

# DEBATE ON CONSCIOUSNESS AFTER DEATH, BETWEEN ISAAC SHEEN, OF THE CHURCH OF LATTER- DAY SAINTS', AND C. W. SMITH, ADVENTIST.

REPORTED BY ISAAC SHEEN.

No. 3.

John showed that the wicked are conscious after death. In Rev. 14: 9, he said:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

My friend may limit the words "for ever and ever" as much as he pleases, but he can not consistently deny the fact that they describe a period of time, and as the wicked are "tormented," and "have no rest day nor night," they are conscious all the time, both day and night, while their torment continues. If "they have no rest day nor night," they are in torment day and night.

I have repeatedly requested my friend to reply to my statements, but except in a few instances, he has neglected to do so. I therefore conclude that he knows that the facts and evidences which I have presented can not be refuted. Again I request him to show how it was that the rich man died and was buried, yet in hell that man was in torment, and conversed with Abraham; and how it was that Lazarus died and was buried, and yet was comforted? My friend says that this is a parable, but he might with no more impropriety, say that our Savior spoke a parable when He said to His apostles, "go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe." When our Savior described the conditions of the rich man and Lazarus, He evidently described them truly and literally, and it is very inconsistent in my friend to interpret that description of our Savior spiritually, or as a parable, while he protests against the spiritualized interpretation of the Bible, which is believed in by the popular sects. Again I ask my friend to show us what hell fire is, if it is not hell fire; and how the rich man was "in torments" after death, if he was unconscious; and how he could cry and say, "father Abraham, have mercy on me, and send Lazarus, that he may dip his finger in

water, and cool my tongue: for I am tormented in this flame." If this statement is a parable, who was Abraham? who was Lazarus? what was his finger? what was the rich man's tongue? what was the water? what was the torment, and what was the flame that the rich man was in, if this account is a parable, and if good and bad men are unconscious after death? Again, I request my friend to show what the bottomless pit is, and how the pit can be the grave, inasmuch as we read that men's graves are round about them, and that their graves are round about the pit? How can hell be the grave, and yet be a place of torment and fire? How can men's spirits be in their graves, for we read that their graves are round about them? It is therefore their spirits which their graves are round about.

There is an "outward man," and there is an "inner man." The outward man is the body, and the inner man is the spirit. Paul said: "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor 4: 16.

"For this cause I bow my knee unto the Father, of our Lord Jesus Christ, \* \* that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. 3: 14, 16.

In these texts the body of man is called "the man," and the spirit of man is called "the man." The body is called the outward man, and the spirit is called the inner man. Man's nature is a duality, because he is composed of the outward man and the inner man. The body is the outward man, and it is called a living man when it is alive, and when it is dead it is called a dead man, therefore it is a man both when it is dead and when it is alive. The inner man, which is the spirit, is a living man always, both when the outward man is alive, and when it is dead. The life of the inner man is not dependant on the life of the outward man. The spirit never dies. A dead spirit was never seen by men or devils.

Beside the outward man and the inner man, there is "the old man" and "the new man." Paul said:

"Our old man is crucified with him, (Christ,) that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6: 6.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be re-

newed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 22-24.

"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3: 9, 10.

The old man is an unregenerated man, and the new man is a regenerated man, who is born again and become "a new creature." See 1 Cor. v. 7; 2 Cor. iii. 6; v. 17; Gal. vi. 15; Eph. ii. 15; iv. 24; Col. iii. 10. Man is spoken of in the Bible in all these, and other diversified ways, and to rightly understand which of these ways is referred to in each statement, we need the Spirit of truth, that we may rightly divide the word of truth. There are many texts in which man is spoken of, and where it is the outward man *only* which is spoken of, and there are many texts in which the inner man *only* is spoken of. I will first show that the outward man *only* is spoken of in many texts, and that the outward man (the body) is there called man, or spoken of as man.

"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." Gen. 2: 7.

Thus the *outward* man was formed of the dust of the ground, and here the inspired writer evidently means that God formed man's body of the dust of the ground, and in saying that man "became a living soul," it is admitted that man was made before he became a living soul. When "the Lord God formed man of the dust of the ground," he had not yet become a living soul, but when the Lord God breathed into his nostrils the breath of life, *then* he became a living soul, but the outward man continued to be called *the man*, and the inner man continued to be called *the man*. Job said:

"Man that is born of a woman is of few days." Job 14: 1. "Man dieth, and wasteth away: yea, man giveth up the ghost." 10 v.

The man which giveth up the ghost is the body of man. Thus it is here shown, that when man dies, (that is his body) then it gives up the ghost or spirit. There is a separation of the outward from the inner man. The former dies and wastes away, but the latter does not. The body of man is called man in Job 32: 8, as follows: "*There is a spirit in man.*" The body of man is also called man in Job 32: 18, as follows: "The spirit within me constraineth me." David said, "renew a right spirit within me." Ps. 51: 10. Thus David prayed that the Lord would renew a right spirit within *him*—that is his body which is here described as the man David. Zechariah said that the Lord "formeth the spirit of man within *him*." Zech. 12: 1. The spirit of man is within *the man*, that is, the outward man, the body. Paul said, "what man knoweth the things

of a man, save the spirit of man, which is in *him*." 1 Cor. 2: 11. This shows that the spirit of man is in *man*, that is in man's body.

Concerning Jesus we read, "they crucified him." Mat. 27: 35. "Then were there two thieves crucified with him." 38 v. The angel who appeared unto Mary Magdalene and the other Mary, after Jesus was risen, said, "ye seek Jesus which was crucified." Mat. 28: 5. The body of Jesus *only* was crucified. His spirit was not crucified, for His last words before His death were these: "Father, into thy hands I commend my *spirit*;" and having said thus, he gave up the ghost." Luke 23: 46. This is therefore the way that Jesus gave up the ghost. He commended His spirit into the hands of His Father. They crucified Jesus, but it was His outward, and not his inner man that they crucified.

Where we read of the death of the body, the death of the spirit is in no case mentioned or included. James said: "the body without the spirit is dead." Jas. 2: 26. He did not say, "the spirit without the body is dead," neither does any inspired writer say so. Dead bodies are spoken of in a multitude of texts, but dead spirits in none. If the spirit dies, why do not the inspired writers say so? Why do they so often speak of dead bodies, but in no case of dead spirits? As there are as many spirits of men as there are bodies of men, why do the inspired writers say nothing about dead spirits. My friend says that the whole man, spirit and body, dies; but the Bible does not say so. My friend claims that man's body and spirit dies, and that there is nothing connected with man which is immortal. He not only teaches that man's body dies and is mortal, but he teaches that his spirit dies and is mortal. The Bible does not say so. It does not teach that any of the spirits of men shall *put on* immortality. Paul said:

"This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 53, 54.

Paul here shows that this corruptible *body* will put on incorruption, and this mortal body will put on immortality. There is no intimation in the Bible, that the spirit of man is corruptible or mortal. We read about mortal bodies, and corruptible bodies, but not of mortal spirits, or corruptible spirits, therefore these characteristics belong to the body only. Paul said, "He that raised up Christ from the dead shall also quicken your mortal *bodies*." Rom. 8: 11. He does not say that He shall quicken your mortal spirits. Paul said, "let not sin reign in your mortal *body*." Rom. 6: 12. Why did he not say, let not sin reign in your mortal spirit?

The bodies of men and animals are often

called souls. The Psalmist said, "He (God) sent leanness to their *soul*." Ps. 106: 15. It was their bodies and not their spirits which were made lean. Are there any lean spirits spoken of in the Bible? David said, "their *soul* abhorreth all manner of meat." Ps. 108: 18. Are the *spirits* of men nourished with meat, together with their bodies? Solomon said, "the liberal *soul* shall be made fat." Prov. 11: 25. Is the liberal *spirit* made fat? "An idle *soul* shall suffer hunger." Prov. 19: 15. Do *spirits* suffer hunger? "The full *soul* loatheth an honey comb, but to the hungry *soul* every bitter thing is sweet." Prov. 27: 7. Are there any full *spirits*, and do they loath honey combs? Are there any hungry *spirits* of men, who will eat every bitter thing? "The sword reacheth the *soul*." Jer. 4: 10. Does the sword reach the *spirit*? "Every living *soul* died in the sea." Rev. 16: 3. Is it not the bodies of every living creature which is here spoken of? In all of these texts, and many more which I could quote, it is the body—the outward man which is spoken of, and my friend has quoted many texts where the soul is spoken of, which are to be understood in the same way, but my friend claims that the word "soul" in these texts, describes the bodies and spirits of men combined. He quoted this: "Let my soul live," (Ps. 119: 175), and represents that David prayed that his *spirit* and his body might live. The body of man is called the soul in Heb. 4: 12, as follows:

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

My friend says that the body is not the man, but Paul calls the body, "the outward man," and the bodies of men, both living and dead bodies, are now universally called men. They are frequently so called in the Bible. God calls them men. "God came to Abimelech in a dream by night and said to him, Behold thou art but a dead *man*." Gen. 20: 3. My friend says that spirits of men can not exist without their bodies, but in Heb. 12: 22, 23, we read that Paul said unto the Hebrew saints:

"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

Of course these spirits of just men made perfect, were spirits of just men who had lived in their bodies, but were then disembodied. The spirits of men live when their bodies are dead, for the Savior said unto the Sadducees:

"Have ye not read that which was spoken unto you by God, saying, I am the God

of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Mat. 22: 31, 32.

Inasmuch as Jesus declared that God was *then*, (when He spoke these words) the God of Abraham, Isaac and Jacob, and inasmuch as these men had not then been resurrected, therefore their spirits were then living, and had a conscious existence after they departed out of their bodies, and our Savior testified that they were living when He spoke these words, and He bore this testimony, that they were then living, for "God is not the God of the dead, but of the living."

My friend misconstrues the words "perish" and "destroy" and contends that they are used in the Bible to teach that the spirits as well as the bodies of the wicked will die and be annihilated. It is in reference to the death of the body that these words are used in many texts and in none are they used in reference to the death of the spirit also. It is the death of the body only which is spoken of in Dan. 2: 17, 18, where we read that Daniel requested his companions to pray "that Daniel and his fellows should not *perish* with the rest of the wise men of Babylon." Was Daniel afraid that Nebuchadnezzar would annihilate them? He requested his companions to pray to God that they might not die by the hands of Nebuchadnezzar. He had threatened to cut in pieces the magicians and sorcerers, "and commanded to *destroy* all the wise men of Babylon \* \* and they sought Daniel and his fellows to be slain," (Dan. 2: 12, 13,) therefore Daniel and his fellows prayed that they might not *perish* or be *destroyed*, that is be killed. Will my friend claim that the words "perish" and "destroy" mean annihilate in these texts? If these words mean annihilate then Daniel and his fellows prayed that Nebuchadnezzar might not annihilate them. Does my friend believe that Nebuchadnezzar could have annihilated any man, and especially these prophets of the living God? Jesus said, "it cannot be that a prophet *perish* out of Jerusalem." Luke 21: 18. Did God or the Jews annihilate any of the prophets in Jerusalem? It is evident that Jesus meant that it could not be that a prophet would be killed out of Jerusalem. In Luke 15: 17, the prodigal son is represented as saying "I *perish* with hunger." He evidently meant, "I die with hunger." In Micah 7: 2 we read, "the good man is *perished* out of the land." If the word "perished" means annihilated,\* then this text shows that the good man will be annihilated, and will not inherit the earth.

In Luke 11: 51, we read that Jesus said:

"The blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It

shall be required of this generation."

Was Zacharias annihilated when he was slain, as all the prophets had been slain from Abel down to him? Does God annihilate His prophets, or can wicked men annihilate them? As it is evidently the death of the body which is spoken of in the foregoing texts, so it is in the following:

"By the blast of God they *perish*, and by the breath of His nostrils are they *consumed*. \* \* They are *destroyed* from morning to evening; they *perish* for ever without any regarding it. Doth not their excellency which is in them go away? they *die* even without wisdom." Job 4: 9, 20, 21. The death of the body is here spoken of. So Job said concerning his friends: "The paths of their way are turned aside, they go to nothing and *perish*." Job 6: 18.

In Ecc. 7: 15, we read that "there is a just man that *perisheth* in his righteousness, and there is a wicked man that *prolongeth* his life in his wickedness." If our friend's definition of the word "*perisheth*" is correct, then this text should read as follows: "There is a just man that is *annihilated* in his righteousness." The same alteration would also be needed in the following text:

"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." Isa. 57: 1.

The audience will see that my friend's interpretation of scripture is destructive to his own system of theology. If he proves that *perish* means annihilate, then he will prove that all men, good and bad, will be annihilated. He will thereby prove more than he wants to prove. He would then prove that the earth will be annihilated, and that it will not be renewed, for Jer. 9: 12, reads thus: "The land *perisheth*, and is burnt up like a wilderness."

I will now examine some texts which contain the word "destroy."

"He (God) *destroyeth* the perfect and the wicked." Job 9: 22. If my friend wants to interpret this text as he has interpreted others, he can represent that God annihilates the perfect and the wicked. If the word "destroy" means annihilate, then wicked men will annihilate the earth, for John the Revelator says that God will "*destroy* them which *destroy* the earth." Rev. 11: 18.

My friend truly holds that the bodies of the righteous will be resurrected, but if *destroy* means annihilate, the bodies of the righteous will be annihilated, for Job said:

"Though after my skin worms *destroy* this body, yet in my flesh shall I see God." Job 19: 26.

Job was speaking in reference to his body, but he could not mean that his body would be annihilated, for matter can not be annihilated. My friend quoted this text: "All

the wicked will He *destroy*." Ps. 145: 20. This, and many similar texts my friend has quoted, and claims that they show that God will annihilate the wicked, but I have shown that if the word *destroy* means annihilate, then the righteous and the earth will both be annihilated.

My opponent says that the primary definition of *destroy*, in Webster's Unabridged Dictionary, is annihilate. Now I have examined it, and I find that the primary definition is "to demolish, to pull down, to separate the parts of an edifice \* \* to *destroy* a house.

2. To ruin, to annihilate anything by demolishing or by burning.

3. To annihilate; so as to *destroy* a theory or scheme."

In all these definitions there are none which indicate that to *destroy* is to make nothing out of something, or to reduce anything to nothingness. When a house is burnt the ashes remain. When a man's body dies and wastes away, the dust thereof remains. When God created the heaven and the earth, He made them out of materials which had no beginning, and therefore they will have no end. "The earth was without form, and void, and darkness was upon the face of the deep," (Gen. 1: 2,) until "the Spirit of God moved upon the face of the waters." 2v. Thus the work of organization commenced. The earth was in this chaotic state until "the Spirit of God moved upon the face of the waters." Paul said:

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11: 3.

The worlds were therefore "framed" as a carpenter frames a house, with materials which had a pre-existence. Paul says: "things which are seen were not made of things which do appear." They were therefore made of *things* which do not appear to us, but as they were made of *things*, they were not made out of nothing. Ten thousand nothings will not make something. It is absurd to talk about making something out of nothing, or nothing out of something. Whatsoever has had a beginning will have an end, and whatsoever has not had a beginning will not have an end. Eternity had no beginning, therefore it will have no end. Space has no beginning, and it has no end. A circle or a ring has no beginning, therefore it has no end. The spirits of men had no beginning, therefore they will have no end. If our spirits had a beginning they will have an end.

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