages which are generally relied on and referred to by traditionalists viz (1) Matthew 22:32; (2) Luke 23:43; (3) 2 Corinthians 5:6,8; (4) Philippians 1:23; (5) Luke 16:19-31. We will deal with them in this order.

THE GOD OF THE LIVING

Matthew 22:32; Mark 12:27; Luke 2:38

In these scriptures it is stated that God is not the God of the dead, but of the living. But traditionalists, believing that the idea dare the living, making God the God of the dead, which He distinctly says He is not. Interpreting the words in this way, they utterly ignore the whole context, which shows that the words refer to the resurrection, and not to the dead at all. Notice how this is emphasized in each Gospel:

1) Then come unto Him the Sadducees, which say there is no "resurrection(Matt. 22:23. Mark 12:18. Luke 20:27).

(2) The one issue raised by the Sadducees was the question, Whose wife shall she be in the resurrection?(Matt. 22:28. Mark 12:23. Luke 20:33).

3) The answer of our Lord deals solely with this one issue, which was resurrection.

Hence He says:

1) Matt. 22:31; as touching the resurrection of the dead.

2) Mark 12:26, as touching the dead that they rise.

3) Luke 20, inow that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead, but of the living, for all live unto him (v. 38).

These words were spoken by the Lord Jesus in order to prove that the dead are raised. Traditionalists use them to prove that the dead are living without being raised! The Sadducees may have denied many other things, but the one and the only thing in question here is resurrection. Christ's argument was:

1. God's words at the bush prove a life for the dead patriarchs.
2. But there is no life for the dead without a resurrection.
3. Therefore they must be raised from the dead or live again by Him.

This argument held good, for it silenced the Sadducees. For if they are living now, and not dead, how does that prove a resurrection? And, moreover, what is the difference between them and those who are in the land of the living? For this is the expression constantly used of the present condition of life in contrast with the state of death. See Psalm 27:13; 56:13; 116:9; 142:5; Jeremiah 11:19; Ezekiel 26:20. In this last passage the contrast is very pointed; where God speaks of bringing down to death and the grave and setting His glory in the land of the living. The argument as to resurrection was so conclusive to the Scribes who heard Him, that they said, Master, thou has well said. And after that they durst not ask him any questions at all(Luke 20:39, 40).

We may as well consider in connection with this, the case of Moses and Elijah appearing on the Mount of Transfiguration. With regard to this, it is surely enough for us to remember that Elijah never died at all; (*note: although he had to have died sometime because Elijah cannot possibly be immortal, since ONLY Christ has immortality, 1 Tim. 6:16, John 3:13) and that Moses, though he died, was buried by God. The mysteriousness of his burial, and the contest and dispute between Satan (who has the power of death, Hebrews 2:14) and Michael the Archangel about "the body of Moses" (Jude 9), points to the fact of his subsequent resurrection. It could hardly have been other than about its being raised from the dead. Christ has now "the keys of the grave and of death" (Revelation 1:18). For "He was declared to be the Son of God in power by a resurrection of dead persons" (Romans 1:4 and Matthew 27:52-54). Christ was the first who "rose" (i.e. of His Own Divine power, but not the first who was "raised" by the power of God. He called the "first-fruits of them that slept" (1 Corinthians 15:20, 23), in relation to the future

harvest, not in relation to past resurrections.

CHRIST'S WORDS TO THE DYING MALEFACTOR – Luke 23:43

To-day shalt thou be with me in Paradise. This can mean only Verily I say unto thee this day, thou shalt be with me in Paradise.

In the first place we must remember that the punctuation is not inspired. It is only of human authority. There is none whatever in the Greek manuscripts. We have, therefore, perfect liberty to criticize and alter man's use of it, and to substitute our own.

The verb say when used with to-day, is sometimes separated from it by the word *oti hoti* (that); and sometimes it is joined with it by the absence of *hoti*. The Holy Spirit uses these words with perfect exactness, and it behooves us to learn what He would thus teach us.

When He puts the word *hoti* (that) between say and to-day, it throws to-day into what is said, and cuts it off from the verb say, e.g. Luke 19:9, Jesus said...that (*Gr. hoti*) this day is salvation come to this house. Here to-day is joined with the verb come, and separated from the verb I say. So also in Luke 4:21 And he began to say unto them that (*hoti*) this day is this scripture fulfilled in your ears. Here again the presence of *hoti* cuts off to-day from say and joins it with fulfilled.

But this is not the case in Luke 23:43. Here the Holy Spirit has carefully excluded the word *hoti* (that). How then dare anyone to read the verse as though He had not excluded it, and read it as though it said *īl say unto thee, that this day, etc.* It is surely adding to the Word of God to insert, or imply the insertion of the word that when the Holy Spirit has not used it; as He has in two other places in this same Gospel (Luke 4:21; 19:9).

We are now prepared to see that we must translate Luke 23:43 in this manner, Verily I say to thee this day, thou shalt be with me in Paradise. The prayer was answered. It referred to the future, and so did the promise; for, when the Lord shall have come in His Kingdom, the only Paradise the Scripture knows of will be restored.

Further we must note that the formula *īl say unto thee this day*, was a well known Hebrew idiom used to emphasize the solemnity of the occasion and the importance of the words. See Deuteronomy 4:26, 29, 40; 5:6; 6:6; 7:11; 8:1, 11, 19; 9:3; 10:13; 11:2, 8, 13, 18, 27, 28, 32; 13:18; 15:5; 19:9; 26:3, 17, 18; 27:1, 4, 10; 28:1, 13, 14, 15; 24:12; 30:2, 8, 11, 15, 16, 18, 18; 32:46. The expression, therefore, *īl say unto thee this day*, marks the wonderful character of the man's faith; which, under such circumstances, could still believe in, and look forward to the

coming kingdom; and acknowledge that Christ was the King, though on that very day He was hanging on the Cross.

ABSENT FROM THE BODY – 2 CORINTHIANS 5:6,8

The third passage, II Corinthians 5:6, 8, we have dealt with in Things to Come for July, 1902 (Volume 9, page 3), and in The Church Epistles, page 103, where we have shown that to be absent from the body and to be present with the Lord, was the inspired desire of the Apostle, which could be realized only in resurrection. Resurrection (and not death) is the subject of the whole context.

These words are generally misquoted Absent from the body, present with the Lord, as though it said that when we are absent from the body we are present with the Lord. But no such sentence can be found. No less than nine words are deliberately omitted from the context when the quotation is thus popularly made. The omission of these words creates quite a new sense, and puts the verse out of all harmony with the context; the object of which is to show that we cannot be present with the Lord except by being clothed upon with our resurrection body, our house which is from heaven.

We might with equal justice quote the words hang all the law and the prophets, and leave out on these two commandments (Matt. 22:40); or say there is no God and leave out The fool hath said in his heart (Psalm 53:1), or say Ye shall not drink wine, and leave out Ye have planted pleasant vineyards, but (ye shall not drink wine) of them (Amos 5:11); or talk about the restitution of all things and leave out which God hath spoken by the mouth of all his holy prophets (Acts 3:21). All these partial quotations are correct so far as the text is concerned, but what about the context? The context is,

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord (v. 8).

By omitting the words printed in bold the sense is entirely changed. Being at home in the body in both verses is explained, in verse 3 as being in this tabernacle, which, in v. 1, is called our earthly house of this tabernacle; and being present (or at home with) the Lord is explained in verse 2 as being clothed upon with our house which is from heaven. The Apostle distinctly says, on the one hand, that he did not wish to die (v. 4, not that we would be unclothed); and on the other hand, he was not merely willing rather but earnestly desiring to be clothed upon (v. 2). It is true that some years later he did say to die is gain; but as we have seen above, the circumstances were very different, for he was then in prison. This brings us to the expression:

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. (Philippians 1:23-24)

PAUL'S DESIRE IN PHILIPPIANS 1:23

Philippians 1:23, we have dealt with in *Things to Come*, February 1900, Volume 6, page 87; *The Church Epistles*, pages 157-8; and in *Figures of Speech*, pages 206, 415-6. We have there shown that the desire of the Apostle was not to depart himself, by dying; but his desire was for the return of Christ; the verb rendered depart being used elsewhere in the New Testament only in Luke 12:36, where it is rendered return: when he shall return from the wedding. May we not fairly ask, Why are we not to translate it in the same way in Philippians 1:23?

The preposition *ana*, again, when compounded with the verb *luo*, to loosen, means to loosen back again to the place from whence the original departure was made, not to set out to a new place; hence, *analuo* means to loosen back again or to return, and it is so rendered in the only other place where it occurs in the New Testament, Luke 12:36: when he shall return from the wedding. It does not mean to depart, in the sense of setting off from the place where one is, but to return to the place that one has left. The verb does not occur in the Greek translation of the Canonical books of the Old Testament, but it does occur in the Apocryphal books, which though of no authority in the establishment of doctrine, are invaluable as to the use and meaning of words. In these books, this word always means to return, and is generally so translated.

But there is another fact with regard to Philippians 1:23. The English verb *depart* occurs 130 times in the New Testament; and is used as the rendering of 22 different Greek words. But this one verb (*analuo*) occurs only twice, and is rendered *depart* only once; the other occurrence being rendered *return*, and used by the Lord Himself of His own return from heaven.

We must also further note that it is not the simple infinitive of the verb to return. It is a combination of three words: the preposition (*eis*) unto, and the definite article (*to*) the, with the aorist infinitive (*analousai*) to return; so that the verb must be translated as a noun — having a strong desire unto the return; i.e. of Christ, as in Luke 12:36.

The Apostle's argument is that for himself, it would be better to die than to live. It would be a "gain", for it would release him from his bonds, and his imprisonment, and from all his trials. For them, it would be better that he should live on in the flesh. But the return of Christ would be better than either, both for them and for him.

The translation of the verse in light of this figure and the context compels us to observe the parenthesis (verse 23) by with the continuation of one subject is suspended by the insertion of another subject. The interruption occurs at the word "labour", and the resumption of it takes place after the word "better". Thus; "what is the fruit of my labour (yet...better) but to remain in the flesh," etc..The translation of the whole passage will therefore stand as follows:

But if live in the flesh, this is the fruit of my labour {yet, what I shall choose I wot not, for I am being pressed out of these two [i.e. living or dying (vs. 20, 21), by a third thing (v. 23), viz.], having a strong desire unto the return (i.e. of Christ), and to be with Christ, which is a far, far better thing}, but to remain in the flesh is more needful for you (i.e., better than dying; but not better than Christ's return").

It is for the traditionalists to show how they deal with these facts. It is not sufficient to say they do not believe in this our understanding of these passages: they must show how they dispose of our evidence, and must produce their own support of their own conclusions.

Here we have four passages which seem to be opposed to those we have quoted from the Old Testament. Both cannot be true. We must either explain away the Old Testament passages, or we must see whether these four passages admit of other renderings, which remove their apparent opposition. We have suggested these other renderings, based on ample evidence; which, not only deprive them of such opposition, but show that their teaching is in exact accordance with those other passages.

THE RICH MAN AND LAZARUS

There remains a fifth passage, Luke 16:19-31, commonly called the Parable of the Rich Man and Lazarus, or of Dives and Lazarus. It is absolutely impossible that the traditional interpretation of this can be correct, because if it were, it would be directly opposed to all other teaching of Scripture. And the Lord's words cannot and must not be so interpreted. If it be Bible truth (as it is) that the dead know not anything, how could the Lord have taught, and how can we believe that they do know a very great deal? If it be that fact that when man's breath goeth forth, in that very day his thoughts perish, how can we believe that he goes on thinking? and not only thinking without a brain, but putting his thoughts into words, and speaking them without a tongue?

When the great subject of resurrection is in question, one of the most solemn arguments employed is that, if there be no such thing as resurrection, then not only all the dead, but they also which are fallen asleep in Christ are perished (I Corinthians 15:18). This is also the argument which immediately follows in verse 29 (after the parenthesis in verses 20-28), and is based upon verse 18.

Else, what are they doing who are being baptized? It is for dead (corpses) if the dead rise not at all. Why are they then being baptized for corpses?

Which is, of course, the case, if they are not going to rise again.

We are expressly enjoined by the Lord Himself: Marvel not at this: for the hour is coming in which all that are in the graves shall hear His voice (John 5:28). These are the Lord's own words, and they tell us where His Voice will be heard; and, that is not in heaven, not in Paradise, or in any so-called intermediate state, but in the graves.

With this agrees Dan. 12:2, which tells us that those who awake in resurrection will be those that sleep in the dust of the earth. It does not say, in Abraham's bosom, or any other place, state, or condition, but in the dust of the earth; from which man was taken (Gen. 2:7; 3:23), and to which he must return (Gen. 3:19. Ecclesiastes 12:7).

It is, of course, most blessedly true that there is a vast difference between the saved and the unsaved in this falling asleep. The former have received the gift of eternal life (Romans 6:23): not yet in actual fruition; but in Christ, who is responsible to raise them from the dead (John 6:39), that they may enter upon the enjoyment of it. The unsaved do not possess eternal life, for it is declared to be the gift of God (Romans 6:23). No one is responsible for them, to raise them up. True, they will be raised (Revelation 20:12,13), but it will be only "the resurrection of damnation" (John 5:29); for judgment, and to be cast into the lake of fire. Very different,

therefore, are these two cases. The atonement and resurrection, and ascension of Christ has made all the difference for His people.

They die like others; but for them it is only falling asleep. Why? Because they are to wake again. Though dead, they are now called the dead in Christ, but it remains perfectly true that we who are alive and remain to the coming of the Lord shall not precede (R.V.) them. And, therefore, it follows, of necessity, that they cannot precede us.

But it is sometimes urged that the Lord led forth a multitude of captives from Hades to Paradise when He wrested from Satan his power over death and Hades(Eph. 4:8). But the fact is that Eph. 4:8 says nothing about Hades or Paradise! Nothing about multitudes of captives, and nothing about the state between the moment of His dying and rising. It was when He ascended up on high that there was this great triumph for the Lord Jesus Christ. We are not told what were all the immediate effects of Christ's death, resurrection and ascension, in Satan's realm of evil angels. Col. 2:15 tells us the great fact that He spoiled principalities and powers. Henceforth He held the keys of death and the grave (hades) (Revelation 1:18). There was a mighty conflict and a glorious victory when Christ rose from the dead and conquered him that had the power of death. In proof and token of His triumph many(not a few) rose from the dead (Matthew. 27:52, 53); but these again sleep in Christ awaiting the return and the final resurrection from the dead.

We now come to the so-called parable itself. It is evident that this Scripture (Luke 16:19-31) must be interpreted and understood in a manner that shall not only not contradict that plain and direct teaching of all these passages; but on the contrary, in a manner which must be in perfect and complete harmony with them: and in such a way that it shall be necessary for the better understanding of the whole context in which it stands. That is to say, we must not explain the Parable apologetically, as though we wished it were not there; but as though we could not do without it. We must treat it as being indispensable, when taken with the context. Let us look first at some of the inconsistencies of the Traditional Interpreters.

Some of them call it a parable; but the Lord does not so designate it. It does not even begin by saying He said. It commences abruptly – There was; without any further guide as to the reason or meaning of what is said.

Then they follow their own arbitrary will, picking out one word or expression, which they say is literal; and another, which they say is parabolic. For example, Abraham's bosom is, according to them, parabolic; and denotes Paradise. They are bound so to take it, because if literal, Abraham's bosom would hold only one person! It refers to the act of reclining at meals, where any one person, if he leaned back, would be in the bosom of the other. John was so placed with regard to the Lord Jesus (John 13:23; 21:20), and it was a token of favor and love (John 19:26; 20:2; 21:7).

Then they take the fire and the water, the tongue and the flame, etc., as being literal; but when the Lord elsewhere speaks of the worm that dieth not, they take that as parabolic, and say it does not mean a worm but conscience. In all this they draw only on their imagination, and interpret according to their own arbitrary will.

If we follow out this illogical principle, then according to them Lazarus was never buried at all; while the rich man was. For the rich man also died and was buried(v. 22); while Lazarus, instead of being buried, was carried by the angels into Abraham's bosom.

There is the further difficulty as to how a man who has been actually buried, could think without a brain, or speak without a tongue. How can the spirit speak, or act apart from the physical organs of the body? This is a difficulty our friends cannot get over: and so they have to invent some theory (which outdoes the Spiritists' invention of an Astral body) which has no foundation whatever in fact: and is absolutely destitute of anything worthy of the name evidence of any kind whatsoever.

Then again, Hades is never elsewhere mentioned as a place of fire. On the contrary, it is itself to be cast into the lake of fire (Rev. 20:14).

THE RICH MAN AND LAZARUS – Part 2

Moreover, there is this further moral difficulty; in this parable, which is supposed to treat of the most solemn realities as to the eternal destiny of the righteous and the wicked, there is a man who receives all blessing, and his only merit is poverty. That, for ought that is said, is the only title Lazarus has for his reward. It is useless to assume that he might have been righteous as well as poor. The answer is that the parable does not say a word about it; and it is perfectly arbitrary for anyone to insert either the words or the thought. On the other hand, the only sin for which the rich man was punished with those torments was his previous enjoyment of good things and his neglect of Lazarus. But for this neglect, and his style of living, he might have been as good and moral a man as Lazarus.

Again, if Abraham's bosom is the same as Paradise, then we ask, is that where Christ and the thief went according to the popular interpretation of Luke 23:43? Did they go to 'Abraham's bosom'? The fact is, the more closely we look at tradition, the more glaring are the inconsistencies which it creates.

The teaching of the Pharisees had much in common with the teaching of Romanists and Spiritists in the present day. We have only to refer to the Lord's words to see what He thought of the Pharisees and their teachings. He reserved for them His severest denunciations and woes; and administered to them His most scathing reprobations. It was the teaching of the Pharisees, which had made the Word of God of none effect, that was the very essence of their sin and its condemnation. Everywhere the Lord refers to this as bringing down His wrath; and calling forth His woes. The Word of God said one thing, and the Pharisees said another; they thus contracted themselves out of the Law of God by their traditions.

The context shows that the Lord's controversy with the Pharisees was now approaching a crisis. It begins, in chapter 14:35, with the solemn formula, He that hath ears to hear, let him hear. We are immediately shown who had these opened ears; for we read (15:1):

Then drew near unto him all the publicans and sinners for to hear him.

And the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them.

They professed to have the key of knowledge, but they entered not in themselves; and those who were entering in they hindered (Matthew 23:13-33). They had the Scriptures, but they overlaid them with their traditions, and thus made them of none effect (Matt. 15:19). They were like the Unjust Steward (Luke 16:1-12) in the parable which immediately follows Luke 15. For He would explain to His immediate believing followers the iniquity of these murmuring Pharisees.

They dealt unjustly with the oracles of God which were committed unto them (Rom. 3:2). They allowed His commandments to be disobeyed by others that they might make gain. In Mark 7:9 the Lord said, Full well ye reject (margin, frustrate) the commandment of God, that ye may keep your own tradition. This was said in solemn irony; for they did not well in the strict meaning of the word, though they did well, i.e. consistently with their own teaching when they practically did away with the fifth and seventh Commandments for their own profit and gain, just as Rome in later days did away with the doctrine of justification through faith by the sale of indulgences. (Read carefully Matthew 15:3-6 and Mark 7:7-13). They were unjust stewards; and contrary to their teaching, the Lord declared there was no such thing as little or much when it came to honesty, especially in dealing with the Word of God; and that, if they were unfaithful in the least, they would be in much also, and could not be trusted. The time was at hand when the sentence would go forth, thou mayest be no longer steward.

Then in Luke 16:14 we read: The Pharisees also, who were covetous, heard all these things; and they derided him(v. 14): lit., they turned up their noses at Him! The supreme moment had come. We may thus paraphrase His words which follow and lead up to the Parable:

You deride and scoff at Me, as if I were mistaken, and you were innocent. You seek to justify yourselves before men, but God knoweth your hearts. You highly esteem your traditions, but they are abomination in the sight of God (v. 15). The law and the prophets were until John, but you deal unjustly with them, changing them and wresting them at your pleasure, by your tradition, and by the false glosses ye have put upon them.

And when John preached the Kingdom of God, every one used violence and hostility against it by contradictions, persecution, and derision (v. 16). And yet, though by your vain traditions you would make the law void and of none effect, it is easier for heaven and earth to pass away, than for one tittle of the law to fail (v. 17).

Take one instance out of many. It is true that God permitted, and legislated for, divorce. But ye, by your traditions and arbitrary system of divorces, have degraded it for gain. Nevertheless, that law still remains, and will stand for ever, and he who accepts your teaching on the subject, and receives your divorces, and marrieth another, committeth adultery(v. 18).

Then the Lord immediately passes on to the culminating point of His lesson (v. 19):

There was a certain rich man, etc.

He makes no break. He does not call it, or give it as one of His own Parables; but He at once goes on to give another example from the traditions of the Pharisees, in order to judge them out of their own mouth. A parable of this kind need not be true in itself, or in fact; though it must be believed to be true by the hearers, if not by the speaker. No more than Jotham's parable of the Trees speaking (Judges 9:7-15). No more than when the Pharisees, on another occasion, said 'this

fellow doth not cast out devils but by Beelzebub, the prince of the devils; and He, judging them out of their own mouth, did not contradict them, nor did He admit the truth of their words when He replied, If I by Beelzebub cast out devils, by whom do your children cast them out?(Matt. 12:24-27). No! The Lord did not bandy words in argument with these arch-traditionists, but turned the tables upon them. It was the same here, in Luke 16. He neither denied nor admitted the truth of their tradition when He used their own teachings against themselves.

It was the same in the case of the parable of the pounds a little later on, when He said, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that I did not sow(Luke 19:22). The Lord was not, of course, an austere and unjust man; but He uses the words which those to whom He was speaking believed to be true; and condemned them out of their own mouth.

We believe that the Lord is doing the very same thing here. The framework of the illustration is exactly what the Pharisees believed and taught. It is a powerful and telling example of one of their distinctive traditions, by which they made the teaching of God's Word of none effect. It is, of course, adapted by the Lord so as to convey His condemnation of the Pharisees. He represents the dead as speaking, but the words put into Abraham's mouth contain the sting of what was His own teaching. In verse 18 He had given an example of their practice in making void the Law of God as to marriage and divorce; and in the very next verse (19) He proceeds to give an example of their doctrine to show how their traditions made void the truth of God; using their very words as an argument against themselves; and showing, by His own words, which He puts into Abraham's mouth (verses 29 and 31), that all these traditions were contrary to God's truth.

They taught that the dead could go to and communicate with the living; the Lord declares that this is impossible; and that none can go from the dead but by resurrection; in either will they be persuaded, though one rose from the dead(v. 31). Note, these latter are His own words; He knew that their traditions were false, and in this very parable He corrects them. He distinctly declares that no dead person could go to the living except by resurrection; and that if one did go it would be useless; for, there was one of the same name Lazarus, who was raised from the dead shortly afterward, but their reply was to call a Council, in which they determined to put Lazarus also to death, as well as Himself (John 12:10). And when the Lord rose from the dead they again took counsel, and would not believe (Matt. 28:11-15). Thus the parable is made by the Lord to give positive teaching as well as negative, and to teach the truth as well as to correct error.

THE TRADITIONS OF THE PHARISEES

In the Talmud (see the link:, what is the Talmud?) we have those very traditions gathered up which the Lord refers to in His condemnation. Many are there preserved which were current in our Lord's day. We can thus find out exactly what these popular traditions were.

In Kiddushin (Treatise on Betrothal), fol. 72, there is quoted from Juchasin, fol. 75, 2, a long story about what Levi said of Rabbi Judah: "This day he sits in Abraham's bosom,i.e. the day he died.

There is a difference here between the Jerusalem and the Babylonian Talmuds the former says

Rabbi Judah was carried by angels; the latter says that he was placed in Abraham's bosom. Here we have again the Pharisees' tradition as used against them by our Lord. There was a story of a woman who had seen six of her sons slain (we have it also in II Maccabees vii). She heard the command given to kill the youngest (two-and-a-half years old), and running into the embraces of her little son, kissed him and said, 'Go thou, my son, to Abraham my father, and tell him 'Thus saith thy mother. Do not thou boast, saying, I built an altar, and offered my son Isaac. For thy mother hath built seven altars, and offered seven sons in one day, etc.

(3) Another example may be given out of a host of others: 'There are wicked men, that are coupled together in this world. But one of them repents before death, the other doth not, so one is found standing in the assembly of the just, the other in the assembly of the wicked. The one seeth the other and saith, 'Woe! And Alas! there is accepting of persons in this thing. He and I robbed together, committed murder together; and now he stands in the congregation of the just, and I, in the congregation of the wicked.' They answered him: 'O thou foolish among mortals that are in the world! Thou wert abominable and cast forth for three days after thy death, and they did not lay thee in the grave; the worm was under thee, and the worm covered thee; which, when this companion of thine came to understand, he became a penitent. It was in thy power also to have repented, but thou didst not'. He saith to them, 'Let me go now, and become a penitent'. But they say, 'O thou foolish of men, dost thou not know, that this world in which thou art, is like a sabbath, and the world out of which thou comest is like the evening of the sabbath? If thou dost not provide something on the evening of the Sabbath, what wilt thou eat on the Sabbath day? Dost thou not know that the world out of which thou camest is like the land; and the world, in which thou now art, is like the sea? If a man make no provision on land for what he should eat at sea, what will he have to eat?' He gnashed his teeth, and gnawed his own flesh.

We have examples also of the dead discoursing with one another; and also with those who are still alive. R. Samuel Bar Nachman saith, R. Jonathan saith, How doth it appear that the dead have any discourse among themselves? It appears from what is said (Deut.34:4), And the Lord said unto him, This is the land, concerning which I swore unto Abraham, to Isaac, and to Jacob, saying. What is the meaning of the word saying? The Holy Blessed God saith unto Moses, 'Go thou and say to Abraham, Isaac, and Jacob, the oath which I swore unto you, I have performed unto your children'. Note that 'Go thou and say to Abraham,' etc. Then follows a story of a certain pious man that went and lodged in a burying place, and heard two souls discoursing among themselves. The one said unto the other, 'Come, my companion, and let us wander about the world, and listen behind the veil, what kind of plagues are coming upon the world'. To which the other replied, 'O my companion, I cannot; for I am buried in a cane mat; but do thou go and whatsoever thou hearest, do thou come and tell me', etc. The story goes on to tell of the wandering of the soul and what he heard, etc. There was a good man and a wicked man that died; as for the good man, he had no funeral rites solemnized; but the wicked man had. Afterward, there was one who saw in his dream, the good man walking in gardens, and hard by pleasant springs; but the wicked man with his tongue trickling drop by drop, at the bank of a river, endeavouring to touch the water, but he could not".

6. As to 'the great gulf, we read, God hath set the one against the other (Ecc. vii. 14) that is Gehenna and Paradise. How far are they distant? A hand-breadth. Jochanan saith, A wall is between. But the

Rabbis say They are so even with one another, that they may see out

of one into the other.”

The traditions set forth above were widely spread in many early Christian writings, showing how soon the corruption spread which led on to the Dark Ages and to all the worst errors of Romanism.

The Apocryphal books (written in Greek, not in Hebrew, first and second centuries B.C.) contained the germ of this teaching. That is why the Apocrypha is valued by traditionalists, and is incorporated by the Church of Rome as an integral part of her Bible.

The Apocrypha contains prayers for the dead; also the song of the three Children (known in the Prayer Book as the Benedicite), in which the spirits and souls of the righteous are called on to bless the Lord.

The Te Deum, also, which does not date further back than the fifth century, likewise speaks of the Apostles and Prophets and Martyrs as praising God now.

From all this it seems to us perfectly clear that the Lord was not delivering this as a parable, or as His own direct teaching; but that He was taking the current, traditional teachings of the Pharisees, which He was condemning; and using them against themselves, thus convicting them out of their own mouths. We are quite aware of the objection which will occur to some of our readers. But it is an objection based wholly on human reasoning, and on what appears to them to be probable.

It will be asked, is it possible that our Lord would give utterance in such words without giving some warning to us as to the way to which He used them? Well, the answer to such is that, warning has been given in the uniform and unanimous teaching of Scripture. His own words: they have Moses and the Prophets, let them hear them, addressed to the Pharisees through the Rich Man may be taken as addressed to us also. We have (as they had) the evidence of the Old Testament (in Moses and the Prophets), and we have also the evidence of the New Testament, which accords with the Old. If we hear them, it would be impossible for us to suppose, for a moment, that Christ could be teaching here, that which is the very opposite to that of the whole Word of God.

We have the Scriptures of truth; and they reveal to us, in plain, direct, categorical, unmistakable words, that the dead know not anything; and that when man's breath goeth forth, in that very day his thoughts perish. It is taken for granted, therefore, that we shall believe what God says in these and many other passages of His Word; and had we not absorbed tradition from our earliest years we should have at once seen that the popular interpretation of this passage is quite contrary to the whole analogy of Scripture. We ought to discern, at the very first glance at it, that it is unique, and stands out so isolated, by itself, that we should never for one moment dream of accepting as truth that which, if we know anything of His Word, we should instantly and instinctively detect as human tradition used for a special purpose.

But, unfortunately, we have been brought up for the most part on man's books, instead of the Bible. People draw their theology from hymns written by men who were saturated with tradition; who, when they did write a good hymn generally spoiled it in the last verse, by setting death as

the church's hope, instead of Christ's coming. Hence, hymns are solemnly sung which contain such absurd, paradoxical teaching as the singing of God's praises while our tongues are seeing corruption, and lie silent in the grave.

Persons saturated with such false traditions come to this Scripture with minds filled with the inventions, fabrications, and imaginations of man; and can, of course, see nothing but their own traditions apparently sanctioned by our Lord. They do not notice the fact that in the very parable itself the Lord corrected the false doctrine by introducing the truth of resurrection. But when we read the passage in the light of the whole Word of God, and especially in the light of the context, we see in it the traditions of the Pharisees, which were highly esteemed among men, but were abomination in the sight of God(v. 15).

PROTESTANTISM

All these traditions passed into Romanism. This is why we read in the note of the English Romish Version (the Douay) on Luke 16:

The bosom of Abraham is the resting place of all them that died in perfect state of grace before Christ's time heaven, before, being shut from men. It is called in Zachary a lake without water, and sometimes a prison, but most commonly, of the Divines, 'Limbus Patrum', for that it is thought to have been the higher part, or brim, of hell,etc.

Our Protestant friends do not recognize this fact; and hence, they have not wholly purged themselves from Romish error. The Jews corrupted their religion by taking over the Pagan teachings of Greek Mythology. Romanism adopted these Jewish traditions of prayers for the dead and added others of her own; and the Reformed Churches took over Romish traditions connected with the so-called intermediate State,which they should have purged out.

Instead of completing the Reformation in respect to such heathen traditions, they are still clinging to them to-day; and so tenaciously, that they are giving Romanists and Spiritists all they want as the foundation for their false teachings; while they reserve their wrath for those who, like ourselves, prefer to believe God's truth in opposition to the first great lie of the Old Serpent.

But once we see the truth of God's word, that death means death; and cease to read the word as meaning life and away goes the only ground for the worship of the Virgin Mary, the invocation of saints, prayers to or for the dead; and all the vapourings and falsehoods of lying spirits and teachings of demons(I Timothy 4:1,2), who would deceive, by personating deceased persons of whom God declares their thoughts have perished.

FATHER ABRAHAM

But there is one further argument which we may draw from the internal evidence of the passage itself, taken with other statements in the Gospel narrative. The Jews laid great stress on the fact that they were Abraham's seed (John 8:33). They said, Abraham is our Father, whereupon the Lord answers that, though they might be Abraham's seed according to the flesh, yet they were not Abraham's true seed, inasmuch as they did not the works of Abraham (vv. 39, 40).

Early in the Gospels this fallacy was dealt with judicially, when John said by the Holy Spirit: Think not to say within yourselves, We have Abraham to our father (Matthew 3:9). This was when He saw many of the Pharisees and Sadducees come to His baptism; and called them a generation of vipers, and not the sons of Abraham. They thought and believed that inasmuch as they were the sons of Abraham by natural generation, they were entitled to all the blessings and privileges which were given to Abraham and his seed. So here, one of them is represented as saying, Father Abraham. Three times he calls him father, as though to lay claim to these blessings and privileges (vv. 24, 27, 30). And the point of the Lord's teaching is this, that the first time Abraham speaks, he is made to acknowledge the natural relationship – Son, he says (v. 25). But he repudiates the Pharisee's title to any spiritual favor on that account. He does not use the word Son again. Abraham is represented as repudiating the Pharisee's claim to anything beyond natural relationship. He may be related to him according to the flesh, but there is no closer relationship, though the Pharisee continues to claim it. So the Lord does not make Abraham repeat the word son again; though the rich man twice more calls Abraham Father.

This understanding of the passage is, therefore, in strictest harmony with the whole of the immediate context, and with all other Scriptures which bear upon this subject. It was quite unnecessary for the Lord to stop to explain for us the sense in which He used this tradition, because it was so contrary to all the other direct statements of Scripture, that no one ought for a moment to be in doubt as to what is the scope of the Lord's teaching here. No previous knowledge of Pharisaic traditions is necessary for the gathering of this scope. But as this is the conflict between tradition and Scripture, the evidence from the Talmud comes in, and may well be used to strengthen our interpretation.

No! the Lord was at the crisis of His condemnation of the Pharisees for their false traditions which made the Word of God of none effect, and He makes use of those very teachings, adapting them to the great end of condemning them out of their own mouth.

"...

"... 1354 'The belief that the soul goes to sleep at the death of the body to await eventual resurrection was held by both Martin Luther and William Tyndale', Watts, 'The Dissenters 1:

From the Reformation to the French Revolution', Volume 1, p. 119 (1985).

1355 'The Italian Anabaptist movement has been traced to the leadership of Camillo Renato, a Sicilian scholar who escaped from imminent danger in Italy to settle in southern Switzerland and who, in the 1540s, held the position "that the soul of man is by natural mortal, and dies with the body, to be raised at the last day in another form, though the souls of the wicked will perish."', Simmonds, 'Milton Studies', Volume 8, p. 193 (1975)

1356 'One might add that the sleep of the dead was affirmed by the Hungarian reformer, Matyas-Biro Devay (ca. 1500 - ca. 1545).', Vauchez, 'The History of Conditionalism', Andrews University Seminary Studies (4.2. 198-199), 1966.

1357 'Servetus also believed the soul to be but mortal, with immortality bestowed only by the grace of Christ at the resurrection. in other words, he also held to Conditional Immortality.', *ibid.*, p.115.

1358 'In Poland and Lithuania the mortalist cause was advanced by Laelius Socinus, who left among his papers a work concerning the resurrection, De Resurrectione Corporum, which, "following Camillo Renato ... attempted to replace the V Lateran teaching of the natural immortality of the soul".'. Ball, 'The Soul Sleepers: Christian Mortalism from Wycliffe to Priestly', p.36 (2008)

1359 'Faustus himself came to hold the Paduan view of man's natural mortality and the death of the soul with the body', *ibid.*, p.37.

..." - **Living On The Edge Challenges To Faith (Reference Work Series Volume 1), by Jonathan Burke, page 307** - <https://books.google.as/books?id=SBBuBgAAQBAJ&printsec=frontcover#v=onepage&q&f=false>

"...

1368 'Harold Fisch calls it 'a major current of seventeenth century protestant ideology'.', Thomson, 'Bodies of thought: science, religion, and the soul in early Enlightenment', p. 42 (2008)

...

1370 'Mortalism, in some form or other, had been around quite a while before the seventeenth century, but for our purposes we can begin to investigate mortalism as it appeared at the time of the Reformation.', Brandon, 'The coherence of Hobbe's Leviathan: civil and religious authority combined', Continuum Studies in British Philosophy, p.65 (2007)

1371 'we also know that such mortalist thought was fairly widespread prior to the seventeenth century.', *ibid.*, p.66

1372 'The status of the dead was among the most divisive issues of the early Reformation; it was also arguably the theological terrain over which in the reign of Henry VIII official reform travelled furthest and fastest.', Marshall, 'Beliefs and the Dead in Reformation England', p.47 (2002)

1373 'In fact, during the Reformation both psycho-somnolence-the belief that the soul sleeps until the resurrection-and thnetopsychism-the belief that the body and soul die and then both rise again-were quite common', Conti, 'Religio Medici's Profession of Faith', in Barbour & Preston (eds.), 'Sir Thomas Browne: the world proposed', p.157 (2008).

1374 'All this suggests that mortalism, and the fear of it, was widespread in England in the century after the Reformation. But the English Revolution, in particular, was a crucible out of which radical new ideas boiled. Mortalist ideas multiplied rapidly in the 1640s', Almond, 'Heaven and Hell in Enlightenment England', p.43 (1994).

1375 'The most common form of seventeenth-century Christian mortalism claimed that the whole individual died and was insensible until the resurrection and judgement, when the whole individual would be resuscitated and enter on eternal life. There was no continuation of an immaterial part of the individual, no feeling, thought, or suffering before the final general resurrection.', Thomson, 'Bodies of thought: science, religion, and the soul in early Enlightenment', p.42 (2008).

1376 'On the contrary, mortalist views - particularly of the sort which affirmed that the soul slept or died - were widespread in the Reformation period. George Williams has shown how prevalent mortalism was among the Reformation radicals.', Almond, [page 309-310] 'Heaven and Hell in Enlightenment England', p.38 (1994)

1377 'The Baptists in Italy and France had at times adopted Soul Sleeping; such an association also existed in England, for we hear that in Kent and Sussex Baptists were linked to a sect known as the Soul Sleepers.', Burrell, 'The role of religion in modern European history', p.74 (1964).

1378 'he [Edward Wightman] affirmed that the soul sleeps in the sleep of the first death as well as the body;', Vedder, 'A Short History of the Baptist', p.197 (1907).

1379 'The Norwich minister Samuel Gardiner envisaged the dead 'sleep[ing] supinely in their lockers, careless and senseless of secular affaires", Marshall, 'Beliefs and the dead in Reformation England', p.213 (2002).

...

1381 'Another convinced adherent of moderate Puritan opinion, the poet George Wither, gave mortalism even more substantial support', Ball, 'The Soul Sleepers: Christian Mortalism from Wycliffe to Priestly', p.73 (2008).

1382 'The mortalist position, on the other hand, was defended in the *Brevis disquisitio* published by the Socinian Joachim Stegmann in 1637.', Mechoulam (ed.), 'La formazione storica della alterita: studi di storia della tolleranza nell'eta moderna offerti a Antonio Rotondo', *Studi e testi per la storia della tolleranza in Europa nei secoli XVI-XVIII*, number 5, p.1221 (2001).

1383 'In 1644 he [Richard Overton] published a notorious tract, *Mans Mortalitie*, wherein he sought to prove, 'both theologically and philosophically, that whole man (as a rational creature) is a compound wholly mortal, contrary to that common distinction of soul and body: and that the present going of the soul into heaven or hell is a mere fiction: and that at the resurrection is the

beginning of our immortality, and then actual condemnation, and salvation, and not before.', Watts, 'The Dissenters: From the Reformation to the French Revolution', p.119 (1985).

1384 'The seventeenth-century Socinians John Biddle and Samuel Richardson both disbelieved in eternal torment and were convinced that the wicked would be annihilated.', Young, 'F.D. Maurice and Unitarianism', p.249 (1992). ..." - Living On The Edge Challenges To Faith (Reference Work Series Volume 1), by Jonathan Burke, page 309-310 - <https://books.google.as/books?id=SBBuBgAAQBAJ&printsec=frontcover#v=onepage&q&f=false>

"... A new and thoroughly researched study of the rise and development of Christian Mortalism, also known as Conditional Immortality or Soul Sleep, in England during the Reformation and Post-Reformation periods. Dr Bryan Ball traces the origins of the belief in Continental Reformation thought, and then in the writings of Wycliffe and Tyndale, and its growth and development in the writings of many other advocates, including Hobbes, Overton, Milton, Locke, Edmund Law, John Biddle, Peter Peckard, Francis Blackburne, among many others, concluding with the views of Joseph Priestley. In the context of being a historical study, this book challenges the traditional doctrine of the soul's innate immortality. Having previously written on English eschatological thought, Dr Ball sets out to demonstrate here that this alternative view of man's essential nature and ultimate destiny was held across a wide theological spectrum in English thought for at least three centuries. While dealing with a subject that is at times difficult, the book has been intentionally written in a readable, accessible style, and will appeal to a much wider audience than the purely academic. The book provides important background information for the growing interest in the mortalist point of view in contemporary theological and historical circles. ..." - The Soul Sleepers - Christian Mortalism from Wycliffe to Priestley, by Bryan W. Ball (2008) - https://books.google.as/books/about/The_Soul_Sleepers.html?id=eDORAQAAlAAJ&redir_esc=y

"... Already, by the mid-1520s, psychopannychism was being advocated in Austria, Switzerland, France, and the Netherlands as well as in Germany. In 1527, the Swiss **Anabaptist** leader Michael Sattler was burned at the stake, convicted on numerous counts of heresy, including denying the efficacy of the intercession of the virgin Mary and the departed saints (since, like all the faithful, they were asleep, awaiting the resurrection and the last judgment). In the Netherlands, Anthony Pocquet, a former priest and doctor in canon law, proclaimed that the redemptive work of Christ would culminate in the resurrection of the righteous. Believers who had died in anticipation of the resurrection **were asleep in the grave.** ..." - **Bryan W. Ball, The immortality of the soul" Could Christianity survive without it?, page 11** - https://research.avondale.edu.au/cgi/viewcontent.cgi?article=1071&context=theo_papers

"... **A Baptist Confession of Faith, published in 1660 with two prominent mortalists as signatories,** claimed to **represent 20,000 followers in Kent, Sussex, and London alone, and a**

pamphlet published in 1701 ... An old document, **only dis-covered in 2007, provides evidence that mortalism was still strong among General Baptists in Kent and Sussex in 1745.**²¹ It seems beyond doubt **that mortalist belief had prevailed among Baptists in southeast England for at least 200 years.** " - Bryan W. Ball, **The immortality of the soul" Could Christianity survive without it?**, page 12 - https://research.avondale.edu.au/cgi/viewcontent.cgi?article=1071&context=theo_papers

Also - <https://www.ministrymagazine.org/archive/2011/03/the-immortality-of-the-soul-%28part-1-of-2>

<https://www.ministrymagazine.org/archive/2011/05/the-immortality-of-the-soul>
See also an excerpt (chapter 4) from **"The Soul Sleepers - Christian Mortalism from Wycliffe to Priestley, by Bryan W. Ball (2008)"** - <https://www.jamesclarke.co/pub/soul%20sleepers%20ch4%20extract.pdf>

https://research.avondale.edu.au/cgi/viewcontent.cgi?article=1125&context=theo_chapters

“... Thirdly, Sabbath-day Baptists, or the observers of the ... Sabbath ...” - The Mystery of Anabaptism Unmask'd, being a full vindication of Infant Baptism in the Church of England, In answer to the fallacious Arguments, and pernicious errors or Mr. Morgan, Mr. Stennet, and other Principal Leaders of the Anabaptists, by Marius D'Assigny, page 225 - <https://books.google.as/books?id=9lZiAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

“... Fourthly, Soul-sleeping Baptists, who maintain that the Souls of Men enter not into a State of Immortality at their Egress of the Body, but sleep with their outward Tabernacles till the Day of the Resurrection, when they shall revive again. ...” - The Mystery of Anabaptism Unmask'd, being a full vindication of Infant Baptism in the Church of England, In answer to the fallacious Arguments, and pernicious errors or Mr. Morgan, Mr. Stennet, and other Principal Leaders of the Anabaptists, by Marius D'Assigny, page 226 - <https://books.google.as/books?id=9lZiAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

What is amazing, is that modern Baptists, instead of following their more closely related brethren in matters soul-sleep, they take up the arguments of Origen, Eusebius, Augustine, John of Damascus (catholics):

"... Chapter XXXVII.—*The Dissension of the Arabians.* [2054](#)

About the same time **others arose in Arabia, putting forward a doctrine** foreign to the truth. **They said that during the present time the human soul dies and perishes with the body, but that at the time of the resurrection they will be renewed together.** And at that time also a synod of considerable size assembled, and **Origen**, being again invited thither, spoke publicly on the question with such effect that the opinions of those who had formerly fallen were changed.

2054 The exact nature of the heresy which is here described by Eusebius is somewhat difficult to

determine. It is disputed whether these heretics are to be reckoned with the θνητοψυχίται (whom John of Damascus mentions in his *de Hæres.* c. 90, and to whom Augustine refers, under the name of *Arabici*, in his *de Hæres.* c. 83), that is, those who taught the death of the soul with the body, or with the ὑπνοψυχίται, who taught that the soul slept between the death and the resurrection of the body. Redepenning, in a very thorough discussion of the matter (II. 105 sq.), concludes that the heresy to which Eusebius refers grew up under Jewish influence, which was very strong in Arabia, and that it did not teach the death (as Eusebius asserts), but only the slumber of the soul. He reckons them therefore with the second, not the first, class mentioned. But it seems to me that Redepenning is almost hypercritical in maintaining that it is impossible that these heretics can have taught that the soul died and afterward was raised again; for it is no more impossible that they should have taught it than that Eusebius and others should have supposed that they did. In fact, there does not seem to be adequate ground for correcting Eusebius' statement, which describes heretics who must distinctly be classed with the θνητοψυχίται mentioned later by John of Damascus. We do not know the date at which the synod referred to in this chapter was held. We only know that it was subsequent to the one which dealt with Beryllus, and therefore it must have been toward the close of Philip's reign. ..." - **NPNF2-01. Eusebius Pamphilius: Church History, Life of Constantine, Oration in Praise of Constantine by Schaff, Philip (1819-1893); Chapter XXXVII.—The Dissension of the Arabians. 2054** - <https://ccel.org/ccel/schaff/npnf201/npnf201.iii.xi.xxxvii.html?queryID=6751804&resultID=168128>

"... Eusebius⁷⁵⁸ mentions a small sect of Christians in Arabia who held that the soul remained unconscious from death to the resurrection. ..." - **Systematic Theology - Volume III by Hodge, Charles (1797-1878) § 2. The Sleep of the Soul.** - <https://ccel.org/ccel/hodge/theology3/theology3.iv.i.ii.html?queryID=6752525&resultID=134166>

Aphrahat's theology:

"... Immediately following the comparison of creation and baptism, Aphrahat asserted, "When people die, the **ܠܘܚܐ ܕܢܦܫܐ** is buried with the body and sensation/perception (**ܠܘܚܐ ܕܢܦܫܐ**) is taken away from it."²⁰ ..." - **SLEEP OF THE SOUL AND RESURRECTION OF THE BODY: APHRAHAT'S ANTHROPOLOGY IN CONTEXT J.EDWARD WALTERS ROCHESTER UNIVERSITY, page 441** - <https://hcommons.org/deposits/objects/hc:26452/datastreams/CONTENT/content>

"... Beyond the recognition of his association of sense perception with the **ܠܘܚܐ ܕܢܦܫܐ**, it is also clear that Aphrahat used this term in reference to the soul based on his description of what happens to this entity at death and then at the resurrection, namely that the **ܠܘܚܐ ܕܢܦܫܐ** would be buried along with the body. Thus, Aphrahat teaches the concept of the "sleep of the soul." Although Aphrahat did not explicitly state that the soul "sleeps," he did argue that it is buried (**ܠܘܚܐ ܕܢܦܫܐ**)²⁸ with the body and that the capacity for sensation is removed from it. Thus, the soul remains with the body and exists in some kind of unconscious state.²⁹ Aphrahat expressed his belief in the sleep of the soul even more clearly when he returned to this topic in Dem. 8 ("On the Resurrection of the Dead") and contrasted the "sleep" of the righteous and the wicked in the time

"... But in another instance, as Protestants never tired in pointing out, mortalism had been championed by no less an authority than Pope John XXII (1249-1334). ..." - Psychopannychism in Renaissance Europe by C. A. Patrides, page 229 - https://www.jstor.org/stable/4173420?casa_token=omx3V4K518UAAAAA%3AjmopjNpWdq70IKs4arqUcnaC66iphVoO0-mrhSwJ7FDMLbQ3PsLDFxzIH7cNOF3bQ6FeIQUHtmkRs7g7yrwP9I8t6WZJkUtLJqkkZ3GKEGUOtw857nsJ&seq=3#metadata_info_tab_contents

Found an interesting book on the subject (State of the Dead, Soul, Afterlife, Hell/Hellfire):

Bible Vs. Tradition, in which the True Teaching of the Bible is Manifested. The Corruptions of Theologians Detected And The Traditions Of Men Exposed. By Aaron Ellis. Revised and Enlarged By Thomas Read. Sixth Edition. New York, Published At The Herald Of Life Office, 206 Broadway, (Room 7). 1870. ... By Aaron Ellis (with material from George Storrs) - <https://books.google.as/books?id=rrgYAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Has an interesting appendix.

Polycrates wrote:

"... 1. But the bishops of Asia, led by Polycrates, decided to hold to the old custom handed down to them. He himself, in a letter which he addressed to Victor and the church of Rome, set forth in the following words the tradition which had come down to him:

2. We observe the exact day; neither adding, nor taking away. For in Asia also great lights have fallen asleep, which shall rise again on the day of the Lord's coming, when he shall come with glory from heaven, and shall seek out all the saints. Among these are Philip, one of the twelve apostles, who fell asleep in Hierapolis; and his two aged virgin daughters, and another daughter, who lived in the Holy Spirit and now rests at Ephesus; and, moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and, being a priest, wore the sacerdotal plate.

3. He fell asleep at Ephesus.

4. And Polycarp in Smyrna, who was a bishop and martyr; and Thraseas, bishop and martyr from Eumonia, who fell asleep in Smyrna.

5. Why need I mention the bishop and martyr Sagaris who fell asleep in Laodicea, or the blessed Papius, or Melito, the Eunuch who lived altogether in the Holy Spirit, and who lies in Sardis, awaiting the episcopate from heaven, when he shall rise from the dead? ..." - Eusebius, Church History, Book V, Chapter 24, The Disagreement in Asia - <https://www.newadvent.org/fathers/250105.htm>

Arnobius on Annihilation of the wicked:

"... 14. Do you dare to laugh at us when we speak of hell, and fires which cannot be quenched, into which we have learned that souls are cast by their foes and enemies? What does not your Plato also, in the book which he wrote on the immortality of the soul, name the rivers Acheron, Styx, Cocytus, and Pyriphlegethon, and assert that in them souls are rolled along, engulfed, and burned up? But though a man of no little wisdom, and of accurate judgment and discernment, he essays a problem which cannot be solved; so that, while he says that the soul is immortal, everlasting, and without bodily substance, he yet says that they are punished, and makes them suffer pain. But what man does not see that that which is immortal, which is simple, cannot be subject to any pain; that that, on the contrary, cannot be immortal which does suffer pain? And yet his opinion is not very far from the truth. For although the gentle and kindly disposed man thought it inhuman cruelty to condemn souls to death, he yet not unreasonably supposed that they are cast into rivers blazing with masses of flame, and loathsome from their foul abysses. For they are cast in, and being annihilated, pass away vainly in everlasting destruction. For theirs is an intermediate state, as has been learned from Christ's teaching; and they are such that they may on the one hand perish if they have not known God, and on the other be delivered from death if they have given heed to His threats and proffered favours. And to make manifest what is unknown, this is man's real death, this which leaves nothing behind. For that which is seen by the eyes is only a separation of soul from body, not the last end — annihilation: this, I say, is man's real death, when souls which know not God shall be consumed in long-protracted torment with raging fire, into which certain fiercely cruel beings shall cast them, who were unknown before Christ, and brought to light only by His wisdom. ..." - Arnobius, Against The Heathen, Book II, section 14. - <https://www.newadvent.org/fathers/06312.htm>

Henry Grew [Baptist, 1850's] & William Glen Moncrieff [Scottish Presbyterian]

"... "... 4. The Bible teaches that MAN, THE SOUL, as well as the body dies. ..." [page 9]

[page 32] IX. Should the reader see cause, from the Bible, to admit that the dead "sleep," or are unconscious till the resurrection, he will discover very clearly that "Purgatory" and the intercession of saints in heaven [Communion of the Saints, so-called], &c., maintained by the Romanists, are fabrications and delusions. If the dead are conscious after death, it is difficult to see how a very satisfactory demonstration that these are errors and absurdities can be furnished. ..." - **The Intermediate State by Henry Grew (Baptist), Philadelphia, U.S., Edited, with Notes, by William Glen Moncrieff, Minister of the Gospel,**

Musselburgh. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, THEN [Caps Original] shall ye also appear with him in glory." - Col. III. 3. 4. Reprinted from the American Third Edition, London: Ward & Co., 27, Paternoster Row; James Kerr, 32, Nicolson Street, Edinburgh; Glasgow: James Smith, 32, Nelson Street. 1851 (Price Sixpence) Appendix, section IX., Pages 9,32 - <https://books.google.as/books?id=GcsDmOaoomMC&printsec=frontcover#v=onepage&q&f=false>

The entire work, speaks of the sleep of the departed (righteous or wicked) in the grave until their respective resurrection.

Henry Grew (Baptist)

"... For the Millennial Harbinger.

Dear Brother Campbell. -- Far be it from me to commend to you, or to any person, any doctrine because it is "consonant to some men's theories of what is fitting for God and men." I hope, by the divine favor, I can sincerely say with you, "I go for what is evidently the meaning of scripture, or whatever is true; not for what is most plausible or palatable."

It is not my design, in this article, to attempt a full discussion or vindication of the doctrine of future punishment, as consisting in the torments of the lake of fire, terminating in the entire destruction of body and soul; a doctrine which I firmly believe to be clearly revealed in the oracles of God. I beg leave simply to reply to the arguments you have offered to our consideration in opposition to this doctrine. You observe, "With me punishment is pain," &c. "Now if punishment mean pain or torment, it can-[left to right column] not also mean unconsciousness," &c. The question to be considered is, whether all punishment consists in pain and nothing else? This I deny, for punishment may consist in deprivation or loss of good. If it is said that this deprivation or loss is attended with the pain of consciousness thereof, I reply, it may or may not be. -- The fact of the loss is independent of such consciousness. A father promises his child, on condition of good behavior, that he shall go in the evening to a place of rational amusement where he will be highly delighted. He threatens him at the same time that he shall not go, but be sent to bed, if he behaves ill. The child exposes himself to the threatening, which is executed. He suffers the pain of consciousness of the loss of the happiness he might have enjoyed until he falls into a state of unconsciousness in sleep. Now I affirm that this mental pain is not all his punishment. It is not all that was threatened. There is an actual deprivation or loss of happiness which he would have enjoyed had he been obedient. This was a special part of the threatening. This punishment of loss is independent of the mental pain it occasioned. This is manifest by contrasting his state of unconsciousness in sleep with the felicity he might have enjoyed with this companions.

"No feeling, no pain, is a sure maxim," but this does not prove that no pain, no punishment, is so. To withhold good on account of ill-doing is properly of the nature of punishment. Man's chief end is to serve and enjoy his adorable Maker forever. The loss of all the glory of immortality in the beatific presence of God, in consequence of sin, is a loss of inconceivable magnitude. It is the greatest possible punishment of loss which can be threatened by the righteous Judge; a punishment of tremendous import. What saith the scriptures of truth? "Who shall be punished

with everlasting destruction from the presence of the Lord, and from the glory of his power," 2. Thes. I. 9. Now I submit two questions to your candid determination. First. Is not the loss of the glory of the divine presence and power the main idea of this passage? Second. Is not this loss declared to be punishment? If the meaning of the word "destruction" in this passage is doubtful, is it not clearly determined by our blessed Lord, Matt. X. 28, to be, not a destruction of happiness only, but a destruction of body and soul? 2. Thes. I. 9, clearly teaches that the punishment of the wicked will be "destruction from the presence of [page 338-339 starting again left column] the Lord." Now if the punishment is destruction, and destruction everlasting, does it not clearly follow that this is "everlasting punishment?"

But suppose the term punishment always to mean pain and nothing else, does it necessarily follow that the term "everlasting" applied to punishment in Matt. XXV. 46, means strictly endless, because the term is used in that sense in the same verse in application to the life of the righteous? Are the mountains, which are to be "burned up," 2. Peter III. 10, as everlasting as the ways of the immutable Jehovah, because this term is applied to both in the same verse, Hab. III. 6? I believe that the term is used in an unlimited sense in Matt. XXV. 46, understanding it in the sense which 2. The. I. 9, and Matt. X. 23 teaches, viz: "everlasting destruction." When we say that future punishment is only everlasting destruction and say that it is also continued antecedent to torment, your charge of our system being "suicidal" shall be admitted. At present it is believed that the charge is more justly applicable to the system that admits the scripture doctrine of the everlasting destruction of body and soul in hell, and also the everlasting existence of body and soul in hell.

I see no force in the objection of Mr. Edwards, that our view, "makes eternal (future he should have said) punishment to be a compound of previous torment and eternal annihilation." This neither implies any thing about "the doom of infants" nor that "the least culpable sinners," will be destroyed without any previous torment, nor that annihilation is "the least punishment imaginable." The destruction of the body and soul in hell, as a punishment, is to be contrasted, not with the torment which precedes it, but with the eternal enjoyment of the presence and glory of God from which it forever excludes the last sinner. So the scriptures teach, 2. Thes. I. 9. Mr. Edwards, therefore, is incorrect in saying that "to be annihilated, after a long series of torments, would be no punishment at all." [*notation at bottom says, A few lines are here omitted.] If the alternative is eternal misery or entire destruction of body and soul, the sinner chooses the latter, not because it is a punishment, or a thing in itself not to be dreaded, but because it is the least of two evils. You will please to observe that "the great Dr." disagrees with your opinion that annihilation is no punishment, by admitting that it is "the least." [To be continued.] ..."

"... For the Christian Palladium. Future Punishment. By Elder Henry Grew. [Concluded from our last.]

You justly remark, that, "To destroy the meaning of words is to destroy the Bible." The question is, who does this? is it the man who says that when Jesus Christ speaks of body and soul being destroyed in hell, Matthew X. 28, he means just as he says, that body and soul will be destroyed, or is it the man who says that he means that the happiness of the body and soul shall be destroyed? Who is it, brother, that adds to the words of the faithful witness in this case? Does he destroy the meaning of words who affixes to the words "die," "death," "second death," as the wages of sin, and penalty of the holy law of God, the meaning which is the direct opposite of life: or does he do this who affixes to these terms the meaning of life in a particular condition? Penalties to laws are not expressed in figurative language. The consequences of them may be

illustrated by such language, but they are first expressed by plain literal terms. -- "The wages of sin is death." "The soul that sinneth it shall die." Here is the penalty of the law, plainly and literally given. This fearful doom is indeed illustrated by figurative language. The wicked are compared to "tares," and to "chaff," which are burned entirely up, if the fire, to which they are consigned, is not quenched. To say that the wages of sin is spiritual death, which is to be "dead in trespasses and sins," is to confound the penalty with the crime. It is to say, that the wages of sin is sin.

My brother's second argument is, "that Jesus assigns to wicked men the eternal fire prepared for the devil and his angels. Now angels cannot die; for Jesus affirms they cannot." But of what angels does [left to right column] Jesus affirm this? Did he promise his true disciples that they should be equal to the devil and his angels, or did he refer to the elect and holy angels? And why cannot these die? Not because they are necessarily immortal, which God only is, 1. Tim. VI. 16, but because of their election by the Almighty to eternal life and holiness, 1. Tim. V. 21. Surely, this is no proof that the angels who kept not their first estate err in their expectations, both of torment and destruction, (see Mark I. 24,) or that Jesus Christ will fail to destroy the devil according to the revealed purpose of God, Heb. II. 14.

The "third argument," that "if eternal punishment be eternal death, in the sense of eternal unconsciousness, then those who are doomed to this state are punished no more than the harmless dove," &c., is as harmless to my views as the harmless dove itself. You say, "they (the dove and the lamb) go into the eternal fire, with the devil and his angels, if that everlasting punishment and eternal fire be an eternal sleep," &c. The absurdity of believing or representing that eternal fire is eternal sleep, belongs not to me, nor, to my knowledge to anyone else. You confound the "unquenchable," and, consequently, consuming or devouring fire, with its ultimate effect, eternal death. Tribulation and anguish, at present inconceivable, will precede the final destruction of body and soul in hell. To compare the destruction of intelligent man, made in the image of God, and his banishment from the glorious presence of his Creator, which he was capacitated eternally to enjoy, had he been obedient, with the destruction of irrational creatures, who never possessed any such capacity, is entirely inadmissible.

Mr. Edwards has fallen into the same error in his fourth objection, of confounding the antecedent torment with final unconsciousness which entire destruction produces. Whether the threatening of the Almighty to debar sinners forever from the enjoyment [page 353-354, starting again left column] of his glorious presence, by destroying them utterly, "is to threaten them with putting an end to their miseries," or their joys, common sense may judge. That the loss of a glorious Immortality, by a destruction of being, implies a termination of conscious misery, is true but this is no part of the threatening. The threatening of a certain term of imprisonment for crime, implies a release (at the expiration of the term) from some evils to which the man was previously exposed. Shall we, therefore, say that the Judge threatens him with a release from prison? Mr. Edwards's argument founded on "different degrees of punishment" is obviously inapplicable to such as admit of different degrees of punishment before destruction.

You observe, "life is not simply being; nor eternal life, eternal being, but eternal well being; neither is eternal death the loss of being, or of consciousness, but the loss of eternal well being." How is this proved by the fact, that there is "something to be blessed," or tormented, independent of happiness and torment, I do not perceive. -- That the terms "life," and "eternal life," used in the scriptures, as a promise, gift, or reward, and applied to the righteous, import "well being," is very true; but this is not the meaning of the terms, abstractly considered. Life, in respect to man, is an

animated state of being. it may be happy or miserable. The rich man is alive in hell. If the simple term "life" imports happiness, why do you speak of a wretched life? The term "eternal" is not a term of quality, but of duration. As the scriptures reveal no endless existence, but for those whose names are in the book of life, and represent eternal life as a gift, reward, and blessing, the qualifying adjective is unnecessary. The assertion, "neither is eternal death the loss of being, or of consciousness," is sustained by no proof. To say that it is not so, because "there will be something to be ----- tormented forever and ever," in the unlimited sense of that phrase, is taking for granted the very point to be proved. -- Now I will prove that the terms "death," and "second death," do mean "unconsciousness," and eternal death, eternal unconsciousness; first, from the obvious meaning of the terms, and secondly, from the positive testimony of Jesus Christ.

Death is the opposite of life, its direct contrast. Thus Webster defines it, a state "in which there is a total and permanent cessation of all the vital functions," &c. This theological definition indeed accords with your opinion, as well as that of baptism does with that of infant sprinklers. -- [left to right column] Whatever pain the body may endure, it is not dead until all sensibility and life are extinct. So whatever misery the soul may endure, it is not dead until its properties of knowledge, consciousness, &c., are extinct. The figurative use of the word death does not disprove this position. "Dead in trespasses and sins," is a figurative use of the term, denoting, not that the soul is not alive, but that it is not alive to holiness and God.

That the "second death" in the lake of fire, Rev. XX. 14, is to be understood literally, as terminating, after a state of torment, all conscious being, is evident from our Lord's words, Matt. X. 28. It is "to destroy the meaning of words," to say, that to destroy the happiness of the soul is to destroy the soul itself. "To destroy both soul and body in hell," and to destroy the happiness of the soul and body are two distinct propositions. To fill the soul and body with misery, and to destroy soul and body, are two distinct propositions. If "the second death" is figurative, how is it the second death? Will not the soul of the finally impenitent sinner have been always spiritually dead? How is it the second death of the body if it is not a literal cessation of all its vitality? If it is death because it is a state of pain, why is it not the twentieth or fortieth death?

One remark more remains to be considered. "The Apostles (you say) could have easily prevented all difficulty upon this subject by simply assuring us in definite language, "that all the wicked dead shall be raised and tormented a few thousand years and then annihilated as an eternal punishment, &c.* [At bottom, * Here Mr. C., after all he has written to the contrary, represents annihilation as a PUNISHMENT.] Now my dear brother, I beseech you, for the truth's sake, seriously and candidly to consider what language could more definitely express the doctrine of the "destructionist" than those of the true prophet, Matt. X. 28? If you say that to destroy soul and body means to destroy the felicity of soul and body, would you not have said that to annihilate soul and body means to annihilate the felicity of soul and body? If the words in Matt. X. 28, had not been recorded, would you not have said to the "destructionist," "the Apostles could have easily prevented all difficulty upon this subject by simply assuring us in definite language" that God's purpose, in respect to the finally impenitent is, "to destroy both soul and body in hell." If we believe not [page 354-355, starting again left column] the testimony of Jesus Christ, "neither would we be persuaded though one rose from the dead." Yours in Christian love. Henry Grew. ..." - **The Christian Palladium, Volume 7 (Devoted to the improvement and happiness of mankind. Religion without Bigotry -- Zeal without Fanaticism -- Liberty without Licentiousness. Joseph Badger -- Editor, under the direction of the Christian General Book Association), April 1, 1839, No. 23, section MISCELLANY by Henry Grew (Baptist).** - <https://books.google.as/books?id=Gjc->

AQAAMAAJ&printsec=frontcover#v=onepage&q&f=false

Some actual tracts written by Henry Grew can be found here -

https://adventistdigitallibrary.org/adl-366911/tracts-henry-grew-owned-joseph-frisbie-his-personal-markings?solr_nav%5Bid%5D=8deb1134718554d5d789&solr_nav%5Bpage%5D=0&solr_nav%5Boffset%5D=1

Irenaeus, while having an incorrect view of the 'soul' (taught separation); was ultimately a conditionalist and annihilationist, notice for he speaks on souls of the righteous and wicked:

"... And therefore he who shall preserve the life bestowed upon him, and give thanks to Him who imparted it, shall receive also length of days for ever and ever. **But he who shall reject it**, and prove himself ungrateful to his Maker, inasmuch as he has been created, and has not recognised Him who bestowed [the gift upon him], **deprives himself of** [the privilege of] **continuance for ever and ever**. And, for this reason, **the Lord declared to those** who showed themselves **ungrateful towards Him**: If you have not been faithful in that which is little, who will give you that which is great? indicating that those who, in this brief temporal life, have shown themselves ungrateful to Him who bestowed it, **shall justly not receive from Him length of days for ever and ever**. ..." - **Against Heresies, Book II, Chapter 34 , Section 3**. - <https://www.newadvent.org/fathers/0103234.htm>

These also note the same in some detail - <http://rethinkinghell.com/2012/11/03/deprived-of-continuance-irenaeus-the-conditionalist/>

"... **Justin Martyr** and **Irenaeus**, seem to have held the doctrine of the annihilation of the wicked. Justin Martyr, in his First Apology , c. viii., says indeed that the wicked will undergo "everlasting punishment;" but elsewhere, (**in Dial. c. Tryph . c 5,**) he plainly says, that "those who have appeared worthy of God die no more, but others are punished as long as God wills them to exist and be punished." Irenaeus has the same language. "The Father of all," he says, "imparts continuance for ever and ever to those who are saved; for life does not arise from us, nor from our own nature, but is bestowed according to the grace of God. He therefore who shall keep the life given to him, and render thanks to Him who imparted it, shall receive also length of days for ever and ever. But he who shall reject it, and shew himself ungrateful to his Maker, deprives himself of continuance for ever and ever." (**Contr. Hoeres . lib. ii. c. 34. para. 3.**) We find the same doctrine also in the **Clementine Homilies**, (**Hom . iii. 6.**) ..." - <https://www.tentmaker.org/books/Restitution%20of%20All%20Things/restofall5.htm>

Justin Martyr, conditionalist, and even annihilationist -

"...Chapter 5. **The soul is not in its own nature immortal ...**

... Old Man: **They [souls] are not, then, immortal?**

Justin: **No**; since the world has appeared to us to be begotten. ...

... Old Man: ... **wicked ... are punished so long as God wills them to exist and to be punished.** ...

Justin:

... For those things which exist after God, or shall at any time exist, **these have the nature of decay, and are such as may be blotted out and cease to exist**; for God alone is unbegotten and incorruptible, and therefore He is God, but all other things after Him are created and corruptible. **For this reason souls both die and are punished**: since, if they were unbegotten, ..." - **Dialogue With Trypho, Chapter 5** - <https://www.newadvent.org/fathers/01281.htm>

Yet, please notice that Justin is not arguing from a scriptural basis, but a philosophic, teleogistic and nature of the universe one.

Clementine Homilies (marked as 'spurious' by Rome), **conditionalist and even annihilationist**:

"... **those who do not repent shall be destroyed by the punishment of fire ... But, as I said, at an appointed time a fifth part, being punished with eternal fire, shall be consumed. For they cannot endure for ever who have been impious against the one God.** ..." - **Clementine Homilies, Homily 3, Chapter 6** - <https://www.newadvent.org/fathers/080803.htm>

John Milton:

"... that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. ..." - **The State Of The Dead by John Milton, Author of "Paradise Lost", page 3** - https://repo.adventistdigitallibrary.org/PDFs/adl-22/adl-22250900.pdf?_ga=2.30136316.259325897.1606537277-1381139506.1606537277

"... On the seventh day God ceased from his work, and ended the whole business of creation; Gen. II. 23.

It would seem, therefore, that the human soul is not created daily by the immediate act of God, but propagated from father to son in a natural order; which was considered the more probable opinion by Tertullian and Apollinarius, as well as by Augustine and the whole western church in the time of Jerome, as he himself testifies, Tom. II. Epist. 82, and Gregory of Nyssa in his treatise on the soul. God would in fact have left his creation imperfect, and a vast, not to say a servile task, would yet remain to

be performed, without even allowing time for rest on each successive Sabbath, if he still continued to create as many souls daily as there are bodies multiplied throughout the whole world, at the bidding of what is not seldom the flagitious wantonness of man. Nor is there any reason to suppose that the influence of the divine blessing is less efficacious in imparting to man the power of producing after his kind, than to the other parts of animated nature; Gen. I. 22, 28. Thus it was from one of the ribs of man that God made the mother of all mankind, without the necessity of infusing the breath of life a second time, Gen. II. 22, and Adam himself begat a son in his own likeness after his image, Gen. V. 3. ..." - The State Of The Dead by John Milton, Author of "Paradise Lost", page 4 - https://repo.adventistdigitallibrary.org/PDFs/adl-22/adl-22250900.pdf?_ga=2.30136316.259325897.1606537277-1381139506.1606537277

"... The death of the body is the loss or extinction of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of man is that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die, which never had any life of itself? Therefore the separation of soul and body cannot be called the death of man. ..." - The State Of The Dead by John Milton, Author of "Paradise Lost", page 11 - https://repo.adventistdigitallibrary.org/PDFs/adl-22/adl-22250900.pdf?_ga=2.30136316.259325897.1606537277-1381139506.1606537277

"... Inasmuch then as the whole man is uniformly said to consist of body, spirit and soul, (whatever may be the distinct provinces severally assigned to these divisions,) I will show that, in death, first the whole man, and secondly, each component part suffers privation of life. It is to be observed, first of all, that God denounced the punishment of death against the whole man that sinned, without excepting any part. For what could be more just than that he who has sinned in his whole person, should die in his whole person? ..." - The State Of The Dead by John Milton, Author of "Paradise Lost", page 11 - https://repo.adventistdigitallibrary.org/PDFs/adl-22/adl-22250900.pdf?_ga=2.30136316.259325897.1606537277-1381139506.1606537277

"... It is evident that the saints and believers of old, the patriarchs, prophets, and apostles, without exception held this doctrine. Jacob, Gen. XXXVII. 35, "I will go down into the grave unto my son, mourning." Gen. XLII. 36, "Joseph is not." So also Job, III. 12-18, "As an hidden untimely birth I had not been; as infants which never saw light." Compare Job, X. 21, Job, XIV. 10-13, "Man giveth up the ghost and where is he? "man lieth down and riseth not till the heavens be no more." Job, XVII. 13, 15, 16, "If I wait, the grave is mine house." "Where is now my hope?" "They shall go down to the bars of the pit." See also many other passages.

The belief of David was the same, as is evident from the reason so often given by him for deprecating the approach of death. Psal. VI. 5, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psal. LXXXVIII. 10-12, "Wilt thou show wonders to the dead?" Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? Psal. XV. 17, "The dead praise not Jehovah." Psa;. XXXIX. 13, "Before I go hence and be no more." Psal. CXLVI. 2, "While I live I will praise Jehovah." Certainly if he had believed that his soul would survive, and be received immediately into heaven, he would have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise God unceasingly. It appears that the belief of Peter respecting David was the same as David's belief respecting himself. Acts II. 29, 34, "Let me freely speak unto you of the patriarch David, that he is both [page 12-13] dead and buried, and his sepulchre is with us unto this day for David is not ascended into the heavens."

Again it is evident that Hezekiah fully believed that he should die entirely, where he laments that it is impossible to praise God in the grave. Isai. XXXVIII. 18, 19, "For the grave cannot praise thee: death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee, as I do this day." God himself bears testimony to the same truth. Isai. LVII. 12, "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come; he shall enter into peace; they shall rest in their beds." Jer. XXX. 15, "Compared with Matt. II. 18, "Rachel weeping for her children, refused to be comforted for her children, because they were not." Thus also Daniel XII. 2, "Many of them that sleep in the dust of the earth shall awake."

It is on the same principle that Christ himself proves God to be a God of the living, Luke XX. 37, arguing from their future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body: hence he says, John XI. 25, "I am the resurrection and the life." Accordingly he declares expressly, that there is not even a place appointed for the abode of the saints in heaven, till the resurrection. John XIV. 2, 3, "I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." There is no sufficient reason for interpreting this of the body; it is clear therefore that it was spoken, and should be understood, of the reception of the soul and spirit conjointly with the body into heaven, and that not till the coming of the Lord. So likewise Luke XX. 35; Acts CVII, 7, 60, "when he had said this he fell asleep." Acts XXIII. 6, "the hope and resurrection of the dead," that is, the hope of the resurrection, which was the only hope the apostle professed to entertain. ..." - The State Of The Dead by John Milton, Author of "Paradise Lost", pages 12-13 - https://repo.adventistdigitallibrary.org/PDFs/adl-22/adl-22250900.pdf?_ga=2.30136316.259325897.1606537277-1381139506.1606537277

Consider this history:

A History of the Doctrine of the Soul Among All Races and Peoples, Ancient and Modern, Including Theologians, Philosophers, Scientists, and Untutored Aborigines; Carefully Brought Down to the Present Time, by Eld. D. M. Canright, second Edition, Revised. 1882.

https://adventistdigitallibrary.org/adl-366587/history-doctrine-soul-among-all-races-and-peoples-ancient-and-modern-carefully-brought?solr_nav%5Bid%5D=614d2d6c1659200be3ad&solr_nav%5Bpage%5D=0&solr_nav%5Boffset%5D=1

George Storrs (Methodist):

"... From the foregoing facts, several thoughts arise: --

First. There is no evidence in the Old Testament of any conscious existence between death and the resurrection. God made no revelation to the posterity of Jacob of any such doctrine.

Second. The doctrine of the intermediate conscious state of the dead is a pagan fable,

derived from the Greeks and Romans.

Third. The Old Testament teaches that the dead are silent, inactive, and without knowledge. "In Sheol there is no knowledge." Ecc. 9:10.

...

The incorrigible sinner, like the filth about Jerusalem, and the dead bodies of malefactors, if not utterly consumed would keep alive the plague [meaning sin] in the universe; hence, they shall be "cast into Gehenna --hell-fire." Fear him who is able to destroy both soul and body in Gehenna"-hell. Mat. 10:28.

Lastly. The glorious thought is presented, that though the "gates of hades"--the grave--for a time close their iron folds, and seem to say, we shall hold fast the sleeping church yet our blessed Lord declares that power shall be broken-- that "the gates of the grave shall not prevail against it." A cheering thought truly. Some have slumbered long under the power of the grave, but Jesus will shortly descend from heaven with the voice of the archangel and the trump of Go--then burst ye gates of "hades"--the grave--you can hold your victims no longer--you iron folds and bars become like the flaxen cords on Sampson's arms that were as though burnt with fire. Triumphant, then, shall a redeemed Church stand up, made like her glorious head, to die no more. Blessed day--may it soon arrive. "Come Lord Jesus." ... - **An Inquiry: Are the Wicked Immortal? In Six Sermons. Also, have the Dead knowledge? by George Storrs, to Which is Prefixed An Extract On 'The Second Death' by Archbishop Whately, Twenty-First Edition; Philadelphia: Published By the Author, 1850, PDF page 58 (Left) - https://adventistdigitalibrary.org/islandora/object/adl%3A22250843?solr_nav%5Bid%5D=5ae7d28f43871a2d1be1&solr_nav%5Bpage%5D=10&solr_nav%5Boffset%5D=3**

H. H. Dobney (Baptist; Conditionalist and Annihilationist, also see where he calls Jesus the "angel Jehovah", page 125 (PDF 132) & John Milton:

"... How was Adam to understand that death meant life, -- endless life-- endless life in torment?

On the contrary, the very words would seem to shut us up to the idea that utter destruction, cessation of existence, return to that nothingness out of which the divine power had called him, was the death threatened to our first father in case of transgression. An interpretation which is not only the most natural in itself, considering all the circumstances, but to which we are additionally impelled by the [page 128-129] exposition of the sentence which the author thereof himself gave, when after the transgression he appeared to judge the guilt-stricken pair. 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return.' How utterly unlike the strain in which divines expound the original sentence! Not a word here about an intermediate state of misery for the disembodied spirit, and a resurrection to everlasting wretchedness. The return to dust is what the judge awards. Why then cannot theologians acquiesce when the mouth of the Lord hath spoken?

Is it not evident that Adam had as yet, at all events, no notion of two natures constituting him one person--no notion that the 'thou' whom God addressed could not return to dust, but must survive the dissolution of the body? Or, are we to suppose that Adam stood there begirt in metaphysical panoply of proof, and saying within himself, -- "It is only this naturally perishable body which is doomed after all; the Lord hath passed no sentence on my immortal spirit, which will survive the decay of this animal frame, and which being unsentenced shall therefore be unscathed." For be it observed, the Judge sentences only to death, and a return to dust. And God himself, it is earnestly submitted, is his own best interpreter.

Seeing then that God said not a word about everlasting misery after death, and that there is nothing whatever to induce the supposition that Adam had reasoned out for himself the doctrine of his immortality, and so of the natural survivance of the spirit after the body's dissolution, it ought to follow that he would understand the threatened death to mean cessation of existence. ..." - **The Scripture Doctrine of Future Punishment An Argument, by H H Dobney & John Milton, pages 128-129 (PDF 135-136) -** <https://archive.org/details/scripturedoctri00miltgoog/page/n134/mode/1up>

Jeff B. Pool, citing historical Baptist theological positions on conditional immortality and annihilationism:

"... [Notation] 35 For example, on the basis of carefully developed biblical studies, the evangelical, John Stott offers a nicely measured statement. "I do not dogmatise about the position to which I have come. I hold it tentatively. But I do plead for frank dialogue among Evangelicals on the basis of Scripture. I also believe that the ultimate annihilation of the wicked should at least be accepted as a legitimate, biblically founded alternative to their eternal conscious torment" (John Stott, "John Stott's Response to Chapter 6," in *Evangelical Essentials: A Liberal-Evangelical Dialogue*, by David L. Edwards and John Stott [Downers Grove IL: Intervarsity Press, 1988] 320; similarly, see Edward Fudge, "The Final End of the Wicked," *Journal of the Evangelical Theological Society* 27 [September 1984]: 325-34). More accurately, many Christians understand their own view-points as "conditional immortality" and not under the often perjorative designation of "annihilationism: (e.g. John Wenham, *The Goodness of God* [Downers Grove IL: Intervarsity Press, 1974] 34-41). Contemporary Baptist theologians also develop similar viewpoints (Clark Pinnock, "Fire, Then Nothing," *Christianity Today* 31 [20 March 1987]: 40-41; idem. "The Destruction of the Finally Impenitent," *Criswell Theological Review* 4 [Spring 1990]: 243-59; idem, "The Conditional View," in *Four Views on Hell*, ed. William Crockett [Grand Rapids: Zondervan Publishing House, 1992] 135-78; Dale Moody, *Apostasy: A Study in the Epistle to the Hebrews and in Baptist History* [Greenville SC: Smyth & Helwys, 1991] 67-73; idem, *Hop of Glory* [Grand Rapids: Eerdmans, 1964] 94-112).

Various concepts of conditional immortality or annihilationism have appeared earlier in Baptist history as well. Several examples illustrate this claim. **General as well as particular Baptists developed versions of annihilationism or conditional immortality. Among particular Baptists, see the work of Samuel Richardson, *Of the Torment of Hell, with the Foundations and Pillars Thereof Discovered, Shaken, and Removed***

(London: 1658) 135-36. Even **[Page 133-134 Notation]** one early General Baptist statement of beliefs may have been accommodated this viewpoint ("The Standard Confession of 1660," in *Baptist Confession of Faith*, ed. W. J. McGlothlin [Philadelphia: American Baptist Publication Society, 1911] 118-19 [article 22]). Also, see the work of William Whiston (1667-1752) and Richard Wright (1764-1836), both of whom also were General Baptists who shared this perspective (Whiston, *The Eternity of Hell-Torments* [1740]; Wright, *An Essay on Future Punishment* [1846]). **In 1878, some English Baptists formed the Conditionalist Association. George A. Brown, an English Baptist pastor, hosted this conference and later edited the journal of this association, entitled Bible Standard. Other Baptists ministers from this period held this viewpoint as well: Henry Hamlet Dobney, an English Baptist (Dobney, *The Scripture Doctrine of Future Punishment* [1846]); and Henry Grew, an English immigrant to the United States and pastor of First Baptist Church in Hartford, Connecticut (Grew, *The Intermediate State* [1835]; *idem, Future Punishment, Not Eternal Life of Misery* [1844]).** I especially thank Rick Willis, recent graduate from SWBTS [South Western Baptist Theological Seminary], for much of this information from his dissertation (Willis, "'Torments of Hell': Conditional Immortality and the Doctrine of Final Punishment among Seventeenth-Century English Baptists" [Ph.D. diss., SWBTS, 1995]). ... - **Against Returning to Egypt: Exposing and Resisting Credalism in the Southern Baptist Convention by Jeff B. Pool, pages 133-134 [Notation sections]** - https://books.google.as/books?id=5GCaEdwCk_4C&printsec=frontcover#v=onepage&q&f=false

Iconclasts (Icon Breakers) and Iconofiles (Icon Makers), and why the Iconclasts did what they did, sleep of the soul, while not perfectly represented is close to what scripture taught, in the Syriac and Byzantine Churches:

“... Under the entry of 765/66, Theophanes writes: **“Everywhere he [Emperor Constantine V] rejected as being useless, both in writing and orally, the intercession of the holy Virgin, the Mother of God, and of all the saints, thanks to which all manner of help wells forth for us. He suppressed and obliterated their relics”** (*Theophanis Chronographia*, ed. C. de Boor, Leipzig, 1883–1885, repr. Hildesheim, 1963, p. 439; trans. C. Mango, and R. Scott, *The Chronicle of Theophanes Confessor*, Oxford, 1997, p. 607). For the rejection of saints’ intercession, cf. *The Life of Stephen the Younger*, 29: πάμπολλα δὲ αὐτῶν βλασφημησάντων καὶ κατὰ τῶν ἁγίων καὶ τῆς ἀχράντου Θεοτόκου αὐτῶν χωρησάντων, ὡς βοηθεῖν μετὰ θάνατον μὴ δυναμένης (*La Vie d’Etienne le Jeune par Etienne le Diacre*, ed. M.-F. Auzepy (Birmingham Byzantine and Ottoman Monographs, 3), Aldershot, 1997, p. 127.24–26); the rejection of the intercession of the Theotokos after her death is mentioned in the *Adversus Constantinum Cabalinum*, in *PG* 95, col. 337CD. ...” - **“Angels in the Guise of Saints”: A Syrian Tradition in Constantinople by Vladimir Baranov, page 5** - https://brill.com/view/journals/scr/12/1/article-p5_3.xml

“...Two subsequent passages from the *Definition* of Hierieia give insight into the theology of sainthood of the Byzantine Iconoclasts:

For those saints who have well-pleased God and are honoured by Him with the dignity of sainthood, are eternally alive to God even if **they have departed from here**: the one who

tries to set them up with dead and abominable art which has never been alive but was invented from the things which were the subjects of pagan vanity, shows himself as blasphemous. 11

And again those who are to reign with Christ, and to sit on the throne with him and to judge the Universe and to become of the same form with his glory – those, whom, as Scripture says, the world was not worthy, are they [*the Iconophiles – V.B.*] not ashamed to depict them by means of pagan art? It is not fit for **Christians who have a hope in the Resurrection** to make use of customs of demon-worshipping peoples and to insult saints **who are going to** shine in such glory by inglorious and dead matter. 12 ...”

“...[Notation] 11 οἱ γὰρ τῷ θεῷ εὐαρεστήσαντες ἅγιοι, καὶ παρ’ αὐτοῦ τιμηθέντες τῷ ἀξιώματι τῆς ἀγιότητος, ζῶσιν ἀεὶ θεῷ κἂν ἐνθένδε μετέστησαν, οὐκ ὁ ἐν νεκρᾷ τέχνη καὶ στυγητῇ, μηδέποτε ζησάση, ἀλλ’ ἐξ ἀντικειμένων Ἑλλήνων ματαιῶς ἐφευρεθείση, λογιζόμενος ἀναστηλοῦν, βλάσφημος ἀποδείκνυται” (Mansi, vol. 13, col. 276D).

[Notation] 12 “...ἢ πάλιν τοὺς μέλλοντας συμβασιλεύειν τῷ Χριστῷ συγκαθέδρους τε γίνεσθαι, καὶ κρίνειν τὴν οἰκουμένην, καὶ συμμόρφους τῆς δόξης αὐτοῦ ἔσεσθαι. ὧν, ὡς τὰ λόγια φασιν, οὐκ ἦν ἅγιος ὁ κόσμος □ οὐκ ἐντρέπονται τῇ τοῦ Ἑλλήνου ἀναγράφασθαι τέχνη; οὐ θεμιτὸν γὰρ τοῖς ἐλπίδα [page 8-9 Notation continues] ἀναστάσεως κεκτημένοις Χριστιανοῖς δαιμονολατρῶν ἔθνῶν ἔθεσι χρῆσθαι, καὶ τοὺς τοιαύτη μέλλοντας δόξη φαιδρύνεσθαι ἁγίους ἐν ἀδόξῳ καὶ νεκρᾷ ὕλῃ καθυβρίζειν” (Mansi, vol. 13, col. 277CD). ...” - **“Angels in the Guise of Saints”: A Syrian Tradition in Constantinople by Vladimir Baranov, pages 8-9, with Notation -**
https://brill.com/view/journals/scr/12/1/article-p5_3.xml

“... Instead, **alluding to the future general resurrection, the Iconoclasts seem to accuse the Iconophiles of some sort of magical practise, aimed at “resurrecting” the saints** [page 9-10] **on their icons and treating them as present here and now in a prayerful communication**, which is reinforced by contrasting the (“correct”) **views of the Iconoclasts patiently waiting for the resurrection to celebrate it with the glorified saints**, and the Iconophiles, “insulting” the saints by prematurely representing them through dead (“unresurrected”) matter. 14

We can propose a possible explanation in **the old Antiochean doctrine on the “sleep of souls.”**¹⁵ This “sleep” means that the soul of the deceased person, be he good or bad, is kept deprived of all sensation in utter inactivity from the moment of the death of its body until the Judgement, when, after the general resurrection, the souls will be joined to their bodies and everybody will receive the deserved reward or punishment. If this is the case, the meaning of both fragments becomes clear: **according to Iconoclasts, the souls of the saints are in the state of sleep waiting for the general resurrection** when they will reconnect with bodies and shine in great glory which they gain by their earthly feats. **Until then they cannot be of any help for those who address them in prayers** before the relics or icons – **their prayers are not heard since hearing as a corporal sense is not available to the sleeping soul**. By depicting the saints on the icons and appealing to them in prayers and supplications, the Iconophiles attempt in vain to “activate” **the inactive souls of the departed** (even, though, definitely righteous) **people**. ...

[notation] 15 There were at least two trends behind the idea of the *post mortem* inactivity of

the soul: the sleep of the soul and the dissolution of the soul with its subsequent resurrection together with the body. The *thnetopsychists* are mentioned by Origen in his *Dialogue with Heraclides* (*Entretien d'Origene avec Heraclide*, ed. J. Scherer (SC, 67), Paris, 1960, p. 76.16–78.20); Eusebius of Caesarea, *Historia Ecclesiastica*, 6.37: “...**others arose in Arabia, putting forward a doctrine foreign to the truth. They said that during the present time the human soul dies and perishes with the body, but that at the time of the resurrection they will be renewed together**” (*Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, series 2, vol. 1, Eusebius. *Church History. Life of Constantine. Oration in Praise of Constantine*, ed. P. Schaff and H. Wall, Grand Rapids, MI, 1965, p. 279; John of Damascus, *Liber de Haeresibus*, 90, *Die Schriften des Johannes von Damaskos*, ed. B. Kotter, vol. 4 (PTS, 22), Berlin – New York, 1981, p. 57; see also N. Constatas, “An Apology for the Cult of Saints in Late Antiquity: **Eustratius Presbyter of Constantinople, On the State of Souls after Death** (CPG 7522)*,” *JECS*, 10.2 (2002), n. 14, p. 273, n. 27, p. 278 on the two groups mentioned in Eustratius the Presbyter.” - “**Angels in the Guise of Saints”: A Syrian Tradition in Constantinople** by Vladimir Baranov, pages 9-10, with Notation - https://brill.com/view/journals/scr/12/1/article-p5_3.xml

“...The background of this passage of **Isaac must have been the doctrine of the sleep of souls which he exposes in his Century 3.75 from the second part, eloquently addressing his reader to not despair of death and a long stay in the tomb, which will be as light and wisp as a night’s sleep**²⁵. The traces of this doctrine are present already in **Aphraat (d. ca. 345),²⁶ Ephrem the Syrian (ca. [page 13-14]**

“[Notation] 25 “**Ne sois pas triste, parce que nous resterons pendant de longues anees dans cette corruption de la mort, sous la poussiere, jusqu’a ce que la fin du monde nous atteigne : cela ne pesera pas sur nous. La mort, de meme ce laps de temps pendant lequel nous dormirons dans un tombeau, passeront pour nous comme le songe d’une seule nuit. En effet, notre sage createur a aussi rendu legere notre mort, de sorte que nous n’en ressentirons aucunement la peine. Elle semble lourde aussi longtemps que nous ne l’avons pas encore accueillie, mais ensuite, nous ne ressentirons pas notre corruption ni la dissolution de notre constitution : tout cela ne pesera pas plus lourd que ne pese le songe d’une nuit au moment du reveil, comme si nous nous etions endormis la veille et sommes deja sur le point de nous lever. Aussi leger sera pour nous le long sommeil au tombeau, et aussi peu dureront les anees que nous y passerons.**” (Isaac le Syrien, *Oeuvres spirituelles. 41 Discours recemment decouverts*, trans. Dom Andre Louf (Spiritualite Orientale, 81), Begrollesen-Mauges, 2003, pp. 227–228).

[Notation] 26 See the references in R. Beulay, *L’enseignement spirituel de Jean de Dalyatha, mystique syrooriental du VIIIe siecle* (Theologie historique, 83), Paris, 1990, pp. 492–494.”

306–373),²⁷ and Theodore of Mopsuestia (ca. 350–428).²⁸ The doctrine can be found in such doctors of the Eastern Syrian Church as Narsai (d. 502),²⁹ Babai the Great (ca. 550 – after 628), Dadisho Qatraya (second half of 7th c.), and many others.³⁰ The most detailed elaboration of the doctrine, however, can be found in the *Letters* of the

Nestorian Catholicos Timothy I (consecrated in 780). He says that only rationality and will belong to the soul proper out of its four faculties, most of which (i.e. irascibility or concupiscence) relate to the soul in its union to the body, and thus, after the departure of the soul from its body, it remains in a state which Timothy compares to a human *foetus*, limited in its movements and sensations. Thus, **the departed souls are deprived of all sensation, associated with bodily functions, as well as of all efficient functions, which are, again, associated with the participation of bodies.**³¹ **This theory was canonised in the Council of 786–787, presided over by Timothy I.**³²

27 See references in *Ibid.*, pp. 494–495; Dal Santo, *Debating the Saints' Cult*, pp. 244–254.

28 *Les homelies catechetiques de Theodore de Mopsueste*, ed. R. Tonneau, R. Devreesse (Studi e Testi, 145), Vatican City, 1949, p. 177, Beulay, *L'enseignement spirituel de Jean de Dalyatha*, p. 495.

29 Beulay, *L'enseignement spirituel de Jean de Dalyatha*, pp. 498–499; Dal Santo, *Debating the Saints' Cult*, pp. 254–273.

30 See Beulay, *L'enseignement spirituel de Jean de Dalyatha*, pp. 492–510 for the review of this doctrine among the Syrian authors. R. Beulay, however, does not mention Isaac the Syrian in relation to the doctrine.

31 For the primary references see Beulay, *L'enseignement spirituel de Jean de Dalyatha*, pp. 491–492; Dal Santo, *Debating the Saints' Cult*, pp. 299–318.

32 In more detail on the Synod see O. Braun, “Zwei Synoden des Katholikos Timotheos I,” *OC*, 2 (1902), pp. 283–311. ...” - **“Angels in the Guise of Saints”: A Syrian Tradition in Constantinople by Vladimir Baranov, pages 13-14, with Notation -** https://brill.com/view/journals/scr/12/1/article-p5_3.xml

“...How might the Eastern Scripture-based doctrine³⁵ end up and take roots in Byzantium? ...

... [Notation] **35 Cf. “sleep in the dust” of Dan 12:2, and Job. 21: 26, and sleep as a metaphor for death in Mt 9:24, Mt 27:52, Mk 5:39; Lk 8:52, Jn 11:11–14, Ac 7:60, Acts 13:36, 1 Th 4:13–15, 2 Pe 3:4; however, see F. Gavin, “The Sleep of Soul in the Early Syriac Church,” *Journal of American Oriental Society* 40 (1920), pp. 103–120 on the Aristotelian rethinking of the old Syrian paradigm since the seventh century. See also Dal Santo, *Debating the Saints' Cult*, pp. 304–307 for the Aristotelian parallels to the anthropological doctrine of Timothy I. ...” - “Angels in the Guise of Saints”: A Syrian Tradition in Constantinople by Vladimir Baranov, page 15, with Notation - https://brill.com/view/journals/scr/12/1/article-p5_3.xml**

“... Thus, the doctrine of the “sleep of souls,” originating in the Christian East, was accepted in some circles of Byzantium ...

... The doctrine of the sleep of souls might have been in the background of the rejection of saints' icons in the circles close to the Byzantine Emperor Constantine V who ardently rejected saints' intercession and efficacy of their relics. ...” - “Angels in

the Guise of Saints”: A Syrian Tradition in Constantinople by Vladimir Baranov, page 18, with Notation - https://brill.com/view/journals/scri/12/1/article-p5_3.xml

Modern Evangelicals, like Glenn A. Peoples:

"... Glenn Peoples likewise write, **"the New Testament is replete with the language of Jesus dying for sin, for sinners, and for us. Whatever else this might mean, it at least means that in Christ's passion and ultimately his death we see what comes of sin."** 7. Peoples concludes, **"in identifying with sinners and standing in their place, Jesus bore what they would have borne. Abandonment by God, yes. Suffering, yes. But crucially, death."** 8. ... [notations 7 & 8] 7. Peoples, "Introduction to Evangelical Conditionalist," 21. 8. Ibid. ..." - **McMaster Journal of Theological and Ministry, ISSN 1481-0794, Editor David J. Fuller, McMaster Divinity College, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4K1, email: mjtm@mcmaster.com Volume 18, 2016-2017, by Christopher M Date, Fuller Theological Seminary, Pasadena, CA - page 70 - <https://books.google.as/books?id=4jYEEAAQBAJ&printsec=frontcover#v=onepage&q&f=false>**

<https://www.mcmaster.ca/mjtm/documents/Volume18/18.MJTM.69-92-Date.pdf>

Glenn A. Peoples is cited from "Introduction to Evangelical Conditionalist," page 21 - <https://www.lutterworth.com/pub/rethinking%20hell%20ch2.pdf>

"... R. F. Weymouth speak for us: My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying "destroy," or "destruction," are explained to mean maintaining an everlasting but wretched existence. To translate black as white is nothing to this.36 ... [notation] 36 Quoted from a letter to Edward White, in Constable, Future Punishment, 55. ..." - **Introduction to Evangelical Conditionalist, by Glenn A. Peoples, page 23 - <https://www.lutterworth.com/pub/rethinking%20hell%20ch2.pdf>**

"... Together, these four considerations constitute not only a serious case but a clearly evangelical case for conditional immortality. ...

... The doctrine of conditional immortality, quite contrary to the dire claims of many of its detractors and to the expectations of many as they approach it for the first time, is a point of view that deserves to be taken seriously by anyone with a commitment to the concept of doing theology in a way that is not only systematic, but biblical. ..." - Introduction to Evangelical Conditionalist, by Glenn A. Peoples, page 24 - <https://www.lutterworth.com/pub/rethinking%20hell%20ch2.pdf>

John G Stackhouse Jr:

"... **John [G] Stackhouse [Jr]** ["the Samuel J. Mikolaski Professor of Religious Studies and Dean of Faculty Development at Crandall University".- <https://reforminghell.com/tag/john-stackhouse/>] prefers the appellation "**terminal punishment**" for his view that "**hell is the situation in which those who do not avail themselves of the atonement made by Jesus in his suffering and death must make their own atonement by suffering and then death, separated from the sustaining life of God and thus disappearing from the cosmos.**" 6 ... [notation] 6. Stackhouse, "Terminal Punishment," 61-62" ..." - **Hell and Divine Goodness: A Philosophical-Theological Inquiry by James S. Spiegel, page 7 [introduction]** - <https://books.google.as/books?id=CPCaDwAAQBAJ&printsec=frontcover#v=onepage&q&f=false>

For this material from original source, see "**Four Views On Hell**" by **Preston Sprinkle in association with Zondervan Publishing** - <https://books.google.as/books?id=CEoVCgAAQBAJ&printsec=frontcover#v=onepage&q&f=false>

James S. Spiegel:

"... Biblical Language of Destruction

Repeatedly throughout Scripture, the fate of the wicked is depicted and described as that of utter destruction. 19 The most vivid Old Testament narrative of divine wrath is that of the annihilation of Sodom and Gomorrah (Gen. 19). It is noteworthy that the apostle Peter declares that God "made then an example of what is going to happen to the ungodly) (2 Pet 2:6). When Abraham looked upon the plain where those two cities once stood, he "saw dense smoke rising from the land, like smoke from a furnace" (Gen 19:28), a visible testament to the complete destruction of whose wicked people. In parallel fashion, we are told in Revelation 14 regarding those who are subjected to God's final fury that "the smoke of their torment will rise forever and ever" -- again, an image of final destruction.

The Psalms frequently refer to the fact that the wicked will be utterly destroyed. One psalmist compares the perishing of the wicked to wax melting before the fire (Ps. 68:2). In Psalm 1, we read that the wicked "are like chaff that the wind blows away. Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For the Lord watches over the way of the righteous, but the way of the wicked leads to destruction" (vv. 4-6). Psalm 37 tells us that those who are evil will wither like grass and "like green plants they will soon die away" (v.2), that soon the "wicked will be no more; though you look for them, they will not be found" (v. 10). And a few verses later: "the wicked will perish . . . they will be consumed, they will go up in smoke: (v. 20).

The same theme of utter destruction is echoed throughout Proverbs, as "the wicked are overthrown and are no more" (Prov 12:7), and "the evildoer has no future hope . . . the lamp of the wicked will be snuffed out" (Prov 24:20). The prophet Isaiah says, "Do not fear the reproach of mere mortals or be terrified by their insults. For the moth will eat them up like a garment; the worm will devour them like wool" (Isa 51:7-8). These and many other

passages depict the complete destruction of the wicked.

In the New Testament, too, we find emphatic language of destruction in reference to the damned. Paul asserts that the wicked "will be punished with everlasting destruction and shut out from the presence of the Lord [page 19-20]

[notation] 19. For a summary review and categorization of all the biblical references to the fate of the lost, see Wenham, "Case for Conditional Immortality," 79-82. Wenham finds 264 such references, and in all but one of these (Rev 14:11) "there is not a word about unending torment and very many of them in their natural sense clearly refer to destruction" (p. 82).

and from the majesty of his power" (2 Thess 1:9). And the destruction of the soul in hell is referenced specifically by Jesus, when he says, "do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the one who can destroy both body and soul in hell" (Matt 10:28). In regards to this passage, John Stott observes, "it would seem strange . . . if people who are said to suffer destruction are not in fact destroyed." 20

Finally, the biblical concept of the destruction of the wicked extends even to the point of extinguishing the memory of them. The psalmist declares of the wicked, "Surely you [God] place them on slippery ground; you cast them down to ruin. How suddenly are they destroyed, completely swept away by terrors! They are like a dream when one awakes; when you arise, Lord, you will despise them as fantasies" (Ps 73:20). Another psalmist puts it even more strongly: "You [God] have rebuked the nations and destroyed the wicked; you have blotted out their name for ever and ever. Endless ruin has overtaken the enemy, you have uprooted their cities; even the memory of them has perished" (Ps 9:5-6).

Clearly, the destruction of the wicked is a strong scriptural theme. 21 ...

[notation 20 & 21] 20 Stott, "Judgment and Hell," 51. 21. For a fuller discussion of this biblical theme and its implications for the doctrine of hell, see Pinnock, "Destruction," 63-65. ... - **Hell and Divine Goodness: A Philosophical-Theological Inquiry by James S. Spiegel, pages 19-20** - <https://books.google.as/books?id=CPCaDwAAQBAJ&printsec=frontcover#v=onepage&q&f=false>

John Wenham:

"... When we come to the New Testament the words used in their natural connotation are words of destruction rather than words suggesting continuance in torment or misery. When preparing this paper I found in my files thirty pages of foolscap (dating, I think, from the forties) on which I had attempted to jot down from the Revised Version all passages referring to life after death. This is probably not a complete list but I have worked through it again and the following interesting statistics result.

I found 264 references to the fate of the lost. Ten (that is 4 per cent) call it Gehenna, which conjures up the imagery of the Valley of Hinnom outside Jerusalem, notorious for the hideous rites of Moloch worship, in which children were thrown alive into the red-hot arms of the god – an abomination in the eyes of the Lord (Lv. 18:21; 20:2-5; 2 Ki. 23:10; 2 Ch. 28:3; 33:6; Je. 7:31; 32:35). It is often said to have been the site of the city's rubbish tip in the days of Christ, where bodies of criminals and animals were thrown, but evidence for this is late and unreliable. It is in any case an evil place in which are pictured corpses being consumed by fire and maggots as in Isaiah 66 (Mt. 5:22,29,30; 10:28; 18:9; 23:33; Mk. 9:43,45,47; Lk. 12:5). Two of these call it the Gehenna of fire.

There are twenty-six other references (that is 10 per cent) to burning up, three of which concern the lake of fire of the Apocalypse. Fire naturally suggests destruction and is much used for the destruction of what is worthless or evil.

It is only by a pedantic use of the modern concept of the conservation of mass and energy that it is possible to say that fire destroys nothing. It has a secondary use as a cause of pain, as in the case of the rich man of the Lazarus story.

Fifty-nine (22 per cent) speak of destruction, perdition, utter loss or ruin. Our Lord himself in the Sermon on the Mount uses destruction, which he contrasts with life, as the destination of those who choose the broad road (Mt. 7:13). Paul uses it of 'the objects of his wrath – prepared for destruction' (Rom. 9:22); of 'those who oppose you' who 'will be destroyed' (Phil. 1:28); of the enemies of the cross of Christ whose 'destiny is destruction' [page 6-7]

(Phil. 3:19). 'The man of lawlessness is . . . doomed to destruction' (2 Thes. 2:3); harmful desires 'plunge men into ruin and destruction' (1 Tim. 6:9). Hebrews 10:39 says 'we are not of those who shrink back to destruction, but of those who believe and are saved.' 2 Peter speaks of 'destructive heresies . . . bringing swift destruction . . . their destruction has not been sleeping' (2:1-3). 'The present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men' (3:7). The old order will disappear and 'the elements will be destroyed by fire' (3:10-12). The beast will 'go to his destruction' (Rev. 17:8,11).

The very common word *apollumi* is frequently used of eternal ruin, destruction and loss, as in John 3:16: 'should not perish', but it is also used of the lost sheep, the lost coin and the lost son, who, though metaphorically dead and whose life was in total ruin, was restored (Lk. 15).

Twenty cases (8 per cent) speak of separation from God, which carries no connotation of endlessness unless one presupposes immortality: 'depart from me' (Mt. 7:23); 'cast him into the outer darkness' (Mt. 22:13); he 'shall not enter' the kingdom (Mk. 10:15); 'one will be taken and the other left' (Lk. 17:34); 'he is cast forth as a branch' (Jn. 15:6); 'outside are the dogs', etc. (Rev. 22:15). This concept of banishment from God is a terrifying one. It does not mean escaping from God, since God is everywhere in his creation, every particle of which owes its continuing existence to his sustaining. It means, surely, being utterly cut off from the source and

sustainer of life. It is another way of describing destruction.

Twenty-five cases (10 per cent) refer to death in its finality, sometimes called 'the second death'. Without resurrection even 'those who have fallen asleep in Christ have perished' (1 Cor. 15:18). This has been brought out with great force by a number of modern theologians like Oscar Cullmann, Helmut Thielicke and Murray Harris. They show that the teaching of the New Testament is to be sharply contrasted with the Greek notion of the immortality of the soul, which sees death as the release of the soul from the prison of the body. What the Christian looks forward to is not a bodiless entrance 'into the highest heavens' at death but a glorious transformation at the Parousia when he is raised from death. Life is contrasted with death, which is a cessation of life, rather than with a continuance of life in misery.

One hundred and eight cases (41 per cent) refer to what I have called unforgiven sin: adverse judgment, in which the penalty is not specified (e.g. 'they will receive greater condemnation' (Mk. 12:40)); life forfeited, with the wrath of God resting on the unbeliever (Jn. 3:36); being unsaved, without specifying what the saved are delivered from (Mt. 24:13). Other passages show salvation contrasted with lostness (Mt. 16:25), perishing (1 Cor. 1:18), destruction (Jas. 4:12), condemnation (Mk. 16:16), judgment (Jn. 3:17), death (2 Cor. 7:10), never with everlasting misery or pain. [page 7-8]

Fifteen cases (6 per cent) refer to anguish – this includes tribulation and distress (Rom. 2:9), deliverance to tormentors (Mt. 18:34), outer darkness (Mt. 22:13), wailing and grinding of teeth (Mt. 25:30), the undying worm (Mk. 9:48), beaten with many stripes (Lk. 12:47), the birth-pains of death (Acts 2:24), sorer punishment (Heb. 10:29).

There is one verse (Rev. 14:11) – this represents less than a half of one per cent – which refers to human beings who have no rest, day or night, the smoke of whose torment goes up for ever and ever, which we shall come back to in a moment.

It is a terrible catalogue, giving most solemn warning, yet in all but one of the 264 references there is not a word about unending torment and very many of them in their natural sense clearly refer to destruction. ..." - **The Case for Conditional Immortality by John Wenham, as taken from Chapter 27 of Facing Hell: The Story of a Nobody, An Autobiography 1913 - 1996 (Carlisle: Paternoster Press, 1998), pp. 229-257; selected pages 6-8 -**

<https://www.truthaccordingtoscripture.com/documents/death/Wenham%20John%20-%20The%20Case%20for%20Conditional%20Immortality.pdf>

"... I have thought about this subject for more than fifty years and for more than fifty years I have believed the Bible to teach the ultimate destruction of the lost ..." - **The Case for Conditional Immortality by John Wenham, as taken from Chapter 27 of Facing Hell: The Story of a Nobody, An Autobiography 1913 - 1996 (Carlisle: Paternoster Press, 1998), pp. 229-257; selected page 17 -**

<https://www.truthaccordingtoscripture.com/documents/death/Wenham%20John%20-%20The%20Case%20for%20Conditional%20Immortality.pdf>

Peter Toon, citing Basil Atkinson:

"... **Atkinson used all his linguistic gifts to argue that the Bible clearly teaches (1) unconscious existence from death to the general resurrection, (2) the eternal joy of the redeemed in their glorious resurrection bodies from the resurrection and for ever, and (3) the annihilation of the ungodly after they have been raised to appear before the throne of judgement and suitably punished there.** And, he insisted, **the Bible does not teach the immortality of the soul.** Atkinson's arguments for **the annihilation of the person after the last judgement are based [page 1-2] wholly on biblical exegesis: he refuses to use any arguments based upon the character of God and upon ideas of what is just or unjust punishment. ...**" - **Heaven and Hell: A Biblical and Theological Overview (New York: Thomas Nelson 1986), by Peter Toon, page 177** - <https://books.google.as/books?id=JzcsAQAAMAAJ&dq>

Basil Atkinson:

"... **When the spirit is gone, the man is a dead soul** (see P. 4). ...

... Job 14: 10-15: The final occurrence of shenah is in the very important passage Job, 14:10-15 with special reference to verse 12. We cannot cavil at these verses as being uninspired as they are the words of Job, not of any of the three friends (42:7). Here we read that when man dies he wastes away, or according to the margin is weakened or cut off. When his spirit leaves him, "where is he?" that is, he is no longer in being. This is man's state in death. It would be final were it not for the resurrection both of the just and of the unjust, which makes it temporary and turns death into a sleep. We continue to read in verse 11 following that man lies in the grave without rising (as he does morning by morning in the case of natural sleep). The dead do not awake and are not raised from sleep till the end of the world. Job then asks in his troubles to die and lie in the grave. He asks if a man will live again after death and he answers yes. He waits in the grave all the time that God appoints till his change comes. This is the change described in 1 Corinthians 15:51. Then, he says, God will call and His sleeping servant will hear His voice, answer and come forth in resurrection (John 5:28). ...

... No hint is given in this passage in Job or anywhere else in Scripture that the dead are alive in an invisible world. It is a matter of great thankfulness that most evangelicals who believe that they are have been able to resist successfully the errors that rise from such a belief, yet there is no doubt that it makes easier the road to prayers for the dead, to spiritualism, to Mariolatry and saint worship and to purgatory. ...

... Death is described as sleep in the New Testament more frequently than in the Old. ..." - **Life And Immortality by Basil Atkinson (web)** - <https://lifebeyondddeath.wordpress.com/2013/11/25/life-and-immortality-by-basil-atkinson/>

Joseph Priestly:

"... SECTION XXI. A brief History of Opinion, concerning the State of the Dead.

AFTER reciting the foregoing series of opinions concerning the soul in general, it may not be amiss to consider by itself what has been thought concerning its condition between the death of the body and the resurrection. ...

... It was unquestionably the opinion of the apostles and early Christians, that whatever be the nature of the soul, its percipient and thinking powers cease at death; and thy had not hope of the restoration of those powers, but in the general resurrection of the dead. ..." - **Disquisitions Relating To Matter And Spirit: To Which Is Added The History Of The Philosophical Doctrine Concerning The Origin Of The Soul, And The Nature Of Matter; With It Influence On Christianity, Especially With Respect To The Doctrine Of The Preexistence Of Christ, By Joseph Priestly, LL.D. F.R.S., Vol. I., The Second Edition, Improved And Enlarged, Birmingham, Printed By Pearson And Rollason, For J, Johnson, No. 72, St. Paul's Church-Yard, LONDON, MDCCLXXXII (1782)., page 271** - <https://books.google.as/books?id=LPENAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

"... That the genuine christian doctrine, of the sleep of the whole man till the resurrection, did [page 272-273] however, continue in the christian church, and especially among those who had little intercourse with philosophers, there is sufficient evidence. Dupin says, that under the reign of Philip, an assembly of bishops was held on account of some Arabians, who maintained that the souls of men died, and were raised again with their bodies ... Tatian was of the same opinion with those Arabians + ..." - **Disquisitions Relating To Matter And Spirit: To Which Is Added The History Of The Philosophical Doctrine Concerning The Origin Of The Soul, And The Nature Of Matter; With It Influence On Christianity, Especially With Respect To The Doctrine Of The Preexistence Of Christ, By Joseph Priestly, LL.D. F.R.S., Vol. I., The Second Edition, Improved And Enlarged, Birmingham, Printed By Pearson And Rollason, For J, Johnson, No. 72, St. Paul's Church-Yard, LONDON, MDCCLXXXII (1782)., page 273** - <https://books.google.as/books?id=LPENAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

"... For Pope John XXII. made himself very obnoxious by reviving, as it is said by Dupin, the opinion of the ancient Fathers, that the souls of good men do not enjoy the beatific vision till the day of judgment. He was very strenuous in asserting and preaching this doctrine, contrary to the judgment of the divines at Paris, who the king of France assembled for that purpose..." - **Disquisitions Relating To Matter And Spirit: To Which Is Added The History Of The Philosophical Doctrine Concerning The Origin Of The Soul, And The Nature Of Matter; With It Influence On Christianity, Especially With Respect To The Doctrine Of The Preexistence Of Christ, By Joseph Priestly, LL.D. F.R.S., Vol. I., The Second Edition, Improved And Enlarged, Birmingham, Printed By Pearson And Rollason, For J, Johnson, No. 72, St. Paul's Church-Yard, LONDON, MDCCLXXXII (1782)., page 275** - <https://books.google.as/books?id=LPENAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

"... Though this doctrine of the immortality of the soul, as a substance distinct from the body, is manifestly favourable to popery, but few of the Protestants appear to have had strength of mind to call it in question. Luther, however, did it, though the opposition almost

died with him. In defence of his propositions (in 1520) which had been condemned by a bull of Leo X. he ranks the opinion of the natural immortality of the soul ... among the monstrous opinions to be found in the Roman dunghill of decretals; and he afterwards made use of the doctrine of the sleep of the soul, as a confutation of purgatory and saint worship, and he continued in that belief to the last moment of his life +. William Tyndale also, the famous translator of the Bible in English, in defending Luther's doctrines against Sir Thomas More's objections, considers the sleep of the soul as the doctrine of the Protestants of his time, and founded on the scriptures. ++. ..." - **Disquisitions Relating To Matter And Spirit: To Which Is Added The History Of The Philosophical Doctrine Concerning The Origin Of The Soul, And The Nature Of Matter; With It Influence On Christianity, Especially With Respect To The Doctrine Of The Preexistence Of Christ, By Joseph Priestly, LL.D. F.R.S., Vol. I., The Second Edition, Improved And Enlarged, Birmingham, Printed By Pearson And Rollason, For J, Johnson, No. 72, St. Paul's Church-Yard, LONDON, MDCCLXXXII (1782)., page 278 -**
<https://books.google.as/books?id=LPENAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

<https://www.afterlife.co.nz/wp-content/uploads/2016/06/FDTL.69.June-2016-website.pdf#page=4>

How Conditional Immortality Succeeds (Part 1) by Peter Grice

Hell, No! (Part 1) by Michael Bieleski

Where did all the souls go? (Part 3) By Dr Glenn Andrew Peoples

Five questions to ask while reading The Rich man and Lazarus Story (Part 2) By Jefferson Vann

Emmanuel Petavel-Olliff, etal.

"... It will at once be seen that in this theory the word "death" is employed in two contradictory senses. When it relates to the body, it designates the cessation of life; but when predicated of the soul, it bears the contradictory signification of the perpetuation of life. ..." - **The Problem Of Immortality** by Emmanuel Petavel-Olliff, With A Prefatory Letter By Charles Secretan, Professor Of Philosophy In The University Of Lausanne, Correspondent Of The Institute Of France; Translated From The French By Frederick Ash Freer; LONDON: Elliot Stock, 62, Paternoster Row, E.C., 1892; page 14 - <https://books.google.as/books?id=x31CAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Albert C. Johnson

"... The relation of **Conditional Immortality** to the biblical teaching of man's mortality. The Bible is not silent on this side of the case. It speaks by word and act. A transaction at the gateway of human history startlingly indicates this truth. **From the garden of God's own planting, the man of God's own making is driven out because of sin, and the reason of the sad expulsion is in the record. The man who was doomed to death must not eat of the "tree of life" and become immortal. Here God took good care that man, without redemption, should not receive power to "live forever."** It is a prophecy for all time. **Sin and immortality are things that God hath not "joined together."**

Positive expressions of man's mortality frequently occur. A Psalmist, singing of man's "best estate," fails to speak of his immortality, but rather declares that he is **[page 2-3]** "altogether vanity" (Psalm 39:5). Again, "Man is like to vanity" (Psalm 144:4). The Psalmist, Isaiah, Peter and James all unite in saying that man is like to the grass of the field, and all his glory like the flower thereof. James adds that man is like to "vapor that appeareth for a little time and then vanisheth away." **More than this, the word "man" or "men" occurs in the Old Testament over five hundred times as the rendering of a word whose meaning, and that of its corresponding Greek, is "a mortal."** (See Young's Concordance, Dr. Adam Clarke on Job 4:17, and Liddell & Scott.) It is very strange that this fact has been wholly veiled in the common versions of the Scriptures, when, if it had appeared, many a passage would be more luminous. "Put them in fear, O Lord: let the nations know themselves to be but men [only mortals]" (Psalm 9:20). ..." - **Conditional Immortality Its Relation to Christian Doctrine and to Final Retribution by Rev. Albert C. Johnson, pages 2-3** - <https://truthaccordingtoscripture.com/documents/death/Rev.%20Albert%20C.%20Johnson%20-%20Conditional%20Immortality.pdf>

Jeremy K. Moritz

"... From my study of the Bible, it seems to say much more about the death of the wicked than about their torture. Numerous verses use the terminology of life and immortality only when depicting Heaven while reserving words such as death, perishing, and destruction to describe Hell. Furthermore, there is not even one verse in the entire Bible that teaches the supposed "immortality of the soul" doctrine so prevalent in most Christian theology. Instead, it is made very clear that only God has eternal life, and He bestows immortality only to those whom He chooses—not to everyone. In reading the Bible for its plain meaning, there is no reason to feel obligated to believe that human beings will be kept alive in a never-ending, torturous Hell. Furthermore, the Bible gives a very clear picture about the nature and character of God the Father and of His Son Jesus Christ. God is love. All His ways are good. He is more loving than any human being could ever hope to be. Everything in the Bible corroborates this. If on the other hand the doctrine of unending, conscious pain for the wicked is added to the message of God, He can no longer be considered loving in any practical sense. This view stands in absolute conflict with the loving character of the Almighty God as revealed in the Bible, and the two cannot co-exist. There is also very little if any corroboration for the belief that human beings might deserve such a punishment. For years of Christian history, great theologians have worked out only meager rationalizations

that don't stand up to scrutiny. Similarly, the question of the purpose for such punishment is completely avoided in these arguments. There is no valid reason for a loving God to subject people to torture without end when no more good could possibly come of it. Finally, it is my opinion that the belief in eternal punishment is a serious detriment to the entire message of salvation. It turns the "Good News" into bad news. Even when people turn to Jesus, it is not as much to embrace His loving gift as to avoid what they believe is the only other [page - page] alternative. This significantly alters the way many view the Almighty God and causes countless others to cast doubt on the reliability of the Gospel. The eternal torment model of Hell creates countless problems when set against the clear teaching of God's character. Neither does it stand up to scrutiny in systematic theology. Lastly, and most importantly, the overall credo of scripture plainly teaches against it while frequently reiterating the vocabulary of death for the unrighteous. Keeping all of these things in mind, it seems overwhelmingly evident to me that the only consistent way to interpret God's Word on this subject is to believe in the ultimate annihilation of unbelievers in the Lake of fire ..." - **HELL: Eternal Torment or Complete Annihilation? By Jeremy K. Moritz (last two pages)** - <http://www.dividingword.net/Death/HELL-Eternal%20Torment%20or%20Complete%20Annihilation.pdf>

Ralph Bowles:

"... **The Conditionalist interpretation of Revelation 14:11 fits the immediate context much better than the eternal torment reading. There is no tension between the terms of proclamation of final judgement in Revelation 14:9-11 and the description of final judgement in Revelation 14:14-20. The traditionalist reading has a tension between the eternal torment supposedly predicted in Revelation 14:11 and the picture of final annihilating destruction that follows in Revelation 14:14-20. ...**" - **Does Revelation 14:11 Teach Eternal Torment?** by Ralph Bowles, page 29, also see **The Evangelical Quarterly, page 29** - [https://books.google.as/books?id=kNlAAQAIAAJ&q="a+tension+between+the+eternal+torment+supposedly+predicted+in+Revelation+14:11+and+the+picture+of+final+annihilating+destruction+that+follows+in+Revelation+14:14-20"&dq="a+tension+between+the+eternal+torment+supposedly+predicted+in+Revelation+14:11+and+the+picture+of+final+annihilating+destruction+that+follows+in+Revelation+14:14-20"&hl=en&sa=X&ved=2ahUKewjT5v-p_sHtAhVoCTQIHTkHAXoQ6AEwAHoECAIQAg](https://books.google.as/books?id=kNlAAQAIAAJ&q=)

A Wesleyan report:

"... sign that **the doctrine of "conditionalism" was having an influence among the Wesleyans**—and evidence of influences shared by Adventism and my own church. The report in THE BIBLE EXAMINER (?) of **George Storrs indicated that Luther Lee was the prosecutor in a church trial of an "Elder John Tate." Tate was accused of heresy in having adopted "conditonalism" and "annihilationism." In his defense, Tate introduced a letter from Orange Scott, indicating that Scott had abandoned the classical doctrine of hell, but would not make this fact public until he decided whether "conditonalism" or "universal restorationism" was the more biblical position. Lee disputed the interpretation of the letter, and Tate was driven out of the church. Scott died shortly thereafter (1847), apparently before deciding, and this incident was lost to history except**

for this report. ..." - <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1010&context=qod>

Methodist Connexion, not against their doctrine to teach Soul Sleep and can be held faithfully in good standing with the body:

"... This, we consider, as a very inadequate declaration of **the Methodist tenets**. It is only a part of them, and leaves room for much discordancy of **sentiment and language in our pulpits**. ... **7. We are at liberty to say, that the soul sleeps from death till the resurrection**, or not, as we feel inclined. ..." - **To The Preachers And Delegates Assembled In Conference, Leeds, MAY 1815, And To The Trustees Of Chapels, And The Members Of The New Methodist Connexion In General by the Methodist New Connexion - page 6** - <https://books.google.as/books?id=5zNcAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

Richard Overton:

"Man Wholly Mortal, or, A Treatise Wherein 'Tis proved, both Theologically and Philosophically, That as whole Man sinned, so whole Man died; contrary to that common distinction of Soul and Body: And that the present going of the Soul to Heaven or Hell is a meer Fiction: And that at the resurrection is the beginning of our Immortality; and then actual Condemnation and Salvation, and not before.

With Doubts and Objections answered and resolved, both by Scripture and Reason, discovering the multitude of Blasphemies and Absurdities that arise from the fancy of the Soul.

Also, divers other Mysteries; as of Heaven, Hell, the extent of the Resurrection, the New-Creation, &c. opened, and presented to the Trial of better Judgment. By R. O. [Richard Overton] The Second Edition, by the Author corrected & enlarged.

That which befalleth the Sons of Men, befalleth Beasts; even one thing befalleth them all: as the one dieth, so dieth the other; yea, they have all one breath: so that Man hath no pre-eminence above a Beast: for all is vanity. Eccl. 3.19. Printed at London, Anno 1675. ..." - **Richard Overton (Title of the Book itself)** - <https://books.google.as/books?id=4H9nAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false>

Methodist Minister John H. Pearce:

"... An Attempt to Answer the Question, has man a conscious state of existence after death, and previous to the resurrection? By John H. Pearce. Fayetteville. 1844. pp.8

"... An ... attempt to maintain the doctrine of Psychopannuchia, or sleep of the soul after death, by a member, and it would seem a minister, of the Methodist Church in North Carolina. ..." - The Biblical Repertory and Princeton Review, Volume 16, page 603, edited by Charles Hodge, Lyman Hotchkins Atwater, James A Peabody -

[https://books.google.as/books?](https://books.google.as/books?id=IWZAAQAAMAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false)

[id=IWZAAQAAMAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false](https://books.google.as/books?id=IWZAAQAAMAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false)

"... **2632. Pearce, John H. An Attempt to Answer the Question, has man a conscious state [left to right column] of existence after death, and previous to the resurrection? Fayetteville [N.C.], 1844, pp.8 Maintains the sleep of the soul. ...**" - **The Literature of the Doctrine of a Future Life, Or, A Catalogue of Works Relating to the Nature, Origin, and Destiny of the Soul. The Titles Classified, and Arranged Chronologically, with Notes, and Indexes of Authors and Subjects. By Ezra Abott, Librarian of Harvard University. Compiled (Originally) as an Appendix to the "History of the Doctrine of a Future Life," by William R. Alger. Published in 1864. New York: W. J. Widdleton, Publisher. 1871. Stereo typed in 1862, except a small addition (p. 876) 1863.- page 792 -** [https://books.google.as/books?](https://books.google.as/books?id=Dk9QAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false)

[id=Dk9QAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false](https://books.google.as/books?id=Dk9QAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false)

Walter Martin on Martin Luther, William Tyndale, and John Wycliffe:

"... **Many noted Christians of the past believed in conditional immortality, among them Martin Luther, William Tyndale, and John Wycliffe, all of whom were competent Greek scholars. ...**" - **The Kingdom of the Cults: The Definitive Work on the Subject by Walter Martin -** [https://books.google.as/books?](https://books.google.as/books?id=RaBkDwAAQBAJ&printsec=frontcover#v=onepage&q&f=false)

[id=RaBkDwAAQBAJ&printsec=frontcover#v=onepage&q&f=false](https://books.google.as/books?id=RaBkDwAAQBAJ&printsec=frontcover#v=onepage&q&f=false)

J. H. McCulloh:

"... **The first argument I shall offer to induce the belief that the soul has not a separate nor conscious existence after death, is founded on our Saviour's words as recorded in John v. 28, 29, where he remarks, "Marvel not at this, [page 479-480 internal, PDF 488-489] for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, (i.e. from their graves,) they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation," (more properly condemnation in its present sense.)**

The inference to be put on these words of our Saviour is explicitly that the responsible personality of every individual man, whether he was good or evil in his life, **remains in the grave until summoned by our Lord to come forth to judgment. And nothing can be more forced that the supposition, that our Saviour's words apply only to the inert material body which of itself is incapable of doing good or evil.** But as we shall presently shew there is a great misapprehension as to the fact of the resurrection of the body itself, the absolute force of our Saviour's words will be more fully appreciated when we shall have made an exposition of what Paul has said expressly upon the subject.

The state of the dead is universally spoken of by Paul as being a sleep in the grave, from which they shall ultimately be aroused or awakened by a shout or by a blast

upon a trumpet at the last day. This representation is distinctly made, 1 Thess. iv. 13--17. "But I would not have you to be ignorant brethren concerning them which are asleep," (i.e. those Christians who had deceased,) "that ye sorrow not even as others which have no hope." (i.e. of a resurrection.) ...

... **The argument of Paul as exhibited in the second of the verses above quoted, is absolutely conclusive that the soul is unconscious until the resurrection. ...**" - Analytical Investigations concerning the Credibility of the Scriptures, and of the Religious System inculcated in them' Together with a Historical Exhibition of Human Conduct During the Several Dispensations under which Mankind have been placed by their Creator. by J. H. McCulloh, M.D. Author of Researches Philosophical and Antiquarian on America; The Evidences of Christianity, ETC. In Two Volumes. Vol. II BALTIMORE: JAS. S. WATERS, 244 BALTIMORE ST. MDCCCLII. (1852) - <https://archive.org/details/analyticalinves01mccuogooog/mode/1up>

"... 2317. McCulloh, J. H. Analytical Investigations concerning the Credibility of the Scriptures, and of the Religious System inculcated in them 2 vol. Baltimore, 1852, 8 (o). Vol. II. pp. 465-489, treats of "the human soul, and the various questions implicated in its existence, immortality, &c." **The author maintains the sleep of the soul, and the destruction of the wicked. ...**" - The Literature of the Doctrine of a Future Life, Or, A Catalogue of Works Relating to the Nature, Origin, and Destiny of the Soul. The Titles Classified, and Arranged Chronologically, with Notes, and Indexes of Authors and Subjects. By Ezra Abott, Librarian of Harvard University. Compiled (Originally) as an Appendix to the "History of the Doctrine of a Future Life," by William R. Alger. Published in 1864. New York: W. J. Widdleton, Publisher. 1871. Stereo typed in 1862, except a small addition (p. 876) 1863.- page 780 - <https://books.google.as/books?id=Dk9QAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false>

Reginald Courtenay, D.D., Lord Bishop Of Kingston (Jamaica)

"... **And again, in many places, the Scriptures speak of the grave as a region of darkness and unconsciousness, and of the dead as buried in sleep.** And these passages, which are very numerous, are among those which have led to the [page 240-241] conclusion entertained by many persons, and **advocated in this Book, that the dead are utterly unconscious, being spell-bound by the powers of Sin and Death, till the coming of the Great Day. ...**" - The Future States, Their Evidences and Nature Considered On Principles Physical, Moral, And Scriptural by the Right Rev. Reginald Courtenay, D.D., Lord Bishop Of Kingston (Jamaica); London: T. Hatchard, 187 Piccadilly. 1857, pages 240-241 - <https://archive.org/details/futurestates00cour/page/240/mode/1up>

J. Panton Ham (the Elder), Minister of Cooper's Hall Congregational Church, Bristol:

"... There is reason to believe that many who enter upon this controversy, have not a mutual understanding with respect to the point in debate; and that there would be more unanimity of opinion if care were taken to describe accurately the precise nature of the controversy. On this subject we are in special danger of mixing up human traditions with the verities of

revelation; and it is, therefore, of the first importance that we distinguish warily the unequivocal utterances of inspired truth from the speculative deductions of purely human science. Here the caveat of Paul may be urged with special propriety,--"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."* Here Philosophy has, for many ages, usurped the chair of the Great Teacher; and her voice has prevailed above the voice of Him that speaketh from heaven. Here the authority of Plato transcends the authority of Christ,--and the dogmas of the Academy, the doctrines of the Bible. We must reverse the Protestant boast in describing the real authority with the Church on this portion of its faith and doctrine, and say, "not Scripture, but tradition." + I am aware that these are grave charges, ... [page 5-6] and I would not be understood to insinuate that the defenders of the doctrines which I have ventured to impugn, knowingly and designedly displace the highest and only authority. I believe that they revere the supremacy of Christ in his Church quite as much as myself, and would be as ready as I am to abandon whatever shall be proved to be contrary to his doctrine. But while I am anxious not to question the sincerity of those who differ from me, I am equally anxious not to be found abetting, but a culpable withholdment of personal conviction, a system of instruction which my conscience dictates to be radically erroneous. The separate existence of the human soul,--its immateriality, immortality, and conscious personality, are, I believe, the laboured cogitations of human reason, unblest with, and, alas! despite of the teachings of revelation. They are, in my humble opinion, neither more nor less than the perpetuations of Platonic theories in the Christian Church, which found their way hither in the polemic age of ancient Christianity, and which have been borne down the turbid stream of controversial and scholastic theology to our own day.* In proof of this I have only to appeal to the candour of every student of [page 6-7] Church history, especially of that important part of Church history which embraces the history and development of the doctrines. That the doctrines concerning the human soul as popularly held, are not the doctrines of the Scriptures will be best seen by a careful examination of those passages upon which depends this branch of religious teaching, and to which we propose to advert. Allow me, however, to impress my preliminary caution on the great importance of distinguishing between the teaching of human philosophy, and that of Divine revelation. The question, let it be particularly noted, is not, "What is the human soul,--is it capable of separate existence,--and what is its separate state after death?"* This is a purely philosophical, not a religious inquiry, nor has it anything whatever to do with religion, unless the decisions of philosophy shall be accepted as the affirmations of revealed religion, and be acknowledged as part and parcel of it. To this question Philosophy has given a categorical reply;--the Bible nowhere supposes, nor suggests such a question as this, and hence it has given no answer. Let this be especially observed. **Every dogmatic assertion touching the human soul as a separate existence,--every predication of its nature, capabilities, and mode of being, is necessarily of no higher value than a human opinion.** I say necessarily, because the Bible neither directly nor indirectly, neither by affirmation nor implication, contains the remotest allusion to any of these ideas. **I repeat then, the question is not, "What is the separate state of the soul after death?" but, "What is the state of man after death?"** The former question, if it be a proper question at all, properly belongs to the circle of human science, and must be regarded as partaking of the dubious and unsatisfactory character which pertains to psychological investigation. The soul or spirit of man in the popular sense of a disembodied personality, is an idea nowhere recognised, and is evidently unknown to inspired theology.* **The Bible nowhere regards the soul of man any more than his body as attaching to itself the human personality. When it speaks of man's destiny, and**

predicates anything concerning it, it has respect to the composite being,--the unique creature, man. Neither the body nor the soul is separately contemplated; but the one intellectual, sensational and corporeal being called man. I have endeavored in another place + to show that whatever may be the qualities and characteristics of [page 8-9] the constituents of man's composite nature, his personality is not involved in either of these constituents separately considered, but in their union; and that in the disunion of the constituents of his being is involved the dissolution of the personality, or the man. Man is an organized being, and like all other organic natures, must owe his existence, we should presume, to his organization. We are not acquainted with any species of organized being, whose individuality survives disorganization; why, therefore, should we suppose, in the absence of any authoritative information, that the case is otherwise with man,--that man retains his individuality after his disorganization? Have we not reason to repudiate an opinion which is contrary to analogy, and without the least shadow of support from Scripture? The Patriarch puts the question in the true theological form, and furnishes a categorical reply at direct variance with the popular creed. "Man giveth up the ghost, and where is he?" Not where is his soul, or spirit, but where is he,--man? To which it is replied, "As the waters fail from the dead, and the flood decayeth and drieth up: so MAN lieth down and riseth not; till the heavens be no more they shal not awake, nor be raised out of their sleep." Can imagery and literal assertion more emphatically declare the complete decease of the being man? and give a more unequivocal reply to the interesting question,--"Where is he,--man, between death and resurrection? The cessation of man's conscious being is yet further implied in the succeeding question, "If a man die, shall he live [page 9-10] again?" To which the Patriarch replies, "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands."* ... - The Generations Gathered and Gathering; or the Scripture Doctrine Concerning Man in Death. by J. Panton Ham (the Elder), Minister of Cooper's Hall Congregational Church, Bristol. London: Longman, Brown, Green, & Co. 1850 - pages 5-10 - <https://books.google.as/books?id=0b91AAAcAAJ&printsec=frontcover#v=onepage&q&f=false>

Nathaniel Field, M.D., Pastor of the Church of God

"... When God created man, he breathed into his nostrils the breath of spirit of life, and then, not before, man became a living soul, or person. Here was an organized man, to which God applied the motive power, and the result was, the machinery of this organic matter was put into operation, and produced the phenomena of intellectuality and the moral passions. But for sin, it was [page 89-90] decreed that he should return to dust. When, therefore, he is disorganized, the breath of life returns to God who gave it, and the constituents of the man are in precisely the condition they were in before he was created. Until it please the Almighty Creator to re-construct the dust, and again infuse into it the principle of life, he remains in his primeval condition, as it respects sensibility, consciousness, and intelligence. Having once lived, and formed his character for good or evil, God, for wise and just purposes, will re-organize and restore him to life, that he may be judged and rewarded according to his deeds. ..." - A Debate on the State of the Dead, Between Reverend Thomas P. Connelly,

A.B., An Evangelist of The Christian Church [opposed to state of the dead being unconscious] and Nathaniel Field, M.D., Pastor of the Church of God Meeting at the Christian Tabernacle in the City of Jeffersonville, Indiana [for the state of the dead being unconscious]. Held at Old Union Meeting House, In the Vicinity of Indianapolis, In the Summer of 1852. Reported by J, G, Gordon, Esquire, Attorney At Law, And Revised By The Parties. Louisville: Printed by Morton and Griswold. 1854. - <http://creationisonline.com/Studies/1314.PDF>

M. Grant, of Boston, Mass; in a debate, on the state of the dead, pro-mortal, pro-sleep, Thief on the Cross-examination (get it?!, Cross-examination ... "Hello? (tap, tap), Is this thing on?" :)

"... **We now come to the Thief on the cross.** It is very fortunate that our opponent has our tracts to read. It gives him this advantage; he knows our arguments before we advance them. We hope that he will make the best use of them he can, but not ridicule what he cannot meet. He has made some strange statements in relation to this Thief. There is not one word about spirit in this account, not a word. We do not see that this Scripture has any bearing on the question. It is asked, "What idea had the disciples of the death of Christ?" "Did they suppose that he was going to be slain?" Says Paul, "We believe that Jesus died and rose [page 19-20] again." We must believe that He did actually die. Our opponent argues that the Thief did not understand that the Lord was to die; but that he supposed that Christ was about to descend from the cross and set up his Kingdom in Jerusalem. I would like the proof. This is another assertion, and we hope the audience will distinguish between assertions and proof. Let us see if we can reconcile this conclusion with facts. The passage does not say, "When Thou comest down from the cross, remember me," but "when thou comest into Thy Kingdom." **If the disciples thought Christ was to set up his kingdom during his first advent; the Savior corrected them before his crucifixion, in the following parable, and many other places. "A certain nobleman went into a far country, to receive for himself a kingdom, and to return." The Savior spoke this parable to show that he was to be gone a long time, and then return and set up his kingdom. We are told in Luke 21:31. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." We claim, sir, he taught the Apostles distinctly that his kingdom was in the distant future;** and that, "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 unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." **This is in harmony with all the teachings of our Savior, and we challenge the first passage of Scripture to show the contrary.**

We will now examine the passage--"Remember me when thou comest into thy kingdom." Christ says; "Verily I say unto thee, to-day shalt thou be with me in paradise." The question is asked, "Where is paradise?" The answer was given "the invisible world," "hades," "the place of departed spirits." The word hades in the New Testament corresponds with the word sheol in the Old Testament. Let the Bible describe hades; not Josephus, not the heathen philosophers. We profess to be Bible men. In Eccl. 9:10, we read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no

work, nor device, nor knowledge, nor wisdom, in (sheol) the grave, whither thou goest." **If the Thief went to paradise in hades, he went where there is no knowledge, nor wisdom, nor device; and though my opponent should bring a thousand heathen philosophers to the contrary, we shall stand by the Bible definition. We know the heathen taught the idea, that there was an infernal region, and that Pluto was the God of it. But where is paradise? Let the Bible answer. We know the old paradise was where Adam lived; where the tree of life grew, and he was driven from that paradise, lest he should eat of the fruit "and live for ever." Turn to Revelations 2:7. Says the Savior, "to him that overcometh, will I give to eat of the tree of life which is in the midst of the paradise of God." is the tree of life down in Hades?--where "there is no work, nor device, nor knowledge, nor wisdom!" In Adam's days it was upon the earth; but we are told that [page 20-21] hades is a subterranean place, in the interior of the earth. We have now found the tree of life is in paradise. Where is that? We turn to Rev. 21st and 22nd Chap., and we find the new earth or the kingdom described. Says the Savior, "blessed are the meek, for they shall inherit the earth." Did the Savior or the Thief go there when they died? My friend, Mr. Clayton, does not contend that they went to Heaven, but others do. The Savior says to Mary after His resurrection, "Touch me not, for I am not ascended to my Father." He was on earth forty days after that; so that if the Thief went to Heaven that day, he did not find the Savior there. He did not go till forty-three days after the crucifixion.**

We are told that we tinker the Bible. That we punctuate it wrong. How is this? Others have tinkered it before us, for the Bible as originally written, is entirely without punctuation. The comma was not introduced till the 16th century. Griesbach, one of the best translators, says, "the comma in this passage is place by some, on one side of 'to-day,' by others on the other." Taking this passage by itself, without endeavoring to harmonize it with the rest of the Bible, and it seems to prove that they went to paradise that day. But we have found that paradise is to be in the new earth. If we put the comma on the other side of "to-day," it will harmonize with the whole Bible. Let us show the importance of a comma by citing other passages. See Heb. 10:12. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Other Bibles punctuate this as follows: "But this man after he had offered one sacrifice for sins, forever sat down on the right hand of God." This would prove he could never come back again. Take another example. Matt. 19:28. "And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." If we put the comma after regeneration, instead of me, as we find it in many Bibles, the passage then teaches that Christ was regenerated or converted, which is a monstrous idea. We see all do not tinker alike on punctuation. I do not like that word tinker, it is rather slurring. We have not come here to use sarcasm.

We come back to the Thief. The argument turns upon the doubtful position of the comma. If we put it on one side of to-day, it contradicts the Bible; if on the other, it harmonizes with it perfectly. We find in many examples in the Bible where to-day is used in the same sense that it would be in the case of the Thief, if the comma be placed after to-day. Let us look at a few. Deut. 30:16. "In that I command thee this-day to love the Lord thy God." Deut. 30:18-19. "I denounce unto you this day, that ye shall surely perish." "I call Heaven and earth to record this day against you, that I have set

before you life and death, blessing and cursing." Deut. 8:19. "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." The phrase "this day," is as superfluous in these examples as in the passage under [page 21-22] examination. Says Mr. Webster, "I speak to day for the preservation of the Union." Every body knew it was to-day, but it is a common way of speaking. Mr. Choate said on another occasion, "to-day, fellow citizens, we also speak for the Union." When we were at Sandy Hill a few days since, a minister rose and said, "I expect to-night, to get into the kingdom." Put the comma after "expect," and it means he is going to the kingdom before morning. ..." - Discussion of the Doctrine of the State of the Dead and Punishment of the Wicked; Between Elder W. W. Clayton, of Auburn, N.Y., and Elder M. Grant, of Boston, Mass. On the Evenings of December 5,6,7,8, and 9, A.D. 1859, at Union Hall in Seneca Falls. Phonographically Reported by Fred. L. Manning, Waterloo, N.Y., and Revised by the Parties. Seneca Falls, N.Y.: Published by Thomas G. Newman. 1860 - <https://babel.hathitrust.org/cgi/pt?id=hvd.hwjrbe&view=1up&seq=25>

Edmund Law:

"... I proceed, in the next place, to consider what account the Scriptures give of that state to which death reduces us. And this we find represented by sleep; by a negation of all life, thought, or action; by rest or home; silence, oblivion, darkness, destruction or corruption. ..." - Considerations on the Theory of Religion: In Three Parts. ... with an Appendix, Concerning the use of the word SOUL in Holy Scripture; and the State of the Dead there described. ... by Edmund Law, D.D., Master of St. Peter's College in Cambridge, and Archdeacon of Staffordshire. The Fifth Edition, corrected and completed. Cambridge, Printed by J. Bentham, Printer to the University; For W. Thurlbourn & J. Woodyer, and T. & J. Merrill, in Cambridge; L. Davis & C. Reymers, in Holborn, J. Beecroft, in Pater-noster Row, and B. Dod & Co. in Ave Mary Lane, London. M.DCC.LXV (1765), page 386 - <https://books.google.as/books?id=dDxOAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

From this page 386
he lays the cases of Good men in "**I. SLEEP**", page 386-387,
the cases of bad men, page 387,
the cases of all men, page 388.

Then on page 388 begins with "**... II. Death is represented by a negation of all LIFE, THOUGHT, OR ACTION; even to good men. ...**"

On page 389, "**... III. Death is represented as a REST, a HOME. ...**", "**... IV. As a state of SILENCE ...**"

On page 390, "**... V. Of OBLIVION. ...**", "**... VI. Of DARKNESS. ...**", "**... VII. Of CORRUPTION and DESTRUCTION. ...**"

The author then continues listing texts on the Resurrection and Judgment to come unto

page 405.

On page 405 the author then begins with "... OBJECTIONS ...", and refutes them by Scripture in brief all the way to page 424, which then afterwards begins the POSTSCRIPT.

Charles L. Ives:

"... IX. From the preceding investigations we obtain the following results:

We learn that in the Bible, our only standard of truth in these matters, the word SOUL is used to denote a material organized being; and though generally used of such when endowed with vitality, it is also used of the same when life has departed. The Bible uses the word soul, then, in its primary meaning, to denote THE MATERIAL ORGANIZATION: in other words, it denotes matter organized so as to be susceptible of life. The Bible applies the term equally to men and to animals, and the existence of such beings depends upon the integrity of this organization. Hence the term is also used in the abstract to denote the vitality or life-principle itself of such living beings. To repeat: the word soul, in the Bible, means primarily the animal organization; as its secondary meaning, we find it denotes not infrequently the life of all earthly creatures. The fact is explicitly stated that such beings are formed of material elements, and no account whatever is found in the Biblical writings of anything beyond this entering into their composition. The language of the inspired apostle in 1 Cor. XV: 45,47, is most decisive on this point. He states the first man, Adam, was made a living soul, Gr. psuche: then he describes this first man as being (in the Greek) psuch-ikon, we may translate psuch-ical, or to coin a corresponding English word, soul-ical. And this so designated "soul-ical" being, he declares is "ek ges," of earth, earthy! If this be materialism, so let it be. It is the materialism of the Bible, and rests upon an authority which man can [page 33-34] not assail. "Let the potsherd strive with the potsherd of the earth; wo to him that striveth with his Maker! Shall the clay say to Him that fashioned it, what makest thou?" Isaiah XLV:19.

Man, a living soul of such a nature, does not then possess immortality by his creation. It can be his, only as a special gift from his Maker. As a consequence of Adam's sin (1 Cor. XV:22*), being begotten in his image, (Gen. V:3,) he dies, and ceasing to exist, "in that very day his thoughts perish." (Ps. CXLVI:4.) But the Creator keeps for him his life in His remembrance, and at His "appointed time" restores that life at the resurrection, raising him up again with his old emotions, habits of thought, and history, in fact the same individual as before. Then the question, whether he shall have eternal life or not, is forever decided according to the deeds already done in the body. Those whose names are found written in the book of life, who have in this world accepted the gift of God, eternal life, then "put on immortality," and live forever with their Redeemer. **Those who have rejected the same free gift, who have chosen in this world of probation to live as brutes, shall perish as such; they will suffer the capital punishment of God's tribunal, the second or eternal death, attended with such degrees of pain, as, apart from the recognition of their own folly, a wise and holy God may see fit to inflict.**

Is this the belief laid down for us in the Bible? Each one must judge for himself. **The**

writer, with a conviction deepening with continued investigation, claims that it is. Is it the belief of Christendom generally? No, indeed. [page 34-35]

Why not? Because that **Satan, the prince of this present world, has for centuries blinded the eyes of the church to the truth.** How sad to recognize from the letters of our departed Saviour to the Seven Churches, (Rev. II: III:) that ere the last of the Apostles was called to his rest, Satan had already begun to corrupt the truth he could not destroy. Nor did his malign influence then cease. Let anyone read of the Christian dissensions on points of doctrine in the subsequent centuries; **of the sad conformity to the world, the cringing to its philosophers and potentates;** of the fierce discussion of the great Christian councils, and of decrees obtained by finesse and force rather than by moral means; **of the ever advancing corruption of the Romish Church, and the almost eclipse of truth during the dark ages;** all show the fearful power of the Evil one. To be sure, Luther brought back to the Church the cardinal truth, "the just shall live by faith," rather than by work, but was that great reformation an entire casting out of error from that portion of the Church it reached? Even the great reformer himself, so strong the force of early belief, could never emancipate himself from the error of transubstantiation [He actually did, see Luther's Table Talk]. **Was there not still left in the Church that underlying error, derived from the philosophy of this world, of a natural immortality for all? and to this dogma is not our interpretation of the Bible itself made to bend? This is the question before us, a question to be decided not by tradition, not by submitting to any human authority, however unexceptionable, but by a prayerful, independent study of the volume of God's revealed will. ...** - **The Bible Doctrine of the Soul. An Answer To The Question: Is The Popular Conception Of The Soul That Of Holy Scripture? By Chas. L. Ives [Charles L. Ives], M.D. Professor of the Theory and Practice of Medicine, in Yale College. New Haven, Conn.: (Published for the Author.) Judd & White. F.L. Goddard, Printer, 131 Union Street. 1873., pages 33-35 - <https://babel.hathitrust.org/cgi/pt?id=hvd.hwl4ct&view=1up&seq=37>**

William R Huntington:

"... But what sort of death? For all that appears to the contrary, total death -- the death of the whole man. Nothing is said about any distinction between body and soul. It was not declared "In the day that thou eatest thereof thy body shall become mortal;" but the warning ran, "In the day that thou eatest thereof thou shalt surly die." ..." - **Conditional Immortality, Plain Sermons On A Topic Of Present Interest by William R. Huntington, D.D., Rector of All Saints Church, Worcester; New York, E. P. Dutton & Company, 1878, page 106 - <https://babel.hathitrust.org/cgi/pt?id=hvd.hwl4aw&view=1up&seq=118>**

"... What common fire, such as we know it, does for visible things, such as we know them, that eternal fire must do for souls. But what is the common operation of fire upon the things submitted to its action? It certainly is not preservative, but the opposite. The function of fire is to destroy. "Gather ye together first the tares and bind them in bundles to burn the," "He shall burn up the chaff with unquenchable fire ." "If any man build upon this foundation ... wood, hay, stubble ... the fire shall try every man's work of what sort it

is." Is it natural or even possible to think of the tares, the chaff, the wood and hay and stubble of these illustrations, as continuing in existence after they [page 114-115] have been submitted to such a process as the words describe. Of course not. No more, then, is it natural to think of the lost soul as forever resisting the flame that never can be quenched. To all eternity our God must be what He is now, "a consuming fire;" but it is by a fallacious reasoning process that we transfer the eternity from the consumer to the consumed. "Fear Him," Christ says, "which is able to destroy both soul and body in hell." If it be urged that it is contrary to God's method in Nature utterly to destroy any substance, and that the action of fire on matter is simply to change the form of it, not to put out of existence the elements of which it is composed, the answer is ready. Fire does not indeed destroy elementary substance, but it does destroy what we call individuality. A ship at sea, for instance, is struck by lightning and burned. Masts, spars, rigging, deck, and hull are successively overmastered by the flame and disappear. Shall any one tell us that because the carbon, oxygen, hydrogen, and [page 115-116] other elements which composed the material of the ship are still in existence, therefore the ship has not been destroyed? To say so is merely to trifle with words. Plainly the ship, as a ship, is gone forever. Its personality, if I may so speak, is lost. ..." - **Conditional Immortality, Plain Sermons On A Topic Of Present Interest** by William R. Huntington, D.D., Rector of All Saints Church, Worcester; New York, E. P. Dutton & Company, 1878, pages 114-116 - <https://babel.hathitrust.org/cgi/pt?id=hvd.hw14aw&view=1up&seq=126>

Edward Wightman (burned in 1612), considered part of the 'Anabaptists' (or at least charged as such):

"... **11. That the soul doth sleep in the sleep of the first death, as well as the body, and is mortal as touching the sleep of the first death, as the body is: And that the soul of our Saviour Jesus Christ did sleep in that sleep of death as well as his body. 12. That the souls of the elect saints departed, are not members possessed of the triumphant Church in Heaven.**" - **The Dying Speeches and Behaviour of the several State Prisoners That Have Been Executed the Last 300 Years. with Their Several CHARACTERS From The Best Historians, As Cambden, Spotswood, Clarendon, Sprat, Burnet, &c. And A TABLE shewing how the respective SENTENCES were Executed, and which of them were Mitigated, or Pardon'd. Being a proper SUPPLEMENT to the State-Tryals. LONDON: Printed for J. Brotherton, and W. Meadows, at the Black-Bull in Cornhill; F. Clay, at the Bible without Temple-Bar; C. Rivington, at the Bible and Crown in St. Paul's Church-Yard; and J. Graves, near White's Chocolate-House in St. James's-street. MDCCXX (1720), page 12 - <https://books.google.as/books?id=bsctAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>**

Thomas Sidebotham (1646)

"... Mr. _____

I received your Note, and for answer thereto, hoping you are not of the spirit of those which sent to Christ to intangle him in his words; **neither am I afraid to declare what my Faith is, for I believe the word of God contained in the Old and New Testament to be a**

truth; yet in them I cannot find that man or any part of man is Immortal, but that he is wholly Mortal, even whole man is wholly Mortal, and ceaseth to have any lively Being betwixt Death and the Resurrection: Now if this be an Errour thus to beleave, I require you as you are a Christian, and spiritual, to restore such a one in the spirit of meeknesse, and to convince by sound Doctrine the gainsayer, proving by scripture what you do affirm, and if you affirm a Mortal soul, that you will according to rationality give Answers to those Queries you have, and then I will Reply that so we may bring it unto the ballance, and weight the scriptures on both sides, and so hoping in a loving and Christian way to bring the grounds of these to light, I rest. Thomas Sidebotham. ... Aug. 3. 1646. ..." - GANGRAENA: or A Catalogue and Discovery of many of the Errours, Heresies, Blasphemies and Pernicious Practices of the Sectaries of this time, vented and acted in England in these four last years: As Also, A Particular Narration of divers Stories, Remarkable Passages, Letters; an Extract of many Letters, all concerning the present Sects; together with some Observations upon, and Corollaries from all the fore-named Premisses. By Thomas Edwards Minister of the Gospel. LONDON, Printed for Ralph Smith, at the Signe of the Bible in Corn-hill near the Royall-Exchange. M.DC.XLVI. (1646), page 67 - <https://archive.org/details/gangra00edwa/page/n586/mode/1up>

William Bowling of Crambrock in Kent (July 1646):

"... That the souls of Divels [**Devils**] and all other men are mortall as well as their bodies, and that there was none immortall but God.

... That if the soul which was the breath of God were not mortal, then the breath of God, which is part of God, should be eternally tormented in Hell.

... That (those words) to day, or this day shalt thou be with me in Paradise, is so to be understood (I) at the day of Resurrection which I [Jesus] come personally ...

... that place in Eccles. 12.7. is not to be understood as if the soul after death was really separated from the body, for ... the souls of men rest in the grave with their bodies till the resurrection, and then Christ raises up both together ...

... It is injustice in God to punish the souls of the wicked in Hell while their bodies lat at rest in their graves, for seeing both were sinners together, both must be sufferer together, if God should punish the soul of Cain in Hell five or six thousand yeers before he punish the body of Cain, he then would shew himself partiall in his distribution of justice. ..." - **GANGRAENA: or A Catalogue and Discovery of many of the Errours, Heresies, Blasphemies and Pernicious Practices of the Sectaries of this time, vented and acted in England in these four last years: As Also, A Particular Narration of divers Stories, Remarkable Passages, Letters; an Extract of many Letters, all concerning the present Sects; together with some Observations upon, and Corollaries from all the fore-named Premisses. By Thomas Edwards Minister of the Gospel. LONDON, Printed for Ralph Smith, at the Signe of the Bible in Corn-hill near the Royall-Exchange. M.DC.XLVI. (1646), pages 36-37 - <https://archive.org/details/gangra00edwa/page/n555/mode/1up>**

There is something of interest in this persons (William Bowling) theology in regards the suffering of God in relation to those who teach that God tortures persons forever in Hellfire. Notice, that William denies that God suffers eternally. For those that teach that the spirit/soul of mankind, as they incorrectly teach - is a separate entity apart from the body itself, which came from God, and some would even teach is 'part' of God, and thus, William concludes that if eternal torment in hellfire were true, and immortal soul/spirit theology were true, then God would be actually torturing Himself for eternity. Interesting conclusion. Scripture states that God is "long suffering", but never "eternally suffering". Even if the persons soul/spirit (as they teach) were not acknowledged as 'part' of God, but self-sustaining, as 'made' that way by God, yet God is Omniscient and by such Omnipresent, would then feel and know all of the eternal suffering pain Himself that He is inflicting upon these immortal sinners (no such thing in scripture exists).

It is also interesting to see in print, that this person even understood that devils themselves are not immortal, but mortal and can be therefore destroyed or reduced to nothing as before.

While this person, apparently (and incorrectly) believed Jesus to reign upon the earth for 1,000 years, they understood that the resurrection was key to understanding the state of the dead, in that even the Thief on the cross would not see or enter such kingdom until Jesus' 2nd Advent/Return, when the First Great resurrection was to take place.

Joachim Stegmann, writing against Calvinistic dogma, and Papal Purgatory and Saint worship (which is what happens when immortal soul/spirit theology is taught, a natural consequence), invokes the scriptures, stating that the dead are dead (asleep, and in that sense 'alive unto God' (as some wrest to their destruction, or give excuse), as Abraham, Isaac & Jacob, whom God will raise in the resurrection to come), and are while in that condition, unable to do anything, both the wicked and also the saints whose 'spirits' (their breaths) are in the hand of God until their respective resurrection, at which point God breathes into them and they live again:

"... CAP. VIII.

An mortui proprie vivant?

Adhuc in genere vidimus eos qui Lutherum Calvin umque sequuntur in religione duces, non posse solide refutare Pontificos. Iam si ad particularia descendendum esset, ingens se nobis offerret excurrendi campus. Verum **[page 39-40]** ne constitutos brevitati termino trasiliamus, paucissima paucis tantum delibabimus. Ostendemus autem primum; eos fundamenta vel suppeditare, vel conservare gravissimorum errorum qui vigent apud Pontificos. Deinde talia eos docere, quae immerito non adversus Pontificos tantum; sed & adversus ipsissimam religionis Christianae animam, veram nempe pietatem defenduntur. Et ad prius quide genus pertinet, quod mortuos vivere statuunt. Absurdum videbitur. Et certe res absurdissima est. Attamen illi credunt. Existimant enim animas hominum, eo ipso momento, quo per mortem a corporibus separantur, deferri vel ad coelum, ibique gaudium sentire coeleste, & omnibus perfrui bonis, quae Deus fuis pollicitus est; vel ad infernu, ibique torqueri & cruciari igni illo inextinguibili. Idque, uti dictum, animabus solis a corporibus separatis tribuunt, etiam ante ipsorum hominum resurrectione: Id est, dum adhuc sunt mortui. **[page 40-41]** Illa autem cotingere non possunt nisi viventi. Quod enim non vivit, id neque sentit, adeoque nec voluptate fruitur, nec dolorem patitur. Credunt ergo

reipsa mortuos vivere. Eo nimirum modo, quo Petrum, Paulum, aliosque demortuos in coelis vivere asserunt. **Hoc autem fundamentum est no tantum Purgatorii, sed & nefandae istius idolatriae, quae in sanctorum demortuorum invocatione apud Pontificios cernitur. Tolle illue; & istis nullus erit locus. Quorsum purgatorius ignis, si animae a corporibus separatae nihil sentiant? Quorsum preces ad Mariam, Petrum, Paulum, aliosque demortuos, si nec preces audire, nec pro te intercedere queant? Contra si illud admitta, haud facile sanctorum invocatione evertes.** Etsi ero res per se talis sit, quae cuiusvis absurda videri mereatur; videbimus tamen annon in Scripturis ejus habeatur contrarium. Offert autem exemplo sese Christi argumentatio illa, qua probat futuram martuorum resurrectionem, ex eo, quod **[page 41-42]** Deus sit Deus Abrahami, Isaaci, & Iacobi: non sit autem Deus mortuorum, sed viventium: unde concludit eos Deo vivere, id est, a Deo in vitam revocatum iri, ut is se Deum eorum seu benefactorem illis exhibere possit. Haec argumentatio fallax omnino esset, si etiam antequam resurgerent, gaudium coeleste perciperent. Tum enim Deus ipsorum Deus seu benefactor esset, nempe secundum animas, etiamsi nunquam resurgerent corpora. Similiter fallax Pauli Apostoli argumentatio esset, qua probat resurrectionem mortuorum ex eo: quia alioqui, qui in Christum credunt frustra periclitarentur omnibus horis, frustra tot calamitates propter Christum sustinerent: quod suo ipsius exemplo docet. Deinde, quia alioqui satius sit illius Epicuri de grege porci cantilenam concinere: Edamus & bibamus, cras enim morimur. Summa, Christiani hominum omnium essent miserimi. Certe hoc falsum esset, si pii statim a morte secundum animas coelesti fruerentur faecilitate, impiique crucia- **[page 42-43]** tum sentirent. Non frustra enim illi calamitates tolerarent; nec impune isti voluptates carnis sectarentur. Essentque pii impiis longe faeliciores, etiamsi corpora ipsorum nunquam resuscitarentur. Quum vero longe absurdissimu sit dicere, Christum Apostolumque male argumentatos fuisse: an parum liquet falsum id est dogma quo stante Christo Apostoloque tanta absurditas adscribenda esset? Deinde, cur Petrus salutem animarum in ultimum tempus; cur Paulus coronam justitiae in illum diem judicii rejiceret? Cui bono iudicium institueretur? Qui de piis V. F. dici posset, eos non accepisse promissionem: Deo pro nobis aliquid melius providente, ne sine nobis consummarentur? si cujusque anima statim a mprte etiam sine corpore coelestem sentiret foelicitatem? Sed & rei ipsius natura id falsum esse docet. Nonne vivere, mori, sentire, audire, agere sunt hominis totius, seu compositi ex anima & corpore? Nonne corpus animae instrumentum est, sine quo illa functiones suas exequi **[page 43-44]** minime potest? Ut opifex artem operandi novit quidem; sed nisi instrumenta ad manus sint, effectum producere nequit. Claudatur oculus, non videbit anima; utut vis videndi nequaqua ei ademta sit. Simul atque enim instrumentum reddideris; protinus homo videbit. Itaque animae a corporibus separate nec mortuae sunt, nec vivunt, adeoque neque gaudium, neque dolorem sentiunt. Ea enim totius sunt compositi. Scriptura autem dicit, mortuos non esse: Spiritum redire ad eum qui dedit: & de piorum spiritibus, eos in manu Dei esse. At in resurrectione cu corporibus jungentur. Et tum nactae instrumenta operationes suas exerent. ..." - **Brevis disquisitio, an & quomodo vulgo dicti euangelici pontificios, ac nominatim Val. Magni de Aatholicorum credendi regula iudicium solide atque evidenter refutare queant.** by Joachim Stegmann; ELEUTHEOROPOLI, Apud Godfridum Philaethium. Anno M DC XXXIII. (1633), pages 39-44 - <https://archive.org/details/ned-kbn-all-00003320-004/page/n44/mode/1up>

A portion (highlighted in bold red) translated into English, just to make the connection:

"... [the "papists"] believe in effect that the dead live.... **Now this is the foundation not only of Purgatory, but also of that horrible Idolatry practised amongst the Papists, whilst they invoke the Saints that are dead. Take this away and there will be no place left for the others. To what purpose is the fire of Purgatory, if souls separated from the bodies feel nothing? To what purpose are prayers to the Virgin Mary, to Peter, and Paul, and other dead men, if they can neither hear prayers nor intercede for you? On the contrary, if you admit this, you cannot easily overthrow the invocation of Saints.**" ..."

John Reeve & Lodowick Muggleton (aka "Muggletonians"):

"... 36. If **according to the divine truth of scriptures**, thou art made to confess that the pure soul of Adam was overcome of sin, and therewith all defiled through his whole man, though men or angels should gainsay it, **thou mayest be fully assured that both the soul and body of Adam are in the dust of the earth dead asleep, void of all life, light, motion, heat, or any thing appearing unto life, until that second man, Adam, the Lord from heaven, by the mighty power of his word, doth or shall raise him again, and all mankind that are asleep with him in the dust, at the last day.** ..." - **A Divine Looking-Glass; or The Third and Last Testament of Our Lord Jesus Christ, whose Personal Residence Is Seated On His Throne Of Eternal Glory In Another World ...** by John Reeve & Lodowick Muggleton, page 110 - <https://books.google.as/books?id=ny9VAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

These two individuals are rather interesting in history, but one must be careful with the remainder of their material and teachings as it reeked of fanatical spiritualism. They are what began the "**Muggletonian**" group, in the midst of the "Great Awakening" or "Advent Movement". They, very incorrectly, claimed to be the "Third Testament" of Jesus Christ, being the "Two Witnesses" of Revelation. So, whatever else they taught is not in view, **only that a great general number of persons during this timeframe 1800's, taught the soul-sleep doctrine, in one form or another.** I also found it interesting that they actually understood Jesus Christ to be on another actual world (as per Title of the material). Many held to the idea (even as they do today, real Heaven (3rd, aka "Paradise", or Eden above) being burned up in the fires of spiritualism) that Heaven was an aeathereal place 'up-there' somewhere, as if Jesus vanished into the aether of the cosmos when ascending, and spread himself out everywhere (pantheism), which is gross error. It is amazing what the devil will do, to combine truth with error, so that truth in it's midst is tarnished and mocked along with the error.

John Wycliffe:

I am including John Wycliffe in this as an interesting case, not that he understood completely the state of the dead, as he was deeply in the midst of those dark ages, and was just beginning to come to light, but so that those that might desire to include him, at least have an understanding of his theological position, and not to overemphasize it as L.E. Fromm does in Conditionalist faith of our Fathers when he says, Wycliffe, "**... Though he still believed in the separate existence of the soul, he taught that the state between death and the resurrection is that of sleep. Moreover, he held that the judgment of**

rewards would not take place until after the resurrection. ..." (L.E. Froom, *The Conditionalist Faith Of Our Fathers*, Vol. II, page 59, #3 - <https://archive.org/details/doctrine-death-le-roy-edwin-froom-the-conditionalist-faith-of-our-fathers-volume-02/page/59/mode/1up>)

Wycliffe actually taught Three phases for the Church of God (*which to him was, at the time, was basically Roman Catholicism):

[1] Church in Battle (Church Militant)

[2] Church in Sleep (Church in Purgatory, the dead saints not yet in Heaven)

[3] Church in Bliss (Church in Heaven)

Some of the references that L.E. Froom refers to in Vol . II of *Conditionals Faith Of Our Fathers*, are some of these (modern English follows each statement):

"... ye kirk sleping in purgatory ..." - *An Apology For Lollard Doctrines, Attributed To Wicliffe. Now First Printed From a Manuscript In The Library Of Trinity College, Dublin. With An Introduction and Notes, by James Henthorn Todd, D.D. V.P.R.I.A., Fellow Of Trinity College, and Treasurer of St. Patrick's Cathedral, Dublin. LONDON: Printed for the Camden Society, by John Bowyer Nichols and Son, Paraliament Street. M.DCCC.XLII. (1842), page 16 -*
<https://archive.org/details/anapologyforloll00wycluoft/page/16/mode/1up?q=sleping>

[Modern English] "... the church sleeping in purgatory ..."

"... seintis slepinge in purgatorie ..." - *Wyclif, Select English Works, Volume III, page 53 -*
<https://archive.org/details/selectenglishwo03wyclgoog/page/n85/mode/1up?q=purgatorie>

[Modern English] "... saints sleeping in purgatory ..."

"... On ye secunde manere is ye Churche yseyd to be disposed, for yulke that beth passed out of this worlde, and yit beth nought come to reste of lyf in blysse, bot restey in purgatorie, and suffery peyne for synne, abyding 1 the mercy of God to delyvere hem out of peyn. And whanne the Churche is thus disposed, it is ycleped the restyng Churche; and her-of speketh Seynt Poul whanne he syth that fuyr schal preve the worke of everyche. ..." - *Wyclif, Select English Works, Volume III, page 102 -*
<https://archive.org/details/selectenglishwo03wyclgoog/page/n134/mode/1up?q=purgatorie>

[Modern English] "... On the second manner is the Church (is/to be) said to be disposed, for (if you) like that be passed out of this world, and (is) it be nought come to rest of life in bliss (Heaven), but rests in purgatory, and

suffering pain for sin, abiding 1 the mercy of God to deliver them out of pain. And when the Church is thus disposed, it is called/named the resting Church; and of her, speaks Saint Paul when he says that fire shall prove the work of everyone. ..."

"... **ye myddil is clepid slepyng** ..." - Wyclif, *Select English Works, Volume III*, page 339
- <https://archive.org/details/selectenglishwo03wyclgoog/page/n375/mode/1up?q=purgatorie>

[Modern English] "... **the middle** [second part of the church, ie, the dead saints in purgatory] **is called/named sleeping ...**"

"... **Ye secound part of yis Chirche ben sentis in purgatorie; (* yes synnen not of ye newe/ [page III-IV] but purgen her olde synne; (* many errours fallen in preiying for yeis seyntis; (* siy yei all ben deede in body/ Cristi wordis may be takun of hem/ sue we Crist in our liif/ (* late ye deede berie ye dede. Ye yridde part of ye chirche ben trewe men yet here lyven/ yat shulden aftir be savyed in heavene/ (* lyven here cristen-mennes liif. Ye first part is clepid over-coming. Ye myddil is clepid slepyng. Ye yridde is clepid figtyng. And alle yes maken oo chirche. ...**" - *Three Treatises by John Wycklyffe, D.D. I. Of The Church And Her Members*, pages III-IV - <http://historiayverdad.org/Three-treatises-by-john-wycklyffe.pdf>

[Modern English] "... **The second part of this Church being saints in purgatory; (* these sins (are) not of the new [meaning: committing new sins] [page III-IV] but purging her old sin; (* many errors fallen in praying for these saints; (* since they all being dead in body / Christ's words may be taken of them/ (per)sue [follow] we Christ in our life/ (* let the dead bury the dead. The third part of the church being true men yet here living/ that should after be saved in Heaven/ (* living here Christian life. The first part [of the Church] is named/called over-coming. The middle [second part] is named/called sleeping. The third [part] is named/called fighting [Church militant on earth, still living]. And all these make out (the) Church. ...**"

I have placed each reference with the citation, so that any may read them for themselves. These are not the only references by Wycliffe on the matter, but they give a quick summary of his understanding, for the times in which he lived.

So, it can be seen that L.E. Froom overstepped just a bit with Wycliffe. Wycliffe, still a Roman Catholic at the time, and deep in the errors of the dark ages, though beginning to come to light, still taught "Purgatorie" (that false theological middle ground between earth and Heaven for God's saints where they must be purged of their sins that remain), but called it by name of the sleeping/resting church. Now, by this, Wycliffe, did not mean as later understood (as Tyndale/Luther, etc) that those deceased were without feeling/action/existence. He definitely taught that the body and soul were

individual things, and could be separated, and thus the 'soulis' (souls) in Purgatory were very much feeling "**peyne**" (pain) and "**fuyr**" (fire), though their bodies had returned to dust.

Now, the difference that Wycliffe hit on, and differed with the theology of Roman Catholicism is this, that prayers for the saints in purgatory were unavailing. It was useless to pray for such, as he says, "**many errours fallen in preiying for yeis seyntis**" [many errors fallen in praying for these saints]. Why? Wycliffe's reasoning from scripture was this, "... since they all being dead in body / Christ's words may be taken of them/ (per)sue [follow] we Christ in our life/ (* let the dead bury the dead." [* since they all being dead in body / Christ's words may be taken of them/ (per)sue [follow] we Christ in our life/ (* let the dead bury the dead]. In other words let those in Purgatory pray for themselves, for the living cannot affect the dead by such prayer.

This was the major departure that led to the others later understanding. For once prayer for those in Purgatory was questioned and seen to be a waste of time, the theology of Purgatory itself became questioned, and as more and more studied the state of the dead, they came to realize that there was no such thing/place as Purgatory in scripture, and neither could the dead hear/see/understand/do anything, being dead in the grave, and thus truly, in all appearance, to be asleep, resting in the grave where they were buried, etc, and that once deceased a man's eternal judgment (to resurrection of Eternal life or Eternal death (2nd death)) was sealed, and could not be affected by what men did here on earth.

Captain B.

"... A worthy Member of the House of Commons told me the last day of August, that **one Captaine B. told him we had beene fed by our Ministers that men's souls when they die went to heaven; but now we see a New Light in that they do not go to heaven; to whom this Parliament man replyed, That the souls of the faithfull so; for Christ told the thief, Luke 24 To day shalt thou be with me in Paradise: unto whom this Captain replyed, That to [page 100-101] day was referred to Christs saying so, and not to the time when he should be in Paradise, so that the meaning was, Christ said unto the thief those words to day, but not that to day he should be in paradise with him, and so the words were to be read, Verily I say unto thee to day, and there the point; and then after to be read, thou shalt be with me in Paradise; which though it should not be to the end of the world, would be no impeachment of the truth of Christ's speech ..."** - **GANGRAENA: or A Catalogue and Discovery of many of the Errours, Heresies, Blasphemies and Pernicious Practices of the Sectaries of this time, vented and acted in England in these four last years: As Also, A Particular Narration of divers Stories, Remarkable Passages, Letters; an Extract of many Letters, all concerning the present Sects; together with some Observations upon, and Corollaries from all the fore-named Premises. By Thomas Edwards Minister of the Gospel. LONDON, Printed for Ralph Smith, at the Signe of the Bible in Corn-hill near the Royall-Exchange. M.DC.XLVI. (1646), pages 100-101 - <https://archive.org/details/gangra00edwa/page/n619/mode/1up?q=Captain>**

Thomas Hobbes:

"... **Hitherto I have set forth the nature of Man**, (whose Pride and other Passions have compelled him to submit himselfe to Government;) together with the great power of his Governor, whom I compared to Leviathan, taking that comparison out of the two last verses of the one and fortieth of Job; where God having set forth the great power of Leviathan, called him King of the Proud. There is nothing, saith he, on earth, to be compared with him. He is made so as not to be afraid. Hee seeth every high thing below him; and is King of all the children of Pride. But **because he is mortall, and subject to decay, as all other Earthly creatures are**; and because there is that in heaven, (though not on earth) that he should stand in fear of, and whose Lawes he ought to obey; I shall in the next following Chapters speak of his Diseases, and **the causes of his Mortality**; and of what Lawes of Nature he is bound to obey. ..." - **LEVIATHAN, by Thomas Hobbes, introduction by A.D. Lindsay, LONDON: J. M. Dent & Sons LTD, New York, E. P. Dutton & Co. Inc., page 170** - <https://archive.org/details/in.ernet.dli.2015.227534/page/n203/mode/1up>

"... As the Kingdome of God, and Eternal Life, **so also Gods Enemies, and their Torments after Judgment, appear by the Scripture, to have their place on Earth. The name of the place, where all men remain till the Resurrection, that were either buried, or swallowed up of the Earth, is usually called in Scripture, by words that signifie under ground; which the Latines read generally Infernus, and Inferi, and the Greeks ᾗδης; that is to say, a place where men cannot see and containeth as well the Grave, as any other deeper place.** But for the place of the damned after the Resurrection, it is not determined, neither in the Old, nor New Testament, by any note of situation; but onely by the company: as that it shall bee, where such wicked men were, as God in former times in extraordinary, and miraculous manner, had **destroyed from off the face of the Earth**: As for example, that they are in Inferno, in Tartarus, or in the bottomelesse pit; because Corahh, Dathan, and Abirom, were swallowed up alive into the earth. Not that the Writers of the Scripture would have us beleeeve, there could be in the globe of the Earth, which is not only finite, but also (compared to the height of the Stars) of no considerable magnitude, a pit without a bottome; that is, a hole of infinite depth, such as the Greeks in their Daemonologie (that is to say, in their doctrine concerning Daemons,) and after them the Romans called Tartarus; of which Virgill sayes.

Bis patet in praeceptis, tantum tenditque sub umbras,
Quantus ad aethereum coeli suspectus Olympum

for that is a thing the proportion of Earth to Heaven cannot bear; [page 244-245] **but that wee should beleeeve them there, indefinitely, where those men are, on whom God inflicted that Exemplary punishment.**

Again, because those mighty men of the Earth, that lived in the time of Noah, before the flood, (which the Greeks called Heroes, and the Scripture Giants, and both say, were begotten, by copulation of the children of God, with the children of men,) **were for their wicked life destroyed by the generall deluge; the place of the Damned, is therefore also sometimes marked out, by the company of those deceased Giants**; as Proverbs 21 16. The man that wandereth out of the way of understanding, shall remain in the congregation of the Giants, and Job 26.5 Behold the Giants groan under water, and they that dwell with them. Here the place of the Damned, is under the water. And Isaiah 14. 9. Hell is troubled how to meet thee, (that is, the King of Babylon) and will displace the Giants for thee: and

here again the place of the Damned, (if the sense be literall,) is to be under water.

Thirdly, because the Cities of Sodom, and Gomorrah, by the extraordinary wrath of God, were consumed for their wickednesse with Fire and Brimstone, and together with them the country about made a stinking bituminous Lake: the place of the Damned is sometimes expressed by Fire, and a Fiery Lake: as in the Apocalypse ch. 21. 8. But the timorous, incredulous, and abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake that burneth with Fire, and Brimstone; which is **the second Death**. So that it is manifest, that Hell Fire, which is here expressed by Metaphor, from the reall Fire of Sodome, signifieth not any certain kind, or place of Torment; but **it to be taken indefinitely, for Destruction, as it is in the 20. Chapter, at the 14. verse; where it is said, that Death and Hell were cast into the Lake of Fire; that is to say, were abolished, and destroyed; as if after the day of Judgment, there shall be no more Dying, nor no more going to Hades (from which word perhaps our word Hell is derived,) which is the same with no more Dying.**

Fourthly, from the Plague of Darknesse inflicted on the Egyptians, of which it is written (Exod. 10. 23.) They saw not one another, neither rose any man from his place for three days; but all the children of Israel had light in their dwellings; the place of the wicked after Judgment, is called Utter Darknesse, or (as it is in the originall) Darknesse without. And so it is expressed (Mat 22. 13.) where the King commandeth his Servants, to bind hand and foot the man that had not on his Wedding garment, and to cast him out, εις το σκοτος το εξωτερου, Externall darknesse, or Darknesse without: which though translated Utter darknesse, does not signifie how great, but where that darknesse is to be; namely, without the habitation of Gods Elect.

Lastly, whereas there was a place neer Jerusalem, called the Valley of the Children of Hinnon; in a part whereof, called Tophet, the Jews had committed most grievous Idolatry, sacrificing their children to the Idol Moloch; and wherein also God had afflicted [page 245-246] his enemies with most grievous punishments; and wherein Josias had burnt the Priests of Moloch upon their own Altars, as appeareth at large in the 2 of Kings chap 23. the place served afterwards, to receive the filth, and garbage which was carried thither, out of the City; and there used to be fires made, from time to time, to purifie the aire, and take away the stench of Carrion. From this abominable place, the Jews used ever after to call the place of the Damned, by the name of Gehenna, or Valley of Hinnon. And this Gehenna, is that word, which is usually now translated Hell, and from the fires from time to time there burning, we have the notion of Everlasting, and Unquenchable Fire.

Seeing now there is none, that so interprets the Scripture, as that after the day of Judgment, the wicked are all Eternally to be punished in the Valley of Hinnon; or that they shall so rise again, as to be ever after under ground, or under water; or that after the Resurrection, they shall no more see one another; nor stir from one place to another; ..." - LEVIATHAN, by Thomas Hobbes, introduction by A.D. Lindsay, LONDON: J. M. Dent & Sons LTD, New York, E. P. Dutton & Co. Inc., pages 244-246 - <https://archive.org/details/in.ernet.dli.2015.227534/page/n276/mode/1up>

"... yet I find that none affirm there shall bee an Eternall Life therein of any individuall person; but to the contrary, an Everlasting Death, which is the Second Death: For after Death, and the Grave shall have delivered up the dead which were in

them, and every man be judged according to his works; Death and the Grave shall also be cast into the Lake of Fire. This is the Second Death. Whereby it is evident, that there is to be a Second Death of every one what shall be condemned at the day of Judgment, after which hee shall die no more. ..." - LEVIATHAN, by Thomas Hobbes, introduction by A.D. Lindsay, LONDON: J. M. Dent & Sons LTD, New York, E. P. Dutton & Co. Inc., page 247 - <https://archive.org/details/in.ernet.dli.2015.227534/page/n279/mode/1up>

Emil Brunner:

"... Our death will be the dying of the whole man and not merely of the body. The whole man must pass through an experience of annihilation which affects the whole man, since the whole man is a sinner. ..." - **Man in Revolt: A Christian Anthropology**, trans. Olive Wyon (Lutterworth Press, Cambridge, 1939), by Emil Brunner (1957, reprint 2002); pages 475-476 - <https://books.google.as/books?id=9STOpL4w3moC&printsec=frontcover#v=onepage&q&f=false>

"... 1. The view of the body as the prison of the soul is also completely remote from the thought of Paul. ..." - **Man in Revolt: A Christian Anthropology**, trans. Olive Wyon (Lutterworth Press, Cambridge, 1939), by Emil Brunner (1957, reprint 2002); page 375 (foot note 1) - <https://books.google.as/books?id=9STOpL4w3moC&printsec=frontcover#v=onepage&q&f=false>