

Four Enlightening Works

of

J.W. Hanson, D.D

THE BIBLE HELL



AION AND AIONIOS

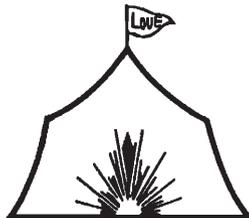


BIBLE THREATENINGS

EXPLAINED



**BIBLE PROOFS OF
UNIVERSAL SALVATION**



Tentmaker

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A Reflection On The Time Period In Which These Writings Were Written.

The latter half of the nineteenth century saw a great number of sciences and new concepts come into their own — archaeology, geology, psychology, philology, linguistic science, etc. The theory of evolution was wreaking havoc in the theological communities. Man, according to this new “science” came from apes. According to Darwin’s camp, we were not created by God in His own image. These other new sciences seems to support Darwin’s theory, NOT the “traditions” of the churches.

Archaeology was not finding the artifacts which should be present in certain strata if the locations and dating of the Bible was correct. Geology was not finding the evidence of a world-wide flood. Textual critics were coming to the conclusion that much of what had been taught regarding the textual transmission of the Hebrew and Greek texts of the scriptures was false. For example, the church commonly taught that Moses wrote the first five books of the Bible, the Pentateuch. Carefully scrutinizing the texts, many scholars concluded that more than one person was involved in writing the Pentateuch in the form we have it today. They said, for example, that Moses could not have been written about his own death in Deuteronomy 34:6-8. A “redactor” must have added that to the text. Thousands of Greek manuscripts were discovered revealing that none of them were exactly alike. There were differences in Greek Texts.

As knowledge of the ancient languages of the Bible and the peoples in biblical lands grew, it became obvious to intellectually honest scholars that the early translators of the Bible made great mistakes in their translations. The “Bible” and the traditions of men, which were incorporated into the Christian tradition were scrutinized like never before. Everything was questioned. New theories on who actually wrote the books of the Bible came forth. New dates as to when they were written were set. These new scholars were sharp. They left few rocks unturned. Their work produced scores of questions to which the church-at-large had few scholarly and intelligent answers. This caused many intelligent people to flee from the church and the reading of the Bible.

After this explosion of new information, hundreds of colleges, which were founded as Christian institutions went liberal, VERY liberal. These seminaries and their religious departments would become filled with atheists and agnostics, while still holding theological chairs and professorships. Many of them would actually use their offices to denigrate the Christian faith and promote secular humanism, while at the same time maintaining their religious positions. I believe most students today, who must pass through the gates of these institutions, go out of them with much less belief in God and the Scriptures than when they went in. Some find themselves leaving Christianity entirely.

There came far too much material which appeared contrary to what was contained in current Bible translations and the traditions of the church found in creeds, articles of faith, canons, confessions, catechisms, etc. This put the conservative and so-called “Bible-based” denominations and sects on the defensive. But since they had no real evidence to support their traditional positions, they took fear-based and dogmatic positions. This made the gospel sound even worse than it already appeared in these corrupt older Bible translations, which contained ancient traditions which actually came from paganism and other religions, not from the original Hebrew and Greek texts of the Scriptures. For example, the King James Bible speaks of “unicorns” and “satyrs.” These are mythological characters which we know today do not exist. But they did exist in the minds of the scholars from Elizabethan England. Therefore, we have mythological characters in the King James Bible. Because of the traditional teaching of Biblical Inerrancy (which is a false teaching), the traditionalists cornered themselves into a position they could not get out of unless they dropped the doctrine of Biblical Inerrancy. Rather than change their tradition, they went into deeper ignorance. “God said it, I believe it and that settles it” basically became the apologetics of fundamentalism. While Evangelicalism didn’t become quite as dogmatic and blind as Fundamentalism, it nevertheless maintained a position which was not open to the truth.

The secular humanists, atheists and theologians who basically abandoned the Bible as a book of any real value wrote scores of books and articles tearing the Scriptures apart. The fundamentalists

and conservatives wrote some apologetic material to substantiate their positions and defend the Bible translations in their present form, but they were really very weak. They were weak because they tried to defend the idea of an “inerrant” Bible, which simply does not exist. They were weak because they tried to defend age-old traditions that could not be found in the Scriptures.

The fundamentalist and more conservative branches of Christendom became more fear filled, more intolerant, and more unwilling to have their beliefs examined. Those who questioned the beliefs of the church were written off as dogs not worthy of their pearls (as they still often do today). Those who questioned church teachings were considered “carnal” and therefore could not understand the Word of God. Because of the openness of the scientific community and the closed-mindedness and intolerance to questions by the conservative leadership of the church, many people walked away from Christianity simply because the church seemed to be unable to give reasonable answers to the many new and good questions which arose.

The main reason the church had no good answers was because they were not willing to examine their traditions, many of which were NOT based upon the Hebrew and Greek Scriptures, but upon ancient traditions and MIStranslations of their Bibles. Rather than honestly looking at the evidence and theories from these new sciences and revise what needed to be revised and throw out what was scripturally untrue, the conservative branches of Christianity, who felt they were the “defenders of the truth,” locked themselves even deeper into their traditions. The end result of this posturing of these religious institutions into ultra-liberal and ultra-conservative camps is that the truth wasn’t found in either camp. The Bible became practically useless in the liberal camps while in the conservative camps, it basically become God Himself. The fact of the matter is, the Scriptures were never meant to be God’s final word on anything, it was meant to be a tool – a tool which has been greatly misused in Christian circles — a tool to find and relate to the Living God of all humanity.

There was another group, a small group to be sure, that was willing to look at some of the new knowledge which came from disciplines like

archaeology, philology and textual criticism. They were not afraid. The truth was more important to them than to defend traditions if they could not be found in the New Testament Greek Scriptures. Dr. John Wesley Hanson was one of those individuals. He discovered that most of the problems associated with the Bible were not with the original writings, but in the English translations of them and with church traditions which really had no New Testament foundation. He discovered there were many critically important Greek and Hebrew words that were grossly mistranslated to conform to Dark Age traditions of the old church. This produced many contradictions in many leading selling Bible translations.

One of the leading doctrines of darkness which crept into the church and into Bible translations was the teaching of a place called Hell in which billions of human beings would be endlessly tortured. Dr. Hanson wrote several books examining this teaching. His books revealed that this teaching, while prevalent in most denominations of Christianity, is absent from the original Hebrew and Greek Scriptures. Four of his books were rather small. We felt that combining them would produce an excellent reference tool on the subjects of Hell and Universal Salvation.

The first three books dispel the myth of Hell, while the fourth one provides some scriptural support for the teaching of the restoration of all things through Jesus Christ's work on the Tree of Crucifixion. We decided last minute to include another small work, "100 Scriptural Proofs That Jesus Christ Is The Savior Of All Mankind," by Thomas Whittmore first published in 1840. We hope that the reader is greatly blessed from this work. We long for the day when God's people stop perishing for lack of knowledge. May the knowledge contained herein bring the reader one more step out of darkness into His glorious and marvelous light.

Gary Amirault, editor

Contents

A REFLECTION ON THE TIME PERIOD IN WHICH THESE WRITINGS WERE WRITTEN	3	HADEES IS TEMPORARY	46
The Bible Hell		THE BOOK OF ENOCH	48
PREFACE	15	WHAT DID PETER MEAN?	49
THE BIBLE HELL	16	GEHENNA	50
THE ENGLISH WORD HELL	16	OPINION OF SCHOLARS	51
FOUR WORDS TRANSLATED HELL	17	GEHENNA LOCATED IN THIS WORLD	52
SHEOL AND HADEES	17	JEWISH VIEWS OF GEHENNA	57
FIVE OLD TESTAMENT TEXTS CLAIMED	18	IMPORTANT FACTS	58
MEANING OF THE WORD	19	CAST INTO HELL-FIRE	63
SHEOL RENDERED GRAVE	21	THE UNDYING WORM	64
SHEOL RENDERED HELL	23	DESTROY SOUL AND BODY IN HELL	65
ALL THE SHEOL TEXTS	26	THE CHILD OF HELL	67
TESTIMONY OF SCHOLARS	28	THE DAMNATION OF HELL	67
HEATHEN IDEAS OF HELL	30	SET ON FIRE OF HELL	68
THE CHRISTIAN IDEA OF HELL ...	31	CONCLUSION	68
HADEES IN THE NEW TESTAMENT	37	Aion — Aionios	
MEANING OF HADEES	38	AIÓN — AÍONIOS	75
OPINIONS OF SCHOLARS	38	INTRODUCTION	75
HEATHEN CORRUPTIONS	38	ETYMOLOGY	75
JEWISH AND PAGAN OPINIONS ..	39	LENNEP(2)	76
THRUST DOWN TO HADEES	40	ARISTOTLE'S ETYMOLOGY	76
JESUS WENT TO HADEES	40	THREE TRANSLATIONS OF ARISTOTLE	76
THE GATES OF HADEES	40	AEI	78
HADEES IS ON EARTH	40	THE PLATONIC DERIVATIONS	79
HADEES DESTROYED	41	CONCLUSIONS	79
IT IS A PARABLE	42	LEXICOGRAPHY AND "THE CRITICS	80
DOES NOT TEACH ENDLESS TORMENT	44	AUTHORITIES	80
THE TEACHING OF THE PARABLE	45	THE TRUE IDEA	84
		ETERNAL DURATION AND MODERN CONCEPTIONS	85
		AN IMPRESSIVE REFLECTION ...	86

USAGE	86	ABSURDITY OF POPULAR VIEWS	109
THE GREEK CLASSICS	87	IT ACQUIRES VARIOUS MEANINGS	110
AIONIOS	89	OCCURRENCE OF THE ADJECTIVE	111
PLATO'S USAGE	89	APPLIED TO PUNISHMENT	111
THE CLASSICS NEVER USE AION TO DENOTE ETERNITY	91	THE PRINCIPAL PROOF-TEXT	112
THE OLD TESTAMENT USAGE	93	THE AIONIAN PUNISHMENT IS FOR EVIL WORKS	113
EXAMPLES	93	THE WORD AIONION DENOTES LIMITED DURATION	114
THE NOUN	96	GOD'S PUNISHMENTS ARE REMEDIAL	114
THE ADJECTIVE	98	THESE EVENTS HAVE OCCURRED	114
THE ADJECTIVE LIMITED.	98	THE WORD TRANSLATED PUNISHMENT MEANS IMPROVEMENT	115
THE SUBJECT DETERMINES THE DURATION	100	A COMMON OBJECTION NOTICED	118
DESCRIBED BY THE ADJECTIVE	100	WORDS TEACHING ENDLESS DURATION.	119
THE END OF AIONIAN THINGS ...	100	THOMAS DE QUINCEY'S VIEWS	120
APPLIED TO PUNISHMENT	101	REV. E. H. SEARS.	123
EVERLASTING SHAME AND CONTEMPT	102	DID JESUS EMPLOY THE POPULAR PHRASEOLOGY?	123
DUST OF THE EARTH	102	"NEVER FORGIVENESS —ETERNAL DAMNATION."	124
TESTIMONY OF SCHOLARS	103	EVERLASTING FIRE	126
THREE QUESTIONS	104	EVERLASTING DESTRUCTION ...	127
JEWISH GREEK USAGE	104	THE BLACKNESS OF DARKNESS FOREVER	127
THE NEW TESTAMENT USAGE ...	106	FOREVER AND EVER	127
AION THE SAME IN BOTH TESTAMENTS	106	THE SPIRITS IN PRISON	128
NUMBER OF TIMES FOUND AND HOW TRANSLATED	106	AION MEANS AN EON, ÆON OR AGE	128
THE KINGDOM OF CHRIST	106	THE CHRISTIAN FATHERS.	129
THE JEWISH AGE	106	TAYLER LEWIS	129
THE PLURAL FORM	107		
THE SENSE OF FINITE DURATION	107		
EQUIVALENT TO NOT	107		
APPLIED TO GOD, ETC	107		
LIFE ETERNAL	108		
PASSAGES DENOTING LIMITED DURATION	108		

THE APOSTLES CREED	130	THE BAD CAST AWAY	154
IGNATIUS.	130	YE SHALL ALL	
SIBYLLINE ORACLES.	130	LIKEWISE PERISH.	155
JUSTIN MARTYR.	130	IMPOSSIBLE TO RENEW THEM ..	156
IRENÆUS.	131	THE SIN UNTO DEATH	157
HERMOGENES.	131	THE HYPOCRITE'S HOPE.	157
ORIGEN AND THEODORE		AGREE WITH	
OF MOPSUESTIA.	131	THINE ADVERSARY	158
EUSEBIUS.	134	THE WICKED DRIVEN AWAY.	158
GREGORY NYSSEN.	134	THE LIVING GOD FEARFUL.	158
AUGUSTINE.	134	GOD LAUGHS AT	
AVITUS.	134	MAN'S CALAMITY.	159
GENERAL USAGE OF		YE SHALL NOT FIND ME	159
THE FATHERS.	135	NOT INHERIT THE	
THE EMPEROR JUSTINIAN.	135	KINGDOM OF GOD.	160
BELIEVERS IN ANNIHILATION		THE BARREN FIG TREE	161
AND IN UNIVERSAL		GOD ANGRY EVERY DAY.	161
SALVATION APPLIED THE		THE BLASPHEMY OF	
WORD TO PUNISHMENT	135	THE HOLY GHOST	163
OLYMPIODORUS	136	THE WRATH OF GOD	166
THE FIRST SIX CENTURIES	136	THE WRATH TO COME	169
CONCLUSION	136	THE SPIRITS IN PRISON	170
APPENDIX.	138	"I PRAY NOT FOR	
AIDIOS	138	THE WORLD."	170
AN IMPORTANT WORD		THE RIGHTEOUS	
CONSIDERED	138	SCARCELY SAVED.	171

Bible Threatenings Explained

PREFACE	146	WRESTING THE SCRIPTURES	
BIBLE THREATENINGS		TO DESTRUCTION.	172
EXPLAINED	147	NO MURDERER HATH	
ENDLESS PUNISHMENT		ETERNAL LIFE.	173
OF HEATHEN ORIGIN	147	LET HIM BE ACCURSED	174
ADAM'S PUNISHMENT.	149	THE SECOND DEATH.	175
TESTIMONY OF CRITICS.	150	THE FIRST RESURRECTION.	177
OLD TESTAMENT		LET HIM BE UNJUST STILL.	178
PUNISHMENTS	151	ATTAIN UNTO THE	
THE STRAIT GATE	152	RESURRECTION.	178
		SHALL NOT SEE LIFE.	179
		"AS THE TREE FALLS	
		SO IT LIES."	180

THE DEAD IN CHRIST		THE SON OF PERDITION, ETC.	208
SHALL RISE FIRST.	180	THE GOSPEL HID.	210
THE HARVEST PAST AND		THE LOST SOUL	210
WE NOT SAVED.	181	“ONE OF YOU IS A DEVIL ”	210
FIRE	181	BETTER NEVER BEEN BORN	211
“OUR GOD IS A		HIS OWN PLACE	211
CONSUMING FIRE.”	181	WAS JUDAS A SUICIDE?	212
HE IS A “REFINER’S FIRE”	182	ETERNAL, ETC.	213
GOD’S JUDGMENTS LIKE FIRE ..	183	LEXICOGRAPHY	213
UNQUENCHABLE FIRE.	184	CLASSIC USAGE	215
FURNACE OF FIRE.	188	THE OLD TESTAMENT	217
ETERNAL FIRE	189	THE END OF AIONIAN THINGS ...	219
“WHEAT AND CHAFF,”		EVERLASTING CONTEMPT	220
“AXE,” ETC.	190	EVERLASTING BURNINGS	221
FIRE AND BRIMSTONE.	191	JEWISH GREEK USAGE	222
JUDGMENT	192	THE NEW TESTAMENT	223
IT IS A JOYFUL OCCASION.	193	THE NOUN	224
IT IS IN THIS WORLD.	193	THE ADJECTIVE	226
IT IS NOT HEREAFTER.	193	THE GREAT PROOF TEXT	227
IT IS NOW	193	THE LAST DAYS	231
IT IS FOR EVERY ACT		AN OBJECTION ANSWERED.	231
AND THOUGHT.	194	WORDS DENOTING	
JUDGMENT TO COME.	195	ENDLESSNESS	233
THE JUDGMENT SEAT		ALL NATIONS NOT	
OF CHRIST.	195	GATHERED THEN	234
THE DAY OF JUDGMENT.	196	ETERNAL JUDGMENT	234
CHRIST, THE JUDGE		EVERLASTING CHAIN	235
OF THE WORLD	197	EVERLASTING DESTRUCTION ...	236
AFTER THIS THE JUDGMENT	198	PRESENCE OF THE LORD	237
GNASHING OF TEETH.	200	BANISHED FROM	
DAMNATION, ETC.	201	GOD’S PRESENCE	238
EATING AND DRINKING		SMOKE OF TORMENT	
DAMNATION.	201	FOR EVER AND EVER	239
THE UNBELIEVER DAMNED.	202	THE CHRISTIAN FATHERS	240
THAT THEY ALL MIGHT		THE EMPEROR JUSTINIAN	240
BE DAMNED	204	UNAVOIDABLE CONCLUSION	241
THE RESURRECTION OF		HELL	241
DAMNATION	204	SHEOL AND HADEES	242
THE CASE OF JUDAS	207		

ONLY FIVE OLD TESTAMENT TEXTS ARE CLAIMED	243
SHEOL — HADEES RENDERED HELL	246
THE LOWEST HELL IS ON EARTH	246
IMPORTANT FACTS	246
THE OLD TESTAMENT REPUDIATES THE HEATHEN DOCTRINE	249
“ORTHODOX” AND HEATHEN VIEWS IDENTICAL	250
CONVINCING TESTIMONIES	251
JEWISH AND PAGAN OPINIONS	253
HELL IN THE NEW TESTAMENT—HADEES	253
MEANING OF HADEES	253
OPINIONS OF SCHOLARS	254
HEATHEN CORRUPTIONS	254
THRUST DOWN TO HADEES	254
THE GATES OF HADEES	255
HADEES IS ON EARTH	255
HADEES DESTROYED	256
THE RICH MAN AND LAZARUS ..	256
TARTARUS	262
THE BOOK OF ENOCH	263
WHAT DID PETER MEAN?	263
GEHENNA	264
OPINIONS OF SCHOLARS	265
JEWISH VIEWS OF GEHENNA	269
IMPORTANT FACTS	270
DANGER OF HELL-FIRE	272
CAST INTO HELL-FIRE	274
DESTROY SOUL AND BODY IN HELL	276
THE DAMNATION OF HELL	277
SET ON FIRE OF HELL	278
CONCLUSION	278
INDEX OF SCRIPTURE REFERENCES	282

Bible Proofs of Universal Salvation

UNIVERSAL SALVATION	299
THE DOCTRINE OF THE BIBLE ...	299
THE SILENCE OF GOD	299
ADAM’S PUNISHMENT	299
CAIN’S PUNISHMENT	301
THE ANTEDILUVIANS	301
THE DELUGE	301
SODOM AND GOMORRAH.	302
VARIOUS INSTANCES	303
THE TESTIMONY OF SCHOLARS	304
THE PROMISE TO ADAM	305
THE ABRAHAMIC PROMISE	306
THE PROMISES TO THE OBEDIENT	309
THE THREATS TO THE WICKED ..	311
GATHERED TO THEIR FATHERS ..	312
THE SPIRIT RETURNS TO GOD ..	312
THE FATE OF AMNON	312
KNOWLEDGE OF GOD GIVES PEACE	313
GOD’S ANGER IS LIMITED	314
GOD’S MERCY IS UNLIMITED	315
THE TESTIMONY OF THE PROPHETS	315
UNIVERSAL OBEDIENCE	316
MAN’S INFIRMITY DOUBTS GOD’S GOODNESS	316
UNIVERSAL DOMINION	316
THE PROPHET ISAIAH	317
GOD’S WORD CONQUERS	317
JEREMIAH	318
HOSEA	319
MICAH	319
DANIEL	319

THE "WISE WOMAN,"	319	A CONDITIONAL PROMISE	362
A REFINER	320	SIN BURNED; SINNERS SAVED ..	362
THE NAME JESUS	321	EVERY SOUL WORTH SAVING ...	362
THE WORD GOSPEL	321	COMFORT FOR ALL	362
THE FIRST CHRISTMAS ANTHEM	321	HEAVEN'S JOYS CERTAIN	363
JOHN THE BAPTIST	322	THE SUBSTANCE OF THINGS HOPED FOR	363
AN INCIDENT AND ITS LESSON ..	323	THE WICKEDEST SAVED	363
BE LIKE GOD	323	THE IMAGE OF GOD	364
THE LORD'S PRAYER	325	PAUL'S HOPE	365
THE UNIVERSAL FATHERHOOD ..	325	THE GLAD TIDINGS OF GOD	365
THE GOOD SAMARITAN	329	THE UNIVERSE SHALL BE DELIVERED FROM SIN	365
THE GOSPEL LEAVEN	329	WHAT GOD WILL NOT DO	366
THE JEWISH LEAVEN	330	WHAT GOD WILL DO	366
ALL THE LOST ARE TO BE SAVED	330	SIN, SATAN, DEATH AND HELL DESTROYED	367
CHRIST WILL ACCOMPLISH HIS MISSION	333	ALL DESTINED TO GOD	369
THE RESURRECTION	338	THE PEOPLE WERE ASTONISHED	370
THE NATURE OF PUNISHMENT ..	345	UNIVERSAL PARDON AND OBEDIENCE	370
THE PRAYER OF JESUS FOR HIS MURDERERS	345	CHRIST CANCELS ADAM	370
GOD THE CREATOR	346	A HEALTHFUL DOCTRINE	371
GOD'S HOLINESS	347	NO MORE SORROW	371
GOD'S MERCY	348	UNIVERSAL OBEDIENCE PROPHESED	371
GOD'S JUSTICE	348	THE UNIVERSAL PROPITIATION .	372
GOD'S OMNISCIENCE	350	THEIR WORKS FOLLOW THEM ..	372
GOD'S OMNIPOTENCE	351	THE BUILDING OF GOD SURE	373
GOD'S LOVE	352	GOD HATES SIN	373
GOD'S ATTRIBUTES UNLIMITED .	354	GOD ALL IN ALL	373
GOD'S POWER UNLIMITED	354	GOD'S GLORY	374
GOD'S WISDOM UNLIMITED	354	GOD A UNIVERSAL SAVIOR	374
GOD'S LOVE UNLIMITED	355	WHY PAUL WAS PERSECUTED ..	374
GOD'S WILL, PLEASURE, PURPOSE, PROMISE, AND OATH	356	ALL ARE TO BE RIGHTEOUS	375
GOD'S PLEASURE WILL BE PERFORMED	357	THE FINAL CONSUMMATION	376
AND GOD WILL MAKE GOOD HIS OATH	361	100 SCRIPTURAL PROOFS THAT JESUS CHRIST WILL SAVE ALL MANKIND	378
YOU MUST BE BORN AGAIN	362		

THE BIBLE HELL

THE BIBLE HELL

The words rendered hell in the bible, sheol, hadees, tartarus, and gehenna, shown to denote a state of temporal duration.

All the texts containing the word examined and explained in harmony with the doctrine of universal salvation.

by

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PREFACE

The brief excursus on the word “Hell” contained in this volume, aims to treat the subject in a popular style, and at the same time to present all the important facts, so fully and comprehensively that any reader can obtain in a few pages a birds-eye-view of “The Bible Hell.”

The author ventures to hope that any one who will read candidly, not permitting the bias of an erroneous education to warp his judgment, will not fail to agree with the conclusions of this book,—that the doctrine of unending sin and woe finds no support in the Bible teachings concerning Hell.

THE BIBLE HELL



Does the Bible teach the idea commonly held among Christians concern penetrable pall of darkness, by revealing a state or place of endless torment? Or do they explain its existence, and relieve God's character, and dispel all the darkness of misbelief, by teaching that it exists as a means to a good end? It is our belief that the Bible Hell is not the heathen, nor the "orthodox" hell, but is one that is doomed to pass away when its purpose shall have been accomplished, in the reformation of those for whose welfare a good God ordained it.

THE ENGLISH WORD HELL

The English word Hell grew into its present meaning. Horne Tooke says that hell, heel, hill, hole, whole, hall, hull, halt and hold are all from the same root. "Hell, any place, or some place covered over. Heel, that part of the foot which is covered by the leg. Hill, any heap of earth, or stone, etc., by which the plain or level surface of the earth is covered. Hale, i.e., healed or whole. Whole, the same as hale, i.e., covered. It was formerly written whole, without the w, as a wound or sore is healed, or whole, that is, covered over by the skin, which manner of expression will not seem extraordinary if we consider our use of the word recover. Hall, a covered building, where persons assemble, or where goods are protected from the weather. Hull, of a nut, etc. That by which a nut is covered. Hole, some place covered over. 'You shall seek for holes to hide your heads in.' Holt, holed, hol'd holt. A rising ground or knoll covered with trees. Hold, as the hold of a ship, in which things are covered, or the covered part of a ship."

The word was first applied to the grave by our German and English ancestors, and as superstition came to regard the grave as an entrance to a world of torment, Hell at length became the word used to denote an imaginary realm of fiery woe.

Dr. Adam Clarke says: "The word Hell, used in the common translation, conveys now an improper meaning of the original word; because Hell is only used to signify the place of the damned. But as the word Hell comes from the Anglo-Saxon helan, to cover, or hide, hence the tiling or slating of a house is called, in some parts of England (particularly Cornwall), heling, to this day, and the corers of books (in Lancashire), by the same name, so the literal import of the original word *hades* was formerly well expressed by it."—Com. in loc.

FOUR WORDS TRANSLATED HELL

In the Bible four words are translated Hell: the Hebrew word Sheol, in the original Old testament; its equivalent, the Greek word Hadees, in the Septuagint; and in the New Testament, Hadees, Gehenna and Tartarus.

SHEOL AND HADEES

The Hebrew Old Testament, some three hundred years before the Christian era, was translated into Greek, but of the sixty-four instances where Sheol occurs in the Hebrew, it is rendered Hadees in the Greek sixty times, so that either word is the equivalent of the other. But neither of these words is ever used in the Bible to signify punishment after death, nor should the word Hell ever be used as the rendering of Sheol or Hadees for neither word denotes post-mortem torment. According to the Old Testament the words Sheol, Hadees primarily signify only the place, or state of the dead. The character of those who departed thither did not affect their situation in Sheol, for all went into the same state. The word cannot be translated by the term Hell, for that would make Jacob expect to go to a place of torment, and prove that the Savior of the world, David, Jonah, etc., were once sufferers in the prison-house of the damned. In every instance in the Old Testament, the word grave might be substituted for the term hell, either in a literal or figurative sense. The word being a proper name should always have been left untranslated. Had it been carried into the Greek Septuagint, and thence into the English, untranslated, Sheol, a world of misconception would have been avoided, for when it is rendered Hadees, all the materialism of the heathen mythology is suggested to the mind, and when rendered Hell, the medieval monstrosities of a Christianity corrupted by heathen adulterations is suggested. Had the word been permitted to travel untranslated, no one would give to it the meaning now so often applied to it. Sheol, primarily, literally, the grave, or death, secondarily and figuratively the political, social, moral or spiritual consequences of wickedness in the present world, is the precise force of the term, wherever found.

Sheol occurs exactly sixty-four times and is translated hell thirty-two times, pit three times, and grave twenty-nine times. Dr. George Campbell, a celebrated critic, says that "Sheol signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery."

FIVE OLD TESTAMENT TEXTS CLAIMED

Professor Stuart (orthodox Congregational) only dares claim five out of the sixty-four passages as affording any proof that the word means a place of punishment after death. "These," he says, "may designate the future world of woe." "*They spend their days in wealth, and in a moment go down to Sheol.*" "*The wicked shall be turned into Sheol, and all the nations that forget God.*" "*Her feet go down to death, her steps take hold of Sheol.*" "*But he knoweth that the ghosts are there, and that her guests are in the depths of Sheol.*" "*Thou shalt beat him with a rod, and shall deliver his soul from Sheol*". He observes: "The meaning will be a good one, if we suppose Sheol to designate future punishment." "I concede, to interpret all the texts which exhibit Sheol as having reference merely to the grave, is possible; and therefore it is possible to interpret" them "as designating a death violent and premature, inflicted by the hand of Heaven." An examination shows that these five passages agree with the rest in their meaning:

Ps. 9:17: "*The wicked shall be turned into hell, and all the nations that forget God.*" The wicked here are "the heathen," "mine enemies," i.e.; they are not individuals, but "the nations that forget God," that is, neighboring nations, the heathen. They will be turned into Sheol, death, die as nations, for their wickedness. Individual sinners are not meant.

Professor Alexander, of the Theological Seminary, Princeton, thus presents the correct translation of Ps. 9:17, the only passage containing the word usually quoted from the Old Testament to convey the idea of post-mortem punishment. "*The wicked shall turn back, even to hell, to death or to the grave, all nations forgetful of God. The enemies of God and of his people shall not only be thwarted and repulsed, but driven to destruction, and that not merely individuals, but nations.*" Dr. Allen, of Bowdoin College says of this text: "The punishment expressed in this passage is cutting off from life, destroying from the earth by some special judgment, and removing to the invisible state of the dead. The Hebrew term translated hell in the text does not seem to mean, with any certainty, anything more than the state of the dead in their deep abode." Professor Stuart: "It means a violent and premature death inflicted by the hand of heaven." Job 21:13: "*They spend their days in wealth, and in a moment go down to the grave.*"

It would seem that no one could claim this text as a threat of after-death punishment. It is a mere declaration of sudden death. This is evident when we remember that it was uttered to a people who, according to all authorities, believed in no punishment after death.

Proverbs 5: 5: “*her feet go down to death; her steps take hold on hell.*” This language, making death and Sheol parallel, announces that the strange woman walks in paths of swift and inevitable sorrow and death. And so does Prov. 9:18: “*But he knoweth not that the dead are there; and that her guests are in the depths of hell.*” Sheol is here used as a figure of emblem of the horrible condition and fate of those who follow the ways of sin. They are dead while they live. They are already in Sheol or the kingdom of death.

Proverbs 23: 13-14: “*Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.*” Sheol is here used as the grave, to denote the death that rebellious children experience early, or it may mean that moral condition of the soul which Sheol, the realm of death signifies. But in no case is it supposable that it means a place or condition of after-death punishment in which, as all scholars agree, Solomon was not a believer.

MEANING OF THE WORD

The real meaning of the word Stuart concedes to be the under-world, the religion of the dead, the grave, the sepulcher, the region of ghosts or departed spirits. (Ex. Ess.): “It was considered as a vast and wide dominion or region, of which the grave seems to have been as it were only a part or a kind of entrance-way. It appears to have been regarded as extending deep down into the earth, even to its lowest abysses. . . . In this boundless region lived and moved at times, the names of departed friends.”

But these five passages teach no such doctrine as he thinks they may teach. The unrighteous possessor of wealth goes down to death; the nations that forget God are destroyed as nations; lewd women’s steps lead downward to death; their guests are on the downward road; the rod that wisely corrects the unruly child, saves him from the destruction of sin. There is no hint of an endless hell, nor of a post-mortem hell in these passages, and if not in these five then it is conceded it is in no passage containing the word.

That the Hebrew Sheol never designates a place of punishment in a future state of existence, we have the testimony of the most learned of scholars, even among the so-called orthodox. We quote the testimony of a few:

Rev. Dr. Whitby: “Sheol throughout the Old Testament, signifies not a place of punishment for the souls of bad men only, but the grave, or place of death.” Dr Chapman: “Sheol, in itself considered has no connection with future punishment.” Dr. Allen: “The term Sheol itself, does not seem

to mean anything more than the state of the dead in their dark abode." Dr. Furbairn, of the College of Glasgow: "Beyond doubt, Sheol, like Hades, was regarded as the abode after death, alike of the good and the bad." Edward Leigh, who says Horne's, "Introduction," was "one of the most learned understanding of the original languages of the Scriptures," observes that "all learned Hebrew scholars know the Hebrews have no proper word for hell, as we take hell."

Prof. Stuart: "There can be no reasonable doubt that Sheol does most generally mean the underworld, the grave or sepulchre, the world of the dead. It is very clear that there are many passages where no other meaning can reasonably be assigned to it. Accordingly, our English translators have rendered the word Sheol grave in thirty instances out of the whole sixty-four instances in which it occurs."

Dr. Thayer in his *Theology of Universalism* quotes as follows: Dr. Whitby says that Hell "throughout the Old Testament signifies the grave only or the place of death." Archbishop Whately: "As for a future state of retribution in another world, Moses said nothing to the Israelites about that." Milman says that Moses "maintains a profound silence on the rewards and punishments of another life." Bishop Warburton testifies that, "In the Jewish Republic, both the rewards and punishments promised by Heaven were temporal only—such as health, long life, peace, plenty and dominion, etc., diseases, premature death, war, famine, want, subjections, captivity, etc. And in no one place of the Mosaic Institutes is there the least mention, or any intelligible hint, of the rewards and punishments of another life." Paley declares that the Mosaic dispensation "dealt in temporal rewards and punishments. The blessings consisted altogether of worldly benefits, and the curses of worldly punishments. Prof. Mayer says, that "the rewards promised the righteous, and the punishments threatened the wicked, are such only as are awarded in the present state of being." Jahn, whose work is the textbook of the Andover Theological Seminary, says, "We have no authority, therefore, decidedly to say, that any other motives were held out to the ancient Hebrews to pursue good and avoid evil, than those which were derived from the rewards and punishments of this life." To the same important fact testify Prof. Wines, Bush, Arnauld, and other distinguished theologians and scholars. "All learned Hebrew scholars know that the Hebrews have no word proper for hell, as we take hell."

[Footnote: *Encyc. Britan.*, vol. 1. Dis. 3 Whately's "Peculiarities of the Christian Religion," p.44, 2d edition, and his "Scripture Revelations of a Future State," pp. 18, 19, American edition. MILMAN'S "Hist. of Jews," vol. 1, 117. "Divine Legation," vol. 3, pp. 1, 2 & c. 10th London edition.

PALEY’S works, vol. 5. p. 110, Sermon 13. Jahn’s “Archaeology,” 324. Lee, in his “Eschatology,” says: “It should be remembered that the rewards and punishments of the Mosaic Institutes were exclusively temporal. Not an allusion is found, in the case of either individuals or communities, in which reference is made to the good or evil of a future state as motive to obedience.”]

Dr. Muenscher, author of a Dogmatic History in German, says: “The souls or shades of the dead wander in Sheol, the realm or kingdom of death, an abode deep under the earth. Thither go all men, without distinction, and hope for no return. There ceases all pain and anguish; there reigns an unbroken silence; there all is powerless and still; and even the praise of God is heard no more.” Von Coelln: “Sheol itself is described as the house appointed for all living, which receives into its bosom all mankind, without distinction of rank, wealth or moral character. It is only in the mode of death, and not in the condition after death, that the good are distinguished above the evil. The just, for instance, die in peace, and are gently borne away before the evil comes; while a bitter death breaks the wicked like as a tree.”

SHEOL RENDERED GRAVE

Consult the passages in which the word is rendered grave, and substitute the original word Sheol, and it will be seen that the meaning is far better preserved: Gen. 37: 34-35: “*And Jacob rent his clothes, and put sack-cloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.*” It was not into the literal grave, but into the realm of the dead, where Jacob supposed his son to have gone, into which he wished to go, namely, to Sheol.

Gen. 42:38 and 44: 31, are to the same purport: “*And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.*” “*It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.*” The literal grave may be meant here, but had Sheol remained untranslated, any reader would have understood the sense intended.

1 Samuel 2: 6: “The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.” **1 Kings 2: 6-9:** “Do therefore according to thy wisdom, and let not his hoar head go down

to the grave in peace. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.” Job 7: 9: “As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.” Job 14: 13: “Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me.”

Of Korah and his company, it is said, “They and all that appertained to them, went down alive into the pit, and the earth closed over them, and they perished from among the congregation.” Num. 16: 33, Job 17: 13-14: “If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.” Job 21: 13: “They spend their days in wealth, and in a moment go down to the grave.” Job 33: 21-22: “His flesh is consumed away, that it cannot be seen: and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his lie to the destroyers.” Ps. 6: 5: “In the grave who shall give thee thanks?” Ps. 30: 3: “O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.” Ps. 88: 3: “For my soul is full of troubles, and my soul draweth nigh to the grave.” Prov. 1: 12: “Let us swallow them up alive as the grave.” Ps. 20: 3: “In the grave who shall give thee thanks?” Ps. 141: 7: “Our bones are scattered at the grave’s mouth.” Song Sol. 8: 6: “Jealousy is cruel as the grave.” Ecc. 9: 10: “There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Isa. 38: 18: “For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.” Hos. 14: 14: “I will ransom them from the power of the grave – O grave, I will be thy destruction.” Job 33: 22: “His soul (man’s) draweth near unto the grave.” 1 Kings 2: 9: “But his hoar head bring thou down to the grave with blood.” Job 24: 19: “Drought and heat consume the snow-waters; so doth the grave those which have sinned.” Psalm 6: 5: “For in death there is no remembrance of thee: in the grave who shall give thee thanks.” Psalm 31: 17: “Let the wicked be ashamed, and let them be silent in the grave.” Psalm 89: 48: “What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Prov. 30:16: “The grave; and the barren womb; the earth that is not filled with

water; and the fire that saith not. It is enough.” Isa. 14: 11: “Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee.” Isa. 38: 18: “For the Grave (Sheol, Hadees) cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth.”

Prof. Stuart says: “I regard the simple meaning of this controverted place (and of others like it, e.g., Ps. 6: 5; 30: 9; 88: 11; 115: 7; Comp. 118: 17) as being this namely, “The dead can no more give thanks to God nor celebrate his praise among the living on earth, etc.” And he properly observes (pp. 113-14): “It is to be regretted that our English translation has given occasion to the remark that those who made it have intended to impose on their readers in any case a sense different from that of the original Hebrew. The inconstancy with which they have rendered the word Sheol even in cases of the same nature, must obviously afford some apparent ground for this objection against their version of it.”

Why the word should have been rendered grave and pit in the foregoing passages, and hell in the rest, cannot be explained. Why it is not grave or hell, or better still Sheol or Hadees in all cases, no one can explain, for there is no valid reason.

SHEOL RENDERED HELL

The first time the word is found translated Hell in the Bible is in Deut. 32: 22-26:

“For a fire is kindled in mine anger, and shall burn unto the lowest Hell, Sheol-Hadees, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mishiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men.”

Thus the lowest Hell is on earth, and its torments consist in such pains as are only possible in this life: “hunger,” “the teeth of beasts,” “the poison of serpents,” “the sword,” etc.; and not only are real offenders to suffer them, but even “sucklings” are to be involved in the calamity. If endless torment is denoted by the word, infant damnation follows, for into this hell

“the suckling and the man of gray hairs go,” side by side. The scattering and destruction of the Israelites, in this world, is the meaning of fire in the lowest hell, as any reader can see by carefully consulting the chapter containing this first instance of the use of the word.

Similar to this are the teachings wherever the word occurs in the Old Testament: “For thou wilt not leave my soul in Hell nor suffer thine holy one to see corruption.” Ps. 16:10. Here “corruption” is placed parallel with Sheol, or death.

“Though they dig into Hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down.” Amos 9:2. *“If I ascend up into heaven, thou art there; if I make my bed in Hell, behold, thou art there.”* Ps. 139: 8. *“It is as high as heaven; what canst thou do? deeper than Hell; what canst thou know.”* Job 11:8 The sky and the depths of the earth are here placed in opposition, to represent height and depth. A place of torment after death was never thought of by any of those who use the word in the Old Testament.

If the word means a place of endless punishment, then David was a monster. Ps. 55:15:

“Let death seize upon them, and let them go down quick into Sheol-Hadees!”

Job desired to go there. 14:13:

“Oh, that thou wouldst hide me in Sheol Hadees.

Hezekiah expected to go there. Isa 38:10:

“I said in the cutting off of my days, I shall go to the gates of Sheol-Hadees.

Korah, Dathan and Abiram (Numbers 16: 30-33) not only went there “but their houses, and goods, and all that they owned,” “and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into Sheol-Hadees, and the earth closed upon them; and they perished from among the congregation.” It is in the dust-Job 17: 16: *“They shall go down to the bars of Sheol-Hadees, when our rest together is in the dust.”*

It has a mouth, is in fact the grave, see Ps. 141: 7:

“Our bones are scattered at Sheol’s-Hadees’ mouth , as when one cutteth and cleaveth wood upon the earth.”

It has gray hairs, Gen. 42: 38:

“And he said, my son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to Sheol-Hadees.”

The overthrow of the King of Babylon is called Hell. Isa. 14: 9-15, 22-23:

“Hell, Sheol-Hadees, from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee. For I will rise up against them saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts.”

All this imagery demonstrates temporal calamity, a national overthrow as the signification of the word Hell.

The captivity of the Jews is called Hell.—Isa. 5:13-14:

“Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore Sheol-Hadees, hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

Temporal overthrow is called Hell.—Ps. 49: 14:

“Like sheep they are laid in the grave, death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in Sheol-Hadees, from their dwelling.” Ezek. 32: 26-27: “And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to Sheol-Hadees with their weapons of war, and they have laid their swords under their heads.”

Men are in hell with their swords under their heads. This cannot mean a state of conscious suffering.

Hell is to be destroyed. Hos. 13: 14:

“Oh grave I will be thy destruction.” 1 Cor. 15: 55: “Oh grave I will be thy destruction.” Rev. 20: 13,14: “And death and Hell delivered up the dead which were in them, and death and Hell were cast into the lake of fire.”

Sheol is precisely the same word as Saul. If it meant Hell, would any Hebrew parent have called his child Sheol? Think of calling a boy Sheol (Hell)!

Nowhere in the Old Testament does the word Sheol, or its Greek equivalent, Hadees, ever denote a place or condition of suffering after death; it either means literal death or temporal calamity. This is clear as we consult the usage.

Hence David, after having been in Hell was delivered from it: Ps. 18:5; 30:3.

“O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. When the waves of death compassed me the floods of ungodly men made me afraid.” “The sorrows of Hell, Sheol-Hadees compassed me about; the snares of death prevented me,” so that there is escape from Hell.”

Jonah was in a fish only seventy hours, and declared he was in hell forever. He escaped from Hell. Jon. 2:2,6: **“Out of the belly of Hell (Sheol-Hadees) cried I, and thou heardest my voice, earth with her bars was about me forever.”** Even an eternal Hell lasted but three days.

It is a place where God is and therefore must be an instrumentality of mercy. Ps. 139: 8: **“If I make my bed In Hell (Sheol-Hadees), behold thou art there.”**

Men having gone into it are redeemed from it. 1 Sam. 2: 6:

“The Lord killeth, and maketh alive: he bringeth down to the grave (Sheol-Hadees) and bringeth up.”

Jacob wished to go there.: Gen. 37: 35: **“I will go down into the grave Hades unto my son mourning.”**

ALL THE SHEOL TEXTS

Besides the passages already given, we now record all the other places in which the word Sheol-Hadees, occurs. It is translated Hell in the following passages:

Ps. 86:13: “Thou hast delivered my soul from the lowest Hell.”

Ps. 156: 3: “The pains of Hell got hold on me: I found trouble and sorrow.” Prov. 15: 11, 24: “Hell and destruction are before the Lord. The way of life is above to the wise, that he may depart from Hell beneath.” Prov. 23:14: “Thou shalt beat him, and deliver his soul from Hell.” Prov. 27: 20: “Hell and destruction are never full; so the eyes of man are never satisfied.” Isa. 28: 15, 18: “Because ye have said, We have made a covenant with death, and with Hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. And your covenant with death shall be disannulled, and your agreement with Hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” Isaiah 57:9: “Thou didst debase thyself even unto hell.” Ezek. 31:16-17: “I made the nations to shake at the sound of his fall, when I cast him down to Hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into Hell with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.”

Jonah says,

“Out of the belly of Hell cried I, “and thou heardest me.”—Jon. 2: 2. Hab. 2: 5: “Yea, also because he transgresseth by wine, he is a proud man neither keepeth at home, who enlargeth his desire as Hell and is as death, and cannot be satisfied.”

We believe we have recorded every passage in which the word Sheol-Hadees occurs. Suppose the original word stood, and we read Sheol or Hadees in all the passages instead of Hell, would any unbiassed reader regard the word as conveying the idea of a place or state of endless torment after death, such as the English word Hell is so generally supposed to denote? Such a doctrine was never held by the ancient Jews, until after the Babylonish captivity, during which they acquired it of the heathen. All scholars agree that Moses never taught it, and that it is not contained in the Old Testament.

Thus not one of the sixty-four passages containing the only word rendered Hell in the entire Old Testament, teaches any such thought as is commonly supposed to be contained in the English word Hell. It should have stood the proper name of the realm of death, Sheol.

1. Men in the Bible are said to be in hell, Sheol-Hadees, and in “The lowest hell,” while on earth. Deut. 32:22; Jon. 2:2; Rev. 6:8.
2. Men have been in Hell, Sheol–Hadees, and yet have escaped from it. Ps.18:5- 6; Jon 2:2; Ps. 116:3; 86: 12-13. Ps. 30:3; Rev. 20:13.
3. God delivers men from Hell, Sheol-Hadees. 1 Sam. 2:6.
4. All men are to go there. No one can escape the Bible Hell, Sheol–Hadees. Ps. 89:48.
5. There can be no evil there for there is no kind of work there. Eccl. 9:10.
6. Christ’s soul was said to be in Hell, Sheol-Hadees. Acts 2: 27-28.
7. No one in the Bible ever speaks of Hell, Sheol-Hadees as a place of punishment after death.
8. It is a way of escape from punishment. Amos 9:2.
9. The inhabitants of Hell, Sheol–Hadees are eaten of worms, vanish and are consumed away. Job 7: 9, 21; Ps. 49: 14.
10. Hell, Sheol-Hadees is a place of rest. Job 17:16.
11. It is a realm of unconsciousness. Ps. 6:5; Is. 38:18; Eccl. 9:10.
12. All men will be delivered from this Hell. Hos. 13:14.
13. Hell, Sheol-Hadees, will be destroyed. Hos. 13:14; 2 Cor. 15:55; Rev. 20:14.

At the time these declarations were made, and universally accepted by the Hebrews, the surrounding nations all held entirely different doctrines. Egypt, Greece, Rome, taught that after death there is a fate in store for the wicked that exactly resembles that taught by so-called orthodox Christians. But the entire Old testament is utterly silent on the subject, teaching nothing of the sort as the sixty-four passages we have quoted show and as the critics of all churches admit. And yet “*Moses was learned in all the wisdom in all the wisdom of the Egyptians*” (Acts 7: 22) who believed in a world of torment after death. If Moses knew all about this Egyptian doctrine, and did not teach it to his followers, what is the unavoidable inference?

TESTIMONY OF SCHOLARS

Dr. Strong says, that not only Moses, but “every Israelite who came out of Egypt, must have been fully acquainted with the universally recognized doctrine of future rewards and punishments.” And yet Moses is utterly silent on the subject.

Dr. Thayer remarks: “Is it possible to imagine a more conclusive proof against the divine origin of the doctrine? If he had believed it to be of God, if he had believed in endless torments as the doom of the wicked after death, and had received this as a revelation from heaven, could he have passed it over in silence? Would he have dared to conceal it, or treat so terrible a subject with such marked contempt? And what motive could he have had for doing this? I cannot conceive of a more striking evidence of the fact that the doctrine is not of God. He knew whence the monstrous dogma came, and he had seen enough of Egypt already, and would have no more of her cruel superstitions; and so he casts this out, with her abominable idolatries, as false and unclean things.”

So that while the Old Testament talks of ten thousand things of small importance, it has not a syllable nor a whisper of what ought to have been told first of all and most of all and continually. No one is said to have gone to such a place as is now denoted by the word Hell, or to be going to it, or saved from it, or exposed to it. To say that the Hell taught by partialist Christians existed before Christ, is to accuse God of having permitted his children for four thousand years to tumble into it by millions, without a word of warning from him. Earth was a flowery path, concealing pitfalls into infinite burnings, and God never told one of his children a word about it. For four thousand years then the race got on with no knowledge of a place of torment after death. When was the fact first made known? And if it was not necessary to the wickedest people the world ever knew, when did it become necessary?

The future world as revealed in the Old Testament is a conscious existence never described as a place or state of punishment. Prof. Stuart well calls it “the region of umbra or ghosts. It was considered as a vast and wide domain or region of which the grave was only a part or a kind of entrance-way. It appears to have been regarded as extending deep down into the earth, even to the lowest abysses. In this boundless region lived and moved at times the manes (or ghosts) of departed friends.”

Bishop Lowth: “In the under-world of the Hebrews there is something peculiarly grand and awful. It was an immense region, a vast subterranean kingdom, involved in thick darkness filled with deep valleys, and shut up with strong gates; and from it there was no possibility of escape. Thither whole hosts of men went down at once; heroes and armies with their trophies of victory; kings and their people were found there where they had a shadowy sort of existence as manes or ghosts neither entirely spiritual nor entirely material, engaged in the employments of their earthly life though destitute of strength and physical substance.” All was shadowy and unreal

beyond death until Christ came and brought immortality to light through his Gospel.

Whitby on Acts 2: 27: “That Sheol throughout the Old Testament, and Hadees in the Septuagint, answering to it, signify not the place of punishment, or of the souls of bad men only, but the grave only, or the place of death appears, first, from the root of it, Sheol, which signifies to ask, to crave and require. Second, because it is the place to which the good as well as the bad go, etc.”

HEATHEN IDEAS OF HELL

During all the time that generations following generations of Jews were entertaining the ideas taught in these sixty-four passages, the surrounding heathen believed in future, endless torment. The literature is full of it. Says Good in his “Book of Nature”: “It was believed in most countries ‘that this Hell, Hadees, or invisible world, is divided into two very distinct and opposite regions, by a broad and impassable gulf; that the one is a seat of happiness, a paradise or elysium, and the other a seat of misery, a Gehenna or Tartarus; and that there is a supreme magistrate and an impartial tribunal belonging to the infernal shades, before which the ghosts must appear, and by which they are sentenced to the one or the other, according to the deeds done in the body. Egypt is said to have been the inventress of this important and valuable part of the tradition; and undoubtedly it is to be found in the earliest records of Egyptian history.’ [It should be observed that Gehenna was not used before Christ, or until 150 A. D. to denote a place of future punishment.]”

Homer sings:

“Here in a lonely land, and gloomy cells, The dusky nation of Cimmeria dwells; The sun ne’er views the uncomfortable seats, When radiant he advances or retreats. Unhappy race! whom endless night invades, Clouds the dull air, and wraps them round in shades.”

Virgil says:

“The gates of Hell are open night and day; Smooth the descent, and easy is the way.” Just in the gate, and in the jaws of Hell, Revengeful Cares and sullen Sorrows dwell, And pale Diseases, and repining Age, Want, Fear, and Famine’s unresisted rage; Here Toils, and Death, and Death’s half-brother Sleep Forms terrible to view, their sentry keep; With anxious pleasures of a guilty mind, Deep Frauds before, and open Force behind; The Furies’ iron beds; and Strife, that shakes Her hissing tresses, and unfolds her snakes. Full in the midst of this infernal road, An elm displays her

dusky arms abroad;— The god of sleep there bides his heavy head; And empty dreams on ev'ry leaf are spread. Of various forms unnumbered spectres more, Centaurs, and double shapes, besiege the door. Before the passage horrid Hydra stands, And Briarius with his hundred hands; Gorgons, Geryon with his tripe frame; And vain Chimera vomits empty flame."

Dr. Anthon says, "As regards the analogy between the term Hadees and our English word Hell, it may be remarked that the latter, in its primitive signification, perfectly corresponded to the former. For, at first, it denoted only what was secret or concealed; and it is found, moreover, with little variation of form and precisely with the same meaning in all the Teutonic dialects. The dead without distinction of good or evil, age or rank, wander there conversing about their former state on earth; they are unhappy and they feel their wretched state acutely. They have no strength or power of body or mind. . . Nothing can be more gloomy and comfortless than the whole aspect of the realm of Hadees, as pictured by Homer."

The heathen sages admit that they invented the doctrine. Says Polybius: "Since the multitude is ever fickle, full of lawless desires, irrational passions and violence, there is no other way to keep them in order but by the fear and terror of the invisible world; on which account our ancestors seem to me to have acted judiciously, when they contrived to bring into the popular belief these notions of the gods, and of the infernal regions." B. vi. 56.

Strabo says: "The multitude are restrained from vice by the punishments the gods are said to inflict upon offenders, and by those terrors and threatenings which certain dreadful words and monstrous forms imprint upon their minds. . . . For it is impossible to govern the crowd of women, and all the common rabble, by philosophical reasoning, and lead them to piety, holiness and virtue—but this must be done by superstition, or the fear of the gods, by means of fables and wonders; for the thunder, the aegis, the trident, the torches (Of the Furies), the dragons, etc., are all fables, as is also all the ancient theology." Geo. B. I. Seneca says: "Those things which make the infernal regions terrible, the darkness, the prison, the river of flaming fire, the judgment-seat, etc., are all a fable, with which the poets amuse themselves, and by them agitate us with vain terrors." How near these superstitious horrors—these heathen inventions—

THE CHRISTIAN IDEA OF HELL

has sometimes been, may be seen by quoting the following testimonies. Do they resemble anything in the Old Testament? Do they not exactly copy the heathen descriptions? Whence came these idea? They are not found in the Old Testament? And yet the world was full of them when

Christ came. Read the verse of Pollok as lurid and blasphemous as it is vigorous:

*Wide was the place,
 And deep as wide, and ruinous as deep.
 Beneath I saw a lake of burning fire,
 With tempest tost perpetually, and still
 The waves of fiery darkness, gainst the rocks
 Of dark damnation broke, and music made
 Of melancholy sort; and over head,
 And all around, wind warred with wind, storm howled
 To storm, and lightning forked lightning, crossed,
 And thunder answered thunder, muttering sound
 Of sullen wrath; and far as sight could pierce,
 Or down descend in caves of hopeless depth,
 Thro' all that dungeon of unfading fire,
 I saw most miserable beings walk,
 Burning continually, yet unconsumed;
 Forever wasting, yet enduring still;
 Dying perpetually, yet never dead.
 Some wandered lonely in the desert flames,
 And some in fell encounter fiercely met,
 With curses loud, and blasphemies, that made
 The cheek of darkness pale; and as they fought,
 And cursed, and gnashed their teeth, and wished to die
 Their hollow eyes did utter streams of wo.
 And there were groans that ended not, and sighs
 That always sighed, and tears that ever wept,
 And ever fell, but not in Mercy's sight
 And Sorrow, and Repentance, and Despair,*

Among them walked, and to their thirsty lips
 Presented frequent cups of burning gall.
 And as I listened, I heard these being curse
 Almighty God, and curse the Lamb, and curse
 The Earth, the Resurrection morn, and seek,
 And ever vainly seek for utter death.
 And to their everlasting anguish still,
 The thunders from above responding spoke
 These words, which thro' the caverns of perdition
 Forlornly echoing, fell on every ear-
 "Ye knew your duty but ye did it not" * * *
 The place thou saw'st was Hell; the groans thou heard'st
 The wailings of the damned-of those who would
 Not be redeemed-and at the judgment day,
 Long past for unrepented sins were damned.
 The seven loud thunders which thou heard'st, declare
 The eternal wrath of the Almighty God.
 * * There in utter darkness, far
 Remote, I beings saw forlorn in wo.
 Burning, continually yet unconsumed.
 And there were groans that ended not, and sighs
 That always sighed, and tears that ever wept
 And ever fell, but not in Mercy's sight;
 And still I heard these wretched beings curse
 Almighty God, and curse the Lamb, and curse
 The Earth, the Resurrection morn, and seek,
 And ever vainly seek for utter death;
 And from above the thunders answered still,
 "Ye know your duty, but ye did it not."

Such descriptions are not confined to poetry. Plain prose has sought to set forth the doctrine in words equally repulsive and graphic. Rutherford, in his "Religious Letters," declares that hereafter "Tongue, lungs and liver, bones and all shall boil and fry in a torturing fire,—a river of fire and brimstone, broader than the earth!"

Boston, in his 'Fourfold State,' says: "There will be universal torments, every part of the creature being tormented in that flame. When one is cast into a fiery furnace, the fire makes its way into the very bowels, and leaves no member untouched; what part then can have ease when the damned sinner is in a lake of fire, burning with brimstone?"

Buckle, in his "Civilization in England," thus sums up the popular doctrine: "In the pictures which they drew, they reproduced and heightened the barbarous imagery of a barbarous age. They delighted in telling their hearers that they would be roasted in great fires and hung up by their tongues. They were to be lashed with scorpions, and see their companions writhing and howling around them. They were to be thrown into boiling oil and scalding lead. A river of brimstone broader than the earth was prepared for them; in that they were to be immersed. . . Such were the first stages of suffering, and they were only the first. For the torture besides being unceasing, was to become gradually worse. So refined was the cruelty, that one Hell was succeeded by another; and, lest the sufferer should grow callous, he was, after a time, moved on, that he might undergo fresh agonies in fresh places, provision being made that the torment should not pall on the sense, but should be varied in its character as well as eternal in its duration.

"All this was the work of the God of the Scotch clergy. It was not only his work, it was his joy and his pride. For, according to them, Hell was created before man came into the world; the Almighty, they did not scruple to say, having spent his previous leisure in preparing and completing this place of torture, so that when the human race appeared, it might be ready for their reception. Ample, however, as the arrangements were, they were insufficient; and Hell not being big enough to contain the countless victims incessantly poured into it, had, in these latter days, been enlarged. But in that vast expanse there was no void, for the whole of it reverberated with the shrieks and yells of undying agony. Both children and fathers made Hell echo with their piercing screams, writhing in convulsive agony at the torments which they suffered, and knowing that other torments more grievous still were reserved for them." And it was not an infinite Devil, but a just and merciful God who was accused of having committed all this infernal cruelty.

Michael Angelo's Last Judgment is an attempt to de-scribe in paint, what was believed then and has been for centuries since. Henry Ward Beecher thus refers to that great painting. (Plymouth Pulpit, Oct. 29, 1870): "Let any one look at that; let any one see the enormous gigantic coils of fiends and men; let any one look at the defiant Christ that stands like a superb athlete at the front, hurling his enemies from him and calling his friends toward him as Hercules might have done; let any one look upon that hideous wriggling mass that goes plunging down through the air-serpents and men and beasts of every nauseous kind, mixed together; let him look at the lower parts of the picture, where with the pitchforks men are by devils being cast into caldrons and into burning fires, where hateful fiends are gnawing the skulls of suffering sinners, and where there is hellish cannibalism going on-let a man look at that picture and the scenes which it depicts, and he sees what were the ideas which men once had of Hell and of divine justice. It was a night-mare as hideous as was ever begotten by the hellish brood it-self; and it was an atrocious slander on God. . . . I do not wonder that men have reacted from these horrors-I honor them for it."

Tertullian says: "How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs groaning in the lowest abyss of darkness; so many magistrates liquifying in fiercer flames than they ever kindled against the Christians; so many sage philosophers blushing in red-hot fires with their deluded pupils; so many tragedians more tuneful in the expression of their own sufferings; so many dancers tripping more nimbly from anguish than ever before from applause."

Jeremy Taylor, of the English Church, says: "The bodies of the damned shall be crowded together in hell, like grapes in a wine-press, which press one another till they burst; every distinct sense and organ shall be assailed with its own appropriate and most exquisite sufferings."

Calvin describes it: "Forever harassed with a dreadful tempest, they shall feel themselves torn asunder by an angry God, and transfixed and penetrated by mortal stings, terrified by the thunderbolts of God, and broken by the weight of this hand, so that to sink into any gulf would be more tolerable than to stand for a moment in these terrors."

Jonathan Edwards said: "The world will probably be converted into a great lake or liquid globe of fire, in which the wicked shall be overwhelmed, which will always be in tempest, in which they shall be tossed to and fro, having no rest day or night, vast waves and billows of fire continually rolling over their heads, of which they shall forever be full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals, shall forever be full of a flowing, melting

fire, fierce enough to melt the very rocks and elements; and, also, they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, not for one day, not for one age, not for two ages, not for a hundred ages, nor for ten thousand millions of ages, one after another, but forever and ever, without any end at all, and never to be delivered.”

And Spurgeon uses this language even in our own days: “When thou diest, thy soul will be tormented alone: that will be a hell for it, but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that which we have on earth thy body will lie, asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil shall forever play his diabolical tun of Hell’s Unutterable Lament.”

“A Catholic Book for Children” says: “The fifth dungeon is a red-hot oven in which is a little child. Hear how it screams to come out! see how it turns and twists itself about in the fire! It beats its head against the roof of the oven. It stamps its little feet on the floor of the oven. To this child God was very good. Very likely God saw that this child would get worse and worse, and would never repent, and so it would have to be punished much worse in Hell. So God, in his mercy, called it out of the world in its early childhood.”

Now the horrible ideas we have just quoted were not obtained from the Old Testament, and yet they were fully believed by the Jew and Pagan when Christ came. Whence came these views? If the New Testament teaches them, then Christ must have borrowed them from uninspired heathen. What does the New Testament teach concerning Hell?

Within a few years Christians have quite generally abandoned their faith in material torments, and have substituted mental anguish, spiritual torture. But the torment, the anguish, the woe and agony are only faintly hinted by any possible effect of literal fire. The modification of opinion from literal fire to spiritual anguish, gives no relief to the character of God, and renders the “orthodox” hell no less revolting to every just and merciful feeling in the human heart, no less dishonorable to God. It is woe unspeakable to millions, without alleviation and without end, inflicted by a being called God, ordained by him from the foundation of the world for those he foresaw, before their birth, would inevitably suffer that woe, if he consented to their birth, compelling his wretched children to cry for endless eons in the language of Young (Night Thoughts): “Father of Mercies! why from silent earth Didst thou awake and curse me into birth, Tear me from quiet, banish

me from night, And make a thankless present of Thy light, Push into being a reverse of Thee And animate a clod with misery? This question never can be answered. Good men groping in the eclipse of faith created by the false doctrine of an endless Hell, have tried in vain to see or explain the reason of it. Albert Barnes, (Presbyterian,) voices the real thought of millions, when he says: "That any should suffer forever, lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation and without end; that since God can save men and will save a part, he has not proposed to save all-these are real, not imaginary, difficulties. . . . My whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me why sin came into the world; why the earth is strewn with the dying and the dead; and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects, that has given a moment's ease to my tortured min. . . . I confess, when I look on a world of sinners and sufferers-upon death-beds and graveyards-upon the world of woe filled with hosts to suffer for ever: when I see my friends, my family, my people, my fellow citizens when I look upon a whole race, all involved in this sin and danger-and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet he does not do so, I am stuck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it."

HADEES IN THE NEW TESTAMENT

The word Hadees occurs but eleven times in the New Testament, and is translated Hell ten times, and grave once. The word is from a, not, and eulo, to see, and means concealed, invisible. It has exactly the same meaning as Sheol, literally the grave, or death, and figuratively destruction, downfall, calamity, or punishment in this world, with no intimation whatever of torment or punishment beyond the grave. Such is the meaning in every passage in the Old Testament containing the word Sheol or Hadees, whether translated Hell, grave or pit. Such is the invariable meaning of Hadees in the New Testament. Says the "Emphatic Diaglott:" "To translate Hadees by the word Hell as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of helan, to cover, attached to it. The primitive signification of Hell, only denoting what was secret or concealed, perfectly corresponds with the Greek term Hadees and its equivalent Sheol, but the theological definition given to it at the present day by no means expresses it."

MEANING OF HADEES

The Greek Septuagint, which our Lord used when he read or quoted from the Old Testament, gives Hadees as the exact equivalent of the Hebrew Sheol, and when the Savior, or his apostles, use the word, they must mean the same as it meant in the Old Testament. When Hadees is used in the New Testament, we must understand it just as we do (Sheol or Hadees) in the Old Testament.

OPINIONS OF SCHOLARS

Dr. Campbell well says: * * “In my judgment, it ought never in Scripture to be rendered Hell, at least, in the sense wherein that word is now universally understood by Christians.

In the Old Testament, the corresponding word is Sheol, which signifies the state of the dead in general without regard to the goodness or badness of the persons, their happiness or misery. In translating that word, the seventy have almost invariably used Hadees. * * It is very plain, that neither in the Septuagint version of the Old Testament, nor in the New, does the word Hadees convey the meaning which the present English word Hell, in the Christian usage, always conveys to our minds.”-Diss. Vi., pp. 180-1.

Donnegan defines it thus: “Invisible, not manifest, concealed, dark, uncertain.”-Lex. p. 19.

Le Clere affirms that “neither Hadees nor Sheol ever signifies in the Sacred Scripture the abode of evil spirits, but only the sepulchre, or the state of the dead.”

HEATHEN CORRUPTIONS

It must not be forgotten that contact with the heathen had corrupted the opinions of the Jews, at the time of our Savior, from the simplicity of Moses, and that by receiving the traditions and fables of paganism, they had made void the word of God. They had accepted Hadees as the best Greek word to convey their idea of Sheol, but without investing it at first with the heathen notions of the classic Hadees, as they afterwards did. What these ideas were, the classic authors inform us. “The Jews had acquired at Babylon a great number of Oriental notions, and their theological opinions had undergone great changes by this intercourse. We find in Ecclesiastes and the Wisdom of Solomon, and the later prophets, notions unknown to the Jews before the Babylonian captivity, which are manifestly derived from the Orientals. Thus, God represented under the image of light, and the principle of evil under that of darkness; the history of good and bad angels; paradise and Hell, etc., are doctrines of which the origin, or at least the positive

determination, can only be referred to the Oriental philosophy.” (Milman’s Gibbon ch. 21. of it, or the heathen and “evangelical” descriptions of Hell are wholly false.)

Dr. Thayer in his “Origin and History,” says: “The process is easily understood. About three hundred and thirty years before Christ, Alexander the Great had subjected to his rule the whole of Western Asia, including Judea, and also the kingdom of Egypt. Soon after he founded Alexandria, which speedily became a great commercial metropolis, and drew into itself a large multitude of Jews, who were always eager to improve the opportunities of traffic and trade. A few years later, Ptolemy Soter took Jerusalem, and carried off one hundred thousand of them into Egypt. Here, of course, they were in daily contact with Egyptians and Greeks, and gradually began to adopt their philosophical and religious opinions, or to modify their own in harmony with them.”

“To what side soever they turned,” says the Universalist Expositor, “the Jews came in contact with Greeks and with Greek philosophy, under one modification or another. It was round them and among them; for small bodies of that people were scattered through their own territories, as well as through the surrounding provinces. It insinuated itself very slowly at first; but stealing upon them from every quarter, and operating from age to age, it mingled at length in all their views, and by the year 150 before Christ, had wrought a visible change in their notions and habits of thought.”

We must either reject these imported ideas, as heathen inventions, or we must admit that the heathen, centuries before Christ, discovered that of which Moses had no idea. In other words either uninspired men announced the future fate of sinners centuries before inspired men knew anything

JEWISH AND PAGAN OPINIONS

At the time of Christ’s advent Jew and Pagan held Hadees to be a place of torment after death, to endure forever.

“The prevalent and distinguishing opinion was, that the soul survived the body, that vicious souls would suffer an everlasting imprisonment in Hadees, and that the souls of the virtuous would both be happy there and in process of time obtain the privilege of transmigrating into other bodies.” * * * (Campbell’s Four Gospels, Diss. 6, Pt. 2, & 19.) Of the Pharisees, Josephus says: “They also believe that souls have an immortal vigor in them, and that, under the earth, there will be rewards and punishments, according as they lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again.” (Antiquities, B. 18, Ch. 1, 3. Whiston’s Tr.)”

These doctrines are not found in the Old Testament. They are of heathen origin. Did Jesus endorse them? Let us consult all the texts in which he employed the heathen word Hadees.

THRUST DOWN TO HADEES

Matt. 11: 23 and Luke 10: 15: “*And thou, Capernaum, which art exalted unto heaven, shalt be brought down to Hell.*” “*And thou, Capernaum, which art exalted to heaven, shalt be thrust down to Hell.*” Of course, a city never went to a place of torment after death. The word is used here just as it is in Isa. 14, where Babylon is said to be brought down to Sheol or Hadees, to denote debasement, overthrow, a prediction fulfilled to the letter. Dr. Clarke’s interpretation is correct: “The word here means a state of the utmost woe, and ruin, and desolation, to which these impenitent cities should be reduced. This prediction of our Lord was literally fulfilled; for, in the wars between the Romans and Jews, these cities were totally destroyed; so that no traces are now found of Bethsaida, Chorazin or Capernaum.”

JESUS WENT TO HADEES

That Hadees is the kingdom of death, and not a place of torment, after death, is evident from the language of Acts 2: 27: “*Thou wilt not leave my soul in Hell: neither wilt thou suffer thy holy one to see corruption.*” Verse 31: “His soul was not left in Hell, neither his flesh did see corruption,” that is his spirit did not remain in the state of the dead, until his body decayed. No one supposes that Jesus went to a realm of torment when he died. Jacob wished to go down to Hadees to his son mourning, so Jesus went to Hadees, the under-world, the grave. The Apostle’s Creed conveys the same idea, when it speaks of Jesus as descending into Hell. He died, but his soul was not left in the realms of death, is the meaning.

THE GATES OF HADEES

Matt. 14: 18 “*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of Hell shall not prevail against it.*” The word is here used as an emblem of destruction. “The gates of Hadees” means the powers of destruction. It is the Savior’s manner of saying that his church cannot be destroyed.

HADEES IS ON EARTH

Rev. 6: 8: “*And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with*

hunger, and with death, and with the beasts of the earth.” All the details of this description demonstrates that the Hell is on earth, and not in the future world.

The word also occurs in Rev 1: 18: *“I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of Hell and of death.”* To understand this passage literally, with the popular view of Hell added, would be to represent Jesus as the Devil’s gate keeper. If Hell is a realm of torment, and the devil is its king, and Jesus keeps the keys, what is he but the devil’s janitor, or turnkey? The idea is that Jesus defies death and the grave, evil, destruction, and all that is denoted either literally or figuratively by Hadees, the under-world. Its gates open to him.

Cannon Farrar in Excursus II, “Eternal Hope,” observes: “Hell has entirely changed its old harmless sense of ‘the dim under-world,’ and that, meaning as it how does, to myriads of readers, ‘a place of endless torment by material fire into which all impenitent souls pass forever after death,’-it conveys meanings which are not to be found in any word of the Old or New Testament for which it is presented as an equivalent. In our Lord’s language Capernaum was to be thrust down, not ‘to Hell,’ but to the silence and desolation of the grave (Hadees); the promise that ‘the gates of Hadees’ should not prevail against the church is perhaps a distinct implication of her triumph even beyond death in the souls of men for whom he died; Dives uplifts his eyes not ‘in Hell,’ but in the intermediate Hadees where he rests till the resurrection to a judgment, in which signs are not wanting that his soul may have been meanwhile ennobled and purified.”

HADEES DESTROYED

1 Cor. 15: 55: *“O death, where is thy sting? O grave, where is thy victory?”* This is parallel to Hos. 14: 14, where the destruction of Hadees is prophesied. Whatever Hadees means, it is not to endure forever. It is destined to be destroyed. It cannot be endless torment. That its inhabitants are to be delivered from its dominion, is seen from Rev. 20: 13: *“And Death and Hell delivered up the dead that were in them.”* This harmonizes with the declaration of David, that he had been delivered from it already. (Ps. 30: 3; 2 Sam. 22: 5,6). It does not retain its victims always, and hence, whatever it may mean, it does not denote endless imprisonment. Hence the next verse reads, *“And death and Hell were cast into the lake of fire.”* Can a more striking description of utter destruction be given than this? Of course the language is all figurative, and not literal. Hell here denotes evil and its consequences. It is in this world, it opposes truth and human happiness, but it is to meet with a destruction so complete that only a sea of fire can indicate the character of its destruction.

Says Prof. Stuart: "The king of Hadees, and Hadees itself, i.e., the region or domains of death, are represented as cast into the burning lake. The general judgment being now come, mortality having now been brought to a close, the tyrant death, and his domains along with him, are represented as cast into the burning lake, as objects of abhorrence and of indignation. They are no more to exercise any power over the human race." Ex. Es. p. 133. *'And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in Hell (Hadees) he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.'* Luke 16: 22, 23. If this is a literal history, as is sometimes claimed, of the after-death experiences of two persons, then the good are carried about in Abraham's bosom; and the wicked are actually roasted in fire, and cry for water to cool their parched tongues. If these are figurative, then Abraham, Lazarus, Dives and the gulf and every part of the account are features of a picture, an allegory, as much as the fire and Abraham's bosom. If it be history, then the good are obliged to hear the appeals of the damned for that help which they cannot bestow! They are so near together as to be able to converse across the gulf, not wide but deep. It was this opinion that caused Jonathan Edwards to teach that the sight of the agonies of the damned enhances the joys of the blest!

IT IS A PARABLE

1. The story is not fact but fiction: in other words, a parable. This is denied by some Christians who ask, Does not our Savior say: "There was a certain rich man?" etc. True, but all his parables begin in the same way, "A certain rich man had two sons; and the like.

In Judges 9, we read, "*The trees went forth, on a time, to anoint a king over them, and they said to the olive tree, reign thou over us.*" This language is positive, and yet it describes something that never could have occurred. All fables, parables, and other fictitious accounts which are related to illustrate important truths, have this positive form, to give force, point, life-likeness to the lessons that they inculcate.

Dr. Whitby says: "That this is only a parable and not a real history of what was actually done, is evident from the circumstances of it, namely, the rich man lifting up his eyes in Hell and seeing Lazarus in Abraham's bosom, his discourse with Abraham, his complaint of being tormented in flames, and his desire that Lazarus might be sent to cool his tongue, and if all this be confessedly parable, why should the rest be accounted history?" Lightfoot and Hammond make the same general comments, and Wakefield remarks, "To them who regard the narrative a reality it must stand as an unanswerable argument for the purgatory of the papists."

It occurs at the end of a chain of parables. The Savior had been illustrating several principles by familiar allegories, or parables. He had exhibited the unjustifiable murmurings of the Pharisees, in the stories of the Lost Sheep and of the Lost Piece of Silver, and the parable commencing the sixteenth chapter was directed to the Scribes and Pharisees, that class of Jews being represented by the Unjust Steward. They had been unfaithful and their Lord would shortly dismiss them. The account says: "*And the Pharisees also, who were covetous, heard all these things, and they derided him,*" showing, unequivocally, that the force and power of his references were felt.

He continued to illustrate his doctrines and gave to them a marked cogency by his striking and beautiful stories. He then struck into this parable designing not to relate an actual incident but to exhibit certain truths by means of a story. It is clearly absurd to say that he launched immediately from the figurative mode of instruction in which he had all along been indulging, into a literal exhibition of the eternal world, and without any notice of his changed mode of expression, actually raised the veil that separates this life from the future! He was not accustomed to teach in that way.

And this brings us to another proof that this is a parable. The Jews have a book, written during the Babylonish Captivity, entitled Gemara Babylonicum, containing doctrines entertained by Pagans concerning the future state not recognized by the followers of Moses. This story is founded on heathen views. They were not obtained from the Bible, for the Old Testament contains nothing resembling them. They were among those traditions which our Savior condemned when he told the Scribes and Pharisees, "Ye make the word of God of none effect through your traditions," and when he said to his disciples, "Beware of the leaven, or doctrine of the Pharisees."

Our Savior seized the imagery of this story, not to endorse its truth, but just as we now relate any other fable. He related it as found in the Gemara, not for the story's sake, but to convey a moral to his hearers; and the Scribes and Pharisees to whom he addressed this and the five preceding stories, felt- as we shall see-the force of its application to them.

Says Dr. Geo. Campbell: "The Jews did not, indeed, adopt the pagan fables, on this subject, nor did they express themselves entirely, in the same manner; but the general train of thinking in both came pretty much to coincide. The Greek Hadees they found well adapted to express the Hebrew Sheol. This they came to conceive as including different sorts of habitations, for ghosts of different characters." Now as nothing resembling this parable is found in the Old Testament where did the Jews obtain it, if not from the heathen?

The commentator, Macknight, Scotch Presbyterian, says truly: "It must be acknowledged that our Lord's descriptions are not drawn from the writings of the Old Testament, but have a remarkable affinity to the descriptions which the Grecian poets have given. They represent the abodes of the blest as lying contiguous to the region of the damned, and separated only by a great impassable gulf in such sort that the ghosts could talk to one another from its opposite banks. If from these resemblances it is thought the parable is formed on the Grecian mythology, it will not at all follow that our Lord approved of what the common people thought or spoke concerning these matters, agreeably to the notions of Greeks. In parables, provided the doctrines inculcated are strictly true, the terms in which they are inculcated may be such as are most familiar to the people, and the images made use of are such as they are best acquainted with."

DOES NOT TEACH ENDLESS TORMENT

But if it were a literal history, nothing could be gained for the terrible doctrine of endless torment. It would oblige us to believe in literal fire after death but there is not a word to show that such fire would never go out. We have heard it claimed that the punishment of the rich man must be endless, because there was gulf (chasm, chasma) fixed so that those who desired to could not cross it. But were this a literal account, it would not follow that the gulf would last always.

For are we not assured that the time is coming when "*every valley shall be exalted, and every mountain and hiss shall be made low*?" Isa. 30: 4. When every valley is exalted what becomes of the great gulf? And then there is exalted, what said of the duration of the sufferings of the rich man. If the account be a history it must not militate against the promise of "The restitution of all things spoken by the mouth of all God's holy prophets since the world began." There is not a word intimating that the rich man's torment was never to cease. So the doctrine of endless misery is after all, not in the least taught here. The most that can be claimed is that the consequences of sin extend into the future life, and that is a doctrine that we believe just as strongly as can any one, though we do not believe they will be endless, nor do we believe the doctrine taught in this parable, nor in the Bible use of the word Hell.

But allowing for a moment that this is intended to represent a scene in the spirit world, what a representation we have! Dives is dwelling in a world of fire in the company of lost spirits, hardened by the depravity that must possess the residents of that world, and yet yearning in compassion for those on earth. Not totally depraved, not harboring evil thoughts but benevolent, humane. Instead of being loyal to the wicked world in which

he dwells as anyone bad enough to go there should be, he actually tries to prevent migration Thither from earth, while Lazarus is entirely indifferent to everybody but himself. Dives seems to have more mercy and compassion than does Lazarus.

THE TEACHING OF THE PARABLE

But what does the parable teach? That the Jewish nation, and especially the Scribes and Pharisees were about to die as a power, as a church, as a controlling influence in the world; while the common people among them and the Gentiles outside of them were to be exalted in the new order of things. The details of the parable show this: "There was a certain rich man clothed in purple and fine linen." In these first words, by describing their very costume, the Savior fixed the attention of his hearers on the Jewish priesthood. They were emphatically the rich men of that nation. His description of the beggar was equally graphic. He lay at the gate of the rich, only asking to be fed by the crumbs that fell from the table. Thus dependent were the common people, and the Gentiles on the Scribes and Pharisees. We remember how Christ once rebuked them for shutting up the kingdom of heaven against these. They lay at the gate of the Jewish hierarchy. For the Gentiles were literally restricted to the outer court of the temple. Hence in Rev. 11: 12 we read: "***But the court, which is without the temple, leave out, and measure it not, for it is given unto the Gentiles.***" They could only walk the outer court, or lie at the gate. We remember the anger of the Jews at Paul, for allowing Greeks to enter the temple. This is the significance of the language of the Canaanitish woman, Matt. 15: 27, who desired the Savior to heal her daughter. The Savior, to try her faith, said: "***It is not meet to cast the children's bread to the dogs.***" *She replied, "Truth, Lord, yet the dogs eat of the crumbs that fall from their Mater's table."* The prophet (Isa. 1: 6) represents the common people of Israel as "full of wounds, bruises, and putrifying sores." The brief, graphic descriptions given by the Savior, at once showed his hearers that he was describing those two classes, the Jewish priesthood and nation on the one hand and the common people, Jews and Gentiles, on the other.

The rich man died and was buried. This class died officially, nationally and its power departed. The kingdom of God was taken from them and conferred on others. The beggar died. The Gentiles, publicans and sinners were translated into the kingdom of God's dear son where is neither Jew nor Greek, but where all are one in Christ Jesus. This is the meaning of the expression "Abraham's bosom." They accepted the true faith and so became one with faithful Abraham. Abraham is called the father of the faithful, and the beggar is represented to have gone to Abraham's bosom, to

denote the fact which is now history, that the common people and Gentiles would accept Christianity and become Christian nations, enjoying the blessing of the Christian faith.

What is meant by the torment of the rich man? The misery of those proud men, when soon after their land was captured and their city and temple possessed by barbarians, and they scattered like chaff before the wind—a condition in which they have continued from that day to this. All efforts to bless them with Christianity have proved unavailing. At this very moment there is a great gulf fixed so that there is no passing to and fro. And observe, the Jews do not desire the gospel. Nor did the rich man ask to enter Abraham’s bosom with Lazarus. He only wished Lazarus to alleviate his sufferings by dipping his finger in water and cooling his tongue. It is so with the Jews today. They do not desire the gospel; they only ask those among whom they sojourn to tolerate them and soften the hardships that accompany their wanderings. The Jewish church and nation is now dead. Once they were exalted to heaven, but now they are thrust down to Hadees, the kingdom of death, and the gulf that yawns between them and the Gentiles shall not be abolished till the fullness of the Gentiles shall come in, and “then Israel shall be saved.”

Lightfoot says: “The main scope and design of it seems this: to hint the destruction of the unbelieving Jews, who, though they had Moses and the prophets, did not believe them, nay would not believe though one (even Jesus) arose from the dead.”

Our quotations are not from Universalists, but from those who accepted the doctrine of eternal punishment, but who were forced to confess that this parable has no reference to that subject. The rich man or the Jews were and are in the same Hell in which David was when he said: “The pains of Hell (Hadees) got hold on me, I found trouble and sorrow,” and “thou hast delivered my soul from the lowest Hell.” Not in endless wo in the future world, but in misery and suffering in this.

HADEES IS TEMPORARY

But is this a final condition? No, wherever we locate it, it must end. Paul asks the Romans,

“Have they (the Jews) stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles.” “For I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness is in part happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved. As it is

written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them when I shall take away their sins.” Rom 11:22,25,27.

In brief terms, then we may say that this is a fictitious story or parable describing the fate in this world of the Jewish and Gentile people of our Savior’s times, and has not the slightest reference to the world after death, nor to the fate of mankind in that world.

Let the reader observe that the rich man, being in Hadees, was in a place of temporary detention only. Whether this be a literal story or a parable, his confinement is not to be an endless one. This is demonstrated in a two-fold manner:

1. Death and Hadees will deliver up their occupants. Rev. 20: 13.
2. Hadees is to be destroyed. 1 Cor. 15: 55; Rev. 20: 14.

Therefore Hadees is of temporary duration. The Rich Man was not in a place of endless torment. As Prof. Stuart remarks: “Whatever the state of either the righteous or the wicked may be, whilst in Hadees, that state will certainly cease, and be exchanged for another at the general resurrection.” Thus the New Testament usage agrees exactly with the Old Testament. Primarily, literally, Hadees is death, the grave, and figuratively, it is destruction. It is in this world, and is to end. The last time it is referred to (Rev. 20: 14) as well as in other instances (Hosea 13: 14; 1 Cor. 15: 55), its destruction is positively announced.

So that the instances (sixty-four) in the Old Testament and (eleven) in the New, in all seventy-five in the Bible, all perfectly agree in representing the word Hell, derived from the Hebrew Sheol and the Greek Hadees, as being in this world and of temporary duration.

We now consider the word Tartarus: “*For if God spared not the angels that sinned, but cast them down to Hell (Tartarus), and delivered them into chains of darkness, to be reserved unto judgment.*” 2 Peter 2: 4. The word in the Greek is Tartarus, or rather it is a very from that noun. “Cast down to hell” should be tartarused, (tartarosas). The Greeks held Tartarus, says Anthon, in his Classical Dictionary to be “the fabled place of punishment in the lower world.” “According to the ideas of the Homeric and Hesiodic ages, it would seem that the world or universe was a hollow globe, divided into two equal portions by the flat disk of the earth. The external shell of this globe is called by the poets brazen and iron, probably only to express its solidity. The superior hemisphere was called Heaven, and the inferior one Tartarus. The length of the diameter of the hollow sphere is given thus by Hesiod. It would take, he says, nine days for an anvil to fall

from Heaven to Earth; and an equal space of time would be occupied by its fall from Earth to the bottom of Tartarus. The luminaries which give light to gods and men, shed their radiance through all the interior of the upper hemisphere, while that of the inferior one was filled with eternal darkness, and its still air was unmoved by any wind. Tartarus was regarded at this period as the prison of the gods and not as the place of torment for wicked men; being to the gods, what Erebus was to men, the abode of those who were driven from the supernal world. The Titans, when conquered were shut up in it and Jupiter menaces the gods with banishment to its murky regions. The Oceanus of Homer encompassed the whole earth, and beyond it was a region unvisited by the sun, and therefore shrouded in perpetual darkness, the abode of a people whom he names Cimmerians. Here the poet of the *Odyssey* also places Erebus, the realm of Pluto and Proserpina, the final dwelling place of all the race of men, a place which the poet of the *Iliad* describes as lying within the bosom of the earth. At a later period the change of religions gradually affected Erebus, the place of the reward of the good; and Tartarus was raised up to form the prison in which the wicked suffered the punishment due to their crimes." Virgil illustrates this view, (Dryden's *Virgil*, *Encid*, 6): *'Tis here, in different paths, the way divides:— The right to Pluto's golden palace guides, The left to that unhappy region tends. Which to the depths of Tartarus descends- The scat of night profound and punished fiends.

The gaping gulf low to the centre lies, And twice as deep as earth is from the skies.

The rivals of the gods, the Titan race,

Here, singed with lightning, roll within th' unfathomed space."

Now it is not to be supposed that Peter endorses and teaches this monstrous nonsense of paganism. If he did, then we must accept all the absurdities that went with it, in the pagan mythology. And if this is an item of Christian faith, why is it never referred to, in the Old or New Testament? Why have we no descriptions of it such as abound in classic literature?

THE BOOK OF ENOCH

Peter alludes to the subject just as though it were well-known and understood by his correspondents. "If the angels that sinned."-what angels? "were cast down to Tartarus," where is the story related? Not in the Bible, but in a book well-known at the time, called the *Book of Enoch*. It was written some time before the Christian Era, and is often quoted by the Christian fathers. It embodies a tradition, to which Josephus alludes, (*Ant.* 1: 3) of certain angels who had fallen. (Dr. T. J. Sawyer, in *Univ. Quart.*) From

this apocryphal book, Peter quoted the verse referring to Tartarus Dr. Sawyer says: “Not only the moderns are forced to this opinion, but it seems to have been universally adopted by the ancients. ‘Irenaeus, Clement of Alexandria, Origen and Hilary,’ say Professor Stuart, ‘all of whom refer to the book before us, and quote from it, say nothing which goes to establish the idea that any Christians of their day denied or doubted that a quotation was made by the apostle Jude from the Book of Enoch. Several and in fact most of these writers do indeed call in question the canonical rank or authority of the Book of Enoch; but the apologies which they make for the quotation of it in Jude, show that the quotation itself was, as a matter of fact, generally conceded among them.’ There are it is true some individuals who still doubt whether Jude quoted the Book of Enoch; but while as Professor Stuart suggests, this doubt is incapable of being confirmed by any satisfactory proof, it avails nothing to deny the quotation; for it is evident if Jude did not quote the Book of Enoch, he did quote a tradition of no better authority.” This Book of Enoch is full of absurd legends, which no sensible man can accept.

WHAT DID PETER MEAN?

Why did Peter quote from it? Just as men now quote from the classics not sanctioning the truth of the quotation but to illustrate and enforce a proposition. Nothing is more common than for writers to quote fables: “As the tortoise said to the hare,” in Aesop. “As the sun said to the wind,” etc. We have the same practice illustrated in the Bible. Joshua, after a poetical quotation adorning his narrative, says: “*Is not this written in the Book of Jasher?* Josh. 10: 13 and Jeremiah 48: 45 says: “*A fire shall come forth out of Heshbon,*” quoting from an ancient poet, says Dr. Adam Clarke. Peter alludes to this ancient legend to illustrate the certainty of retribution without any intention of teaching the silly notions of angels falling from heaven and certainly not meaning to sanction the then prevalent notions concerning the heathen Tartarus. There is this alternative only: either the pagan doctrine is true and the heathen got ahead of inspiration by ascertaining the facts before the authors of the Bible learned it—for it was currently accepted centuries before Christ and is certainly not taught in the Old Testament— or Peter quotes it as Jesus refers to Mammon rhetorically to illustrate the great fact of retribution he was inculcating. If true, how can anyone account for the fact that it is never referred to in the Bible, before or after this once? Besides, these angels are not to be detained always in Tartarus, they are to be released. The language is, “delivered them into chains of darkness, to be reserved unto judgment.” When their judgment comes, they emerge from duress. They only remain in Tartarus “unto judgment.” Their imprisonment is not endless so that the language gives no proof of endless punishment even if it be a literal description.

But no one can fail to see that the apostle employs the legend from the Book of Enoch to illustrate and enforce his doctrine of retribution. As though he had said: "If, as is believed by some, God spared not the angels that sinned, do not let us who sin, mortal men, expect to escape." If this view is denied, there is no escape from the gross doctrine of Tartarus as taught by the pagans and that, too, on the testimony of a solitary sentence of Scripture! But whatever may be the intent of the words, they do not teach endless torment, for the chains referred to only last unto the judgment.

GEHENNA

While nearly all "orthodox" authorities of eminence concede that Sheol and Hadees do not denote a place of torment in the future world, most of those who accept the doctrine of endless torment claim that Gehenna does convey that meaning.

Campbell, in his "Four Gospels," says: "That Gehenna is employed in the New Testament, to denote the place of future punishment, prepared for the devil and his angels, is indisputable. This is the sense, if I mistake not, in which Gehenna is always to be understood in the New Testament, where it occurs just twelve times. It is a word peculiar to the Jews, and was employed by them some time before the coming of Christ, to denote that part of Sheol which was the habitation of the wicked after death. This is proved by the fact of its familiar use in the New Testament, and by the fact of its being found in the Apocrypha books and Jewish Targunis, some of which were written before the time of our Savior."

But no such force resides in the word, nor is there a scintilla of evidence that it ever conveyed such an idea until many years after Christ. It is not found in the Apocrypha, Campbell mistakes.

Stuart says (Exeg. Ess.); "It is admitted that the Jews of a later date used the word Gehenna to denote Tartarus, that is, the place of infernal punishment."

In the second century Clemens Alexandrinus says: "Does not Plato acknowledge both the rivers of fire, and that profound depth of the earth which the barbarians call Gehenna? Does he not mention prophetically, Tartarus, Cocytus, Acheron, the Phlegethon of fire, and certain other places of punishment, which lead to correction and discipline?" Univ. Ex.

But an examination of the Bible use of the term will show us that the popular view is obtained by injecting the word with pagan superstition. Its origin and the first references to it in the Old Testament, are well stated by eminent critics and exegetes.

OPINION OF SCHOLARS

Says Campbell: "The word Gehenna is derived, as all agree, from the Hebrew words *ge hinnom*; which, in process of time, passing into other languages, assumed diverse forms; e.g., Chaldee *Gehennom*, Arabic *Gahannam*, Greek *Gehenna*.

The valley of Hinnom is part of the pleasant wadi or valley, which bounds Jerusalem on the south. Josh. 15: 8; 18: 6. Here, in ancient times and under some of the idolatrous kings, the worship of Moloch, the horrid idol-god of the Ammonites, was practiced. To this idol, children were offered in sacrifice. 2 Kings 23: 10; Ezek. 23: 37, 39; 2 Chron. 28: 3; Lev. 28: 21; 20: 2. If we may credit the Rabbins, the head of the idol was like that of an ox; while the rest of the body resembled that of a man. It was hollow within; and being heated by fire, children were laid in its arms and were literally roasted alive. We cannot wonder, then at the severe terms in which the worship of Moloch is everywhere denounced in the Scriptures. Nor can we wonder that the place itself should have been called Tophet, i.e., abomination, detestation, (from *toph*, to vomit with loathing)." Jer. 8: 32; 19: 6; 2 Kings 23: 10; Ezek. 23: 36, 39.

"After these sacrifices had ceased, the place was desecrated, and made one of loathing and horror. The pious king Josiah caused it to be polluted, i.e., he caused to be carried there the filth of the city of Jerusalem. It would seem that the custom of desecrating this place thus happily begun, was continued in after ages down to the period when our Savior was on earth. Perpetual fires were kept up in order to consume the offal which was deposited there. And as the same offal would breed worms, (for so all putrefying meat does of course), hence came the expression, 'Where the worm dieth not, and the fire is not quenched.' " Stuart's Exegetical Ess., pp. 140-141.

"Gehenna, originally a Hebrew word, which signifies the valley of Hinnom, is composed of the common noun, *Gee*, valley, and the proper name *Hinnom*, the owner of this valley. The valley of the sons of Hinnom was a delightful vale, planted with trees, watered by fountains, and lying near Jerusalem, on the south-east, by the brook Kedron. Here the Jews placed that brazen image of Moloch, which had the face of a calf, and extended its hands as those of a man. It is said, on the authority of the ancient Rabbins, that, to this image, the idolatrous Jews were wont not only to sacrifice doves, pigeons, lambs, rams, calves and bulls, but even to offer their children. 1 Kings 9: 7; 2 Kings 15: 3, 4. In the prophecy of Jeremiah, (Ch. 7: 31), this valley is called Tophet, from *Toph*, a drum; because the administrators in these horrid rites, beat drums, lest the cries and shrieks of the infants who were burned, should be heard by the assembly. At length,

these nefarious practices were abolished by Josiah, and the Jews brought back to the pure worship of God.

2 Kings 23: 10. After this, they held the place in such abomination, it is said, that they cast into it all kinds of filth, together with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were necessary, in order to consume these, lest the putrefaction should infect the air; and there were always worms feeding on the remaining relics. Hence it came, that any severe punishment, especially a shameful kind of death, was denominated Gehenna." Schleusner.

As we trace the history of the locality as it occurs in the Old Testament we learn that it should never have been translated by the word Hell. It is a proper name of a well-known locality, and ought to have stood Gehenna, as it does in the French Bible, in Newcome's and Wakefield's translations. In the Improved Version, Emphatic Diaglott, etc. Babylon might have been translated Hell with as much propriety as Gehenna. It is fully described in numerous passages in the Old Testament, and is exactly located.

GEHENNA LOCATED IN THIS WORLD

"And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem, and the border went up to the top of the mountain that lieth before the valley of Hinnom westward." Joshua 15: 8. "And he (Josiah) defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or daughter to pass through the fire to Moloch." 2 Kings 23: 10. "Moreover, he (Ahaz) burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen." 2 Chron. 28: 3. "And they (the children of Judah) have built the high places of Tophet which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet till there be no place." Jer. 7: 31, 32. "And go forth into the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee. Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter." Jer 19: 2, 6.

These and other passages show that Gehenna was a well-known valley,

near Jerusalem, in which the Jews in their idolatrous days had sacrificed their children to the idol Moloch, in consequence of which it was condemned to receive the offal and refuse and sewage of the city, and into which the bodies of malefactors were cast and where to destroy the odor and pestilential influences, continual fires were kept burning. Here fire, smoke, worms bred by the corruption, and other repulsive features, rendered the place a horrible one, in the eyes of the Jews. It was locality with which they were as well acquainted as they were with any place in or around the city. The valley was sometimes called Tophet, according to Schleusner, from Toph, a drum, because drums were beat during the idolatrous rites, but Adam Clarke says in consequence of the fact that Moloch was hollow, and heated, and children were placed in its arms, and burn to death; the word Tophet he says, meaning fire stove; but Prof. Stuart thinks the name derived from "Toph, to vomit the loathing." After these horrible practices, King Josiah polluted the place and rendered it repulsive.

"Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate." Jer. 7: 32-34. "At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of the princes, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of the graves: and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped; they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts. And I will make this city desolate, and a hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. And

they shall bury them in Tophet, till there be no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make the city as Tophet: and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people: Thus saith the Lord of hosts, the God of Israel: Behold I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words." Jer. 19: 8-15.

These passages show that Gehenna or Tophet was a horrible locality near Jerusalem, and that to be cast there literally, was the doom threatened and executed originally. Every reference is to this world, and to a literal casting into that place.

In Dr. Bailey's English Dictionary, Gehenna is defined to be "a place in the valley of the tribe of Benjamin, terrible for two sorts of fire in it, that wherein the Israelites sacrificed their children to the idol Moloch, and also another kept continually burning to consume the dead carcasses and filth of Jerusalem."

But in process of time Gehenna came to be an emblem of the consequences of sin, and to be employed figuratively by the Jews, to denote those consequences. But always in this world. The Jews never used it to mean torment after death, until long after Christ. That the word had not the meaning of post-mortem torment when our Savior used it, is demonstrable:

Josephus was a Pharisee, and wrote at about the time of Christ, and expressly says that the Jews at the time (corrupted from the teaching of Moses) believed in punishment after death, but he never employs Gehenna to denote the place of punishment. He uses the word Hadees, which the Jews had then obtained from the heathen, but he never uses Gehenna, as he would have done, had it possessed that meaning then. This demonstrates that the word had no such meaning then. In addition to this neither the Apocrypha, which was written from 280 to 150 years. B. C., nor Philo, ever uses the word. It was first used in the modern sense of Hell by Justin Martyr, one hundred and fifty years after Christ.

Dr. Thayer concludes a most thorough excursus on the word ("Theology, etc.,") thus: "Our inquiry shows that it is employed in the Old Testament in its literal or geographical sense only, as the name of the valley

lying on the south of Jerusalem—that the Septuagint proves it retained this meaning at late as B. C. 150—that it is not found at all in the Apocrypha; neither of Philo, nor in Josephus, whose writings cover the very times of the Savior and the New Testament, thus leaving us without a single example of contemporary usage to determine its meaning at this period—that from A. D. 150-195, we find in two Greek authors, Justin and Clement of Alexandria, the first resident in Italy and the last in Egypt that Gehenna began to be used to designate a place of punishment after death, but not endless punishment since Clement was a believer in universal restoration—that the first time we find Gehenna used in this sense in any Jewish writing is near the beginning of the third century, in the Targum of Jonathan Ben Uzziel, two hundred years too late to be of any service in the argument—and lastly, that the New Testament usage shows that while it had not wholly lost its literal sense, it was also employed in the time of Christ as a symbol of moral corruption and wickedness; but more especially as a figure of the terrible judgments of God on the rebellious and sinful nation of the Jews.”

The Jewish talmuds and targums use the word in the sense that the Christian Church has so long used it, though without attributing endlessness to it, but none of them are probably older than A. D. 200. The oldest is the targum (translation) of Jonathan Ben Uzziel, which was written according to the best authorities between A. D. 200 and A. D. 400.

“Most of the eminent critics now agree, that it could not have been completed till some time between two and four hundred years after Christ.” Univ. Expos. Vol 2, p. 368. “Neither the language nor the method of interpretation is the same in all the books. In the historical works, the text is translated with greater accuracy than elsewhere; in some of the Prophets, as in Zechariah, the interpretation has more of the Rabbinical and Talmudical character. From this variety we may properly infer, that the work is a collection of interpretations of several learned men made toward the close of the third century, and containing some of a much older date; for that some parts of it existed as early as in the second century, appears from the additions which have been transferred from some Chaldee paraphrase into the Hebrew text, and were already in the text in the second century.” Jahn Int. p. 66. Horne’s Intro. Vol. 2. p. 160.

Dr. T. B. Thayer in his “Theology,” says: “Dr. Jahn assigns it to the end of the third century after Christ; Eichhorn decides for the fourth century; Bertholdt inclines to the second or third century, and is confident that it ‘cannot have attained its present complete form, before the end of the second century.’ Bauer coincides generally in these views.

Some critics put the date even as low down as the seventh or eighth

century. See a full discussion of the question in the *Universalist Expositor*, Vol. 2, p. 351-368. See, also, Horne's Introduction, Vol. 2, 157-163. Justin Martyr, A. D. 150, and Clement of Alexandria, A. D. 195, both employ Gehenna to designate the place of future punishment; but the first utters an opinion only of its meaning in a certain text, and the last was a Universalist and did not, of course, believe that Gehenna was the place of endless punishment. Augustine, A. D. 400, says Gehenna 'stagnum ignis el sulphuris corporeus ignis erit.' *De Civitate Dei*, L. 21. C. 10."

At the time of Christ the Old Testament existed in Hebrew. The Septuagint translation of it was made between two hundred and four hundred years before his birth. In both Gehenna is never used as the name of a place of future punishment. A writer in the *Universalist Expositor* remarks, (Vol. 2): "Both the Apocrypha, and the works of Philo, when compared together, afford circumstantial evidence that the word cannot have been currently employed, during their age, to denote a place of future torment. . . . From the few traces which remain to us of this age, it seems that the idea of future punishment, such as it was among the Jews, was associated with that of darkeness, and not of fire; and that among those of Palestine, the misery of the wicked was supposed to consist rather in privation, than in positive infliction. . . . But we cannot discover, in Josephus, that either of these sects, the Pharisees or the Essenes, both of which believed the doctrine of endless misery, supposed it to be a state of fire, or that the Jews ever alluded to it by that emblem."

Thus the Apocrypha, B. C. 150-500, Philo Judaeus A. D. 40, and Josephus, A. D. 70-100, all refer to future punishment, but none of them use Gehenna to describe it, which they would have done, being Jews, had the word been then in use with that meaning. Were it the name of a place of future torment, then, can any one doubt that it would be found repeatedly in their writings? And does not the fact that it is never found in their writings demonstrate that it had no such use then, and if so, does it not follow that Christ used it in no such sense?

Canon Farrar says of Gehenna (Preface to "Eternal Hope"): "In the Old Testament it is merely the pleasant valley of Hinnom (Ge Hinnom), subsequently desecrated by idolatry, and especially by Moloch worship, and defiled by Josiah on this account. (See I Kings 11: 7; 2 Kings 23: 10.) (Jer. 7: 31; 19: 10-14; Isa. 30: 33; Tophet). Used according to Jewish tradition, as the common sewage of the city, the corpses of the worst criminals were flung into it unburied, and fires were lit to purify the contaminated air. It then became a word which secondarily implied (1) the severest judgment which a Jewish court could pass upon a criminal—the casting forth of his unburied corpse amid the fires and worms of this polluted valley; and (2) a

punishment-which to the Jews a body never meant an endless punishment beyond the grave. Whatever may be the meaning of the entire passages in which the word occurs, 'Hell' must be a complete mistranslation, since it attributes to the term used by Christ a sense entirely different from that in which it was understood by our Lord's hearers, and therefore entirely different from the sense in which he could have used it. Origen says (c. Celsus 6: 25) that Gehenna denotes (1) the vale of Hinnon; and (2) a purificatory fire (eis ten meta basanon katharsin). He declares that Celsus was totally ignorant of the meaning of Gehenna."

JEWISH VIEWS OF GEHENNA

Gehenna is the name given by Jews to Hell. Rev. H. N. Adler, a Jewish Rabbi, says: "They do not teach endless retributive suffering. They hold that it is not conceivable that a God of mercy and justice would ordain infinite punishment for finite wrong-doing." Dr. Dentsch declares: "There is not a word in the Talmud that lends any support to that damnable dogma of endless torment." Dr. Dewes in his "Plea for Rational Translation," says that Gehenna is alluded to four or five times in the Mishna, thus: "The judgment of Gehenna is for twelve months;" "Gehenna is a day in which the impious shall be burnt." Bartolucci declares that "the Jews did not believe in a material fire, and thought that such fire as they did believe in would one day be put out." Rabbi Akiba, "the second Moses," said: "The duration of the punishment of the wicked in Gehenna is twelve months." Adyoth 3: 10. some rabbis said Gehenna only lasted from Passover to Pentecost. This was the prevalent conception. (Abridged from Excursus 5, in Canon Farrar's "Eternal Hope." He gives in a note these testimonies to prove that the Jews to whom Jesus spoke, did not regard Gehenna as of endless duration). Asarath Maamaroth, f. 35, 1: "There will hereafter be no Gehenna." Jalkuth Shimoni, f. 46, 1: "Gabriel and Michael will open the eight thousand gates of Gehenna, and let out Israelites and righteous Gentiles." A passage in Othoth, (attributed to R. Akiba) declares that Gabriel and Michael will open the forty thousand gates of Gehenna, and set free the damned, and in Emek Hammelech, f. 138, 4, we read: "The wicked stay in Gehenna till the resurrection, and then the Messiah, passing through it redeems them." See Stephelius' Rabbinical Literature.

Rev. Dr. Wise, a learned Jewish Rabbi, says: "That the ancient Hebrews had no knowledge of Hell is evident from the fact that their language has no term for it. When they in after times began to believe in a similar place they were obliged to borrow the word 'Gehinnom,' the valley of Hinnom,' a place outside of Jerusalem, which was the receptacle for the refuse of the city-a locality which by its offensive smell and sickening miasma was

shunned, until vulgar superstition surrounded it with hob-goblins. Haunted places of that kind are not rare in the vicinity of populous cities. In the Mishna of the latest origin the word Gehinnom is used as a locality of punishment for evil-doers, and hence had been so used at no time before the third century, A. D.”

From the time of Josephus onwards, there is an interval of about a century, from which no Jewish writings have descended to us. It was a period of dreadful change with that ruined and distracted people. The body politic was dissolved, the whole system of their ceremonial religion had been crushed in the fall of their city and temple; and they themselves scattered abroad were accursed on all the face of the earth. Their sentiments underwent a rapid transformation, and when next we see their writings, we find them filled with every extravagant conceit that mad and visionary brains ever cherished. Expos. Vol. 2. Art, Gehenna, II Ballou, 2d.

Before considering the passages of Scripture containing the word, the reader should carefully read and remember the following:

IMPORTANT FACTS

1. Gehenna was a well-known locality near Jerusalem, and ought no more to be translated Hell, than should Sodom or Gomorrah. See Josh. 15: 8; 2 Kings 17: 10; 2 Chron. 28: 3; Jer. 7: 31, 32; 19: 2.
2. Gehenna is never employed in the Old Testament to mean anything else than the place with which every Jew was familiar.
3. The word should have been left untranslated as it is in some versions, and it would not be misunderstood. It was not misunderstood by the Jews to whom Jesus addressed it. Walter Balfour well says: “What meaning would the Jews who were familiar with this word, and knew it to signify the valley of Hinnom, be likely to attach to it when they heard it used by our Lord? Would they, contrary to all former usage, transfer its meaning from a place with whose locality and history they had been familiar from their infancy, to a place of misery in another world? This conclusion is certainly inadmissible. By what rule of interpretation, then, can we arrive at the conclusion that this word means a place of misery and death?”
4. The French Bible, the Emphatic Diaglott, Improved Version, Wakefield’s Translation and Newcomb’s retain the proper noun, Gehenna, the name of a place as well-known as Babylon.
5. Gehenna is never mentioned in the Apocrypha as a place of future punishment as it would have been had such been its

meaning before and at the time of Christ.

6. No Jewish writer, such as Josephus or Philo, ever uses it as the name of a place of future punishment, as they would have done had such then been its meaning.
7. No classic Greek author ever alludes to it and therefore it was a Jewish locality, purely.
8. The first Jewish writer who ever names it as a place of future punishment is Jonathan Ben Uzziel who wrote, according to various authorities, from the second to the eighth century, A.D.
9. The first Christian writer who calls Hell Gehenna is Justin Martyr who wrote about A. D. 150.
10. Neither Christ nor his apostles ever named it to Gentiles, but only to Jews which proves it a locality only known to Jews, whereas, if it were a place of punishment after death for sinners, it would have been preached to Gentiles as well as Jews.
11. It was only referred to twelve times on eight occasions in all the ministry of Christ and the apostles, and in the Gospels and Epistles. Were they faithful to their mission to say no more than this on so vital a theme as an endless Hell, if they intended to teach it?
12. Only Jesus and James ever named it. Neither Paul, John, Peter nor Jude ever employ it. Would they not have warned sinners concerning it, if there were a Gehenna of torment after death?
13. Paul says he “shunned not to declare the whole counsel of God,” and yet though he was the great preacher of the Gospel to the Gentiles he never told them that Gehenna is a place of after-death punishment. Would he not have repeatedly warned sinners against it were there such a place?

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Dr. Thayer significantly remarks: “The Savior and James are the only persons in all the New Testament who use the word. John Baptist, who preached to the most wicked of men did not use it once. Paul wrote fourteen epistles and yet never once mentions it. Peter does not name it, nor Jude; and John, who wrote the gospel, three epistles, and the Book of Revelations, never employs it in a single instance. Now if Gehenna or Hell really reveals the terrible fact of endless woe, how can we account for this strange silence? How is it possible, if they knew its meaning and believed it a part of Christ’s teaching that they should not have used it a hundred or a thousand times, instead of never using it at all; especially when we consider the infinite interests involved? The Book of Acts contains the

record of the apostolic preaching, and the history of the first planting of the church among the Jews and Gentiles, and embraces a period of thirty years from the ascension of Christ. In all this history, in all this preaching of the disciples and apostles of Jesus there is no mention of Gehenna. In thirty years of missionary effort these men of God, addressing people of all characters and nations never under any circumstances threaten them with the torments of Gehenna or allude to it in the most distant manner! In the face of such a fact as this can any man believe that Gehenna signifies endless punishment and that this is part of divine revelation, a part of the Gospel message to the world? These considerations show how impossible it is to establish the doctrine in review on the word Gehenna. All the facts are against the supposition that the term was used by Christ or his disciples in the sense of endless punishment. There is not the least hint of any such meaning attached to it, nor the slightest preparatory notice that any such new revelation was to be looked for in this old familiar word.”

14. Jesus never uttered it to unbelieving Jews, nor to anybody but his disciples, but twice (Matt. 23: 15-33) during his entire ministry, nor but four times in all. If it were the final abode of unhappy millions, would not his warnings abound with exhortations to avoid it?
15. Jesus never warned unbelievers against it but once in all his ministry (Matt. 23: 33) and he immediately explained it as about to come in this life.
16. If Gehenna is the name of Hell then men's bodies are burned there as well as their souls. Matt. 5: 29; 18: 9.
17. If it be the name of endless torment, then literal fire is the sinner's punishment. Mark 9: 43-48.
18. Salvation is never said to be from Gehenna.
19. Gehenna is never said to be of endless duration nor spoken of as destined to last forever, so that even admitting the popular ideas of its existence after death it gives no support to the idea of endless torment.
20. Clement, a Universalist, used Gehenna to describe his ideas of punishment. He was one of the earliest of the Christian Fathers. The word did not then denote endless punishment.
21. A shameful death or severe punishment in this life was at the time of Christ denominated Gehenna (Schleusner, Canon Farrar and others), and there is no evidence that Gehenna meant anything else at the time of Christ.

With these preliminaries let us consider the twelve passages in which the word occurs.

“But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raea, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of Hell-fire.” Matt. 5: 22. The purpose of Jesus here was to show how exacting is Christianity. It judges the motives. This he affirms in the last sentence of the verse, after referring to the legal penalties of Judaism in the first two. The “judgment” here is the lower ecclesiastical court of twenty-three judges: the “council” is the higher court, which could condemn to death. But Christianity is so exacting, that if one is contemptuous towards another, he will be adjudged by Christian principles guilty of the worst crimes, as “he who hates his brother has already committed murder in his heart.” We can give the true meaning of this passage in the words of “orthodox” commentators.

Wynne correctly says: “This alludes to the three degrees of punishment among the Jews, viz., civil punishment inflicted by the judges or elders at the gates; excommunication pronounced by the great Ecclesiastical Council or Sanhedrim; and burning to death, like those who were sacrificed to devils in the valley of Hinnom or Tophet, where the idolatrous Israelites used to offer their children to Moloch.” Note in loc. Dr. Adam Clarke says: “It is very probable that our Lord means no more here than this: ‘If a man charge another with apostasy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (burning alive) which the other must have suffered, if the charges had been substantiated. There are three offenses here which exceed each other in their degrees of guilt. 1. Anger against a man, accompanied with some injurious act. 2. Contempt, expressed by the opprobrious epithet raea, or shallow brains. 3. Hatred and mortal enmity, expressed by the term morch, or apostate, where such apostasy could not be proved. Now proportioned to these three offenses were three different degrees of punishment, each exceeding the other in severity, as the offenses exceeded each other in their different degrees of guilt. 1. The judgment, the council of twenty-three, which could inflict the punishment of strangling. 2. The Sanhedrim, or great council, which could inflict the punishment of stoning. 3. The being burnt in the valley of the son of Hinnom. This appears to be the meaning of our Lord. Our Lord here alludes to the valley of the son of Hinnom. This place was near Jerusalem; and had been formerly used for these abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Moloch.” Com. in loc.

We do not understand that a literal casting into Gehenna is here inculcated-as Clarke and Wynne teach-but that the severest of all punishments are due those who are contemptuous to others. Gehenna fire is here figuratively and not literally used, but its torment is in this life.

Barnes: "In this verse it denotes a degree of suffering higher than the punishment inflicted by the court of seventy, the Sanhedrim. And the whole verse may therefore mean, He that hates his brother without a cause, is guilty of a violation of the sixth commandment, and shall be punished with a severity similar to that inflicted by the court of judgment. He that shall suffer his passions to transport him to still greater extravagances, and shall make him an object of derision and contempt, shall be exposed to still severer punishment, corresponding to that which the Sanhedrim, or council, inflicts. But he who shall load his brother with odious appellations and abusive language, shall incur the severest degree of punishment, represented by being burnt alive in the horrid and awful valley of Hinnom." (Com.)—A. A. Livermore, D. D., says: "Three degrees of anger are specified, and three corresponding gradations of punishment, proportioned to the different degrees of guilt. Where these punishments will be inflicted, he does not say, he need not say. The man, who indulges any wicked feelings against his brother man, is in this world punished; his anger is the torture of his soul and unless he repents of it and forsakes it, it must prove his woe in all future states of his being."

Whether Jesus here means the literal Gehenna, or makes these three degrees of punishment emblems of the severe spiritual penalties inflicted by Christianity, there is no reference to the future world in the language. "Unlike the teachings of Judaism, Jesus taught that it was not absolutely necessary to commit the overt act, to be guilty before God, but if a man wickedly gave way to temptation, and harbored vile passions and purposes, he was guilty before God and amenable to the divine law. He who hated his brother was a murderer. Jesus also taught that punishment under his rule was proportioned to criminality, as under the legal dispensation. He refers to three distinct modes of punishment recognized by Jewish regulations. Each one of these exceeded the other in severity. They were, first, strangling or beheading; second, stoning; and third, burning alive. The lower tribunal or court, referred to in the passage before us, by the term 'judgment,' was composed of twenty-three judges, or as some learned men think, of seven judges and two scribes. The higher tribunal, or 'council' was doubtless the Sanhedrim, the highest ecclesiastical and civil tribunal of the Jews, composed of seventy judges, whose prerogative it was to judge the greatest offenders of the law, and could even condemn the guilty to death. They were often condemned to Gehenna-fire or as it is translated Hell-fire. Jesus

did not intend to say, that under the Christian dispensation, men should be brought before the different tribunals referred to in the text to be adjudicated but he designed to show that under the new economy of grace and truth man was still a subject of retributive justice, but was judged according to the motives of the heart. 'But I say unto you, whosoever is angry with his brother without a cause, shall be in danger of the judgment.' According to the Christian principle, man is guilty if he designs to do wrong." Livermore's "Proof Texts."

CAST INTO HELL-FIRE

"And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell. Matt. 5: 28, 29. "And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into Hell-fire. Matt 18: 9: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into Hell, into the fire that never shall be quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into Hell, into the fire that never shall be quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into Hell-fire." Mark 9: 43, 49.

These passages mean that it is better to accept Christianity, and forego some worldly privilege, than to possess all worldly advantages, and be overwhelmed in the destruction then about to come upon the Jews, when multitudes were literally cast into Gehenna. Or it may be figuratively used, as Jesus probably used it, thus: it is better to enter the Christian life destitute of some great worldly advantage, comparable to a right hand, than to live in sin, with all worldly privileges, and experience that moral death which is a Gehenna of the soul. In this sense it may be used of men now as then. But there is no reference to an after-death suffering, in any proper use of the terms. The true idea of the language is this: Embrace the Christian life, whatever sacrifice it calls for. The latter clause carries out the idea, in speaking of THE UNDYING WORM.

THE UNDYING WORM

“Where their worm dieth not, and the fire is not quenched.” Undoubtedly Jesus had reference to the language of the prophet. “And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh.” Isa. 66: 23, 24.

The prophet and the Savior both referred to the overthrow of Jerusalem, though by accommodation we may apply the language generally, understanding by Hell, or Gehenna, that condition brought upon the soul in this world by sin. But the application by the prophet and the Savior was to the day then soon to come. The undying worm was in this world.

Strabo calls the lamp in the Parthenon, and Plutarch calls the sacred fire of a temple “unquenchable,” though they were extinguished ages ago. Josephus says that the fire on the altar of the temple at Jerusalem was “always unquenchable,” *asbeston aei*, though the fire had gone out and the temple was destroyed at the time of his writing. Eusebius says that certain martyrs of Alexandria “were burned in unquenchable fire,” though it was extinguished in the course of an hour, the very epithet in English, which Homer has in Greek, *asbestos gelos*, (*Iliad*, 1: 599), unquenchable laughter.

Bloomfield says in his Notes: “Deny thyself what is even the most desirable and alluring, and seems the most necessary, when the sacrifice is demanded by the good of thy soul. Some think that there is an allusion to the amputation of diseased members of the body, to prevent the spread of any disorder.” Dr. A. A. Livermore adds: “The main idea here conveyed, is that of punishment, extreme suffering, and no intimation is given as to its place, or its duration, whatever may be said in other texts in relation to these points. Wickedness is its own Hell. A wronged conscience, awakened to remorse, is more terrible than fire or worm. In this life and in the next, sin and woe are forever coupled together, God has joined them, and man cannot put them asunder.”

Says the Universalist Assistant: “Will any one maintain that our Lord meant to contrast the life his gospel is calculated to impart, and the kingdom he came to establish, with the literal horrors of the valley of Hinnom? I think not. Every one it appears to me must see the horrors of this place are used only as figures; and the question at once arises—Figures of what?

I answer—Figures of the consequences of sin, of neglect of duty, of violation of God’s law.

And these figures are not used so much to represent the duration of punishment, as to indicate its intensity, and its uninterrupted, unmitigated continuous character so long as it lasts, which must be as long as its cause continues, i.e., sin in the soul.”

Dr. Ballou says in Vol. 1, Universalist Quarterly: “This passage is metaphorical. Jesus uses this well-known example of a most painful sacrifice for the preservation of corporeal life, only that he may the more strongly enforce a corresponding solicitude to preserve the moral life of the soul. And if so, it naturally follows that those prominent particulars in the passages which literally relate to the body, are to be understood as figures, and interpreted accordingly. If one’s eye or hand become to him an offense, or cause of danger, it is better to part with it than to let it corrupt the body fit to be thrown into the valley of Hinnom. . . . It is better to deny ourselves everything however innocent and even valuable in itself, if it become an occasion of sin, lest it should be the means of bringing upon us the most dreadful consequences—consequences that are aptly represented in the figure by having one’s dishonored and putrid corpse thrown into the accursed valley of Hinnom.”

DESTROY SOUL AND BODY IN HELL

“And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in Hell. Matt. 10: 28. “But I will forewarn you whom you shall fear: Fear him which, after he hath killed, hath power to cast into Hell: yea, I say unto you, fear him.” Luke 12: 5. The reader of these verses and the accompanying language, will observe that Jesus is exhorting his disciples to have entire faith in God. The most that men can do is to destroy the body, but God “is able,” “hath power” to destroy both soul and body in Gehenna. It is not said that God has any disposition or purpose of doing so. He is able to do it, as it is said (Matt. 3: 9) he is **“able of these stones to raise up children unto Abraham.”** He never did and never will raise up children to Abraham of the stones of the street, but he is able to, just as he is able to destroy soul and body in Gehenna, while men could only destroy the body there. Fear the might power of God who could if he chose, annihilate man while the worst that men could do would be to destroy the mere animal life. It is a forcible exhortation to trust in God, and has no reference to torment after death. Fear not those who can only torture you—man—but fear God who can annihilate (apokteino.)

1. This language was addressed by Christ to his disciples, and not to sinners.

2. It proves God's ability to annihilate (destroy) and not his purpose to torment. Donnegan defines *apollumi*, "to destroy utterly."

Says a writer in the *Universalist Expositor*, (Vol. 4): "That it was the design of Christ, to lead his disciples to reverence the surpassing power of God, which he thus illustrated, and not to make them fear an actual destruction of their souls and bodies in Gehenna, seems evident from the words that immediately follow. For he proceeds to show words that immediately follow. For he proceeds to show them that that power was constantly exerted in their behalf- not against them. See the following verses."

The word rendered soul is *psuche*, life, same as in verse 39, "***He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.***" Also, John 13: 37, "***I will lay down my life for thy sake.***" The word *psuche* is translated "mind," "soul," "life," "hear," "minds," and "souls." "***And made their minds (psuche)evil affected against the brethren.***" Acts 14: 2: "***Doing the will of God from the heart,***" (*psuche*). Eph. 6:6: "***Learn of me. . . and ye shall find rest unto your souls.***" (*psuche*). Matt. 11: 29: "***Let every soul (psuche) be subject unto the higher powers.***" Rom. 13: 1. The immortal soul is not meant, but the life. As though Jesus had said: "***Fear Not those who can only kill the body, but rather him, who if he chose could annihilate the whole being.***" Fear not man but God. "So much may suffice to show the admitted fact, that the destruction of soul and body was a proverbial phrase, indicating utter extinction or complete destruction." Paige.

Dr. W. E. Manley observes that the condition threatened "Is one wherein the body can be killed. And no one has imagined any such place, outside the present state of being. Nor can there be the least doubt about the nature of this killing of the body; for the passage is so constructed as to settle this question beyond all controversy. It is taking away the natural life as was done by the persecutors of the apostles. The Jews were in a condition of depravity properly represented by Gehenna. The apostles had been in that condition, but had been delivered from it. They were in danger, however, of apostasy which would bring them again into the same condition in which they would lose their natural lives and suffer moral death besides. By supposing the term Hell to denote a condition now in the present life, there is no absurdity involved. Sinful men may here suffer both natural death and moral death; but in the future life natural death cannot be suffered; whatever may be said of moral death. Add to this that the Jews used Gehenna as an emblem of a temporal condition, at the time of Christ; but there is no evidence that they used it to represent future punishment.

That they did has many times been asserted but never proved. In conclusion, the meaning of this passage may be stated in few words. Fear not men, your persecutors, who can inflict on you only bodily suffering. But rather fear him who is able to inflict both bodily suffering, and what is worse, mental and moral suffering, in that condition of depravity represented by the foulest and most revolting locality known to the Jewish people."

Dr. Parkhurst observes Hell-fire, literally Gehenna of fire, does "in its outward and primary sense, relate to that dreadful doom of being burnt alive in the valley of Hinnom." Schleusner: "Any severe punishment, especially a shameful kind of death was denominated Gehenna."

THE CHILD OF HELL

"Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of Hell than yourselves." Matt. 23: 15. Looking upon the smoking valley and thinking of its corruptions and abominations to call a man a "child of "Gehenna" was to say that his heart was corrupt and his character vile, but it no more indicated a place of woe after death than a resident of New York would imply such a place by calling a bad man a child of Five Points.

THE DAMNATION OF HELL

"Ye serpents, ye generation of vipers! how can ye escape the damnation of Hell?" Matt. 23: 33. This verse undoubtedly refers to the literal destruction that soon after befell the Jewish nation, when six hundred thousand experienced literally the condemnation of Gehenna, by perishing miserably by fire and sword. The next words explain this damnation: *"Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation."*

This was long before prophesied by Jeremiah, (chapter 19): *"Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it; because they have hardened their necks, that they might not hear my words."* Isaiah has reference to the same in chapter 66: 24: *"And they shall*

go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” This explains the “unquenchable fire” and the “undying worm.” They are in this world.

SET ON FIRE OF HELL

“And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of Hell.” James 3: 6. A tongue set on fire of Gehenna when James wrote was understood just as in London a tongue inspired by Billingsgate, or in New York by Five Points, or in Boston by Ann street, or in Chicago by Fifth Avenue would be understood, namely, a profane and vulgar tongue. No reference whatever was had to any after-death place of torment but the allusion was solely to a locality well-known to all Jews, as a place of corruption and it was figuratively and properly applied to a vile tongue.

CONCLUSION

We have thus briefly explained all the passages in which Gehenna occurs. Is there any intimation that it denotes a place of punishment after death? Not any. If it mean such a place no one can escape believing that it is a place of literal fire, and all the modern talk of a Hell of conscience is most erroneous. But that it has no such meaning is corroborated by the testimony of Paul who says he *“shunned not to declare the whole counsel of God;”* and yet he never in all his writings employs the word once, nor does he use the word Hadees but once and then he signifies its destruction, “oh Hadees, where is thy victory?” If Paul believed in a place of endless torment, would he have been utterly silent in reference to it, in his entire ministry? His reticence is a demonstration that he had no faith in it though the Jews and heathen all around him preached it and believed it implicitly.

A careful reading of the Old Testament shows that the vale of Hinnom was a well-known and repulsive valley near Jerusalem, and an equally careful reading of the New Testament teaches that Gehenna, or Hinnom’s vale was explained as always in this world, (Jer. 12: 29-34; 19: 4-15; Matt. 10: 28), and was to befall the sinners of that generation, (Matt. 24) in this life, (Matt. 10: 39), before the disciples had gone over the cities of Israel, (Matt. 10: 23), and that their bodies and souls were exposed to its calamities. It was only used in the New Testament on five occasions, either too few, or else modern ministers use it altogether too much. John who wrote for Gentiles and Paul who was the great apostle to the Gentiles never used it once nor did Peter. If it had a local application and meaning we can understand this,

but if it were the name of the receptacle of damned souls to all eternity, it would be impossible to explain such inconsistency. The primary meaning then of Gehenna is the well-known locality near Jerusalem; but it was sometimes used to denote the consequences of sin in this life. It is to be understood in these two senses only in all the twelve passages in the New Testament. In the second century after Christ it came to denote a place of torment after death, but it is never employed in that sense in the Old Testament, the New Testament, the Apocrypha nor was it used by any contemporary of Christ with that meaning, nor was it ever thus employed by any Christian until Justin and Clement thus used it (A. D. 150) (and the latter was a Universalist), nor by any Jew until in the targum of Jonathan Ben Uzziel about a century later. And even then it only denoted future but did not denote endless punishment, until a still later period.

The English author, Charles Kingsley writes (Letters) to a friend: "The doctrine occurs nowhere in the Old Testament, nor any hint of it. The expression in the end of Isaiah about the fire not quenched and the worm not dying is plainly of the dead corpses of men upon the physical earth in the valley of Hinnom or Gehenna, where the offal of Jerusalem was burned perpetually. "The doctrine of endless torment was as a historical fact, brought back from Babylon by the Rabbis. It may be a very ancient primary doctrine of the Magi, an appendage of their fire-kingdom of Ahriman and may be found in the old Zends, long prior to Christianity. "St. Paul accepts nothing of it as far as we can tell never making the least allusion to the doctrine. "The apocalypse simply repeats the imagery of Isaiah, and of our Lord; but asserts distinctly the non-endlessness of torture, declaring that in the consummation, not only death but Hell shall be cast into the lake of fire.

"The Christian Church has never held it exclusively till now. It remained quite an open question till the age of Justinian, 530, and significantly enough, as soon as 200 years before that, endless torment for the heathen became a popular theory, purgatory sprang up synchronously by the side of it, as a relief for the conscience and reason of the church."

Canon Farrar truthfully says, in his "Eternal Hope": "And, finally, the word rendered Hell is in one place the Greek word 'Tartarus,' borrowed as a word for the prison of evil spirits not after but before the resurrection. It is in ten places 'Hadees,' which simply means the world beyond the grave, and it is twelve places 'Gehenna,' which means primarily, the Valley of Hinnom outside of Jerusalem in which after it had been polluted by Moloch worship, corpses were flung and fires were lit; and, secondly, it is a metaphor not of final and hopeless but of that purifying and corrective punishment which as we all believe does await impenitent sin both here and beyond the grave. But be it solemnly observed, the Jews to whom and in

whose metaphorical sense the word was used by our blessed Lord, never did, either then or at any other period attach to that word 'Gehenna,' which he used, that meaning of endless torment which we have been taught to apply to Hell. To them and therefore on the lips of our blessed Savior who addressed it to them, it means not a material and everlasting fire, but an intermediate, a metaphorical and a terminal retribution."

In Excursus 2, "Eternal Hope," he says the "damnation of Hell is the very different "judgment of Gehenna;" and Hell-fire is the "Gehenna of fire," "an expression which on Jewish lips was never applied in our Lord's days to endless torment. Origen tells us (c. Celsus 6: 25) that finding the word Gehenna in the Gospels for the place of punishment, he made a special search into its meaning and history; and after mentioning (1) the Valley of Hinnom, and (2) a purificatory fire (eis teen meta basanon katharsin,) he mysteriously adds that he thinks it unwise to speak without reserve about his discoveries. No one reading the passage can doubt that he means to imply the use of the word 'Gehenna' among the Jews to indicate a terminable, and not an endless punishment."

The English word Hell occurs in the Bible fifty-five times, thirty-two in the Old Testament and twenty-three in the New Testament. The original terms translated Hell, Sheol-Hadees occur in the Old Testament sixty-four times and in the New Testament twenty-four times; Hadees eleven times, Gehenna twelve times and Tartarus once. In every instance the meaning is death, the grave or the consequences of sin in this life.

Thus the word Hell in the Bible, whether translated from Sheol, Hadees, Gehenna, or Tartarus, yields no countenance to the doctrine of even future, much less endless punishment. It should not be concluded, however, from our expositions of the usage of the word Hell, in the Bible, that Universalists deny that the consequences of sin extend to the life beyond the grave. We deny that inspiration has named Hell as a place or condition of punishment in the spirit world. It seems a philosophical conclusion and there are Scriptures that appear to many Universalists to teach that the future life is affected to a greater or less extent, by human conduct here; but that Hell is a place or condition of suffering after death is not believed by any and as we trust we have shown, the Scriptures never so designate it. Sheol, Hadees and Tartarus denoted literal death or the consequences of sin here, and Gehenna was the name of a locality well-known to all Jews into which sometimes men were cast and was made an emblem of great calamities or sufferings resulting from sin. Hell in the Bible in all the fifty-five instances in which the word occurs always refers to the present and never to the immortal world.

AIÓN
and
AIÓNIOS

THE GREEK WORD

AIÓN — AIÓNIOS,

TRANSLATED

Everlasting — Eternal

IN THE

HOLY BIBLE,

SHOWN TO DENOTE LIMITED DURATION.

BY

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Editor of THE NEW COVENANT

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PREFACE

The verbal pivot on which swings the question, Does the Bible teach the doctrine of Endless Punishment? Is the word Aión and its derivatives and reduplications. The author of this treatise has endeavored to put within brief compass the essential facts pertaining to the history and use of the word, and he thinks he has conclusively shown that it affords no support whatever to the erroneous doctrine. It will generally be conceded that the tenet referred to is not contained in the Scriptures if the meaning of endless duration does not reside in the controverted word. The reader is implored to examine the evidence presented, as the author trusts it has been collected, with a sincere desire to learn the truth.

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ΑΙÓN — ΑΙÓΝΙΟΣ

INTRODUCTION

It is a prevalent idea that the words “Eternal, Everlasting, Forever,” etc., in the English Bible, signify endless duration. This essay aims to prove the popular impression erroneous. The inquiry will be pursued in a manner that shall be satisfactory to the scholar, and also enable the ordinary reader to apprehend the facts, so that both the learned and the unlearned may be able to see the subject in a light that shall relieve the Scriptures of seeming to teach a doctrine that blackens the character of God, and plunges a deadly sting into the believing heart.

The original Hebrew Bible was translated into Greek, by seventy scholars, and hence called “The Septuagint,” B.C. 200-300,(1) and the Hebrew word *Olam* is, in almost all cases, translated *Aión Aiónios* etc., (*Αίωv, Αίωvιος,*) so that the two words may be regarded as synonymous with each other. In the New Testament the same words *Aión* and its derivatives, are the original Greek of the English words, *Eternal, Everlasting, Forever, etc.* So that when we ascertain the real meaning of *Aión*, we have settled the sense of those English words in which the doctrine of Endless Punishment is erroneously taught. It is not going to far to say that if the Greek *Aión - Aiónios* does not denote endless duration, then endless punishment is not taught in the Bible. We proceed to show that the sense of interminable duration does not reside in the word.

Three avenues are open to us in which to pursue this important investigation. I. Etymology, II. Lexicography, III. Usage.

Our first appeal will be to Etymology.

1. ETYMOLOGY

We are aware that nothing is more unsafe and treacherous than the guidance of etymology. An ounce of usage is worth a pound of it. Etymology is theory, usage is fact. For instance, our common word *prevent* is compounded of *præ* and *venio*, to come or go before, and once it had that meaning, but it has long since lost it in common usage, in which it now means to hinder. Suppose two thousand years hence some one should endeavor to prove that in the year 1875 the word *prevent* meant to go before. He could establish his position by the etymology of the word, but he would be wholly wrong, as would appear by universal usage in our current literature. So that if we agree that the etymology of *Aión* indicates eternity to have been its original meaning, it by no means follows that it had that force in Greek literature. But its derivation does not point in that direction.

LENNEP(2)

Says that it comes from *Aó* (to breathe) which suggests the idea of indefinite duration. He says: It was transferred from breathing to collection, or multitude of times. From which proper signification again have been produced those by which the ancients have described either age (*ævum*), or eternity (*æternitatem*), or the age of man (*hominis ætatem*.) Commenting on Lennep's derivation of the word, Rev. E. S. Goodwin, says:(3) "It would signify a multitude of periods or times united to each other, duration indefinitely continued. Its proper force, in reference to duration, seems to be more that of uninterrupted duration than otherwise; a term of which the duration is continuous as long as it lasts, but which may be completed and finished, as age, dispensation, *sæculum*, in a general sense.' Mr. Goodwin entertained the theory that the word is from the verb *aió*, its active participle converted into a substantive.

ARISTOTLE'S ETYMOLOGY

But this etymology is not the popular one. Aristotle,(4) the great Greek Philosopher, explained the derivation as a combination of two Greek words (*aei ón*) which signify always existing. As there is a great deal of controversy on this famous passage, we will give

THREE TRANSLATIONS OF ARISTOTLE

1. Dr. Pond(5): In describing the highest heaven, the residence of the gods, Aristotle says: "It is therefore evident that there is neither space, nor time, nor vacuum beyond. Wherefore the things there are not adapted by nature to exist in place; nor does time make them grow old; neither under the highest (heaven) is there any change of any one of these things, they being placed beyond it; but unchangeable, passionless - they continue through all *aióna* (eternity.) For indeed, the word itself according to the ancients, divinely expressed this. For the period which comprehends the time of every one's life, beyond which, according to nature, nothing exists, is called his *aión*, (eternity.) And for the same reason, the period of the whole heaven even the infinite time of all things, and the period comprehending that infinity is *aión*, eternity, deriving its name from *aei*, *einai*, always being, immortal and divine."

Dr. J. R. Boise,(6) Professor of Greek in the University of Chicago: "Time is a notation of motion; and motion without a physical body is impossible. But, beyond the heaven, it has been shown that there is neither a body, nor can there be. It is plain, therefore, that there is neither space, nor void, nor time beyond. Therefore, the things there are not by nature in space,

nor does time make them grow old, nor is there any change in any one of those things placed beyond the outermost sweep (or current); but, unchangeable and without passion, having the best and most sufficient life, they continue through all eternity (aión); for this name (i.e., aión) has been divinely uttered by the ancients. For the definite period (to telos), which embraces the time of the life of each individual, to whom, according to nature, there can be nothing beyond, has been called each one's eternity (aión). And, by parity of reasoning, the definite period also of the entire heaven, even the definite period embracing the infinite time of all things and infinity, is an eternity (aión), immortal and divine, having received the appellation (eternity, aión) from the fact that it exists always (apo tou aei einai).

Dr. Edward Beecher:(7) "The limit of the whole heaven, and the limit enclosing the universal system, is the divine and immortal existing (aei ón) (God) deriving his name Aión from his ever existing (aei ón)." Dr. B. adds: "From the time of Homer to Plato and Aristotle, about five centuries, the word aión is used by poets and historians alongside of various compounds of aei, for the compounds of aei retain the diphthong ei, but aión drops the e. There is a verb aió - to breathe, to live. The passage of Aristotle in which his etymology occurs, has been mistranslated, for it does not give the etymology of the abstract idea eternity, but of the concrete idea God, as an ever-existing person, from whom all other personal beings derived existence and life. What Aristotle has been supposed to assert of aión, in the sense of eternity, he asserts of aión in the sense of God, a living and divine person. That the word aión in the classic Greek sometimes denotes God is distinctly stated in Henry Stephens' great lexicon, (Paris edition,) and the passage referred to in Sophocles (Herac. 900,) fully authorized his statement. In that passage Jupiter is called 'Aión, (the living God) the Son of Kronos.' Moreover, the whole context of Aristotle proves that he is speaking of the great immovable first mover of the universe, the Aión, immortal and divine"

* * *

This passage from Aristotle is obscure, and if he were authority, it would not settle the question of the meaning of the word. If we adopt this theory, we may claim that aión had the primary meaning of continuous existence, such being the signification of aei and ón, but there is no warrant even in such an origin for ascribing to it duration without end. But Aristotle does not say or intimate that the word had the meaning of eternity in his day, nor does his statement of its derivation prove that it had that meaning then. On the contrary, Aristotle's use of the word, as we shall hereafter show, clearly proves that it had no such meaning in his mind, even if it is compounded of aei and ón.

AEI

The word aei from which aión is claimed to grow, is found eight times, (perhaps more, though I have not found it oftener) in the New Testament, and in no one instance does it mean endless. Mark 15:8; Acts 7:51; 2Cor. 4:11; 6:10, Titus, 1:12; Heb. 3:10; 1 Pet. 3:15; 2Pet. 1:12. I give two instances. The multitude desired Pilate to release a prisoner, Mark 15:8: "*as he had ever done with them.*" Heb. 3:10: "*They do always err in their heart.*" An endless duration growing out of a word used thus, would be a curiosity. It is always, or always, or ever, in each text. Liddell and Scott give more than fifty compounds of aei.

Concerning Aristotle's use of the word in his famous sentence, "Life, an aión continuous and eternal," it is enough to say that if aión intrinsically meant endless, Aristotle never would have sought to strengthen the meaning by adding "continuous" and "eternal," any more than one would say, God has an eternity, continuous and endless. He has a life, an existence, an aión endless, just as man's aión on earth is limited; just as Idumea's smoke in the Old Testament is aiónios. Nor, had Aristotle considered aión to mean eternity, would he have said in this very passage: "the time of the life of each individual has been called his aión."

Cremer, Liddell and Scott, Donnegan, and Henry Stephens adopt the Aristotleian origin of the word. Grimm rejects it, and Robinson in his latest editions gives both etymologies without deciding between them. Stephens says: "Aristotle, and after him many other philosophers, as Plotinus and Proclus, introduced the etymology of aión from aei, and thus added the idea of eternity to the word."

But we have shown that the famous passage in Aristotle refers to God, (apo tou aei einai) and not to abstract duration. We have shown that aei is used eight times in the New Testament, and not in the sense of endless, once. We shall prove that Aristotle himself uniformly used the word in the sense of limited duration, and under the head of Classic Usage will hereafter prove that at the time the Old Testament was rendered into Greek, this was the only meaning the word had with any Greek writer. If aeióon, is its origin, which is more than doubtful, it cannot mean more than continuous existence, the precise length to be determined by accompanying words. Adopt either derivation, and indefinite duration is the easy and natural meaning of the word, if we suffer ourselves to be guided by its etymology. Eternity can only be expressed by it when it is accompanied by other words, denoting endless duration, or by the name of Deity.

All will agree that words may change their meaning, and therefore that etymology is an uncertain guide. If etymology point in one direction, and usage in another, the former must yield; but if both utter one fact, each reinforces and strengthens the other. This we have illustrated by the etymology of 'prevent.' Hundreds of words teach the same truth. Words start out with a certain meaning, and change it in process of time. If *aión* really meant eternity when it was first pronounced, it would not follow that it has this meaning now. That it had not that meaning at first would not hinder it from being thus used subsequently. Etymology proves nothing one way or the other, its evidence is but *prima facie*; usage is the only decisive authority. But etymology gives no warrant for applying the idea of eternity to the word.

THE PLATONIC DERIVATIONS

We have proceeded on the ground that Aristotle's etymology is authoritative. But nothing is further from the truth. The scholarship of to-day, possessed by an average educated philologist, is far more competent to trace this or any Greek word to its real source, than Plato or Aristotle was able to do. In his analysis of Plato's *Cratylus*, (8) Grote accurately observes of Plato's etymologies: "Though sometimes reasonable enough, they are in a far greater number of instances forced, arbitrary, and fanciful. The transitions of meaning imagined, and the structural transformations of words, are alike strange and violent. Such is the light in which these Platonic etymologies appear to a modern critic. But such was not the light in which they appeared either to the ancient Platonists or critics earlier than the last century. The Platonists even thought then full of mysterious and recondite wisdom. So complete has been the revolution of opinion that the Platonic etymologies are now treated by most critics as too absurd to have been seriously intended by Plato, even as conjectures. It is called 'a valuable discovery of modern times' (so Schleiermacher terms it) that Plato meant most of them as mere parody and caricature."

The character of Aristotle as an etymologist is thus stated by Grote: "Nor are they more absurd than many of the etymologies proposed by Aristotle." A slender hook this, whereon to hang such a doctrine as that of the immortal wo of countless millions of souls.

CONCLUSIONS

The conclusions to which any judicial mind must arrive are these: (1), It is uncertain from what source the word *Aión* sprang; (2), It is of no consequence how it originated; (3), Aristotle's opinion is not authority; and

(4), It is probable that he was not defining the word, but was alluding to that being whose *aión*, or existence is continuous and eternal. That he did not understand that *aión* signified eternity, we shall demonstrate from his uniform use of the word, in the sense of limited duration. And we find no reason in its etymology for giving it the sense of endless duration. And if it did thus originate, it does not afford a particle of proof that it was subsequently used with that meaning.

2. LEXICOGRAPHY AND THE CRITICS

We next appeal to Lexicography. Now lexicograph must always be consulted, especially on disputed words, *cum grano salis*. A theologian, in his definitions, is quite certain to shade technical words with his own belief, and lean one way or the other, according to his own predilections. Unconsciously and necessarily the lexicographer who has a bias in favor of any doctrine will tincture his definitions with his own idiosyncracies. Very few have sat judicially, and given meanings to words with reference to their exact usage; so that one must examine dictionaries concerning any word whose meaning is disputed, with the same care that should be used in reference to any subject on which men differ.

With this thought in mind let us consult such of the lexicons as have fallen under our notice, and also some of the Biblical critics who have explored the word.

AUTHORITIES

The oldest lexicographer, Hesychius, (A. D. 400-600,) defines *aión* thus: "The life of man, the time of life." At this early date no theologian had yet imported into the word the meaning of endless duration. It retained only the sense it had in the classics, and in the Bible.

Theodoret(9) (A. D. 300-400) "Aión is not any existing thing, but an interval denoting time, sometimes infinite when spoken of God, sometimes proportioned to the duration of the creation, and sometimes to the life of man."

John of Damascus (A. D. 750,) says, "1, The life of every man is called *aión*. . . . 3, The whole duration or life of this world is called *aión*. 4, The life after the resurrection is called 'the *aión* to come.' "

But in the sixteenth century Phavorinus was compelled to notice an addition, which subsequently to the time of the famous Council of 544 had been grafted on the word. He says: "Aión, time, also life, also habit, or way of life. Aión is also the eternal and endless AS IT SEEMS TO THE

THEOLOGIAN.” Theologians had succeeded in using the word in the sense of endless, and Phavorinus was forced to recognize their usage of it and his phraseology shows conclusively enough that he attributed to theologians the authorship of that use of the word. Alluding to this definition, Rev. Ezra S. Goodwin, one of the ripest scholars and profoundest critics, says,⁽¹⁰⁾ “Here I strongly suspect is the true secret brought to light of the origin of the sense of eternity in *aión*. The theologian first thought he perceived it, or else he placed it there. The theologian keeps it there, now. And the theologian will probably retain it there longer than any one else. Hence it is that those lexicographers who assign eternity as one of the meanings of *aión* uniformly appeal for proofs to either theological, Hebrew, or Rabbinical Greek, or some species of Greek subsequent to the age of the Seventy, if not subsequent to the age of the Apostles, so far as I can ascertain.”

The second definition by Phavorinus is extracted literally from the “*Etymologicon Magnum*” of the ninth or tenth century. This gives us the usage from the fourth to the sixteenth century, and shows us that, if the word meant endless at the time of Christ, it must have changed from limited duration in the classics, to unlimited duration, and then back again, at the dates above specified!

From the sixteenth century onward, the word has been defined as used to denote all lengths of duration from brief to endless. We record here such definitions as we have found.

Rost: (German definitions) “*Aión*, duration, epoch, long time, eternity, memory of man, life-time, life, age of man. *Aiónios*, continual, always enduring, long continued, eternal.”

Hedericus: “An age, eternity, an age as if always being; time of man’s life in the memory of men, (wicked men, New Testament,) the spinal marrow. *Aiónios*, eternal, everlasting, continual.”

Schleusner: “Any space of time whether longer or shorter, past, present or future, to be determined by the persons or things spoken of, and the scope of the subjects; the life or age of man. *Aiónios*, a definite and long period of time, that is, a long enduring, but still definite period of time.”

Passow: “*Aiónios*, long continued, eternal, everlasting, in the classics.

Grove: “Eternity; and age, life, duration, continuance of time; a revolution of ages, a dispensation of Providence, this world or life; the world or life to come. *Aiónios*, eternal, immortal, perpetual, former, past, ancient.”

Donnegan: “Time; space of time; life time and life; the ordinary period of man’s life; the age of man; man’s estate; a long period of time; eternity; the spinal marrow. *Aiónios*, of long duration, lasting, eternal, permanent.”

Ewing: “Duration, finite or infinite; a period of duration, past or future; an age; duration of the world; ages of the world; human life in this world, or the next; our manner of life in the world; and age of divine dispensation, the ages, generally reckoned three, that before law, that under the law, and that under the Messiah. *Aiōnios*, (from preceding,) ages of the world, periods of the dispensations since the world began.”

Schrevelius: “An age, a long period of time; indefinite duration, time, whether longer or shorter, past, present or future; also, in the New Testament, the wicked men of the age, life, the life of man. *Aiōnios*, of long duration, lasting, sometimes everlasting, sometimes lasting through life as *eternus* in Latin.”

Dr. Taylor, who wrote the Hebrew Bible three times with his own hand, says of *Olam*, (Greek *Aiōn*) it signifies a duration which is concealed, as being of an unknown or great length. “It signifies eternity, not from the proper force of the word, but when the sense of the place or the nature of the subject require it, as God and his attributes.”

Pickering: Almost identical with Schrevelius in his definitions.

Hinks: “A period of time; and age, an after time, eternity. *Aiōnios*, lasting, eternal, of old, since the beginning.”

Lutz: “An age, time, eternity. *Aiōnios*, durable, eternal.”

Macknight: (Scotch Presbyterian.) “These words being ambiguous, are always to be understood according to the nature and circumstances to which they are applied.” He thinks the words sustain endless punishment, but adds: “At the same time I must be so candid as to acknowledge that the use of these terms, forever, eternal and everlasting, in other passages of Scripture, shows that they who understand these words in a limited sense, when applied to punishment, put no forced interpretation upon them.

Wright: “Time, age, life-time, period, revolution of ages, dispensation of Providence, present world, or life, world to come, eternity. *Aiōnios*, eternal, ancient.”

Robinson: “Life, also an age, that is an indefinite long period of time, perpetuity, ever, forever, eternity, forever, without end, to the remotest time, forever and ever, of old, from everlasting, the world, present or future, this world and the next, present world, men of this world, world itself, advent of Messiah. *Aiōnios*, perpetual, everlasting, eternal, chiefly spoken of future time, ancient.”

Jones: “An everlasting age, eternal, forever, a period of time, age, life, the present world, or life; the Jewish dispensation; a good demon, angel as supposed to exist forever . . . *Aiōnios*, everlasting, ancient.”

Schweighauser and Valpyv substantially agree.

Maclaine, in his *Mosheim: Aión or æon among the ancients*, was used to signify the age of man, or the duration of human life.”

Cruden: “The words eternal, everlasting, forever, are sometimes taken for a long time, and are not always to be understood strictly, for example, ‘Thou shalt be our guide from this time forth, even forever,’ that is, during our whole life.”

Alex. Campbell: “ITS RADICAL IDEA IS INDEFINITE DURATION.”

Whitby: “Nothing is more common and familiar in Scripture than to render a thorough and irreparable vastation, whose effects and signs should be still remaining, by the word *aiónios*, which we render eternal.” Hammond, Benson, and Gilpin, in notes on Jude 7, say the same. Liddell and Scott also give to *aión*, in the poets the sense of life and lifetime, as also an age or generation.

Pearce (in Matt. 7:33) says: “The Greek word *aión*, seems to signify age here, as it often does in the New Testament, and according to its most proper signification.” Clarke, Wakefield, Boothroyd, Simpson, Lindsey, Mardon, Acton, agree. So do Locke, Hammond, Le Clerc, Beausobre, Lenfant, Dodridge, Paulus, Kenrick and Olshausen.

T. Southwood Smith: “Sometimes it signifies the term of human life; at other times an age, or dispensation of Providence. Its most common signification is that of age or dispensation.”

Scarlett: “That *aiónion*, does not mean endless or eternal, may appear from considering that no adjective can have a greater force than the noun from which it is derived. If *aión* means age (which none either will or can deny) then *aiónion* must mean age-lasting, or duration through the age or ages to which the thing spoken or relates.”

Even Professor Stuart is obliged to say: “The most common and appropriate meaning of *aión* in the New Testament, and the one which corresponds with the Hebrew word *olam*, and which therefore deserves the first rank in regard to order, I put down first: an indefinite period of time; time without limitation; ever, forever, time without end, eternity, all in relation to future time. The different shades by which the word is rendered, depend on the object with which *aiónios* is associated, or to which it has relation, rather than to any difference in the real meaning of the word.”

J. W. Haley *says: “The Hebrew word ‘*olam*’ rendered ‘forever,’ does not imply the metaphysical idea of absolute endlessness, but a period of indefinite length, as Rambach says, a very long time, the end of which is

hidden from us.” Olam or olim is the Hebrew equivalent of aión.

Dr. Edward Beecher(11) remarks, “It commonly means merely continuity of action . . . all attempts to set forth eternity as the original and primary sense of aión are at war with the facts of the Greek language for five centuries, in which it denoted life and its derivative senses, and the sense eternity was unknown.” And he also says what is the undoubted fact, “that the original sense of aión is not eternity. . . . It is conceded on all hands that this (life) was originally the general use of the word. In the Paris edition of Henry Stephens’ Lexicon it is affirmed emphatically “that life, or the space of life, is the primitive sense of the word, and that it is always so used by Homer, Hesiod, and the old poets; also by Pindar and the tragic writers, as well as by Herodotus and Xenophon.”

“Pertaining to the world to come,” is the sense given to “These shall go away into everlasting punishment,” by Prof. Tayler Lewis, who adds (12) “The preacher in contending with the Universalist and the Restorationist, would commit an error, and it may be suffer a failure in his argument, should he lay the whole stress of it on the etymological of historical significance of the words aión, aiónios, and attempt to prove that of themselves they necessarily carry the meaning of endless duration. ‘These shall go away into the restraint, imprisonment of the world to come,’ is all we can etymologically or exegetically make of the word in this passage.”

* “An Examination of the Alleged Discrepancies of the Bible,” p.216.

THE TRUE IDEA

Undoubtedly the definition given by Schleusner is the accurate one, ‘Duration determined by the subject to which it is applied.’ Thus it only expresses the idea of endlessness when connected with what is endless, as God. The word great is an illustrative word. Great applied to a tree, or mountain, or man, denotes different degrees, all finite, but when referring to God, it has the sense of infinite. Infinity does not reside in the word great but it has that meaning when applied to God. It does not impart it to God, it derives it from him. So of aiónion; applied to Jonah’s residence in the fish, it means seventy hours; to the priesthood of Aaron, it signifies several centuries; to the mountains, thousands of years; to the punishments of a merciful God, as long as is necessary to vindicate his law and reform his children; to God himself, eternity. What great is to size, aiónios is to duration. Human beings live from a few hours to a century; nations from a century to thousands of years; and worlds, for aught we know, from a few to many millions of years, and God is eternal. So that when we see the word applied to a human life it denotes somewhere from a few days to a hundred years;

when it is applied to a nation, it denotes anywhere from a century to ten thousand years, more or less, and when to God it means endless. In other words it practically denotes indefinite duration, as we shall see when we meet the word in sacred and secular literature. Dr. Beecher well observes:

*"There are SIX AGES, or aggregates of ages, involving temporary systems, spoken of in the Old Testament. These ages are distinctly stated to be temporary, and yet to them all are applied *olam* and its reduplications, as fully and emphatically as they are to God. This is a positive demonstration that the word *olam*, as affirmed by Taylor and Fuerst in their Hebrew Concordances means an indefinite period or age, past or future, and not an absolute eternity. When applied to God, the IDEA OF ETERNITY IS DERIVED FROM HIM, AND NOT FROM THE WORD. . . . This indefinite division of time is represented *olam* (Greek *aión*). Hence we find, since there are many ages, or periods, that the word is used in the plural. Moreover, since one great period or age can comprehend under it subordinate ages, we find such expressions as an age of ages, or an *olam* of *olams*, and other reduplications.

"In some cases, however, the reduplication of *olam* seems to be a rhetorical amplification of the idea, without any comprehension of ages by a greater age. This is especially true when *olam* is in the singular in both parts of the reduplication, as "To the age of the age."

"The use of the word in the plural is decisive evidence that the sense of the word is not eternity, in the absolute sense, for there can be but one such eternity. But as time past and future can be divided by ages, so there may be many ages, and an age of ages."

* Christian Union.

ETERNAL DURATION AND MODERN CONCEPTIONS

It does not seem to have been generally considered by students of this subject that the thought of endless duration is comparatively a modern conception. The ancients, at a time more recent than the dates of the Old Testament, had not yet cognized the idea of endless duration, so that passages containing the word applied to God do not mean that he is of eternal duration, but the idea was of indefinite and not unlimited duration. I introduce here a passage from Professor Knapp, or Knappius, the author of the best edition of the Greek Testament known, and one in use in many colleges and ranks as a scholar of rare erudition. He observes:

"The pure idea of eternity is too abstract to have been conceived in the early ages of the world, and accordingly is not found expressed by any

word in the ancient languages. But as cultivation advanced and this idea became more distinctly developed, it became necessary in order to express it to invent new words in a new sense, as was done with the words eternitas, perennitas, etc. The Hebrews were destitute of any single word to express endless duration. To express a past eternity they said before the world was; a future, when the world shall be no more. . . . The Hebrews and other ancient people have no one word for expressing the precise idea of eternity.”

AN IMPRESSIVE REFLECTION

I pause here long enough to raise this question: Is it possible that our heavenly Father had created a world of endless torture, to which his children for thousands of years were crowding in myriads, and that he not only had not revealed the fact to them, but was so shortsighted that he had not given them a word to express the fact, or even a capacity sufficient to bring the idea of the eternal suffering to which they were liable, within the compass of the cognition? He created the horse for man’s use, and created man capable of comprehending the horse; he surrounded him with multitudes of animate and inanimate objects, each of which he could name and comprehend, but the most important subject of all—one which must be believed in, or eternal woe is the penalty, he not only had no name for, but was incapable of the faintest conception of the mere fact! Would, or could a good Father be guilty of such an omission?

Can anything be clearer than this, that the lexicographers and critics unite in saying that limited duration is not only allowable, but that it is the prevailing signification of the word? Do they not agree that eternal duration is not in the word, and can only be imparted to it by the subject associated with it? Thus Lexicography declares that Limited Duration is the force of the word, duration to be determined by the subject treated, if we allow Etymology and Lexicography to declare the verdict. And yet it is possible for these to be mistaken. Incredible, but still possible, that all students and critics of the word should have mistaken its character. But there is one tribunal that cannot mislead, and that is Usage.

3 — USAGE

In tracing the usage of the word, our sources of information will be (1) The Greek Classics, (2) The Septuagint Old Testament, (3) Those Jewish Greeks nearly contemporary with Christ, (4) The New Testament, and (5) The Early Christian Church.

The Pentateuch was rendered into Greek at about the time of the return

from the Babylonish Captivity, and the whole Old Testament, was combined into one collection about B.C. 200-300. At that time there was a large amount of Greek literature, now known as the Classics, and of course the Seventy gave to all Greek words their legitimate meaning, as found in the Classics. To ascertain just what the Greek Old Testament means by *Aión* or any other word, we need only learn its meaning in the Classics. They would as soon have rendered the Hebrew word for horse by a Greek word meaning fly, as they would have used *aión* for endless duration, if, as we shall show is the fact, antecedent Greek literature used it to denote limited duration.

1.— THE GREEK CLASSICS

It is a vital question How was the word used in the Greek literature with which the Seventy were familiar, that is, the Greek Classics?

Some years since Rev. Ezra S. Goodwin(13) patiently and candidly traced this word through the Classics, finding the noun frequently in nearly all the writers, but not meeting the adjective until Plato, its inventor, used it. He states, as the result of his protracted and exhaustive examination from the beginning down to Plato, “We have the whole evidence of seven Greek writers, extending through about six centuries, down to the age of Plato, who make use of *Aión*, in common with other words; and no one of them EVER employs it in the sense of eternity.”

When the Old Testament was translated from Hebrew into Greek by the Seventy, the word *aión* had been in common use for many centuries. It is preposterous to say that the Seventy would render the Hebrew *olam* by the Greek *aión* and give to the latter (1) a different meaning from that of the former, or (2) a different meaning from *aión* in the current Greek literature. It is self-evident, then, that *Aión* in the Old Testament means exactly what *Olam* means, and also what *Aión* means in the Greek classics. Indefinite duration is the sense of *olam*, and it is equally clear that *aión* has a similar signification.

In the *Iliad* and *Odyssey* *Aión* occurs thirteen times, as a noun, besides its occurrence as a participle in the sense of hearing, perceiving, understanding. Homer never uses it as signifying eternal duration. Priam to Hector says,(14) “Thyself shall be deprived of pleasant *aíonos*” (life.) Andromache over dead Hector,(15) “Husband thou hast perished from *aíonos*” (life or time.)

Dr. Beecher writes(16) “But there is a case that excludes all possibility of doubt or evasion, in the Homeric Hymn of Mercury, vs. 42 and 119. Here *aión* is used to denote the marrow as the life of an animal, as Moses

calls the blood the life. This is recognized by Cousins in his Homeric Lexicon. In this case to pierce the life (aión) of a turtle means to pierce the spinal cord. The idea of life is here exclusive of time or eternity.” These are fair illustrations of Homer’s use of the word.

Hesiod employs it twice: “To him (the married man) during aiónos (life) evil is constantly striving, etc.(17) Æschulus has the word nineteen times, after this manner: “This life (aión) seems long, etc.(18) “Jupiter, king of the never-ceasing world.”(19) (aiónos apaustau.)

Pindar gives thirteen instances, such as “A long life produces the four virtues.”(20)(Ela de kai tessaras aretas ho makros aión.)

Sophocles nine times. “Endeavor to remain the same in mind as long as you live.” Askei toiaute noun di aiónos menein.(21) He also employs makraion five times, as long-enduring. The word long increases the force of aión, which would be impossible if it had the idea of eternity.

Aristotle uses aión twelve times. He speaks of the existence or duration (aión) of the earth;(22) of an unlimited aiónos;(23) and elsewhere, he says: aión sunekes kai aidios, “an eternal aión” (or being) “pertaining to God.” The fact that Aristotle found it necessary to add aidios to aión to ascribe eternity to God demonstrates that he found no sense of eternity in the word aión, and utterly discards the idea that he held the word to mean endless duration, even admitting that he derived it, or supposed the ancients did, from aei ón according to the opinion of some lexicographers.

A similar use of the word appears in de Cælo.(24) “The entire heaven is one and eternal (aidios) having neither beginning nor end of an entire aión.” In the same work (25) occurs the famous passage where Aristotle has been said to describe the derivation of the word, which we have quoted on page 7, Aión estin, apo tou aei einai.

Mr. Goodwin well observes that the word had existed a thousand years before Aristotle’s day, and that he had no knowledge of its origin, and poorer facilities for tracing it than many a scholar of the present, possesses. “While, therefore, we would regard an opinion of Aristotle on the derivation of an ancient word, with the respect due to extensive learning and venerable age, still we must bear in mind that his opinion is not indisputable authority.” Mr. Goodwin proceeds to affirm that Aristotle does not apply aei ón to duration, but to God, and that (as we have shown) a human existence is an Aión. Completeness, whether brief or protracted, is his idea; and as Aristotle employed it “Aión did not contain the meaning of eternity.”

Hippocrates. "A human *aión* is a seven days matter."

Empedocles, An earthly body deprived of happy life, (*aiónos*.)

Euripides uses the word thirty-two times. We quote three instances:(26) "Marriage to those mortals who are well situated is a happy *aión*."(27) "Every *aión* of mortals is unstable."(28) "Along *aión* has many things to say," etc.

Philoctetes. "He breathed out the *aióna*." Mr. Goodwin thus concludes his conscientious investigation of such of the Greek classics as he examined line by line, AION IN THESE WRITERS NEVER EXPRESSES POSITIVE ETERNITY."

In his *Physic*(29), Aristotle quotes a passage from Empedocles, saying that in certain cases "*aión* is not permanent."

AIONIOS

Aiónios is found in none of the ancient classics above quoted. Finding it in Plato, Mr. Goodwin thinks that Plato coined it, and it had not come into general use, for even Socrates, the teacher of Plato, does not use it. *Aidios* is the classic word for endless duration.

Plato uses *aión* eight times, *aiónios* five, *diaiónios* once, and *makraión* twice. Of course if he regarded *aión* as meaning eternity he would not prefix the word meaning long, to add duration to it.

In all the above authors extending more than six hundred years, the word is never found. Of course it must mean the same as the noun that is its source. It having clearly appeared that the noun is uniformly used to denote limited duration, and never to signify eternity, it is equally apparent that the adjective must mean the same. The noun sweetness gives its flavor to its adjective, sweet. The adjective long means precisely the same as the noun length. When sweet stands for acidity, and long represents brevity, *aiónios* can properly mean eternal, derived from *aión*, which represents limited duration. To say that Plato, the inventor of the word, has used the adjective to mean eternal, when neither he nor any of his predecessors ever used the noun to denote eternity, would be to charge one of the wisest of men with etymological stupidity. Has he been guilty of such folly? How does he use the word?

PLATO'S USAGE

1. He employs the noun as his predecessors did. I give an illustration*-"Leading a life (*aióna*) involved in troubles."

2. The Adjective.(30) Referring to certain souls in Hades, he describes them as in *aíonion* intoxication. But that he does not use the word in the sense of endless is evident from the *Phædon*, where he says, “It is a very ancient opinion that souls quitting this world, repair to the infernal regions, and return after that, to live in this world.” After the *aíonion* intoxication is over, they return to earth, which demonstrates that the world was not used by him as meaning endless. Again,(31) he speaks of that which is indestructible, (*anolethron*) and not *aíonion*. He places the two words in contrast, whereas, had he intended to use *aíonion* as meaning endless, he would have said indestructible and *aíonion*.

Once more,(32) Plato quotes four instances of *aíon*, and three of *aíonios*, and one *ofdiaíonios* in a single passage, in contrast with *aidios* (eternal.) The gods he calls eternal, (*aidios*) but the soul and the corporeal nature, he says, are *aíonios*, belonging to time, and “all these,” he says, “are part of time.” And he calls Time [*Kronos*] an *aíonios* image of *Aiónos*. Exactly what so obscure an author may mean here is not apparent, but one thing is perfectly clear, he cannot mean eternity and eternal by *aíonios* and *aíonion*, for nothing is wider from the fact than that fluctuating, changing Time, beginning and ending, and full of mutations, is an image of Eternity. It is in every possible particular its exact opposite.

In *De Mundo*,(33) Aristotle says: “Which of these things separately can be compared with the order of the heaven, and the relation of the stars, sun, and also the moon moving in most perfect measures from one *aíon* to another *aíon*,”- *ex aiónos eis eteron aióna*. Now even if Aristotle had said that the word was at first derived from two words that signify always being, his own use of it demonstrates that it had not that meaning then [B.C. 350.] Again,(34) he says of the earth, “All these things seem to be done for her good, in order to maintain safety during her *aíonos*,” duration, or life. And still more to the purpose is this quotation concerning God’s existence.(35) Life and an *aíon* CONTINUOUS AND ETERNAL, “*zoe kai aión, sunekes kai aidios*, etc.” Here the word *aidios*, [eternal] is employed to qualify *aíon* and impart to it what it had not of itself, the sense of eternal. Aristotle could be guilty of no such language as “an eternal eternity.” Had the word *aíon* contained the idea of eternity in his time, or in his mind, he would not have added *aidios*. “For the limit enclosing the time of the life of every man,... is called his continuous existence, *aíon*. On the same principle, the limit of the whole heaven, and the limit enclosing the universal system, is the divine and immortal ever-existing *aíon*, deriving the name *aíon* from ever-existing [*aei ón.*]”(36) In eleven out of twelve instances in the works of Aristotle, *aíon* is used either doubtfully, or in a manner similar to the instance above cited, [from one *aíon* to another, that is, from one age to

another,] but in this last instance it is perfectly clear that an *aión* is only without end when it is described by and adjective like *aidios*, whose meaning is endless. Nobody cares how the word originated, after hearing from Aristotle himself that created objects exist from one *aión* to another, and that the existence of the eternal God is not described by a word so feeble, but by the addition of another that expresses endless duration. Here *aión* only obtains the force of eternal duration by being reinforced by the word *immortal*. If it meant eternity, the addition of *immortal* is like adding gilding to refined gold, and daubing paint on the petal of the lily.

In most of these the word is enlarged by descriptive adjectives. Æschylus calls Jupiter “king of the never-ceasing *aión*,” and Aristotle expressly states in one case that the *aión* of heaven “has neither beginning nor end,” and in another instance he calls man’s life his *aión*, and the *aión* of heaven “immortal.” If *aión* denotes eternity, why add “neither beginning nor end,” or “immortal,” to describe its meaning? These quotations unanswerable show that *aión* in the Classics, never means eternity unless a qualifying word or subject connected with it add to its intrinsic value.

Says Dr. Beecher: In Rome there were certain periodical games known as the secular games, from the Latin *seculum*, a period, or age. The historian, Herodian, writing in Greek, calls these *aiónian* games, that is, periodical, occurring at the end of a *seculum*. It would be singular, indeed, to call them eternal or everlasting games. Cremer, in his masterly *Lexicon of New Testament Greek*, states the general meaning of the word to be ‘Belonging to the *aión*.’” Herodotus, Isocrates, Xenophon, Sophocles, Diodorus Siculus use the word in precisely the same way. Diodorus Siculus says *ton apéiron aióna*, “indefinite time.”

* *De Legib. Lib. iii.*

THE CLASSICS NEVER USE AION TO DENOTE ETERNITY

It appears, then, that the classic Greek writers, for more than six centuries before the Septuagint was written, used the word *aión* and its adjective, but never once in the sense of endless duration.

When, therefore, the Seventy translated the Hebrew Scriptures into Greek, what meaning must they have intended to give to these words? It is not possible, it is absolutely insupposable that they used them with any other meaning than that which they had held in the antecedent Greek literature. As the Hebrew word meaning horse, was rendered by a Greek word meaning horse, as each Hebrew word was exchanged for a Greek word denoting precisely the same thing, so the terms expressive of duration in Hebrew became Greek terms expressing a similar duration. The translators

consistently render *olam* by *aión*, both denoting indefinite duration.

We have shown, p. 18, that the idea of eternity had not entered the Hebrew mind when the Old Testament was written. How then could it employ terms expressive of endless duration? We have now shown that the Greek literature uniformly understands the word in the sense of limited duration. This teaches us exactly how the word was taken at the time the Septuagint was prepared, and shows us how to read understandingly the Old Testament.

When at length the idea of eternity was cognized by the human mind, probably first by the Greeks, what word did they employ to represent the idea? Did they regard *aión-aiónion* as adequate? Not at all, but Plato and Aristotle and others employ *aidios*, and distinctly use it in contrast with our mooted word. We have instanced Aristotle,(37) “The entire heaven is one and eternal [*aidios*] having neither beginning nor end of a complete *aión*, [life, or duration.]” In the same chapter *aidiotes* is used to mean eternity.

Plato,(38) calls the gods *aidion*, and their essence *aidion*, in contrast with temporal matters, which are *aiónios*. *Aidios* then, is the favorite word descriptive of endless duration in the Greek writers contemporary with the Septuagint. *Aión* is never thus used.

When, therefore, the Seventy translated the Hebrew Scriptures into Greek they must have used this word with the meaning it had whenever they had found it in the Greek classics. To accuse them of using it otherwise is to charge them with an intention to mislead and deceive.

Mr. Goodwin well observes: “Those lexicographers who assign eternity as one of the meanings of *aión*, uniformly appeal for proofs to either theological, Hebrew or Rabbinnical Greek, or some species of Greek subsequent to the age of the Seventy, if not subsequent to the age of the apostles, so far as I can ascertain. I do not know of an instance in which any lexicographer has produced the usage of ancient classical Greek, in evidence that *aión* means eternity. ANCIENT CLASSICAL GREEK REJECTS IT ALTOGETHER. . . . “By ancient he means the Greek existing in ages anterior to the days of the Seventy.

Thus it appears that when the Seventy began their work of giving the world a Greek version of the Old Testament that should convey the exact sense of the Hebrew Bible, they must have used *aión* in the sense in which it then was used. Endless duration is not the meaning the word had in Greek literature at that time. Therefore the word cannot have that meaning in the Old Testament Greek. Nothing can be plainer than that Greek Literature at the time the Hebrew Old Testament was rendered into the Greek Septuagint

did not give to Aión the meaning of endless duration. Let us then consider the Old Testament Usage.

2.— THE OLD TESTAMENT USAGE

We have concluded, a priori, that the Old Testament must employ the word Aión in the sense of indefinite duration, because that was the uniform meaning of the word in all antecedent and contemporaneous Greek literature. Otherwise the Old Testament would mislead its readers. We now proceed to show that such is the actual usage of the word in the Old Testament.

And let us pause a moment on the brink of our investigation to speak of the utter absurdity of the idea that God has hung the great topic of the immortal welfare of millions of souls on the meaning of a single equivocal word. Had he intended to teach endless punishment by one word, that word would have been so explicit and uniform and frequent that no mortal could mistake its meaning. It would have stood unique and peculiar among words. It would no more be found conveying a limited meaning than is the sacred name of Jehovah applied to any finite being. Instead of denoting every degree of duration, as it does, it never would have meant less than eternity. The thought that God has suspended the question of man's final destiny on such a word would seem too preposterous to be entertained by any reflecting mind, did we not know that such an idea is held by Christians.

Endless duration is never expressed or implied in the Old Testament by Aión or any of its derivatives, except in instances where it acquires that meaning from the subject connected with it.

How is it used? Let us adduce a few illustrative

EXAMPLES

Gen. 6:4, "*There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, (aiónos), men of renown.*" Gen. 9:12; God's covenant with Noah was "for perpetual (aiónios) generations." Gen. 9:16; The rainbow is the token of "the everlasting (aiónion) covenant" between God and "*all flesh that is upon the earth.*" Gen. 13:15; God gave the land to Abram and his seed "forever," (aiónos). Dr. T. Clowes says of this passage that it signifies the duration of human life, and he adds, "Let no one be surprised that we use the word Olam (Aión) in this limited sense. This is one of the most usual significations of the Hebrew Olam and the Greek Aión." In Isa. 58:12; it is rendered "old" and "foundations," (aiónioi and aiónia). "*And they that shall be of thee shall build the old waste places; thou shalt raise up the*

foundations of many generations; and thou shalt be called, The repairer of the breach." In Jer. 18:15, 16, ancient and perpetual, (aiónious and aiónion). "*Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.*" Such instances may be cited to an indefinite extent. Ex. 15:18, "*forever and ever and further,*" (ton aióna, kai ep aióna, kai eti.) Ex. 12:17, "*And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt, therefore shall ye observe this day in your generations by an ordinance forever,*" (aiónion). Numb. 10:8, "*And the sons of Aaron the priests, shall blow with the trumpets; and they shall be to you for an ordinance forever (aiónion) THROUGHOUT YOUR GENERATIONS.*" "*Your generations,*" is here idiomatically given as the precise equivalent of "forever." Canaan was given as an "*everlasting (aiónion) possession;*" (Gen. 17:8, 48:4; Lev. 24:8,9;); the hills are everlasting (aiónioi;); (Hab. 3:6;); the priesthood of Aaron (Ex. 40:15; Numb. 25:13; Lev. 16:34;); was to exist forever, and continue through everlasting duration; Solomon's temple was to last forever, (1 Chron. 17:12;); though it was long since ceased to be; slaves were to remain in bondage forever, (Lev. 25:46;); though every fiftieth year all Hebrew servants were to be set at liberty, (Lev. 25:10;); Jonah suffered an imprisonment behind the everlasting bars of earth, (Jon. 2:6;); the smoke of Idumea was to ascend forever, (Isa. 34:10;); though it no longer rises, to the Jews God says (Jer. 32:40;); "*and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten,*" and yet, after the fullness of the Gentiles shall come in, Israel will be restored. Rom. 11:25-6.

Not only in all these and multitudes of other cases does the word mean limited duration, but it is also used in the plural, thus debarring it from the sense of endless, as there can be but one eternity. In Dan. 12:3; the literal reading, if we allow the word to mean eternity, is "to eternities and farther;" (eis tous aiónas kai eti.) Micah 4:5, "*We will walk in the name of the Lord our God to eternity, and beyond,*" eis ton aióna kai epekeina. Ps. 119:43, "*And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually forever and ever.*" This is the strongest combination of the aionian phraseology: eis ton aióna kai eis ton aióna tou aiónos, and yet it is David's promise of fidelity as long as he lives among them that "reproach" him, in "the house of his pilgrimage." Ps. 148:4-6, "*Praise him, ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD: for he*

commanded and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass. The sun and moon, the stars of light, and even the waters above the heavens are established forever,” eis ton aióna tou aiónos, and yet the firmament is one day to become as a folded garment, and the orbs of heaven are to be no more. Endless duration is out of the question in these and many similar instances.

In Lam. 5:19, “*forever and ever*” is used as the equivalent of “*from generation to generation.*” Joel 2:26-27, “*And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God and none else: and my people shall never be ashamed.*” This is spoken of the Jewish nation. Isa. 60:15, “*Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal (aiónion) excellency, a joy of many generations.*” Here many generations and eternal are exact equivalents. 1 Sam. 1:22, “*But Hannah went not up: for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide forever.*” The remaining of Samuel in the temple was to be “forever” (aiónos) 2 Kings, 5:27, “*The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever.*” (ton aióna). Undoubtedly the seed of Gehazi is still on earth: but whether so or not the leprosy has departed. Daniel 2:4, “*Then spake the Chaldeans to the king in Syriac, O king, live forever: eis tous aióna.*” The Chaldean’s live forever meant precisely what the French Vive, and the English “Long live the King” mean. Eternal duration never entered the thought. Jerem. 17:25, “*Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their city shall remain forever,*” eis ton aióna. Eternity was not promised here. Long duration is the extent of the promise. Josh. 4:7, “*Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD: when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel forever,*” tou aiónos. These stones are no longer a memorial. This forever has ended.

Forever and ever is applied to the hosts of heaven, or the sun, moon, and stars: to a writing contained in a book; to the smoke that went up from the burning land of Idumea; and to the time the Jews were to dwell in Judea.(39) The word never is applied to the time the sword was to remain in the house of David, to the time the Jews should experience shame.(40)

“Everlasting”(41) is applied to God’s covenant with the Jews; to the

priesthood of Aaron; to the statutes of Moses; to the time the Jews were to possess the land of Canaan; to the mountains and hills; and to the doors of the Jewish temple.(42) The word forever is applied to the duration of man's earthly existence; to the time a child was to abide in the temple; to the continuance of Gehazi's leprosy; to the duration of the life of David; to the duration of a king's life; to the duration of the earth; to the time the Jews were to possess the land of Canaan; to the time they were to dwell in Jerusalem; to the time a servant was to abide with his master; to the time Jerusalem was to remain a city; to the duration of the Jewish temple; to the laws and ordinances of Moses; to the time David was to be king over Israel; to the throne of Solomon; to the stones that were set up at Jordan; to the time the righteous were to inhabit the earth; and to the time Jonah was in the fish's belly.(43)

And yet, the land of Canaan, the Jews' "*everlasting possession*," has passed from their hand; the covenant of circumcision, an "*everlasting covenant*" was abolished almost two thousand years ago; the Jewish atonement (Lev. 16,) an everlasting statute, is abrogated by the atonement of Christ; David was never to want a man to sit on Israel's throne. This aionian line of succession was long ago broken.

We have found the noun *Aión* three hundred and ninety-four times in the Old Testament, and the adjective *Aiónion* one hundred and ten times, and in all but four times it is the translation of *Olam*.

THE NOUN

Waiving the passages where it is applied to God, and where by accommodation it may be allowed to imply endlessness, just as great applied to God means infinity, let us consult the general usage: Eccl. 1:10, "*Is there anything whereof it may be said, See, this is new! It hath been already of old time, which was before us.*" Ps. 25:6, "*Remember, O LORD, thy tender mercies and thy loving kindnesses; for they have been ever of old,*" (*aiónos*). Ps. 119:52, "*I remembered thy judgments of old, O LORD; and have comforted myself.*" Isa. 46:9, "*Remember the former things of old.*" Isa. 64:4, "*Since the beginning of the world,*" (*aiónos*). Jer. 28:8, "*The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.*" Jer. 2:20, "*For of old time I have broken thy yoke, and burst thy bands.*" Prov. 8:23, "*I (wisdom) was set up from everlasting (aiónos) from the beginning, or ever the earth was.*" Here *aiónos* and "before the world was," are in apposition. Ps. 73:12, "*Behold, these are the ungodly, who prosper in the world,*" (time, *aiónos*.) Deut. 32:7, "*Remember the days of old.*" Ezek. 26:20, "*The people of old time.*" Ps. 143:3,

“Those who have been long dead.” —Same in Lam. 3:6. Amos 9:11, ***“Days of old.”*** Isa. 1:9, ***“Generations of old.”*** Micah 7:14, ***“Days of old.”*** Same in Malachi 3:4. Ps. 48:14, ***“For this God is our God for ever and ever: he will be our guide even unto death.”*** This plural form denotes ***“even unto death.”*** Christ’s kingdom is prophesied as destined to endure ***“forever,” “without end,”*** etc. Dan. 2:44; Isa. 59:21; Ps. 110:4; Isa. 9:7; Ps. 89:29. Now if anything is taught in the Bible, it is that Christ’s kingdom shall end. In 1 Corin. 15: it is expressly and explicitly declared that Jesus shall surrender the kingdom to God the Father, that his reign shall entirely cease. Hence, when we read in such passages as Dan. 2:44, that Christ’s kingdom shall stand forever, we must understand that the forever denotes the reign of Messias, bounded by “the end,” when God shall be “all in all.”

Servants were declared to be bound forever, when all servants were emancipated every fifty years. Thus in Deut. 15:16,17, we read, ***“And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee, then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever.”*** And yet we are told, Lev. 25:10,39,41, ***“And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. And if thy brother that dwelleth with thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond servant, but as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: and then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his father shall he return.”*** This forever at the utmost could only be forty-nine years and three hundred and sixty-four days and some odd hours. And certainly no one will ascribe endless duration to aión in the following passages: 2 Sam. 7:16,29; 1 Ki. 2:45, and 9:5; 1 Chron. 17:27, and 28:4; 2 Chron. 13:5; Psa. 89:4,36,37; Ezek. 37:25; 1 Sam. 13:13; 2 Sam. 7:13,16,25,26; 22:51; 1 Ki. 2:33; 1 Chron. 17:12,14,14,23, and 22:10, 28:7; Psa. 18:50, 89:4, and 132:12; Ex.32:13, Josh. 14:9; 1 Chron. 20:7; Jud. 2:1; 2 Ch. 7:3; Psa. 105:8; Gen. 13:15; 1 Ch. 28:4,7,8; Jer. 31:40; Ezek. 37:25; Jer. 7:7, 2 Sa. 7:24; 1 Chron. 17:22; Joel3:20; 2 Ki. 21:7; 2 Chron. 37:4; Psa. 48:8; Jer. 17:25; 1 Chron. 23:25; Isa. 28:7; 1 Ki.9:3; 2 Chron. 30:8; Ezek. 37:26,28; 2 Chron. 7:16; Ex. 19:9, and 40:15; 1 Chron. 23:23, 13; 1 Chron. 15:2; Lev. 3:17; 2 Chron. 2:4; Ex. 12:24; Josh. 4:7; Am.1:11; Isa. 13:20; Isa. 33:20, 34:10; 1 Ki. 10:9; 2 Chron.9:8; Psa. 102:28; Ezek. 43:7.

Many passages allude to the earth as enduring forever — to the grave, as man's "long home," to God's existence, as "Forever, etc." Often the language is equivalent to "to the ages," or "from age to age," and sometimes eternal duration is predicated, never because the word compels it, but because the theme treated requires it.

THE ADJECTIVE

is applied to God, Zion, and things intrinsically endless, and thus acquires from the connected subjects a meaning not inherent in the word, as in the following passages: Gen. 21:33; Ex.3:15; Job 33:12; Isa. 40:28, 51:11, 54:8, 55:3,13, 56:5; 60:15,19, 61:7,8; 63:12; Ezek. 37:26; Dan. 7:27, 9:24, 12:2; Hab. 3:6; Ps. 112:6, 130:8.

THE ADJECTIVE LIMITED.

But it is found with limited meaning in these and other passages: Gen. 9:12-16; Gen. 17:8,13,19; and Num. 25:13; Ex. 12:14,17; 27:21; 28:43; 29:28; 30:21; 31:16,17; Lev. 6:18,22; 7:34,36; 10:15; 16:29,31,34; 17:7; 23:14,31,41; 24:3,8,9. Num. 10:8; 15:15; 18:8,11,19,23; 19:10,21; 2 Sam. 23:5; 1 Chron. 16:17; Isa. 24:5; Ezek. 16:60; Psa. 77:5; Isa 63:11; Jer. 6:16; 18:15; Job 21:11; 22:15; Isa.58:12; 61:4; Ezek. 26:20; Prov. 22:28; 23:10; Ezek. 36:2; 35:5; Isa. 54:4; Jer. 5:22; 18:16; 25:9,12; Ezek. 35:9; Jer. 20:17; 23:40; 51:39; Micah 2:9.

Let us quote some of the foregoing texts: *"And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever."*

"And thou shalt command the children of Israel, that they bring thee pure olive beaten for the light, to cause the lamp to burn always." "In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute for ever UNTO THEIR GENERATIONS on behalf of the children of Israel." "And they shall be upon Aaron and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity and die: it shall be a statute for ever unto him and his seed after him." "Hast thou not marked the old way which wicked men have trodden?" "Fear ye not me: saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it

cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?"

To render the word eternal will show how absurd that definition is, in the following passages(44):

"I will give unto thee, and thy seed after thee, the land wherin thou art a stranger, all the land of Canaan, for an eternal possession." "And thou shalt anoint them as thou didst their father, that they surely be a priesthood through the eternity." "Then his master shall bring him to the door, or unto the door-posts, and his master shall bore his ear through with an awl, and he shall serve him through the eternity."

**"The water compassed me about—even to the soul;
The weeds were wrapped about my head, I went
down to the bottoms of the bountains; The earth
with her eternal bars was about me."**

Still further do the subjoined texts demonstrate the impropriety of the popular rendering, which would compel us to read(45): "The Lord shall reign to the eternity, and during the eternity, and LONGER." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars through the eternities and longer." "And we will walk in the name of Jehovah our God through the eternity and longer." But substitute ages and the sense is perfect. Ex. 15:18, "***The Lord shall reign from age to age, and beyond all the ages;***" Dan. 12:3, "***Through the ages and beyond them all;***" Micah 4:5, "***Through the age and beyond it.***"

No one can read the Old Testament carefully and unbiassed, and fail to see that the word has a great range of meaning, bearing some such relation to duration as the word great does to size. We say God is infinite when we call him the Great God, not because great means infinite, but because God is infinite. The aiónion God is of eternal duration, but the aiónion smoke of Idumea has expired, and the aiónion hills will one day crumble, and all merely aionian things will cease to be.

While it is a rule of language that adjectives qualify and describe nouns, it is no less true that nouns modify adjectives. A tall flower, a tall dog, a tall man, and a tall tree are of different degrees of length, though the different nouns are described by the same adjective. The adjective is in each instance modified by its noun, just as the aionian bars that held Jonah three days, and the aionian priesthood of Aaron already ended, and the aionian hills yet to be destroyed, and aionian punishment, always proportioned to

human guilt, are of different degrees of length. The adjective is modified and its length is determined by the noun with which it is connected.

THE SUBJECT DETERMINES THE DURATION DESCRIBED BY THE ADJECTIVE

Prof. Tayler Lewis says, “‘One generation passeth away, and another generation cometh; but the earth abideth forever.’ This certainly indicates, not an endless eternity in the strictest sense of the word, but only a future of unlimited length. Ex. 31:16; *‘Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.’* Olam here would seem to be taken as a hyperbolic term for indefinite or unmeasured duration.” Where the context demands it, as “I live forever,” spoken of God, he says it means endless duration, for “it is the subject to which it is applied that forces to this, and NOT any etymological necessity in the word itself.” He adds that Olam and Aion, in the plural, ages, and ages of ages, demonstrate that neither of the words, of itself, denotes eternity. He admits that they are used to give an idea of eternity, but that applied to God and his kingdom, the ages are finite(46). Prof. L. is eminently learned and as eminently orthodox.

THE END OF AIONIAN THINGS

Now the Jews have lost their eternal excellency; Aaron and his sons have ceased from their priesthood; the Mosaic system is superseded by Christianity; the Jews no longer possess Canaan; David and his house have lost the throne of Israel; the Jewish temple is destroyed, and Jerusalem is wiped out as the holy city; the servants who were to be bondmen forever are all free from their masters; Gehazi is cured of his leprosy; the stones are removed from Jordan, and the smoke of Idumea no longer rises; the righteous do not possess the land promised them forever; some of the hills and mountains have fallen, and the tooth of Time will one day gnaw the last of them into dust; the fire has expired from the Jewish altar; Jonah has escaped from his imprisonment; all these and numerous other eternal, everlasting things — things that were to last forever, and to which the various aionian words are applied — have now ended, and if these hundreds of instances must denote limited duration why should the few times in which

punishments are spoken of have any other meaning? Even if endless duration were the intrinsic meaning of the word, all intelligent readers of the Bible would perceive that the word must be employed to denote limited duration in the passages above cited. And surely in the very few times in which it is connected with punishment it must have a similar meaning.

For who administers this punishment? Not a monster, not an infinite devil, but a God of love and mercy, and the same common sense that would forbid us to give the word the meaning of endless duration, were that its literal meaning, when we see it applied to what we know has ended, would forbid us to give it that meaning when applied to the dealings of an Infinite Father with an erring and beloved child. But when we interpret it in the light of its lexicography, and general usage out of the Old Testament, and perceive that it only has the sense of endless when the subject compels it [emphasized by editor], as when referring to God, we see that it is a species of blasphemy to allow that it denotes endless duration when describing God's punishments.

APPLIED TO PUNISHMENT

A few prominent instances illustrate the usage of the word connected with punishment. Ps. 9:5, "*Thou hast destroyed the wicked.*" How? The explanation follows: "*Thou hast put out their name forever and ever;*" (ton aiona, kai eis ton aiona tou aionos.) His is not endless torment, but oblivion. Solomon elsewhere observes: Prov. 10:7, "*The name of the wicked shall rot;*" while David says, Ps. 112:6, "*The righteous shall be in everlasting remembrance.*" Ps. 78:66, "*He put them (his enemies) to a perpetual reproach.*" Is. 33:14, "*Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?*" The prophet is here speaking of God's temporal judgments, represented by fire. "*The earth mourneth; Lebanon is ashamed; the people shall be as the burnings of lime.*" Who will dwell in safety amid these fiery judgments? These aionian burnings? "*He that walks uprightly.*" Earthly judgements among which the upright are to dwell in safety are here described, and not endless fire hereafter. Jer. 17:4, "*Ye have kindled a fire in mine anger which shall burn forever.*" Where was this to be? The preceding verse informs us. "*I will cause thee to serve thine enemies in a land which thou knowest not.*" Jer. 23:40, "*I will bring an everlasting reproach upon you; and a perpetual shame which shall not be forgotten.*" The connection fully explains this verse 39, "*I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers*". See Jer. 20:11. Mal. 1:4, "*The people against whom the Lord hath indignation forever.*" *This is an announcement of God's judgements on Edom*" "*They shall build but I will throw down*" and they shall call them the border of wickedness, and the people against whom the Lord hath indignation forever."

EVERLASTING SHAME AND CONTEMPT

Dan. 12:2, “*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*” When was this to take place? “*At that time.*” What time? Verse 31, chap. 11, speaks of the coming of the “*abomination that maketh desolate.*” Jesus says, Matt. 24:15,16, Luke 21:20,21, “*When ye therefore (the disciples) shall see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place, then let them which be in Judea flee to the mountains. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there into.*” Daniel says this was to be (12:7) “*When he shall have accomplished to scatter the power of the holy people.*” Jesus says, “*For then shall be great tribulations, such as was not since the beginning of the world to this time; no, nor ever shall be.*” And when that was Jesus tells us: “*this generation shall not pass away, till all these things be fulfilled.*” The events discussed in Daniel are the same as those in Matt. 24, and came in this world in the generation that crucified Jesus.

DUST OF THE EARTH

The phrase sleeping in the dust of the earth, is of course employed figuratively, to indicate sloth, spiritual lethargy, as in Ps. 44:25; Isa. 25:12; 26:5; 1 Tim. 5:6; Rev. 3:1,

“For our soul is bowed down to the dust.” “And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.” “For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.” “But she that liveth in pleasure is dead while she liveth.” “I know thy works; that thou hast a name, and that thou livest and art dead.”

It was a prophecy of the moral awakening that came at the time of the advent of Jesus, and was then fulfilled. When we come to Matt. 24 and 25 we shall see the exact nature of this judgment. Walter Balfour describes it,(47) “They,” (those who obeyed the call of Jesus) “*heard the voice of the Son of God, and lived.*” See John 5:21,25,28,29, Eph. 5:14. The rest kept on till the wrath of God came on them to the uttermost. They all, at last, awoke; but it was to shame and everlasting contempt, in being dispersed among all nations, and they have become a by-word and an hissing even unto this day. Jeremiah in chapter 23:39,40, predicted this very punishment and calls it an “*everlasting reproach and a perpetual shame.*”

These few passages, not one of which conveys a hint of endless punishment, are all that connect our word denoting duration with punishment in the Old Testament.

Out of more than five hundred occurrences of our disputed word in the Old Testament, more than four hundred denote limited duration, so that the great preponderance of Old Testament usage fully agrees with the Greek classics. The remaining instances follow the rule given by the best lexicographers, that it only means endless when it derives its meaning or endlessness from the nature of the subject with which it is connected.

Dr. Beecher(48) remarks that the sense of endless given to the aionian phraseology “fills the Old Testament with contradictions, for it would make it declare the absolute eternity of systems which it often and emphatically declares to be temporary. Nor can it be said that *aiónios* denotes lasting as long as the nature of things permits. The Mosaic ordinances might have lasted at least to the end of the world, but did not. Moreover, on this principle the exceptions to the true sense of the word exceed its proper use; for in the majority of cases in the Old Testament *aiónios* is applied to that which is limited and temporary.”

Now if endless punishment awaits millions of the human race, and if it is denoted by this word, is it possible that only David, Isaiah, Jeremiah, Daniel, and Malachi use the word to define punishment, in all less than a dozen times, while Job, Moses, Joshua, Ruth, Ezra, Nehemiah, Esther, Solomon, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakkuk, Zephaniah, Haggai, and Zachariah never employ it thus? Such silence is criminal, on the popular hypothesis. These holy men should and would have made every sentence bristle with the word, and thus have borne the awful message to the soul with an emphasis that could be neither resisted nor disputed. The fact that the word is so seldom, and by so few applied to punishment, and never in the Old Testament to punishment beyond death, demonstrates that it cannot mean endless.

TESTIMONY OF SCHOLARS

The best critics concede that the doctrine of endless punishment is not taught in the Old Testament. But the word in dispute is found in connection with punishment in the Old Testament. This is a concession that the word has no such meaning in the Old Testament. Milman: “The lawgiver (Moses) maintains a profound silence on that fundamental article, if not of political, at least of religious legislation — rewards and punishments in another life.” Paley, Jahn, Whately are to the same purport, and H. W. Beecher says, “If we had only the Old Testament we could not tell if there were any future punishment.”(49)

We should then conclude that the word means one thing in the Old Testament and another in the New, did we not find that the same meaning continues in the New that we have found to prevail uniformly in the Old Testament, and in antecedent and contemporaneous Greek literature.

THREE QUESTIONS

Here press the mind with irresistible force, and they can only receive one answer. 1st, Had God intended endless punishment, would the Old Testament have failed to reveal it? 2d, If God does not announce it in the Old Testament, is it supposable that he has revealed it elsewhere: 3d, Would he for thousands of years conceal so awful a destiny from millions whom he had created and exposed to it? No child of God ought to be willing to impeach his Heavenly Father by withholding an indignant negative to these questions.

3. — JEWISH GREEK USAGE

Those Jews who were contemporary with Christ, but who wrote in Greek, will teach us how they understood the word. Of course when Jesus used it, he employed it as they understood it.

Josephus(50) applies the word to the imprisonment to which John the tyrant was condemned by the Romans; to the reputation of Herod; to the everlasting memorial erected in re-building the temple, already destroyed, when he wrote; to the everlasting worship in the temple which, in the same sentence he says was destroyed; and he styles the time between the promulgation of the law and his writing a longaión. To accuse him of attaching any other meaning than that of indefinite duration to the word, is to accuse him of stultifying himself. But when he writes to describe endless duration he employs other, and less equivocal terms. Alluding to the Pharisees, he says:

“They believe that the wicked are detained in an everlasting prison [eirgmon aidion] subject to eternal punishment” [aidios timoria]; and the Essenes [another Jewish sect] “allotted to bad souls a dark, tempestuous place, full of never-ceasing punishment [timoria adialeipton], where they suffer a deathless punishment, [athanaton timorian].”

It is true he sometimes applies aiónion to punishment, but this is not his usual custom, and he seems to have done this as one might use the word great to denote eternal duration, that is an indefinite term to describe infinity. But aidion and athanaton are his favorite terms. These are unequivocal. Were only aiónion used to define the Jewish idea of the duration of future punishment, we should have no proof that it was supposed to be endless.

Philo, who was contemporary with Christ, generally used *aidion* to denote endless, and always used *aionion* to describe temporary duration. Dr. Mangey, in his edition of Philo, says he never used *aionion* to interminable duration. He uses the exact phraseology of Matthew, 25:46, precisely as Christ used it. "It is better not to promise than not to give prompt assistance, for no blame follows in the former case, but in the latter there is dissatisfaction from the weaker class, and a deep hatred and everlasting punishment [kolasis *aionios*] from such as are more powerful." Here we have the exact terms employed by our Lord, to show that *aionion* did not mean endless but did mean limited duration in the time of Christ.

Philo always uses *athanaton*, *ateleuteton* or *aidion* to denote endless, and *aionion* for temporary duration.

Stephens, in his *Thesaurus*, quotes from a Jewish work, [Solom. Parab.] "These they called *aionios*, hearing that they had performed the sacred rites for three entire generations." This shows conclusively that the expression "three generations" was then one full equivalent of *aionion*. Now these eminent scholars were Jews who wrote in Greek, and who certainly knew the meaning of the words they employed, and they give to the *aionian* words the meaning that we are contending for, indefinite duration, to be determined by the subject.

Thus the Jews of our Savior's time avoided using the word *aionion* to denote endless duration, for applied all through the Bible to temporary affairs, it would not teach it. If Jesus intended to teach the doctrine held by the Jews, would he not have used the terms they used? Assuredly; but he did not. He threatened age-lasting, or long-enduring discipline to the believers in endless punishment. *Aionion* was his word while theirs was *aidion*, *adialeipton*, or *athanaton*, — thus rejecting their doctrines by not only not employing their phraseology, but by using always and only those words connected with punishment, that denote limited suffering.

And, still further to show that he had no sympathy with those cruel men who procured his death, Jesus said to his disciples: "Take heed and beware of the leaven [doctrine] of the Pharisees and the Sadducees" [believers in endless misery and believers in destruction].

Had *aionion* been the strongest word, especially had it denoted endless duration, who does not see that it would have been in general use as applied to punishment, by the Jewish Greeks of nineteen centuries ago?

We thus have an unbroken chain of Lexicography, and Classic, Old Testament, and Contemporaneous Usage, all allowing to the word the meaning we claim for it. Indefinite duration is the meaning generally given from the beginning down to the New Testament.

4.— THE NEW TESTAMENT USAGE AION THE SAME IN BOTH TESTAMENTS

Speaking to those who understood the Old Testament, Jesus and his Apostles employed such words as are used in that book, in the same sense in which they are there used. Not to do so would be to mislead their hearers unless they explained a change of meaning. There is certainly no proof that the word changed its meaning between the Old and New Testaments, accordingly we are under obligation to give it precisely the meaning in the New it had in the Old Testament. This we have seen to be indefinite duration. An examination of the New Testament will show that the meaning is the same, as it should be, in both Testaments.

NUMBER OF TIMES FOUND AND HOW TRANSLATED

The different forms of the word occur in the New Testament one hundred and ninety-nine times, if I am not mistaken, the noun one hundred and twenty-eight, and the adjective seventy-one times.

Bruder's Concordance, latest edition, gives *aión* one hundred and twenty-six times, and *aiónios* seventy-two times in the New Testament, instead of the former ninety-four, and the latter sixty-six times, as Professor Stuart, following Knapp's Greek text, declares.

In our common translation the noun is rendered seventy-two times ever, twice eternal, thirty-six times world, seven times never, three times evermore, twice worlds, twice ages, once course, once world without end, and twice it is passed over without any word affixed as a translation of it. The adjective is rendered once ever, forty-two times eternal, three times world, twenty-five times everlasting, and once former ages.

1 — THE KINGDOM OF CHRIST

Ten times it is applied to the Kingdom of Christ. Luke 1:33, "*And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.*" See also 1:55; Heb. 6:20; 7:17,21; 1 Pet. 4:11; 2 Pet. 1:11; 3:18; Rev.1:6; 11:15. But the Kingdom of Christ is to end, and he is to surrender all dominion to the Father, therefore endless duration is not taught in these passages. See 1 Cor. 15.

2 — THE JEWISH AGE

It is applied to the Jewish age more than thirty times: 1 Cor.10:11, "*Now all these things happened unto them for ensamples; and they are*

written for our admonition, upon whom the ends of the world are come." Consult also Matt. 12:32; 13:22,39,40,49; 24:3; 28:20; Mark 4:19; Luke 1:70; 16:8; 20:34; John 9:32; Acts 3:21; 15:18; Rom. 12:2; 1 Cor. 2:6,7,8; 3:18; 2 Cor. 4:4; Gal. 1:4; Eph. 1:21; 2:2; 3:9; 1 Tim. 6:17; 2 Tim. 4:10; Titus 2:12; Heb. 9:26. But the Jewish age ended with the setting up of the Kingdom of Christ. Therefore the world does not denote endless duration here.

3 — THE PLURAL FORM

It is used in the plural in Eph. 3:21; "*the age of the ages.*" *tou aionos ton aionon.* Heb. 1:2; 11:3, "*By whom he made the worlds.*" "*The worlds were framed by the word of God.*" There can be but one eternity. To say "By whom he made the eternities" would be to talk nonsense. Endless duration is not inculcated in these texts.

4 — THE SENSE OF FINITE DURATION

The word clearly teaches finite duration in such passages as Rom. 16:25; 2 Cor. 4:17; 2 Tim. 1:9; Philemon 15; Titus 1:2. Read Rom. 16:25: "Since the world (eternity?) began." 2 Cor. 4:17: "A far more exceeding eternal weight of glory." Here "and" is a word supplied by the translators, and the literal is "an excessively exceeding aionian weight." But endless cannot be exceeded. Therefore aionion does not here mean eternal.

5 — EQUIVALENT TO NOT

The word is used as equivalent to not in Matt. 21:19; Mark 11:14; John 13:8; 1 Cor. 8:13. "*Peter said unto him 'thou shalt never wash my feet'*," is a specimen of this use of the word. It only denotes eternal by accommodation.

6 — APPLIED TO GOD, ETC

It is applied to God, Christ, the Gospel, the good, the Resurrection world, etc., in which the sense of endless is allowable because imputed to the word by the subject treated, as declared by Taylor and Fuerst, on page 17 of this book, in Rom. 1:25; 9:5; 11:36; 16:27; Gal. 1:5; Phil. 4:20; 1 Tim. 1:17; 2 Tim. 4:18; 1 John 2:17; 1 Peter 5:11; Rev. 7:12, 15:7; Rom. 16:26; 2 Cor. 4:18, 5:1; 2 Tim. 2:10; Heb. 6:2, 9:12,14,15, 13:20; 1 Pet. 5:10; Rev. 4:10; John 8:35, 12:34, 14:16; 2 Cor. 9:9, 11:31; Gal. 1:5; Eph. 3:11; 2 Tim. 4:18; Heb. 7:24,28,13:8,21; 1 Pet. 1:25; 2 Pet. 3:18; 2 John 2; Jude 25; Rev. 1:18, 4:9,10, 5:13, 10:6, 22:5.

7— LIFE ETERNAL

It is applied to life, “Everlasting and Eternal Life.” But this phrase does not so much denote the duration, as the quality of the Blessed Life. It seems to have the sense of durable in these passages: Matt. 19:16,29, 25:46; Mark 10:17,30; Luke 10:25, 16:9, 18:18,30; John 3:15,16,36, 4:14,36, 5:24,39, 6:27,40,47,54,68, 10:28, 12:25,50, 17:2,3; Rom. 2:7, 5:21, 6:22,23, Gal. 6:8; 2 Thess.2:16; 1 Tim. 1:16, 6:12; Titus 1:2,3;7; Heb. 5:9; 1 John 1:2, 2:25, 3:15, 5:11,13,20; Jude 21; Mark 10:30; Luke 18:30; John 4:14, 6:51,58, 8:51,52, 10:28, 11:26. See this subject treated further on.

PASSAGES DENOTING LIMITED DURATION

Let us state more definitely several passages in which all will agree that the word cannot have the sense of endless.

Matt.22:22, “*The care of this world, and the deceitfulness of riches, choke the word,*” the cares of that age or “time.” Verses 39, 40, 49, “The harvest is the end of the world,” i.e. age, Jewish age, the same taught in Matt. 24, which some who heard Jesus speak were to live to see, and did see. Luke 1:33, “*And he (Jesus) shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.*” The meaning is, he shall reign to the ages (eis tous aionas). That long, indefinite duration is meant here, but limited, is evident from 1 Cor. 15:28, “*And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*” His reign is for ever, i.e., to the ages, but it is to cease. Luke 1:55, “*As he spake to our fathers, to Abraham, and to his seed for ever,* (to an age, aiōnos.) Luke 1:70. “*As he spake by the mouth of his holy prophets, which have been since the world began,*” or “from an age,” (ap aiōnos). “Of old,” would be the plain construction. Luke 16:8, “*For the children of this world are in their generation wiser than the children of light.*” That is, the people of that time were more prudent in the management of their affairs than were the Christians of that day in their plans. John 9:32, “*Since the world began was it not heard that any man opened the eyes of one that was born blind.*” From the age, (ek tou aiōnos) that is from the beginning of our knowledge and history. Romans 16:25, “*Since the world began,*” clearly shows a duration less than eternity, inasmuch as the mystery that had been secret since the world began, was then revealed. The mystery was aiōnion but did not last eternally. It was “now made manifest” “to all nations.” Phil. 4:20. “*Now unto God and our Father be glory for ever and ever,*” for the ages of the ages (eis tous aiōnas ton aiōnon). (Gal. 1:5 same.) “For the eternities of the eternities,” is an absurd expression. But ages of ages is a proper sentence.

Eternity may be meant here, but if the word *aión* expressed the idea, such a reduplication would be weak and improper. 1 Tim. 6:17, "**Charge them that are rich in this world.**" (age or time). 1 Tim. 1:17. "**Now to the King eternal** (of the ages) **be glory for the ages of the ages.**" What is this but an ascription of the ages to the God of the ages? Eternity can only be meant here as ages piled on ages imply long, and possibly endless duration. "All the ages are God's; him let the ages glorify," is the full import of the words. Translate the words eternity, and what nonsense. "Now to the God of the eternities (!) Be glory for the eternities of the eternities (!) Heb. 1:8, "**The age of the age.**" Eph. 2:7, "**That in the ages (aíons) to come he might show the exceeding riches of his grace.**" Here at least two *aíons*, eternities are to come. Certainly one of them must end before the other begins. Eph. 3:21, "**The generations of the age of the ages.**" 2 Tim. 4:18, "**The age of the ages.**" The same form of expression is in Heb. 13:21; 1 Pet. 4:11; Rev. 1:6, 4:9, 5:13, 7:12, 14:11, 15:7, 20:10. When we read that the smoke of their torment ascends *eis aiónas aiónon*, for ages of ages, we get the idea of long, indefinite, but limited duration, for as an age is limited, any number however great, must be limited. The moment we say the smoke of their torment goes up for eternities of eternities, we transform the sacred rhetoric in jargon. There is but one eternity, therefore as we read of more than one *aión*, it follows that *aión* cannot mean eternity. Again, 1 Cor. 10:11, "**Our admonition, on whom the ENDS of the aións** (ages, *ta tele ton aiónon*) **have come.**" That is, the close of the Mosaic and the beginning of the gospel age. How absurd to "ends of the eternities!" Here the apostle had passed more than one, and entered, consequently, upon at least a third *aión*. Heb. 9:26, "**Now at an end of the ages.**" Matt. 18:39, 40, 24:4, "**The conclusion of the age.**" Eternity has no end. And to say ends of eternities is to talk nonsense. 2 Tim. 2:9, "**Before the world began,**" i.e., before the *aiónion* times began. There was no beginning to eternity, therefore the adjective *aiónion* here has no such meaning as eternal. The fact that *aión* is said to end and begin, is a demonstration that it does not mean eternity.

ABSURDITY OF POPULAR VIEWS

Translate the word eternity, and how absurd the Bible phraseology becomes! It represent the Bible as saying, "To whom be the glory during the ETERNITIES, even TO THE ETERNITIES." Gal. 1:5. "Now all these things happened unto them, for ensamples, and they are written for our admonition upon whom the ends OF THE ETERNITIES are come." 1 Cor. 10:11. "That in the ETERNITIES coming he might show the exceeding riches of his grace." Eph. 2:7. "The mystery which hath been hid from the ETERNITIES and from the generations." Col. 1:26. "But now

once in the end of the eternities, hath he appeared to put away sin by the sacrifice of himself.” Heb. 9:26. “The harvest is the end of the eternity.” Matt. 13:39. “So shall it be in the end of this eternity.” Matt. 13:40. “Tell us when shall these things be, and what the sign of thy coming, and of the end of the eternity.” Matt. 24:4. But substitute “age” or “ages,” and the sense of the Record is preserved.

IT ACQUIRES VARIOUS MEANINGS

This is seen in many passages. Luke 20: 34, 35. *“The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, ** are equal unto the angels,”* etc. Here “that world” (tou aiónos ekeinou) denotes the eternal world, not because the word aión intrinsically means that, but because the resurrection state is the topic of discourse. The words literally mean that age or epoch, but in this instance the immortal world is the subject that defines the word and gives it a unique meaning. So when the word refers to God, it denotes a different duration than when it applies to the Jewish dispensation. That in some of the places referred to the mooted word has the sense of endless, we do not question, but in all such cases it derives that meaning from the subject connected with it.(51)

Let us indicate its varied use. Matt. 6:13 is probably spurious:(52) *“Thine is the glory forever,”* that is through the ages. Here eternity may be implied, but the phrase “forever” literally means “for the ages.” Mark 4:19, same as Matt. 1:22. Mark 10:30. *“But he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”* Literally, in the age to come the life of that age,” i.e., gospel, spiritual, Christian life. We have shown that the world to come denotes the Christian dispensation. Mark 11:14. *“No man eat fruit of thee hereafter for ever;”* that is “in the age,” meaning the period of the tree’s existence.—John 12:34. *“The people answered him, We have heard out of the law that Christ abideth for ever;”* (to the age). The Jews believed that their dispensation was to continue, and Messiah would remain as long as it would last. This language means that Christ was to remain through the Mosaic epoch. So the Jews thought.—John 13:8. *“Thou shalt never wash my feet”* is equivalent to “Thou shalt not wash my feet.”—John 14:16. *“And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever;”* eis ton aióna, “unto the age,” that is, accompany them into the coming or Christian era.—John 6:51,58, *“If any man eat of this bread he shall live for ever;”* eis ton aióna, into the age, that is, enjoy the life of the world that is to come, the Christian life. Its duration is not described here at

all.—John 8:35. “*And the servant abideth not in the house for ever; (to the age,) but the Son abideth ever.*”—The Jews are here told that their religion is to be superseded by the Christ only. They are to leave the house because slaves to sin, while the Son will remain to the age-permanently.—John 8:51, 52. “*Verily, verily, I say unto you, If a man keep my saying he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying he shall never taste of death.*” Moral, spiritual death is impossible to a man as long as he keeps the saying of Christ, is the full meaning of the words.

OCCURRENCE OF THE ADJECTIVE

The adjective *aionios* is (incorrectly) said by Professor Stuart to (53) occur sixty-six times in the New Testament, be we make it seventy-two times. Of these fifty-seven are used in relation to the happiness of the righteous; three in relation to God or his glory; four are of a miscellaneous nature; and seven relate to the subject of punishment. Now these fifty-seven denote indefinite duration, “everlasting life” being a life that may or may not —certainly does not always — endure forever.

Thus the great preponderance of usage in the New Testament is indefinite duration. But if the preponderance were against this usage, we ought, in order to vindicate God’s character, to understand it in the sense of limited when describing a Father’s punishment of his children.

APPLIED TO PUNISHMENT

How many times does the word in all its forms describe punishment? Only fourteen times in thirteen passages in the entire New Testament, and these were uttered on ten occasions only. The Noun, Matt. 12:32, Mark 3:29, 2 Pet. 2:17, Jude 13, Rev. 14:11, 19:3, 20:10. The Adjective, Matt. 28:8, 25:41, 46, Mark 3:29, 2 Thess. 1:9, Jude 7, Heb. 6:2.

Now if God’s punishments are limited, we can understand how this word should be used only fourteen times to define them. But if they are endless how can we explain the employment of this equivocal word only fourteen times in the entire New Testament? A doctrine that, if true, ought to crowd every sentence, frown in every line, only stated fourteen times, and that, too, by a word whose uniform meaning everywhere else is limited duration! The idea is preposterous. Such reticence is incredible. If the word denotes limited duration, the punishments threatened in the New Testament are like those that experience teaches follow transgression. But if it means endless, how can we account for the fact that neither Luke nor John

records one instance of its use by the Savior, and Matthew but four, and Mark but two, and Paul employs it but twice in his ministry, while John and James in their epistles never allude to it? Such silence is an unanswerable refutation of all attempts to foist the meaning of endless into the word. “Everlasting fire” occurs only three times, “everlasting punishment” only once, and “eternal damnation” once only. Shall any one dare suppose that the New Testament reveals endless torment, and that out of one hundred and ninety-nine occurrences of the word *aion* it is applied to punishment so seldom, and that so many of those who wrote the New Testament never use the word at all? No. The New Testament usage agrees with the meaning in the Greek classics, and in the Old Testament. Does it not strike the candid mind as impossible that God should have concealed this doctrine for thousands of years, and that for forty centuries of revelation he continually employed to teach limited duration the identical word that he at length stretched into the signification of endless duration? The word means limited duration all through the Old Testament; it never had the meaning of endless duration among those who spoke the language, (as we have demonstrated,) but Jesus announced the doctrine of endless punishment, and selected as the Greek word to convey his meaning the very word that in the Classics and the Septuagint never contained any such thought, when there were several words in the copious Greek tongue that unequivocally conveyed the idea of interminable duration! Even if Matthew wrote in Hebrew or in Syro-Chaldaic, he gave a Greek version of his gospel, and in that rejected every word that carries the meaning of endlessness, and appropriated the one which taught nothing of the kind. If this were the blunder of an incompetent translator, or the imperfect record of a reckless scribe, we could understand it, but to say that the inspired pen of the evangelist has deliberately or carelessly jeopardized the immortal welfare of countless millions by employing a word to teach the doctrine of ceaseless woe that up to that very hour taught only limited duration, is to make a declaration that carries its own refutation.

We come now to the sheet-anchor of the great heresy of the partialist church,

THE PRINCIPAL PROOF-TEXT

of an error hoary with antiquity, and not yet wholly abandoned. Matt. 25:46, is the great proof-text of the doctrine of endless punishment: “These shall go away into everlasting punishment, and the righteous into life eternal.” We shall endeavor to establish the following points against the erroneous view of this Scripture. 1. The punishment is not for unbelief, but for not benefitting the needy. 2. The general antecedent usage of the word denot-

ing duration here, in the Classics and in the Old Testament, proves that the duration is limited. 3. One object of punishment being to improve the punished, the punishment here must be limited; 4. The events here described took place in this world, and must therefore be of limited duration. 5. The Greek word kolasin, rendered punishment, should be rendered chastisement, as reformation is implied in its meaning.

1. — THE AIONIAN PUNISHMENT IS FOR EVIL WORKS

Practical benevolence is the virtue whose reward is here announced, and unkindness is the vice whose punishment is here threatened, and not faith and unbelief, on which heaven and hell are popularly predicated. Matt. 25:34-45.

“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: For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.”

If cruelty to the poor —neglect of them even,—constitutes rejection of Christ —as is plainly taught here —and all who are guilty are to suffer endless torment “who then can be saved?” the single consideration that works, and not faith are here made the test of discipleship, cuts away the foundation of the popular view of this text.

2.— THE WORD AIONION DENOTES LIMITED DURATION

This appears in Classic and Old Testament usage. It is impossible that Jesus should have used the word rendered everlasting in a different sense than we have shown to have been its meaning in antecedent literature.

3.— GOD’S PUNISHMENTS ARE REMEDIAL

All God’s punishments are those of a Father, and must therefore be adapted to the improvement of his children.

Heb. 12:5, “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” **Prov. 3:11, 12**. “My son, despise not the hastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.” **Lam. 3:31, 33**. “For the Lord will not cast off forever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.” See also **Job 5, 25; Lev. 26; Psalms 129:67, 71, 75; Jer. 2:19**.

4. — THESE EVENTS HAVE OCCURRED

The events here described too place in this world within thirty years of the time when Jesus spoke. They are now past. In **Matt. 24:4**, the disciples asked our Lord when the then existing age would end. The word (aión) is unfortunately translated world. Had he meant world he would have employed kosmos, which means world, as aión does not. After describing the particulars he announced that they would all be fulfilled, and the aión end in that generation, before some of his auditors should die. If he was correct the end came then. And this is demonstrated by a careful study of the entire discourse, running through **Matthew 24 and 25**. The disciples asked Jesus how they should know his coming and the end of the age. They did not

inquire concerning the end of the actual world, as it is incorrectly translated, but age. This question Jesus answered by describing the signs so that they, his questioners, the disciples themselves, might perceive the approach of the end of the Jewish dispensation (aión). He speaks fifteen times in the discourse of his speedy coming, (Matt. 24:3, 27, 30, 37, 39, 42, 46, 48, 50, and 25:6, 10, 13, 19, 27, 31). He addresses those who shall be alive at his coming. Matt. 24:6. *“Ye shall hear of wars, etc.”* 20. *“Pray that your flight be not in the winter.”* 33, 34. *“So likewise when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.”*

Campbell, Clarke, Wakefield, and Newton(54) translate the phrase, end of the world (sunteleia tou aiónos) *“conclusion of the age,” “end of this dispensation.”* The question was, then, what shall indicate thy second coming and the end of the Mosaic economy (aión)? *“When shall all these things be fulfilled?”* Mark 13:1, 34. He spoke of the temple (Luke 21:5, 7,) saying one stone should not be left on another, and the question of his disciples was, how shall we know when this is to take place? The answer is, *“Ye shall hear of wars.”* 24:6. *“Ye shall see the abomination of desolation.”* 15. *“Pray that your flight be not in winter.”* 20. The adverbs “Then” and “When” connect all the events related in the two chapters in one unbroken series. And what infallible token did he give that these events would occur “then?” Matt. 24:34. *“Verily I say unto you this generation shall not pass till all these things be fulfilled.”* What things? The “son of man coming in his glory in the clouds,” and the end of the existing aión, or age. Mark phrases it: *“This generation shall not pass till all these things be done.”* See Luke 21:25, 32. This whole account is a parable describing the end of the Jewish aión, age, or economy, signalized by the destruction of Jerusalem, and the establishment of the new aión, world, or age to come, that is the Christian dispensation. Now on the authority of Jesus himself the aión then existing ended within a generation, namely, about A.D. 70. Hence those who were sent away into aiónion punishment, or the punishment of that aión, were sent into a condition corresponding in duration to the meaning of the word aión, i.e., age-lasting. A punishment cannot be endless, when defined by an adjective derived from a noun describing an event, the end of which is distinctly stated to have come.

5. — THE WORD TRANSLATED PUNISHMENT MEANS IMPROVEMENT

The word is Kolasin. It is thus authoritatively defined: Greenfield, “Chastisement, punishment.” Hedericus, “The trimming of the luxuriant branches of a tree or vine to improve it and make it fruitful.” Donnegan,

“The act of clipping or pruning —restriction, restraint, reproof, check, chastisement.” Grotius, “The kind of punishment which tends to the improvement of the criminal, is what the Greek philosophers called kolasis or chastisement.” Liddell, “Pruning, checking, punishment, chastisement, correction.” Max Muller, “Do we want to know what was uppermost in the minds of those who formed the word for punishment, the Latin pœna or punio, to punish, the root pu in Sanscrit, which means to cleanse, to purify, tells us that the Latin derivation was originally formed, not to express mere striking or torture, but cleansing, correcting, delivering from the stain of sin.” That it had this meaning in Greek usage we cite Plato:(55) “For the natural or accidental evils of others, no one gets angry, or admonishes, or teaches or punishes (kolazei) them, but we pity those afflicted with such misfortunes. ** For if, O Socrates, you will consider what is the design of punishing (kolazein) the wicked, this of itself will show you that men think virtue something that may be acquired; for no one punishes (kolazei) the wicked, looking to the past only, simply for the wrong he has done,—that is, no one does this thing who does not act LIKE A WILD BEAST, desiring only revenge, without thought —hence he who seeks to punish (kolazein) with reason, does not punish for the sake of the past wrong deed, ** but for the sake of the future, that neither the man himself who is punished, may do wrong again, nor any other who has seen him chastised. And he who entertains this thought, must believe that virtue may be taught, and he punishes (kolazei) for the purpose of deterring from wickedness.”

Like many other words this is not always used in its exact and full sense. The apocrypha employs it as the synonym of suffering, regardless of reformation.

See Wis. 3:11, 16:1; I Mac. 7:7. See also Josephus.(56) It is found but four times in the New Testament. Acts 4:21, the Jews let John and Peter go, “**finding nothing further how they might punish them**” (kolazo). Did they not aim to reform them? Was not their punishment to cause them to return to the Jewish fold? From their standpoint the word was certainly used to convey the idea of reformation. 1 John 4:18. “**Fear hath torment.**” Here the word “torment” should be restraint. It is thus translated in the Emphatic Diaglot. The idea is, if we have perfect love we do not fear God, but if we fear we are restrained from loving him. “Fear hath restraint.” The word is used here with but one of its meanings. In 2 Peter 2:9, the apostle uses the word as our Lord did: the unjust are reserved unto the day of judgement to be punished (kolazomenous). This accords exactly with the lexicography of the word, and the general usage in the Bible and in Greek literature agrees with the meaning given by the lexicographers. Now, though the word rendered punishment is sometimes used to signify suffering alone, by

Josephus and others, surely Divine inspiration will use it in its exact sense. We must therefore be certain that in the New Testament, when used by Jesus to designate divine punishment, it is generally used with its full meaning. The lexicographers and Plato, above, show us what that is, suffering, restraint, followed by correction, improvement.

From this meaning of the word, torment is by no means excluded. God does indeed torment his children when they go astray. He is a “consuming fire,” and burns with terrible severity towards us when we sin, but it is not because he hates but because he loves us. He is a refiner’s fire tormenting the immortal gold of humanity in the crucible of punishment, until the dross of sin is purged away. Mal. 2:2,3, *“But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire and like fuller’s soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold or silver, that they may offer unto the Lord an offering in righteousness.”* Therefore kolasis is just the word to describe his punishments. They do for the soul what pruning does for the tree, what the crucible of the refiner does for the silver ore.

Even if aiónion and kolasis were both of doubtful signification, and were we only uncertain as to their meaning we ought to give God the benefit of the doubt and understand the word in a way to honor him, that is, in a limited sense, but when all but universal usage ascribes to aiónion limited duration, and the word kolasin is declared by all authorities to mean pruning, discipline, it is astonishing that a Christian teacher should be found to imagine that when both words are together, they can mean anything else than temporary punishment ending in reformation, especially in a discourse in which it is expressly declared that the complete fulfillment was in this life, and within a generation of the time when the prediction was uttered.

Therefore, (1) the fulfillment of the language in this life, (2) the meaning of aiónion, (3) and the meaning of kolasis, demonstrate that the penalty threatened in Matt. 25:46, is a limited one. It is a threefold cord that human skill cannot break. Prof. Tayler Lewis thus translates Matt. 25:46. *“These shall go away into the punishment (the restraint, imprisonment,) of the world to come, and those into the life of the world to come.”* And he says “that is all that we can etymologically or exegetically make of the word in this passage.”

Hence, also, the zoen aiónion (life eternal) is not endless, but is a condition resulting from a good character. The intent of the phrase is not to teach immortal happiness, nor does kolasin aiónion indicate endless punishment. Both phrases, regardless of duration refer to the limited results wronging or

blessing others, extending possibly through Messiah's reign until "*the end*" (1 Cor. 15.). Both describe consequences of conduct to befall those consequences antedate the immortal state.

A COMMON OBJECTION NOTICED

"Then eternal life is not endless, for the same Greek adjective qualifies life and punishment." This does not follow, for the word is used in Greek in different senses in the same sentence; as Hab. iii:6. "And the everlasting mountains were scattered —his ways are everlasting." Suppose we apply the popular argument here. The mountains and God must be of equal duration, for the same word is applied to both. Both are temporal or both are endless. But the mountains are expressly stated to be temporal —they "were scattered," —therefore God is not eternal. Or God is eternal and therefore the mountains must be. But they cannot be, for they were scattered. The argument does not hold water. The aiónton mountains are all to be destroyed. Hence the word may denote both limited and unlimited duration in the same passage, the different meanings to be determined by the subject treated.

But it may be said that this phrase "*everlasting*" or "*eternal life*" does not usually denote endless existence, but the life of the gospel, spiritual life, the Christian life, regardless of its duration. In more than fifty of the seventy-two times that the adjective occurs in the New Testament, it describes life. What is eternal life? Let the Scriptures answer. John 3:36, "***He that believeth on the Son hath everlasting life.***" John 5:24, "***He that believeth on him that sent me hath everlasting life, and shall not come into condemnation, but IS PASSED from death unto life.***" John 6:47, "***He that believeth on me hath everlasting life.***" So verse 54. John 17:3, "***THIS IS LIFE ETERNAL to know thee, the only true God, and Jesus Christ whom thou hast sent.***" Eternal life is the life of the gospel. Its duration depends on the possessor's fidelity. It is no less the aiónton life, if one abandon it in a month after acquiring it. It consists in knowing, loving and serving God. It is the Christian life, regardless of its duration. How often the good fall from grace. Believing, they have the aiónton life, but they lose it by apostasy. Notoriously it is not, in thousands of cases, endless. The life is of an indefinite length, so that the usage of the adjective in the New Testament is altogether in favor of giving the word the sense of limited duration. Hence Jesus does not say "he that believeth shall enjoy endless happiness," but "he hath everlasting life," and "is passed from death unto life."

It scarcely need here be proved that the aiónton life can be acquired and lost. Heb. 6:4, "***For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy***

Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” A life that can thus be lost is not intrinsically endless.

That the adjective is thus consistently used to denote indefinite duration will appear from several illustrations, some of which we have already given. 2 Cor. 4:17, “*A far more exceeding and eternal weight of glory,*” or, as the original reads, “exceeding an aiónion weight of glory excessively.” Now eternal, endless cannot be exceeded, but aiónion can be, therefore aiónion is not eternal. Again, Rev. 14:6, “*The everlasting gospel.*” The gospel is good news. When all shall have learned its truths it will no longer be news. There will be no such thing as gospel extant. Faith will be fruition, hope lost in sight, and the aiónion gospel, like the aiónion covenant of the elder dispensation, will be abrogated, not destroyed, but fulfilled and passed away. Again, 2 Pet. 1:11, “*The everlasting kingdom of our Lord and Savior Jesus Christ.*” This kingdom is to be dissolved. Jesus is to surrender his dominion. 1 Cor. 15:24, “*Then cometh the end, when he shall have delivered up the kingdom to God even the Father,*” etc. The everlasting kingdom of Christ will end.

The word may mean endless when applied to life, and not when applied to punishment, even in the same sentence, though we think duration is not considered so much as the intensity of joy or the sorrow in either case.

WORDS TEACHING ENDLESS DURATION.

But the Blessed Life has not been left dependent on so equivocal a word. The soul’s immortal and happy existence is taught in the New Testament, by words that in the Bible are never applied to anything that is of limited duration. They are applied to God and the soul’s happy existence only. These words are akataluton, imperishable; amarantos and amarantinos, unfading; aptharto, immortal, incorruptible; and athanasian, immortality. Let us quote some of the passages in which these words occur:

Heb. 7:15, 16, “**And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless (akatalutos, imperishable) life.”** 1 Pet. 1:3, 4, “**Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, (aptharton,) and undefiled, and that fadeth not (amaranton) away.”** 1 Pet. 5:4, “**And when the**

chief Shepherd shall appear, ye shall receive a crown of glory thatfadeth not (amarantinos) away.” 1 Tim. 1:17, “Now unto the King eternal, immortal, (aphtharto,) invisible, the only wise god, be honor and glory forever and ever, Amen.” Rom. 1:23, “And changed the glory of the incorruptible God into an image made like to corruptible man.” 1 Cor. 9:25, “Now they do it to obtain a corruptible crown; but we an incorruptible.” 1 Cor. 15:51-54, “Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, (aphthartoi,) and we shall be changed. For this corruptible must put on incorruption, (aphtharsian,) and this mortal must put on immortality (athanasian). So when this corruptible shall have put on incorruption, (aphtharsian,) and this mortal shall have put on immortality, (athanasian,) then shall be brought to pass the saying that is written, Death is swallowed up in victory.” Rom. 2:7, “To them who by patient continuance in well doing seek for glory and honor and immortality, (aphtharsia,) eternal life.” 1 Cor. 15:42, “So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption (aphtharsia).” See also verse 50, 2 Tim 1:10, “Who brought life and immortality (aphtharsian) to light, through the gospel.” 1 Tim. 6:16, “Who only hath immortality (athanasian).”

Now these words are applied to God and the soul’s happiness. They are words that in the Bible are never applied to punishment, or to anything perishable. They would have been affixed to punishment had the Bible intended to teach endless punishment. And certainly they show the error of those who declare that the indefinite word *aiónion* is all the word, or the strongest word in the Bible declarative of the endlessness of the life beyond the grave. A little more study of the subject would prevent such reckless statements and would show that the happy, endless life does not depend at all on the pet word of the partialist critics.

THOMAS DE QUINCEY’S VIEWS

It will be of interest to give here the views of Thomas De Quincey, one of the most accurate students of language, and profoundest reasoners and thinkers among English scholars. He states the facts of the case with almost perfect accuracy: “I used to be annoyed and irritated by the false interpretation given to the Greek word *aión*, and given necessarily, therefore, to the Greek adjective *aiónios* as its immediate derivative. It was not so much the falsehood of this interpretation, as the narrowness of that falsehood that

disturbed me..... That reason which gives to this word *aiónion* what I do not scruple to call a dreadful importance, is the same reason, and no other, which prompted the dishonesty concerned in the ordinary interpretation of this word. The word happened to connect itself—but that was no practical concern of mine,—me it had not biased in the one direction, nor should it have biased any just critic in the counter direction—happened, I say, to connect itself with the ancient dispute upon the duration of future punishment. What was meant by the *aiónion* punishments of the next world? Was the proper sense of the word eternal, or was it not? . . . That argument runs thus—that the ordinary construction of the word *aiónion*, as equivalent to everlasting, could not possibly be given up, when associated with penal misery, because in that case, and by the very same act, the idea of eternity must be abandoned as applicable to the counter bliss of paradise. Torment and blessedness, it was argued, punishment and beatification stood upon the same level; the same word it was, the word *aiónion*, which qualified the duration of either; and if eternity, in the most rigorous acceptance, fell away from the one idea, it must equally fall away from the other. Well, be it so. But that would not settle the question. It might be very painful to renounce a long cherished anticipation, but the necessity of doing so could not be received as a sufficient reason for adhering to the old unconditional use of the word *aiónion*. The argument is—that we must retain the old sense of eternal, because else we lose upon one scale what we had gained upon the other. But what then? would be the reasonable man's retort. We are not to accept or to reject a new construction (if otherwise the more colorable,) of the word *aiónion*, simply because the consequences might seem such, as, upon the whole, to displease us. We may gain nothing; for by the new interpretation our loss may balance our gain, and we may prefer the old arrangement. But how monstrous is all this! We are not summoned as to a choice of two different arrangements that may suit different tastes, but to a grave question as to what is the sense and operation of the word *aiónion*. . . . Meantime all this speculation, first and last, is pure nonsense. *Aiónian* does not mean eternal, neither does it mean of limited duration.

Nor would the unsettling of *aiónian* in its old use, as applied to punishment, to torment, to misery, etc., carry with it any necessary unsettling of the idea in its application to the beatitudes of Paradise.

What is an *aión*? The duration or cycle of existence which belongs to any object, not individually of itself, but universally, in right of its genius. . . . Man has a certain *aiónian* life; possibly ranging somewhere about the period of seventy years assigned in the Psalms. . . . The period would in that case represent the "*aión*" of the individual Tellurian; but the "*aión*" of the Tellurian race would probably amount to many millions of

our earthly years, and it would remain an unfathomable mystery, deriving no light at all from the septuagenarian “aión” of the individual; though between the two aións I have no doubt that some secret link of connection does and must subsist, however undiscoverable by human sagacity.

This only is discoverable, as a general tendency, that the aión, or generic period of evil is constantly towards a fugitive duration. The aión, it is alleged, must always express the same idea, whatever that may be; if it is less than eternity for the evil cases, then it must be less for the good ones. Doubtless the idea of an aión is in one sense always uniform, always the same, —viz., as a tenth or a twelfth is always the same. Arithmetic could not exist if any caprice or variation affected their ideas —a tenth is always more than an eleventh, always less than a ninth. But this uniformity of ratio and proportion does not hinder but that a tenth may now represent a guinea, and the next moment represent a thousand guineas. The exact amount of the duration expressed by an aión depends altogether upon the particular subject which yields the aión. It is, as I have said, a radix, and like an algebraic square-root or cube-root, though governed by the most rigorous laws of limitation, it must vary in obedience to the nature of the particular subject whose radix it forms.” De Quincey’s conclusions are:

A. That man who allows himself to infer the eternity of evil from the counter eternity of good, builds upon the mistake of assigning a stationary and mechanic value to the idea of an aión, whereas the very purpose of Scripture in using the word was to evade such a value. The word is always varying for the very purpose of keeping if faithful to a spiritual identity. The period or duration of every object would be an essentially variable quantity, were it not mysteriously commensurate to the inner nature of that object as laid open to the eyes of God. And thus it happens, that everything in the world possibly without a solitary exception, has its own separate aión; how many entities, so many aións.

B. But if it be an excess of blindness which can overlook the aiónian differences amongst even neutral entities, much deeper is that blindness which overlooks the separate tendencies of things evil and things good. Naturally, all evil is fugitive and allied to death.

C. I, separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole being —viz., God; and derivatively to all others according to the interest which they can plead in God’s favor. Having anchorage in God, innumerable entities may possibly be admitted to a participation in divine aión. But what interest in the favor of God can belong to falsehood, to malignity, to impurity? To invest them with aiónian privileges, is, in effect, and

by its results, to distrust and to insult the Deity. Evil would not be evil, if it had that power of self-subsistence which is imparted to it in supposing its aiónian life to be co-eternal with that which crowns and glorifies the good.”(57)

REV. E. H. SEARS.

Says Edmund H. Sears: “The passage has often been regarded as if the chief thing to be considered was the duration of the punishment of the unrighteous, over against the duration of the life of the righteous, and that since both are described by the same word, they are of like duration. That would undoubtedly be so if mere duration or extension by time were expressed at all, or any way involved in the contrast. But that, as I should interpret, is not the meaning of the original word. The element of time, as we measure things, does not enter into it at all. Not duration, but quality[editor’s emphasis], is the chief thing involved in this word rendered ‘eternal.’ ...The word aión and its derivatives, rendered ‘eternal’ and ‘everlasting,’ describe an economy complete in itself, and the duration must depend on the nature of the economy.... The New Testament, if it reveals anything, reveals the aión—the dispensation that lies next to this, and gathers into it the momentous results of our probation in time. But what lies beyond that in the cycles of a coming eternity, I do not believe has been revealed to the highest angel. Think of that endless Beyond! If every atom of the globe were counted off, and every atom stood for a million years, still we have not approached a conception of endless duration. And yet sinful and fallible men affirm that their fellow sinners are to be given over to indescribable agonies through those millions of years thus repeated, and even then the clocks of eternity have only struck the morning hour! that the hells of pent-up anguish are to streak eternity with blood in lines parallel forever with the being of God! If Gabriel should come and tell us that we should have a right to believe that the history of the infinite future in-folded in the bosom of God, had not been given to Gabriel!”(58)

DID JESUS EMPLOY THE POPULAR PHRASEOLOGY?

It is often remarked that as, according to Josephus, the Jews in our Savior’s times believed in endless punishment, Jesus must have taught the same doctrine, as “he employed the terms the Jews used.” But this is not true, as we have shown. Christ and his apostles did not employ the phraseology that the Jews used to describe this doctrine. As we have shown Philo used *athanaton* and *ateleuteton* meaning immortal, and interminable. He says,(59)*zoe apothneskonta aeikai tropon tina thanaton athanat on pomeinon kai ateleuteton*, “to live always dying, and to undergo an

immortal and interminable death.” He also employs *aidion*, but not *aíonion*.(60) Josephus says: “They, the Pharisees, believe ‘the souls of the bad are allotted *aidios eirgmos*, to an eternal prison, and punished with *adialeptos timoria*, eternal retribution.” In describing the doctrine of the Essenes, Josephus says they believe “the souls of the bad are sent to a dark and tempestuous cavern, full of *adialeptos timoria*, incessant punishment.” But the phraseology of Jesus and the apostles *olethros aíonios* or *aíoniou kriseos* “eternal chastisement,” or “eternal condemnation.” The Jews contemporary with Jesus call retribution *aidios*, or *adialeptos timoria*, while the Savior calls it *aíonios krisis*, or *kolasis aíonios*, and the apostles *olethros aíonios*, everlasting destruction; and *puros aíonios*, eternal fire. Had Jesus and his apostles used the terms employed by the Jews to whom they spake, we should be compelled to admit that they taught the popular doctrine. See this point further elucidated at the end of this volume on the word *Aidios*.

“To live always dying and undergo an endless death,” is the language of “orthodox” pulpits, and of the Greek Jews, but our Savior and his apostles carefully avoided such horrible blasphemy as to charge God with being the author of so diabolical a cruelty.

Says a learned scholar:(61) “*Aíonios* is a word of sparing occurrence among ancient classical Greek writers; nor is it by any means the common term employed by them to signify eternal. On the contrary, they much more frequently make use of *aidios*, *aei ón*, or some similar mode of speech, for this purpose. . . . To me it appears that the Seventy, by choosing *aíonios* to represent *olam*, testify that they did not understand the Hebrew word to signify eternal. Had they so understood it, they would certainly have translated it by some more decisive word; some term, which, like *aidios* is more commonly employed in Greek, to signify that which has neither beginning no end.”

Let us now allude to the other texts in the New Testament in which the word is applied to punishment.

“NEVER FORGIVENESS —ETERNAL DAMNATION.”

Matt. 12:32. “*Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*” Parallel passages: Mark 3:29. “*But he that shall blaspheme against the Holy Ghost hath never (aíona) forgiveness, but is in danger of eternal (aíonion) damnation.*” Luke 12:10. “*And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.*” Literally,

“neither in this age nor the coming,” that is, neither in the Mosaic, nor the Christian age or dispensation. but then, these ages will both end, and in the dispensation of the fullness of times, or ages, all are to be redeemed, (Eph. 1:10.) Mark 3:29 is the same as Matt. 12:32. The Greek differs slightly, and is rendered literally, *“has not forgiveness to the age, but is liable to age-lasting judgment.”* The thought of the Savior is, that those who should attribute his good deeds to an evil spirit would be so hardened that his religion would have difficulty in affecting them. Endless damnation is not thought of, and cannot be extorted from the language.

In the New Testament the “end of the age,” and “ages” is a common expression, referring to what has now passed. See Col. 1:26, Heb. 9:26, Matt. 13:39, 40, 49, 14:3. Says Locke(62) “The nation of the Jews were the kingdom and people God whilst the law stood. And this kingdom of God, under the Mosaic constitution was called *aión outos*, this age, or as it is commonly translated, this world. But the kingdom of God was to be under the Messiah, wherein the economy and constitution of the Jewish church, and the nation itself, that in opposition to Christ adhered to it, was to be laid aside, is in the New Testament called *aión mellon*, the world or age to come.”

Another writer(63) adds: “Why the times under the law, were called *kronoi aiónioi*, we may find reason in their jubilees, which were *aíones*, “secula,” or “ages,” by which all the time under the law, was measured; and so *kronoi aiónioi*; is used, 2 Tim. 1:9. Tit. 1:2. And so *aíones* are put for the times of the law, or the jubilees, Luke 1:70, Acts 3:21, 1 Cor. 2:7, 10:11, Eph. 3:9, Col. 1:26, Heb. 9:26. And so God is called the rock of *aíonon*, of ages, Isa. 26:4, in the same sense that he is called the rock of Israel, Isa. 30:29, i. e. the strength and support of the Jewish state;— for it is of the Jews the prophet here speaks. So Exod. 21:6, *eis ton aióna* signifies not as we translate it, “forever,” but “to the jubilee;” which will appear if we compare Lev. 25:39-41, and Exod. 21:2.”

Pearce(64) in his commentary, says “Rather, neither in this age, nor in the age to come: i. e., neither in this age when the law of Moses subsists, nor in that also, when the kingdom of heaven, which is at hand, shall succeed to it. The Greek *aíon*, seems to signify age here, as it often does in the New Testament, (see chap. 13:40; 24:3; Col. 1:26; Eph. 3:5, 21.) and according to its most proper signification. If this be so, then this age means the Jewish one, the age while their law subsisted and was in force; and the age to come (see Heb. 6:5; Eph. 2:7.) means that under the Christian dispensation.”

Wakefield observes:(65) “Age, *aíoni*; i. e., the Jewish dispensation which was then in being, or the Christian, which was going to be.”

Clarke:(66) “Though I follow the common translation, (Matt. 12:31, 32.) yet I am fully satisfied the meaning of the words is, neither in this dispensation, viz., the Jewish, nor in that which is to come, the Christian. *Olam ha-bo*, the world to come, is a constant phrase for the times of the Messiah, in the Jewish writers.” See also Hammond, Rosenmuller, etc.,(67). Take Hebrews 9:26, as an example. “For then must he (Christ) often have suffered since the foundation of the world (*kosmos*, literal world) but now once in the end of the world (*aiónon*, age) hath he appeared to put away sin by the sacrifice of himself.” What world was at its end when Christ appeared? Indubitably the Jewish age. The world or age to come (*aión*) must be the Christian dispensation, as in 1 Cor. 10:11, where Paul says that upon him and his contemporaries “the ends of the world are come.”

These passages state in strong language the heinous nature of the sin referred to. The age or world to come is not beyond the grave, but it is the Christian dispensation. It had a beginning eighteen centuries ago, and it will end when Jesus delivers the kingdom to God, the Father. (1 Cor. 15).

EVERLASTING FIRE

Matt. 18:8. “Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.” **Matt. 25:41** uses the same phraseology. “The everlasting fire, prepared for the Devil and his angels.” Also **Jude 7.** “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”

It is better to enter into the Christian life maimed, that is deprived of some social advantage comparable to an eye, foot, or hand, than to keep all worldly advantages, and suffer the penalty of rejecting Christ, typified by fire, is the meaning of Matt. 18:8; and Jude 7 teaches that Sodom and Gomorrah are an example of eternal fire. But that fire has expired. That the fire referred to is not endless is shown by the use of the term in the Bible. “*God is a consuming fire*,” (Heb. 12:29,) but it is a “*Refiner’s fire*.” (Mal. 3:2-3.) It consumes the evil and refines away the dross of error and sin. This corroborates the meaning we have shown to belong to the word expressive of the fire’s duration. But whatever may be the purpose of the fire, it is not endless, it is *aiónian*. Benson(68) well says: “The fire which consumed Sodom, &c., might be called eternal, as it burned till it had utterly consumed them, beyond the possibility of their being inhabited or rebuilt.

But the word will have a yet more emphatical meaning, if (as several authors affirm) that fire continued to burn a long while.”

EVERLASTING DESTRUCTION

2 Thess. 1:9. “Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”

Everlasting destruction, *olethron aiónion*, does not signify remediless ruin, but long banishment from God’s presence. This is what sin does for the soul. *Olethros* is not annihilation, but desolation. It is found but four times in the New Testament. 1 Thess. 5:3, 1 Cor. 5:5, 1 Tim. 6:9. The passage in 1 Cor. shows us how it is used: “*deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*” The destruction here is not final—it is conditional to the saving of the spirit. Everlasting destruction is equivalent to prolonged desolation.

THE BLACKNESS OF DARKNESS FOREVER

2 Pet. 2:17. “*These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.*” Jude 13. “*Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.*” “*To whom is always reserved the blackness of darkness,*” would be a correct paraphrase of this language. Those referred to are trees that bear no fruit, clouds that yield no water, foaming waves, stars that give no light. Endless duration was not thought of by either Peter or Jude. Indefinite duration, ages, is the utmost meaning of *eis aióna*, which is spurious in a 2 Peter 2:17, but genuine in Jude 13. The literal meaning is, for an age. Eternity cannot be extorted from the phrase.

FOREVER AND EVER

Heb. 6:2. “The doctrine of the aionian, (*aiónion*) judgment.” We make no special explanation of this passage. Whether the judgment of that age or the age to come, the Christian is meant, matters not. “The judgement of the age” is the full force of the phrase *aionion* judgment. Rev. 14:11. “*And the smoke of their torment ascendeth up forever 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.*” 19:3. “*And her smoke rose up forever and ever.*” 20:10. “*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.*”

Attempts have been made to show that these [are - editor] reduplications, if no other forms of the word convey the idea of eternity. But the literal meaning of *aíónas aiónon*, in the first text above, is ages of ages, and of *tous aiónas ton aiónon*, in the other two, is the ages of the ages. It is thus rendered in the Emphatic Diaglot. It is perfectly manifest to the commonest mind that if one age is limited, no number can be unlimited. Ages of ages is an intense expression of long duration, and if the word *aíón* should be eternity, “eternities of eternities” ought to be the translation, an expression too absurd to require comment. If *aíón* means eternity, any number of reduplications would weaken it. But while ages of ages is proper enough, eternity of eternities would be ridiculous. On this phraseology Sir Isaac Newton(69) says: “The ascending of the smoke of any burning thing forever and ever, is put for the continuation of a conquered people under the misery of perpetual subjection and slavery.” The thought of eternal duration was not in the mind of Jesus or his apostles in any of these texts, but long duration, to be determined by the subject.

THE SPIRITS IN PRISON

An illuminating side-light is thrown on this subject by commentators on 1 Pet. 3:18-20, in which Christ is said to have “*preached unto the spirits in prison.*” Alford says our Lord “did preach salvation in fact, to the disembodied spirits, etc.” Tayler Lewis —(70) “There was a work of Christ in Hades, he makes proclamation ‘*ekeruxen*’ in Hades to those who are there in ward. This interpretation, which was almost universally adopted by the early Christian church, etc.” Professor Huidekoper.(71) “In the second and third centuries every branch and division of Christians believed that Christ preached to the departed.” Dietelmair(72) says this doctrine “in *omni coetu Christiano creditum.*” Why preach salvation to souls whose doom was fixed for eternity? And how could Christians believe in that doctrine and at the same time give the aionian words the meaning of eternal duration?

AION MEANS AN EON, ÆON or AGE

It is a pity that the noun (*aíón*) has not always been rendered by the English word eon, or æon, and the adjective by eonian or aionian; then all confusion would have been avoided. Webster’s Unabridged, defines it as meaning a space or period of time, an era, epoch, dispensation, or cycle, etc. He also gives it the sense of eternity, but no one could have misunderstood, had it been thus rendered. Suppose our translation read “What shall be the sign of thy coming, and of the end of the æon?” “The smoke of their torment shall ascend for æons of æons.” “These shall go

away into aionian chastisement, etc.” The idea of eternity would not be found in the noun, nor of endless duration in the adjective, and the New Testament would be read as its authors intended.

Let the reader now recall the usage as we have presented it, and then reflect that all forms of the word are applied to punishment only fourteen times in the entire New Testament, and ask himself the question, Is it possible that so momentous a doctrine as this is only stated so small a number of times in divine revelation? If it has the sense of limited duration, this is consistent enough, for then it will be classed with the other terms that describe the Divine judgments. The fact that so many of those who speak or write never employ it at all, and that all of them together use it but fourteen times is a demonstration that He who has made known his will, and who would of all things have revealed so appalling a fate as endless woe, if he had it in preparation, has no such doom in store for immortal souls.

We now pass to corroborate these positions by consulting the views of those in the first centuries of the Christian Church, who obtained their opinions directly or indirectly from the apostles themselves.

6.—THE CHRISTIAN FATHERS.

Nothing can cast a backward illumination on the New Testament, and teach us the full meaning of our controverted words, as Jesus and the apostles used them, so well as the language of the Christian fathers and the early church. We will therefore consult those who were perfectly familiar with the Greek tongue, and who passed the word along down the ages, from the apostles to their successors, for more than five hundred years.

TAYLER LEWIS

Prof. Tayler Lewis(73) in the course of learned disquisitions on the meaning of the Olamic and Aionian words of the Bible, refers to the oldest version of the New Testament, the Syriac, or the Peshito, and tells us how these words are rendered in this first form of the New Testament: “So is it ever in the old Syriac version where the one rendering is still more unmistakably clear. These shall go into the pain of the Olam (aión) (the world to come), and these to the life of the Olam (aión) (the world to come).” He refers to Matt. 19:16; Mark 10:17; Luke 18:18; John 3:15; Acts 13:46; 1 Tim. 16:12, in which aiónios is rendered belonging to the olam, or world to come. Eternal life, in our version, the words in Matt. 25:46, are rendered in the Peshito “the life of the world to come.”

We quote this not to endorse, but to show that one of the best of modern critics testifies that the earliest New Testament version did not employ endless as the meaning of the word. Of Prof. Lewis Dr. Beecher writes,(74) “We are not to suppose that so eminent an Orthodox divine says these things in support of Universalism, a system which he decidedly and earnestly rejects.”

THE APOSTLES CREED

The Apostles’ Creed is the earliest Christian formula. The idea of endless torment is not hinted. “I believe in God, the Father Almighty; and in Jesus Christ, his only begotten Son, our Lord, who was born of the Virgin Mary by the Holy Ghost, was crucified under Pontius Pilate, buried, rose from the dead on the third day, ascended to the heavens, and sits on the right hand of the Father; whence he will come, to judge the living and the dead: and in the Holy Spirit; the holy church; the remission of sins; and the resurrection of the body.”(75)

IGNATIUS.

Our first reference to the patristic writers shall be to Ignatius (A. D. 115) who says the reward of piety “is incorruptibility and eternal life,” “love incorruptible and perpetual life.” Here the aionian life is strengthened by incorruptible,” showing that the word aiónion alone was in his mind unequal to the task of expressing endless duration. He says, also, that Jesus “was manifested to the ages” (tois aiósin). Of course he intended to use no such ridiculous expression as “to the eternities.”

SIBYLLINE ORACLES.

The Sibylline Oracles —dated variously by different writers from 500 B. C., to 150 A. D., teach aionian suffering, and universal salvation beyond, showing how the word was then understood. The prophetess who professes to write the Oracles describes the saints as petitioning God for the salvation of the damned. Thus entreated she says “God will deliver them from the devouring fire and eternal gnashing of teeth.”

JUSTIN MARTYR.

Justin Martyr, A. D., 140, 162, taught everlasting suffering, and annihilation afterwards. The wicked “are tormented as long as God wills that they should exist and be tormented. . . . Souls both suffer punishment and die.”(76) He uses the expression aperianton aiona.(77) “The wicked will be punished with everlasting punishment, and not for a thousand

years as Plato asserted.” Here punishment is announced as limited. This is evident from the fact that Justin Martyr taught the annihilation of the wicked; they are to be “tormented world without end,” and then annihilated.

IRENÆUS.

Irenæus(78) says, “the unjust shall be sent into inextinguishable and eternal fire,” and yet he taught that the wicked are to be annihilated:(79) “When it is necessary that the soul should no longer exist, the vital spirit leaves it, and the soul is no more, but returns thither whence it was taken.” Dr. Beecher pertinently observes:(80) “What then are the facts as to Irenæus? Since he has been canonized as a saint, and since he stood in such close connection with Polycarp and with John the apostle, there has been a very great reluctance to admit the real facts of the case. Massuetus has employed much sophistry in endeavoring to hide them. Nevertheless, as we shall clearly show hereafter, they are incontrovertibly these: that he taught a final restitution of all things to unity and order by the annihilation of all the finally impenitent. Express statements of his in this creed, and in a fragment referred to by Prof. Schaff, on universal restoration,(81) and in other parts of his great work against the Gnostics, prove this beyond all possibility of refutation. The inference from this is plain. He did not understand *aiónios* in the sense of eternal; but in the sense claimed by Prof. Lewis, that is, pertaining to the world to come.” These are his words: “Christ will do away with all evil, and make an end of all impurities.” He further says(82) that certain persons “shall not receive from him (the Creator) length of days forever and ever.” Thus the word denoted limited duration in his time, A. D. 170, 200.

HERMOGENES.

So Hermogenes (A. D. 200) who believed that all sinful beings will finally cease to be, must have understood Christ as applying *aiónion* to punishment in the sense of limited duration, or he would not have believed in annihilation, and have been a Christian.

ORIGEN AND THEODORE OF MOPSUESTIA.

Origen used the expressions “everlasting fire” and “everlasting punishment” to express his idea of the duration of punishment. Yet he believed that in all cases sin and suffering would cease and be followed by salvation. He was the most learned man of his time, and his example proves that *aiónion* did not mean endless at the time he wrote, A. D. 200—253. Dr. Beecher says(83) “As an introduction to his system of theology, he

states certain great facts as a creed believed by all the church. In these he states the doctrine of future retribution as *aiónion* life, and *aiónion* punishment, using the words of Christ. Now, if Origen understood *aiónion* as meaning strictly eternal, then to pursue such a course would involve him in gross and palpable self-contraction. But no one can hide the facts of the case. After setting forth the creed of the church as already stated, including *aiónion* punishment, he forthwith proceeds, with elaborate reasoning, again and again to prove the doctrine of universal restoration. The conclusion from these facts is obvious: Origen did not understand *aiónios* as meaning eternal, but rather as meaning pertaining to the world to come. . . . Two great facts stand out on the page of ecclesiastical history. One that the first system of Christian theology was composed and issued by Origen in the year 230 after Christ, of which a fundamental and essential element was the doctrine of the universal restoration of all fallen beings to their original holiness and union to God. The second is that after the lapse of a little more than three centuries, in the year 544, this doctrine was for the first time condemned and anathematized as heretical. This was done, not in the general council, but in a local council called by the Patriarch Mennos at Constantinople, by the order of Justinian. During all this long interval, the opinions of Origen and his various writings were an element of power in the whole Christian world. For a long time he stood high as the greatest luminary of the Christian world. He gave an impulse to the leading spirits of subsequent ages and was honored by them as their greatest benefactor. At last, after all his scholars were dead, in the remote age of Justinian, he was anathematized as a heretic of the worst kind. The same also was done with respect to Theodore of Mopsuestia, of the Antiochian school, who held the doctrine of universal restitution on a different basis. This, too, was done long after he was dead, in the year 553. From and after this point the doctrine of future eternal punishment reigned with undisputed sway during the middle ages that preceded the Reformation. What, then, was the state of facts as to the leading theological schools of the Christian world in the age of Origen and some centuries after? It was, in brief, this: There were at least six theological schools in the church at large. Of these six schools, one, and only one, was decidedly and earnestly in favor of the doctrine of future eternal punishment. One was in favor of the annihilation of the wicked. Two were in favor of the doctrine of universal restoration on the principles of Origen, and two in favor of universal restoration on the principles of Theodore of Mopsuestia.

“It is also true that the prominent defenders of the doctrine of universal restoration were decided believers in the divinity of Christ, in the trinity, in the incarnation and atonement, and in the great Christian doctrine of

regeneration; and were, in piety, devotion, Christian activity and missionary enterprise, as well as in learning and intellectual power and attainments, inferior to none in the best ages of the church, and were greatly superior to those by whom, in after ages, they were condemned and anathematized.

“It is also true that the arguments by which they defended their views were never fairly stated and answered. Indeed, they were never stated at all. They may admit of a thorough answer and refutation, but even if so, they were not condemned and anathematized on any such grounds, but simply in obedience to the arbitrary mandates of Justinian, whose final arguments were deposition and banishment for those who refused to do his will.

“Consider, now, who Theodore of Mospuestia was, not as viewed by a slavish packed council, met to execute the will of a Byzantine despot, but by one of the most eminent evangelical scholars of Germany, Dörner. Of him he says: “Theodore of Mopsuestia was the crown and climax of the school of Antioch. The compass of his learning, his acuteness, and, as we must suppose, also, the force of his personal character, conjoined with his labors through many years, as a teacher both of churches and of young and talented disciples, and as a prolific writer, gained for him the title of Magister Orientis. He labored on uninterruptedly till his death in the year 427, and was regarded with an appreciation the more widely extended as he was the first Oriental theologian of this time.”(84)

Mosheim says of Origen: “Origen possessed every excellence that can adorn the Christian character; uncommon piety from his very childhood; astonishing devotedness to that most holy religion which he professed; unequalled perseverance in labors and toils for the advancement of Christianity; and elevation of soul which placed him above all ordinary desires or fears; a most permanent contempt of wealth, honor, pleasures, and of death itself; the purest trust in the Lord Jesus, for whose sake, when he was old and oppressed with ills of every kind, he patiently and perseveringly endured the severest sufferings. It is not strange, therefore, that he was held in so high estimation, both while he lived and after death. Certainly if any man deserves to stand first in the catalogue of saints and martyrs, and to be annually held up as an example to Christians, this is the man, for, except the apostles of Jesus Christ and their companions, I know of no one, among all those enrolled and honored as saints, who excelled him in virtue and holiness.”(85)

How could universal salvation have been the prevailing doctrine in that age of the church unless the word applied to punishment in Matt. 25:46 was understood by Christians to mean limited duration?

The fact that Origen and others taught an aionian punishment after death, and salvation beyond it, DEMONSTRATES that in Origen's time the word had not the meaning of endless, but did mean at that date, indefinite or limited duration.

Readers curious to look up this point of the state of opinion during the centuries following the age of Origen, can refer to the authorities cited below.(86)

EUSEBIUS.

Eusebius (A. D. 300-25) describes the darkness preceding creation thus:(87) "These for a long time had no limit," they continued "for a long eternity:" *diapolun aióna*. To say that darkness that ended with the creation endured for a long eternity, would be absurd.

GREGORY NYSSEN.

Gregory Nyssen (A. D. 370-3) proves that the word had the meaning of limited duration in his day. He says(88) "Whoever considers the divine power will plainly perceive that it is able at length to restore by means of the everlasting purgation and expiatory sufferings, those who have gone even to this extremity of wickedness." Thus everlasting punishment and salvation beyond was taught in the fourth century.

AUGUSTINE.

Augustine (A. D. 400-430) was the first known to argue that *aiónios* signified endless. He at first maintained that it always meant thus, but at length abandoned that ground, and only claimed that it had that meaning sometimes. He "was very imperfectly acquainted with the Greek language."(89)

AVITUS.

A. D. 410 Avitus brought to Spain, from Jerome, in Palestine, a translation of Origen, and taught that punishments are not endless; for "though they are called everlasting, yet that word in the original Greek does not, according to its etymology and frequent use, signify endless, but answers only to the duration of an age."(90)

GENERAL USAGE OF THE FATHERS.

In fact, every Universalist and every Annihilationist among the fathers of the early church is a standing witness testifying that the word was understood as we claim, in their day. Believers in the Bible, accepting its utterances implicitly as truth, how could they be Universalists or Annihilationists with the Greek Bible before them, and *aiónion* punishment taught there, unless they gave to the word thus used the meaning of limited duration? Accordingly, besides those alluded to above, we appeal to those ancient Universalists, the Basilidians (A. D. 130), the Carpocratians (A. D. 140), Clemens Alexandrinus (A. D. 190), Gregory Thaumaturgus (A. D. 220-50), Ambrose (A. D. 250), Titus of Bostra (A. D. 340-70), Didymus the Blind (A. D. 550-90), Diodore of Tarsus (A. D. 370-90), Isidore of Alexandria (A. D. 370-400), Jerome (A. D. 380-410), Palladius of Gallatia (A. D. 400), Theodore of Mopsuestia (A. D. 380-428), and others, not one of whom could have been a Universalist unless he ascribed to this word the sense of limited duration. To most of them Greek was as familiar as English is to us.

THE EMPEROR JUSTINIAN.

The Emperor Justinian (A. D. 540), in calling the celebrated local council which assembled in 544, addressed his edict to Mennos, Patriarch of Constantinople, and elaborately argued against the doctrines he had determined should be condemned. He does not say, in defining the Catholic doctrine at that time “We believe in *aiónion* punishment,” for that was just what the Universalist, Origen himself taught. Nor does he say, “The word *aiónion* has been misunderstood, it denotes endless duration,” as he would have said had there been such a disagreement. But, writing in Greek with all the words of that copious speech from which to choose, he says, “The holy church of Christ teaches an endless *aiónios* (ATELEUTETOS *aiónios*) life to the righteous, and endless (ateleutetos) punishment to the wicked.” *Aiónios* was not enough in his judgement to denote endless duration, and he employed *ateleutetos*. This demonstrates that even as late as A. D. 540 *aiónios* meant limited duration, and required an added word to impart to it the force of endless duration.

BELIEVERS IN ANNIHILATION AND IN UNIVERSAL SALVATION APPLIED THE WORD TO PUNISHMENT

Thus Ignatius, Polycarp, Hermas, Justin Martyr, Irenæus, Hyppolytus, Justinian, and others, (from A. D. 115 to A. D. 544) use the word *aiónion* to define punishment. And yet, some of these taught that decay out of conscious

existence is the natural destiny of men, from which some only are saved by God's grace. Previous to this decay or extinction of being, they held that men experience *aiónion* punishment. The *aiónion* punishment is not extinction of being, for that was the soul's natural destiny. The punishment is not endless for it ceases. Let us illustrate: Justin Martyr says "Souls suffer *aiónion* punishment and die." The punishment is in the future world, but it concludes with extinction, and yet it is *aiónion*. A. D. 540, *aiónion* required *ateletetos* prefixed to convey the idea of endless duration.

OLYMPIODORUS

Olympiodorus (sixth century) is quoted by Dr. Beecher(91) as saying, "When *aiónios* is used in reference to a period which, by assumption, is infinite and unbounded, it means eternal: but when used in reference to times or things limited, the sense is limited to them."

THE FIRST SIX CENTURIES

Hence the word did not mean endless duration among the early Christians for about six centuries after Christ. To say that any one who contradicts these men is correct, and that they did not know the meaning of the word, is like saying that an Australian, twelve hundred years hence, will be better able to give an accurate definition of English words in common use to-day than we are ourselves. These ancients could not be mistaken, and the fact that they required qualifying words to give *aiónion* the sense of endless duration—that they used it to describe punishment when they believed in the annihilation of the wicked, or in their restoration subsequent to *aiónion* punishment, irrefragably demonstrates that the word had not the meaning of endless to them, and if not to them, then it must have been utterly destitute of it.

The uniform usage of these words by the early Church demonstrates that they signified temporal duration.

CONCLUSION

Many sensible people will, with propriety, say, "Why all this labor to establish the meaning of one word?" And the author confesses that such a labor should be unnecessary. Men ought to refuse to credit such a doctrine as that of endless punishment on higher grounds than those of verbal definitions. Reverence, not to say respect, for God, the fact that he is the Father of mankind, should cause all to reject the doctrine of endless torment, though the weight of argument were a thousand fold to one in favor of the popular definition of this word. But there are many who disregard the moral

argument against the doctrine, which is unanswerable; who crush under the noblest instincts of the heart and soul, which plead, trumpet-tongued, against that horrible nightmare of doubt and unbelief; who cling to the mere letter of the word which kills, and ignore the spirit which gives life; who insist that all the voices of reason and sentiment should be disregarded because the Bible declares the doctrine of endless punishment for sinners. It is for such that these facts have been gathered, and this essay written, that no shred nor vestige even of verbal probability should exist to mislead the mind, and so seem to sanction the doctrine that defames God and distresses man; that it might be seen that the letter and the spirit of the word agree, and are in perfect accord with the dictates of reason, the instincts of the heart, and the impulses of the soul, in rejecting the worst falsehood, the foulest of all brood of error, the darkest defamation of the dear God's character that ever yet was invented, the monstrous falsehood that represents him as consigning the souls he has created to his own image to interminable torment. The word under examination is the foundation stone of that evil structure.

Thus it has appeared as the result of this discussion that

1. There is nothing in the Etymology of the word warranting the erroneous view of it.
2. The definitions of Lexicographers uniformly given not only allow but compel the view we have advocated.
3. Greek writers before and at the time the Septuagint was made, always gave the word the sense of limited duration.
4. Such is the general usage in the Old Testament.
5. The Jewish Greek writers at the time of Christ ascribed to it limited duration.
6. The New Testament thus employs it.
7. The Christian Fathers for centuries after Christ thus understood it.

Hence it follows that the readers of the Bible are under the most imperative obligations to understand the word in all cases as denoting limited duration, unless the subject treated, or other qualifying words compel them to understand it differently. There is nothing in the Derivation, Lexicography or Usage of the word to warrant us in understanding it to convey the thought of endless duration.

If our positions are well taken the Bible does not teach the doctrine of endless torment, for it will be admitted that if this word does not teach it, it cannot be found in the Bible.

APPENDIX.**AIDIOS****AN IMPORTANT WORD CONSIDERED**

There is but one Greek word beside *aiónios* rendered everlasting, and applied to punishment, in the New Testament, and that is the word *aidios* found in Jude 6: “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day.” This word is found in but one other place in the New Testament, viz. Rom. 1:20: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.”

Now it is admitted that this word among the Greeks had the sense of eternal, and should be understood as having that meaning wherever found, unless by express limitation it is shorn of its proper meaning. It is further admitted that had *aidios* occurred where *aiónios* does, there would be no escape from the conclusion that the New Testament teaches Endless Punishment. It is further admitted that the word is here used in the exact sense of *aiónios*, as is seen in the succeeding verse: “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” That is to say, the “*aidios*” chains in verse 6 are “even as” durable as the *aiónion* fire” in verse 7. Which word modifies the other?

1. The construction of the language shows that the latter word limits the former. The *aidios* chains are even as the *aiónion* fire. As if one should say “I have been infinitely troubled, I have been vexed for an hour,” or “He is an endless talker, he can talk five hours on a stretch.” Now while “infinitely” and “endless” convey the sense of unlimited, they are both limited by what follows, as *aidios*, eternal, is limited by *aiónios*, indefinitely long.

2. That this is the correct exegesis is evident from still another limitation of the word. “The angels - - - he hath reserved in everlasting chains UNTO the judgement of the great day.” Had Jude said that the angels are held in *aidios* chains, and stopped there, not limiting the word, we should not dare deny that he taught their eternal imprisonment. But when he limits the duration by *aiónion* and then expressly states that it is only unto a certain date, we understand that the imprisonment will terminate, even though we find applied to it a word that intrinsically signifies eternal duration, and that was used by the Greeks to convey the idea of eternity, and was attached to punishment by the Greek Jews of our Savior’s times, to describe endless

punishment, in which they were believers.

But observe, while this word *aidios* was in universal use among the Greek Jews of our Savior's day, to convey the idea of eternal duration, and was used by them to teach endless punishment, he never allowed himself to use it in connection with punishment, nor did any of his disciples but one, and he but once, and then carefully and expressly limited its meaning. Can demonstration go further than this to show that Jesus carefully avoided the phraseology by which his contemporaries described the doctrine of endless punishment? He never employed it. What ground then is there for saying that he adopted the language of his day on this subject? Their language was *aidios timoria*, endless torment. His language was *aionion kolasin*, age-lasting correction. They described unending ruin, he discipline, resulting in reformation.

1. Prideaux, Connection, Vol. III. Part ii. Book i.
2. "Etymologicum Linguæ Græcæ."
3. "Christian Examiner," Vol. X, p.42. He quotes the ancient Phavorinus as defining it thus: "The comprehension of many times or periods."
4. De Cælo, lib.i.cap.9.
5. Christian Union.
6. Chicago Tribune, quoted by Hon. C. H. Reed.
7. Christian Union. A series of remarkable papers was published in the Christian Union in 1873-4, by Edward Beecher, D. D., on the "History of Future Retribution."
8. Volume 2, pp. 500-550.
9. Theodoret, in Migne. Vol. IV, page 400.
10. Christian Examiner, Vol. X. page 47.
11. Christian Union.
12. Lange's Ecclesiastes.
13. Christian Examiner, Vols. x, xi, and xii. Boston: Gray & Bowen.
14. I. xxii, 58.
15. I. xxiv, 725.
16. Christian Union.
17. Theog 609.
18. Persæ 263.
19. Supp.572, cited by Prof. Tayler Lewis.

20. Nem. iii, 130.
21. Electra 1030.
22. De Mundo Cap.5.
23. In Metaph Lib. xiv.
24. Lib. ii.
25. Lib. i, Cap. 9.
26. Orestes, 596.
27. Ibid 971.
28. Med. 428.
29. Lib. viii cap 1.
30. De Repub. Lib. ii.
31. De Leg., Lib. x.
32. Timæus.
33. Cap. 5, p. 609 C.
34. Cap. 5, p. 610 A.
35. Metaph., Lib. xiv, cap. 7.
36. De Cælo., i, 9.
37. De Cælo, Lib. ii, cap. i.
38. Quoting from Timæus Locrus.
39. Isa. 30, 8 34, 10. Jer. 7, 7; 25, 5.
40. 2 Sam. 12,10. Joel 2, 26, 27.
41. Univ. Book of Reference, pp. 106-7.
42. Gen. 17, 7, 8, 13; 48, 4; 49, 26. Ex. 40, 15. Lev. 16, 34.
Num. 25, 13. Ps. 24, 7. Hab. 3, 6.
43. Deut. 15, 17. I Sam. i,22; 27, 12. Lev. 25, 46. 2 Kings 5, 27.
Job 41, 4. 1 Kings 1, 31. Neh. 2, 3. Dan. 2, 4. Exod. 14, 13.
Ecc. 1,4. Ps. 104, 5; 78, 69. Ezek. 38, 25. Gen. 13, 15. Exod.
32, 13. Josh. 14, 9. 1 Chron. 23, 25. Jer. 17, 25. Ps. 48, 8. Jer.
31, 40. 1 Kings 8, 13. Num. 10,8; 18, 24. 1 Chron. 28, 4. 2
Kings 9, 5. Josh. 4, 7. Jonah 2, 6. Ps. 37, 29.
44. Gen. 17:8; Ex. 40:15; 21:6; Jonah 2:5,6.
45. Ex. 15:18; Dan. 12:3; Micah 4:5.
46. Note on Ecol. 1:4, Lange's Com. pp. 45-50.
47. Second Inquiry.
48. Christian Union.
49. Hist. Jews vol. 1: p. 117; Div. Leg. vol iii: pp. 1, 2 vol. v:

- Sermons xiii: Archæology p. 398; Essays, p.44.
50. Antiq. — Wars.
 51. Dr. Edward Beecher See p.17
 52. See Griesbach, Knapp, and Wetstein.
 53. Ex. Essays p.46.
 54. Com. in loc.
 55. Protag. Sec. 38, vol. 1, p. 252.
 56. War. 3, 5, 8. Ant. 2, 4, 5, etc.
 57. Theological Essays, Vol.1, pp. 143-162.
 58. Sermons pp. 99-102.
 59. Univ. Expositor, vol. 3, p. 446.
 60. Univ. Expositor. vol. 3, p. 437.
 61. Christian Examiner. Sept. 1830, pp. 25, 26.
 62. Notes on Gal. 1.
 63. Burthog's "Christianity, a Revealed Mystery," pp. 17, 18.
Note on Rom. xvi:25.
 64. Notes on Matt. xii:31, 32.
 65. Com. on loco.
 66. Idem.
 67. Paiges's Selections.
 68. Paige Com. Vol. vi: p.398.
 69. Daniel and Rev. London Ed. 1733, p. 18.
 70. Lange on Eccl., 130.
 71. Mission to the Underworld, pp. 51, 52.
 72. Historia Dogmatis de Descensu Christi ad Inferos, chs. iv
and vi.
 73. Lange's Genesis, pp. 135, 144, and Ecclesiastes pp. 44, 51.
 74. Christian Union.
 75. Murdoch's Mosheim, vol. 1, p. 96.
 76. Dialog. cum Tryphone pp. 222-3.
 77. Apol. Prim cxxvii.
 78. Adv. Her. p. v. cap. 27.
 79. Ibid.
 80. Christian Union.
 81. Christian Union.
 82. Schaff, vol. ii, pp. 504, 73.

83. Christian Union.

84. Doctrine of Person of Christ, Div. 2, vol. i, p. 50,
Eninburgh.

85. Hist. Com. on Chris. before Constantine, vol. ii, p. 149.

86. Assemanni Bib. Orient. vol. iii, part i, pp. 223-4, 324.-
Doderlein, Inst. Theol. Christ. vol. ii, pp. 200-1. -Jacobi,
Bohn's Edition.-Neander's Hist. Christian Dogmas. -
Guericke, Shedd's Translation. pp. 308, 349. -Neander
Torrey's Translation, vol. ii. p. 251-2. -Dorner's Hist. Person
of Christ, 2 vol. pp. 28, 30, 50. - Dr. Schaff Hist. Christ Ch.
vol. ii. pp. 731, 504. - Giesler, vol. i. p. 370. -Kurz, 1. Text
Book Christ. Hist. p. 137-2:2. -Hagenbach, quoting from
Augustine Civitate Dei, liber. xxi. chap. xvi.

NOTE. - Doderlein says: * The most learned in the early church,
cherished and defended with most zeal the hope of a final cessation of
torments. These are his words: Quanto quis altius eruditione in antiquitate
Christianna eminuit, tanto magis spem finiendorum olim cruciatuum aluit
atque defendit.

*Inst. Theol. Chris. vol. ii. p. 199.

87. History vol. i. p. 173.

88. De Infantibus, p. 173.

89. Ancient Hist. Univ.

90. Hieronymi Epist.

91. Christian Union.

Bible
Threatenings
Explained

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Bible Threatenings Explained

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by Audrey Cole

Bible Threatenings Explained; or, Passages of Scripture
Sometimes Quoted to Prove Endless Punishment Shown to Teach
Consequences of Limited Duration.

by **J. W. Hanson, D.D.**

Preface

When one who has been reared in the Evangelical Church is favorably impressed with the doctrine of Universal Salvation, it frequently happens that the many texts he has heard quoted against it, operate as stumbling blocks in his way. The author of this book believes that no text of Scripture, properly understood, in any manner traverses the grand central truth of the Gospel: God's triumph over all his foes, converting them to himself; and he has arranged these expositions in a brief and popular style for the purpose of showing that the Threatenings of the Bible are perfectly harmonious with the Promises of Scripture; in fact, that the threatenings are given in order that the promises of Universal Redemption may be fulfilled.

He agrees with the Canon Farrar of the Episcopal Church, who says: "If the decision be made to turn solely on the literal meaning of the scriptures, I have no hesitation whatever in declaring my strong conviction that the Universalist and Annihilist theories have far more evidence of this sort for them than the popular view. It seems to me that if many passages of Scripture be taken quite literally, universal restoration is unequivocally taught, * * * * * but that endless torments are nowhere clearly taught—the passages which appear to teach that doctrine being either obviously figurative or historically misunderstood."

If these pages shall assist any mind to remove obstacles that prevent it from beholding God as the Savior of the world, its purpose will be fulfilled.

Bible Threatenings Explained

When considering the threatenings of the Bible, it must never be forgotten that they are always to be interpreted and understood in harmony with the great principles declared in the Scriptures, and more especially with the revealed character of God, and his promises to man. They must be so explained as to harmonize with the rest of the book that contains them. For instance, we read that “God is a spirit,” and yet the same book speaks of the eye, hand, arm and ear of God. As an infinite spirit can have no such organs, we must not say either (1) that God is not a spirit, or (2) that one part of the book contradicts another part. Such passages must be interpreted so as to agree with the great central fact that God is a spirit.

Now we read that “God is Love”—is a “Father.” And at the same time we are told that he will cast the wicked into hell—into everlasting fire—will punish them forever, etc. On the same principle we must not (1) deny that God is Love and a merciful Father, nor (2) believe that the Bible contradicts itself; but we must believe that the threatenings harmonize with the promises, and that no penalty can be accepted as taught in the Bible, that would prove God not a father, or destitute of love towards each and all of his children. In other words, we must shed the light of infinite, boundless, unending love on all threatened penalties, and interpret them in perfect accord with the Divine character. Believing that God is love, we must not only be prejudiced against believing that endless or any other cruel punishment is threatened in the Bible, but we must, with all the resistance of which our moral natures are capable, refuse to credit any statement that represents God as permitting any penalty to befall the sinner which will not result in his final welfare. The love of God, the Divine Paternity, is an efficient guaranty against the possibility that unending agony can be experienced by any human creature. So that, if the letter of Scripture seemed to teach endless punishment—which it does not, when properly understood—the light of the great central fact of revelation—God’s Love—would dispel all darkness from the declaration as soon as the light of that truth should fall upon it. In this frame of mind we should consider the threatenings of the Bible.

ENDLESS PUNISHMENT OF HEATHEN ORIGIN

We should also bear another fact in mind. When the doctrine of endless punishment began to be taught in the Christian Church, it was not derived from the Scriptures, but from the heathen converts to Christianity, who accepted Christ, but who brought with them into their new church that

doctrine which had for centuries been taught in heathen lands, but which neither Moses nor Christ accepted. And having received the idea from heathen tradition, it was natural that the early Christians should transfer it to the Bible, and seek to find it there.

That heathen invented this doctrine is undeniable. Says Cicero” “It was on this account that the ancients invented those infernal punishments of the dead, to keep the wicked under some awe in this life, who without them, would have no dread of death itself.”

Says Polbius, the Greek historian: “The multitude is ever fickle and capricious, full of lawless passions and irrational and violent resentments. There is no way left to keep them in order but by the terrors of future punishment, and all the pompous circumstances that attend such fiction! On which account the ancients acted, in my opinion, with great judgment and penetration, when they contrived to bring those notions of the gods and a future state into the popular belief.”

Strabo, the Greek geographer and philosopher, says: “it is impossible to govern women and the gross body of the people, and to keep them pious, holy and virtuous, by the precepts of philosophy. This can only be done by the fear of the gods, which is raised and supported by ancient fictions and modern prodigies.” And again he says: “The apparatus of the ancient mythologies was an engine which the legislators employed as bugbears to strike a terror into the childish imagination of the multitude.”

This horrible heathen dogma sought entrance into the Christian church in vain for the first three centuries after Christ, and though here and there a heathenized Christian announced it, it did not become an accredited Christian doctrine till after more than five centuries. Dr. Edward Beecher candidly confesses that as late as three hundred years after Christ it had hardly obtained a foothold.

He says: “What, then, was the state of facts as to the leading theological schools of the Christian world in the age of Origen and some centuries after? It was, in brief, this: There were at least six theological schools in the church at large. Of these six schools, one, and only one, was decidedly and earnestly in favor of the doctrine of future eternal punishment. One was in favor of the annihilation of the wicked. Two were in favor of the doctrine of universal restoration on the principles of Origen, and two in favor of universal restoration on the principles of Theodore of Mopsuestia.”

That is to say, here were four times as many Universalist theological schools, where clergymen were educated, as there were schools in which endless punishment was taught, even as late as A. D. 300. But from that

time onward, as darkness increased, the heathen idea was more and more transferred to the sacred page, till it entirely overlaid and obscured the truth. and it was not until the light of the Reformation began to dawn that the profane inscriptions of heathen tradition were erased from the palimpsest of the Scriptures, so that the meaning of the inspired authors could be apprehended.

We propose in this volume to show that the texts quoted in behalf of the heathen error do not contain it; that none of the threatenings of the Bible teach endless punishment.

ADAM'S PUNISHMENT.

“And the Lord God commanded the man, saying: Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.”—Gen. 2 : 16,17.

The penalty that God intended to threaten to Adam would certainly be found at the very promulgation of the consequences of his sin. But it is nowhere intimated in the account of the first human transgression that he had incurred endless torment.

Adam was told: “In the day that thou eatest thereof, thou shalt surely die,” or, as a literal translation would read, “Dying thou shalt die.” Whatever death Adam died, it was in the day he sinned. What death did he die, in that day?

This threatened death is not (1) of the body, for physical dissolution was the natural result of physical organization, and the death threatened was to be “in the day he sinned.” His body did not die in that day. (2) It was not eternal death for the same reason. He certainly went to no endless hell “in the day” of his transgression. It was (3) a moral, spiritual death, from which recovery is feasible. Paul describe it:

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.”—Eph. 4:18. “You hath he quickened who were dead in trespasses and sins.”—Eph.2:1

Jesus describes it in the parable of the Prodigal son:

“It was meet that we should make merry and be glad; for this, thy brother, was dead and is alive again, and was lost and is found.”—Luke 15:32

So does Moses:

“See, I have set before thee this day life and good, and death and evil. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.”— Deut. 30:15-19

Adam died this kind of death, and no other, “in the day” he sinned. This is apparent from the description of his fate subsequent to his transgression.”

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.”— Gen.3:17-19

If the reader will carefully consult the accounts of the sin and punishment of Cain, the Antediluvians, the Diluvians, Sodom and Gomorrah, and all the transgressors whose sins are recorded for four thousand years, he will find not a whisper, not a hint, that any but a limited and temporal penalty was received. This is agreed by all scholars.

TESTIMONY OF CRITICS.

Warburton: In the Jewish Republic, both the rewards and punishments promised by heaven were temporal only: such as health, long life, peace, plenty, and dominion, etc.; diseases, premature death, war, famine, want, subjections, and captivity, etc. And in no one place of the Mosaic Institutes is there the least mention, or intelligible hint, of the rewards and punishments of another life.—Div Leg. vol.iii.Jahn: We have not authority, therefore, decidedly to say that any other motives were held out to the ancient Hebrews to pursue the good and avoid the evil, than those which were derived from the rewards and punishments of this life.—Archaeology, p.398. Milman: The lawgiver (Moses) maintains a profound silence on that fundamental article, if not of political, at least of religious legislation rewards and punishments in another life. He substituted temporal chastisements and temporal blessings. On the violation of the constitution followed inevitably blighted harvests, famine, pestilence, defeat, captivity; on its maintenance, abundance, health, fruitfulness, victory, independence. How wonderfully the event verified the prediction of the inspired legislator! How invariable apostasy led to adversity—repentance and reformation to prosperity!—Hist.

Jews, vol.i. Dr. Campbell: It is plain that in the Old Testament the most profound silence is observed in regard to the state of the deceased, their joys and sorrows, happiness or misery.

The punishments, then threatened and received, are thus described:

OLD TESTAMENT PUNISHMENTS

“It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of the body, and the fruit of thy land, the increase of thy kine and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation and rebuke in all that thou settest thine hand unto for to do. The Lord shall smite thee with consumption, and with a fever, with blasting and mildew; etc. In the morning thou shalt say: Would God it were even! and at even thou shalt say: Would God it were morning!”— Deut. 28:15–29, 67.

Abimilech’s is a case in point: **“Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren.”— Judges 9:56.**

So with Ahithophel, the suicide: **“And when Ahithophel saw that his counsel was not followed, he put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.”— 2 Sam. 17:23.**

Is it asked how this suicide was punished? Paul answers:

“Some men’s sins are open beforehand, going before to judgment.”— 1 Tim. 5:24.

Hence Paul tells us that under the Law:

“Every transgression and disobedience received a just recompense of reward.”— Heb. 2:2

Now for four thousand years every wicked act was fully punished in this life. **“Every transgression and disobedience received a just recompense of reward.”**

Would God have an endless hell and keep it a secret from the world for four thousand years? Would he keep sinners for four thousand years from a

hell he had made, and then use it as a prison for other sinners no worse? No; the silence of God for forty centuries is a demonstration that he had no such place reserved for any of his children; and if not thence under the severe dispensation of Moses, it is impossible that it should be found in the milder message of the Gospel of the grace of God.

Before proceeding to consider the chief supports of the doctrine of endless torment, we will give brief expositions of several passages that are usually quoted in its defense.

THE STRAIT GATE

The Strait Gate” and the “Few saved” are thought by many to indicate the final salvation of only a portion of the human family.

The question was asked by some one (Luke 13:23 and Matt. 7:13,14):

Lord, are there few that be saved? and he answered: “Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out.”

No intelligent reader supposes this language literal—that there is a gate at which men knock, after death, for admission into heaven. The Kingdom of God is Christ’s reign on earth, and its gate signifies entrance into it. “The Kingdom of God,” “Kingdom of Heaven,” etc., is always in this world.

And every careful reader will see that the language is entirely confined to the present.

Lord, are there few that be ‘saved’?” The literal rendering is: “Are those being saved few?” The question relates entirely to the number then accepting Christianity. But inasmuch as all partialist Christians believe that the great mass—all but a small minority of mankind—will be finally saved, it is very inconsistent for any one thus believing to apply this language to man’s final condition. “Are there few that are now being saved?” is the literal rendering of the question From what? Not from endless torment, but from certain evil consequences in this world.

And the answer to Jesus shows that the application was confined to those to whom he was speaking.

“Lord” (they say) “we have eaten and drunk in thy presence, and thou hast taught in our streets.”

The words apply entirely to those who had heard him speak in their streets, namely the Jews, whose advantages were about to be taken away, and given to the Gentiles, who were to enter the kingdom by faith, with faithful Abraham, while they were thrust out. The weeping and gnashing of teeth represents their chagrin and rage at their lot, despising the Gentiles as they did.

This same subject is thus treated in Matt. 7:13,14.

“Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

As we just said, it is entirely inconsistent for any advocate of endless punishment to quote this language in support of that doctrine, inasmuch as all such believers now teach that the great majority of souls will be finally saved, while only the small minority will be forever lost. The Savior referred, by the Strait Gate, to the exacting nature of his religion. The road was narrow, and difficult to follow, and but few then followed it, while the many avoided it, and pursued the broad road of error and sin. The words have the same application today, well expressed by good Dr. Watts:

**Broad is the road that leads to death,
And thousands walk together there,
But wisdom shows a narrow path,
With here and there a traveller.**

The language teaches that only the few then walked in the narrow way marked out by Christ while the many chose the broader way of wrong.

If we refer the passage to the future world, we cannot escape the conclusion that heaven will only contain a few souls, while the great majority will be damned. It has no reference to the future world whatever, but denotes the few who in our Savior’s day went right, while the great multitude went wrong. Dr. A. Clarke says: “Enter in through this strait gate—i.e., of doing to every one as you would he should do unto you; for this alone seems to be the strait gate.”

The language in Luke has a more special application to the Jews than that in Matthew, which may be applied to every age since Christ, and to the present. It is as true now as at the time Jesus spoke, that the path of Christian goodness is a difficult one, followed by a comparative few, while the way of wickedness is broad and much travelled. But it will not always be so.

Whoever refers the language to the final condition of the human race must admit that only a few will ever be holy and happy, while the great multitude will be lost. It has no such application, but teaches that at the time Jesus spoke the many went wrong, while only the few chose the way of life.

THE BAD CAST AWAY

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world, the angels shall come forth and sever the wicked from the just; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.—Matt.13:47-50.

The “furnace of fire” and “gnashing of teeth” will be fully explained, as also the “end of the world,” or age (aion) in subsequent parts of this book. The material universe, this world (kosmos) is never spoken of as ending, but it is always the aion, or age, the end of which is announced. “The field is the world,” kosmos, v.38, but “the end of the world,” when the harvest comes, v. 39, is aion. The age ends, but not the world.

The kingdom of heaven is Christ’s rule among men, his church. It is a net which catches good and bad, and at the end of that age, so often referred to, when severe judgments were to come, the angels, or messengers to execute God’s judgments, would separate Christians from others, and the bad were to suffer in the furnace of fire, the burning city, and perish in Gehenna.

Dr. Clark says: “It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when Cestius Gallus invaded the city; and had he persevered in the siege, he would have rendered himself master of it; but when he, unexpectedly and unaccountably, raised the siege, the Christians took that opportunity to escape.”

This language has sole reference to the remarkable trials through which the early Christians were about to pass, when Jerusalem was destroyed,

and the Christian religion was fairly established on the ruins of the Jewish church. The “furnace of fire,” the “wailing and gnashing of teeth,” were when the awful calamities of those fearful days, so fully described in Matt. xxiv, were visited upon the people of Judea. These expressions will be more fully explained hereafter.

YE SHALL ALL LIKewise PERISH.

**“I tell you, nay; except ye repent, ye shall all likewise perish.”—
Luke 12 : 3.**

Many readers of the Bible suppose that the word perish always relates to the immortal soul, and that it means to suffer torment without end. And this passage has been quoted blindly, ignorantly, thousands of times to denote the final loss of the soul. But it is only necessary to consult the immediate context to perceive that Jesus was referring to nothing of the sort. He asks:

“Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay; but except ye repent, ye shall all likewise perish.”

That is, perish in a manner similar to their death. “Except ye repent, ye shall all perish as they died.” How was that? There were “some who told him of the Galileans, whose blood Pilate had mingled with their sacrifices,” and of a certain eighteen “upon whom the tower of Siloam fell, and slew them.”

“Think ye that they were sinners above all men that dwell in Jerusalem? I tell you, nay; but except ye repent ye shall all likewise perish.”

That is, be slain as they were. No better explanation for these words can be given than in the language of “orthodox” commentators.

Says Dr. Clarke: “ye shall all likewise perish. In a like way, in the same manner. This prediction of our lord was literally fulfilled. When the city was taken by the Romans, multitudes of the priests, etc., who were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims; and multitudes were buried under the ruins of the walls, houses and temple.”

Dr. Barnes (Presbyterian) observes: “You shall all be destroyed in a similar manner. * * This was remarkably fulfilled. Many of the Jews were slain in the temple; many while offering sacrifice; thousands perished in a way very similar to the Galileans.”

Whitby says: “I tell you, nay; but except ye repent, ye shall all likewise perish, for the same cause, and many of you after the same manner.”

IMPOSSIBLE TO RENEW THEM

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”—Heb 6:4-6.

Any reader of the New Testament ought to see that this language is not to be understood as literal, when he remembers that Peter himself “fell away,” and was “renewed again unto repentance.” What Paul says is that it is difficult, not impossible, to renew those who have once tasted the heavenly gift.

The word here has the same force as in Matt. 19:26, where it is said to be impossible for a rich man to enter the Kingdom of Heaven. In reply to the apostles’ question, “who, then, can be saved?” Jesus said: “With men it is impossible, but with God everything is possible;” or, more exactly, “With men it is hard, but everything is easy with God.”

Calmet says: “St. Paul by no means intended to exclude the baptism of tears and repentance, for the expiation of those sins which we commit after regeneration.”

Rosenmuller, a celebrated German theologian, says: “Adunaton, in this place, does not mean absolutely impossible, but rather a thing so difficult that it may be nearly impossible; thus we are accustomed to say of very many things in common conversation.”

Dr. Macknight observes: “The apostle does not mean that it is impossible for God to renew a second time, by repentance, an apostate; but that it is impossible for the ministers of Christ to convert a second time, to the faith of the Gospel, one who, after being made acquainted with all the proofs by which God has thought fit to establish Christ’s mission, shall allow himself to think him an impostor, and renounce the gospel. The apostle, knowing this, was anxious to give the Hebrews just views of the ancient oracles, in the hope that it would prevent them from apostatizing.

THE SIN UNTO DEATH

“If a man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin unto death.— 1 John 5:16,17.

“The sin unto death” has often been supposed to be the “unpardonable sin,” so called, as though any sin could be unpardonable by a God whose mercy is without limit and without end. The apostle was merely alluding to the various offences under the Jewish law, some of which were unto death, or capital offences, while others were less heinous. The latter were to be interceded for, but the former were to be regarded as beyond intercession. On this passage Bishop Horne correctly says:

“The Talmudical writers have distinguished the capital punishments of the Jews into lesser deaths and such as were more grievous; but there is no warrant in the Scriptures for these distinctions, neither are these writers agreed among themselves what particular punishments are to be referred to these two heads. A capital crime generally was termed a sin of death (deut. 16:6); or a sin worthy of death (Deut. 21:22), which mode of expression is adopted, or rather imitated, by the apostle John, who distinguishes between a sin unto death, and a sin not unto death (1 John 5:16). Criminals, or those who were deemed worthy of capital punishment, were called sons or men of death (1 Sam. 15:32; 31:16; 2 Sam. 19:28, marginal reading), just as he who had incurred the punishment of scourging was designated a son of stripes (Deut.25:16; 1 Kings 14:6). A similar phraseology was adopted by Jesus Christ, when he said to the Jews: “Ye shall die in your sins” (John 8:21-24). Eleven different sorts of capital punishment are mentioned in the sacred writings.”

THE HYPOCRITE’S HOPE.

“And the hypocrite’s hope shall perish.”—Job 8:13

Why this passage was ever quoted in support of endless punishment, we have no conjecture. There is nothing in it to indicate that it has the remotest reference to anything beyond this life. Its meaning is that the wicked shall be disappointed; that they will not realize what they desire. It is exactly equivalent to Prov. 10:28: **“The expectation of the wicked shall perish.”**

AGREE WITH THINE ADVERSARY

“Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto you, thou shalt by no means come out thence till thou hast paid the uttermost farthing.”—Matt. 5:25,26.

The adversary here is a legal one, the language refers to those who were opposed to the disciples in some way, as is evident from the references to a “judge”, an “officer” and a “prison.” If God were the adversary, as is sometimes claimed, and the prison is after death, then limited punishment is certainly taught, for when “the uttermost farthing” is paid, then deliverance from the prison follows. But it has no such reference. The language has a local reference to the times of the disciples, and relates entirely to legal opponents.

THE WICKED DRIVEN AWAY.

“The wicked is driven away in his wickedness; but the righteous hath hope in his death.”—Prov. 14:32.

Solomon had not the most remote reference to post mortem suffering in this language. What he meant to say was that when the wicked is driven away to death in his wickedness, the righteous has hope. He expresses the same idea when he says: **“I praised the dead which are already dead more than the living which are yet alive.”—Ecc. 4:2.** When the wicked die in their wickedness, the righteous have hope even in their death, is what Solomon says in this language.

THE LIVING GOD FEARFUL.

“It is a fearful thing to fall into the hands of the living God.”—Heb.10:31

To fall into the hands of God, the living God, is as when (1 Sam. 5:6) “the hand of the Lord was heavy,” and “the hand of the Lord was against the Philistines.”

It denotes the judgments of God falling on the sinful. It is fearful to merit and receive those penalties. God has a merciful purpose in them, but they are often fearful to experience. We are always in God’s hands, but we are said to “fall into” his hands when we suffer the consequences of sinfulness. It is a fearful thing to merit and receive the results of wickedness, even though a beneficent purpose moulds them, just as an amputation is a fearful process to undergo, though it may save life and restore health.

GOD LAUGHS AT MAN'S CALAMITY.

“I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproofs. I also will laugh at your calamity; I will mock when your fear cometh.”—Prov. 1:24-26.

This language is sometimes wrongfully applied to God, who is represented as laughing at man's calamity, and mocking him when in future and final torment, whereas it is Wisdom that is personified as saying:

“Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying: How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof! Behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.”

The idea of wresting this language from its application to Wisdom, and applying it to the merciful God and Father of all, is one of the many illustrations of the manner in which the advocates of endless torment have misapplied the language of the Bible to make it seem to sustain the horrible doctrine. Think of God mocking the sinner's groans, and laughing as he listens to his cries of torment! And why should he not, if he has, in infinite wisdom and love, created an endless hell for his abode?

YE SHALL NOT FIND ME

“Ye shall seek me, and shall not find me; and where I am thither ye can not come.”—John 7:34. “Then said Jesus again unto them,

I go my way, and ye shall seek me, and die in your sins; whither I go ye cannot come.”—John 8:21.

These verses are usually misquoted thus: “**If ye die in your sins, where God and Christ are ye never can come.**” But Jesus said just the same thing to his disciples in John 13:33.

“Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go, ye cannot come; so now I say to you.”

True, he said to his disciple Peter: “*Thou canst not follow me now, but thou shalt follow me afterward,*” and so he told the wicked Jews: “**Ye shall not see me till ye shall say, “Blessed is he that cometh in the name of the Lord”** (Matt. 23:39). In both instances he meant that he should not be followed at that time, but in neither case did he mean that they should be excluded from his presence forever.

NOT INHERIT THE KINGDOM OF GOD.

“Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”—Gal.5:19-21. “For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.”—Eph. 5:5. “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drundards, nor revilers, nor extortioners, shall inherit the kingdom of God.”—1 Cor. 6:9,10.

The popular rendering of these passages is, that those who commit these sins in this life will never find heaven, unless they repent before they die; but that idea is not expressed nor implied. The kingdom of God, of heaven, is a condition of purity, and whoever is guilty of these sins shuts himself out from the enjoyment of the kingdom. No Christian sect teaches this doctrine more earnestly than do Universalists. All Christians teach that this language is not to be interpreted literally. All those thus guilty; may, by repentance, enter the kingdom.

THE BARREN FIG TREE

“Cut it down why cumbereth it the ground?”—Luke 13:7. this language is parallel to that in Matt. iii:10: “and now also the axe is laid unto the root of the tree; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.”

Man is compared to a fruitless tree, that is destroyed because barren. No point of the description is literal—neither the tree, the axe, the fruit, nor the fire. The nation, or the individual, that does not serve God, perishes; that is, passes through a process of decay, destruction, as the penalty of sinfulness. Not annihilation, nor ceaseless torment, but that moral condition for which the Scriptures have no better name than death.

GOD ANGRY EVERY DAY.

“God is angry with the wicked every day.”—Psalm 7:11.

Anger, as the word is ordinarily used, is not a noble emotion; it is altogether unworthy of God, and he is incapable of it. The wise man says (Ecc. 7:9): **“Anger resteth in the bosom of fools.”** Then God cannot be “angry every day,” all the time. What is the meaning of these words?

Dr. Adam Clarke, the well known scholar and commentator, has examined the text with equal learning and candor, and he gives us the result of his investigation in the statement that a mistranslation of the language puts a false meaning on the words. He gives these as authorities:

The Vulgate:—“God is a judge, righteous, strong and patient. Will he be angry every day?” The Septuagint:—“God is a righteous judge, strong and long-suffering; not bringing forth his anger every day.” The Arabic is the same. The Genevan version, printed in 1615:—“God judgeth the righteous, and him that contemneth God, every day;” marginal note: “he doth continually call the wicked to repentance by some signs of his judgments.”

Dr. Clarke says: “I have judged it of consequence to trace this verse through all the ancient version. in order to be able to ascertain what is the true reading, where the evidence on one side amounts to a positive affirmation, ‘God is angry every day,’ and, on the other side, to as positive a negation, ‘He is not angry every day.’ The mass of evidence supports the latter reading. The Chaldee first corrupted the text by making the addition, ‘with the wicked,’ which our translators have followed, though they have put the words into italics, as not being in the Hebrew text. Several of the versions have rendered it in this way: ‘God judgeth the righteous, and is not angry every day.’ The true sense may be restored thus; el with the vowel tser signifies God; el, the same letters with the point pathach, signifies not.

Several of the versions have read in this way: ‘God judgeth the righteous, and is not angry every day.’ He is not always chiding, nor is he daily punishing, notwithstanding the daily wickedness of man; hence the ideas of patience and long-suffering which several of the versions introduce.”

It will be seen that David expressly says that God is not angry every day, though those who quote the text as found in our version to prove God petulant, wrathful and passionate, do not seem to reflect that it is no proof of endless punishment, for the same author and others declare (Micah vii:18; Psa. ciii:8,9; xxx:5) that **“He retaineth not his anger forever.”** So that, if he were—as he is not—angry every day, the time would come when his anger would no longer exist.

It will enable the reader to understand the meaning of anger, as ascribed to God in the Scriptures, if he will consider how the word is used in the Bible. There are two kinds of anger. One is right, and is exhibited by God, good angels and good men, and the other is wrong and is an animal characteristic, of which God is incapable. Abstract anger is a disposition to combat, destroy, and its legitimate use is to remove obstacles. Employed by the good it never harms, but used by the evil, its work is mischief and woe.

The first sort is referred to in the passage we are considering, and is exercised by God, who is said to “hate all the workers of iniquity.” And how does he exhibit his anger? Not against the sinner, but against the sin. Men, smarting under the penalties of sin, seeing only the stroke, and not realizing the love that impels it, say with Saul that God hates them, but it is Infinite Love that wields the rod, and that inflicts every stroke because it loves the sinner, and will destroy that in him that alienates him from his best friend, and ruins his best interests.

David says;

“Thou shalt make the wicked as a fiery oven in the time of thy anger, the Lord shall swallow them up in his wrath, and the fire shall devour them.”—Psa. 21:9. The prophet declares: “The Lord reserveth wrath for his enemies.”—Nahum 1:2,3. Paul affirms; “The wrath of God cometh upon the children of disobedience.” “The power and wrath of God is upon all them that forsake him.”—Eph. 5:6; Col. 3:6. Jesus says: “The wrath of God abideth on him that believeth not the Son.”—John 3:36. He also says: “God is kind to the unthankful and evil.”—Luke 6:35. “He maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust.”—Matt. 5:48.

Now these are not contradictory statements. They are consistent with

each other. What God is determined to destroy in the sinner is that which makes him a sinner, and he proceeds towards him as a good parent must, to eradicate it by punishment. An angry mother—a true mother—punishes her wayward boy, just as God punishes the wicked, because she loves him. The boy may call it anger, but it is that kind which will not harm a hair of his head. It is indeed the highest love; it is determined on the child's welfare, and so will not shrink from inflicting pain. But it is temporary. This is evident when we remember that men are told to be like God, and yet they must not let the sun go down upon their wrath. We must love our enemies that we may be children of the highest. If God were angry every day, and we were like him, we should be cross, petulant, wrathful, vindictive and hateful all the time. But we can only be like God as we **“put off anger”** (Col. 3:8) and **“put away all wrath, anger and malice,”** (Eph. 4:31) in as much as “a fool's wrath is presently known,” (Prov. 12:16) while **“he that is slow to wrath is of great understanding.”** (Prov. 14:29)

“God is not angry with the wicked every day,” is the correct reading of this passage, and it must be true of him who is Love, and who is unchangeable, that he never was, never is, and never will be—for he never can be—angry with any human being in any other sense than that his righteous indignation burns towards those traits that cause his children to sin, and that it will continue to burn until it destroys those traits, and transforms his enemies into friends. “The man who destroyed his enemies” transformed them to friends. God's anger will destroy the enmity of his enemies. He will always be kind to the unthankful and evil. He “is not angry with the wicked every day.”

THE BLASPHEMY OF THE HOLY GHOST

The passages that relate to this subject are in Matt. 12:31,32:

“Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor the world to come.” Mark 3:28-30: **“all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, he hath an unclean spirit.”** Luke 12:10: **“And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.”**

What is this sin? It consisted in ascribing the power by which Jesus wrought his wonderful works to Satan. He was accused of being aided by Beelzebub, of having an unclean spirit, and of working his miracles by the power of an evil spirit. From this it follows that but very few persons are exposed to the doom here threatened, inasmuch as very few have ever committed this sin.

But if we take this language literally, we must hold that all other sinners, of every character and kind, will be saved, because just as positively as the Scripture declares that these blasphemies shall never be forgiven, it declares that all others literally and absolutely shall be forgiven. “Verily I say unto you all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme.” The sin against the Holy Ghost is the only sin that shall not be pardoned. All other sinners, thieves, liars, murderers, all except that very small number that accused Jesus of receiving diabolical help, shall be forgiven. Does not this show that the terms of the passage are not to be taken literally? Does it not appear that men must either believe that all kinds of sinners, and all of them, except this small number, must be pardoned, or else that the rest of the language is not to be taken literally? It is asserted just as positively that all others shall be, as that these few shall not be forgiven.

If the “shall” and “shall not” are to be understood literally, then the number of the damned is entirely limited to the very few who actually saw Christ’s miracles, and ascribed them to Beelzebub. No one since, and no one hereafter can be damned, for all other sin but that shall be forgiven. This saves all mankind except those few persons who said, “he [Christ] hath an unclean spirit.” This reduces hell to a mere mote in the universe, and excludes all now living, or who hereafter shall live, from any exposure to it.

What does that language mean? Campbell says this is “a noted Hebraism;” that is, a term of speech common among the Jews, to teach that one event is more likely to occur than another, and not that either shall or shall not occur.

Dr. Newcome says: “It is a common figure of speech in the oriental languages, to say of two things that the one shall be and the other shall not be, when the meaning is that the one shall happen sooner, or more easily, than the other.”

Grotius and Bishop Newton are to the same purport. For illustration, when Jesus says, “Heaven and earth shall pass away, but my words shall not pass away,” he does not mean that heaven and earth shall actually pass

away, but they will sooner fail than his words. It is a strong method of asserting that his words shall be fulfilled. This is common in the Bible.

Prov. viii:10: “Receive my instruction, and not silver; and knowledge rather than choice gold.” Matt. 6::19,20: “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” Luke 14:12,13:”Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind.” John 6:27: “Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the father sealed.”

The plain meaning is, all other sins are more easily forgiven than this. The words “never,” “neither in this world nor the world to come,” do not change the sense, but only strengthen and intensify the Savior’s meaning that this is of all sins the worst.

The popular impression that ‘the world to come’ here means the life after death is an error.

Dr. Clarke well observes: “Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation, viz., the Jewish, nor in that which is to come. *Olam ha-bo*, the world to come, is a constant phrase for the times of the Messiah, in the Jewish writers.”

Wakefield, Rosenmuller and Hammond also give the same opinion. And it should be added that the word “never” is no part of the original Greek. That is, not under either dispensation, or age (*aion*—mistranslated “world”), will this inexcusable sin be less than the greatest of transgressions.

Bishop Pearce declares: “This is a strong way of expressing how difficult a thing it was for such a sinner to obtain pardon. The Greek word *aion* seems to signify age here, as it often does in the New Testament (see Matt. 13:40; 24: 3; Col. 1:26; Eph. 3:5,21) and according to its most proper signification. If this be so, then ‘this age’ means the Jewish one, and ‘the age to come’ (see Hebrews 6:5 and Eph. 2:7) means that under the Christian dispensation. The end of the world took place during the time of the apostles. **‘Now once in the end of the world hath he [Christ] appeared to put**

away sin by the sacrifice of himself.’—Heb. 9:26. ‘Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.’ 1 Cor. 10:11.”

Gilpin observes, “Nobody can suppose, considering the whole tenor of Christianity, that there can be any sin which, on repentance, may not be forgiven. This, therefore, seems only a strong way of expressing the difficulty of such repentance, and the impossibility of forgiveness without it. Such an expression occurs Matt. 19:24: ‘It is easier for a camel to go through the eye of a needle, than for a rich man to enter heaven;’ that is, it is very difficult. That the Pharisees were not beyond the reach of forgiveness, on their repentance, seems to be plain from verse 41, where the repentance of Nineveh is held out to them for an example.”

Clarke says: “Any penitent may find mercy through Christ Jesus; for through him any kind of sin may be forgiven to man, except the sin against the Holy Ghost, which I have proved no man can now commit.”—Clarke on 1 John 5:16. And again: “No man who believes the divine mission of Jesus Christ, ever can commit this sin.”

These are all “Orthodox” commentators, whose opinions were certainly not formed by prejudice in favor of our views of the passages in question. They agree with what seems the meaning of the Savior, that this sin is of all others most inexcusable. But that any sin is literally unpardonable, by a God and Father of infinite love and mercy, is nowhere expressed or implied in the Bible.

Mark’s language “hath never forgiveness” should read “has not forgiveness to the age,” but is liable to aionian judgment; that is, to an indefinite penalty. See the word aionios, explained in subsequent pages of this book.

THE WRATH OF GOD

Paul speaks (Col. 3:6) of “**the wrath of God on the children of disobedience.**” We have shown that wrath is a reprehensible passion, unworthy of men and impossible to God. The word can only be applied to God in a figurative sense, to denote his disapproval of sin.

Macknight (Presbyterian) gives a lucid exposition of the subject: “Thus, many words of the primitive language of mankind must have a twofold significance. According to the one signification, they denote ideas of sense, and according to the other they denote ideas of intellect. So that although these words were the same in respect of their sound, they were really different in respect of their signification; and to mark that difference, after the nature of language came to be accurately investigated, the words which

denoted the ideas of sense, when used to express the ideas of intellect, were called by the critics metaphors, from a Greek word which signifies to transfer; because these words, so used, were carried away from their original meaning to a different one, which, however, had some resemblance to it.

“Having in the Scriptures these and many other examples of bold metaphors, the natural effect of the poverty of the ancient language of the Hebrews, why should we be either surprised or offended with the bold figurative language in which the Hebrews expressed their conceptions of the Divine nature and government? Theirs was not a philosophical language, but the primitive speech of an uncultivated race of men, who, by words and phrases taken from objects of sense, endeavored to express their notions of matters which cannot be distinctly conceived by the human mind, and far less expressed in human language. Wherefore they injure the Hebrews who affirm that they believed the Deity to have a body, consisting of members of the human body, because in their sacred writings, the eyes, the ears, the hands and the feet of God are spoken of; and because he is represented as acting with these members after the manner of men.

“The voice of the Lord walking in the garden.”—Gen. 3:8. ‘The Lord is a man of war’ ‘Thy right hand O Lord, hath dashed,’ etc.; ‘The blast of thy nostrils.’—Exod. xv:3-6-8. ‘Smoke out of his nostrils;’ ‘Fire out of his mouth;’ ‘Darkness under his feet;’ ‘He rode’ and ‘Did fly.’—Psa. 18:8,9,10.

“In like manner they injure the Hebrews who affirm they thought God was moved by anger, jealousy, hatred, revenge, grief, and other human passions, because in their Scriptures it is said:

‘It repented the Lord’ ‘It grieved him.’—Gen. 6:6. ‘A jealous God.’—Ex.20:5. ‘The wrath of the Lord.’—Num. 11:33. ‘I hate.’—Prov. 8:13. ‘The indignation of the Lord’ ‘His fury’—Isa. 34:2. ‘God is jealous’ ‘Revengeth and is furious’ ‘Will take vengeance’ and ‘He reserveth wrath.’—Nahum 1:2.

“They also injure the Hebrews who affirm that they believe the Deity subject to human infirmity, because it is said:

‘God rested.’—Gen. 2:2. ‘The Lord smelled.’—Gen. 8:21. ‘I will go down and see,’ and ‘if not, I will know.’—Gen. 18:21. ‘He that sitteth in the heavens shall laugh’ ‘Shall have them in derision.’—Psa. 2:4. ‘The Lord awaked,’ etc.—Psa. 78:65.

“These and the like expressions are highly metaphorical, and imply nothing more but that in the divine mind and conduct (to human perceptions) there is somewhat analogous to, and resembling the sensible objects and

the human affections, on which these metaphorical expressions are founded. If from the passages of Scripture in which the members of the human body are ascribed to the Deity, it is inferred that the ancient Hebrews believed the Deity hath a body of the same form with the human body, we must conclude they believed the Deity to be a tree, with spreading branches and leaves which afforded an agreeable shade; and a great fowl, with feathers and wings; and even a rock. because he is so called.—Deut. 37:15; Psa. 17:8; 18:2-31; 91:4.”—Macknight on the Epistles, Essay viii: Sec.I.

The consequences of human misconduct, the judgments of God on wickedness, are ascribed to wrath, anger, hatred, to God, but always in a figurative sense; for he who is the same always, and whose nature is love, cannot literally be angry or wrathful.

“And said to the mountains and rock, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.”—Rev. 6:16. At the opening of the sixth seal, “the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, and the heavens departed as a scroll,” etc.—Rev. 6:12,13.

The fearful evils of the times here prophesied are figuratively attributed to God’s wrath. But all these scenes transpired on earth.

Dr. Clarke says: “All these things may literally apply to the final destruction of Jerusalem, and to the revolution which took place in the Roman Empire, under Constantine the Great. Some apply them to the day of judgment, but they do not seem to have that awful event in view.”

Whatever the phrase means, it applies wholly to this life, and has no reference to the world beyond the grave. The phrase “Wrath of God” is an adaptation of human language to human apprehension; to ascribe human passions to him, is a metaphorical employment of terms. Man, smarting under God’s chastisements, or beholding the results of his judgments, characterizes as wrath, hatred, what is dictated by love. God has not wrath as men are angry. There can be no such thing as hatred in him who is perfect love.

Prof. Stuart, in his comments on Romans, observes: “It is impossible to unite, with the idea of complete perfection, the idea of anger in the sense in which we cherish that passion; for with us it is a source of misery, as well as sin. To neither of these effects of anger can we properly suppose the Divine Being to be exposed. His anger, then, can be only that feeling or affection in him which moves him to look on sin with disapprobation and to punish it when connected with impenitence. We must not, even in imagi-

nation, connect this in the remotest manner with revenge; which is only and always a malignant passion. But vengeance, even among men, is seldom sought for against those whom we know to be perfectly impotent, in respect to thwarting any of our designs and purposes. Now, as all men and all creation can never endanger any one interest (if I may so speak) of the Divine Being, or defeat a single purpose; so we cannot even imagine a motive for revenge on ordinary grounds. Still less can we suppose the case to be of this nature, when we reflect that God is infinite in wisdom, power and goodness. This constrains us to understand the anger and indignation of God as anthropopathic, i.e., speaking of God after the manner of men. It would be quite as well (nay, much better) to say that when the Bible attributes hands, eyes, arm, etc., to God, the words which it employs should be literally understood, as to say that when it attributes anger and vengeance to him it is to be literally understood. But if we so construe the Scriptures in this latter case, we represent God as a malignant being, and class him among the demons; whereas by attributing to him hands, eyes, etc., we only represent him to be like men.”

Dr. Clarke thinks that the word “wrath” in the new Testament ought to be “punishment.”

“Taken in this sense, we may consider the phrase as a Hebraism; punishment of God, i.e., the most heavy and awful of punishments; such as sin deserves, and such as it becomes divine justice to inflict. And this abideth on him (the unbeliever), endures as long as his unbelief and disobedience remain.”

These comments express our views, and they certainly afford no support to the idea of endless torment.

THE WRATH TO COME

“O, generation of vipers, who hath warned you to flee from the wrath to come?”—Matt.3:7

John Baptist addresses this language to the Scribes and Pharisees. By “wrath to come” he meant the approaching desolation of the Hebrew nation.

Bishop Pearce says, “the punishment to come in the destruction of the Jewish state” Kenrick, “the impending punishment in the destruction of the Jewish state;” Dr. Clarke, “the desolation which was about to fall on the Jewish nation.”

But the same words may be applied to the consequences of any sinful career, whether of an individual or of a nation. The wrath to come is awaiting, not in endless hell, but here, in this world.

THE SPIRITS IN PRISON

“By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.”— 1 Peter 3:19,20.

Why this passage is ever quoted against the Universalist faith cannot be seen. If Jesus went to hell to preach to the damned who were disobedient in the time of Noah, as many understand the text to teach, it was for the purpose of converting them, and therefore probation extends into the future state of existence. We should be very glad to believe this to be the meaning of the text, but the facts compel a different view. What is the meaning?

The spirits in prison are the minds of men imprisoned in sin. By his spirit Jesus preached and preaches to such.

Dr. Clarke says: “I have before me one of the first, if not the very first edition of the Latin Bible, and in it the verse stands thus: **‘By which he came spiritually, and preached to them that were in prison.’**”

Wakefield says Christ here makes comparison between the Antediluvians and the Gentiles:

“By which he went and preached to the minds of men in prison, who were disobedient, as those upon whom the long suffering of God waited, as in the days of Noah.”

That is, the Gentiles to whom Christ came to preach by his spirit were as disobedient as the Antediluvians. The language has no reference whatever to a future state of being.

There is no objection—based on our views—to the exegesis of the passage that represents Jesus as having gone to Hades to preach to spirits there yet unredeemed, but the doctrine finds no warrant in this passage.

“I PRAY NOT FOR THE WORLD.”

“I pray for them; I pray not for the world but for them which thou hast given me, for they are thine.”—John 17:9.

Jesus was offering a special prayer for his disciples. He frequently employs this form of expression; that is, he uses the negative in order to give the greater emphasis to the affirmative, as when he says, in reference to forgiveness: “Not seven times, but seventy times seven;” or, “Lay not up treasures upon earth, but lay up treasures in heaven.” He does not forbid us

to forgive seven times, nor to lay up treasures on earth, but he precedes his command to forgive seventy times seven, and to lay up heavenly treasures, by a negative, in order to give the greater force to what follows. He offers a special prayer for his disciples, but in verse 21 he extends it to others, and on his cross he prayed for his murderers (Luke 23:34); and he also prayed for all men when (John 10) he prayed for all the sheep for whom he had laid down his life.

“Other sheep I have which are not of this fold; them also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd.”

Barnes (Presbyterian) says: “This passage settles nothing about the question whether Christ prayed for sinners.” Whitby says: “He made this prayer out of affection to the world, and with this design, that the preaching of the apostles to them might be more effectual for their conversion and salvation.”

The language is simply a special prayer for the disciples.

THE RIGHTEOUS SCARCELY SAVED.

“For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the sinner and the ungodly appear?”—1 Peter 4:18.

In preference to any comments of our own on this passage, we present the views of “orthodox” commentators, who express our opinion of the passage exactly.

Dr. Macknight says: “Indeed the time is come, that the punishment to be inflicted on the Jews as a nation, for their crimes from the first to last, must begin at you Jewish Christians, now become the house of God. And if it begin first at us, who are so dear to God, what will the end be of those Jews who obey not the gospel of God? And when God thus punishes the nation, if the righteous Jews, who believe in Christ, with difficulty can be saved, where will the ungodly and sinful part of the nation show themselves saved from the divine vengeance? That the apostle is not speaking here of the difficulty of the salvation of the righteous, at the day of judgment, will be evident to anyone who considers 2 Peter 1:11. What he speaks of, is the difficulty of the preservation of the Christians, at the time of the destruction of Jerusalem; yet they were preserved, for so Christ promised (Matt. 24:13). But the ungodly and wicked Jews were saved neither in Judea, nor anywhere else.”

Dr. Adam Clarke: “Judgment must begin at the house of God. Our Lord had predicted that, previously to the destruction of Jerusalem, his followers would have to endure various calamities. (See Matt. 24:9,21,22; Mark 13:12,13; John 16:2, etc.) Here his true disciples are called the house or family of God. And if it first begin at us, Jews who have repented and believe on the Son of God, what shall be the end of them, the Jews who continue impenitent, and obey not the gospel of God? Here is the plainest reference to the above Jewish maxim; and this, it appears, was founded upon the text which St. Peter immediately quotes.

“Verse 18—And if the righteous scarcely be saved. If it shall be with extreme difficulty that the Christians shall escape from Jerusalem, when the Roman armies shall come against it, with the full commission to destroy it, where shall the ungodly and sinner appear? Where shall the proud Pharisaic boaster in his own outside holiness, and the profligate transgressor of the law of God, show themselves, as having escaped the divine vengeance? The Christians, though with difficulty, did escape, every man; but not one of the Jews escaped, whether found in Jerusalem or elsewhere. I have, on several occasions, shown that when Cestius Gallus came against Jerusalem, many Christians were shut up in it; when he strangely raised the siege, the Christians immediately departed to Pella, in Coelosyria, into the dominions of King Agrippa, who was an ally of the Romans; and there they were in safety; and it appears from the ecclesiastical historians that they had but barely time to leave the city before the Romans returned under the command of Titus, and never left the place till they had destroyed the temple, razed the city to the ground slain upwards of a million of those wretched people, and put an end to their civil polity and ecclesiastical state.”

This salvation relates exclusively to deliverance from the approaching terrors of those times, and not to any sufferings after death by those to whom Jesus spoke, or to any others.

But by “accomodation” we may apply the language to all men, and say that if now, in this world, even the righteous but just escape the temptations and evils that surround them—”scarcely be [not shall be] saved”—the ungodly and sinner experience no such deliverance. “They are like the troubled sea, whose waters cast up mire and dirt continually.” But in no event can the words be applied to any other state of existence than the present, without perverting the meaning of the Savior.

WRESTING THE SCRIPTURES TO DESTRUCTION.

“As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that

are unlearned and unstable wrest, as they do also other scriptures, unto their own destruction.”—2 Peter 3:16.

When these words were written the land of Judea was full of confusion, and many portents indicated its approaching desolation, which was usually spoken of as identical with the “coming of the Lord.”

Jesus had said:

“And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh.”—Luke 21:20.

Now Peter wrote this epistle to keep the church in remembrance of the prophecies of the coming event. He refers to those who asked, **“Where is the promise of his coming?”** (v.4) and added (v.42) **“Watch, therefore, for ye know not what hour your Lord doth come.”**

He gives, in similar imagery to that employed by Jesus, the signs of the coming: **“The heavens passing away with a great noise, and the elements melting with fervent heat.”**

Jesus had said: **“The stars shall fall from heaven, and the powers of the heavens shall be shaken.”**—Matt.24:29. See also 2 Peter 3:10.

He exhorts (v.11) **“seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.”** Thus they misunderstood, perverted, the words of Jesus and Peter, and so were destroyed in the coming calamities, “before that generation passed;” when, had they understood and obeyed the Scriptures, they would have escaped. Those who misunderstood and misapplied those Scriptures were involved in the general overthrow.

NO MURDERER HATH ETERNAL LIFE.

“Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.”—1 John 3:15.

This language shows that there are millions of murderers who never destroyed life, for every one who hates his brother has already committed murder. If no murderer can ever reach heaven, then millions must be lost forever, for, observe, it does not say that a murderer who does not repent before he dies, but “no murderer hath eternal life abiding in him;” that is, no one who hates his brother.

Partialists of every name do not act on the theory that the murderer must be lost, for every felon’s cell and gibbet is surrounded by zealous Christians seeking to secure the repentance of the murderer: and it is notorious that nearly every executed murderer anticipates heaven,

notwithstanding his crime, and there have been thousands of murderers who have, if the popular view be correct, by a repentance on the gallows escaped all punishment.

Now we accept no such easy, immoral theory as this. We are confident that no murderer swings from the gibbet to glory in a moment of time. The Scriptures include all transgressors when they say:

God ‘will by no means clear the guilty.’—Ex.34:7. “He that doeth wrong shall receive for the wrong that he hath done; and there is no respect of persons.”—Col. 3:25. “Though hand join in hand, the wicked shall not be unpunished.”—Prov. 11:21. “There is no peace, saith my God, to the wicked.”—Isa. 57:21.

The murderer who dies unpunished will receive what he deserves before he can be happy. But here or hereafter it will always be true that no murderer, whether he hate his brother or destroy his brother’s life, hath eternal life abiding in him.

There is no more difficulty in applying infinite grace to convert and save the murderer than any other sinner. Indeed, as if to guard Christians against refusing to apply God’s converting power to such, Paul says:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.”—1 Cor. 6:9-11.

Some of Paul’s associates had been guilty of the grossest sins, and had cast them off. As long as they were thus sinful, they had not eternal life, but when they were reformed, regenerated, they possessed that life.

This will always be true of all souls. No murderer, or other gross sinner, no one whose heart is controlled by evil, possesses eternal life; but when the bad spirit is exorcised, the divine life will enter.

LET HIM BE ACCURSED

The word anathema, improperly rendered “accursed” in Gal. 1:8, has no such meaning. It’s real significance is: “Let him go,” “Ignore (or disregard) him.” It really means “to separate.” The apostle uses it here as he applies it to himself (Rom. 9:3): **“I could wish myself separated from Christ.”** This is the view of all good critics.

Hammond: "And if any attempt to do that, though it were I myself, or even an angel from heaven, I proclaim unto you mine opinion and apostolic sentence, that you are to disclaim and renounce all communion with him, to look on him as an excommunicated person, under the second degree of excommunication, that none is to have any commerce with in sacred matters. And that he may take more heed to what I say, I repeat it again: Whosoever teaches you any new doctrine, contrary to what I at first preached unto you, let him be cast out of the church by you."

Wakefield: "But, if even we, or an angel from heaven, should preach the gospel differently from what we did preach it unto you, let him be rejected. As we told you before, so now I tell you again, if any one preach a different gospel to you from what ye received from us, let him be rejected."—Trans. in loc.

Clarke: "Perhaps this is not designed as an imprecation, but as a simple direction; for the word here may be understood as implying that such a person should have no countenance in his bad work, but let him, as Theodoret expresses it, be separated from the communion of the church. This, however, would also imply that, unless the person repented, the divine judgments would soon follow."—Com. in loc.

Nothing like what is implied in the common use of the English word "anathema" is meant by the Christian use of the Greek word. The Catholic church has employed it to mean accursed, or damned, in the Evangelical meaning of those words, which is as foreign to the spirit of Christ and Christianity as it is to curse and damn in common profanity.

THE SECOND DEATH.

"But the fearful, and unbelieving, and the abominable, and murderer, and whoremonger, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. 21:8

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in those books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead that were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death."—Rev. 20:12-14.

Popularly "hell" and the "lake of fire and brimstone" are the same thing;

but it is seen, as we read the description in Revelation, that they are entirely different. In chap. 20, verses 13 and 14, it is said that **“death and hell were cast into the lake of fire. This is the second death.”**

There are four opinions as to what the second death is. 1. Some suppose it refers to those who, having once been dead in trespasses and sins, have become quickened into newness of life, and then have returned to their wicked ways. 2. Others apply it to the apostasy of the Christian church. 3. Others to the second destruction or death of the Jewish people, which soon occurred. 4. Others refer it to the endless torment of the soul after death.

This last view is evidently incorrect, for a man’s death in trespasses and sins is the first death, the dissolution of the body is the second death, and the endless torment of the soul would be the third death, if the term death were allowable. But it bears no resemblance to death, and if such a fate were in store for any it could not be called death.

The first, second, or third opinion may be adopted. Jude describes those who were **“twice dead, plucked up by the roots.”** Such are all who have once been good, and who have fallen into evil ways.

We favor the first or third view indicated above; but whichever view we take, the popular one has no warrant in the language employed.

The careful reader of the book of Revelation will see that this second death is a temporal destruction to befall the Jewish nation soon after the book was written. The Apocalypse was written just before Jerusalem was destroyed by the Romans. It had once before been laid waste. The Jewish nation had lost its national life, and now it was to pass through a similar experience, undergo a second death, which it did when Titus (A.D.70) overwhelmed the people, and inflicted national death on the Jews. The first death lasted seventy years, the captivity in Babylon; the second has lasted now eighteen centuries, and justifies the term everlasting.

The first death is described by the prophet Ezekiel, chap. 37:12-14:

“Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”

The second death was when the Jews were again extinguished as a nation. The revelator declares it was to be very soon.

“And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, Surely I come quickly.”—Rev. 22:12,20.

Jesus thus announces the same event:

“And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”—Matt. 24:30.

John says: “Behold, he cometh with clouds;” Jesus says: “The Son of man cometh in the clouds of heaven;” John: “And all the kindred of the earth shall wail because of him;” Jesus: “And then shall all the tribes of the earth mourn.”

In Rev. 21:8, the same idea is taught. “The fearful, unbelieving,” etc., are to be burned in “the lake of fire, and this is the second death.” The lake of fire denotes the fearful judgments of those days during which the Jews experienced their second death. Or, it may be used as a figure, and denote the idea marked “1” above.

THE FIRST RESURRECTION.

“But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.—Rev. 20:5,6.

The first resurrection was when the morally dead of our Savior’s time heard and obeyed his call:

“Awake thou that sleepest, and arise from the dead.”—Eph. 5:14.

They lived and reigned with Christ. This spiritual living was the first resurrection. It was here in this world. Those who experienced it were not exposed to the second death; it had no power over them. Eusebius, the historian, says not a Christian was slain during those fearful times. They lived and reigned with Christ. The first resurrection and the second death were entirely confined to this world.

If any one objects to the exclusive application of these terms to the times and circumstances to which they were applied by John, it may be said that they also are applicable to us. We are dead in trespasses and sins. If we awake to righteousness, we rise out of this moral death, and this is our first resurrection. But if we continue indifferent and sinful, we are experiencing the second death, a condition that will continue until he who led

captivity captive shall destroy our destroyers, and “the last enemy, death, shall be destroyed,” and the final resurrection shall come, beyond which there shall be “no more death, neither shall there be any more pain.”

LET HIM BE UNJUST STILL.

“He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.”—Rev. 22:11.

This language is often understood to teach that those who are unjust, or filthy, or righteous, or holy, at the death of the body, will remain unalterably fixed in that condition forever. If this were true, then millions of infants would be miserable to all eternity, for those who understand the text to relate to the future state of existence also teach that infants are born and die with depraved and corrupt natures.

But a careful reading of the context shows that the revelator has no such reference. He declares that the time of its application was “at hand;” saying, “Behold, I come quickly.” The whole book was written, according to its author, to “show unto his servants things which must shortly come to pass.” The approaching destruction of Jerusalem, and overthrow of the Jewish state are the topics prophetically described throughout the book. The second overthrow of the Jewish nation was at hand. This event was to signalize the establishment of the Christian religion, and therefore it assumed immense importance. When the great event took place, those who had not previously become converted were fixed in their wicked ways, were filthy still; while those who had embraced Christianity were righteous still. The death of those spoken of is not referred to; the condition described is in this life. Tomson’s Beza gives the correct view:

“This is not as were other prophecies, which were commanded to be hid till the time appointed, as in Daniel 12:4, because that these things should be quickly accomplished, and did even now begin.”

ATTAIN UNTO THE RESURRECTION.

“If by any means I might attain unto the resurrection of the dead.”—Phil. 3:11.

All men are to attain unto the literal resurrection. It does not depend upon human effort. What resurrection can man accomplish by his efforts? The context shows. Paul is exalting the Gospel when he says:

“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness

which is of God by faith: That I may know him, and the power of his resurrection and the fellowship of his sufferings, being made conformable to his death: if by any means I might attain unto the resurrection of the dead.”

Evidently he refers here to a rising into that moral condition that Jesus occupied. He frequently employs this idea.

“Knowing this, that the old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”—Rom. 6:6.

The resurrection to be attained follows the crucifixion of “the old man.” Seeing he had not yet reached that condition, Paul says: “Not as though I had already attained, neither were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.”

He inculcates the same idea when he says: “How shall we that are dead to sin live any longer therein?” Again he says that we should “walk in newness of life. For if we have been planted together, in the likeness of his death, we shall be also in the likeness of his resurrection.”

The resurrection which Paul strove to attain unto, and for which we should all strive continually, is from sin to holiness, from the death in trespasses and sin to the life in Christ. The Greek word *ana-stasis* signifies “resurrection.” The element *stasis* may be traced back to the old Sanscrit root *sta*, “to stand,” or, “to stand up.” The element *ana* is intensive, and in this case has the sense of “again.” The word *ana-stasis*, then, signifies literally a standing up again, or the “resurrection.” It is standing up a second time, after having fallen down in death. The resurrection to be attained by human effort is the rising out of sin into Christian manhood or womanhood.

SHALL NOT SEE LIFE.

“He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.”—John 3:36

This is a simple statement of the effects of belief and unbelief, regardless of the duration of the consequences. As long as one believes, life abides with him, the aionian life of the Gospel, while the unbeliever is deprived of this life. “He that believeth hath everlasting life,” though by unbelief he may forfeit it, and regain it again by believing again. Such passages as these illustrate the New Testament use of the term:

“You hath he quickened who were dead in trespasses and sins.”—Eph.2:1.

The believer hath “passed from death unto life.”—John 5:24. “We know that we have passed from death unto life because we love the brethren.”—1 John 3:14. “To be carnally minded is death, but to be spiritually minded is life and peace.”—Rom. 8:6.

The question of the duration of the life or the “wrath is not raised in this passage. It remains, in either case, as long as the condition remains that causes the life or the wrath.

“AS THE TREE FALLS SO IT LIES.”

“And as death leaves us, so judgment finds us,” is the home-brewed method of mis-quoting the language of Solomon. There is no such text or idea in the Bible, nor anything like it. The language referred to reads thus:

“If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.”—Eccl. 11:3.

It has no reference whatever to death, or the end of probation, though so often quoted both in and out of the pulpit. The book of Ecclesiastes is the wail of a misanthrope, who looks back at the end of a wasted life, spent in the gratification of ambition and sensuous appetite, and from its wreck draws a lesson for those who are setting out upon the voyage which he has ended. In the eleventh chapter, he counsels men to prepare for misfortunes before they come, and in this counsel is embodied the advice of the text, which may thus be paraphrased: “It never rains but it pours; and when the wind has blown over the trees you have planted with such care, that is the end of them; there is no putting them up again.”

THE DEAD IN CHRIST SHALL RISE FIRST.

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”—1 Thess. 4:15-17.

We regard this as obscure and highly figurative language.

Christ’s second coming was not a literal, visible, but a spiritual coming. All the other language is to be interpreted in harmony with his coming. There was no shout, no literal trump, nor did the literal dead literally rise at his coming, which occurred during the generation which was on earth when

he lived. "The dead in Christ were first;" that is, those who had died Christians rose to the first position in the estimate of mankind.

The imagery all points to that second coming which occurred while some of those lived to whom the words of the epistle were addressed.

THE HARVEST PAST AND WE NOT SAVED.

"The harvest is past, the summer is ended, and we are not saved."—Jer. 8:20.

This is the text of many a revival sermon, the word "saved" being wrested from its true meaning, and forced to relate to deliverance from an endless hell. The prophet applies it to deliverance from those national calamities to which the Jewish nation were at the time subjected by Nebuchadnezzar. They were besieged, without preparation, on the verge of winter after harvest, and were not saved from their enemies.

Dr. Clarke says: "The harvest is past. The siege of Jerusalem lasted two years: for Nebuchadnezzar came against it in the ninth year of Zedekiah, and the city was taken in the eleventh. (See 2 Kings 25:1-3.) This seems to have been a proverb: 'We expected deliverance the first year—none came; we hoped for it the second year—we were disappointed; we are not saved—no deliverance is come.'"

FIRE

The word "Fire" is employed in the Bible; sometimes it is to be understood literally, and at other times it is emblematic of God's judgments.

It is made synonymous with punishment in Matt. 25. The wicked nations are sent into a fire that is called "everlasting punishment." This "everlasting punishment" we shall hereafter show to be reformatory. The fire prepared for "the devil and his angels" is equivalent to the punishment to which they were sent.

"OUR GOD IS A CONSUMING FIRE."

This language (Heb. 12:29) is usually misread thus: "God out of Christ is a consuming fire." but it must not be supposed that the unchangeable God, he who is "the same, yesterday, to-day, and forever," "without variableness or the shadow of turning," is modified for better or for worse, in any mode of his manifestation to man. What God is in Christ he is, and ever must be, out of Christ. He "is a consuming fire" always and everywhere. But this fact does not render God forbidding, repulsive, when we understand it. There is no relation sustained by our heavenly Father,

no figure by which he may properly be represented, that can be understood, without inspiring impulses of gratitude and joy in the mind that comprehends the truth presented.

“God is Love,” therefore is the consuming, unquenchable fire of infinite and divine love. He cannot, therefore, be anything else than love to his children, and what the fire of human love is in the heart of a human parent, the fire of God’s love is in him, only multiplied by infinity.

Trace this sacred element from its lowest manifestatin in the heart of reptile or brute, up through its holy of holies in the breast of the human mother, and onward up to God himself, and it has but one purpose, and that is to cherish its object, and to destroy all that would harm that object. God is a consuming fire towards his children—but it is the fire of love and not of hate.

George MacDonald well says: “Nothing is inexorable but love. For love loves unto purity. Love has ever in view the absolute loveliness of that which it beholds. Therefore all that is not beautiful in the beloved, all that comes between and is not of love’s kind, must be destroyed. ‘Our God is a consuming fire.’ It is the nature of love, so terribly pure that it destroys all that is not pure. It is not that the fire will burn us if we do not worship God, but that the fire will burn us until we worship thus; yea, that will go on within us, after all that is foreign to us has yielded to its force, no longer with pain and consuming, but as the highest consciousness of life, the presence of God.”

It is not because God hates us, but because he loves us, that he will burn towards us by all the disciplinary processes needful, until he has burned away that sin in us which is contrary to his nature and hurtful to us.

HE IS A “REFINER’S FIRE”

He burns to purify. “He shall sit as a refiner and purifier of silver.” Could the melting metal feel, how might it misunderstand the process through which it is passing. The unrelenting fire burns beneath the crucible, and the dirty, unsightly ore becomes like liquid light, and circulates as useful coin, and sparkles on the fingers of happy brides, and shines on the sceptres of kings, and in the coronets of queens. And all because the severe and purifying fire of the refiner has tried it.

Inasmuch as the consuming fire of God is refining, we learn that it only destroys the dross of sin, and leaves the spiritual gold, the immortal soul, unscathed and pure when its blessed work is finished.

GOD'S JUDGMENTS LIKE FIRE.

Many phenomena are feared because not understood. The savage thinks thunder the voice of an angry deity, when it is the rolling of God's chariots as they carry health and life through the air. Because fire is sometimes the author of apparent calamity, its beneficent character is lost sight of. It is the right hand of civilization. Its chief office is not destruction, but service. In fact, it destroys nothing. It decomposes substances, releasing constituents from existing relations, but all the elements remain intact, undiminished. Every particle in a substance burned exists still, and is ready to be taken up again in new forms.

If we burn a stick of wood, and carefully preserve the smoke and the ashes, we shall find that they weigh a little more than the wood weighed—just as much more as the oxygen weighed that combined with the flame in the process of combustion. The ultimate particles are all preserved, not one disturbed or changed from its original form and size, and they are released by fire that they may go out into the great laboratory of nature, to be again employed in new forms of utility and beauty. Science declares that the ultimate particles of which all substances are composed are like microscopical bricks; they never lose form or identity, but, let loose from any combination by fire, or otherwise, they are ready to be again taken up in other forms. Destruction is a mere incident in the biography of fire—a preliminary process; fire is the great emblem of purity.

When, therefore, we read in the Scripture that God's processes of dealing with his children resemble fire, or that he is a fire, we must remember these characteristics, and interpret the allusion in the light of scientific facts. If fire never destroys an atom of the material universe; if fire is only a process by which God is reconstructing his universe, why should men imagine that God's moral fires are other than healthful and beneficial in the moral world?

It need not be claimed that the authors of the Scriptures were familiar with these facts, but we shall find that they so far perceived the office of fire as to use it accurately. Thus:

“For thou, oh God, hast proved us; thou hast tried us as silver is tried; we went through fire and through water, but thou broughtest us out into a wealthy place.”—Ps. 66:10-12.

Silver is tried that its impurities may be purged away. The hotter the furnace, the more certain is the precious ore to be purified. Again:

“Who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap.

And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”—Mal. 3:2,3.

God’s consuming fire refines, purifies, and purges away the dross of sin. Hence says the apostle:

“Every man’s work shall be made manifest for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire.”—1 Cor. 3:13-15.

The exacting love of God, demanding purity, can do no less than destroy all that is opposed to the purity and happiness of its object.

Thus “everlasting fire,” the “furnace of fire,” “consuming fire,” “unquenchable fire,” and all the forms in which fire figures in the Bible as an emblem of God’s dealings with men, denote the severe but kindly and disciplinary character of God’s judgments. There is always a beneficent purpose in all God’s dealings with men. Divine love is seeking and securing by severe processes, sometimes as though by fire, the welfare of those towards whom the flame burns.

“The holy flame forever burneth,
From heaven it came, to heaven returneth.”

When Universalists say, “God is Love,” and others reply, “Yes, but he is also a consuming fire,” our reply should be, “No, he is Love and a consuming fire.” The two terms are not contradictory but synonymous. Nothing precious will perish or permanently suffer from the consuming fire of God. Sin, error, evil, will perish; but the soul will come forth from the conflagration purified as silver is purified, perfectly reflecting its Maker’s image as it never can until the impurities of time are consumed, and it returns to that purity it had when it came from the hand of that being in whose image every human soul is created.

UNQUENCHABLE FIRE.

“He will burn up the chaff with unquenchable fire.”—Matt. 3:12
“And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where the worm dieth not, and the fire is not quenched.”—Mark 9:43,44.

Many suppose that the words “unquenchable fire” mean a fire of endless duration, whereas, it is a fire that cannot be quenched until its purpose is accomplished.

Says Dr. Paige: “When a house is destroyed by fire, the fire, strictly speaking, is unquenchable, because no effort that is made could extinguish it; but no one would allege that it would never expire of itself.”

Dr. Hammond, a very judicious commentator, says: “They put fire to the chaff at the windward side, that creeps on and never gives over, till it hath consumed all the chaff, and so is a kind of asbeston pur, here, a fire never quenchable, till it have done its work.”—Com. on Matt. 3:12.

The Old Testament shows the application of the figure of fire burning chaff: Job says, the wicked are “as chaff that the storm carrieth away,” 35:5, 21:18. See also Psalms. Isaiah 5:24. 17:13. 29:5. 33:14. 41:15. The Jewish nation, which was about to be destroyed, was represented by chaff, reserved for destruction, as it was in Matt. iii:10, by the tree which was to be hewn down and cast into the fire. The fire by which the Jews were destroyed was the fire of divine judgment: and as it did its work effectually, so it was unquenchable. It is for this reason that the punishment and destruction of the Jews are described in the Old Testament as being effected by unquenchable fire.

See Isaiah 56:23-24. “And it shall come to pass from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” The unquenchable fire here spoken of is in this world, as is evident from the phrase “new moon” and “Sabbath.” Again, Jer. 17:27. “But if you will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” Fire kindled in the gates of Jerusalem, which devoured the palaces of Jerusalem, is said to be unquenchable. Ezek. 20:45 “Moreover, the word of the Lord came unto me, saying, Son of man, set thy face toward the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of the Lord:—Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree, the flaming flame shall not be

quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it; it shall not be quenched.”

Here the forests are devoured in an unquenchable fire. The meaning is, not that the fire was endless, but that it was not quenched,—it continued to burn—until all the material was destroyed. So the judgments of God on the Jews were effectually done—the nation was completely devastated and destroyed. They were like chaff of the Summer threshing floor in the consuming fire of God’s judgment.

The phrase unquenchable fire, is found in six places in the New Testament. Matt. 3:12. Luke 3:17. Mark 9:43,44,45 and 46. In all of these passages the phrase should be quenchless fire. The Greek word asbestos, unquenchable, inextinguishable, is the original term in all the passages, verses 44 and 46 in Mark having the verb form, sbennutai. What does it mean? That the fire was never to expire, literally, or that nothing could extinguish it till it accomplished its purpose? The usage of the word will determine. How did Greek authors at the time of Christ employ it?

Josephus says, [Jewish War, B. ii, ch. xvii:6.] speaking of a fire that used to burn in the temple—though at the time he wrote [A.D.80] it had gone out, and the temple was destroyed—”Every one was accustomed to bring wood for the altar, that fuel might never be needed for the fire, for it continued always unquenchable.”

Strabo, [A.D. 70] described the “unquenchable lamp” that used to burn in the Parthenon, though it has long since ceased to burn. [Lib. ix: p. 606.]

Plutarch, {A.D. 110} in Numa, [p. 262] speaks of places in Delphi and Athens, “where there is a fire unquenchable,” (asbeston) though in the same breath he describes it as having ceased to burn.

Eusebius, [A.D.]325, Eccl. Hist. Lib. vi, chap. 41] in his account of the martyrdom of Cronon and Julian, at Alexandria, says they were “consumed in unquenchable fire, asbesto puri,” though it burned only long enough to destroy their bodies.

In the Scriptures an unquenchable fire is one that cannot be extinguished until it has fulfilled its purpose.

Lev. 6: 12-13, “And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out.”

Now this fire was long ago extinguished, and yet it was “never to go out.” So we read in Isa. 34:9-10, **“And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it for ever and ever.”**

This language is all figurative; the unquenchable fire has long since expired.

These passages and extracts suffice to exhibit the Biblical and common usage of this term. In all cases it denotes fire of temporal duration. Of course our Savior used the words in the same sense in which they had always been employed.

God’s judgments are denoted by fire in frequent passages:

“For there is a fire gone out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, and the lords of the high places of Arnon.” Num. 21:28. David represents the judgments of God upon the wicked in this life: “A fire goeth before him and burneth up his enemies round about.” Psalms 97:3.

God is spoken of as a “consuming fire.” because he brought judgments upon the disobedient and sinful. In the prophecy of Isaiah, the destruction of Babylon is spoken of under the same figure:

“Behold they shall be as stubble; the fire shall burn them: they shall not deliver themselves from the power of the flame.” Isaiah 47:14. “He is a God that judgeth in the earth.” Psalms 58:11. Paul uses nearly the same language that Moses employed when addressing the children of Israel, Deut. 4:24. “For the Lord thy God is a consuming fire, even a jealous God.”

Stuart says: “In the valley of Hinnom (gehenna,) perpetual fire was kept up, in order to consume the offal which was deposited there; and, as the same offal would breed worms, hence came the expression—**where their worm dieth not and their fire is not quenched.**”

Dr. Parkhurst adds” Our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast out into the valley of Hinnom, (gehenna), and to the perpetual fire, kept up to consume them.”

The idea of endless duration was not in the minds of the authors of these terms. They used the language to denote either literal fire that should burn until its object was accomplished, or as an emblem of divine judgments, thorough but limited.

Canon Farrar, in “Eternal Hope,” “Consequences of Sin,” says: “The expression ‘quenchless fire,’—for the phrase **‘that never shall be quenched,’** is a simple mistranslation—is taken from Is. 66:24, and is purely a figure of speech, as it is there, or as it is in Homer’s Iliad, xvi:123.” In his Appendix to the volume he observes: “it was in answer to the bitter taunt of Celsus, that the God of the Christians kindled a fire in which all but the Christians should be burned, that Origen first argued that the fire should possess a purifying quality (katharsion) for all those who had in themselves any materials for it to consume. All, even Peter and Paul, must pass through this fire (Isa. 43:2) and ordinary sinners must remain in it till purged. It is in fact, a baptism of fire, at the resurrection, for those who had not received effectually the baptism of the spirit (Peri Arkon i:6, Cels. vi:26; Hom. in Psalm 3:1; in Jer. 2:3; in Ezek. 1:13). It was not a material fire, but self-kindled, like an eternal fever. It was in fact remorse for remembered sin, a ‘figurative representation of the moral process by which restoration shall be effected.’”

FURNACE OF FIRE.

The phrase “furnace of fire,” occurs in these passages in the old Testament:

Deut. 4:20: “But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt.” **1 Kings 8:51:** “For they be thy people, and thine inheritance which thou broughtest forth out of Egypt, from the midst of the furnace of iron.” **Jer. 11:4:** “Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace.” **Isa. 31:9:** “Saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.” **Isa. 48:10.** “Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.” **Ezek. 22:18-21:** “Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God: Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.”

The Savior had this usage in his mind, and conveyed the same thought, namely, the approaching woes on his country and race in the only places where we find the same language in the New Testament.

Matt.13:41,42: “The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.” Verse 50: “And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.”

It is nowhere said that God has a furnace in eternity, in which to burn souls. His furnace was in Jerusalem, Isa.31:9. At the end of that age, (aion) Jesus said: “The Son of Man shall send forth his angels (messengers), and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.”

This was all fulfilled when Jerusalem was destroyed.

ETERNAL FIRE

“Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” Jude 7, 2 Pet. 2:6.

For an exposition of the phrase “eternal fire,” see hereafter in this volume. The cities referred to by Jude are a perpetual example. Their fire has long since expired, but their example still remains, it is one perpetually before the world. The fire is eternal, though it was long since extinguished.

By the phrase eternal fire, according to Rosenmuller we may understand a destructive fire, such as laid waste and annihilated the cities of Sodom and Gomorrah, or we may understand by it a fire perpetually smoking. Philo, the Jew, who wrote in the time of our Savior, says, *de vita Mosis*, Lib. II. p. 662 A, that even then there were memorials to be seen in Syria of the overthrow of Sodom and Gomorrah; ruins, ashes, brimstone, smoke and lurid flames which were still emitted, indicative of abiding fire. With this agrees the Book of Wisdom, x:7, which says: “Of whose wickedness even in this day the waste land that smoketh is a testimony.”

Dr. Shaw (see Clarke’s Com. on Genesis 19: 24), says that “the appearance of smoke and fire of which he speaks, and to which Philo and the author of Wisdom allude, is undoubtedly to be explained by the well known existence of bituminous matter in the bed of the lake Asphaltites, which now occupies the site of those cities. These considerations are sufficient to justify the language of Jude, without resorting to the idea that he had reference to the future world.”

Similar language is found in Matt. 18:8. “Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.”

Similar to the foregoing is the use of the phrases:

“WHEAT AND CHAFF,” “AXE,” ETC.

“And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire....Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire.”—Matthew 3:10-12.

“Every tree that brigheth not forth good fruit is hewn down, and cast into the fire.”—Matthew 7:19.

“And also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire....Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into the garner; but the chaff he will burn with fire unquenchable.”— Luke 3:9-17.

John here announces a calamity about to come on the Jewish people. The trees were the Jewish people, the axe the cause of their overthrow. Such is the use of these terms in the Old Testament. See Isa. 40:24; Jer. 10:2-3; 21:6-8. We need only quote the latter passage to illustrate the Old Testament usage.

“For thus saith the Lord unto the king’s house of Judah: Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, everyone with his weapons; and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by the city, and they shall say every man to his neighbor. Wherefore hath the Lord done thus unto this great city?”

Orthodox commentators of all churches apply this language to this world.

“We risk little in referring this to the Roman power and armies, which, as an axe, most vehemently cut away the very existence of the Jewish polity and state.”—Calmet.

“By the axe being now laid to the root of the tree, may fitly be under-

stood, first, the certainty of their desolation; and second, the nearness, in that the instrument of their destruction was already prepared, and brought close to them; the Romans that should ruin their city and nation, being already masters and rulers over them.”—Lightfoot.

“It was customary with the prophets to represent the kingdoms, nations and individuals whose ruin they predicted, under the notion of forests and trees, doomed to be cut down. See Jer. 46:22, 23: Ezek. 31:3-11, 12. The Baptist employs the same metaphor. The Jewish nation is the tree, and the Romans the axe, which, by the just judgment of God, was speedily to cut it down.”—Dr. A. Clarke.

“In this whole verse (the 12th,) the destruction of the Jewish state is expressed in the terms of husbandmen; and by the wheat being gathered into the garner, seems meant, that the believers in Jesus should not be involved in that calamity.”—Bishop Pearce.

“The Romans are here termed God’s fan, as in verse 10, they are called his axe, and in chapter 22:7, they are termed his troops or armies. His floor—does not this mean the land of Judea, which had been long, as it were, the threshing floor of the lord? God says, he will now, by the winnowing fan, (viz: the Romans,) thoroughly cleanse his floor—the wheat—those who believe in the Lord Jesus, he will gather into his garner—either take to heaven from the evil to come, or put in a place of safety, as he did the Christians, by sending them to Pella, in Coelosyria, previously to the destruction of Jerusalem. But He will burn up the chaff—the disobedient and rebellious Jews, who would not come unto Christ that they might have life.’—Dr. Adam Clarke.

FIRE AND BRIMSTONE.

Fire and Brimstone, only mentioned in Revelation in the New Testament, though it is frequently found in the Old, is always used as an emblem of earthly calamities. Job 18:15: **“Brimstone shall be scattered upon his habitation.”** Ps. 11:6: **“upon the wicked he shall reign snares, fire and brimstone, and an horrible tempest: and this shall be the portion of their cup.”** Isa. 34:9-10: **“and the streams thereof (Idumea) shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever.”**

The revelator says the beast and false prophet were cast alive into the lake, (Rev. 19:20), and that they were tormented day and night, showing that the calamities referred to are in this world. The “Lake” belongs with the “pale horse,” “the beast” and other imagery in this remarkable compo-

sition; undoubtedly it has reference to the destruction soon to befall the Jewish nation, of which Revelation seems to be a prophecy.

The distinguished author Chas. Kingsley, writes: (“Letters”) “Fire and Worms, whether physical or spiritual, must in all logical fairness be supposed to do what fire and worms do, viz: destroy decayed and dead matter, and set free its elements to enter into new organisms; that as they are beneficent and purifying agents in this life, they must be supposed such in the future life, and that the conception of fire as an engine of torture, is an unnatural use of that agent and not to be attributed to God without blasphemy, unless you suppose that the suffering (like all which he inflicts) is intended to teach man something which he cannot learn elsewhere.

* * *

“Finally, you may call upon them to rejoice that there is a fire of God the Father whose name is love, burning forever unquenchable to destroy out of every man’s heart, and out of the hearts of all nations, and off the physical and moral world, all which offends and makes a lie. That into that fire the Lord will surely cast all shams, lies, hypocrisies, tyrannies, pedantries, false doctrines, yea and the men who love them too well to give them up, that the smoke of their basanismos (i.e.) the torture which makes men confess the truth, for that is the real meaning of it; (basanismos meaning the touchstone by which gold was tested) may ascend perpetually for a warning and a beacon to all nations, as the smoke of the torment of French aristocracies, and Bourbon dynasties, is ascending up to Heaven, and has been since 1793.”

It may be added that, if endless fire were taught, something more durable than “chaff” would be named as fuel.

JUDGMENT

The popular idea of God’s judgment, is, that some time in the far future, in the spiritual world, there will be a post-mortem assize, a literal throne, and judge, and all the paraphernalia of a legal tribunal, where human beings will be sent either to endless happiness or final woe; not for the characters they bore on earth, not for all they did, of good and evil, but that their fate will be determined by the condition they were in during the last few moments of life. So that one whose life was good in the main, but who fell into evil ways during the last few moments in life, will receive nothing for the chief art of his career, but will be endlessly tormented for a day or an hour of sin, while another, who was wicked for seventy years, but good only a day, will escape all punishment for a vile life, and will receive heaven for only a day of obedience. And still further, that the happy one will look

from Abraham's bosom into the lake of fire, and see there the companions of his iniquity on earth, while the bad one will gaze from endless fire into heaven, and see there the man with whom on earth he took sweet counsel in godly companionship. Such a judgment rewards and punishes, not for this life, but for only a small part of it. What is the true doctrine of the divine judgment?

IT IS A JOYFUL OCCASION.

“Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the; world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.”—Psalm 98:4-9. It is not a scene to cause horror but delight.

IT IS IN THIS WORLD.

“Verily he is a God that judgeth in the earth.”—Psalm 58.11. “He shall not fail nor be discouraged till he have set judgment in the earth.”—Isa. 42”4.

IT IS NOT HEREAFTER.

“For judgment I am come into this world.”—John 9:39. “for the Father judgeth no man, but hath committed all judgment unto the Son.”—John 5:22. “Verily he is a God that judgeth in the earth.” “Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.”—Prov. 11:31.

IT IS NOW

“Now is the judgment of this world.”—John 12:31. “Fear God, and give glory to him, for the hour of his judgment is come.”—Rev. 14:7. I Pet. 4:17: “For the time has come that judgment must begin at the house of God.”

Says Dr. Clarke on this passage:

“Judgment must begin at the house of God.—Our Lord had predicted that, previously to the destruction of Jerusalem, his followers would have to endure various calamities; see Matt. 24:9-12,22. Mark 13:12-13.

John 16:2, &c. Here his true disciples are called the house or family of God. That the converted Jews suffered much from their brethren, the zealots or factions into which the Jews were at that time divided, needs little proof; and some interpreters think that this was in conformity to the purpose of God; Matt.23:35. That on you may come all the righteous blood shed from the foundation of the world.”

Macknight’s testimony is the same: “That the Jewish Christians were to be involved in the same punishment; and that it was proper to begin at them as a part of the devoted Jewish nation, notwithstanding they were become the house of God; because the justice of God would, thereby, be more illustriously displayed. But, probably, the word, *krima*, which we here translate judgment, may mean no more than affliction and distress; for it was a Jewish maxim that, when God was about to pour down some common and general judgment, He began with afflicting his own people, in order to correct and amend them; that they might be prepared for the overflowing scourge.”

IT IS FOR EVERY ACT AND THOUGHT.

“But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.”—Matt. 12:36. “For all these things, God will bring thee into judgment.”—Ecc. 11:19. “God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”—Ecc. 12:14.

Now if every act, and word, and thought whether good or evil, is judged, and so punished or rewarded, it is plain enough that judgment must follow hand in hand with conduct, and cannot be deferred. And it is plain enough that the endless future cannot be determined by the last hours of life. The Biblical language of a throne and a day of judgment are figurative descriptions of the unfailing decisions of the great judge who **“every morning doth bring his judgment to light,”**—Zeph. 3:5; and who never fails to bring upon each one for his good, just what he deserves; so that God’s judgments “are more to be desired than fine gold, and are sweeter to the taste than honey and the honey-comb,” of all who perceive their beneficent purpose. With these expositions of the nature and character of the Divine judgments, we are prepared to consider the texts that are usually quoted to teach a fearful day of judgment after death, to be followed by unending doom.

JUDGMENT TO COME.

“And as he reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered, Go thy way for this time. When I have a convenient season, I will call for thee.”—Acts 24:25.

Felix was a Roman pagan—a believer in a future judgment whose punishments were post mortem, and his wickedness, and the iniquity of the pagans around Paul illustrate the evil influence of a belief in a far-off and uncertain, and a disbelief in a near, immediate and certain retribution. Paul preached to Felix, not a remote, but an impending judgment. The Greek *kai tou krimatos, tou mellontes esethai*, rendered “judgment to come,” ought to be translated by “the judgment about to be.” The passage reads literally, “And as he was discoursing concerning justice, self-government, and that judgment about to come, Felix, being terrified, answered,” etc.

Parkhurst says, “*mello* signifies, with an infinitive following, to be about to do a thing, *futurus*. (Matt. 2:13; 16:27). Both the verb and participle are in the New Testament joined with the infinitive future, as *esethai*. So likewise in the purest Greek writers.”

Dr. Campbell says: “*Mellon* often means not future, but near. There is just such a difference between *estai*, and *mellei esethai*, in Greek, as there is between *it will be*, and *it is about to be* in English. This holds particularly in threats and warnings.”

Now Felix was a corrupt man; he was living in open adultery with Drusilla, and was a sample of the wickedness of his times, and as Paul announced the sure results of his wickedness, and of that of his contemporaries, the fearful picture aroused the conscience of the wicked ruler, and he was alarmed. Within ten years, Nero, the Emperor, was killed, and Felix, his favorite, went under in the general downfall, and the awful times that followed vindicated the prophecy of the apostle, and justified the fears of the guilty and conscience-smitten king. The apostle proclaimed to the procurator of Judea the legitimate judgment about to come, and that did come within a decade on him and those who like him were sinners against God and man and their own souls.

THE JUDGMENT SEAT OF CHRIST.

“For we shall all stand before the judgment seat of Christ.”—Rom. 14:10. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”—2 Cor. 5:10.

A vicious translation destroys the apostle's meaning in the second passage quoted above. "Done" and "his" are not in the original, but are words supplied by the translators. The passage reads, "That every one may receive the things in body." The literal reading is, "We must all appear before the tribunal of Christ, so that each one may receive the things through the body," etc. That is, Jesus came into this world for the purpose of judgment; his tribunal is now set up, and we are all before it, and while in the body we are receiving the consequences of our conduct.

THE DAY OF JUDGMENT.

"Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."—Matt. 10:15. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—Matt. 11:23-24. "and whosoever shall not receive you, nor hear you, when ye depart hence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city."—Mark vi:11. "But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you."—Luke 10:10-14.

Of course these cities were not to go into the eternal world, to be judged. Their day of judgment had passed, and as cities they were conspicuous examples of the consequences of wickedness. Dr. Clarke Observes:—

"The day of judgment for Sodom and Gomorrah was the time in which the Lord destroyed them by fire and brimstone, out of heaven."

Hammond:—"I assure you, the punishment or destruction that will light upon that city will be such, that the destruction of Sodom shall appear to have been more tolerable than that."

Wakefield:—"In the day of vengeance, punishment or trial. This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of general judgment. All that our Savior intends to say is, that when the temporal calamities of that place come upon it, they will be even worse than those of Sodom and Gomorrah. See this phrase employed in precisely the same meaning by the LXX., in Prov. 6:34."

CHRIST, THE JUDGE OF THE WORLD

"Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31.

The idea of a literal day of judgment seems to be taught in this language. But it should not be overlooked that it is not a literal day hereafter, but a period, now, that constitutes the era of Christ's judgment.

"For judgment I am come into this world."—John 9:39. "The Father judgeth no man, but hath committed all judgment unto the Son."—John 5:22. "And hath given him authority to execute judgment also."—verse 27. "Now is the judgment of this world."—John 12:31.

Christ's time of judging this world was prophesied as a day.

"In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. 13:1. "In that day there shall be one Lord, and his name one."—Zech. 14:9. Again: "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth."—Jer. 23:5.

The apostle refers to that period as a day:

"The day is at hand."—Rom. 13:12. "Now is the day of salvation."—2 Cor. 6:2.

And Jesus himself speaks of his reign, or government, or time of judgment, as a day.

"Abraham rejoiced to see my day, and he saw it, and was glad."—John 8:56.

Macknight says: “In the Hebrew language, to judge, signifies to rule, or govern.”

Jesus came to rule or govern the world, and he shall continue his work till he has called all unto himself, and God is all in all. (1 Cor. 15:24.) Then the Gospel day ends, and Jesus surrenders his office as judge to his Father. Christ’s day of judgment began when he was on earth, and will continue till his object is accomplished, in the reformation of all.

AFTER THIS THE JUDGMENT

“And as it is appointed unto men once to die; but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin unto salvation.” Hebrews 9:27-28.

This text is usually misstated in this shape. “it is appointed unto all men once to die, and after death the judgment.” But the reader of the context will perceive that Paul was not speaking of the physical death of mankind, but of the sacrificial death of the high priest, and was contrasting with the death of Christ, the ceremonial death of the Aaronic priesthood. The language of the original shows this more clearly than does the language of our version. In the Greek, the definite article *tois*, (the or those) precedes the word translated men, (*anthropois*), and thus it reads, “it is appointed unto the (or those) men once to die.” What men? The context shows:

“For Christ did not enter holy places made with hands, the antitypes of the true ones; but into heaven itself, now to appear in the presence of God in our behalf; not that he should offer himself often, even as the High Priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world: but now once for all in a completion of the ages hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto those men (that is the high priests) once to die, but after this, judgment: so Christ once offered to bear the sins of the many; and unto them that look for him shall appear the second time without a sin-offering unto salvation.—Heb. 9:24-28.

This is a literal translation. The plain statement is: As the high priests, the antitypes, died a figurative death, annually, (see Ex. 28:29—30), so Christ was offered once for all in the sinner’s behalf. The ordinary reference to the dying of all men leaves the “as” and “so” without meaning or application. But when we see that the apostle was showing the superiority of the mission of Christ over the annual sacrifices of the Jewish high priest. the

meaning becomes plain. He employed “the men” as types of the superior sacrifice of Christ.

The reader cannot fail to see that it is not mankind, but certain men, “the men” who all the way through this chapter and the next are compared to Christ, who are said once to die. These men are the priests, or the successors of the high priests under the law. They died, figuratively, once a year, on the great day of atonement in the offering of sacrifices. Ex. 30:1-10 :

“And thou shalt make an altar to burn incense upon; and thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements; once in the year shall he make atonement upon it throughout your generations; it is most holy unto the Lord.”

Having performed this rite, having died by proxy, the high priest entered the holy of holies, and pronounced the sentence of absolution from the mercy seat. Ex. 25:22: Numb 7:89–

“And there will I meet with thee, and will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. And when Moses was gone into the tabernacle of the congregation to speak with him then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims; and he spake unto him.”

The priests represent Christ, and their death illustrates and prefigures the death of Christ; but man’s death, and an after death judgment bears no relation to the death of Christ. The common use of this text is but little less than an outrage on the sense of the apostle. No one can carefully read this and the following chapter, and fail to see that the language is exclusively applicable to the Jewish high priests and the death of Christ, and has no reference to an after-death judgment.

Judgment begins with each soul on its arrival at the period of accountability, and continues, a severe, but disciplinary process until it converts and saves.

GNASHING OF TEETH.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.—Luke 13:28.

The “Kingdom of God” is the reign of Christ, a spiritual realm of truth and goodness and consequent happiness. It was “at hand” when Christianity was first announced.—Matt. 3:2. It is “not of this world,”—John 18:36. It came to the people when Jesus spoke—Matt. 12:28, and men pressed into it, —Luke 16:16. It was taken from the Jews and given to the Gentiles,—Matt. 21:43, and Jesus declared:

“And many shall come from the east and the west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, but the “children of the kingdom, the Jews, shall be cast out into darkness, where there shall be weeping and gnashing of teeth.”—Matt. 8:11.

This was when the Saviour’s prophecy was fulfilled.—Luke 13:34-35.

“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not? Behold your house is left unto you desolate.”

But this was not to be final, for he adds: **“verily I say unto you, ye shall not see me until the time shall come when ye shall say, Blessed is he that cometh in the name of the Lord.”**

Dr. Whitby gives the correct view when he says; “To lie down with Abraham, Isaac, and Jacob, in the kingdom of heaven, doth not signify to enjoy everlasting happiness in heaven with them, but only to become the sons of Abraham through faith,(Gal. 3;7,) and so to be blessed with faithful Abraham coming on them, that they may receive the promise of the spirit, (verse 14) through faith in Christ to be the seed of Abraham and heirs, according to the promise, (verse29) viz. the promise made to Abraham (Gen. 12:3) renewed to Isaac (Gen. 26:4) and confirmed to Jacob (Gen 28:14) and to be, according to Isaac, the children of promise.” (Gal. 4:28)

The gnashing of teeth denotes the vexation and wrath of the spiritually proud Jews, when they should find themselves outside the kingdom, while the Gentiles they had so despised, were within. The Rich Man and Lazarus pictures the two classes, and exhibits the wide contrast, in that parable.

DAMNATION, ETC.

Damnation, damned, etc., in the New Testament, are precisely equivalent to condemnation, condemned, etc. The former words, with their generally accepted meaning, would never occur if the Greek words thus rendered were correctly translated. What is the meaning of the word damnation? It is not a condition of suffering in an endless hell. The bible defines it as meaning condemn, judge, punish, etc. When Paul says, Rom 5:18, **“Therefore, as by the offence of one judgment came upon all men to condemnation;”** when Christ says, “And this is condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil;” John 3:18, **“He that believeth not is condemned already; because he hath not believed in the name of the only begotten son of God;”** John 9:39, “For judgment I am come into this world;” and in John 12:31, **“Now is the judgment of this world:”** and when the Revelator says: Rev. 14:6-7, **“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come;”** the meaning is precisely the same. Dr. Campbell says that damned “is not a just version of the Greek word. The term damned, with us, relates solely to the doom which shall be pronounced upon the wicked at the last day. This cannot be affirmed, in truth, of the Greek katakrino, which corresponds exactly to the English word condemn.” Such is its meaning in the passage which speaks of

EATING AND DRINKING DAMNATION.

**“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”—
1 Cor. 11:29.**

The word translated “damnation” is very improperly rendered. Krima denotes punishment, resulting in improvement, according to verse 32: “But when we are judged, we are chastened by the Lord, that we should not be condemned with the world.” The best rendering of krima is judgment, by which word it is usually represented in English. Matt. 7:2, **“For with what judgment ye judge,”** etc. Luke 23:40, it is rendered condemnation: **“Thou art in the same condemnation.”** Luke 24:20, it is rendered condemned:

“Deliver him to be condemned to death.” Jesus applied the word to himself, in John 9:39, **“For judgment I am come into this world.”**

If we substitute damnation for these words, we shall see how improperly it is said, he “eateth damnation, etc.” Verse 30 explains krīma: **“For this cause many are weak and sickly among you, and many sleep.”** Those who had made the Lord’s Supper an occasion of gluttony, had eaten and drunken condemnation.

Whitby:—“Damnation: the word imports temporal judgments; as when St. Peter saith, the time is come, arxasthai to krīma, that judgment must begin at the house of God. (1 Peter 4:17)

THE UNBELIEVER DAMNED.

“He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.” Mark 16:16.

If we admit that “damned” means final torment, we shut out of salvation all infants, idiots, insane, and heathen, for they do not believe. We also consign all the rest of mankind to endless torment, for according to the test given, there is not a believer on earth today. We are told in the next verse that all believers may be known by their being able to heal the sick, and take poison without injury: “and these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. Now all are damned who cannot perform these wonderful deeds, because no others are believers in the sense meant. In other words, all souls must be endlessly tormented if the word damned denotes endless torment. It has no such signification. The Greek word rendered damned denotes condemned, says George Campbell, the Presbyterian. Bishop Horne thus translates it: “He that believeth not shall be condemned, or accountable for his sins.”

The same word occurs and has the same meaning in several places. In Matt. 20:18, it is applied to Christ; “They shall condemn him to death. Again in Matt. 27:3, “Then Judas, who had betrayed him, (Jesus) when he saw that he was condemned. repented himself,” etc. John 8:10, Jesus said to the guilty woman, “Hath no man condemned thee:—neither do I condemn thee.” **“They all condemned him (Christ) to be guilty of death.”** Mark 14:64.

The word has no referencer to what the word damnation is popularly supposed to mean.

The text had a primary application to the apostolic age, though by accommodation it may be employed today to state the great fact that believers are saved from the penalties of unbelief, while unbelievers are condemned. John 3:18-19, **“He that believeth not, is condemned (or damned) already, and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”** The language has not the remotest reference to the idea of endless torment.

All men have been unbelievers, and therefore—as there is no saving clause for such—if damnation means endless woe, then all men must experience endless torment. But if we give the word its true meaning, and render it condemn, then it will appear that, having experienced the full amount of condemnation earned, faith can follow, and the salvation resulting from Christian faith will ensue.

Cannon Farrar says, (preface to “Eternal Hope”): The verb “to damn and its cognates does not once occur in the Old Testament. No word conveying any such meaning occurs in the Greek of the New Testament. The words so rendered mean “to judge,” “judgment” and “condemnation;” and if the word “damnation” has come to mean more than these words do—as to all but the most educated readers is notorious the case—then the word is a grievous mistranslation, all the more serious because it entirely and terribly perverts and obscures the real meaning of our Lord’s utterances; and all the more inexcusable, at any rate for us with our present knowledge, because if the word “damnation” were used as the rendering of the very same words in multitudes of other passages (where our translators have rightly translated them) it would make those passages both impossible and grotesque.”

In his sermon, “Hell—what it is not,” he says: “The verb ‘to damn’ in the Greek Testament is neither more nor less than the verb ‘to condemn,’ and the words translated ‘damnation’ are simply the words which, in the vast majority of instances the same translators have translated, and rightly translated by ‘judgment’ and ‘condemnation.’” And in Excursus II, in ‘Eternal Hope,’ he says: “In the New Testament the words *krino*, *krisis* and *krima* occur some one hundred and ninety times, the words *katakrino*, *katakrisis*, *katakrimat* twenty-four times, and yet there are only fifteen places out of more than two hundred in which our translation has deviated from the proper renderings of ‘judge’ and ‘condemn’ into ‘damn’ and its cognates. It is singular that they should have used ‘damnation’ only for the milder words *kiris* and *krima*. This single fact ought to be decisive to every candid mind.”

He makes these corrections: “Damnable heresies,” in 2 Peter 2:1, should be “destructive heresies.” 2 Thess. 2:12, “might be damned” should be “may be judged.” “Greater damnation in Matt. 23:14, Mark 12:40, Luke 20:47, should be “severer judgment.” Matt 23:33, “damnation of hell” should be “judgment of Gehenna.” Mark 3:29, “Eternal damnation” should be “aeonian sin.” Mark 16:16, “He that believeth not shall be damned,” ought to be “disbelieving shall be condemned.” John 5:29, “Resurrection of damnation” should be “resurrection of judgment,” etc.

Chas. Kingsley says, (“Letters”): “The English damnation, like the Creek katakrisis, is, perhaps, krisis simple, simple meaning condemnation, and is (thank God) retained in that sense in various of our formularies, where I always read it, e.g., ‘eateth to himself damnation, with sincere pleasure, as protests of the true and rational meaning of the word, against the modern and narrower meaning.’”

The unbeliever experiences the condemnation which unbelief imparts—this is the plain and total meaning of the passage.

THAT THEY ALL MIGHT BE DAMNED

“And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”—1 Thess. 2:11-12.

The word “damned” here should be “judged”. In 1 Tim.5:12—”**Having damnation because they have cast off their first faith,**” and in Rom. 3:8, of slanderers, “whose damnation is just” the present tense is used, showing that the damnation is already experienced.

THE RESURRECTION OF DAMNATION

“Marvel not at this: for the hour is coming when all who are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto to resurrection of damnation.”—John 5:28-29.

This resurrection is a moral awakening, and not the final, literal resurrection, as is evident from its phraseology. All men do not participate in it. Only “those that have done good,” and “those that have done evil” come forth to “life” or to “damnation.” Such a resurrection would not include more than half of the human race; infants, dying without ever having done good or evil would not rise. Such a resurrection would leave countless millions in their graves. This demonstrates that the final resurrection is not here referred to.

What sort of a resurrection did Jesus here teach? The context shows. He had just cured the impotent man at the pool of Bethesda, and declared that he had derived his power from God. "For as the Father raiseth up the dead and quickeneth them, even so the son quickeneth whom he will," and he then continues to talk of a moral quickening or spiritual resurrection, then about occurring: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." That is, the resurrection he was referring to had taken place with some who were then living on earth. And he then adds: verses 25-27—"Verily, verily, I say unto you, **the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man.**"—John 5:25-27

The "Damnation" in 5: 29, is the same Greek word that is translated "condemnation" in the 24th, and "judgment" in the 27th. Jesus was repeating the substance of Daniel, 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting contempt;" words that are fulfilled in Eph. 2:1, "**and you hath he quickened, who were dead in trespasses and in sin.**"

It was a moral awakening that occurred in consequence of the annunciation of Christianity, which this language announces. Those who were quickened into a perception of the truth, and disregarded the heavenly message, experienced a resurrection from their death in trespasses and sins, but it was to condemnation, and thus to the "second death".

Says Dr. George Campbell, a learned "orthodox" divine, in his "Notes" on the Four Gospels, vol. ii. p. 113:

"The word *anastasin*, or rather the phrase *anastasis tou nekron*, is indeed the common term by which the resurrection, properly so called, is denominated in the New Testament. Yet, this is neither the only nor the primitive import of the word *anastasis*; it denotes simply being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption. The verb *anastemi*, has the like latitude of signification; and both words are used in this extent by the writers of the New Testament, as well as by the LXX. Agreeably, therefore, to the original import, rising from a seat, is properly termed *anastasis*; so is waking out of sleep, or promotion from an inferior condition."

This is the sense in which the prophet speaks:

“Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of our graves; and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”—Ezek. 37:12-14.

And the poet enforces the same idea:

*“But when the Gospel comes,
It sheds diviner light,
It calls dead sinners from their tombs,
And gives the blind their sight.”*

But beyond the final resurrection there is no condemnation. All are then **“made alive in Christ,”** (1 Cor. 15.) and are **“equal to the angels, and are the children of “God,”** (Luke 20:36, Mark 12:25) The language in John 5:27-29 had its fulfillment in this world, in our Savior’s day, in the moral awakening he caused.

The absurdity of the popular view will be seen when we observe that it makes all men saved, and at the same time all men damned forever. Apply it to all who have reached accountability, and it will be seen that as all have “done good” all will be forever happy, and as all have “done evil”—for “no man liveth and sinneth not,” all must be forever unhappy. Observe, it says nothing of those who, having done evil, repent, but the damnation is for all who have done evil. But if we give the word its proper meaning, we find no difficulty, for each evil act can receive its proper condemnation, and then be followed by salvation.

Lightfoot observes: “These words might also be applied to a spiritual resurrection, as were the former, (and so, coming out of graves meaneth, Ezek, 37:12) the words of the verse following being only translated and glossed thus: and they shall come forth, they that do good, after they hear his voice in the gospel, to the resurrection of life; and they that do evil, after they hear the gospel, unto the resurrection of damnation. But they are more generally understood of the general resurrection,” etc.—Harm. Evang Part III. John 5:28

The resurrection to damnation was a moral awakening, and not the final resurrection, and the word damnation wherever used, has precisely the same meaning as condemnation, with no reference whatever to the duration of the condition thus designated.

THE CASE OF JUDAS

These passages relate to the sin of Judas, and its consequences.

Acts 1:16-18. “Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and hath obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and, falling headlong, he burst asunder in the midst, and all his bowels gushed out.” **Matt. 26:24.** “Woe unto that man by whom the son of man is betrayed; it had been good for that man if he had not been born.” **Mark 14:21.** “Woe to that man by whom the Son of Man is betrayed; good were it for that man if he had never been born.” **John 17:12.** “Those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the Scripture might be fulfilled.” **Acts 1:25.** “That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.” **John 6:70.** “Jesus answered them, Have not I chosen you twelve, and one of you is a devil?” **Matt. 27:3-5.** “Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood. And they said, What is that to us? See thou to that; and he cast down the pieces of silver in the temple, and departed, and went and hanged himself.”

Surely if any person’s final punishment should be taught in the Bible, that of Judas should be explicitly stated. Is it?

None of the terms employed of him teach any such doctrine. As we come to understand their meaning, we see that while they characterize his wickedness, and describe his punishment, they confine it to this world. Besides, the Bible declares, “**the Scripture must needs be fulfilled, which the Holy Ghost, by the mouth of David, spake concerning Judas,**” that it was “by the determinate counsel and foreknowledge of God” that Jesus was delivered up, and “by wicked hands crucified and slain.” **Acts 2:23.**

To believe that Judas was consigned to endless torment for doing what must be done in consequence of God’s determinate counsel and foreknowledge, is to accuse the Almighty of an act that would blast his name with infamy. Now do the terms used of Judas allow us to regard him as outside the pale of mercy, or beyond God’s power to restore and save? For instance, he is said to be lost, and to be...

THE SON OF PERDITION, ETC.

“Those that thou gavest me I have kept, and none of them is lost, but the son of perdition.”—John 17:12.

“Kept” and “lost” are here employed antithetically. The eleven were “kept,” by remaining true, and Judas was “lost” out of the apostleship. He was lost as all men were, for Christ came to “save that which was lost.” The language has no reference to his final condition, but to his then present state.

Judas is called “the son of perdition,” John 17:12; the apostle speaks of those “who draw back unto perdition,” Heb. 10:39; and of “the perdition of ungodly men,” 2 Pet. 3:7; and the Revelator, 17:8-11 declares that certain ones are destined to perdition. What is the meaning of this word, (*apoleia*)? It is the same word found in the following passages: Matt. 7:13, “broad is the way that leadeth to ‘destruction’;” Acts 8:20, “Thy money perish with thee;” 2 Pet. 2:50, “shall bring in damnable heresies; 2, “follow their pernicious ways;” 3, “their damnation slumbereth not;” Matt. 26:8, “to what purpose this waste of the ointment? Acts 25:16, “it is not the manner of the Romans to deliver any man to die.” It is found twenty times in the New Testament, and is translated destruction, waste, perdition, die, damnable and pernicious. Its meaning is never endless torment; but it denotes loss, waste, etc.

In Heb. 10:39: **“But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul;”** the meaning is that the disciples would not experience the destruction about to overtake the wicked people of those times. This is the view given by orthodox commentators. Wakefield:

“But we are not they who withdraw unto destruction, but who faithfully persevere, to the deliverance of our lives.” Clarke.—“We are not cowards who slink away, and notwithstanding, meet destruction; but we are faithful, and have our souls saved alive. The words *peripoiesis psuche* signify the preservation of life. See the note Ephesians 1:11. He intimates that, notwithstanding the persecution was hot, yet they managed to escape with their lives.” Lightfoot.—“As Christ’s pouring down his vengeance, in the destruction of that city and people, is called his ‘coming in his glory,’ and his ‘coming in judgment;’ and as the destruction of that city and nation is characterized, in Scripture, as the destruction of the whole world, so there are several passages that speak of the nearness of that destruction, that are suited according to such characters. Such as that in I Cor. 10:11, ‘**Upon whom the ends of the world are come;**’ 1 Pet. 4:7, ‘**The end of all things is at hand;**’ Heb. 10:37, ‘**Yet a little while, and he that shall come, will come, and will not tarry.**—Sermon on James, 5:9.

As “son of thunder” in the New Testament meant an eloquent man, and “son of peace,” a peaceable man, so “son of perdition” denotes one abandoned to wickedness. Judas was lost, was a son of perdition, because of his great wickedness. He was lost out of the apostleship, but nothing indicates that his loss was final. The best critics of other churches give this view. Whitby:—

“And none of them is lost; i.e., either by temporal death (chapter xviii:9) or by falling off from me, but the son of perdition, i.e., Judas, worthy of perdition. So a son of death is worthy of it, (2 Sam. 41:5) and ethnos apoleias is a nation fit to be destroyed. (Eccl. 16:9; Matt. 23:15, and the note on Eph. 2:2) Rosenmuller—”No one is ignorant that Judas is here the intended betrayer of Christ, and who had fallen off from him. Apoleia, (perdition) therefore, as the preceding words teach, in this place, seems to indicate a defection from Jesus, the teacher; as in 2 Thess. 2:3, where the phrase *ho uhios amartias*, (the son of transgression) and is used concerning a noted impostor, who persuaded many to a defection from the Christian religion.”

There is nothing in the use of the word perdition to intimate that it means more than loss. In fact, the more utterly he was lost the more certain he is to experience the saving power of Christ, who came to “seek and save that which was lost;” Matt. 18:11, “**to the lost sheep of the house of Israel,**” 10:6. The prodigal son, the piece of silver, and the hundredth sheep were lost, but all these were found. their being lost was the sole reason why they were sought and saved from their perilous condition. We have “all gone astray like lost sheep,” but the lost shall be found, and “there shall be one fold and one shepherd.”

The word *apollumi* is the word usually rendered lost and lose, and it is also translated destroy, perish, and marred.” **Lord, save us, we ‘perish’;**” Matt. 8:25; “**Go, rather to the lost sheep of the house of Israel,**” Matt. 10:6; “**Whosoever will save his life shall lose it,**” Mark 8:35; “**I have found my sheep, which was lost,**” Luke 15:6; “**There shall not a hair of your head perish,**” Luke 21:18, are instances of the use of the word. As applied to the soul it means a condition of sinfulness. Matt. 10:6, “**The lost sheep of the house of Israel;**” 18:11, “**The Son of Man is come to save that which was lost.**” But nothing is more distinctly taught than that Jesus, who came to seek and save the lost, will continue his work until he finds them. There is no final loss in the New Testament.

THE GOSPEL HID.

**“But if our Gospel be hid, it is hid to them that are lost.”—
2 Cor. 4:3.**

The present tense is here employed. Those who are lost in trespasses and sin, are blind to the excellences of the Gospel; it is hid from their sight, is all that can be made out of this language. It seeks those who “are lost,” not shall be finally and eternally lost. These suggestions shed light upon the following passage:

THE LOST SOUL

“For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?”—Matt. 16:26.

The word soul here should be life. It is *psuche*, which never denotes soul, and is the word rendered life twice in the preceding verses. Dr. Clarke says: “‘Lose his own soul, or lose his life.’ On what authority many have translated the word *psuche*, in the twenty-fifth verse, life, and in this verse, soul, I know not; but am certain it means life in both places. If a man should gain the whole world, its riches, honors and pleasures, and lose his life, what would all these profit him, seeing they can only be enjoyed during life?”

But it is not the mere animal life that is referred to; it is the faculty of enjoying life. The selfish man, who chiefly seeks to save his life, loses it, and he who unselfishly is willing to sacrifice it, gains thereby. It profits one not at all to gain even the world, if he lose his life, or degrade the quality of his life by the process.

It is true, also, that one may lose his soul in the process of seeking gain, but the text does not refer to the soul, true though it is that the soul is often lost—not beyond recovery, but still lost, like the silver, the sheep, and the prodigal, to be at length found by the great Seeker, who will not cease from his divine labors “until he finds” all the lost.

The other terms referring to Judas, are susceptible of a meaning in harmony with the foregoing.

“ONE OF YOU IS A DEVIL”

Peter was thus addressed, “Get thee behind me, Satan!” Judas was a devil, as Peter was Satan, because of his conduct; but his final condition and character were not intimated by this language, any more than was Peter’s.

BETTER NEVER BEEN BORN

“The son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born.” Matt. 26:24. Mark 14:21. Luke 22:22.

It is said that this language cannot be true of Judas, if he is ever to be redeemed, no matter how much he may have suffered previously. The answer to this is, that this was a proverbial expression among the Jews, and was not employed literally. Job says: **“Let the day perish wherein I was born.”** Job iii:3. Solomon said: **“If a man live many years, and his soul be not filled with good; and also that he hath no burial; I say that an untimely birth is better than he.”**—Eccles. 6:3.

The commentator, Kenrick, says: “‘It had been good for him, if he had never been born,’ is a proverbial phrase, and not to be understood literally; for it is not consistent with our ideas of the divine goodness to make the existence of any being a curse to him, or to cause him to suffer more, upon the whole, than he enjoys happiness. Rather than do this, God would not have created him at all. But as it is usual to say of men who are to endure some grievous punishment or dreadful calamity, that it would have been better for them never to have been born, Christ, foreseeing what Judas would bring upon himself, by delivering up his Master into the hands of his enemies, applies this language to him.”

Dr. Clarke quotes the common use of the saying. In Shemoth Rabba, sect. 40 fol. 135, 1,2, it is said, “Whosoever knows the law, and does not do it, it had been better for him had he never come into the world. In Vayikra Rabba, sec. 26, fol. 179, 4, and Midrash Coheleth, fol. 91, 4, it is thus expressed: ‘It were better for him had he never been created; and it would have been better for him had he been strangled in the womb, and never have seen the light of this world.’

HIS OWN PLACE

“That he might go to his own place.” Acts 1:25. “His own place” does not mean hell, for, first, it is not Judas, but Matthias who is referred to, and the “place” is the apostleship “from which Judas by transgression fell.”

Dr. Clarke says of Judas: “The utmost that can be said of the case of Judas is this: he committed a heinous act of sin and ingratitude; but he repented, and did what he could to undo his wicked act; he had committed the sin unto death, i.e., a sin that involves the death of the body; but who can say, (if mercy was offered to Christ’s murderers, and the gospel was

first to be preached at Jerusalem, that these very murderers might have the first offer of salvation through him whom they had pierced), that the same mercy could not be extended to the wretched Judas? I contend, that the chief priest, etc., who instigated Judas to deliver up his Master, and who crucified him—and who crucified him, too, as a malefactor, having at the same time, the most indubitable evidence of his innocence—were worse men than Judas Iscariot himself; and that if mercy was extended to those, the wretched, penitent traitor did not die out of the reach of the yearning of its bowels. And I contend further, that there is no positive evidence of the final damnation of Judas in the sacred text.”—Clarke in loco

WAS JUDAS A SUICIDE?

The common view of the death of Judas, is, that he committed suicide after his great crime, and so went to endless woe. But it is doubtful if he did commit suicide. In one place we read that he “departed and went and hanged himself;” and in another, **“falling headlong he burst asunder in the midst, and all his bowels gushed out.”**—Acts 1:18. The phrase “hanged himself” can properly be read “was suffocated.” His suicide is by no means certain.

But if he took his own life, he did not commit a deed deserving endless torment, for as **“no man ever hated his own flesh,”** so no one ever took his own life in a sound mind.

The case of the suicide is not hopeless, for when Ammon had taken his own life, and Absalom, equally wicked, was living, the father of the boys was at rest concerning the suicide. **“David longed to go forth to Absalom but he was comforted concerning Ammon, seeing he was dead.”**—2 Sam. 13:39.

It is a remarkable fact—militating very much against the idea of the final damnation of Judas—That Jesus placed him on a throne with the other apostles, judging the twelve tribes of Israel, after his betrayal.

Jesus said to Peter: **“Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel,”** Matt. 19:28.

The Universalist “Book of Reference” thus sums up his case: 1st. Judas was actually one of the twelve apostles, and chosen as such, by Christ himself. 2d. That for a long time, at least, he was as true to his trust, and acted his part in as good faith, as did any other apostle. 3d. That the part he took in the betrayal of Christ was the part for which God had raised him up, and that which was predetermined by the counsel of Heaven. 4th. That

notwithstanding he was a sinner, yet that no man ever left the world manifesting greater sorrow for sin, more compunction of heart, deeper contrition, or more regret for offenses, than did Judas. 5th. That there is no shade of evidence that Judas will be eternally miserable. 6th. That, in common with all transgressors, he suffered in this world the just demerit of all his crimes. 7th. That the last account of him is, he had gone the way of all the earth—he was dead: and if any one can give a further or better account of him, we will kindly receive it.

ETERNAL, ETC.

In order to learn just what this important word signifies when connected with the penalties of sin, it will be instructive to inquire into its history. We shall ascertain that the original word whence it is derived, denotes *indefinite*, and *not endless, duration*, and that it never has the force of endless, except when it is applied to a subject that is intrinsically endless, and that it then acquires an added force from its subject. The Hebrew word *olam* and the Greek *aion*, and their reduplications and derivatives are the original Scripture terms that are rendered everlasting in the English Bible. We can best ascertain the meaning of the translated words by consulting the history of the original Greek term.

LEXICOGRAPHY

Indefinite duration is the real meaning of the word. The oldest lexicographer is Hesychius, (A. D. 400) and he defines it thus: "The life of man, the time of life." Theodoret, at the same time gives this definition; "Aion is not an existing thing, but an interval denoting time, sometimes infinite when spoken of God, sometimes proportioned to the duration of the creation, and sometimes to the life of man." John of Damascus (S. D. 750) says, "1, The life of every man is called aion....3, The whole duration or life of this world is called aion. 4. The life after the resurrection is called 'the aion to come.'" Phavorinus (sixteenth century) shows that theologians had corrupted the word. He says: "Aion, time, also life, also habit, or way of life. Aion is also the eternal and endless as it seems to the Theologian." Theologians had succeeded in using the word in the sense of endless, and Phavorinus was forced to recognize their usage of it and his phraseology shows conclusively enough that he attributed to theologians the authorship of that use of the word. Schleusner: "Any space of time whether longer or shorter, past, present or future, to be determined by the persons or things spoken of, and the scope of the subjects; the life or age of man. Aionios, a definite and a long period of time, that is, a long enduring, but still definite period of time." Grove: Aion "Eternity; an age, life, duration, continuance of time; a

revolution of ages; a dispensation of Providence, this world or life, the world or life to come; aionios, eternity, immortal, perpetual, forever, past, ancient.” Macknight: (Scotch Presbyterian) “These words being ambiguous, are always to be understood according to the nature and circumstances to which they are applied. They who understand these words in a limited sense, when applied to punishment, put no forced interpretation upon them.” Alex. Campbell: “Its radical idea is indefinite duration.” T. Southwood Smith: “Sometimes it signifies the term of human life; at other times an age, or dispensation of Providence. Its most common signification is that of age or dispensation.” Scarlett: “That aionion does not mean endless or eternal, may appear from considering that no adjective can have a greater force than the noun from which it is derived. If aion means age (which none either will or can deny) then aionion must mean age-lasting, or duration through the age or ages to which the thing spoken of relates.” Donnegan: “Time, space of time, life-time and life, the ordinary period of man’s life; the age of man; man’s estate; a long period; eternity; the spinal marrow. Aionios, of long duration, lasting, eternal, permanent.” Dr. Taylor, who wrote the Hebrew Bible three times with his own hand, said of Olam, (Greek Aion) it signifies a duration which is concealed, as being of an unknown or great length. “It signifies eternity, not from the proper force of the word, but when the sense of the place or the nature of the subject requires it, as God and his attributes.”

The definitions of other lexicographers and critics are to the same purport. We name: Schrevelius, Schweighauser, Valpey, Haley, Lutz, Wright, Benson, Gilpin, Clarke, Wakefield, Boothroyd, Simpson, Lindsey, Mardon, Acton, Locke, Hammond, Rost, Pickering, Hincks, Ewing, Pearce, Whitby, Le Clerc, Beausobre, Doddridge, Paulus, Kenrick, Lenfant, Olshausen, etc.

Dr. Edward Beecher remarks, “It commonly means merely continuity of action...all attempts to set forth eternity as the original and primary sense of aion are at war with the facts of the Greek language for five centuries, in which it denoted life and its derivative senses, and the sense eternity was unknown.” “Pertaining to the world to come,” is the sense given to “These shall go away into everlasting punishment,” by Prof Talyer Lewis, who adds: “The preacher in contending with the Universalist and the Restorationist, would commit an error, and it may be suffer a failure in his argument, should he lay the whole stress of it on the etymological or historical significance of the words aion, aionios and attempt to prove that of themselves they necessarily carry the meaning of endless duration. ‘These shall go away into the restraint, imprisonment of the world to come,’ is all we can etymologically or exegetically make of the word in this passage.”—His. Fut. ret.

Undoubtedly the definition given by Schleusner is the accurate one: "Duration determined by the subject to which it is applied." Thus it only expresses the idea of endlessness when connected with what is endless, i.e. God. The word great is an illustrative word. Great applied to a tree, or mountain, or man, denotes different degrees, all finite, but when referring to God, it has the sense of infinite. Infinity does not reside in the word great, but it has that meaning when applied to God. It does not impart it to God, it derives it from him. So of aionion; applied to Jonah's residence in the fish, it means seventy hours; to the punishments of a merciful God, as long as is necessary to vindicate his law and reform his children; to God himself, eternity. What great is to size, aionios is to duration. Human beings live from a few hours to a century; nations from a century to thousands of years; and worlds, for aught that we know, from a few to many millions of years, and God is eternal. So that when we see the word applied to a human life, it denotes somewhere from a few days to a hundred years; when it is applied to a nation, it denotes anywhere from a century to ten thousand years, more or less, and when to God it means endless. In other words it denotes indefinite duration.

Dr. Beecher well observes: "The word *olam*, as affirmed by Taylor and Fuerst in their Hebrew Concordance means an indefinite period, age past or future and not an absolute eternity. When applied to God, the idea of eternity is derived from him, and not from the word."

This is the deduction as we study the lexicography of the word. It expresses the indefinite duration according to the subject with which it is connected.*

*See "Aion-Aionios," by J. W. Hanson, D.D., for an exhaustive treatise on the lexicography, etymology, classic usage and of the usage of the Old and New Testaments, and of the Christian Fathers.

CLASSIC USAGE

Before the Hebrew Old Testament was translated into Greek (200-300 B. C., according to Prideaux, or during the reign of Ptolemy Philadelphus, 384-347 B. C., say other authorities) this word was in common use by the Greeks. Homer, Hesiod, AEschylus, Pindar, Sophocles, Aristotle, Hippocrates, Empedocles, Euripedes, Philoctetes, and Plato, all use the word, but never once does one of them give it the sense of eternity. Homer says"

(Priam to Hector) "Thyself shall be deprived of pleasant aionios," (life). Andromache over dead Hector, "Husband, thou hast perished from aionos," (life or time). Hesiod: "To him (the married man) during aionos (life) evil is constantly striving, etc." Aeschylus: "This life, (aion) seems long, etc."

“Jupiter, king of the never-ceasing world” (aionos apaustau). Pindar: “A long life produces the four virtues.” (Ela de kai tessares aretas ho makros aion.) Sophocles: “Endeavor to remain the same in mind as long as you live.” Aristotle: “The entire heaven is one and eternal (aidios) having neither beginning nor end of an entire aion.” The adjective is never found until Plato. He uses aion eight times, aionios five, diaionios once, and makraion twice. Of course if he regarded aion as meaning eternity, he would not prefix the word meaning long to add duration to it.

Plato uses the adjective to denote indefinite duration. Referring to certain souls in Hades, he describes them as in aionion intoxication. But that he does not use the word in the sense of endless is evident from the Phaedon, where he says, it is a very ancient opinion that souls quitting this world, repair to the infernal regions, and return after that, to live in this world. After the aionion intoxication is over, they return to earth, which demonstrates that the word was not used by him as meaning endless. Again, he speaks of that which is indestructible, (anolethron) and not aionion. He places the two words in contrast, whereas, had he intended to use aionion as meaning endless, he would have said indestructible and aionion.

Aristotle uses the word in the same sense. He says of the earth, “All these things seem to be done for her good, in order to maintain safety during her aionos,” duration, or life. And still more to the purpose is this quotation concerning God’s existence: “Life and ‘an aion continuous and eternal, zoe kai aion sunekes kai aidios.’” Here the word aidios, (eternal) is employed to qualify aion and impart to it what it had not of itself, the sense of eternal. Aristotle could be guilty of no such language as “an eternal eternity.” Had the word aion contained the idea of eternity in his time, or in his mind, he would not have added aidios.

Ezra S. Goodwin, in the Christian Examiner, sums up an exhaustive examination of the word in the Greek classics, thus: “Those lexicographers who assign eternity as one of the meanings of aion, uniformly appeal for proofs to either theological, Hebrew or Rabbinical Greek, or some species of Geek subsequent to the age of the Seventy, if not subsequent to the age of the apostles, so far as I can ascertain. I do not know of an instance in which any lexicographer has produced the usage of ancient classical Greek, in evidence that aion means eternity. Ancient classical Greek rejects it altogether.

So when the seventy translated the Hebrew Bible into Greek, and rendered the Hebrew olam, (or gnolam) into aion and its reduplications, they must have understood that aion meant indefinite duration, for that was its uniform usage in the Greek at that time. When Jesus quoted from the Old Testament he quoted from the Septuagint, and when he used the word

aionion, he used it with the exact meaning it had in Greek literature, to denote indefinite duration. This will appear as we examine:

THE OLD TESTAMENT

The noun is found 394 times, and the adjective 110 times in the Old Testament. We will give instances of its use, that the reader may see that limited duration is the sense it carries, and we print the words translated from aion aionion in italics.

Gen. 6:4, **“Mighty men which were of old, men of renown.”** Gen. 9:12; God’s covenant with Noah was **“for perpetual generations.”** Gen. 9:16; The rainbow is the token of **“the everlasting covenant”** between God and **“all flesh that is upon earth.”** Gen. 13:15; God gave the land to Abram and his seed **‘forever’**. Dr. T. Clowes says of this passage that it signifies the duration of human life, and he adds, “let no one be surprised that we use the word Olam (Aion) in this limited sense. This is one of the most usual significations of the Hebrew olam and the Greek aion.” In Isa. 58:12, it is rendered “old” and “foundations.” **“And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations.”** In Jer. 18:15-16, ancient and perpetual. **“They have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing.”** Such instances may be cited to an indefinite extent. Ex. 15:18. **“for ever and ever, and further.”** Ex. 12:17, **“Ye observe this day in your generations by an ordinance forever.”** Numb. 10:8, **“For an ordinance forever, throughout your generations.”** “Your generations” is here idiomatically given as the precise equivalent of “forever.” Canaan was given as an “everlasting possession;” (Gen. 17:8, 48:4; Lev. 24:8-9) the hills are everlasting (Hab.3:6) the priesthood of Aaron (Ex. 40: 15; Numb. 25:13; Lev. 16:34) was to exist forever, and continue through everlasting duration. Solomon’s temple was to last forever, (1 Chron. 17:12) though it has long since ceased to be; slaves were to remain in bondage forever (Lev. 25:46) though every fiftieth year all Hebrew servants were to be set at liberty. (Lev. 25:10) Jonah suffered an imprisonment behind the everlasting bars of earth, (Jon. 2:6) the smoke of Idumea was to ascend forever, (Isa 34:10) though it no longer rises; to the Jews God says (Jer. 32:40) **“and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten;”** and yet, after the fullness of the Gentiles shall come in, Israel will be retored. Rom. 11:25-26.

Not only in all these and multitudes of other cases does the word mean limited duration, but it is also used in the plural, thus debarring it from the sense of endless, as there can be but one eternity. In Dan. 12:3, the literal

reading, if we allow the word to mean eternity, is, “to eternities and farther.” Micah 4:5, “We will walk in the name of the Lord our God to eternity, and beyond,” Ps. 119:44, “So shall I keep thy law continually, forever and ever.” This is the strongest combination of the aionian phraseology: *eis ton aiona kai eis ton aiona tou aionos*, and yet it is David’s promise of fidelity as long as he lives among them that “reproach” him, in “the house of his pilgrimage.” Ps. 148:6, “The sun and moon, the stars of light, and even the water above the heavens are established forever,” and yet the firmament is one day to become as a folded garment, and the orbs of heaven are to be no more. Endless duration is out of the question in these and many similar instances. This is the general usage: Eccl. 1:10, “Is there anything whereof it may be said, see, this is new! it hath been already of old time, which was before us.” Ps. 25:6, **“Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been even of old.”** Ps. 119:52, **“I remembered thy judgments of old, O Lord; and have comforted myself.”** Isa. 46:9, **“Remember the former things of old.”** Isa. 64:4, “since the beginning of the world.” Jer. 28:8, **“The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.”** Jer. 2:20, **“For of old time I have broken thy yoke, and burst thy bands.”** Prov. 8:23, **“I (wisdom) was set up from everlasting from the beginning, or ever the earth was.”** Here *aionos* and “before the world was,” are in opposition. Ps. 73:12, **“Behold, these are the ungodly, who prosper in the world.”** Deut. 32:7, **“Remember the days of old.”** Isa 1:9, **“Generations of old.”** Micah 7:14, **“Days of old.”**—Same in Malachi 2:4. Ps. 48:14, **“For this God is our God, for ever and ever: he will be our guide even unto death.”** This plural form denotes “even unto death.” Christ’s kingdom is prophesied as destined to endure “forever,” “without end,” etc. Dan. 2:44; Isa. 59:21; Ps. 110:4; Isa. 9:7; Ps. 89:29. Now if anything is taught in the Bible, it is that Christ’s kingdom shall end. In 1 Corin. 15, it is expressly and explicitly declared that Jesus shall surrender the kingdom to God the Father, that his reign shall entirely cease. Hence, when we read in such passages as Dan. 2:44, that Christ’s kingdom shall stand forever, we must understand that the forever denotes the reign of Messiah, bounded by “the end,” when God shall be “all in all.”

Servants were declared to be bound forever, when all servants were emancipated every fifty years. Thus in Deut. 15:16-17, we read, **“And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee, then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever.”**

No one can read the Old Testament carefully and fail to see that the word has a great range of meaning, bearing some such relation to duration as the word great does to size. We say God is infinite when we call him the great God—not because great means infinite, but because God is infinite. The aionion God is of eternal duration, but the aionion smoke of Idumea has expired, and the aionion hills will one day crumble, and all merely aionion things will cease to be.

Prof. Tayler Lewis says, “‘One generation passeth away, and another generation cometh; but the earth abideth forever.’ This certainly indicates, not an endless eternity in the strictest sense of the word, but only a future of unlimited length. Ex. 31:16, ‘Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.’” Where the context demands it, as “I live forever,” spoken of God, he says it means endless duration, for “it is the subject to which it is applied that forces to this, and not any etymological necessity in the world itself.”

THE END OF AIONIAN THINGS

The Jews have lost their excellency; Aaron and his sons have ceased from their priesthood; the mosaic system is superseded by Christianity; the Jews no longer possess Canaan; David and his house have lost the throne of Israel; the Jewish temple is destroyed, and Jerusalem no longer the holy city; the servants who were to be bondmen forever, are all free from their masters; Gehazi is cured of his leprosy; the stones are removed from Jordan, and the smoke of Idumea no longer rises; the righteous do not possess the land promised them forever; some of the hills and mountains have fallen, and the tooth of Time will one day gnaw the last of them into dust; the fire has expired from the Jewish altar; Jonah has escaped his imprisonment; all these and numerous other eternal, everlasting things—things that were to last forever, and to which the various aionion words are applied—have now ended, and if these hundreds of instances must denote limited duration why should the few times in which punishments are spoken of have any other meaning? Even if endless duration were the intrinsic meaning of the word, all intelligent readers of the Bible would perceive that the word must be employed to denote limited duration in the passages above cited. And surely in the very few times in which it is connected with punishment it must have a similar meaning. For who administers this punishment? Not a monster, not an infinite devil, but a God of love and mercy; and the same common sense that would forbid us to give the word the meaning of endless duration, were that its literal meaning, when we see it applied to what we know has ended, would forbid us to give it that meaning when applied to the dealings of an Infinite Father with an erring and beloved child.

EVERLASTING CONTEMPT

The principal passage in the Old Testament containing the word everlasting, connected with suffering, is Dan. 12:2, **“and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”** When was this to take place? “At that time.” What time? Verse 31, chap. 11, speaks of the coming of “the abomination that maketh desolate.” Jesus says, Matt. 24:15-16, Luke 21:20-21, **“When ye therefore (the disciples) shall see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place, then let them which be in Judea flee to the mountains. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.”** Daniel says this was to be (12:7) **“when he shall have accomplished to scatter the power of the holy people.”** And he says, **“At that time there shall be a time of trouble, such as there never was since there was a nation even to that same time.”** Jesus says, **“for then shall be great tribulations, such as was not since the beginning of the world to this time; no, nor ever shall be.”** And when that was Jesus tells us, **“this generation shall not pass away till all these things be fulfilled.”** The events announced in Daniel are the same as those in Matt. 24, and occurred in the generation that crucified Jesus. The phrase “sleep in the dust of the earth” is employed figuratively, to indicate sloth, spiritual lethargy, as in Ps.44:25; Isa. 25:12, 26:5; 1 Tim. 5:6; Rev. 3:1; **“For our soul is bowed down to the dust;”** **“And the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust;”** **“For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low even to the ground; he bringeth it even to the dust;”** **“But she that liveth in pleasure is dead while she liveth;”** **“I know thy works; that thou hast a name, that thou livest and art dead.”** Cruden says that “dust” signifies “a most low and miserable condition.” **“God raised up the poor out of the dust.”** (1 Sam. 2:8) **“Thy nobles shall dwell in the dust.”** (Nahum 3:18) They shall be reduced to a mean condition.”

It was a prophecy of the moral awakening that came at the time of the advent of Jesus, and was then fulfilled. When we come to Matt. 24 and 25 we shall see the exact nature of this judgment. Walter Balfour describes it, “They,” (those who obeyed the call of Jesus) “heard the voice of the Son of God and lived.” See John 5:21-25-28-29. Eph. 5:14. The rest kept on till the wrath of God came on them to the uttermost. They all, at last, awoke; but it was to shame and everlasting contempt, in being dispersed among all

nations, and they have become a by-word and an hissing even unto this day. Jeremiah in chapter 23:39-40 predicted this very punishment, and calls it an “everlasting reproach and a perpetual shame.”

Isaiah uses similar language: **“Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem.”** etc. Isa 52:1-2. This call was obeyed, and the language of Daniel was fulfilled when “among the chief rulers, also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.” John 12:42-43. Those who accepted him enjoyed the eternal life of the gospel, but those who rejected him had shame and contempt. This language is exactly parallel to Matt. 24, 25.

EVERLASTING BURNINGS

In Isa. 33:14, we read, **“Who among you shall dwell with everlasting burnings?”**

This language refers entirely to this life. The prophet had said (Isa. 31:9) that the Lord’s “fire is in Zion and his furnace in Jerusalem,” and he adds: “And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.”

When he asks who shall dwell amid these “everlasting burnings” he refers to those fires which he had spoken of as about to consume the land. Ezekiel describes them, 22:47.

“Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.”

Jeremiah agrees with the other prophets, 17:27.

“But if ye will not hearken unto me, to hallow the Sabbath day and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.”

The “everlasting burnings” denote the temporal judgments about to come upon the Jewish people.

Out of more than five hundred occurrences of the word in the Old Testament more than four hundred denote limited duration, so that the great preponderance of the Old Testament usage fully agrees with the Greek classics.

Now if endless punishment awaits millions of the human race, and if it is denoted by this word, is it possible that only David, Isaiah, Jeremiah, Daniel, and Malachi use the word to define punishment, in all less than a dozen times, while Job, Moses, Joshua, Ruth, Ezra, Nehemiah, Esther, Solomon, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Hahum, Habbakkuk, Zephaniah, Haggai and Zachariah never employed it thus? Such silence is criminal, on the popular hypothesis. These holy men should and would have made every sentence bristle with the word, and thus have borne the awful message to the soul with an emphasis that could neither be resisted or disputed. The fact that the word is so seldom, and by so few applied to punishment, and never in the Old Testament to punishment beyond death, demonstrates that it cannot mean endless.

The best critics of all creeds agree that endless punishment is not taught in the Old Testament, and if so, of course the world everlasting cannot mean endless in the Old Testament, when applied to punishment.

Says Milman” “The lawgiver (Moses) maintains a profound silence on that fundamental article, if not of political, at least of religious legislation—rewards and punishments in another life.” Warburton: “In no one place of the Mosaic institutes is there the least mention of the rewards and punishments of another life.” Paley, Jahn, Whately are to the same purport, and H. W. Beecher says, “if we only had the Old Testament we could not tell if there were any future punishment.”

Three questions here press the mind with irresistible force, and they can only receive one answer. 1st, Had God intended endless punishment, would the Old Testament have failed to reveal it? 2d, If God does not announce it in the Old Testament, is it supposable that he has revealed it elsewhere? 3d, Would he for thousands of years conceal so awful a destiny from millions whom he had created an exposed to it? No child of God ought to be willing to impeach his Heavenly Father by withholding an indignant negative to these questions.

JEWISH GREEK USAGE

Josephus and Philo, Jewish Greeks, who wrote between the Old and New Testaments, use the word with the meaning of temporal duration, always.

Josephus applies the word to the imprisonment to which John the tyrant was condemned by the Romans; to the reputation of Herod; to the everlasting memorial erected in re-building the temple, already destroyed, when he wrote; to the everlasting worship in the temple, which in the same sentence he says was destroyed; and he styles the time between the promulgation of the law and his writing a long *aion*. To accuse him of attaching any other meaning than that of indefinite duration to the word, is to accuse him of stultifying himself. But when he writes to describe endless duration he employs other, and less equivocal terms. Alluding to the Pharisees, he says:

“They believe that the wicked are detained in an everlasting prison (*eirgmon aidion*) subject to eternal punishment” (*aidios timoria*) and the Essenes (another, Jewish sect) “Allotted to bad souls a dark, tempestuous place, full of never-ceasing punishment (*timoria adialeipton*) where they suffer a deathless punishment, (*athanaton timorian*).

Philo, who was contemporary with Christ, generally used *aidion* to denote endless, and always used *aionion* to describe temporary duration. Dr. Mangey, in his edition of Philo says he never used *aionion* for interminable duration. He uses the exact phraseology of Matthew, 25:46, precisely as Christ used it. “It is better not to promise than not to give prompt assistance, for no blame follows in the former case, but in the latter there is dissatisfaction from the weaker class, and a deep hatred and everlasting punishment (*kolasis aionios*) from such as are more powerful.” Here we have the exact terms employed by our Lord, to show that *aionion* did not mean endless but did mean limited duration in the time of Christ.

Thus the Jews of our Savior’s time avoided using the word *aionion* to denote endless duration, for applied all through the Bible to temporary affairs, it would not teach it.

THE NEW TESTAMENT

The different forms of the word occur in the New Testament one hundred and ninety-nine times, the noun one hundred and twenty-eight, and the adjective seventy-one times.

In our common translation the noun is rendered seventy-two times ever, twice eternal, thirty-nine times world, seven times never, three times evermore, twice worlds, twice ages, once course, once world without end, and twice it is passed over without any word affixed as a translation of it. The adjective is rendered once ever, forty-two times eternal, three times world, twenty-five times everlasting, and once former ages.

Of course the word must mean in the New Testament what it does in all Greek books and among Greek-speaking people. Temporal, indefinite du-

ration, we have shown to be its meaning in the Classics, the Old Testament, and the Jewish Greek. The New Testament meaning is the same. The fact its usage shows.

THE NOUN

1. It is applied to the kingdom of Christ. Luke 1:33, “**And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.**” See also 1:55; Heb. 6:20; 7:17-21; 1 Pet. 4:11; 2 Pet. 1:11, 3:18; Rev. 1:6; 11:15. But the kingdom of Christ is to end, and he is to surrender all dominion to the Father, therefore endless duration is not taught in these passages. See 1 Cor. 15.

2. It is applied to the Jewish age more than thirty times: 1 Cor. 10:11, “**Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.**” Consult also Matt., 12:32; 13:22, 39,-40, 49; 24:3; 27:20; Mark 4:19; Luke 1:70; 16:8; 20:34; John 9:32; Acts 3:32; 15:18; Rom. 12:2; 1 Cor. 2:6,7,8; 3:18; 2 Cor. 4:4; Gal. 1:4; Eph. 1:21; 2:2; 3:9; 1 Tim. 6:17; 2 Tim. 4:10; Titus 2:12; Heb. 9:26. But the Jewish age ended with the setting up of the kingdom of Christ. Then the word does not denote endless duration here.

3. It is used in the plural in Eph. 3:21; “the age of the ages,” *ton aionon aionon*. Heb. 1:2; 11:3, “**By whom he made the worlds.**” “**The worlds were framed by the word of God.**” There can be but one eternity. To say “By whom he made the eternities” would be to talk nonsense. Endless duration is not inculcated in these texts.

4. The word clearly teaches finite duration in such passages as Rom. 16:35; 2 Cor. 4:17; 2 Tim. 1:9; Philemon 15; “Titus 1:2. Read Rom. 16:25: “**Since the world began.**”—2 Cor. 4:17: “**a far more exceeding and eternal weight of glory.**” Here “and” is a word supplied by the translators, and the literal is “an excessively exceeding aionian weight.” But endless cannot be exceeded. Therefore *aionion* does not here mean eternal.

Let us give more definitely several passages in which all will agree that the word cannot have the sense of endless. We print the word denoting duration in italics; Matt. 12:22: “**The care of this world, and the deceitfulness of riches, choke the word**”, the cares of that age or “time.” Verses, 39, 40, 49, “**The harvest is the end of the world**” i.e. age, Jewish age, the “end” taught in Matt. 24, which some who heard Jesus speak were to live to see, and did see. Luke 1:33, “**And he (Jesus) shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.**” The meaning is, he shall reign for ages. That long, indefinite duration is meant here, but limited, is evident from 1 Cor. 15:28, “**And when all things shall be sub-**

dued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” His reign is forever, i.e. to the ages, but it is to cease. Luke 1:55, **“as he spake to our fathers, to Abraham, and to his seed for ever,** (to an age, aionos). Luke 1:70. **“As he spake by the mouth of his holy prophets, which have been since the world began,”** or “from an age.” “Of old,” would be the correct construction. Luke 16:8, **“For the children of this world are in their generation wiser than the children of light.”** That is, the people of that time were more prudent in the management of their affairs than were the Christians of that day in their plans. John 9:32, **“Since the world began was it not heard that any man opened the eyes of one that was born blind.”** From the age, that is from the beginning of our knowledge and history. Rom. 16:25, **“Since the world began,”** clearly shows a duration less than eternity, inasmuch as the mystery that had been secret since the world began, was then revealed. The mystery was aionian but did not last eternally. It was **“now made manifest”** “to all nations.” Phil. 4:20. **“Now unto God and our Father be glory for ever and ever; for the ages of the ages.”** “For the eternities of the eternities,” is an absurd expression, but ages of ages is a proper sentence. Eternity may be meant here, but if the word aion expressed the idea, such a reduplication would be weak and improper. 1 Tim. 6:16, **“Charge them that are rich in this world,”** (age or time). 1 Tim. 1:17, **“Now to the King eternal (of the ages) be glory for the ages of the ages.”** What is this but an ascription of the ages to the God of the ages? Eternity can only be meant here as ages piled on ages imply long, and possibly endless duration. “All the ages are God’s; him let the ages glorify,” is the full import of the words. Translate the words eternity, and what nonsense. “Now to the God of the eternities be glory for the eternities of the eternities.” Heb. 1:8. **“The age of the age”** Eph. 2:7, **“That in the ages to come he might show the exceeding riches of his grace.”** Here at least two aions are in the future. Certainly one of them must end before the other begins. Eph. 3:21, **“The generations of the ages of the ages.”** 2 Tim. 4:18, **“The ages of the ages.”** The same form of expression is in Heb. 13:21; 1 Pet. 4:11; Rev. 1:6, 4:9, 5:13, 7:12, 14:11, 15:7, 20:10. When we read that the smoke of their torment ascends for ages of ages, we get the idea of long, indefinite, but limited duration, for as one age is limited, any number, however great, must be limited. The moment we say the smoke of their torment goes up for eternities of eternities, we transform sacred rhetoric into jargon. There is but one eternity therefore as we read of more than one aion, it follows that aion cannot mean eternity. Again, 1 Cor. 10:11, **“Our admonition, on whom the ends of the aions have come.”** That is, the close of the Mosaic and the beginning of the Gospel age. How absurd to say “ends of the eternities!” Here the apostle had passed more than one, and entered

consequently, upon at least a third aion. Heb. 9:26, “**Now at an end of the ages.**” Matt. 13:39, 40, 24:3. “**The conclusion of the age.**” Eternity has no end. And to say ends of eternity is to talk nonsense. 2 Tim. 1:9, “**Before the world began**”, i.e. before the aionian times began. There was no beginning to eternity, therefore the adjective aionion here has no such meaning as eternal. The fact that aion is said to end and begin, is a demonstration that it does not mean eternity.

Translate the word eternity, and how absurd the Scriptural phraseology becomes! We represent the Bible as saying, “To whom be the glory during the eternities even to the eternities.” Gal. 1:5, “Now all these things happened unto them, for ensamples, and they are written for our admonition upon whom the ends of the eternities are come.” 1 Cor. 10:11. “That in the eternities coming he might show the exceeding riches of his grace.” Eph. 2:7. “The mystery which hath been hid from the eternities and from the generations.” Col. 1:26. “But now once in the end of the eternities, hath he appeared to put away sin by the sacrifice of himself.” Heb. 9:26. “The harvest is the end of eternity.” Matt. 13:39. “So shall it be in the end of eternity.” Matt. 13:40, “Tell us when shall these things be, and what the sign of thy coming, and of the end of the eternity.” Matt. 24:3. But substitute “age” or “ages” and the sense of the Record is preserved.

THE ADJECTIVE

occurs seventy-two times in the New Testament. Of these fifty-seven are used in relation to the happiness of the righteous; three in relation to God or his glory; four are of a miscellaneous nature; and seven only relate to the subject of punishment. The word in all its forms describes punishment only fourteen times in thirteen passages in the entire New Testament, and these were uttered on ten occasions only. The Noun. Matt. 12:32, Mark 3:29, 2 Pet. 2:17, Jude 13, Rev. 14:11, 19:23, 20:10. The Adjective, Matt. 17:8, 25:41, 46, Mark 3:29, 2 Thess. 1:9, Heb. 6:2, Jude 7.

Now if God’s punishments are limited, we can understand how this word should be used only fourteen times to define them. But if they are endless how can we explain the employment of this equivocal word so few times in the entire New Testament? A doctrine, that if true, ought to crowd every sentence, frown in every line, only stated fourteen times, and that too, by a word whose uniform meaning everywhere else is limited duration! The idea is preposterous. If the word denotes limited duration, the punishments threatened in the New Testament are like those that experience teaches follow transgression. But if it mean endless, how can we account for the fact that neither Luke nor John records one instance of its use by the Savior, and Matthew but four, and Mark but two, and that Paul em-

ploys it but twice in his ministry, while John and James in their epistles never allude to it?

Let us consider all the passages in the New Testament in which the word is connected with punishment.

THE GREAT PROOF TEXT

Matt. 25:46 is the great proof text of the doctrine of endless punishment: "These shall go away into everlasting punishment, and the righteous into life eternal."

1. That the popular view of this language is incorrect is evident, because those punished are those who have not been good to the poor. Only such are to suffer everlasting punishment. Endless life is the reward, and endless punishment the penalty of works, if this passage teaches the doctrine of endless punishment. Those receive that punishment who have not been kind to the poor.

2. God's punishments are remedial. All God's punishments are those of a Father, and must therefore be adapted to the improvement of his children. Heb. 12:5-11, "**My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him: for whom the lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not: Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.**" Prov. 3:11-12, "**My son despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son of whom he delighteth.**" Lam. 3:31-33. "**For the Lord will not cast off forever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.**" See also Job 5:17; Lev, 26; Psalms 119:67,71,75; Jer. 2:19.

3. The word translated punishment means discipline, improvement. The word is *kolasin*. It is thus defined: Greenfield, "Chastisement, punishment." Hedericus, "The trimming of the luxuriant branches of a tree or vine to improve it and make it fruitful." Donnegan, "The act of clipping or

pruning—restriction, restraint, reproof, check, chastisement.” See Grotius, Liddell, and others. Says Max Muller, “Do we want to know what was uppermost in the minds of those who formed the word punishment, the Latin poena or punio, to punish, the root pu in Sanscrit, which means to cleanse, to purify, tells us that the Latin derivation was originally formed, not to express mere striking or torture, but cleansing, correcting, delivering from the stain of sin.” That it had this meaning in Greek usage we cite Plato: “For the natural or accidental evils of others, no one gets angry, or admonishes, or teaches or punishes (kolazei) them, but we pity those afflicted with such misfortunes. * * For if, O Socarates, you will consider what is the design of punishing (kolazein) the wicked, this of itself will show you that men think virtue something that may be acquired; for no one punishes (kolazlei) the wicked, looking to the past only, simply for the wrong he has done,—that is, no one does this thing who does not act like a wild beast, desiring revenge, only without thought—hence he who seeks to punish (kolazein) with reason, does not punish for the sake of the past wrong deed, * * but for the sake of the future, that neither the man himself who is punished may do wrong again, nor any other who has seen him chastised. And he who entertains this thought, must believe that virtue may be taught, and he punishes (kolazei) from the purpose of deterring from wickedness.”

4. These events have occurred. The events here described took place in this world within thirty years of the time when Jesus spoke. They are now past. In Matt. 24:3, the disciples asked our Lord when the then existing age would end. The word (aion) is unfortunately translated world. Had he meant world he would have employed kosmos, the Greek word for world. After describing the particulars, he announced that they would all be fulfilled, and the aion end in that generation, before some of his auditors should die. If he was correct, the end came then. And this is demonstrated by a careful study of the entire discourse, running through Matt. 24 and 25. The disciples asked Jesus how they should know his coming and the end of the age. They did not inquire concerning the end of the actual world, as it is incorrectly translated, but age. This question Jesus answered by describing the signs so that they, his questioners, the disciples themselves, might perceive the approach of the end of the Jewish dispensation, (aion). He speaks fifteen times in the discourse of his speedy coming, (Matt. 24:3, 27, 30, 37, 39, 42, 46, 48, 50, and 25:6, 10, 13, 19, 27, 31). He addresses those who shall be alive at his coming. Matt. 24:6. **“Ye shall hear of wars, etc.”** 20, **“Pray that your flight be not in the winter,”** 33, 34. **“So likewise ye when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled.”**

This whole account is a parable describing the end of the Jewish aion, age, or economy, signalized by the destruction of Jerusalem, and the establishment of the new aion world, or age to come, that is the Christian dispensation. Now on the authority of Jesus himself, the aion then existing ended within a generation, namely, about A. D. 70. Hence those who were sent away into aionian punishment, or the punishment of that aion, were sent into a conditin corresponding in duration to the meaning of the word aion, i. e. agelasting. A punishment cannot be endless, when defined by an adjective derived from a noun describing an event, the end of which is distinctly stated to have come.

Therefore, (1) the fulfillment of the language in this life, (2) the meaning of aionion, (3) the meaning of kolasis, and (4) the nature of the divine punishments, demonstrate that the penalty threatened in Matt. 25:46 is a limited one. Prof. Tayler Lewis, (orthodox) thus translates Matt. 25:46: **“These shall go away into the punishment (the restraint, imprisonment) of the world to come, and those into the life of the world to come.”** And he says “that is all that we can etymologically or exgetically make of the word in this passage.”

But did Christ come the second time as he had said he would before the death of some of his hearers? He did not personally, but spiritually, by the power of his grace and truth. On this subject here is what the most prominent orthodox comentators say:

Archbishop Newcome: “The coming of Christ to destroy the Jews, was a virtual and not a real one, and was to be understood figuratively and not literally. The destruction of Jerusalem by Titus is emphatically the coming of Christ. The spirit of the prophecy speaks particularly of this, because the city and temple were then destroyed, and the civil and ecclesiastical state of the Jews subverted. The Jews also suffered very great calamities under Adrian; but not so great as those under Vespasian; and the desolation under Adrian is not so particularly foretold. But I think that any signal interposition in behalf of his church, or in the destruction of his enemies, may be metaphorically called a coming of Christ.” Dr. Campbell remarks on the expression, “Then shall appear the sign of the Son of Man in heaven: We have no reason to think that a particular phenomenon in the sky is here suggested. The striking evidences which would be given of the divine presence, and avenging justice, are a justification of the terms.” Kenrick observes: “The great power and glory of Christ were as conspicuously displayed at the destruction of Jerusalem, and other circumstances which accompanied that event, as if they had seen him coming upon the clouds of heaven, to punish his enemies. When the prophet Isaiah represents God as

about to punish the Egyptians, he speaks of him as riding upon a swift cloud for that purpose. (Isa. 19:1) In that case there was no visible appearance of Jehovah upon a cloud; but it was language which the prophet adopted, in order to express the evident hand of God in the calamities of Egypt. The same thing may be said of the language of Christ upon the present occasion.” Dr. Hammond interprets Christ’s coming, to be a “coming in the exercise of his kingly office to work vengeance on his enemies, and discriminate the faithful believers from them.” Again he says: “The only objection against this interpretation is, that this destruction being wrought by the Roman army, and those as much enemies of Christianity as any, and the very same people that had joined with the Jews to put Christ to death, it doth thereupon appear strange that either of those armies which are called abominable, should be called God’s armies, or that Christ should be said to come, when in truth it was Vespasian and Titus that thus came against the people. To this I answer, that it is ordinary with God, in the Old Testament, to call those Babylonish, Assyrian heathen armies his, which did his work in punishing the Jews, when they rebelled against Him. Christ is fitly said to come, when his ministers do come, that is, when either heathen men, or Satan himself, who are executioners of God’s will, when they think not of it, are permitted by Him to work destruction on his enemies.” Dr. Whitby says: “These words, this age or generation shall not pass away, afford a full demonstration that all which Christ had mentioned hitherto, was to be accomplished, not at the time of the conversion of the Jews, or at the final day of judgment, but in that very age, or whilst some of that generation of men lived; for the phrase never bears any other sense in the New Testament, than the men of this age.”

Matt. 13:40-50: “**The harvest at the end of the world,**” should be “end of this age.” Dr. Wakefield thus comments: “The harvest is the conclusion of this age, and the reapers are the messengers; as therefore the weeds are picked out and burned up with a fire, so shall it also be in the conclusion of this age.” Dr. A. Clarke renders end of the world (vs. 19, 43) “end of the age—Jewish polity.” So also Dr. Macknight. Dr. Campbell translates it the “conclusion of the state.” Bishop Pearce says, on verse 40: “End of this world; rather end of this age, viz: that of the Jewish dispensation.”: And Dr. Hammond translates it, “conclusion of this age.”

The end of the material world is never taught in the Bible. We have no Scriptural evidence that the earth will ever be destroyed. The word rendered world in all passages that speak of the end, is *aion*, which means age, and not *kosmos*, which denotes world. The phrase only occurs seven times in the whole Bible, and that in three books, all in the New Testament.

In Matt. 13:36-42, “the field is the world (kosmos) but “the harvest is the end of the age,” (aion, improperly rendered world) that is, the end of the Jewish dispensation. But one passage need be consulted to learn when that event was to occur. Jesus told his disciples when they asked (Matt. 24:3) **“What shall be the sign of the end of the world,”** (Matt. 24:34) **“This generation shall not pass till all these things be fulfilled.”** It had almost arrived, a little later when Paul said (Heb. 9:26) **“But now once in the end of the world hath he put away sin by the sacrifice of himself.”** The end of the world in all cases means the end of the age, or epoch then transpiring, that is the Jewish dispensation.

THE LAST DAYS

The terms “last days,” “end of the world,” etc. found in connection with judgment, are made very clear to the careful reader of the Bible. The words “last day,” “last days,” etc., refer to the closing of the Mosaic dispensation, and not, as is often supposed, to the final closing up of mundane affairs. Peter demonstrates this, by applying the words of Joel to what was then transpiring, Acts 2:16- 20, **“But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.”** Paul testifies to the same idea, Heb. 1:1-2, **“God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds,”** 1 Peter 1:20. **“Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.”** See, also, 1 John 2:18, **“Little children, it is the last time.”** Peter says, 1 Peter 4:7, **“But the end of all things is at hand.”**

The **“last days”** always refer to the end of Judaism, and the establishment of Christianity, and not to the closing of human affairs on earth.

AN OBJECTION ANSWERED.

Objectors sometimes say, “Then eternal life is not endless, for the same Greek adjective qualifies life and punishment.” This does not follow, for the word is used in Greek in different senses in the same sentence; as in

Hab. 3:6. “And the everlasting mountains were scattered, his ways are everlasting.” Suppose we apply the popular argument here. The mountains and God must be of equal duration, for the same word is applied to both. Both are temporal or both are endless. But the mountains are expressly stated to be temporal—they “were scattered,”—therefore God is not eternal. Or God is eternal and therefore the mountains must be. But they cannot be, for they were scattered. The argument does not hold water. The aionion mountains are all to be destroyed. Hence the word everlasting may denote both limited and unlimited duration in the same passage, the different meanings to be determined by the subject treated.

The phrase “everlasting” or “eternal life” does not usually denote endless existence, but the life of the gospel, spiritual life, the Christian life, regardless of its duration. In more than fifty of the seventy-two times that the adjective occurs in the New Testament, it describes life. What is eternal life? Let the Scriptures answer. John 3:36, **“He that believeth on the Son hath everlasting life.”** John 5:24, **“He that believeth on Him that sent me hath everlasting life, and shall not come into condemnation. but is passed from death unto life.”** John 6:47, **“He that believeth on me hath everlasting life.”** So verse 54. John 17:3, **“This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent.”**: Eternal life is the life of the gospel. Its duration depends on the possessor’s fidelity. It is no less the aionion life, if one abandon it in a month after acquiring it. It consists in knowing, loving and serving God, regardless of the duration of the service. How often the good fall from grace. Believing, they have the aionion life, but they lose it by apostasy. Notoriously it is not, in thousands of cases, endless. The life is of an indefinite length, so that the usage of the adjective in the New Testament is altogether in favor of giving the word the sense of limited duration. Hence Jesus does not say “he that believeth, in this life, shall enjoy endless happiness in the next, but hath everlasting life,; and “is passed from death unto life.”

Clemence in his work on “Future Punishment” observes, correctly, that aion and aionion are “words that shine with reflected light,” i.e., says Canon Farrar, “that their meaning depends entirely on the words with which they are joined, so that it is quite false to say that aionios joined with zoe must mean the same as aionios joined with kolasis. The word means endless in neither clause.” Clemence continues: “If good should come to an end, that would come to an end which Christ died to bring in; but if evil comes to an end, that comes to an end which he died to destroy. So that the two stand by no means on the same footing.”

WORDS DENOTING ENDLESSNESS

Besides, the endless life is described by words that are never applied to anything of limited duration. This appears from the following passages:

Heb. 7:15-16, **“And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless (akatalutos, imperishable) life.”** 1 Pet. 1:3-4, **“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, (aphtharton) and undefiled, and that fadeth not(amaranton) away.”** 1 Pet. 5:4, **“and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not (amarantinos) away.”** 1 Tim. 1:17, **“Now unto the King eternal, immortal (aphtharto), invisible, the only wise God be honor and glory forever and ever, Amen.”** Rom. 1:23, **‘And changed the glory of the incorruptible God into an image made like to corruptible man.’** 1 Cor. 9:25, **“Now they do it to obtain a corruptible crown; but we an incorruptible.”** 1 Cor. 15:51-54, **“Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, (aphthartoi) and we shall be changed. For this corruptible must put on incorruption, (aphtharsian) and this mortal must put on immortality (athanasian) So when this corruptible shall have put on incorruption, (aphtharsian) and this mortal shall have put on immortality, (athanasian) then shall be brought to pass the saying that is written, Death is swallowed up in victory.”** Rom. 2:7, **“To them who by patient continuance in well doing seek for glory and honor and immortality (aphtharsain) eternal life.”** 1 Cor. 15:423, **“So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption (aphtharsian).”** See also verse 50. 2 Tim. 1:10, **“Hath brought life and immortality (aphtharisan) to light, through the gospel.”** 1 Tim. 6:16, **“Who only hath immortality (athanasian).**

Now these words are applied to God and the soul’s happiness. They are words that in the Bible are never applied to punishment or anything perishable. They would have been affixed to punishment had the Bible intended to teach endless punishment. And certainly they show the error of those who declare that the indefinite word *aionion* is all the word, or the strongest one in the Bible, declarative of the endlessness of life beyond the grave.

ALL NATIONS NOT GATHERED THEN

If it be said “all nations were not gathered, we reply that the terms of this parable are not to be understood as literal, but as they are used in the New Testament. Matt. 24:9, Christ says the disciples are to be hated by all nations. The Gospel was to be preached to all nations before the destruction of Jerusalem. (5;14) Paige says, “The terms nation and kingdom were sometimes applied by the Jews to any state, province, or even a separate municipie district.”

Is it objected that the fire was prepared for the devil and his angels. We answer wicked men are called devils in 2 Tim. 3:3, (diabolos) translated false accusers. Rev. 2:10, **“Behold the devil shall cast some of you into prison.”** Judas was called a devil, John 6:70. Titus 2:8, Aged women are exhorted not to be devils (diabolos, rendered false accusers). The devil and his angels were wicked people.

The events in Matt. 25 have all taken place; the life and the punishment were both limited, and neither the reward promised nor the punishment threatened was to be in the future life. There is no reference to a “General Judgment” in any part of the language.

ETERNAL JUDGMENT

“Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment..”—Hebrews 6:1-2.

The word eternal is here used in the sense of ancient, and alludes to the calamities that had come upon wrong-doers. The comments of Bishop Pearce are clear and accurate: “I think, therefore, that the words are to be understood in a very different manner, and krima here seems to me to be put for temporal judgments. Thus the word used 1 Pet. 4:17 **‘the time is come that judgment must begin at the house of God,’** where the context will not suffer us to take it in any other sense; compare verses 16, 18, 19. So again, 1 Cor. 11:29, **‘He that eateth and drinketh judgment to himself, not discerning the Lord’s body.’** What this judgment was, appears by the next verse: **‘For this cause many are weakly and sick among you, and many sleep.’** The word *aionios*, which we have rendered eternal, I take to respect not the time to come, but the time past, and to signify ancient, or past long ago.” Thus the destruction, fire, punishment and judgments of God that are called eternal or everlasting, are limited. They are ordained by a Father for the correction and discipline and welfare of his children, the issue of which is restoration to righteousness.

EVERLASTING CHAIN

“And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.”—Jude 6

The word here rendered everlasting is not *aionios*, indefinite duration, but *aidios*, whose intrinsic meaning is endless. It is found in one other place in the New Testament, Rom. 1:20, **“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.”**

Now it must be admitted that this word among the Greeks had the sense of eternal, and should be understood as having that meaning wherever found, unless by express limitation it is shorn of its proper meaning. It is further admitted that had *aidios* occurred where *aionios* does, there would be no escape from the conclusion that the New Testament teaches Endless Punishment. It is further admitted that the word is here used in the exact sense of *aionios*, as is seen in the succeeding verse: “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of *aionian* fire.” That is to say, the “*aidios* chains” in verse 6 are “even as” durable as the “*aionian* fire” in verse 7. Which word modifies the other?

1. The construction of the language shows that the latter word limits the former. The *aidios* chains are even as the *aionian* fire. As if one should say “I have been infinitely troubled, I have been vexed for an hour,” or “He is an endless talker, he can talk five yours on a stretch.” Now while “infinitely” and “endless” usually convey the sense of unlimited, they are here limited by what follows, as *aidios*, eternal, is limited by *aionios*, indefinitely long.

2. That this is the correct exegesis is evident from still another limitation of the word. “The angels...he hath reserved in everlasting chains unto the judgment of the great day.” Had Jude said that the angels are held in *aidios* chains, and stopped there, not limiting the word, it might be claimed that he taught their eternal imprisonment. But when he limits the duration by *aionios* and then expressly states that it is only unto a certain date, it follows that the imprisonment will terminate, even though we find applied to it a word that intrinsically signifies eternal duration, and that was used by the Greeks to convey the idea of eternity, and was attached to punishment by the Greek Jews of our Savior’s times, to describe endless punishment, in which they were believers.

But observe, while this word *aidios* was in universal use among the Greek Jews of our Savior's day, to convey the idea of eternal duration, and was used by them to teach endless punishment, Jesus never allowed himself to use it in connection with punishment, nor did any of his disciples but one, and he but once, and then carefully and expressly limited its meaning. Can demonstration go further than this to show that Jesus carefully avoided the phraseology by which his contemporaries described the doctrine of endless punishment? He never adopted the language of his day on this subject. Their language was *aidios timoria*, endless torment. His language was *aionion kolasin*, age-lasting correction. They described unending ruin, he, discipline, resulting in reformation.

Who these angels were, that fell from their first estate, it does not belong to our purpose to inquire at length. Their chains were to be dissolved when the judgment should come. They were only to last "unto judgment." See remarks under Tartarus in this volume.

EVERLASTING DESTRUCTION

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thessalonians 1:6-9

Who were troubling the Christians of the Thessalonican Church? We are told in Acts 17:5-8, that their persecutors were the Jews.

"But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And they troubled the people, and the rulers of the city, when they heard these things."

Also, 1 Thess. 2:14-15:

"For ye also have suffered like things of your own countrymen....Who have killed the Lord Jesus and their own prophets, and have persecuted us."

When were they persecuted? In a few years from that time:

"For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom."—Matt. 16:27-28.

PRESENCE OF THE LORD

How were they banished from the “presence of the Lord?” “The presence of the Lord” is a form of expression denoting God’s approbation. Such is its usage in the Bible. **“Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.”** Gen. iv:16. **“Jonah rose up to flee into Tarshish, from the presence of the Lord, and went down to Joppa.”** Jonah 1:3 **“My presence shall go with thee, and I will give thee rest.”** Exodus 33:14.

In the former years when the Jews were captive in Babylon, they were cast out of the presence of the Lord. 2 Kings 24:20.

So when, during that generation, the Jews were overwhelmed, they went into everlasting destruction from the presence of the Lord. Long before these very terms had been applied to them as a people, and to their sorrows in this world.

“Therefore, behold I, even I will utterly forget you, and I will forsake you, and the city that I gave you, and your fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten.”—Jer. 23:39-40

A similar doom was visited upon them when they were again overwhelmed, before the death of some who were then living. (Matt. 16:2-28. Matt. 24) Was this everlasting destruction without end, and final? Paul expressly says not. **“For if the casting away of them (the Jews) be the reconciling of the world, (the Gentiles) what shall the receiving of them be but life from the dead.”** Rom. 11:15. **“Blindness in part has happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved.”** Rom. 11:25-26. **“For God hath concluded them all in unbelief, that he might have mercy upon all.”** Rom. 11:32

The Commentator, Gill, says: “‘And to you who are troubled rest with us;’ this is another branch of the justice of God, in rendering to them who are afflicted and persecuted for righteousness sake, rest; a relaxation or rest from persecutions, for a while, at least; as the churches of Judea, Galilee, and Samaria had, from that persecution, raised at the death of Stephen, (Acts 9:31) and as the Christians had, at the destruction of Jerusalem; which, though it was a day of vengeance to the unbelieving Jews, were times of refreshing to the saints, who were now delivered from their persecutors.”

Thus the word everlasting connected with destruction denoted limited duration, for it is followed by restoration. The word destruction denotes sometimes annihilation, Matt. 5:17, **“I am not come to destroy, but to**

fulfill;” I John iii:8, “**Might destroy the works of the devil;**” Hos. 13:14, “**O grave, I will be thy destruction;**” 1 Cor. 5:5, “**Deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus;**” that is, the mortification or subjection of the fleshly propensities, etc. Sometimes it indicates tribulation as Ps. 90:3. “**Thou turnest man to destruction;**” Hos. 4:6, “**My people are destroyed for lack of knowledge;**” and 13:9, “**O Israel, thou hast destroyed thyself; but in me is thy help.**”

BANISHED FROM GOD’S PRESENCE

The following extract from Balfour’s Second Inquiry presents this subject correctly:

“By the presence of God, or presence of the Lord, in scripture, is sometimes meant his being everywhere present. Thus, David says, Ps. 139:8, ‘**If I ascend up into heaven thou art there; if I make my bed in hell (sheol), behold, thou art there,**’ etc. Admitting for argument’s sake, that hell is a place of endless punishment, how could the wicked even there be out of God’s presence? Yet, in 2 Thess. 1:9, the Jews are said to be punished with everlasting destruction from the presence of the Lord. Again; I find the phrase presence of the Lord, refers to heaven, or the dwelling—place of the Most High. Christ is said to have gone ‘**into heaven now to appear in the presence of God for us.**’ Heb. 9:24. And it is said, Luke 1:19, ‘**I am Gabriel, that stand in the presence of God.**’ But how could the wicked be punished with everlasting destruction from God’s presence in this sense? For surely no one will say that they were in heaven, and like Gabriel stood in the presence of God.

“But there are still some passages which deserve our particular notice, because they clearly decide what is the meaning of the phrase, presence of the Lord. The first is, 2 Kings 13:24, ‘**And the Lord was gracious unto them, and had compassion on them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast them from his presence as yet.**’ This was spoken of the Jews; and just notice, that God speaks of destroying them, and casting them from his presence. What he here says. that as yet, he would not do to this people, in the following passage we find that he did do. 2 Kings 24:20, ‘**For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.**’ God’s presence was enjoyed by the Jews in Judea, and in their temple service. To be cast out of God’s presence, is to be banished from Judea into captivity, and from all the privileges which the Jews enjoyed in their land, and temple worship. This was the same as destroying

them. They were thus destroyed or cast out of God's presence for seventy years in their captivity at Babylon. But they were brought back from this captivity, and again enjoyed God's presence in their own land. At the time Paul wrote the words in Thessalonians, the time was drawing near when they were to be again cast out of God's presence, and dispersed among all nations. Paul adopts the very language of the above passages, used in speaking of their former captivity, to describe the judgments of God which awaited them in their being cast out of their land, their city and temple destroyed, and they destroyed with an everlasting destruction from the presence of the Lord. The Jews now are just as certainly destroyed from the presence of the Lord, as they were during the seventy years' captivity in Babylon. How, then, can any man affirm that Paul meant, by this phrase, either annihilation or endless misery? If the Scriptures are allowed to interpret themselves, Paul only describes the temporal destruction and banishment of the Jews, and in the very language by which the prophets had described their former punishments. It is added by the apostle, 'and from the glory of his power;' or, as some render it, 'his glorious power.' Should this be understood of Jehovah, the God of Israel, it is certain his glorious power was displayed among the Jews. Should it be understood of Christ, it agrees with what is said of him; for at the destruction of Jerusalem he is said to have come in the glory of his Father; and he was then seen coming with power and great glory. Matt. 16:27, and 24:30."

Of course it is impossible to go out of the presence of God. Even in hell, God is there. Ps. 139:7-13. The term is used figuratively. To act in accordance with God's commands, and enjoy communion with him, is to be in his presence. To be out of his presence is to act contrary to God's laws.

Those who persecuted the early Christians, their countrymen, (Acts 17:1-7) were driven away from the place they loved best of all, where God's honor and glory dwelt, and were manifested. But they will be restored, for "when the fullness of the Gentiles shall come in, all Israel shall be saved," so that his "everlasting destruction" is not without end.

SMOKE OF TORMENT FOR EVER AND EVER

**“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.”—
Rev. 14:11.**

The two chapters preceding this, and also this, treat of the church in this world, and its enemies. The pagan power is the "red dragon," and the Roman Empire is "the beast." The Lamb is Christ. The 144,000 denotes

the Jewish converts, etc. The wrath of God on the worshippers of the beast and his image indicates the judgment of God on those who rejected Christ. “Fire and brimstone” and smoking torment is the imagery that the Revelator uses to describe such calamities as befell the wicked people of those times. All the scenery is on earth, as the careful reader will see.

This torment was to continue “**forever and ever,**” not literally without end, but as the smoke of Idumea, Isa. 34:10, went up “**forever and ever,**” though it has long ceased; so that of the worshippers of the beast would be forever and ever. This language is applied to length of days. Ps. 21:4, to the duration of a book, Isa. 30:8, to the sojourn of the Jews in Canaan, Jer. 7:7; 25:5, etc. All these have ceased.

The language refers to scenes and events occurring in this world. The smoke and fire and torment are all of temporary duration.

THE CHRISTIAN FATHERS

That the words “Eternal,” etc., did not denote endless duration at the time of Christ is demonstrated by the usage of the Christian fathers. Justin Martyr and Ireneus believed in punishment to end in annihilation, and Origen, Theodore of Mopsuestia, and others were Universalists, and yet they all employed the Greek words *aion-aionios*, to denote their ideas of the duration of future punishment. This proves that from A.D. 115 to A.D. 400, these words meant limited duration when applied to punishment. (See Beecher’s *His. Fut. Ret.*)

The fact that Origen and others taught an *aionion* punishment after death, and salvation beyond it demonstrates that at that time the word had not the meaning of endless, but did mean at that date, indefinite or limited duration.

THE EMPEROR JUSTINIAN

And still later the Emperor Justinian (A.D. 540) in calling the celebrated local council which assembled in 544, addressed his edict to Menno, Patriarch of Constantinople, and elaborately argued against the doctrines he had determined should be condemned. He does not say, in defining the Catholic doctrine at that time “We believe in *aionian* punishment; for that was just what the Universalist Origen himself taught. Nor does he say, “The word *aionion* has been misunderstood, it denotes endless duration,” as he would have said had there been such a disagreement. But, writing in Greek, with all the words of that copious speech from which to choose, he says, “The holy church of Christ teaches an endless *aionios* (*ateleutetos aionios*) life to the righteous,

and endless (ateleutetos) punishment to the wicked.” Aionios was not enough in his judgment to denote endless duration. and he employedateleutetos to describe endless duration. This demonstrates that even as late as A.D. 540 aionios meant limited duration, and required an added word to impart to it the force of endless duration.

These and other testimonies (See Hanson’s “Aion-Aionios,”) prove that these words did not mean endless duration among the early Christians for about six centuries after Christ. To say that any one who contradicts these men is correct, and that they did not know the meaning of the word, is like saying that an Australian, twelve hundred years hence, will be able to give a more accurate definition of English words in common use today than we ourselves. These ancients could not be mistaken, and the fact that they required qualifying words to giveaionion the sense of endless duration—that they used it to describe punishment when they believed in the annihilation of the wicked, or in their restoration subsequent to aionion punishment, irrefragably demonstrates that the word had not the meaning of endless to them, and if not to them, then it must have been utterly destitute of it.

The uniform usage of these words by the early Church demonstrates that they signify temporal duration in the New Testament.

UNAVOIDABLE CONCLUSION

From these and other considerations it is evident that there is nothing in the use of the words Everlasting, Eternal, Forever, etc., to teach endless punishment. All forms of the word mean substantially the same, limited duration, such being the meaning of the noun aion, and of course its reduplications and derivatives can mean no more.

HELL

The one word that stands in thousands of minds as the synonym of endless torment, is the word Hell. The popular belief is that in the Bible a place or condition of endless woe is denoted by this word. Does the Bible teach the ideas commonly held among Christians concerning Hell? Does the Hell of the Bible denote a place of torment, or a condition of suffering without end, to begin at death? What is the hell of the Bible?

Manifestly the only way to arrive at the correct answer is to trace the words translated Hell from the beginning to the end of the Bible, and by their connections ascertain exactly what the divine Word teaches on this important subject. It seems incredible that a wise and benevolent God should have created or permitted any kind of an endless hell in his universe. Has

he done so? Do the Scripture teachings concerning Hell stain the character of God and clothe human destiny with an impenetrable pall of darkness, by revealing a state or place of endless torment? Or do they explain its existence, and relieve God's character, and dispel all the darkness of misbelief, by teaching that it exists as a means to a good end? It is our belief that the Bible hell is not the heathen, nor the "orthodox" hell, but is one that is doomed to pass away when its purpose shall have been accomplished, in the reformation of those for whose welfare a good God ordained it.

The English word Hell grew into its present meaning. Horne Tooke says that hell, heel, hill, hole, whole, hall, hull, hole, halt and hold are all from the same root. "Hell, any place, or some place covered over." The word was first applied to the grave by our German and English ancestors, and as superstition came to regard the grave as an entrance to a world of torment, Hell at length became the word used to denote an imaginary realm of fiery woe.

In the Bible four words are translated Hell: the Hebrew word Sheol, in the original Old Testament; its equivalent, the Greek word Hadees, in the Septuagint; and in the New Testament, Hadees, Gehenna and Tartarus.

SHEOL AND HADEES

The Hebrew Old Testament, some three hundred years before the Christian era, was translated into Greek, and of the sixty-four instances where Sheol occurs in the Hebrew, it is rendered Hadees in the Greek sixty times, so that either word is the equivalent of the other. But neither of these words is ever used in the Bible to signify punishment after death, nor should the word Hell ever be used as the rendering of Sheol or Hadees, for neither word denotes post-mortem torment. According to the Old Testament the words Sheol-Hadees primarily signify only the place, or state of the dead. In every instance in the Old Testament, the word grave might be substituted for the term hell, either in a literal or figurative sense. The word, being a proper name, should always have been left untranslated. Had it been carried into the Greek Septuagint, and thence into the English untranslated Sheol, a world of misconception would have been avoided, for when it is rendered Hadees, all the materialism of the heathen mythology is suggested to the mind, and when rendered Hell, the medieval monstrosities of a Christianity corrupted by heathen adulterations is suggested. Sheol primarily, literally, the grave or death; secondarily and figuratively the political, social, moral or spiritual consequences of wickedness in the present world, is the precise force of the term, wherever found.

Sheol occurs exactly sixty-four times, and is translated hell thirty-two times, pit three times, and grave twenty-nine times. Dr. George Campbell, a celebrated critic, says that Sheol signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery.”

ONLY FIVE OLD TESTAMENT TEXTS ARE CLAIMED

Professor Stuart (orthodox Congregational) only dares claim five out of the sixty-four passages as affording any proof that the word means a place of punishment after death. “These,” he says, “may designate the future world of woe,” though he adds: “I concede, to interpret all the texts which exhibit Sheol as having reference merely to the grave is possible; and therefore it is possible to interpret “ them “as designating a death violent and premature, inflicted by the hand of Heaven.”

An examination shows that these five passages agree with the rest in meaning consequences of temporal duration.

Ps. 9:17 **“The wicked shall be turned into hell, and all the nations that forget God.”** The wicked here are “the heathen,;” “mine enemies,” i.e., they are not individuals but “the nations that forget God.” They will be turned into Sheol, death, die as nations, for their wickedness. Individual sinners are not meant.

Dr. Allen, of Bowdoin College, says of this text: “The punishment expressed in this passage is cutting off from life, destroying from the earth by special judgment, and removing to the invisible state of the dead. The Hebrew term translated hell in the text does not seem to mean, with any certainty, anything more than the state of the dead in their deep abode.” Professor Stuart: “It means a violent and premature death inflicted by the hand of heaven.”

Job 21:13: **“They spend their days in wealth, and in a moment go down to the grave.”** It would seem that no one could claim this text as a threat of after-death punishment. It is a mere declaration of sudden death. This is evident when we remember that it was uttered to a people who, according to all authorities, believed in no punishment after death.

Prov. 5:5: **“Her feet go down to the grave; her steps take hold on hell.”** This language, making death and Sheol parallel, announces that the strange woman walks in paths of swift and inevitable sorrow and death. And so does Prov. 11:18: **“But he knoweth not that the dead are there; and that her guests are in the depths of hell.”** Sheol is here used as a figure or emblem of the horrible condition and fate of those who follow the ways of sin. They are dead while they live. They are already in Sheol or moral death.

Prov. 23:13-14: **“Withhold not correction from the child; for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.”** Sheol is here used either as the grave to denote the death that rebellious children experience early, or, it may mean that moral condition of the soul which Sheol, the realm of death signifies. But in neither case is it supposable that it means a place or condition of after-death punishment, in which, as all scholars agree, Solomon was not a believer.

That the Hebrew Sheol never designates a place of punishment in a future state of existence, we have the testimony of the most learned of scholars, even among the so-called orthodox. We quote the declarations of a few:

Rev. Dr. Whitby: “Sheol throughout the Old testament, signifies not a place of punishment for the souls of bad men only, but the grave, or place of death.” Dr. Chapman: “Sheol, in itself considered has no connection with future punishment.” Dr. Allen: “The term Sheol itself, does not seem to mean anything more than the state of the dead in their dark abode.” Edward Leigh, who, says Horne’s “Introduction,” was one of the most learned men of his time, and his work a valuable help to the understanding of the original language of the Scriptures,” observes that “all learned Hebrew scholars know the Hebrews have no proper word for hell.” Prof. Stuart: “There can be no reasonable doubt that Sheol does most generally mean the underworld, the grave or sepulchre, the world of the dead. It is very clear that there are many passages where no other meaning can reasonably be assigned to it. Accordingly, our English translators have rendered the word Sheol grave, in thirty instances out of the whole sixty-four instances in which it occurs.” Dr. Thayer in his “Theology of Universalism” quotes as follows: “Dr. Whitby says that Hell ‘throughout the Old Testament signifies the grave, or the place of death.’” Archbishop Whately: “As for a future state of retribution in another world, Moses said nothing to the Israelites about that.” Paley declares that the Mosaic dispensation “dealt in temporal rewards and punishments. The blessings consisted altogether of worldly benefits, and the curses of worldly punishments.” Prof. Mayer says, that “the rewards promised the righteous, and the punishments threatened the wicked, are such only as are awarded in the present state of being.” To the same important fact testify Prof. Wines, Bush, Arnauld, and other distinguished theologians. All Hebrew scholars agree that the Hebrews had no word proper for hell as a place of punishment.

If we consult the passages in which the word is rendered grave, and substitute the original word Sheol, it will be seen that the meaning is far better preserved:

Gen. 37:34-35: “and Jacob rent his clothes, and put sack-cloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him: but he refused to be comforted: and he said, For I will go down into the grave (Sheol—Hadees) unto my son mourning. Thus his father wept for him.”

It was not into the literal grave, but into the realm of the dead, where Jacob supposed his son to have gone into which he wished to go.

Gen. 42:38 and 44:31, are to the same purport:

“And he said, my son shall not go down with you; for his brother is dead, and he is left alone: and if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs in sorrow to the grave.” “It shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.”

The literal grave may be meant here, but had Sheol remained untranslated, any reader would have understood the sense intended. The remaining passages where the word is rendered grave are 1 Sam. 2:6-13; 1 Kings 2:6-9; Job 7:9, 14:13; Num.26:33; Job 17: 13-14; 21:13; 33:21-22; Ps. 6:5; 30:3; 88:3; Prov 1:12; Ps.20:3, 140:7; Cant. 8:6; Ecc. 9:10; Isa 38:19; Ps. 31:17, 79:48; Prov. 30:16; Isa. 14:11, 38:18. Of the latter passage, **“For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth,”** Prof. Stuart says, “I regard the simple meaning of this controverted place (and of others like it, e.g. Ps. 6:5; 30:9; 88:11; 115:7; Comp. 118:17) as being this namely, ‘The dead can no more give thanks to God nor celebrate his praise among the living on earth, etc.’” And he properly observes: “It is to be regretted that our English translation has given occasion to the remark that those who made it have intended to impose on their readers, in any case a sense different from that of the original Hebrew. The inconstancy with which they have rendered the word Sheol, even in cases of the same nature, must obviously afford some apparent ground for this objection against their version of it.

Why the word should have been rendered grave and pit in the foregoing passages, and hell in the rest, cannot be explained. Why it is not the grave, or hell or better still, Sheol or Hadees in all cases, no one can explain, for there is no valid reason.

SHEOL — HADEES RENDERED HELL

The first time the word is found translated Hell in the Bible is in Deut. 32:22-26:

“For a fire is kindled in mine anger, and shall burn unto the lowest Hell (Sheol-Hadees) and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without and terror within shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men.” Thus,

THE LOWEST HELL IS ON EARTH

And its torments consist in such pains as are only possible in this life: “hunger,” “the teeth of beasts,” “the poison of serpents,” “the sword,” etc.; and not only are real offenders to suffer them, but even “sucklings” are to be involved in the calamity. If endless torment is denoted by the word, infant damnation follows, for into this hell “the suckling and the man of gray hairs” go, side by side. The scattering and destruction of the Israelites, in this world, is the meaning of “fire in the lowest hell,” in this text, as any reader can see by carefully consulting the chapter containing this first instance of the use of the word. Similar to this are the teachings wherever the word occurs in the Old Testament: “For thou wilt not leave my soul in Hell nor suffer thine holy one to see corruption.” Ps. 16:10. Here “corruption” is placed parallel with Sheol, or death.

“Though they dig into Hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down.” Amos 9:2. “If I ascend up into heaven, thou art there; if I make my bed in Hell, behold, thou art there. Ps. 139:8. “It is high as heaven; what canst thou do? deeper than Hell; what canst thou know.” Job 11:8.

IMPORTANT FACTS

The following are only a few of the reasons why Sheol-Hadees in the Old Testament denotes a condition of temporal punishment:

1. Hell is in this world. The Lowest Hell is on earth. Deut. 32:22,24,25. **“For a fire is kindled in mine anger, and shall burn unto the lowest Hell (Sheol—Hadees) and shall consume the earth with her increase, and set on fire the foundations of the mountains.”** See Jonah 2:2; Rev. 6:8.

2. Hence David, after having been in Hell, was delivered from it. Ps. 30:3; 2 Sam.20:5,6. **“O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. When the waves of death compassed me, the floods of ungodly men made me afraid. The sorrows of Hell (Sheol—Hadees) compassed me about; the snares of death prevented me,”** so that there is escape from Hell. Ps. 18:5,6; 116:3; 86:12,13; Rev. 20:13; Ps. 17:5, 30:3.

3. Jonah was in the fish only seventy hours, and declared he was in hell forever. He escaped from Hell. Jon. 2:2, 6: **“Out of the belly of Hell (Sheol—Hadees) cried I, and thou heardest my voice, earth with her bars was about me forever.”** Even an eternal Hell lasted but three days.

4. It is a place where God is, and, therefore, must be an instrumentality of mercy. Ps. 139:8: **“If I make my bed in Hell (Sheol—Hadees) behold thou art there.”**

5. Men having gone into it are redeemed from it. 1 Sam. 2:6: **“The Lord killeth and maketh alive; he bringeth down to the grave (Sheol—Hadees) and bringeth up.”**

6. Sheol is precisely the same word as Saul. If it meant Hell would any Hebrew parent have called his child Sheol? Think of calling a boy Hell!

7. Nowhere in the Old Testament does the word Sheol, or its Greek equivalent, Hadees, ever denote a place or condition of suffering after death; it either means literal death or temporal calamity. This is clear as we consult the usage.

8. Jacob wished to go there. Gen.38:35: **“I will go down into the grave (Sheol—Hadees) unto my son mourning.”**

9. If the word means a place of endless punishment, then David was a monster. Ps. 55:15: **“Let death seize upon them, and let them go down quick into Sheol—Hadees.”**

10. Job desired to go there; 14:13: **“Oh that thou wouldst hide me in Sheol—Hadees.”**

11. Hezekiah expected to go there. Isa. 38:10: **“I said in the cutting off of my days, I shall go to the gates of Sheol—Hadees.”**

12. Korah, Dathan and Abiram (Numbers 16:30-33) not only went there, “but their houses, and goods, and all that they owned,” **“and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into Sheol—Hadees, and the earth closed upon them; and they perished from among the congregation.”**

13. It is in the dust. Job 17:19: **“They shall go down to the bars of Sheol—Hadees, when our rest together is in the dust.”**

14. It has a mouth, is in fact the grave. See Ps. 141:7: **“Our bones are scattered at Sheol’s—Hadees’ mouth, as when one cutteth and cleaveth wood upon the earth.”**

15. The overthrow of the King of Babylon is called Hell. Isa. 14:9-15, 22-23: **“Hell (Sheol—Hadees) from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from the thrones all the kings of the nations. All they shall speak and say unto thee, art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave and the noise of thy viols; the worm is spread under thee, and the worms cover thee. For I will rise up against them saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts.”** All this imagery demonstrates temporal calamity, a national overthrow as the signification of the word Hell.

16. The captivity of the Jews is called Hell. Isa. 5:13-14: **“Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore Sheol—Hadees hath enlarged herself and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.”**

17. Temporal overthrow is called Hell. Ps. 49:14: **“Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in Sheol—Hadees, from their dwelling.”** Ezek.32:26-27: **“And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to Sheol—Hadees, with their weapons of war, and they have laid their swords under their heads.”** Men are in hell with their swords under their heads. This cannot mean a state of conscious suffering.

18. All men are to go there. No one can escape the Bible Hell, (Sheol—Hadees) Ps. 89:48.

19. There is no kind of work there. Eccl. 9:10.

20. Christ’s soul was in Hell (Sheol—Hadees) Acts 2:27-28.

21. No one in the Bible ever speaks of Hell (Sheol—Hadees) as a place of punishment after death.

22. It is a way of escape from punishment. Amos 7:2.
23. The inhabitants of Hell (Sheol—Hadees) are eaten of worms, vanish and are consumed away. Job. 7:9-24. Ps. 49:14.
24. Hell (Sheol—Hadees) is a place of rest. Job 17:6.
25. It is a realm of unconsciousness. Ps. 6:5. Is 38:18. Eccl. 9:10.
26. All men will be delivered from this Hell (Sheol Hadees). Hos. 13:17.
27. This Hell (Sheol—Hadees) is to be destroyed. Hos 13:14: **“Oh grave I will be thy destruction.”** 1 Cor. 15:55: **“O death, where is thy sting? O grave, where is thy victory?”** Rev. 20:13-14: **“And death and Hell delivered up the dead which were in them, and death and Hell were cast into the lake of fire.”**

THE OLD TESTAMENT REPUDIATES THE HEATHEN DOCTRINE

At the time these declarations were made, and universally accepted by the Hebrews, the surrounding nations all held entirely different doctrines. Egypt, Greece, Rome, taught that after death there is a fate in store for the wicked that exactly resembles that taught by so-called orthodox Christians. But the entire Old Testament is utterly silent on the subject, teaching nothing of the sort, as the sixty-four passages we have quoted, the only texts containing the word Hell, show, and as the critics of all churches admit. And yet **“Moses was learned in all the wisdom of the Egyptians”**: (Acts 7:22) who believed in a world of torment after death. If Moses knew all about this Egyptian doctrine, and did not teach it to his followers, what is the unavoidable inference?

Dr. Strong says, that not only Moses, but “every Israelite who came out of Egypt, must have been fully acquainted with the universally recognized doctrine of future rewards and punishments.” And yet Moses is utterly silent on the subject.

Dr. Thayer remarks: “Is it possible to imagine a more conclusive proof against the divine origin of the doctrine? If he had believed it to be of God, if he had believed in endless torments as the doom of the wicked after death, and had received this as a revelation from heaven, could he have passed it over in silence? He knew whence the monstrous dogma came, and he had seen enough of Egypt already, and would have no more of her cruel superstitions; and so he casts this out, with her abominable idolatries, as false and unclean things.”

In addition to the passages already quoted, the word Sheol—Hadees is rendered Hell in the following texts: Job. 9:7-8; Ps. 139:8; 18:5; 86:13; 116:3; Prov. 15:11; 23:14; 27:20; Isa. 28:15-18; 57:9; Ezek. 31:16-17; Jon 2:2; Amos 9:2; Hab. 2:5.

We believe we have recorded every passage in which the word occurs. Suppose the original word stood, and we read Sheol or Hadees in all the passages, instead of Hell, would any unbiased reader regard it as conveying the idea of a place or state of endless torment after death, such as the English word Hell is also generally supposed to denote? Such a doctrine was never held by the ancient Jews, until after the Babylonish captivity, during which they acquired it of the heathen. All scholars agree that Moses never taught it, and that it is not contained in the Old Testament.

Thus not one of the sixty-four passages containing the only word rendered Hell in the entire Old Testament, teaches any such thought as is commonly supposed to be contained in that

“ORTHODOX” AND HEATHEN VIEWS IDENTICAL

Now do popular Christian descriptions resemble anything in the Old Testament? Do they not exactly copy the heathen description? Whence came these ideas? They are not found in the Old Testament. And yet the world was full of them when Christ came.

Jeremy Taylor, of the English Church, says: “The bodies of the damned shall be crowded together in hell, like grapes in a wine-press, which press one another till they burst; every distinct sense and organ shall be assailed with its own appropriate and most exquisite sufferings.”

Calvin describes it: “Forever harrassed with a dreadful tempest, they shall feel themselves torn asunder by an angry God, and transfixed and penetrated by mortal stings, terrified by the thunderbolts of God, and broken by the weight of his hand, so that to sink into any gulf would be more tolerable than to stand for a moment in these terrors.”

Johnathan Edwards said: “The world will probably be converted into a great lake or liquid globe of fire, in which the wicked shall be overwhelmed, which will always be in tempest, in which they shall be tossed to and fro, having no rest day or night, vast waves and billows of fire continually rolling over their heads, of which they shall forever be full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals, shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; and, also, they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, not for one day, not for one age, not for two ages, not for a

hundred ages, nor for ten thousand millions of ages, one after another, but forever and ever, without any end at all, and never to be delivered.’

And Spurgeon uses this language even in our own days: “When thou diest, thy soul will be tormented alone: that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou will have twin hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that which we have on earth thy body will lie, asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil shall forever play his diabolical tune of Hell’s unutterable Lament.”

These horrible ideas were not obtained from the Old Testament, and yet they were fully believed by Jew and Pagan when Christ came. Whence came these views? If the New Testament teaches them, then Christ must have borrowed them from uninspired heathen. What does the New Testament teach concerning Hell?

The Jews of the time of Christ had abandoned the Old Testament teachings concerning retribution. They had made void the word of God by their traditions. How did they come to change their views?

CONVINCING TESTIMONIES

Whitby on Acts 2:27, says: “That Sheol throughout the Old Testament, and Hadees in the Septuagint, answering to it, signify not the place of punishment, or of the souls of bad men only, but the grave only, or the place of death, appears, 1st. From the root of it, Sheol, which signifies to ask, to crave and require. 2d. Because it is the place to which the good as well as the bad go, etc.”

We repeat that during all the time that generations following generations of Jews were entertaining the ideas taught in the sixty-four passages, the surrounding heathen believed in a future, endless torment. Their literature is full of it. Says Good in his “Book of Nature”:

“It was believed in most countries, that this Hell Hadees, or invisible world, is divided into two very distinct and opposite regions, by a broad and impassable gulf; that the one is a seat of happiness, a paradise, or Elysium, and the other a seat of misery, a Gehenna, or Tartarus; and that there is a supreme magistrate and an impartial tribunal belonging to the infernal shades, before which the ghosts must appear, and by which they are sentenced to the one or the other, according to the deeds done in the body. Egypt is said to have been the inventress of this important and valuable part of the tradition; and undoubtedly it is to be found in the

earliest records of Egyptian history.” (It should be observed that Gehenna was not used before Christ, or until 150 A.D. to denote a place of future punishment.)

Dr. Anthon says, “As regards the analogy between the term Hadees and our English word Hell, it may be remarked that the latter, in its primitive signification, perfectly corresponded to the former. For, at first, it denoted only what was secret or concealed; and it is found moreover, with little variation of form, and precisely with the same meaning, in all the Teutonic dialects.”

The heathen sages admit that they invented this doctrine.

Strabo says: “The multitude are restrained from vice by the punishments the gods are said to inflict upon offenders, and by those terrors and threatenings which certain dreadful words and monstrous forms imprint upon their minds. . . . For it is impossible to govern the crowd of women, and all the common rabble, by philosophical reasoning, and lead them to piety, holiness and virtue—but this must be done by superstition, or the fear of the gods, by means of fables and wonders; for the thunder, the aegis, the trident, the torches (of the furies) the dragons, etc., are all fables, as is also all the ancient theology.” Geo. B. i.

Seneca says: “Those things which make the infernal regions terrible, the darkness, the prison, the river of flaming fire, the judgment-seat, etc., are all a fable, with which the poets amuse themselves, and by them agitate us with vain terrors.”

Dr. Thayer in his “Origin and History,” says” “The process is easily understood. About three hundred and thirty years before Christ, Alexander the Great had subjected to his rule the whole of Western Asia, including Judea, and also the Kingdom of Egypt. Soon after he founded Alexandria, which speedily became a great commercial metropolis, and drew into itself a large multitude of Jews, who were always eager to improve the opportunities of traffic and trade. A few years later, Ptolemy Soter took Jerusalem, and carried off one hundred thousand of them into Egypt. Here, of course, they were in daily contact with the Egyptians and Greeks, and gradually began to adopt their philosophical and religious opinions, or to modify their own in harmony with them.”

We must either reject these imported ideas, as heathen inventions, or we must admit that the heathen, centuries before Christ, discovered that of which Moses had no idea. In other words either uninspired men announced the future fate of sinners centuries before inspired men knew anything of it, or the heathen and “evangelical” descriptions of Hell are wholly false.

JEWISH AND PAGAN OPINIONS

At the time of Christ's advent Jew and Pagan held Hadees to be a place of torment after death, to endure forever.

“The prevalent and distinguishing opinion was, that the soul survived the body, that vicious souls would suffer everlasting imprisonment in Hadees, and that the souls of the virtuous would both be happy there, and, in process of time, obtain the privilege of transmigrating into other bodies.” (Campbell's Four Gospels, Diss. 6, Pt. 2§19.) Of the Pharisees, Josephus says: “They also believe that souls have an immortal vigor in them, and that, under the earth, there will be rewards and punishments, according as they lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again.” (Antiquities, B. 18, Ch. 1, §3. Whiston's Tr.)

HELL IN THE NEW TESTAMENT—HADEES

The word Hadees occurs but eleven times in the New Testament, and is translated Hell ten times, and grave once. The word is from a not, and eido, to see, and means concealed, invisible. It has exactly the same meaning as Sheol, literally the grave, or death, and figuratively destruction, downfall, calamity, or punishment in this world, with no intimation whatever of torment or punishment beyond the grave. Such is the meaning in every passage of the Old Testament containing the word Sheol or Hadees, whether translated Hell, grave or pit. Such is the invariable meaning of Hadees in the New Testament.

Says the “Emphatic Diaglot”; “To translate Hadees by the word Hell as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of helan, to cover, attached to it. The primitive signification of Hell, only denoting what was secret or concealed, perfectly corresponds with the Greek term Hadees and its equivalent Sheol, but the theological definition given to it at the present day by no means expresses it.”

MEANING OF HADEES

The greek Septuagint, which our Lord used when he read or quoted from the Old Testament, gives Hadees as the exact equivalent of the Hebrew Sheol, and when the Savior, or his apostles, used the word, they must have meant the same as is meant in the Old Testament. When Hadees is used in the New Testament we must understand it just as we do (Sheol or Hadees) in the Old Testament.

OPINIONS OF SCHOLARS

Dr. Campbell well says: * * “In my judgment, it ought never in Scripture to be rendered Hell, at least, in the sense wherein that word is now universally understood by Christians. In the Old Testament, the corresponding word is Sheol, which signifies the state of the dead in general without regard to the goodness or badness of the persons, their happiness or misery. In translating that word, the seventy have almost invariably used Hadees. ** It is very plain, that neither in the Septuagint version of the Old Testament, nor in the New, does the word Hadees convey the meaning which the present English word Hell, in the Christian usage, always conveys to our minds.—Diss. vi., pp. 180-1.

HEATHEN CORRUPTIONS

It must not be forgotten that contact with the heathen had corrupted the opinions of the Jews, at the time of our Savior, from the simplicity of Moses, and that by receiving the traditions and fables of paganism, they had made void the word of God. They had accepted Hadees as the best Greek word to convey the idea of Sheol, but without investing it at first with the heathen notions of the classic Hadees, as they afterwards did. What these ideas were, the classic authors inform us.

Gibbon says, (Milman’s Gibbon, Ch. xxi): “The Jews had acquired at Babylon a great number of Oriental notions, and their theological opinions had undergone great changes by this intercourse. We find in Ecclesiasticus, and the Wisdom of Solomon, and the later prophets, notions unknown to the Jews before the Babylonian captivity, which are manifestly derived from the Orientals. Thus God, represented under the image of light, and the principle of evil under that of darkness; the history of good and bad angels; paradise and Hell, etc., are doctrines of which the origin, or at least the positive determination can only be referred to the Oriental philosophy.”

Let us consult all the texts in which the heathen word Hadees is employed.

THRUST DOWN TO HADEES

Matt. 11:23, and Luke 10:15: “**And thou, Capernaum, which are exalted unto heaven, shalt be brought down to Hell.**” **And thou, Capernaum, which art exalted to heaven shall be thrust down to Hell.**” Of course a city never went to a place of torment after death. The word is used here just as in Isa. 14, where Babylon is said to be brought down to Sheol or Hadees, to denote debasement, overthrow, a prediction fulfilled to the letter. Dr. Clarke’s interpretation is correct: “The word here means a

state of the utmost woe, and ruin, and desolation, to which these impenitent cities should be reduced: for, in the wars between the Romans and the Jews, these cities were totally destroyed; so that no traces are now found of Bethsaida, Chorazin or Capernaum.”

That Hadees is the kingdom of death, and not a place of torment, after death, is evident from the language of Acts 2:27: **“Thou wilt not leave my soul in Hell, neither wilt thou suffer thy holy one to see corruption.”** Verse 31: **“His soul was not left in Hell, neither his flesh did see corruption,”** that is his spirit did not remain in the state of the dead, until his body decayed. No one supposes that Jesus went to a realm of torment when he died. Jacob wished to go down to Hadees to his son mourning, so Jesus went to Hadees, the underworld, the grave. The Apostle’s creed conveys the same idea, when it speaks of Jesus as descending into Hell. He died, but his soul was not left in the realms of death, is the meaning.

THE GATES OF HADEES

Matt. 16:18: **“And I say also unto thee, that thou art Peter, and upon this rock will I build my church; and the gates of Hell shall not prevail against it.”** The word is here used as an emblem of destruction. “The gates of Hadees” means the powers of destruction. It is the Savior’s manner of saying that his church cannot be destroyed.

HADEES IS ON EARTH

Rev. 6:8: **“And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. and power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.”** All the details of this description demonstrate that this Hell is on this earth, and not in the future world.

The word also occurs in Rev. 1:18 **“I am he that liveth, and was dead; and, behold I am alive for evermore, Amen; and have the keys of Hell and of death.”** To understand this passage literally, with the popular view of Hell added, would be to represent Jesus as the devil’s gate-keeper. If Hell is a realm of torment, and the devil is its king, and Jesus keeps the keys, what is he but the devil’s janitor, or turnkey? The idea is that Jesus defies death and the grave, evil, destruction, and all that is denoted either literally or figuratively by Hadees, the under-world. Its gates open to him.

Canon Farrar in Excursus II, “Eternal Hope,” observes: “Hell has entirely changed its old harmless sense of the dim under-world; and that meaning, as it now does, to myriads of readers, a place of torment by material

fire, into which all impenitent souls pass forever after death,—it conveys meanings which are not to be found in any word of the New or Old testament for which it is presented as an equivalent. In our Lord's language Capernaum was to be thrust down, not 'to Hell' but to the silence and desolation of the grave (Hadees); the promise that 'the gates of Hadees' should not prevail against the church is perhaps a distinct implication of her triumph even beyond death in the souls of men for whom he died; Dives uplifts his eyes not 'in Hell', but in the intermediate Hadees where he rests till the resurrection to a judgment, in which signs are not wanting that his soul may have been meanwhile ennobled and purified."

HADEES DESTROYED

1 Cor. 15:55: **"O death, where is thy sting? O grave, where is thy victory?"** This is parallel to Hos. 14:14, where the destruction of Hadees is prophesied. Whatever Hadees means, it is not to endure forever. It is destined to be destroyed. It cannot be endless torment. That its inhabitants are to be delivered from its dominion, is seen from Rev. 20:13, **"And Death and Hell delivered up the dead that were in them."** This harmonizes with the declaration of David, that he had been delivered from it already. (Ps. 30:3. 2 Sam. 22:5,6) It does not retain its victims always, and therefore whatever it may mean, it does not denote endless imprisonment. Hence the next verse reads, **"And death and Hell were cast into the lake of fire."** Can a more striking description of utter destruction be given than this? Of course the language is all figurative, and not literal. Hell here denotes evil and its consequences. It is in this world, it opposes truth and human happiness, but it is to meet with a destruction so complete that only a sea of fire can indicate the character of its destruction.

THE RICH MAN AND LAZARUS

The only remaining occurrence of the word Hadees is in the parable of Dives and Lazarus:

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in Hell (Hadees) he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom."
Luke 16:22,23.

If this is a literal history, as is sometimes claimed, of the after-death experiences of two persons, then the good are carried about in Abraham's bosom; and the wicked are actually roasted in fire, and cry for water to cool their parched tongues. If these are figurative, then Abraham, Lazarus, Dives

and the gulf, and every part of the account, are features of a picture, an allegory, as much as the fire and Abraham's bosom. If it be history, then the good are obliged to hear the appeals of the damned for that help which they cannot bestow! They are so near together as to be able to converse across the gulf, not wide but deep. It was this opinion that caused Jonathan Edwards to teach that the sight of the agonies of the damned enhances the joys of the blest!

1 The story is not fact, but a parable. This is denied by some Christians, who ask, does not our Savior say: "There was a certain rich man?" etc. True, but all his parables begin in the same way, "A certain rich man had two sons," and the like. In Judges ix, we read: "The trees went forth, on a time, to anoint a king over them, and they said to the olive tree, reign thou over us." This language is positive, and yet it describes something that never could have occurred. All fables, parables, and other fictitious accounts which are related to illustrate important truths have this positive form, to give force, point, life-likeness to the lessons they inculcate.

Dr. Whitby says: "That this is only a parable and not a real history of what was actually done, is evident from the circumstances of it, namely, the rich man lifting up his eyes in Hell, and seeing Lazarus in Abraham's bosom, his discourse with Abraham, his complaint of being tormented in flames, and his desire that Lazarus might be sent to cool his tongue, and if all this be confessedly parable, why should the rest be accounted history?" Lightfoot and Hammond make the same general comments, and Wakefield remarks, "To them who regard the narrative a reality it must stand as an unanswerable argument for the purgatory of the papists."

We give an indubitable proof that this is a parable. The Jews have a book, written during the Babylonish Captivity, entitled Gemara Babylonicum, containing doctrines entertained by Pagans concerning the future state, not recognized by the followers of Moses. This story is founded on heathen views. They were not obtained from the Bible, for the Old Testament contains nothing resembling them. They were among those traditions which our Savior condemned when he told the Scribes and Pharisees, "Ye make the word of God of none effect through your traditions," and when he said to his disciples, "Beware of the leaven, or doctrine, of the Pharisees."

Our Savior seized the imagery of this story, not to indorse its truth, but just as we now relate any other fable. He related it as found in the Gemara, not for the story's sake, but to convey a moral to his hearers; and the Scribes and Pharisees to whom he addressed this and the five preceding stories, felt—as we shall see—the force of its application to them.

Says Dr. Geo. Campbell: “The Jews did not, indeed, adopt the pagan fables on this subject, nor did they express themselves entirely, in the same manner; but the general grain of thinking, in both, came pretty much to coincide. The Greek Hadees they found well adapted to express the Hebrew Sheol. This they came to conceive as including different sorts of habitations, for ghosts of different characters.”

Now as nothing resembling these ideas is found in the Old Testament, where did the Jews obtain it, if not from the heathen?

The commentator, Macknight (Scotch Presbyterian) says truly: “It must be acknowledged that our Lord’s descriptions are not drawn from the writings of the Old Testament, but have a remarkable affinity to the descriptions which the Grecian poets have given. They represent the abodes of the blest as lying contiguous to the region of the damned, and separated only by a great impassable gulf in such sort that the ghosts could talk to one another from the opposite banks. If from these resemblances it is thought the parable is formed on the Grecian mythology, it will not at all follow that our Lord approved of what the common people thought or spoke concerning these matters, agreeably to the notions of Greeks. In parables, provided the doctrines inculcated are strictly true, the terms in which they are inculcated may be such as are most familiar to the people, and the images made use of are such as they are best acquainted with.”

But if it were a literal history, nothing could be gained for the terrible doctrine of endless torment. It would oblige us to believe in literal fire after death, but there is not a word to show that such fire would never go out. We have heard it claimed that the punishment of the rich man must be endless, because there was a gulffixed so that those who desired to, could not cross it. But were this a literal account, it would not follow that the gulf would last away. For are we not assured that the time is coming when **“every valley shall be exalted, and every mountain and hill shall be made low?”** Isa. 40:4. When every valley is exalted, what becomes of the great gulf? And then there is not a word said of the duration of the sufferings of the rich man. If the account be a history is must not militate against the promise of **“The restitution of all things spoken by the mouth of all God’s holy prophets since the world began.”** There is not a word intimating that the rich man’s torment was never to cease. So the doctrine of endless misery is, after all, not in the least taught here. The most that can be claimed is that the consequences of sin extend into the future life, and this is a doctrine that we believe just as strongly as can any one, though we do not believe they will be endless, nor do we believe that the doctrine is taught in this parable, nor in the Bible use of the word Hell.

Charles Kingsley, the celebrated English author, says in his "Letters":

"You may quote the parable of Dives and Lazarus (which was the emancipation from the Tartarus theory) as the one instance in which our Lord professedly opens the secrets of the next world, that he there represents Dives as still Abraham's child, under no despair, not cut off from Abraham's sympathy, and under a direct moral training of which you see the fruit. He is gradually weaned from the selfish desire of indulgence for himself, to love and care for his brethren, a divine step forward in his life, which of itself proves him not to be lost. The impossibility of Lazarus getting to him, or vice versa, expresses plainly the great truth that each being is where he ought to be at that time, interchange of place, (i.e., of spiritual state) is impossible. But it says nothing against Dives rising out of his torment, when he has learnt the lesson of it, and going where he ought to go." So that on the theory that this is a literal account, it affords no evidence of endless torment.

But allowing for a moment that this is intended to represent a scene in the spirit world, what a representation we have! Dives is dwelling in a world of fire in the company of lost spirits, hardened by the depravity that must possess the residents of that world, and yet, yearning with compassion for those on earth. Not totally depraved, not harboring evil thoughts, but benevolent, humane. Instead of being loyal to the wicked world in which he dwells, as any one bad enough to go there should be, he actually tries to prevent migration thither from earth, while Lazarus is entirely indifferent to everybody but himself. Dives seems to have more mercy and compassion than does Lazarus.

But what does the parable teach? That the Jewish nation, and especially the Scribes and Pharisees were about to die as a power, as a church, as a controlling influence in the world; while the common people among them, and the Gentiles outside of them, were to be exalted in the new order of things. The details of the parable show this: "There was a certain rich man clothed in purple and fine linen." In these first words, by describing their very costume, the Savior fixed the attention of his hearers on the Jewish priesthood. They were, emphatically, the rich men of that nation. His description of the beggar was equally graphic. He lay at the gate of the rich, only asking to be fed with the crumbs that fell from the table. Thus dependent were the common people, and the Gentiles, on the scribes and Pharisees. We remember how Christ once rebuked them for shutting up the kingdom of heaven against these. They lay at the gates of the Jewish hierarchy, for the Gentiles were literally restricted to the outer court of the temple. Hence in Rev. 11:12, we read; "But the court, which is without the temple,

leave out, and measure it not, for it is given unto the Gentiles.” They could only walk the outer court, or lie at the gate. The brief, graphic descriptions given by our Savior, at once showed his hearers that he was describing those two classes, the Jewish priesthood and nation, on the one hand, and the common people, Jews and Gentiles, on the other.

The rich man died and was buried. This class died officially, nationally, and its power departed. The kingdom of God was taken from them, and conferred on others. The beggar died. The Gentiles, publicans and sinners, were translated into the kingdom of God’s dear son, where is neither Jew nor Greek, but where all are one in Christ Jesus. This is the meaning of “Abraham’s bosom.” They accepted the true faith and so became one with faithful Abraham. Abraham is called the father of the faithful, and the beggar is represented to have gone to Abraham’s bosom, to denote the fact, which is now history, that the common people and Gentiles accepted Christianity and have since continued Christian nations, enjoying the blessings of the Christian faith.

What is meant by the torment of the rich man? The misery of those proud men, when, soon after, their land was captured, and their city and temple possessed by barbarians, and they scattered like chaff before the wind—a condition in which they have continued from that day to this. All efforts to bless them with Christianity have proved unavailing. At this very moment there is a great gulf fixed so that there is no passing to and fro. And observe, the Jews do not desire the gospel. Nor did the rich man ask to enter Abraham’s bosom with Lazarus. He only wished Lazarus to alleviate his sufferings by dipping his finger in water and cooling his tongue. It is so with the Jews today. They do not desire the gospel; they only ask those among whom they sojourn to tolerate them and soften the hardships that accompany their wanderings. The Jewish church and nation are now dead. Once they were exalted to heaven, but now they are thrust down to Hades, the kingdom of death, and the gulf that yawns between them and the Gentiles shall not be abolished till the fullness of the Gentiles shall come in, and “then Israel shall be saved.”

Lightfoot says: “The main scope and design of it seems this: to hint the destruction of the unbelieving Jews, who, though they had Moses and the prophets, did not believe them, nay would not believe though one (even Jesus) arose from the dead.”

Our quotations are not from Universalists, but from those who accepted the doctrine of eternal punishment, but who were forced to confess that this parable has no reference to that subject. The rich man, or the Jews, were and are in the same Hell in which David was when he said: “The pains of

Hell (Hadees) got hold on me, I found trouble and sorrow,” and “thou hast delivered my soul from the lowest Hell.” Not in endless woe in the future world, but in misery and suffering in this.

But this is not a final condition. Wherever we locate it, it must end. Paul asks the Romans, **“Have they (the Jews) stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles.” “For I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness is in part happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved. As it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob, for this is my covenant with them when I shall take away their sins. 11:11, 25, 27.**

In brief terms then, we may say that this is a fictitious story or parable describing the fate in this world of the Jewish and Gentile people of our Savior’s times, and has not the slightest reference to the world after death, nor to the fate of mankind in that world.

Let the reader observe that the rich man, being in Hadees, was in a place of temporary detention only. Whether this be a literal story or a parable, his confinement is not to be an endless one. This is demonstrated in a two-fold manner:

1. Death and Hadees will deliver up their occupants. Rev. 20:13.
2. Hadees is to be destroyed. 1 Cor. 15:55; Rev. 20:14.

Therefore Hadees is of temporary duration. The Rich Man was not in a place of endless torment. As Prof. Stuart remarks: “Whatever the state of either the righteous or the wicked may be, whilst in Hadees, that state will certainly cease, and be exchanged for another at the general resurrection.”

Thus the New Testament usage agrees exactly with the Old Testament. Primarily, literally, Hadees is death, the grave, and figuratively, it is destruction. It is in this world, and is to end. The last time it is referred to (Rev.20:14) as well as in other instances (Hosea 13:14; 1 Cor. 15:55) its destruction is positively announced.

So that the instances (sixty-four) in the Old Testament, and (eleven) in the New; in all seventy-five in the Bible, all perfectly agree in representing the word Hell, derived from the Hebrew Sheol and the Greek Hadees, as being in this world, and of temporary duration.

TARTARUS

This word occurs but once in the Bible: **“For if God spared not the angels that sinned, but cast them down to Hell (Tartarus) and delivered them into chains of darkness, to be reserved unto judgment.”** 2 Peter 2:4. The word in the Greek is Tartarus, or rather it is a verb from that noun. “Cast down to Hell” should be tartarused (tartarosas).

The Greeks held Tartarus, says Anthon, in his Classical Dictionary, to be “the fabled place of punishment in the lower world.” “According to the ideas of the Homeric and Hesiodic ages, it would seem that the world or universe was a hollow globe, divided into two equal portions by the flat disk of the earth. The external shell of this globe is called by the poets brazen and iron, probable only to express its solidity. The superior hemisphere was called Heaven and the inferior one Tartarus. Here the poet of the Odyssey also places Erebus, the realm of Pluto and Proserpina, the final dwelling place of all the race of men, a place which the poet of the Iliad describes as lying within the bosom of the earth. At a later period the change of religions gradually affected Erebus, the place of the reward of the good; and Tartarus was raised up to form the prison in which the wicked suffered the punishment due to their crimes.”

Virgil illustrates this view, (Dryden’s Virgil, Aeneid, viz.):

*“Tis here, in different paths, the way divides;—
The right to Pluto’s golden palace guides,
The left to that unhappy region tends,
Which to the depths of Tartarus descends—
The seat of night profound and punished fiends.
The gaping gulf low to the centre lies,
And twice as deep as earth is from the skies,
The rival of the gods, the Titan race,
Here, singed with lightning, roll within th’ unfathomed space.”*

Now it is not to be supposed that Peter indorses and teaches this monstrous nonsense of paganism. If he did, then we must accept all the absurdities that went with it in the pagan mythology. And if this is an item of Christian faith, why is it never referred to in the Old or New Testament? Why have we no descriptions of it, such as abound in classic literature?

THE BOOK OF ENOCH

Peter alludes to the subject just as though it were well-known and understood by his correspondents. "If the angels that sinned," what angels? "were cast down to Tartarus," where is the story related? Not in the Bible, but in a book well-known at the time, called the Book of Enoch. It was written some time before the Christian Era, and is often quoted by the Christian fathers. It embodies a tradition, to which Josephus alludes, (Ant. 1:3) of certain angels who had fallen. (Dr. T.J.Sawyer, in Univ. Quart) From this apocryphal book, Peter quoted the verse referring to Tartarus. Dr. Sawyer says:

"Not only the moderns are forced to this opinion, but it seems to have been universally adopted by the ancients. Irenaeus, Clement of Alexandria, Origen and Hilary," says Professor Stuart, "all of whom refer to the book before us, and quote from it, say nothing which goes to establish the idea that any Christians of their day denied or doubted that a quotation was made by the apostle Peter from the Book of Enoch. Several, and in fact, most of these writers do, indeed, call in question the canonical rank or authority of the book of Enoch; but the apologies which they make for the quotation of it in Peter, show that the quotation itself was, as a matter of fact, generally conceded among them." There are, it is true, some individuals who still doubt whether Peter quoted the Book of Enoch; but while as Professor Stuart suggests, this doubt is incapable of being confirmed by any satisfactory proof, it avails nothing to deny the quotation; for it is evident if Peter did not quote the Book of Enoch, he did quote a tradition of no better authority."

This Book of Enoch is full of absurd legends, which no sensible man can accept.

WHAT DID PETER MEAN?

Why did Peter quote from it? Just as men now quote from the classics, not sanctioning the truth of the quotation, but to illustrate and enforce a proposition. Nothing is more common than for writers to quote fables "As the toroise said to the hare," in Aesop; "As the sun said to the wind," etc. We have the same practice illustrated in the Bible. Joshua, after a poetical quotation adorning his narrative, says: "Is not this written in the Book of Jasher?" (Josh. 10:113) and Jeremiah (48:45) says: "A fire shall come forth out of Heshbon," quoting from an ancient poet, says Dr. Adam Clarke. Peter alludes to this ancient legend, to illustrate the certainty of retribution, without any intention of teaching the silly notions of angels falling from heaven,

and certainly not meaning to sanction the then prevalent notions concerning the heathen Tartarus. This is the only alternative: either the pagan doctrine is true, and the heathen got ahead of inspiration by ascertaining the fact before the authors of the Bible learned it—for it was currently accepted centuries before Christ, and is certainly not taught in the Old Testament—or Peter quotes it as Jesus refers to Mammon, rhetorically, to illustrate the great fact of retribution he was inculcating. If true, how can any one account for the fact that it is never referred to in the Bible, before or after this once? Besides, these angels are not to be detained always in Tartarus, they are to be released. The language is, “delivered them into chains of darkness, to be reserved unto judgment.” When their judgment comes, they emerge from duress. They only remain in Tartarus ‘unto judgment.’ Their imprisonment is therefore a limited one, so that the language gives no proof of endless punishment, even if it were a literal description.

But no one can fail to see that the apostle employs the legend of the Book of Enoch to illustrate and enforce his doctrine of retribution. As though he had said: “If, as is believed by some, God spared not the angels that sinned, do not let us who sin, mortal men, expect to escape.” If this view is denied there is no escape from the gross doctrine of Tartarus, as taught by the pagan, and that, too, on the testimony of a solitary sentence of Scripture!

But whatever may be the intent of the words, they do not teach endless torment, for the chains referred to last only unto the judgment.

GEHENNA

While nearly all “orthodox” authorities of eminence concede that sheol and Hadees do not denote a place of torment in the future world, most of those who accept the doctrine of endless torment claim that Gehenna does convey that meaning. This place is the last ditch of those who are struggling to establish the fact of the endless supremacy of sin and sorrow. It is the malakoff of orthodoxy.

But no such force resides in this word, nor is there a scintilla of evidence that it ever was imagined to carry such an idea until many years after Christ. An examination of the Bible use of the term will show us that the popular view is obtained by injecting the word with current pagan superstition. Its origin and the first references to it in the Old Testament, are correctly stated by eminent critics and exegetes.

OPINIONS OF SCHOLARS

Says Campbell: "The word Gehenna is derived, as all agree, from the Hebrew words *ge hinnom*; which in diverse forms; e.g., Chaldee *Gehennom*, Arabic *Gahannam*, Greek *Gehenna*. The valley of Hinnom is a part of the pleasant wadi or valley which bound Jerusalem on the south. Josh. 15:8; 18:6. Here, in ancient times, and under some of the idolatrous kings, the worship of Moloch, the horrid idol-god of the Ammonites, was practised. To this idol children were offered in sacrifice. 2 Kings 23:10; Ezek. 23:37,19; 2 Chron. 28:3; Lev. 18:21; 30:2. If we may credit the Rabbins, the head of the idol was like that of an ox; while the rest of the body resembled that of a man. It was hollow within; and, being heated by fire, children were laid in its arms and were literally roasted alive. We cannot wonder, then, at the severe terms in which the worship of Moloch is everywhere denounced in the Scriptures. Nor can we wonder that the place itself should have been called Tophet, i.e., abomination, detestation (from *toph*, to vomit with loathing)." Jer.8:32; 19:6; 2 Kings 23:10; Ezek. 23:36,39.

"Gehenna, originally a Hebrew word, which signifies the valley of Hinnom, is composed of the common noun, *Gee*, valley, and the proper name *Hinnom*, the owner of this valley. The valley of the sons of Hinnom was a delightful vale, planted with trees, watered by fountains, and lying near Jerusalem, on the southeast, by the brook *Kidron*. Here the Jews placed that brazen image of Moloch, which had the face of a calf, and extended its hands as those of a man. It is said, on the authority of the ancient Rabbins, that, to this image, the idolatrous Jews were wont not only to sacrifice doves, pigeons, lambs, rams, calves and bulls, but even to offer their children. 1 Kings 9:7; 2 Kings 15:3,4. In the prophecy of Jeremian, (Ch. 7:31) this valley is called Tophet, from *Toph*, a drum; because the administrators in these horrid rites, beat drums lest the cries and shrieks of the infants who were burned, should be heard by the assembly. At length, these nefarious practices were abolished by Josiah, and the Jews brought back to the pure worship of God. 2 Kings 23:10. After this, they held the place in such abomination, it is said, that they cast into it all kinds of filth, together with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were necessary, in order to consume these, lest the putrefaction should infect the air; and there were always worms feeding on the remaining relics. Hence it came, that any severe punishment, especially a shameful kind of death, was denominated Gehenna." Schleusner.

As we trace the history of the locality as it occurs in the Old Testament, we learn that it should never have been translated by the word Hell. It is a proper name of a well-known locality, and ought to have stood Gehenna, as

it does in the French Bible, in Newcome's and Wakefield's translation, in the Improved Version, Emphatic Diaglott, etc. Babylon might have been translated Hell with as much propriety as Gehenna.

It is fully described in numerous passages in the Old Testament, and is exactly located on earth.

“And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem, and the border went up to the top of the mountain that lieth before the valley of Hinnom westward.” Joshua 15:8. “And he (Joshua) defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or daughter to pass through the fire to Moloch.” 2 Kings 23:10. “Moreover, he (Ahaz) burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen.” 2 Chron. 28:3. “And they (the children of Judah) have built the high places of Tophet which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet till there be no place.” Jer. 7:31,32. “And go forth into the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee. Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter.” Jer. 19:2,6.

These and other passages show that Gehenna was a well-known valley, near Jerusalem, in which the Jews in their idolatrous days had sacrificed their children to the idol Moloch, in consequence of which it was condemned to receive the offal and refuse and sewage of the city, and into which the bodies of malefactors were cast, and where, to destroy the odor and pestilential influences, continual fires were kept burning. Here fire, smoke, worms bred by the corruption, and other repulsive features, rendered the place a horrible one, in the eyes of the Jews. It was a locality with which they were as well acquainted as they were with any place in or around the city. After these horrible practices, King Josiah polluted the place and rendered it repulsive.

“Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the sons of Hinnom, but the valley of slaughter; for they shall bury in Tophet till there be no place. And the

carcasses of this people shall be meat for the fowls of the heaven, and for the beast of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judea, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be left desolate.” Jer. 7:32-34. **“And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. And they shall bury them in Tophet, till there be no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city as Tophet. And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord’s house, and said to the people: Thus saith the Lord of Hosts, the God of Israel: Behold I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.”** Jer. 19:12-15.

These passages show that Gehenna or Tophet was a locality near Jerusalem, and that to be cast there literally, was the doom threatened and executed. Every Bible reference is to this world.

In Dr. Bailey’s English Dictionary, Gehenna is defined to be “a place in the valley of the tribe of Benjamin, terrible for two sorts of fire in it, that wherein the Israelites sacrificed their children to the idol Moloch, and also another kept continually burning to consume the dead carcasses and filth of Jerusalem.”

But in process of time Gehenna came to be an emblem of the consequences of sin, and to be employed figuratively by the Jews to denote those consequences. But always in this world. The Jews never used it to mean torment after death, until long after Christ. That the word had not the meaning of post-mortem torment when our Savior used it, is demonstrable: Josephus was a Pharisee, and wrote at about the time of Christ, and expressly says that the Jews at that time (corrupted from the teachings of Moses) believed in endless punishment, but he never employs Gehenna to denote the place of punishment. He uses the word Hadees, which the Jews had then obtained from the heathen, but he never uses Gehenna, as he would have done, had it possessed that meaning then, This demonstrates that the word had no such meaning then. In addition to this neither the Apocrypha,

which was written from 280 to 150 B.C., nor Philo, ever uses the word. It was first used in the modern sense of Hell by Justin Martyr, one hundred and fifty years after Christ.

Dr. Thayer concludes a most thorough excursus on the word (“Theology”) thus:

“Our inquiry shows that it is employed in the Old Testament in its literal or geographical sense only, as the name of the valley lying on the south of Jerusalem—that the septuagint proves it retained this meaning as late as B.C. 150—that it is not found at all in the Apocrypha; neither in Philo, nor in Josephus, whose writings cover the very times of the Savior and the New Testament, thus leaving us without a single example of contemporary usage to determine its meaning at this period—that from A.D. 150-195, we find in two Greek authors, Justin and Clement of Alexandria, the first resident in Italy and the last in Egypt, that Gehenna began to be used to designate a place of punishment after death, but not endless punishment, since Clement was a believer in universal restoration—that the first time we find Gehenna used in this sense in any Jewish writing is near the beginning of the third century, in the Targum of Jonathan Ben Uzziel, two hundred years too late to be of any service in the argument—and lastly, that the New Testament usage shows that while it had not wholly lost its literal sense, it was also employed in the time of Christ as a symbol of moral corruption and wickedness; but more especially as a figure of the terrible judgments of God on the rebellious and sinful nation of the Jews.”

The Jewish talmud and targums use the word in the sense that the Christian Church has so long used it, though without attributing endlessness to it, but none of them are probably older than A.D. 200. The oldest is the targum (translation) of Johathan Ben Uzziel, which was written according to the best of authorities between A.D. 200 and A.D. 400.

“Most of the eminent critics now agree, that it could not have been completed till some time between two and four hundred years after Christ.” Univ. Expos. Vol. 2, p.368.

At the time of Christ the Old Testament existed in Hebrew. The Septuagint translation of it was made between two hundred and four hundred years before his birth. In both Gehenna is never used as the name of a place of future punishment. A writer in the Universalist Expositor remarks, (Vol.2):

“Both the Apocrypha and the works of Philo, when compared together, afford circumstantial evidence that the word cannot have been currently employed, during their age, to denote a place of future torment. And we

cannot discover in Josephus, that either of these sects, the Pharisees or the Essenes, both of which believed the doctrine of endless misery, supposed it to be a state of fire, or that the Jews ever alluded to it by that emblem.”

The Apocrypha, B.C.150-500, Philo Judaeus A.D.40, and Josephus, A.D.70-100, all refer to future punishment, but none of them use Gehenna to describe it, which they would have done, being Jews, had the word been then in use with that meaning. Were it the name of a place of future torment then, can any one doubt that it would be found repeatedly in their writings? And does not the fact that it is never found in their writings demonstrate that it had no such use then, and if so, does it not follow that Christ used it in no such sense?

Canon Farrar says of Gehenna (Preface to “Eternal Hope”): “In the Old Testament it is merely the pleasant valley of Hinnom (Ge Hinnom) subsequently desecrated by idolatry, and especially by Moloch worship, and defiled by Josiah on this account. (See 1 Kings, 11:7; 2 Kings 23:10; Jer. 7:31 19:10-14; Isa. 30:33; Tophet). Used according to Jewish tradition, as the common sewerage of the city, the corpses of the worst criminals were flung into it unburied, and fires were lit to purify the contaminated air. It then became a word which secondarily implied (1) the severest judgment which a Jewish court could pass upon a criminal—the casting forth of his unburied corpse amid the fires and worms of this polluted valley; and (2) a punishment—which to the Jews as a body never meant an endless punishment beyond the grave. Whatever may be the meaning of the entire passages in which the word occurs, ‘Hell’ must be a complete mistranslation, since it attributes to the term used by Christ a sense entirely different from that in which it was understood by our Lord’s hearers, and therefore entirely different from the sense in which he could have used it. Origen says (c. Celsus vi:25) that Gehenna denotes (1) the vale of Hinnom, and (2) a purificatory fire (eis tem meta basanon katharsin). He declares that Celsus was totally ignorant of the meaning of Gehenna.”

JEWISH VIEWS OF GEHENNA

Gehenna is the name given by Jews to Hell. Rev. H. N. Adler, a Jewish Rabbi, says: “They do not teach endless retributive suffering. They hold that it is not conceivable that a God of mercy and justice would ordain infinite punishment for finite wrong-doing.” Dr. Deutsch declares: “There is not a word in the Talmud that lends any support to that damnable dogma of endless torment.” Dr. Dewes in his “Plea for Rational Translation,” says that Gehenna is alluded to four or five times in the Mishna, thus: “The judgment of Gehenna is for twelve months;” “Gehenna is a day in which

the impious shall be burnt.” Bartolloci declares that “the Jews did not believe in a material fire, and thought that such a fire as they did believe in would one day be put out.” Rabbi Akiba, “the second Moses,” said: “The duration of the punishment of the wicked in Gehenna is twelve months.” Adyoth iii:10. Some rabbis said Gehenna only lasted from Passover to Pentecost. This was the prevalent conception. (Abridged from Excursus v, in Canon Farrar’s “Eternal Hope,” He gives in a note these testimonies to prove that the Jews to whom Jesus spoke, did not regard Gehenna as of endless duration). Asarath Maamaroth, f. 85, I: “There will hereafter be no Gehenna.” Jalkuth Shimoni, f. 46, I: “Gabriel and Michael will open the eight thousand gates of Gehenna, and let out Israelites and righteous Gentiles.” A passage in Othoth, (attributed to R. Akiba) declares that Gabriel and Michael will open the forty thousand gates of Gehenna, and set free the damned, and in Emek Hammelech, f. 138, 4, we read: “The wicked stay in Gehenna till the resurrection, and then the Messiah passing through it redeems them.”: See Stephelius’ Rabbinical Literature.

Rev. Dr. Wise, a learned Jewish Rabbi, says: “That the ancient Hebrews had no knowledge of Hell is evident from the fact that their language has no term for it.”

Before considering the passages of Scripture containing the word, the reader should carefully read and remember the following

IMPORTANT FACTS

1. Gehenna was a well-known locality near Jerusalem. see Josh. 15:8; 2 Kings 17:10; 2 Chron. 28:3; Jer. 7:31-32; 19:2.

2. Gehenna is never employed in the Old Testament to mean anything else than the locality with which every Jew was familiar.

3. The word should have been left untranslated as it is in some versions, and it would not be misunderstood. It should no more be rendered Hell than should Babylon. It was not misunderstood by the Jews to whom Jesus addressed it. Walter Balfour well says:” “What meaning would the Jews who were familiar with this word, and knew it to signify the valley of Hinnom, be likely to attach to it, when the heard it used by our Lord?”

4. The French Bible, the Emphatic Diaglott, Improved Version, Wakefield’s Translation, and Newcomb’s retain the proper noun, Gehenna, the name of the well-known place.

5. Gehenna is never mentioned in the Apocrypha as a place of future punishment, as it would have been, had such been its meaning before and at the time of Christ.

6. No Jewish writer contemporary with Christ, such as Josephus, or Philo, ever uses it as the name of a place of future punishment, as would have been done had such then been its meaning.

7. No classic Greek author ever alludes to it, and therefore, it was a Jewish locality, purely.

8. The first Jewish writer who ever names it as a place of future punishment is Johnathan Ben Uzziel; who wrote, according to various authorities, from the second to the eighth century, A.D.

9. The first Christian writer who calls Hell Gehenna, is Justin Martyr, who wrote about A.D. 150.

10. Neither Christ nor his apostles ever named it to Gentiles, but only to Jews, which proves it a locality only known to Jews, whereas, if it were a place of punishment after death for sinners, it would have been preached to Gentiles as well as Jews.

11. It was only referred to twelve times, on eight occasions, in all the ministry of Christ and the apostles, and in the Gospels and Epistles. Were they faithful to their mission, to say no more, on so vital a theme as an endless Hell, if they intended to teach it?

12. Only Jesus and James ever named it. Neither Paul, John, Peter nor Jude ever employed it. Would they not have warned sinners concerning it, if there were a Gehenna of torment after death?

13. Paul says he “shunned not to declare the whole counsel of God,” and yet, though he was the great preacher of the Gospel to the Gentiles he never told them that Gehenna was a place of after-death punishment. Would he not repeatedly have warned sinners against it, were there such a place?

Dr. Thayer significantly remarks: “The Savior and James are the only persons in all the New Testament who use the word. John Baptist, who preached to the most wicked of men, did not use it once. Paul wrote fourteen epistles, and yet never once mentions it. Peter does not name it, nor Jude; and John who wrote the gospel, three epistles, and the book of Revelations, never employs it in a single instance. Now if Gehenna or Hell really reveals the terrible fact of endless woe, how can we account for this strange silence? How is it possible, if they knew its meaning, and believed it a part of Christ’s teaching, that they should not have used it a hundred or a thousand times, instead of never using it at all; especially when we consider the infinite interests involved? The Book of Acts contains the record of the apostolic preaching, and the history of the first planting of the church among the Jews and Gentiles, and embraces a period of thirty years from the ascension of Christ. In all this history, in all this preaching of the

disciples and apostles of Jesus, there is no mention of Gehenna. In thirty years of missionary effort, these men of God, addressing people of all characters and nations, never, under any circumstances, threaten them with the torments of Gehenna, or allude to it in the most distant manner! In the face of such a fact as this, can any man believe that Gehenna signifies endless punishment; and that this is a part of divine revelation, a part of the gospel message to the world?"

14. Jesus never uttered it to unbelieving Jews, nor to anybody but his disciples, but twice (Matt. 23:15-33) during his entire ministry, nor but four times in all. If it were the final abode of unhappy millions, would not his warnings abound with exhortations to avoid it?

15. Jesus never warned unbelievers against it but once in all his ministry, (Matt. 22:33) and he immediately explained it as about to come in this life.

16. If Gehenna is the name of Hell then men's bodies are burned there as well as their souls. Matt. 5:29; 18:9.

17. If it be the place of endless torment, then literal fire is the sinner's punishment. Mark 9:43-48.

18. Salvation is never said to be from Gehenna.

19. Gehenna is never said to be of endless duration, nor spoken of as destined to last forever, so that even admitting the popular ideas of its existence after death, it gives no support to the dogma of endless torment.

20. Clement, one of the earliest Christian fathers, was a Universalist, and yet he uses Gehenna to describe the sinner's punishment, showing that then the word did not denote endless punishment.

21. A shameful death, or a severe punishment, in this life, was, at the time of Christ, denominated Gehenna, (Schleusner, Canon Farrar and others) and there is no evidence that Gehenna meant anything else, at the time of Christ.

With these preliminaries let us consider the twelve passages in which the word occurs.

DANGER OF HELL-FIRE

“But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of Hell fire.” Matt. 5:22.

The purpose of Jesus was to show how exacting is Christianity. It judges the motives. This he affirms in the last sentence of the verse, after referring to the legal penalties of Judaism in the first two. The “Judgment” here is the lower ecclesiastical court of twenty-three judges: the “council” is the higher court, which could condemn to death. But Christianity is so exacting, that if one is contemptuous toward another, he will be adjudged by Christian principles guilty of the worst crimes, as “he who hateth his brother has already committed murder in his heart.” We give the true meaning of this passage in the words of “orthodox” commentators.

Dr. Adam Clarke says: “It is very probable that our Lord means no more here than this: ‘If a man charge another with apostasy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (burning alive) which the other must have suffered, if the charge had been substantiated.’ There are three offenses here which exceed each other in their degrees of guilt. 1. Anger against a man, accompanied with some injurious act. 2. Contempt, expressed by the opprobrious epithet ‘raca’, or shallow brains. 3. Hatred and mortal enmity, expressed by the term *moreh*, apostate, where such apostasy could not be proved. Now proportioned to these three offenses were three different degrees of punishment, each exceeding the other in severity, as the offenses exceeded each other in their different degrees of guilt. 1. The judgment, the council of twenty-three, which could inflict the punishment of strangling. 2. The Sanhedrim, or great council, which could inflict the punishment of stoning. 3. The being burnt in the valley of the son of Hinnom. This appears to be the meaning of our Lord. Our Lord here alludes to the valley of the son of Hinnom. This place was near Jerusalem; and had been formerly used for those abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Moloch.” *Com. in loc.*

We do not understand that a literal casting into Gehenna is here inculcated—as Clarke teaches—but that the severest of all punishments are due those who are contemptuous to others. Gehenna fire is here figuratively, and not literally used, but its torment is in this life.

Barnes: “In this verse it denotes a degree of suffering higher than the punishment inflicted by the court of seventy, the Sanhedrin. And the whole verse may therefore mean, He that hates his brother without a cause, is guilty of a violation of the sixth commandment, and shall be punished with a severity similar to that inflicted by a court of judgment. He that shall suffer his passions to transport him to still greater extravagances, and shall make him an object of derision and contempt, shall be exposed to still severer punishment, corresponding to that which the Sanhedrin or council inflicts. But he who shall load his brother with odious appellations and abusive language,

shall incur the severest degree of punishment, represented by being burnt alive in the horrid and awful valley of Hinnom.” (Com.)—A. A. Livrmore, D.D., says: “Three degrees of anger are specified, and three corresponding gradations of punishment, proportioned to the different degrees of guilt. Where these punishments will be inflicted, he does not say, he need not say. The man who indulges any wicked feelings against his brother man, is in this world punished; his anger is the torture of his soul, and unless he repents of it and forsakes it, it must prove his woe in all future states of his being.”

Whether Jesus here means the literal Gehenna, or makes these three degrees of punishment emblems of the severe spiritual penalties inculcated by Christianity, there is no reference to the future world in the language.

CAST INTO HELL-FIRE

“And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell.” Matt. 5:28-29. “And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into Hell-fire.” Matt. 18:9. “And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into Hell, into the fire that never shall be quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into Hell, into the fire that never shall be quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into Hell-fire.” Mark 9:43-49.

These passages mean that it is better to accept Christianity, and forego some worldly privilege, than to possess all worldly advantages, and be overwhelmed in the destruction then about to come upon the Jews, when multitudes were literally cast into Gehenna. Or it may be figuratively used, as Jesus probably used it, thus: It is better to enter the Christian life destitute of some great worldly advantage, comparable to a right hand, than to live in sin, with all worldly privileges, and experience that moral death which is a Gehenna of the soul. In this sense it may be used of men now as then. But there is no reference to an after-death suffering, in any proper use of the terms. The true idea of the language is this: Embrace the Christian life, whatever sacrifice it calls for. The latter clause carries out the idea in speaking of the undying worm.

“Where the worm dieth not, and the fire is not quenched.” Undoubtedly Jesus had reference to the language of the prophet: **“And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for the worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh.”** Isa. 66:23-24.

The prophet and the Savior both referred to the overthrow of Jerusalem, though by accommodation we may apply the language generally understanding by Hell or Gehenna, that condition brought upon the soul, in this world by sin. But the application by the prophet and the Savior was to the day then soon to come. The undying worm was in this world. The worms that bred in the filth of “Gehenna are made emblems of the corruption of the sinful soul in this world; so Isaiah taught, and Jesus quoted his language.

Strabo calls the lamp in the Parthenon, and Plutarch calls the sacred fire of a temple “unquenchable,” though they were extinguished ages ago. Josephus says that the fire on the altar of the temple at Jerusalem was “always unquenchable,” abeston aie, though the fire had gone out and the temple was destroyed at the time of his writing. Eusebius says that certain martyrs of Alexandria “were burned in unquenchable fire,” though the fire was extinguished in the course of an hour! The very expression in English, which Homer has in Greek asbestos gelos, (Iliad, i:599) unquenchable laughter.

Bloomfield says of this text in his Notes: “Deny thyself what is even the most desirable and alluring, and seems the most necessary, when the sacrifice is demanded by the good of thy soul. Some think that there is an allusion to the amputation of diseased members of the body, to prevent the spread of any disorder.” Dr. A.A. Livermore adds: “The main idea here conveyed, is that of punishment, extreme suffering, and no intimation is given as to its place, or its duration, whatever may be said in other texts in relation to these points.”

Dr. Ballou says (Vol. I, Universalist Quarterly): “Jesus uses this well-known example of a most painful sacrifice for the preservation of corporeal life, only that he may the more strongly enforce a corresponding solicitude to preserve the moral life of the soul. And if so, it naturally follows that those prominent particulars in the passages which literally relate to the body, are to be understood as figures, and interpreted accordingly. If one’s eye or hand become to him an offence, or cause of danger, it is better to part with it than to let it corrupt the body fit to be thrown into the valley of Hinnom.”

DESTROY SOUL AND BODY IN HELL

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Hell. Matt. 10:28. “But I will forewarn you whom you shall fear: Fear him which, after he hath killed, hath power to cast into Hell; yea, I say unto you, fear him.” Luke 12:5.

The reader of these verses and the accompanying language, will observe that Jesus is exhorting his disciples to have entire faith in God. The most that men can do is to destroy the body, but God “is able,” “hath power” to destroy both body and soul in Gehenna. It is not said that God has any disposition or purpose of doing so. He is able to do it, as it is said (Matt. 3:9) he is “able of these stones to raise up children unto Abraham.” He never did, and never will raise up children to Abraham of the stones of the street, but he is able to, just as he is able to destroy soul and body in Gehenna, while men could only destroy the body there. Fear the mighty power of God, who could, if he chose, annihilate man, while the worst that men could do would be to destroy mere animal life. It is a forcible exhortation to trust in God, and has no reference to torment after death. fear not those who can only torture you—man—but fear God who can annihilate, (apokteino).

1 This language was addressed by Christ to his disciples, and not to sinners.

2 It proves God’s ability to annihilate (destroy) and not his purpose to torment. Donnegan defines *apollumi*, “to destroy utterly.”

As though Jesus had said: “Fear not those who can only kill the body, but rather him, who, if he chose could annihilate the whole being. Fear not man but God.”

“So much may suffice to show the admitted fact, that the destruction of soul and body was a proverbial phrase, indicating utter extinction or complete destruction.” Paige

Dr. W. E. Manley observes that the condition threatened “is one wherein the body can be killed. And no one has imagined any such place, outside the present state of being. Nor can there be the least doubt about the nature of this killing of the body; for the passage is so constructed as to settle this question beyond all controversy. It is taking away the natural life, as was done by the persecutors of the apostles. The Jews were in a condition of depravity properly represented by Gehenna. the apostles had been in that condition, but had been delivered from it. By supposing the word Hell to denote a condition now and in the present life, there is no absurdity involved. Sinful men may here suffer both natural death and moral death; but

in the future life, natural death cannot be suffered; whatever may be said of moral death. Fear not men, your persecutors, who can inflict on you only bodily suffering. But rather fear him who is able to inflict both bodily suffering, and what is worse, mental and moral suffering, in that condition of depravity represented by the foulest and most revolting locality known to the Jewish people.”

**“Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of Hell than yourselves.”
Matt. 23:15.**

Looking upon the smoking valley, and thinking of its corruptions and abominations, to call a man a “child of Gehenna” was to say that his heart was corrupt and his character vile, but it no more indicated a place of woe after death, than a resident of New York would imply such a place by calling a bad man a child of Five Points.

THE DAMNATION OF HELL

“Ye serpents, ye generation of vipers! how can ye escape the damnation of Hell?” Matt. 23:33.

This verse undoubtedly refers to the literal destruction that soon after befell the Jewish nation, when six hundred thousand experienced literally the condemnation of Gehenna, by perishing miserably by fire and sword. The next words explain this damnation:

“Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you all these things shall come upon this generation.”

This was long before prophesied by Jeremiah, (chapter 19):

“Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord’s house, and said to all the people, Thus saith the Lord of Hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it; because they have hardened their necks, that they might hear my words.”

Isaiah has reference to the same in chapter 66:24:

“And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”

This explains the “unquenchable fire” and the “undying worm.” They are in this world.

SET ON FIRE OF HELL

“And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of Hell.” James 3:6.

A tongue set on fire of Gehenna, when James wrote, was understood just as in London a tongue inspired by Billingsgate, or in New York by Five Points, or in Boston by Ann Street, or in Chicago by Fifth Avenue, would be understood namely, a profane and vulgar tongue. No reference whatever was made to any after-death place of torment, but the allusion was solely to a locality well known to the Jews as a place of corruption, and it was figuratively and properly applied to a vile tongue.

CONCLUSION

We have thus briefly explained all the passages in which Gehenna occurs. Is there any intimation that it denotes a place of punishment after death? Not any. If it mean such a place no one can escape believing that it is a place of literal fire, and all the modern talk of a Hell of conscience is most erroneous. But that it has no such meaning is corroborated by the testimony of Paul, who says he “shunned not to declare the whole counsel of God,” and yet he never, in all his writings, employs the word once, nor does he use the word Hadees but once, and then he signifies its destruction; “Oh Hadees, where is thy victory?” If Paul believed in a place of endless torment, would he have been utterly silent in reference to it, in his entire ministry? His reticence is a demonstration that he had no faith in it, though the Jews and heathen all around him preached it and believed it implicitly.

A careful reading of the Old Testament shows that the vale of Hinnom was a well known and repulsive valley near Jerusalem, and an equally careful reading of the New Testament teaches that Gehenna, or Hinnom’s vale was explained as always in this world. (Jer. 7:29-34: 19:4-15: Matt. 10:28) and was to befall the sinners of that generation (Matt. 24) in this life (Matt. 10:30) that their bodies and souls were exposed to its calamities. It was only used in the New Testament on five occasions, either too few, or else modern ministers use it altogether too much. John, who wrote for

Gentiles, and Paul who was the great apostle to the Gentiles, never used it once, nor did Peter. If it had a local application and meaning we can understand this, but if it be the name of the receptacle of damned souls to all eternity, it would be impossible to explain such inconsistency.

The primary meaning then, of Gehenna is a well-known locality near Jerusalem; but it was sometimes used to denote the consequences of sin, in this life. It is to be understood in these two senses only, in all the twelve passages in the New Testament. In the second century after Christ it came to denote a place of torment after death, but it is never employed in that sense in the Old Testament, the New Testament, the Apocrypha nor was it used by any contemporary of Christ with that meaning, nor was it ever thus employed by any Christian until Justin and Clement thus used it (A.D. 150) and the latter was a Universalist, nor by any Jew until in the targum of Jonathan Ben Uzziel, about a century later. And even then it only denoted future, but did not denote endless punishment, until a still later period.

The English author, Charles Kingsley, writes ("Letters") to a friend:

"The doctrine occurs nowhere in the Old Testament, nor any hint of it. The expression, in the end of Isaiah, about the fire not quenched, and the worm not dying, is plainly of the dead corpses of men upon the physical earth, in the valley of Hinnom or Gehenna, where the offal of Jerusalem was burned perpetually. The doctrine of endless torment was, as a historical fact, brought back from Babylon by the Rabbis. It may be a very ancient primary doctrine of the Magi, an appendage of their fire-kingdom of Ahreman, and may be found in the old Zends, long prior to Christianity. St. Paul accepts nothing of it as far as we can tell, never making the least allusion to the doctrine. The Apocalypse simply repeats the imagery of Isaiah, and of our Lord; but asserts distinctly the non-endlessness of torture, declaring that in the consummation, not only death but Hell shall be cast into the lake of fire. The Christian church has never held it exclusively till now. It remained quite an open question till the age of Justinian, 530, and significantly enough, as soon as 200 years before that, endless torment for the heathen became a popular theory, purgatory sprang up synchronously by the side of it, as a relief for the conscience and reason of the church."

Canon Farrar truthfully says, in his "Eternal Hope": The word rendered Hell is in one place the Greek word "Tartarus", borrowed, as a word, for the prison of evil spirits, not after, but before the resurrection. It is in ten places 'Hadees', which simply means the world beyond the grave, and it is twelve places 'Gehenna', which means primarily, the Valley of Hinnom outside of Jeruslaem, in which, after it had been polluted by Moloch worship, corpses were flung and fires were lit; and, secondly, it is a metaphor, not of final

and hopeless, but of purifying and corrective, punishment which, as we all believe, does await impenitent sin both here and beyond the grave. But, be it solemnly observed, the Jews to whom and in whose metaphorical sense, the word was used by our blessed Lord, never did, either then or at any other period, attach to that word ‘Gehenna’, which he used, that meaning of endless torment which we have been taught to apply to Hell. To them, and, therefore, on the lips of our blessed Savior who addressed it to them, it means not a material and everlasting fire, but an intermediate, a metaphorical, and a terminal retribution.”

In Excursus II, “Eternal Hope,” he says the “damnation of Hell,” is the very different “judgment of Gehenna;” and Hell-fire is the “Gehenna of fire”. “an expression which on Jewish lips was never applied in our Lord’s days to endless torment”. Origen tells us (c. Celsus vi:25) that finding the word Gehenna in the Gospels for the place of punishment, he made a special search into its meaning and history; and after mentioning (1) the Valley of Hinnom, and (2) a purifactory fire (eis teen meta basanon katharsin) he mysteriously adds that he thinks it unwise to speak without reserve about his discoveries. No one reading the passage can doubt that he means to imply the use of the word “Gehenna” among the Jews to indicate a terminable and not an endless punishment.”

The English word Hell occurs in the Bible fifty-five times, thirty-two in the Old Testament and twenty-three in the New testament. The original terms translated Hell (Sheol-Hadees) occur in the Old Testament sixty times and in the New Testament twenty-four times; Hadees eleven times, Gehenna twelve times, and Tartarus once. In every instance the meaning is death, the grave, or the consequences of sin in this life.

Thus the word Hell in the Bible, whether translated from Sheol, Hadees, Gehenna, or Tartarus, yields no countenance to the doctrine of future, much less endless punishment.

It should not be concluded, however, from our expositions of the usage of the word Hell in the Bible that Universalists deny that the consequences of sin extend to the life beyond the grave. We deny that inspiration has named Hell as a place or condition of punishment in the spirit world. It seems a philosophical conclusion, and there are Scriptures that seem to many Universalists to teach that the future life is affected to a greater or lesser extent by human conduct here: but that Hell is a place or condition of suffering after death is not believed by any, and, as we trust we have shown, the Scriptures never so designate it. Sheol, Hadees and Tartarus denote literal death, or the consequences of sin here, and Gehenna was the name of a locality well known to all Jews, into which sometimes men were cast, and

was made an emblem of great temporal calamities and of suffering resulting from sin. Hell in the Bible, in all the fifty-five instances in which the word occurs always refers to the present and never to the immortal world.

Thus we have shown that there is nothing in the Threatenings of the Bible that at all militates against the great truth of the restitution of all things, which God hath spoken by the mouths of all his holy prophets since the world began.

To the reader

The purpose of this book will not be fully accomplished if the reader shall perceive only that God's punishments of sin are not endless. The fatal defect of the doctrine of endless torment is that it teaches that punishment can be avoided by repentance, and so that any sinner who chooses can escape all penalty. But the Bible teaches that "Wrath," "Judgment," "Fire," "Damnation," "Hell," and all the words by which the consequences of sin are designated, denote penalties that are limited in duration because they are means to a good end, but that those penalties are absolutely certain. Every sinner will infallibly receive the exact amount of punishment deserved: "Though hand join in hand the wicked shall not go unpunished." It is because God is good and holy that he has ordained,

1. That all sin and sorrow shall end; and,
2. That sin and sorrow shall be inseparable.

When the sinner shall repent and return to God here or hereafter, God will be more willing to receive than the sinner can be anxious to return. God's threatenings are a portion of his methods of securing the final gathering of all the nations, families and kindreds of the earth into the one holy and happy family in heaven.

And it is because of this sublime purpose of restoring all to himself that he has made sorrow to continue in every human soul until sin is discarded.

The more profoundly learned any one was in Christian antiquity, so much more did he cherish and defend the hope that the suffering of the wicked would at some time come to an end."—Doederlein.

"Is the Law then against the Promises of God? God forbid!"—Paul

INDEX OF SCRIPTURE REFERENCES

Ex.20:5,6 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

Ex.34:7 God will by no means clear the guilty.

Deut. 4:24. For the Lord thy God is a consuming fire, even a jealous God.

Deut. 32:22-26 For a fire is kindled in mine anger, and shall burn unto the lowest Hell and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without and terror within shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men.

2 Kings 24:20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence.

Job 8:13 And the hypocrite's hope shall perish.

Job 21:13 They spend their days in wealth, and in a moment go down to the grave.

Ps. 6:5 For in death there is no remembrance of thee: in the grave who shall give thee thanks.

Ps. 9:17 The wicked shall be turned into hell, and all the nations that forget God.

Ps. 30:9 What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

Ps. 49:14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in hell, from their dwelling.

Ps. 88:11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?

Prov. 1:24-26 I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproofs. I also will laugh at your calamity; I will mock when your fear cometh.

Prov. 5:5 Her feet go down to the grave; her steps take hold on hell.

Prov. 11:21 Though hand join in hand, the wicked shall not be unpunished.

Prov. 14:32 The wicked is driven away in his wickedness; but the righteous hath hope in his death.

Prov. 23:13-14 Withhold not correction from the child; for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Eccl. 11:3 If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

Isa. 5:13-14 Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

Isa. 31:9 Saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

Isa. 33:14 Who among you shall dwell with everlasting burnings?

Isa. 34:2 For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

Isa. 34:9-10 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it for ever and ever.

Isa. 38:18 For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth,

Isaiah 47:14 Behold they shall be as stubble; the fire shall burn them: they shall not deliver themselves from the power of the flame.

Isa. 57:21 There is no peace, saith my God, to the wicked.

Isa. 66:23-24 And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for the worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh.

Jer. 8:20 The harvest is past, the summer is ended, and we are not saved.

Jer. 17:27 But if you will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Jer. 23:39-40 Therefore, behold I, even I will utterly forget you, and I will forsake you, and the city that I gave you, and your fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten.

Ezek. 20:45 Moreover, the word of the Lord came unto me, saying, Son of man, set thy face toward the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of the Lord:—Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree, the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it; it shall not be quenched.

Ezek. 22:18-21 Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God: Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace,

to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

Ezek.32:26-27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell, with their weapons of war, and they have laid their swords under their heads.

Dan. 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Jonah 1:3 Jonah rose up to flee into Tarshish, from the presence of the Lord, and went down to Joppa.

Nahum 1:2,3 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked.

Mal. 3:2,3 Who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Matt.3:7 O, generation of vipers, who hath warned you to flee from the wrath to come?

Matt. 3:10-12 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire....Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire.

Matt. 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of Hell fire.

Matt. 5:25,26 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto you, thou shalt by no means come out thence till thou hast paid the uttermost farthing.

Matt. 5:28-29 And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell. And if thy right hand offend thee, cut it off, and cast it from thee;

for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell.

Matt. 7:19 Every tree that brigheth not forth good fruit is hewn down, and cast into the fire.

Matt. 8:11,12 And many shall come from the east and the west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into darkness, where there shall be weeping and gnashing of teeth.

Matt. 7:13,14 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matt. 10:15 Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Matt. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Hell.

Matt. 11:23 And thou, Capernaum, which are exalted unto heaven, shalt be brought down to Hell.

Matt. 11:20-24 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Matt. 12:31,32 Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor the world to come.

Matt. 13:41,42 The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

Matt. 13:47-50 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world, the angels shall come forth and sever the wicked from the just; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

Matt. 16:26 For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?

Matt. 18:9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into Hell-fire.

Matt. 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Matt. 23:33 Ye serpents, ye generation of vipers! how can ye escape the damnation of Hell?

Matt. 25:1-11 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Matt. 26:24 The son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born.

Matt. 27:3-5 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood. And they said, What is that to us? See thou to that; and he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Mark 3:28-30 “All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, he hath an unclean spirit.

Mark 3:29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation

Mark 6:11 and whosoever shall not receive you, nor hear you, when ye depart hence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

Mark 9:43-49 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into Hell, into the fire that never shall be quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into Hell, into the fire that never shall be quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into Hell-fire.

Mark 12:40 ...these shall receive greater damnation.

Mark 14:21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.

Luke 3:9-17 And also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire....Whose fan is in his hand, and he will thor-

oughly purge his floor, and will gather the wheat into the garner; but the chaff he will burn with fire unquenchable.

Luke 10:10-14 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you

Luke 10:15 And thou, Capernaum, which art exalted to heaven shall be thrust down to Hell.

Luke 12:10: “And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

Luke 12:3 I tell you, nay; except ye repent, ye shall all likewise perish.

Luke 12:5 But I will forewarn you whom you shall fear: Fear him which, after he hath killed, hath power to cast into Hell; yea, I say unto you, fear him.

Luke 13:7 Cut it down why cumbereth it the ground?

Luke 13:23-28 Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out.

Luke 16:22,23 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in Hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom.

Luke 20:47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Luke 22:22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

John 3:18,19 He that believeth not is condemned already; because he hath not believed in the name of the only begotten son of God. And this is condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 3:36 He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

John 5:28-29 Marvel not at this: for the hour is coming when all who are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto to resurrection of damnation.

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

John 7:34. Then said Jesus again unto them, I go my way, and ye shall seek me, and die in your sins; whither I go ye cannot come.

John 8:21 Ye shall seek me, and shall not find me; and where I am thither ye can not come.

John 17:12 Those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the Scripture might be fulfilled.

Acts 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts 24:25 And as he reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered, Go thy way for this time. When I have a convenient season, I will call for thee.

Rom. 14:10 For we shall all stand before the judgment seat of Christ.

1 Cor. 3:13-15 Every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire.

1 Cor. 6:9,10 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

1 Cor. 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Gal.5:19-21 Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Eph. 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Col. 3:25 He that doeth wrong shall receive for the wrong that he hath done; and there is no respect of persons.

Col. 3:6 the wrath of God on the children of disobedience

1 Thess. 2:11-12 And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

1 Thess. 4:15-17 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

2 Thess. 2:11,12 And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2 Thess. 1:6,9 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Phil. 3:11 If by any means I might attain unto the resurrection of the dead.

Heb 6:4-6 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Heb. 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Heb. 12:29 Our God is a consuming fire.

Heb. 10:31 It is a fearful thing to fall into the hands of the living God.

Hebrews 9:27-28 And as it is appointed unto men once to die; but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin unto salvation.

Hebrews 6:1-2 Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

James 3:6 And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of Hell.

1 Peter 3:19,20 By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

1 Pet. 4:18 For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the sinner and the ungodly appear?

2 Pet. 2:6 And turning the cities of Sodom and Gomorrhah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

2 Pet. 2:4,9 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;...The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

2 Pet. 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also other scriptures, unto their own destruction.

1 John 3:15 Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

2 Thess. 2:11,12 And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2 Thess. 1:6,9 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

1 John 5:16,17 If a man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin unto death.

2 Cor. 4:3 But if our Gospel be hid, it is hid to them that are lost.

2 Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Jude 7 Even as Sodom and Gomorrhah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Rev. 1:18 I am he that liveth, and was dead; and, behold I am alive for evermore, Amen; and have the keys of Hell and of death.

Rev. 6:8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Rev. 6:12,13 At the opening of the sixth seal, the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, and the heavens departed as a scroll.

Rev. 6:16 And said to the mountains and rock, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

Rev. 14:6,7 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come.

Rev. 14:11 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.

Rev. 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone

Rev. 20:5,6 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.

Rev. 20:12-14 And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in those books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead that were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

Rev. 21:8 But the fearful, and unbelieving, and the abominable, and murderer, and whoremonger, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

Rev. 22:11 He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

BIBLE
PROOFS
OF
UNIVERSAL
SALVATION

BIBLE PROOFS OF UNIVERSAL SALVATION;

CONTAINING THE
PRINCIPAL PASSAGES OF SCRIPTURE
THAT TEACH THE FINAL HOLINESS AND
HAPPINESS OF ALL MANKIND.

By J. W. HANSON, D.D.

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UNIVERSAL SALVATION

THE DOCTRINE OF THE BIBLE

The author of these pages proposes, in the briefest and simplest manner of which he is capable, to set forth the leading Scriptural arguments in favor of the doctrine of Universal Salvation. He will not attempt to exhaust the subject, nor will he endeavor to explain what are called "The Difficult passages," that is, those that are popularly supposed to teach a different doctrine. Remanding that task - a perfectly easy one - to another volume, a proper companion to this, he will only attempt, in these pages, to present the prominent considerations that are contained in the Bible in support of the final redemption of all souls. In this important task he invokes the benediction of Almighty God; praying that any word herein contained, that is false, may perish, fruitless, while whatever is in harmony with the Divine Oracles may bring forth many good results in the promotion of truth and righteousness in the world.

The first thought that astonishes the mind when the Scriptures are consulted on this great question, by one who has taken for granted that they teach endless torture, for any part of the human family, is

THE SILENCE OF GOD

The Almighty Father of the human family would not fail, at the very beginning of human history, to announce to his children the penalty of sin. To conceal such a doom as that of endless torment from any would be cruel treachery towards those whom he had created, and who would have the right to know all the consequences of disobedience. And yet only limited consequences - temporal punishments - were threatened at the announcement of the law to Adam, or when the penalty of their Sin was referred to, in the history of the earliest transgressors. If endless punishment were true, it would be stated as the threatened penalty of the original sin.

ADAM'S PUNISHMENT

But Adam was neither before nor afterward told that he had incurred or should receive endless woe.

Here is the law, and its penalty:

And the Lord God took the man and put him into the Garden of Eden to dress it and keep it. And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die. Gen. 2: 15-17.

Adam died as the penalty of his sin. How? This threatened death is not (1.) of the body, for physical dissolution was the natural result of physical organization, and the death threatened was to be “In the day he sinned.” His body did not die in that day. (2.) It was not eternal death for the same reason. He certainly went to no endless hell “in the day” of his transgression. It was (3.) a moral, spiritual death from which recovery is feasible. Paul describes it:

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Eph. 4: 18. You has he quickened who were dead in trespasses and sins. Eph. 2: 1.

Jesus describes it in the parable of the Prodigal son:

It was meet that we should make merry and be glad; for this, your brother, was dead and is alive again, and was lost and is found. Luke 15: 32. See, I have set before you this day life and good, and death and evil. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both you and your seed may live. Deut. 30: 15-19.

Adam died this kind of death and no other “in the day” he sinned. The death God threatened was in this life. The devil denied this penalty. If it was any different from that threatened, then the devil told the truth. This penalty is described in the language used toward Adam after he had sinned:

And unto Adam he said, Because you have harkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying, you shall not eat of it; cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life; thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field; in the sweat of your face shall you eat bread, till you return unto the ground; for out of it were you taken; for dust you are, and unto dust shall you return. Gen. 3: 17-19.

Would all these consequences be so fully described, and the one of surpassing importance be concealed? Would God perpetrate a “snap judgment” on his poor deluded creatures? Impossible. Our first parents died in trespasses and sins, as did the prodigal, “in the day” they sinned. The whole penalty to which Adam or any other should ever be liable was fully described, but not a word of endless punishment is there.

CAIN'S PUNISHMENT

The case of Cain is equally explicit. What penalty did the first murderer experience? Here it is fully stated:

And the Lord God said unto Cain, Where is Abel your brother? And he said, I know not; Am I my brother's keeper? And he said, What have you done? the voice of your brother's blood cries unto me from the ground. And now are you cursed from the earth, which has opened her mouth to receive your brother's blood from your hand. When you till the ground it shall not henceforth yield unto you her strength; a fugitive and a vagabond shall you be in the earth; And Cain said unto the Lord, my punishment is more than I can bear. Behold, you have driven me out this day from the face of the earth; and from your face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that finds me shall slay me. Gen. 4: 9-14.

Not a word of endless punishment for this greatest of crimes. "A fugitive and a vagabond in the earth" not torment in an endless hell, is the punishment of the first murderer. His punishments were all temporal, and were so understood by him. Is it credible that in addition to all this an endless hell was in store for this first fratricide, and not a word said of the awful doom?

THE ANTEDILUVIANS

Read the detailed account of the Flood and of multitudes of antecedent transactions for the long period of more than seventeen hundred years, and not an instance can be found in which any other than temporal and limited consequences are described as the result of sinfulness.

THE DELUGE

The wicked people who were overwhelmed by the deluge were not threatened with endless punishment. Noah, the first great "preacher of righteous," (Titus 2: 5,) did not say a word of it when he announced the flood. He threatened drowning, but said nothing of post mortem sufferings. Would he have spoken of this comparatively slight disaster, and conceal the enormous one of endless suffering if he knew anything of it?

And, behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. Gen. 6: 17. The earth also was corrupt before God; and the earth was filled

with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them and, behold, I will destroy them with the earth. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark. Gen. 5: 11-13; 23.

Just think of charging God with describing the height of the waters, the amount of the flood, the number of days, and all the small particulars of a limited penalty, and entirely overlooking the dreadful fate in store for the millions destroyed!

SODOM AND GOMORRAH.

Nothing is said of endless punishment in connection with the wicked people of Sodom and Gomorrah.

Then the Lord God rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities and all the plain, and all the inhabitants of the cities, and all that which grew upon the ground. And Abraham got up early in the morning to the place where he stood before the Lord, and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. Gen. 19: 24-28.

The fire and brimstone that these people suffered were here, in this world. And that it was limited is evident from the following:

For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. Lam. 4: 6.

Jerusalem experienced a greater punishment than Sodom, as we know from the words of Jesus:

Then shall be great tribulation, such as was not since the beginning of the world to this time. No, nor ever shall be. Matt. 24: 21.

All this shows that the suffering was in this world. The Sodomites never received a hint that they were exposed to endless punishment, nor is there any record that they ever went to such a doom.

VARIOUS INSTANCES

The wicked whose character is described from Adam to Moses, a period of twenty-five hundred years, are never threatened with endless punishment, nor is it ever said to have been visited upon any. The builders of Babel, Joseph's brethren, Pharaoh, many wicked people are there threatened and punished, but not a word is said of endless punishment. Is it credible that for twenty-five hundred years God should have led men along to the brink of the grave, threatening them with all sorts of things, and entirely conceal this doom, which, if true, should have been reiterated to all from the cradle to the grave?

The punishments of sin are thus described two thousand five hundred years after Adam:

It shall come to pass, if you will not hearken unto the voice of the Lord your God, to observe to do all his commandments and statutes which I command you this day; that all these curses shall come upon you, and overtake you: Cursed shall you be in the city and cursed shall you be in the field. Cursed shall be your basket and your store. Cursed shall be the fruit of your body, and the fruit of your land, the increase of your cattle, and the flocks of your sheep. Cursed shall you be when you come in, and cursed shall you be when you go out. The Lord shall send upon you cursing, vexation and rebuke in all that you set your hand unto for to do. . . He shall smite you with consumption, and with a fever, with blasting and mildew; etc. In the morning you shall say "Would God it were evening," and at evening you shall say, "Would God it were morning." Deut. 28: 15-29, 67.

All through the Old Testament, subsequent to the enunciation of the law, the wicked who are spoken of are never threatened with any but temporal penalties. Abimelech is a case in point:

Thus God rendered the wickedness of Abimelech, which he did unto his father in slaying his seventy brethren. Judges 9: 56

So with Ahithophel, the suicide:

And when Ahithophel saw that his counsel was not followed, he put his household in order, and hanged himself, and died, and was buried in the sepulcher of his father. 2 Sam.17: 23.

Is it asked how this suicide was punished? Paul answers:

Some men's sins are open beforehand, going before to judgment. 1 Tim. 5: 24.

Hence Paul tells us that under the Law

Every transgression and disobedience received a just recompense of reward. Heb. 2: 2.

Now for four thousand years every wicked act was fully punished in this life. “Every transgression and disobedience received a just recompense of reward.” Would God have an endless hell and keep it a secret from the world for four thousand years? Would he keep sinners for four thousand years from a hell he had made, and then use it as a prison for other sinners no worse? No; the silence of God for forty centuries is a demonstration that he had no such place reserved for any of his children.

If God all the time he was threatening these limited consequences of sin, intended to inflict a doom compared to which all these are as nothing, then he deceived the people, for this is the full statement of the law:

These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses. Lev. 26: 46.

The laws of Moses enumerate many forms of punishment, many different penalties, but never list a hint of endless woe.

THE TESTIMONY OF SCHOLARS

That endless punishment is not revealed in the law, the wisest theologians of all creeds agree:

Warburton: In the Jewish Republic, both the rewards and punishments promised by heaven were temporal only. Such as health, long life, peace, plenty, and dominion, etc. Diseases, premature death, war, famine, want, subjections, and captivity, etc. And in no one place of the Mosaic Institutes is there the least mention, or intelligible hint, of the rewards and punishments of another life. - Div. Leg, vol. iii - JAHN: We have not authority, therefore, decidedly to say, that any other motives were held out to the ancient Hebrews to pursue the good and avoid the evil, than those which were derived from the rewards and punishments of this life. Archaeology p.398.—MILMAN: The law-giver (Moses) maintains a profound silence on that fundamental, if not of political, at least of religious legislation — rewards and punishments in another life. He substituted temporal chastisements and temporal blessings. On the violation of the constitution followed inevitably blighted harvests, famine, pestilence, defeat, captivity; on its maintenance, abundance, health, fruitfulness, victory, independence. How wonderfully the event verified the prediction of the inspired legislator! How invariably apostasy led to adversity – repentance and reformation to prosperity! Hist. Jews, vol. i. –DR. CAMPBELL: It is plain that in the

Old Testament the most profound silence is observed in regard to the state of the deceased, their joys and sorrows, happiness or misery.

If, then, the penalties of sin are limited in duration, we can understand this reticence, even though those penalties should continue in the future state, but if God meant all the time he was thus declaring temporal consequences, to inflict endless torment, he was deceiving his children — an impossible supposition.

Were endless punishment true, the Garden of Eden should have sighed the awful tidings from all its leaves, it should have been thundered from the rocky pulpit of Sinai, and have been shrieked into the ears of every transgressor from Adam down. Would a good being, a Father, would a decent being, any one better than a demon, sum up and particularize a score of trivial penalties, and conceal the one that should be mentioned most of all? Would a wicked human king threaten three months' imprisonment, say, for crime, and then behead the criminal, when convicted, all the time concealing from him this capital penalty? Is it supposable that God would stay to talk about drought, and fever, and scab, and itch, when he had intended to burn, or even to imprison in an endless hell? Such a supposition is too enormous for the human mind to cherish.

The silence of God for four thousand years, the fact that he never hinted at such a doom, demonstrates that it was not then impending, and if not then, under the severe dispensation of Moses, it is impossible that it should be found in the milder message of the Gospel of the grace of God.

Now all Christians admit that the people in the times of the Old Testament accepted the doctrine of the resurrection. Is not the fact that nothing is said to the contrary *prima facie* evidence that the resurrection state was by then regarded as one in which all was to be well? Is not the silence of the Scriptures concerning any evil fate there, a powerful argument in behalf of the New Testament doctrine of the resurrection, that all there are equal to the angels?

But let us proceed to some of the most striking of the positive declarations teaching universal salvation. We adduce first:

THE PROMISE TO ADAM

While we would not claim that God gave to Adam a distinct declaration that our first parent understood to mean universal salvation, we are certain that he gave him the germ of that sublime result when he announced the consequences of the warfare between man and evil. After Adam had sinned, the first promise was given:

I will put enmity between you (the serpent,) and the woman, and between your seed and her seed; it shall bruise your head and you shall bruise his heel Gen. 3: 15.

This was an announcement of the destruction of Satan, the tempter and enemy of man, inasmuch as a wound on the head of a serpent indicates his destruction, while a wound on the heel of man is not irremediable. What is the serpent? It is explained as follows:

Every man is tempted when he is drawn away of his own lust and enticed. From whence come wars and fighting amongst you? come they not hence, even of the lusts that war in your members? James 1: 14; 4: 1.

But Satan and his works, the lusts and sins of mankind, are to be destroyed:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death, were, all their life-time, subject to bondage. Heb. 2: 14, 15. For this purpose the son of God was manifested, that he might destroy the works of the devil. 1 John 3: 8. So Death and Hell were cast into the lake of fire. Rev. 20: 14.

And the apostle exulted over their destruction:

Oh Death where is your sting? Oh Grave where is your victory? 1 Cor. 15: 55.

The promise to Adam was fulfilled in Christ, who came to vanquish the vanquisher, and who placed in operation those means that will result in delivering man from all his foes, death, hell, the devil, and the works of the devil. The original promise to Adam contained in embryo the idea of universal deliverance through Christ.

THE ABRAHAMIC PROMISE

How can any believer in the Bible escape the conclusion that the reconciliation of all men to God is taught in the promise to Abraham?

Now the Lord had said unto Abraham, Get you out of your country, and from your kindred, and from your father's house, unto a land that I will show you; and I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing; and I will bless them that bless you; and curse him that curses you; and in you shall all families of the earth be blessed.

Gen. 12: 1-3. And the Angel of the Lord called unto Abraham out of heaven the second time and said, By myself I have sworn, says the Lord, for because you have done this thing, and have not withheld your son, your only son, that in blessing I will bless you, and in multiplying, I will multiply your seed as the stars of the heaven, and as the sand which is upon the sea shore: and your seed shall possess the gate of his enemies: and in your seed shall all the nations of the earth be blessed; because you have obeyed my voice.

Gen. 22: 15-18. You are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in your seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities. **Acts 3: 25, 26.**

1. It is a Universal Promise.

Every human being who ever lived or ever shall live is included in “all the nations families and kindreds of the earth.”

2. The blessing is Christian Salvation.

Now to Abraham and his seed were the promises made. He says not, And to seeds, as of many; but as of one, and to your seed which is Christ. **Gal. 3: 16**

3. It consist in a Gospel Blessing.

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham, saying: In you shall all nations be blessed. **Gal. 3: 8.**

4. It is Salvation from Sin, through faith.

Know you therefore, that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In you all nations shall be blessed. So then they which be of faith are blessed with faithful Abraham. **Gal. 3: 7, 8, 9.** It included the murderers of Christ. But you denied the Holy One, and the Just, and desired a murderer to be granted unto you; And killed the prince of life, whom God has raised from the dead: whereof we are witnesses. You are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in your seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. **Acts 3: 14, 15: 25, 26.**

5. It is to be fulfilled in the resurrection.

And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? Acts. 26: 6, 8. Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec. Heb. 6: 19, 20.

6. It has been attested by the Oath of God.

For when God made promise to Abraham, because he could swear by no greater, he swore by himself saying, surely, blessing I will bless you, and multiplying, I will multiply you. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil: whither the forerunner is for us entered, even Jesus made a high priest forever after the order of Melchisedec. Heb. 6: 13-20.

7. Man's unbelief will not prevent its fulfillment.

For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar: as it is written, That you might be justified in your sayings, and might overcome when you are judged. Rom. 3: 3-5 If we believe not, yet he abides faithful: he cannot deny himself. 2 Tim. 2: 13.

8. Man's disobedience will not always exist.

And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. Gal. 3: 17.

9. All the conditions are to be complied with, and it is so certain that it is spoken of as already accomplished.

And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? Gen. 18: 17, 18.

10. Abraham believed it. Even as Abraham believed God, and it was accounted to him for righteousness.

Gal. 3: 6. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And, therefore, it was imputed to him for righteousness. Rom. 4: 20.

11. All Christians are required to believe it.

Now, it was not written for his sake alone, that it was imputed to him: but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Who was delivered for our offenses, and was raised again for our justification. Rom. 4: 23-25.

Thus God's promise to Abraham is (1) a universal one, (2) of Christian salvation, (3) consisting in a Gospel blessing, (4) of deliverance from sin, including even the murderers of Christ, (5) and will be finally fulfilled in the resurrection, to which (6) the oath as well as (7) the promise of God is pledged, and (8) against which man's unbelief, (9) and sinfulness will not always be opposed, but (10) all the conditions will be complied with, and it is so clearly stated that (11) Abraham believed it, and enjoyed the righteousness that comes through faith, and (12) all men are under obligations to see in Christ the promised seed that will deliver humanity from sin. Can Scriptural demonstration go beyond this positive language?

THE PROMISES TO THE OBEDIENT

In the Old Testament teach that immortal blessedness is not, but that limited happiness and prosperity are the reward of goodness:

He that dwells in the secret place of the Most high shall abide under the shadow of the Almighty. You shall not be afraid for the terror by night; nor for the arrow that flies by day; Nor for the pestilence that walks in darkness; nor for the destruction that wastes at noonday. He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him, and show him my salvation. Ps. 91: 1-16. Great peace have they which love your law: and nothing shall offend them. Ps. 119: 165. The steps of a good man

are ordered by the Lord; and he delights in his way. Though he fall he shall not be utterly cast down: for the Lord upholds him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lends; and his seed is blessed. Ps. 37: 23-25. You will keep him in perfect peace whose mind is stayed on you; because he trusts in you. Isa. 26: 3. My son, forget not my law, but let your heart keep my commandments, for length of days and long life, and peace shall they add to you. Let not mercy and truth forsake you; bind them about your neck: Write them upon the table of your heart; So shall you find favor and good understanding in the sight of God and man. Prov. 3: 1-4. See, I have set before you this day life and good, and death and evil in that I command you this day to love the Lord your God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments that you may live and multiply; and the Lord your God shall bless you in the land whither you go to possess it. Deut. 30: 15-16. And it shall come to pass, if you shall hearken diligently to the voice of the Lord your God, to observe and to do all his commandments which I command you this day, that the Lord your God will set you on high above all nations of the earth: And all these blessings shall come on you, and overtake you, if you shall hearken unto the voice of the Lord your God. Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your cattle, the increase of your kine, and the flocks of your sheep. Blessed shall be your basket and your store. Blessed shall you be when you come in, and blest shall you be when you go out. The Lord shall cause your enemies that rise up against you to be smitten before your face: they shall come out against you one way, and flee before you seven ways. The Lord shall command the blessing upon you in your storehouses, and in all that you set your hand unto; and he shall bless you in the land which the Lord your God gives you. The Lord shall establish you a holy people unto himself, as he has sworn unto you, if you shall keep the commandments of the Lord your God, and walk in his ways. And all people of the earth shall see that you are called by the name of the Lord; and they shall be afraid of you. And the Lord shall make you plenteous in goods, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land which the Lord swore unto your fathers to give you. The Lord shall open unto you his good treasure, the heaven to give

the rain unto your land in his season, and to bless all the work of your hand: and you shall lend unto many nations, and you shall not borrow. And the Lord shall make you the head and not the tail; and you shall be above only, and you shall not be beneath; if that you hearken unto the commandments of the Lord your God, which I command you this day, to observe and to do them.
Deut. 28: 1-13.

This was the reward, and the extent of it, of well doing. Exactly opposite were

THE THREATS TO THE WICKED

These were not endless but limited, not hereafter but here.

Thorns and snares are in the way of the forward. Prov. 22: 5. A fruitful land into barrenness, for the wickedness of them that dwell therein. Ps. 107: 45. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace says my God, to the wicked. Isa. 57: 20, 21. This is the portion of a wicked man with God, and the heritage of the oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword; and his off-spring shall not be satisfied with bread. Those that remain of him shall be buried in death: and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver. He builds his house as a moth, and as a booth that the keeper makes. The rich man shall lie down but he shall not be gathered; he opens his eyes, and he is not. Terrors take hold on him as waters, a tempest steals him away in the night. The east wind carries him away, and he departs: and as a storm hurls him out of his place. For God shall cast upon him, and not spare: he would fain flee out of his hand. Men shall clap their hands at him and, shall hiss him out of his place. Job. 27: 13-23.

To attempt to quote all the passages that teach this doctrine would be to cite every precept and every declaration in the Old Testament. All that refers to Adam, Cain, the Antediluvians, Sodom and Gomorrah, Lot's Wife, Pharaoh, the Egyptians, Ahab, Solomon, Jeroboam, Absalom, Amnon, David, the Israelites, teaches that all are visited by limited, temporal punishments and pains, and the doctrine is continually taught, that after the wrath of God has run its full career in pain and penalty to the transgressor, the Divine Mercy remains unspent and inexhaustible.

GATHERED TO THEIR FATHERS

The reader of the Old Testament is frequently met by passages that demonstrate that the ancient worthies who spoke as they were moved by the Holy Spirit, cherished this sublime faith. Is not this the teaching of such passages as these:

Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And these are the years of the life of Ishmael, a hundred and thirty and seven years: and he gave up the Ghost and died, and was gathered to his people. And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. Gen. 25: 8, 17; 35: 29; 49: 33.

They all went to “one place” to meet the “great majority,” and there is no hint that any part of them went to any endless prison house. Indeed, the testimony is that at death all go to God.

THE SPIRIT RETURNS TO GOD

Solomon declared, when describing the dissolution of the body:

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. Eccl. 12: 7.

He depicts the destiny of every member of the body: the “keepers of the house,” the hands; the “strong men,” the legs; “the lookers out at the windows,” the eyes; “the silver cord,” the spinal marrow; “the golden bowl,” the skull; “the pitcher at the fountain, the wheel at the cistern,” the heart; all these become dust. Would he not tell us the fate of the soul? He does, it “returns to God who gave it.” There, in the hands of its maker and owner, it cannot fail to be cared for.

THE FATE OF AMNON

Incidental passages frequently occur in the Old Testament showing that the Bible worthies entertained the idea that the next state of existence is an improved one, even to those who die in sin. We find an instance where it reads:

**And the soul of King David longed to go forth unto Absalom, for he was comforted concerning Amnon seeing he was dead.
2 Sam. 13: 39.**

The king of Israel loved his two sons, but when the wickeder of them died, he felt at ease concerning him, was even comforted, while he still mourned over the living one. Why? Because he believed in his heart that he had gone where *“the wicked cease from troubling and the weary are at rest.”* Job 3: 17. Would David have been comforted concerning his son who committed a horrible and nameless crime, and died drunk, had he believed that he had gone to a world of endless torment? No, he was comforted because he believed he had bettered his condition. This harmonizes with what his son Solomon subsequently said:

So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive. Eccl. 4: 1, 2.

When the wise seer uttered these words millions of sinners had died - the ante-diluvians, the people of the wicked cities, and multitudes besides, and yet he could say of the dead - all the dead - they are more to be praised, that is, better off, than the living. He therefore agreed with his father David that those who leave this world improve their condition. He teaches that those who lay aside what Paul calls “the body of this death,” our earthly nature, are in improved relations. They cannot, therefore, be in a state of ceaseless torment, but must be in a world where Divine disciplines are being administered, for the purpose of working out the redemption of the sinner. The dead are not more to be praised than the living unless they are better, purer, holier; and no father, loving a son, could be comforted because he was dead, unless he believed in his heart of hearts that he was better, happier, and so better off than when living. David mourned over wicked Absalom, living, but was reconciled, “COMFORTED,” as he thought of wicked Amnon, dead. The dead son must have been better off than the living son.

Let us glance at a few of the declarations in the Old Testament, confessedly less numerous and less explicit than those of the New Testament, and yet developing the increasing purpose that grows and augments from the beginning to the end of Revelation.

KNOWLEDGE OF GOD GIVES PEACE

Job says: *“Acquaint yourself with God and be at peace.”* Job. 22: 21. If he were the being the creeds describe, the better we knew him the more we

would be tormented. Ignorance of his character would be the soul's bliss. But the better he is known the more peace the soul enjoys. Hence he must be incapable of torturing the soul forever, or punishing it more than its good demands. It is ignorance of God that makes the soul unhappy, while knowledge of him renders the soul peaceful. Hence it follows that God has no attribute that would harm or injure. To know his purposes, to understand his disposition, to see him as he is, gives joy.

GOD'S ANGER IS LIMITED

A great number of passages of Scripture speak of what the Bible calls God's anger or wrath -meaning thereby his disapprobation and punishment of sin - as limited, brief and destined to end, frequently contrasting it with his mercy, which, it is said, will never end, and declaring that the soul of man could not exist as the victim of endless wrath.

God's delight is in mercy, and he displays anger towards men for their benefit, and when the purpose of the anger is accomplished, mercy is resumed.

He retains not his anger forever because he delights in mercy. Micah 7: 18. The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide; neither will he keep his anger forever. Ps. 103: 8, 9. For his anger endures but a moment: in his favor is life; weeping may endure for a night, but joy comes in the morning. Ps. 30: 5. In a little wrath I hid my face from you for a moment, but with everlasting kindness will I have mercy on you, says the Lord, your Redeemer. Isa. 54: 8.

One reason why God will not "be angry forever" is, because no soul could endure the storm of God's endless wrath. The benevolence of God is demonstrated in the statute of limitations, by which when pain becomes unendurable, the victim dies. Endless torture no soul could endure.

For I will not contend forever, neither will I be always wroth: for the spirit would fail before me and the soul which I have made. Isa. 57: 16. Hence, The Lord will not cast off forever; but, though he cause grief, yet will he have compassion according to the multitude of his mercies, for he does not afflict willingly, nor grieve the children of men. Lam. 3: 31-33.

God could not be angry with any soul forever, because it would be infinite folly in him to do so. The wise man says:

Anger rests in the bosom of fools!" Eccl. 7: 9.

Can it rest forever in the great heart of infinite wisdom? Preposterous thought, Anger is contrary to God's nature, but mercy is his delight. Hence

GOD'S MERCY IS UNLIMITED

O, give thanks unto the Lord for he is good; for his mercy endures forever. Ps. 107: 1.

In Psalm 136, this language, "*his mercy endures forever*" occurs twenty times. There never can come a moment, in the endless existence of the sinner, when he cannot resort to the fountain of infinite mercy, and find a full supply of Divine grace. It is for all souls, and the fountain will ever be accessible.

THE TESTIMONY OF THE PROPHETS

The prophets often "built better than they knew," and uttered truths which later generations comprehended better than they did themselves. Especially is this true of some of their utterances concerning man's final destiny. Even in the times of our Savior, the prophets were not understood even by those who professed to follow them. For instance, the Sadducees did not accept the doctrine of the resurrection, while they professed to follow Moses, and yet Jesus told them that God taught the resurrection to Moses when he said:

**I am the God of Abraham and the God of Isaac, and the God of Jacob, for God is not the God of the dead but of the living.
Luke 20: 38.**

So the Apostle declares:

And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began. Acts 3: 20, 21.

We have shown that Moses prophesied the destruction of man's passions and sins, when he announced the death of the serpent. And we must accept the declaration of the Apostle that all the holy prophets, ever since the beginning of the world, foresaw and foretold "*the restitution or all things.*" Let us consult a few of the prophetic declarations. The sweet singer of Israel often utters the great truth on which he built the hopes he cherished.

UNIVERSAL OBEDIENCE

He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish: and abundance of peace so long as the moon endures. He shall have dominion from sea to sea, and from the river unto the ends of the earth. Ps. 72: 6-8. All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before you. Ps. 22: 27. All nations whom you have made shall come and worship before you, O Lord; and shall glorify your name. Ps. 86: 9.

This is David's method of expressing universal obedience.

MAN'S INFIRMITY DOUBTS GOD'S GOODNESS

He regards doubt of God's universal and unending goodness as an infirmity of man, founded on no reality in God's purpose or disposition. Hence he declares:

Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone forever? does his promise fail for evermore? Has God forgotten to be gracious? has he in anger shut up his tender mercies? Selah. And I said, This is my infirmity: but I will remember the years of the right hand of the Most High. - Ps. 67: 7-10. For he says, The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. Ps. 54: 8-9. For his anger endures but a moment; in his favor is life: weeping may endure for a night, but joy comes in the morning. Ps. 30: 5. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquities with stripes, nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. Ps. 89: 30-33.

UNIVERSAL DOMINION

The Lord is gracious and full of compassion; slow to anger and of great mercy. The Lord is good to all and his tender mercies are over all his works. Ps. 165: 8, 9. All nations whom you have made shall come and worship before you, O Lord, and shall glorify your name. Ps. 86: 9. O you that hears prayer, unto you shall all flesh come. Ps. 65: 2. All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before you. Ps. 22: 27.

See also his faith in the welfare of his wicked son Amnon as expressed heretofore. We might here rehearse his triumphant exaltations concerning the brevity of God's anger, and the endless duration of his mercy, elsewhere found in the Psalms. He evidently looked forward to the expiration of God's anger, and the triumph of Divine mercy and grace in all souls.

THE PROPHET ISAIAH

Uttered some of the most comprehensive and glorious of all the statements of this doctrine ever framed by human lips or pen.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. Isa. 25: 8.

If we have any doubt whether this teaches universal deliverance from death and sorrow, in other words, whether the prophet inculcates universal life, and happiness, we have but to turn to 1 Cor. 15, where Paul quotes it, and applies it to the final resurrection, so that if Paul has not made a mistake, Isaiah, in this language teaches the restitution of all things to God.

GOD'S WORD CONQUERS

Look unto me and be you saved, all the ends of the earth, for I am God, and there is none else. I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say: "In the Lord have I righteousness and strength." Isa. 45: 24-27.

Here is universal worship and service.

He, (Christ) shall see of the travail of his soul and shall be satisfied. Isa. 53: 11.

As he died to redeem all souls, and is satisfied with the result, it follows that the purpose of his mission was accomplished.

The triumph of God's grace is thus described:

As the rain comes down, and the snow from heaven, and returns not thither, but waters the earth and makes it bring forth and bud that it may give seed to the sower, and bread to the eater, so shall my word be that goes forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isa. 55: 10, 11.

The Divine word is irresistible, and it has gone forth to compel every soul to confess righteousness and strength in the Lord. This certainly was a prophetic anticipation of the universal reign of Christ. The prophet must have been inspired by the spirit of this faith when he inquired:

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget you. Isa. 49: 15.

God will never forget a child of his or cease to care for it, or neglect it, and can only fail to restore it to himself from lack of means, a lack we cannot impute to one whose wisdom and power are infinite.

JEREMIAH

Foresaw the grand result when he declared:

Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke although I was a husband unto them, says the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me from the least of them unto the greatest of them, says the Lord, for I will forgive their sin and I will remember their iniquity no more. Jer. 31: 31-34.

It will at once be perceived that this language is uttered of the Jews, but it should be remembered that the Jews cannot be saved till after the Gentiles are redeemed.

For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved. Rom. 11: 25, 26.

This is the substance of his declaration found in Lam. 3, 31, 32. Thus even the “weeping prophet” saw the bow of promise in the sky, beheld “the rainbow round about the throne!”

HOSEA

Agrees with his brethren, the prophets.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be your plagues: O grave, I will be your destruction: repentance shall be hid from mine eyes.
Hos. 13: 14.

We are not left in doubt as to the meaning of this language for Paul quotes it in 1 Cor. 15 and declares that it denotes the anastasis, or ascension of all humanity to a condition of holiness and happiness. Even Hosea foresaw the destruction of hell, and the delivery of its inhabitants at the final resurrection.

MICAH

Who is a God like unto you, that pardons iniquity, and passes by the transgression of the remnant of his heritage? he retains not his anger forever because he delights in mercy. He will turn again, he will have compassion upon us. He will subdue our iniquities, and you will cast all their sins into the depth of the sea. You will perform the truth to Jacob, and the mercy to Abraham, which you have sworn unto our fathers from the days of old.
Mic. 7: 18, 19, 20.

This reference to the promise to Abraham, coupled with the declaration that he retains not his anger forever, harmonizes with the idea expressed by

DANIEL

And there was given him dominion, and glory and a kingdom, that all people, nations and languages should serve him: his dominion is an ever lasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. 7: 14.

Thus, whatever may be the extent of sin, or its duration, even those who had not seen the fullness of the Gospel as revealed by him “who brought life and immortality to light,” were able to agree with

THE “WISE WOMAN,”

Who told King David:

For we must needs die, and are as water spilt on the ground which cannot be gathered up again, neither does God respect any person, yet does he devise means, that his banished be not expelled from him. 2 Sam. 14: 14.

The Prophet Malachi comprehended this when he called Jesus

A REFINER

And he shall sit as a refiner and purifier of silver. Mal. 3: 3.

The silver refiner kindles the fire beneath his crucible that he may purge the dross away from the precious metal, and when he can see his perfect image reflected in the molten mass, his task is done. So Jesus will pursue his great work till the dross of sin shall be purged from all hearts, and every soul shall “resemble the Son as the Son resembles the Father.” In thus designating Jesus as the Refiner, the prophet foretold the Divine event to which the whole creation moves,” when

*“O'er every foe victorious,
He on his throne shall rest,
From age to age more glorious -
All blessing and all blest.
The tide of time shall never
His covenant remove.
His name shall stand forever,-
That name to us is Love.”*

Thus the end of the elder dispensation harmonizes with its beginning, when the universe was finished, and all that God had made was pronounced very good.

And God saw everything that he had made and behold, it was very good.” Gen. 1 :31.

We have thus briefly denoted the more prominent considerations in behalf of our blessed faith that are recorded in the Old Testament. It was not to be expected that the dim twilight of Revelation would be radiant with the glory that bursts from the cross having beheld the dawning of the truth, let us turn with delight to the glory that streams from the Sun of Righteousness. In the Gospel of Jesus Christ we shall find the truth so plainly revealed that “he who runs may read,” and “the wayfaring man need not err,” as he consults the declarations of him “who spoke as man never spoke,” and the words of his disciples who repeated the blessed truths they had heard him utter.

he great truth of universal redemption is taken for granted, or expressed on nearly every page.

THE NAME JESUS

Before the birth of Jesus the Angel of the Lord comprehended the grand result when he said to Joseph,

You shall call his name Jesus, for he shall save his people from their sins.” Matt. 1: 21

He is to save his people. Who are his people? Sinners, for they are to be saved from their sins. How many sinners will he reach and redeem?

Ask of me, and I shall give you the heathen for your inheritance, and the uttermost parts of the earth for a possession. Ps. 2: 8. The Father loves the Son, and has given all things into his hands. John 3: 35.

In one sense, in the sense employed in this passage, the people of Christ are sinners, and all sinners are his people, and as “no man lives and sins not,” the expression “his people” denotes all men. The apostle illustrates the thought when he says:

God has concluded them all in unbelief, that he might have mercy on all. Rom. 11: 32.

The heavenly messenger made his name, Jesus, (one who saves,) an epitome of his character and mission. He is entitled to be called Jesus, because he will deliver his people, sinners, all men from transgression and sin.

THE WORD GOSPEL

The word Gospel, (Anglo Saxon, “good spell,”) signifies good news, glad tidings. Nothing so deserves this description as the doctrine that announces the deliverance of universal humanity from sin and sorrow; and this Gospel is to all.

Behold I bring you good tidings (the Gospel) of great joy, which shall be to all people. Luke 2: 10.

It is a glad announcement to all souls, because it teaches all that sin, error, suffering, and evil shall be destroyed. No other Christian doctrine so deserves the name Gospel, and this blessed assurance is fully entitled to it.

THE FIRST CHRISTMAS ANTHEM

This was the burthen of the first Christmas song, on the plains of Bethlehem, on the birth-night of the Savior. The messenger from the skies said to the shepherds:

Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. Luke 2: 10, 11.

And the heavenly choir repeated the declaration in angelic chorus:

Glorify to God in the highest, and on earth peace, good will toward men. Luke 2: 14.

The glad tidings of joy are ultimately to reach all people, Christ's people, sinners. To say that one soul will be omitted from the saving influence of his grace and truth, is to charge the angels with falsehood, for then the glad tidings would not be to all people. The aged Simeon caught a glimpse of the truth when, taking the infant Jesus in his arms, he said:

Lord, now let you your servant depart in peace, according to your word: For mine eyes have seen your salvation, which you have prepared before the face of all people; A light to lighten the Gentiles, and the glory of your people Israel. Luke 2: 29-32.

JOHN THE BAPTIST

John the Baptist differed very much from modern Baptists in the style and substance of his preaching. In announcing the coming of one, after him, whose shoe latchet he was not worthy to loosen, the forerunner and herald of the Savior cried:

As it is written in the book of the words of Esaias the prophet, saying, the voice of one crying in the wilderness, prepare you the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God. Luke 3: 4-6.

He thus affirms that the moral universe shall have no valleys, no hills, nothing crooked or perverse, but that universal salvation shall result from the laws of Christ. "*All flesh shall see the salvation of God.*" He uttered the same great truth, when, seeing Jesus approach, he said:

Behold the Lamb of God which takes away the sins of the world. John 1: 29.

Not the sin of a few, or even of many, not of a part only, but of the WHOLE WORLD!

AN INCIDENT AND ITS LESSON

In the very beginning of our Savior's ministry he came to "Nazareth where he had been brought up," and the account says (Luke 4: 16-20.) He read to the people in a Jewish synagogue. He read these words:

The spirit of the Lord is upon me because he has anointed me to preach the Gospel to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Isa. 61: 1.

Here he stopped short, in the middle of a sentence, refusing to read the remainder of the prophet's language, and "closed the book, and gave it to the minister, and sat down" What was the sentence he refused to read? This:

And the day of vengeance of our God. Isa. 61: 2.

Why did he end thus abruptly, and decline to read what the prophet had spoken of him? Because he came to represent God as a Father and Savior, and would not utter of himself one word that would seem to contradict that great fact. Now it is admitted by all commentators that the Old Testament is silent concerning the subject of endless hell, but say some, the New Testament teaches that awful doctrine, and Jesus came to reveal to men endless torment in the immortal world. And yet when Jesus stood for almost the first time in the presence of his people, and read the prophetic declaration concerning himself, he refused to admit that he came to announce a day of vengeance, but rolled up the parchment in the middle of a verse. He would not read language that might seem to teach that he came to represent God as other than the Father and Savior of all.

BE LIKE GOD

What is the spirit of that grandest discourse ever yet heard or uttered, the Sermon on the Mount. Be like God. He is kind to the wicked, good to the bad. Be like him.

Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. But love you your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and you shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be you therefore merciful, as your Father also is merciful. Luke 6: 27, 28, 35, 36. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them

which despitefully use you, and persecute you, that you may be the children of your Father who is in heaven, for he makes his sun to rise on the evil and on the good, and sends rain on the just, and on the unjust. For if you love them which love you, what reward have you? do not even the publicans the same? And if you salute your brethren only, what do you more than others? do not even the publicans so? Be you therefore perfect, even as your Father which is in heaven is perfect. Matt. 5: 44-48.

Could this language be employed concerning God, if he consigned the sinner to an endless hell? And if he did torment his enemies forever, should we be like him, if we loved our enemies. The fact that we are like God only when we are kind to those who injure us, demonstrates that God is the same, and as he is without variableness, or even the shadow of turning,” James 1: 17, the same yesterday to-day and forever, Heb. 13: 8, it follows that he will always manifest himself with impartial kindness towards all. The spirit of this language is in eternal hostility to the idea of endless torment, and inculcates the restitution of all souls to Him whose property they are. We must treat each other as God treats us, in order to be merciful as God is merciful. If God is not merciful to all who offend him, where is our obligation? and if we must not be unmerciful because he is not, how can he eternally punish? God forbids us to overcome evil with evil, and demands of us that we overcome evil with good.

Be not overcome with evil, but overcome evil with good.

Rom. 12: 21

And yet it is said that he employs his infinite power in overcoming evil by evil to all eternity! “*Recompense no man evil for evil,*” Rom. 12: 17, is the Divine injunction, and yet God employs eternity in disobeying his own commands! We are told to bless our foes:

If your enemy hunger feed him; if he thirst give him drink; for in so doing you shall heap coals of fire on his head, Rom 12: 20.

And yet we are taught that damned souls shall cry for water in vain – a drop of water – to all eternity. Thus God is represented as not doing what he commands us to do, and doing what he commands us not to do, and that to all eternity! Let it be shown that God is unforgiving, cruel, unmerciful, will torment his enemies forever, and men will resemble him most when they are most fiendish. If God were to torment one soul forever, a Sioux Indian would be his best representative among men. But as we are most like him when kindest and tenderest, it follows that his mercy and love towards every child of his will be without limit or bound.

As this Divine discourse proceeds, it culminates in

THE LORD'S PRAYER

And this may be called the Universalist Profession of Faith. All men are required to recognize and address God daily as their Heavenly Father; one who is always kind and merciful toward all his children. They are commanded in that prayer to pray for his kingdom to come, his kingdom of holiness and purity, and for his will to be done. We will show hereafter that his will is that all souls shall be saved, (See 1 Tim 2: 1-6; Eph. 1: 9-14; John 6: 38-40). It is declared that all true Christian prayer must be in faith, nothing doubting, (1 Tim 2: 8,) for whatever is not of faith is sin, Rom. 14: 23). Now, how can any one address God as a Father, and pray that his will may be done, and understand that will to include the final welfare of all souls, and offer that prayer in faith, and not be a Universalist? The doxology of the prayer is in the same vein. He who offers it understandingly, and who prays in faith, can say triumphantly, "Yours is the kingdom and the power and the glory," and his "Amen." Signifying, So may it be, and So shall it be, is an aspiration and a psalm, a petition and an exultation. He sees the Father's will universally triumphant, or his Amen is but an ignorantly pronounced expletive offending heaven with idle rhetoric. Unless he utters it as a triumphant ejaculation that the desire "Deliver us from evil" will at length be answered in universal redemption, his Amen has no meaning. But let us dwell a little on the one great fact in this prayer that demonstrates universal salvation:

THE UNIVERSAL FATHERHOOD

The prophet Malachi (2: 10) asks, "*Have we not all one Father?*" If he employed this language in a restricted sense, confining it to the Jews, Christianity enlarges it. In the Lord's Prayer, above, all are under perpetual obligations to call God by the dear name that describes as no other word can, his kindly purpose towards all men, his children. Jesus declares: "One is your Father:" Matt 23: 9. Paul affirms, "*There is one God and Father of all.*" Eph. 4: 6, and he adds that his punishments are all administered to correct and reform those who, by sinning, deserve them.

We have had fathers of our flesh, which corrected as and we gave them reverence. Shall we not much rather be in subjection unto the Father of Spirits and live? For they verily for a few days chastened us, after their own pleasure but he for our profit, that we might be partakers of his holiness. Heb. 12: 9, 10.

He illustrates his paternal love not only in sending the sunshine and the rain on the evil and the good, who are alike his children, but he punishes because he loves and for the purpose of redemption. Sin does not destroy this relation. It continues when man forgets or disregards it.

A certain man had two sons; and the younger or them said to his father, father, give me the portion or goods that falls to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in the land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his field to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and say unto him, Father, I have sinned against heaven, and before you, and am no more worthy to be called your son: make me as one of your hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him. And the son said unto him Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son. But the father said to his servants, Bring forth the best robe, and put it on him: and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and be merry; for this my son was dead and is alive again, he was lost and is found. Luke 15: 11-24.

God continues to be the father of the lost, remaining always the same to sinners.

A voice was heard upon the high places, weeping and supplications of the children of Israel, for they have perverted their way, and they have forgotten their God. Return you backsliding children, and I will heal your backsliding. Jer. 3: 21, 22.

We are to judge God's feelings towards his children by our own feelings towards our offspring.

Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matt. 7: 9-11.

Make the heart of the best earthly parent the unit to be multiplied as far as the mind can go, and the quotient - differing in degree, but the same in kind, indicates Our Father. The earthly parent will do all he can for his children, but God not only will do so much, but he can do all he will. Let any earthly parent look into his own heart, and in the drop of love there he will see reflected the great heart of God, planning, devising, executing, in time and in eternity, the best possible for every child. The fact of God's paternity infinitely wise and powerful, is a guaranty of universal salvation. God created, governs, punishes, does all things as a Father. He will not permit final woe to befall any one of his vast family. He will accomplish the ultimate welfare of each and all, this we know, as truly as we know that he is "Our Father."

How the Scriptures dwell on this great fact.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you that you may be the children of your father which is in heaven for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust.

Matt 5: 44, 45.

That is, being the children of God, we ought to imitate him in character. God's paternal love resembles that of the good earthly parent for his children, only it is infinitely greater, and far more enduring.

Or what man is there of you whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matt. 7: 9-11. But Zion said, the Lord has forsaken me, and my Lord has forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget you. Isa. 49: 14, 15.

A parent would not cast off his child forever. Will God, whose love is infinite? The wicked are still God's children, and are punished that they may be made better.

And you have forgotten the exhortation which spoke unto you as unto children. My son, despise not you the chastening of the Lord, nor faint when you are rebuked of him, for whom the Lord loves he chastens, and scourges every son whom he receives. If you

endure chastening, God deals with you as with sons, for what son is he “whom the father chastens not? But if you be without chastisement, whereof all are partakers, then are you bastards and not sons. Furthermore, we have had fathers of our flesh that corrected us and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seems to be joyous, but grievous, nevertheless, afterward it yields the peaceful fruit of righteousness unto them that are exercised thereby. Heb. 12: 5-11.

We act like illegitimate children until punishment reforms us, but we are not such, for what would God be, if we were really illegitimate?

God is father in three senses:

1. By creation in his image.

You have made him a little lower than the angels, and have crowned him with honor and glory. Gen. 1, Ps. 8.

2. By faith in Christ and love of God.

For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption whereby we cry Abba, Father. Rom. 8: 15.

3. By being raised in his perfect likeness at the final resurrection, as all souls will be.

And Jesus answered and said unto them, the children of this world marry, and are given in marriage, but they which shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.

Luke 20: 34-36.

If the sinner forget his relation as a child of God, the Father remembers it, and though man cannot say, “Abba, Father. God says,” *My son give me your heart.* Prov. 23: 26.

THE GOOD SAMARITAN

What else than this is taught in that immortal parable, the Good Samaritan?

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he look out two pence and gave them to the host, and said unto him, take care of him, and whatsoever you spend more, when I come again I will repay you. Which now of these three, think you, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, go and do you likewise. Luke 10: 30-37.

Here a man is given as an example to all time, of a divine and god like spirit, because he was merciful and compassionate to an enemy, ministered to his necessities, and relieved his wants. Would the God who gave to man this sublime ideal, violate it in his treatment of his enemies? Is not the parable of the Good Samaritan a demonstration that the Father of men will employ all his infinite attributes in the most blessed work that men or angels, or the great God himself, can ever perform - the hallowed work of restoring and saving? Is not this story a guaranty of universal redemption?

THE GOSPEL LEAVEN

The power of leaven is irresistible. However small the quantity placed in meal it overcomes by its fermentation, all opposition, and assimilates the entire mass to its own likeness. Jesus makes this beautiful figure illustrative of the irresistible influence of his Gospel in the human heart, in the moral world.

Another parable spoke he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Matt. 13: 33. And again he said, whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Luke 13: 20, 21.

The Gospel leaven must prevail universally; it will ferment until “the whole is leavened.”

THE JEWISH LEAVEN

The Sadducees taught that there is no resurrection, and the Pharisees taught endless torment after death, for a portion of mankind. Jesus warned his disciples, alike, against the doctrines of each party.

Take heed and beware of the leaven of the Pharisees and of the Sadducees. The disciples did not understand his meaning. And they reasoned among themselves, saying, it is because we have taken no bread. Which when Jesus perceived, he said unto them, O you of little faith, why reason you among yourselves, because you have brought no bread? How is it that you do not understand that I spoke it not to you concerning bread, that you should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the DOCTRINE of the Pharisees and of the Sadducees. Matt. 16: 6-12.

The Sadducees taught no resurrection, the Pharisees believed in the future happiness of a portion of mankind. Jesus told his disciples to beware of both. Only one other view is possible, the final happiness of all.

ALL THE LOST ARE TO BE SAVED

All Christians admit that men are in a lost condition. While there is no such language as “finally impenitent,” or “finally lost” in the Bible, the Gospel everywhere assumes that souls are lost. For the purpose of seeking and saving such, all such, Jesus came to this world.

The Son of Man is come to save that which was lost. Luke 19: 10.

Not a part, but all the lost. Will he succeed? This question he answers, and in the three parables, the Lost Silver, the Lost Sheep, and the Lost Prodigal, he teaches that all the lost are to be restored.

What man of you having a hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it. Either what woman having ten pieces of silver, if she lose one piece, does not light a candle and sweep the house, and seek diligently till she find it. A certain man had two sons: And the younger of them said to his father, father give me the portion of goods that falls to me. And he divided unto them his living. And not many days after the younger son

gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he came to himself, he said; how many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, father I have sinned against heaven, and before you, and am no more worthy to be called your son: make me as one of your hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, father I have sinned against heaven, and in your sight, and am no more worthy to be called your son. But the father said to his servants, bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet, - for this, my son, was dead and is alive again; he was lost, AND IS FOUND. Luke 15: 11-22.

Now, had these parables been related to teach the common doctrines of the sacrificial church, they would have represented the shepherd as having found say twenty sheep, while eight were irreclaimable; the woman would have lost, say six pieces of silver, and found but two, while four were utterly gone, and the father would have had, say four disobedient children, only one of whom returned, while three wandered in the great desert of sin irredeemable forever. But this is not the teaching of these simple yet divine stories. Their significance is not in the loss of sheep, or silver, or prodigal, nor in the value placed on them by their owners, nor in their diligence in searching. There are beautiful lessons in all this, but the emphasis is placed where the Christian world does not place it, not on the loss, or the finding of a part, but on the fact that the search was continued until all the lost were found. The word that Christians overlook, is the word UNTIL - "*Until he find it,*" "Until she find it," the search continues for sheep and silver, and the father of the prodigal waits until he can see his son return, until he can say "My lost son is found." These parables teach beyond all controversy that however many are lost, they are all found, that when the search is finished there are no lost. Hence the divine author of the parables says:

All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day. John 6: 37-39.

Christianity tolerates no final loss. All the lost are to be found by the Heavenly Seeker. When the divine task is consummated the entire race will

be brought home - “no wanderer lost, a family in heaven!” The language of our Savior can have no significance, if he does not accomplish the redemption of all souls.

I am the good shepherd and know my sheep, and am known of mine. As the Father knows me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

John 10: 14-16.

Christians of all creeds rise to the sublime height of the salvation of all, in their best moments, as witness the universal singing of the “Ninety and Nine,” a song that breathes the spirit, while it expresses the literal language of our faith, and yet is sung by Christians of every sect, everywhere.

*There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold.
Away on the mountain wild and bare,
Away from the tender Shepherd's care.
“Lord, you have here your ninety and nine:
Are they not enough for you?”
But the Shepherd made answer, “This one of mine
Has wandered away from me;
And although the way be rough and steep,
I go to the desert to find my sheep.”
But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night the Lord passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry -
Sick and helpless and ready to die.
“Lord, whence are those blood-drops all the way*

That mark the mountain's track?"

*"They were shed for one who had gone astray
Ere the Shepherd could bring him back!"*

"Lord, whence are your hands so rent and torn?"

"They are pierced to-night by many a thorn."

All thro' the mountains thunder-riven,

And up from the rocky steep,

There arose a cry to the gates of heaven,

"Rejoice! I have found my sheep!"

And the angels echoed around the throne,

"Rejoice, for the Lord brings back his own!"

CHRIST WILL ACCOMPLISH HIS MISSION

1. The object of Christ's ministry was to redeem universal humanity.

For the Son of Man is come to seek and to save that which was lost. Luke 19: 10. Jesus says unto them, my meat is to do the will of him that sent me, and to finish his work. John 4: 34. For God sent not his Son into the world to condemn the world: but that the world through him might be saved. John 3: 17. And we have seen and do testify that the Father sent the Son to be the Savior of the world, 1 John 4: 14.

2. He labors in this and in the future world to effect his purpose.

For Christ also has once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. 1 Pet. 3: 18-20. Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 1 Pet. 4: 5, 6.

3. He has ample power to do all he attempts.

And Jesus came and spoke unto them, saying, all power is given unto me in heaven and in earth. Matt. 28: 18. As you have given him power over all flesh, that he should give eternal life to as many as you have given him. John 17: 2. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. Rom. 14: 9. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who will change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. 3: 20, 21. The Father loves the Son, and has given all things into his hand. John 3: 35.

4. He will be successful.

The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied.. Isa. 53: 10. This is indeed the Christ, the Savior of the world. John 4: 42.

Jesus himself said: *It is finished.* John 19: 30.

He undertakes to save all men, he labors here and thereafter to accomplish his purpose, he has power to achieve it, and is actually and absolutely “the Savior of THE WORLD,” which he could not be if one soul were lost.

Hence:

1. All souls were created for Christ.
2. Having become unreconciled, he died to bring them into harmony with God.
3. He had so succeeded in establishing the requisite means that he was able to see the result accomplished.
4. It is a universal reconciliation, “all things are reconciled.”

For the love of Christ constrains us: because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who has reconciled us to himself by

Jesus Christ, and has given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be you reconciled to God. For he has made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him. 2 Cor. 5: 14-21. Who has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist, and he is the head of the body, the church: who is the beginning, the first-born from the dead that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell: and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were some time alienated and enemies in your mind by wicked works, yet now has he reconciled. Col. 1: 13-21.

Therefore,

5. He will draw all men unto him, and they will obey the call, and submit to him in willing and righteous obedience.

He tasted death for every man, Heb. 2: 9, that each might become his disciple, and possess eternal life, and this he declares all men will have, as surely as he is lifted up, that is, crucified. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. John 12: 31, 33. No man can come to me, except the Father which has sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that has heard, and has learned of the Father, comes unto me. John 6: 44, 45. As you have given him power over all flesh, that he should give eternal life to as many as you has given him. John 17: 2. All things are delivered unto me of my Father: and no man knows the Son, but the Father: neither knows

any man the Father, save the Son, and he to whomsoever the Son will reveal him. Matt. 11: 27. All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out. For I came down from heaven, not to do mine own will but the will of him that sent me. And this is the Father's will which has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which sees the Son, and believes on him, may have everlasting life: and I will raise him up at the last day. John 6: 37-40. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before you. For the kingdom is the Lord's: and he is the governor among the nations. Ps. 22: 27, 28. Wherefore God also has highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2: 9-11.

The phrase "under the earth," Kataxthonion, means infernal, and the whole description, says Bretschneider, is equivalent to all mankind. Professor Stuart says:

Things in heaven, earth and under the earth is a common periphrasis of the Hebrew and New Testament writers for the universe.

Albert Barnes says:

The whole universe shall confess that he is Lord. This is a willing confession, to God's glory, and must therefore be of sincere worship.

Who so offers praise glorifies me." Ps. 50: 23.

This must be universal worship, as it is all to the glory of God the Father. There are no unwilling worshippers. Hence the apostle teaches that the result of Christ's mission is to render all souls righteous:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so also is the free gift: for if through the offense of one many be dead, much more the grace of God, and

the gift by grace, which is by one man, Jesus Christ, has abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore, as by the offense of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Rom. 5: 12-21.

All have sinned, and become subject to death, and the same all are to be made spiritually alive. The same "many" who were disobedient sinners are to be made righteous.

Says Dr. Macknight (Scotch Presbyterian):

For as *hoi polloi*, the many, in the first part of the verse, does not mean some of mankind only, but all mankind, from first to last, who without exception are constituted through the disobedience of Adam sinners; so the many in the latter part of the verse, who are said to be constituted righteous through the obedience of Christ, must mean all mankind, from the beginning to the end of the world, without exception.

Thus these many, i.e. all mankind, are to become actively righteous. Says Professor Stuart.

Dikaioi, moreover, must have an active sense here, in order to make out the antithesis to *hamartoloi*, which clearly bears only an active sense, if the *usus loquendi* may decide this point; at least it does so wherever else it is employed.

The "many" who died in sin, died as Adam died and are to be made alive with spiritual life, as Christ was alive - that is, all men are to resemble Christ as they have resembled Adam. This the Apostle illustrates by the figure of a pair of scales:

**As in Adam all In Christ shall all die, even so be made alive,
1 Cor. 15: 22.**

THE RESURRECTION

Nothing can be plainer or more positive than the Bible presentation of the Final Resurrection. It demonstrates the deliverance of universal humanity from sin and suffering. It describes a state in which evil has vanished from the moral universe. The resurrection is employed as a figure, sometimes, that is, as a national, or local, or moral awakening, and sin is said to follow it, but in all such instances the circumstances limit it, and show that it is not the final resurrection. Such a usage is the following:

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O, Lord God, you know. Again he said unto me, prophesy upon these bones, and say unto them, O you dry bones, hear the word of the Lord. Thus says the Lord God unto these bones, behold, I will and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them. Then said he unto me, prophesy unto the wind, prophesy, Son of man, and say to the wind, thus says the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel; behold they say our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, thus says the Lord God; behold, oh my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And you shall know that the Lord have spoken it, and performed it, says the Lord. Ezek. 37.

Had not the explanation in verse eleven been given, it might have been thought that this is a description of the literal resurrection, but it is seen to be a poetical statement of deliverance from the Babylonish captivity.

A similar use of language is found in the following passages:

I know your works, that you have a name that you live, and are dead. Rev. 3: 1. And you has he quickened who were dead in trespasses and sins. Eph. 2: 1. For this my son was dead and is alive again; he was lost and is found. Luke 15: 24. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Phil. 3: 10-12.

This is a resurrection attainable in this life.

Not as though I had already attained, but if I might by any means attain unto the resurrection of the dead.

But the following is the most striking instance:

Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5: 28-29.

That this is not the general resurrection is evident.

1. Because it took place then, and is not now future, "The hour is coining, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."
2. Because in this account all are not said to be raised, but only those who had "done good or evil." This excludes half the human race, which, dying in infancy, never has done good or evil.
3. Or if it be claimed that all are raised, then only the good and evil are assigned and the rest are left unprovided for.
4. Because this resurrection follows the judgment, whereas, in the popular view, the final resurrection precedes the judgment.
5. Because in the final resurrection no judgment follows. See 1 Cor. 15.
6. Because the dead are not raised from hades, but from the "the graves," as in Ezek. 37
7. This is a moral awakening, of those dead in trespasses and sins, and therefore can only include those who have done good or evil, and not all men. It is parallel with Dan. 12: 2, and Matt. 24. Daniel says:

Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

That Daniel's is a local and figurative use of the word is evident:

1. Because it is not all men but "many" who are raised, and
2. Because this was to be at the second appearing of Christ during the lifetime of those who heard Christ speak. Daniel says:

And at that time shall Michael stand up, the great prince which stands for the children of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time. Daniel 12: 1.

Jesus says:

There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Matt. 24: 21.

That the prophet and the Savior refer to the same event is evident:

When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who so reads, let him understand,) then let them which be in Judea flee into the mountains? Let him which is on the house-top not come down to take anything out of his house. This generation shall not pass till all these things be fulfilled. Matt. 24: 15, 17, 21.

All these descriptions refer to the moral awakening, or anastasis that Jesus caused. But the final resurrection is a different event. It is described by Jesus and Paul.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him saying, Master, Moses said, that if a man die, having no children his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection whose wife shall she be of the seven? For they all had her. Jesus answered and said unto them: You do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have you 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. Matt. 22: 21-32. And Jesus answering said unto them, the children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain the world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calls 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. Luke 20: 34-38. See also, Mark 12: 18-27.

1. All are raised according to this statement, "the dead are raised."
2. All the dead are immortal. "Neither can they die any more."
3. They are "angels."
4. They are like God in character.
5. All must be holy and happy forever, as all are immortal, godlike, angels.

The objection sometimes offered to this view is in the phrase Luke uses, but that the other evangelists do not. "They which shall be accounted worthy to obtain that world." But this phrase is a reply to the Pharisees who denied that some would be deemed worthy to rise. Jesus having said that all will rise, says they "having been accounted worthy," (*kataxiouthentes*) are immortal and holy. The lexicographers define this word thus: Donnegan, "To deem worthy, to honor, to esteem, to desire, to sue for." Greenfield, "to account worthy, to esteem fit." Dr. George Campbell thus translates it:

But among them who shall be honored to share in the resurrection and the other world.

The "Emphatic Diaglott" defines the phrase "having been accounted worthy." The language is this:

The children of this world marry and are given in marriage but they having been accounted worthy to obtain that world, that is, the resurrection of the dead, are the children of God, being the children of the resurrection.

That he taught this doctrine is evident from verse 33. "And when the multitude heard this, they were astonished at his doctrine." What astonished them? In his audience were

1. Pharisees who believed in partial salvation. Had he taught that he would not have astonished them.

2. Sadducees, who denied the resurrection. Had he taught that, he would not have astonished them.
3. Heathen, who entertained views similar to those of the partialists of the present day. Had he taught endless punishment for a portion of mankind, he would not have astonished them.

The only doctrine that could have astonished all these classes, was the resurrection of all souls to holiness and happiness. He taught something new and different to what all these classes received. Universal salvation is the only possible view different from the doctrines of all these. Hence Jesus warned his hearers against the old ideas.

Then Jesus said unto them, take heed, and beware of the leaven of the Pharisees and of the Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. Matt. 16: 6, 12.

He rejected the idea of all and taught that the resurrection condition is one of universal holiness.

Paul's view accords perfectly with the doctrine of the Savior:

But now is Christ risen from the dead and become the first fruit of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming. Then, comes the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he has put all enemies under his feet. The last enemy (that) shall be destroyed (is) death. [The words "that," and "is" are supplied by the translators. What Paul says is, "The last enemy, Death, SHALL BE DESTROYED."] For he has put all things under his feet. But when he says, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body it is raised a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which

is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.

Behold, I show you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall be changed. For 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 put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death where is your sting? O grave where is your victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be you steadfast, unmoveable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord. 1 Cor. 15: 20-28; 42-58.

Here we see,

1. All mankind are included. The same all that die as Adam died will be resuscitated.
2. They are not merely to live, but are to live “in Christ.” And as is the firstfruit so is the harvest.
3. They are to be new creatures, and wear the image of the heavenly. *If any man be in Christ he is a new creature.* 2 Cor. 5: 17.
4. It is a condition of “glory,” “incorruptibility,” “immortality.”
5. It is not the resurrection of the body, “*Flesh and blood cannot inherit the kingdom of God.*”
6. Death is to be destroyed.
7. All man’s enemies are to be annihilated.
8. And man is to be victor through Christ over all.

And in this mountain shall the lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow; of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord has spoken it. Isa. 25: 6-8.

9. That the final resurrection is to holiness, is evident from Paul's words in Acts 24: 15, in which he hopes for "*the resurrection of the dead, both of the just and unjust.*" It is not supposable that Paul could hope, that is, desire and expect, the resurrection of the unjust, if he believed that they would rise to endless torture. The fact that he hoped for the resurrection of the unjust proves that he regarded it as a blessing to them, even.

It is said that there is a resurrection to be attained by human effort. True, Jesus says:

Then said he also to him that bade him, when you make a dinner or a supper, call not your friends, nor your brethren, neither your kinsmen, nor your rich neighbors; lest they also bid you again, and a recompense be made you. But when you make a feast, call the poor, the maimed, the lame, the blind; and you shall be blest; for they cannot recompense you; for you shall be recompensed at the resurrection of the just. Luke 14: 12-14.

This is the result, not of faith, but of good works, and gives a higher measure of glory to those who are worthy of it. "In the resurrection one star differs from another." Those who deserve it, have the larger measure of joy in the resurrection.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. Heb 11: 35.

There are grades hereafter, all are not alike, though all are equal to, or like the angels.

The anastasis, or resurrection is not merely being, it is a rising, a moral and spiritual ascent ultimately to be experienced by all mankind, who are to be made alive in Christ, and become equal to the angels. It is "rising to a better life," in the words of Macknight, Scotch Presbyterian. This is the clear and unmistakable testimony of Jesus the Savior and Paul the Apostle. Well did this sublime consummation compel the apostle to exclaim:

For God has concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? Or who has been his counselor? Or who has first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things, to whom be glory forever. Amen. Rom. 11: 32-36. And let all the people say Amen.

THE NATURE OF PUNISHMENT

The office of punishment to correct and reform, as punishment is explained in the New Testament, demonstrates that it is to be followed by reformation and restoration. In Matt. 25: 46, where certain wicked are sent away into “everlasting punishment,” the word “everlasting” denotes - as is its usual meaning in the Bible - long but not endless duration, and the word punishment is a translation from kolasin, which means to prune. These are sent away to be pruned, that is improved; this is the exact meaning of the language. Paul conveys this idea:

To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor. 5: 5. We have had fathers of our flesh which corrected us and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seems to be joyous, but grievous; nevertheless afterward it yields the peaceable fruit of righteousness unto them which are exercised thereby. Heb. 12: 9-11.

We must therefore charge God with being unable to accomplish his purpose in the punishment he inflicts, or we must admit that his pruning, sooner or later, causes those punished to yield to God “the peaceable fruit of righteousness,” by “partaking of his holiness.” Hence all God’s punishments must end in reformation.

THE PRAYER OF JESUS FOR HIS MURDERERS

Long before his death, Jesus commanded his disciples to forgive those who injured them. This injunction is in the Lord’s Prayer, and it is also found in the following:

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus says

unto him, say not unto you, until seven times, but until seventy times seven. Matt. 18: 21, 22.

The reason is, because God places no limit on his forgiveness. If it could be shown that God ever ceases to forgive, then the obligation would not rest on man to forgive those who wrong him. But as God always forgives, man should do likewise. “*Seventy times seven*,” four hundred and ninety times, denotes continual forgiveness. How sublimely was this illustrated on the cross:

Father, forgive them, for they know not what they do. Luke 23: 34.

Did Jesus offer this prayer “*in faith, nothing doubting?*” If not it was not Christian prayer. Was his prayer answered? If not, then Jesus was mistaken, for he said, addressing the wicked Jews:

You shall not see me henceforth, till you shall say, blessed is he that comes in the name of the Lord. Matt. 23: 37-39.

And certainly Peter looked beyond the guilt of the murderers of Jesus to their deliverance from sin, when he said:

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers has glorified his Son Jesus; whom you delivered up and denied him in the presence of Pilate, when he was determined to let him go, but you killed the Prince of Life . . . You are the children of the prophets, and of the covenant which God made with our fathers; saying unto Abraham, and in your seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts 3: 13-15; 25-26.

Jesus prayed for the forgiveness of his murderers. He must have prayed in faith, for he condemns all other prayer. He believed that even his disciples’ prayers would be answered, - and of course his own - and Peter declares that these wicked men for whom Jesus prayed, were to be delivered from their iniquities. And if this be true, certainly no human sin can fail, sooner or later, to receive the divine forgiveness.

GOD THE CREATOR

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwells not in temples made with hands; neither is worshipped with hands, as though he needed anything, seeing he gives to all life, and breath and all things; and has made of one blood all nations of men for to dwell on all the face of the earth, and has determined the times before appointed, and the

bounds of their habitation; that they should seek the Lord if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring. Acts 27: 24-28.

He did not create without a good purpose.

You are worthy, O Lord, to receive glory, and honor and power; for you have created all things, and for your pleasure they are and were created. Rev. 4: 11.

He created for his pleasure, but he can only be happy in the happiness of others. He foreknew, foresaw the destiny of his children. He was good and desired their welfare, wise and planned as he pleased, powerful and will execute his plans. Therefore he has not created one soul whose welfare he has not fixed.

The Lord is good to all, and his tender mercies are over all his works. Ps. 145: 9.

He created as an infinitely wise, powerful and good Father. Therefore all his children will reach a happy immortality. Let the Christian always remember that God is the Creator of souls only as he is their Father, and his faith will infallibly perceive that he is the final Savior of just as many as he is Creator.

GOD'S HOLINESS

You shall be holy for I the Lord your God am holy. Lev. 19: 2. Holy, holy, holy Lord God Almighty, which was, and is, and is to come. Rev. 4: 8.

A holy God might allow sin and sorrow as a means, but he could not allow it as an end, unless he were compelled. Such a God could not permit, as the best thing he could do, what only an infinite devil could do at his worst, perpetuate vice, and continue wickedness forever. Infinite holiness will wage a continual warfare with sin until universal holiness shall reign. To shut up sin in the prison house of hell, and keep it alive forever, is to violate God's love of holiness. How absurd to say that a holy God has affixed penalties to his law that will insure final unholy! All men must be holy because he is holy.

GOD'S MERCY

The Lord is good to all, and his tender mercies are over all his works. Ps. 145: 9. His mercy endures forever. Ps. 107: 1. He is as merciful when punishing as when forgiving. Also unto you, O Lord, belongs mercy, for you render to every man according to his works. Ps. 62: 12.

Ps. 136 employs the phrase, “mercy endures forever,” twenty times. A God all mercy is not a God unjust, nor is a God all justice a God unmerciful, inasmuch as God’s mercy and justice are as the two wings of the Holy Spirit, identical in object and purpose. God is merciful and just in punishing and forgiving. When the Divine Love plans it is wisdom, when it executes it is power, when it punishes it is justice, and when it forgives it is mercy. If one sinner escape his full punishment God is unjust. If one is lost he is unmerciful.

He is a just God and a Savior. Isa. 45: 21. You were a God that forgave them, though you took vengeance of their inventions. Ps. 99: 8.

The meaning of this verse is, he punished first and then forgave. This he must do toward each soul. But if he torments one soul forever, where is his mercy? The worst a depraved devil could do would be to torture an enemy forever. Can infinite benevolence do no better than the worst malevolence would do? His infinite mercy demonstrates the final salvation of every child of his.

GOD'S JUSTICE

A God of truth, and without iniquity, just and right is he. Deut. 32: 4. A just God and savior. Isa. 45: 21. Who will render to every man according to his deeds. Rom. 2: 6.

God will not judge for unbelief but for “deeds.” Hence, as each has done good and evil, each is to be, at the same time, forever happy and forever wretched, or all rewards and punishments must be temporal. Justice requires obedience. Justice demands that every mortal being should receive the full measure of his desert. If all deserve endless punishment, all must be forever miserable, or God will work eternal injustice on those who escape the penalty, and as no soul will ever be able to suffer endless torment, so no soul will ever be justly punished. If endless torment be the just penalty of God’s law, justice can never be administered to any.

O man, what does the Lord require of you but to deal justly, and to love mercy, and to walk humbly with your God? Micah 6: 8.

Will he require men to do justly, and then compel them forever to deal unjustly? Could he love and demand justice, and issue a just law, and then affix a penalty that would insure its defeat, and perpetuate injustice?

God Almighty, just and true are your ways, you king of Saints. Rev. 15: 3. Justice and judgment are the habitation of your throne. Ps. 89: 14.

The law of God and the object of justice is to convert men.

The law of the Lord is perfect, converting the soul. Ps.19: 7. Love is the fulfilling of the law. Rom. 13: 10. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matt. 5: 18. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. 1 Tim. 1: 5. Jesus said unto him, you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, this is the first and great commandment, and the second is like unto it, you shall love your neighbor as yourself. On these two commandments hang all the law and the prophets. Matt. 22: 36-40.

All men are to receive strictly according to their works. If it is just to punish sinners forever, then all souls must be damned. And as all are to be dealt justly by, it follows, if any are to be saved, that endless punishment cannot be the just due of any one. As all have performed both good and evil deeds, all have merited both endless happiness and endless torment. Can men then accuse God of so stultifying himself as to make his law a failure by annexing a penalty that shall forever prevent its fulfillment? But justice is satisfied here, without an infinite penalty.

Comfort you, comfort you my people, says your God. Speak you comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she has received of the Lord's hand double for all her sins. Isa. 40: 1, 2.

Here the law was satisfied with a temporal penalty, therefore it does not require an endless one. Hence we are taught that God fully punishes the sinner, and then forgives his sins.

You were a God that forgave them, though you took vengeance of their inventions. Ps. 99: 8.

That is, justly punished and then mercifully forgave. Justice can only be

satisfied with universal obedience to God's law. Therefore it cannot demand the infliction of endless torment but must forever insist on obedience, and forever labor to secure it.

Justice can only be satisfied when all men do justly. It requires all men to love God, and cannot therefore be satisfied with anything less than universal obedience. Endless punishment would defeat the demands of justice, and would be unjust, and is therefore impossible. Justice is identical with mercy and demands the same. The divine law will always be binding on all moral beings, therefore, God's attribute of justice can only result in universal holiness, so that the fact that God is just is a guaranty that the infamous injustice of endless sin and woe can never be perpetrated, but that his just and perfect law will be fulfilled in the conversion of the souls of all mankind. A just finite being secures the prevalence of justice far as he has power.

A just infinite being will not fail to secure universal justice, for he possesses not only the disposition, but the means requisite to that great end.

GOD'S OMNISCIENCE

O Lord, how manifold are your works, in wisdom have you made them all. Ps. 104: 24. Known unto God are all his works from the beginning of the world. Acts 15: 18. Great is our Lord and of great power; his understanding is infinite. Ps. 147: 5. He is perfect in knowledge. Job. 36: 4. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure. Isa. 46: 10. For you, even you, only, know the heart of all the children of men, 1 Kings 8: 39. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. Heb. 4: 13. The eyes of the Lord are in every place, beholding the evil and the good. Pro. 15: 3. You understand my thought afar off, and are acquainted with all my ways. There is not a word in my tongue but lo! O Lord, you know it altogether. Ps. 139: 2-4.

God foresaw every event and could have prevented any. Knowing the final result, with ability to prevent he must have intended it. Therefore he designed the endless torment of some or the happiness of all. Everything will be as he wishes. He desires universal happiness, and is wise enough to accomplish it. Man's freedom of will and all other impediments were foreseen and provided for.

*“Did he o’erlook the least of his concerns,
 Since from the least the greatest oft originates,
 Then unforeseen contingency might alarm him,
 And disturb the calm and equal course Of his affairs.”*

Nothing can surprise him or long prevent the operations of his perfect wisdom. To say that a father foresaw that a child, if created, would suffer forever, is to say that he would never create such a child. When we say he is all omniscient Father, we demonstrate his care and love, and final protection and grace to all his children. He could not create an immortal being of whose salvation he was not absolutely sure.

GOD’S OMNIPOTENCE

If it were possible for him to be infinitely good, as he is, to desire the salvation of all, as he does, and infinitely wise to plan what he desires, as he is, he might fail for lack of infinite power to execute his desires and designs. But he is almighty to execute.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigns.

Rev. 19: 6, 7.

He will do what he can, being love, and he can do what he will, being omnipotent, and being omniscient, he can devise the requisite means to accomplish all he wishes. His love desires, his wisdom plans, and his power accomplishes the salvation of all. If he does not desire universal happiness he is not infinitely good, if he cannot plan he lacks wisdom, and if unable to execute he lacks power. But he desires that result, plans to accomplish it, and executes all plans. What shall hinder them? Nothing.

He does according to his will in the army of heaven and among the inhabitants, of the earth and none can stay his hand or say unto him, What are you doing? Dan. 4: 35. There are many devices in a man’s heart, nevertheless, the counsel of the Lord, that shall stand. Prov. 19: 21. But he is in one mind, and who can turn him? and what his soul desires, even that he does. Job 23: 13. Who works all things after the counsel of his own will. Eph. 1: 11.

*Praise, everlasting praise be paid
 To him who earth’s foundations laid:*

*Praise to the God whose strong decrees,
Sway the creation as he please.*

GOD'S LOVE

Beloved, let us love one another: for love is of God: and everyone that loves is born of God, and knows God. And we have known and believed the love that God has to us. God is love; and he that dwells in love, dwells in God, and God in him. 1 John: 4: 7, 16. Love works no ill to his neighbor: therefore love is the fulfilling of the law. Rom. 13: 10.

Good will is the divine nature and essence. What ever God does is always directed by what he is. Such a God will do the best he can by each of his creatures. But endless torment would be the worst he could do. Is the best a God of Love can do no better than the worst he can do? Can a God of Love do that which does not benefit himself; angels, men nor devils, which will defeat his benevolent purpose, render heaven an exile to millions, who miss their loved ones, and fill hell with agony? No. His “love works no ill.” Therefore he will always be kind to the unthankful and evil, will punish to reform and bless.

For I am the Lord, I change not. Mal. 3: 6. Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1: 17.

Then he will always love his enemies; will always seek their good, for this he does and always has done.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commends his love toward us, in that while we were yet sinners, Christ died for us. Rom. 5: 6-8. For God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. John 3:16, 17. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John 4: 9, 10.

He loves sinners, and will do the best he can for them. God is Love. This is the passion that he ever manifests towards his children. It will never cease in the bosom of the Father.

“They sin who tell us love can die;

With life all other passions fly.”

All others are but vanity

Its holy flame forever burns.

From heaven it came to heaven returns.

Hence the Apostle says:

If a man say, I love God, and hates his brother he is a liar.

1 John 4: 20.

So if a man say God is love, and will hate and curse his child, he is a liar. He can only ordain or allow, what is for the final good of his children. Even his punishments will result in their improvement. “Our God is a consuming fire.” Heb. 12: 29. But the fire is love, and will only consume the enemies of his children; for “Love works no ill.” Rom. 13: 10.

And God so loved the world that he sent his Son to die for it.

John 3: 16.

We have seen and do testify that the Father sent the Son to be the Savior of the World. 1 John 4: 14.

So that the believing Christians can say:

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. Rom. 8: 38.

God created, governs, judges, punishes, and does all things as a Father, all-wise, almighty, all-merciful. All that the best earthly father would do for his children, God can do for his offspring. (Good will, kindness, the best he can do with infinite might and wisdom, God will do for every child - for all mankind. The best thing that infinite love, aided by omnipotence and omniscience can accomplish - the only thing these divine attributes will accomplish, is universal happiness.

GOD'S ATTRIBUTES UNLIMITED

The Psalmist reprehends a practice prevalent both in his day and now of “limiting the holy One or Israel.” Ps. 78: 41, of placing boundaries to the abilities of the divine attributes. Infinite, they are without limitation, and it is a sort of profanity to adopt any conclusions that place bounds to them, and yet many Christians represent God as like the foolish man:

For which of you, intending to build a tower, sits not down first, and counts the cost, whether he have sufficient to finish it? Lest haply, after lie laid the foundation, and is not able to finish it all that behold it begin to mock him, saying this man began to build, and was not able to finish. Luke 14: 28-30.

GOD'S POWER UNLIMITED

He does according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what are you doing? Dan. 4: 35. For as the rain comes down, and the snow from heaven, and returns not thither, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater so shall my word be that goes forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it. Isa. 55: 10, 11. Who works all things after the counsel of his own will. Eph. 1: 11. The Lord God omnipotent reigns. Rev. 19: 6.

Then nothing can hinder his power from executing whatever he wishes to accomplish. And yet how often it is said that the weakest human being who ever lived, is endowed with a will so strong that if he please to exercise it, God cannot accomplish a plan between which and himself that stubborn will shall rise, though it is a plan which he has pledged his sacred word, and sent his only son to live and die to accomplish! God has commanded all souls to obey him; has declared that all shall obey him; but we are told that if we help him he will succeed, but if we decline to do so, we can defeat him - can throw the divine purpose from the track, and though God's omnipotence exert itself to the utmost, it shall fail utterly of its purpose. Is not this limiting that attribute of Deity on which the Divine character rests?

GOD'S WISDOM UNLIMITED

His understanding is infinite. Ps. 147: 5. Declaring the end from the beginning and from ancient time the things that are not yet done, saying, my counsel shall stand and I will do all my

pleasure. Isa. 46: 10. Known unto God are all his works from the beginning of the world. Acts 15: 18.

To claim that God desires the final welfare of all men, and that his wisdom has devised the best plan possible to infinite wisdom, but that man's rebellion has not been foreseen, or, if foreseen, not amply provided for, presents the same disastrous result. What would he said of a mechanic who should construct a sewing machine which, on trial, would not sew? On examination it is found that a little wheel or spring has been inserted that utterly prevents the machine from doing what its maker declares it was constructed to do! Would not such a machinist convict himself of folly? To say that God has created men to serve him, and has conferred upon them an agency that prevents them from serving him - that he has not wisdom enough to overcome the agency he has given them, is to limit God's wisdom. To say that man's agency is not abundantly provided for in the plans of God, and that all souls will not be willing to obey him in the day of his power, is to limit the Holy One of Israel. The divine perfections are equally impeached if we suppose that God will do all he wishes, but that he does not desire that all souls shall enjoy him; that his wisdom and power will accomplish all he pleases, but the final triumph of evil in a portion of his universe is a part of the divine plan. This is Calvinism. It plumes itself on a strong and wise God, but it builds his wisdom and power on the ruins of his goodness, just as in other systems of error his goodness stands on the ruins of his wisdom and power.

GOD'S LOVE UNLIMITED

He desires to save all.

For God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. John 3: 16. But God commends his love towards us, in that while we were yet sinners, Christ died for us Rom 5: 8. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, has quickened us together with Christ, (by grace you are saved.) Eph. 2: 4,5. The Lord is good to all and his tender mercies are over all his works. Ps. 145: 9.

It matters not which view we take. No theory of the loss of a single soul can be adopted that does not drag to ruin one or more or the attributes of God. Does he not desire the welfare of that soul? Then he is deficient in goodness. Can he not plan its welfare? Then he is not infinitely wise. Can he not execute the plan he desires? His power is limited. To be infinite in all

his attributes he must be so good as to desire, so wise as to plan, and so powerful as to execute the good of all. The God of Calvinism is strong but bad; the God of Arminianism is good but weak. The Christian God has the faults of neither and the merits of both.

If, therefore, we say that God will not and cannot, or can but will not, or will but cannot, save every human soul, we limit him in some direction, but if he will and can, then the result contemplated by the Universalist faith must be accomplished.

GOD'S WILL, PLEASURE, PURPOSE, PROMISE, AND OATH

It is the will of God to save all souls.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 Tim. 2: 1-6. All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which sees the Son, and believes on him, may have everlasting life; and I will raise him up at the last day. John 6: 37-40.

This is not a will of desire merely, but of purpose, such being the meaning of the word *thelo*, as the following passages show:

For as the Father raises up the dead and quickens them, even so the Son quickens whom he will. John 5: 21. And Jesus put forth his hand and touched him, saying, I will; be you clean. And immediately his leprosy was cleansed. Matt. 8: 3. The same day there came certain of the Pharisees saying unto him, get you out, and depart hence; for Herod will kill you. Luke 13: 31. We will not have this man to reign over us. Luke 19: 14.

A good being, a Father, could have no other will than the welfare of his children. His will is finally to be accomplished.

But he is in one mind, and who can turn him? and what his soul desires, even that he does. Job 23: 13. There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand. Prov. 19: 21. He does according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him what are you doing? Dan. 4: 35. Your people shall be willing in the day of your power. Ps. 110: 3. Your will be done. Matt. 6: 10.

It is God's pleasure that all shall be redeemed from sin and error.

For you have created all things, and for your pleasure they are and were created. Rev. 4: 11. As I live says the Lord God, I have no pleasure in the death of the wicked. Ezek. 18.: 23, 32. Having made known to us the mystery of his will, according to his good pleasure which he has purposed in himself, that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth even in him. Eph. 1: 9, 10.

GOD'S PLEASURE WILL BE PERFORMED

I will do all my pleasure. Isa. 46: 10. So shall my word be that goes forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isa. 55: 11. The pleasure of the Lord shall prosper in his (Christ's) hands. Isa. 53: 10

It is God's purpose to save all.

Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ: in whom you also trusted after that you heard the word of truth, the gospel of your salvation: in whom also after that you believed, you were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. Eph. 1: 9-14.

The phrase, "all things," here employed, denotes the universe," accord-

ing to Professor Stuart, and Archbishop Newcome says the phrase means “all intelligent beings.” God, then, purposes to unite in one, all intelligent beings, that is “the whole purchased possession.” God’s purpose will be executed.

The Lord of Hosts has sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand - for the Lord of hosts has purposed, and who shall disannul it? And his hand is stretched out and who shall turn it back? Isa 19: 24-27. I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Isa. 46: 11. Who has saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. 1: 9.

If God had no purpose he would not be God. If a bad purpose he would not be a father. He had a good purpose. It embraces the moral universe. It will be fulfilled in the holiness and happiness of all mankind. It is sometimes said that the Divine will is defeated.

O, Jerusalem, Jerusalem, you that killed the prophets, and stoned them which are sent unto you; how often would I have gathered your children together, even as a hen gathers her brood under her wings, and you would not! Behold your house is left unto you desolate. Matt. 23: 37, 38

But such critics do not read the next verse:

For I say unto you, you shall not see me henceforth, till you shall say, Blessed is he that comes in the name of the Lord.

It was a postponement, but not a defeat, of the will of Christ. Thus God’s Will, Purpose and Pleasure are all invested in the work of universal redemption, and his will, purpose and pleasure will be accomplished, for they will remain eternally the same, inasmuch as he is “*without variable-ness or shadow of turning.*” James 1: 17. God wills, and Christ wills universal salvation, the people shall be willing, and God’s will shall be done.

He has pledged his sacred promise to render all his offspring holy and happy. In the beginning he announced the temporal duration of sin, and the death of evil.

And I will put enmity between you (the serpent) and the woman, and between your seed and her seed; it shall bruise your head and you shall bruise his heel. Gen. 3: 15.

What is the serpent or man tempter?

Every man is tempted when he is drawn away of his own lust and enticed. James 1: 14.

Satan and his works are the lusts of the flesh, and are to be destroyed.

For as much, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil: and deliver them, who though fear of death were all their lifetime subject to bondage. Heb. 2: 14, 15. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3: 8.

This promise he renewed to the patriarchs and confirmed to the apostles.

In you shall all families of the earth be blessed. Gen. 12: 3. In your seed shall all the nations of the earth be blessed. Gen. 22: 18. I will perform my oath which I swore unto Abraham your father, and I will make your seed to multiply as the stars of heaven, and I will give unto your seed all these countries; and in your seed shall all the nations of the earth be blessed. Gen. 26: 3, 4. And in you, and in your seed shall all the families of the earth be blessed. Gen. 28: 14. You are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in your seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son, Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts 3: 25, 26. And the Scripture foreseeing that God would justify the heathen, through faith, preached before the gospel unto Abraham saying, in you shall all nations be blessed. Gal. 3: 8. Now to Abraham and his seed were the promises made. He says not, and to seeds as of many; but, as of one, and to your seed, which is Christ. Gal. 3: 16.

All the nations, families and kindreds of the earth are to be blessed with a gospel blessing, to consist in being turned away from iniquity, and the Universalist can plead the promise of God for his faith. "That anchor holds."

He will fulfill his promise.

God is not a man that he should lie, neither the son of man that he should repent. Has he said and shall he not do it? or has he spoken and shall he not make it good? Num. 23: 19. For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true but every man a

liar. Rom. 3: 3, 4. For all the promises of God in him are yea, and in him amen. 2 Cor. 1: 20.

God has confirmed his promise by an oath. He has sworn to redeem all mankind from sin and error.

I have sworn by myself; the word has gone out of my mouth and shall not return, that unto me every knee shall bow and every tongue shall swear surely shall say, in the Lord have I righteousness and strength. Isa. 45: 23. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedek. Heb. 6: 16-20.

Thus we have GOD'S AFFIDAVIT to plead in evidence of our faith.

Jesus is the appointed means to accomplish this end.

My meat is to do the will of him that sent me and to finish his work. John 4: 34. Your will be done, Matt. 6: 10, was his prayer. God sent not his Son into the world to condemn the world, but that the world through him might be saved. John 3: 17. We have seen and do testify that the Father sent the Son to be the Savior of the world. 1 John 4: 14. And I, if I be lifted up from the earth, will draw all men unto me. John 12: 32.

God wills the salvation of all men.

Who will have all men to be saved, and to come unto the knowledge of the truth. 1 Tim. 2: 4

The will of God shall be done.

He does according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What are you doing? Dan. 4: 35.

The will of God is law, alike in the spiritual as in the material world. It must ultimately be accomplished.

God purposes to save all men.

Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. Eph. 1: 9, 10.

God's purpose will be executed.

My counsel shall stand and I will do all my pleasure. Isa. 46: 10.

God promises to save all men.

You are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, and in your seed shall all the kindreds or the earth be blessed. Acts 3: 25.

God will fulfill his promises.

For all the promises of God in him are yea, and in him amen, unto the glory of God by us. 2 Cor. 1: 20.

God makes oath that he will save all men.

I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength. Isa. 45: 23, 29.

AND GOD WILL MAKE GOOD HIS OATH

Wherein, God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Heb. 6: 17, 18.

Jesus will accomplish the work he came to do.

He shall see of the travail of his soul and shall be satisfied. Isa. 53: 1. Wherefore God also has highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Phil. 2: 9-11.

WHAT GOD WILLS, HE PURPOSES; WHAT HE PURPOSES, HE PROMISES; WHAT HE PROMISES HE MAKES OATH TO, SENDS HIS SON TO ACCOMPLISH, AND JESUS DOES ACCOMPLISH.

YOU MUST BE BORN AGAIN

In this language addressed by Jesus to Nicodemus, (John 3: 7,) is the perpetual declaration of the Almighty Father to all who are unregenerated, and it will continue to be uttered, as long as there is an unregenerated soul. Usually it is understood as expressing what ought to be, but it also expresses what God has determined shall be - what must be will be. “*You MUST be born again;*” is prophetic of all human beings.

A CONDITIONAL PROMISE

**I, if I be lifted up from the earth, will draw all men unto me.
John 12: 32.**

Here Jesus predicates universal salvation on his crucifixion. “If I am crucified,” he says, “*I will ultimately attract all men unto myself.*” For he said this (verse 33) to signify the mode of his death. The conditions have been complied with; he has been crucified. We must believe in the result announced, or we deny the declaration of Jesus himself.

SIN BURNED; SINNERS SAVED

Paul declares:

If any man’s work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire. 1 Cor. 3: 15.

EVERY SOUL WORTH SAVING

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1 Cor. 4: 5.

COMFORT FOR ALL

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. 2 Cor. 1: 3, 4.

What can the Christian say to those who mourn the death of unrepentant friends, that will comfort them - “those in any trouble” - except that they are still in the hands of Divine Grace, who will do for and by them better than their dearest friends can ask or think? Only the Universalist faith can comfort those in any trouble.

HEAVEN'S JOYS CERTAIN

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. 5: 1.

The apostle could not know this, unless it depended on God's immutable purpose. If human weakness or sin could sacrifice it, then Paul could only hope or believe that he might have such a house. His certainty renders its existence absolute, and its inheritance sure.

THE SUBSTANCE OF THINGS HOPED FOR

Paul gives one grand definition of Christian faith: "*It is the substance of things hoped for.*" Heb. 11: 1. What partial view of God's redeeming grace merits this description? What do all Christians ardently hope for, but the ultimate deliverance of all souls from the thralldom of sin?

THE WICKEDEST SAVED

The apostle Peter addressed the wickedest of human beings, those who committed the worst act ever perpetrated, the murder of the sinless Savior, as destined to salvation, after having received the just penalty of their sins. He said:

You men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as you yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain. Acts 2: 22, 23.

And when they were "pricked to the heart" he added:

Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (vs. 38, 39).

It is not possible that the promise was to these men, and that they are to be saved, and any less wicked than they "lost." Their deliverance insures the redemption of all. Hence Peter adds to the same wicked people:

You denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life. You are the children of the prophets, and of the covenant which God made

with our fathers, saying unto Abraham, and in your seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts 3: 14, 25.

THE IMAGE OF GOD

Jesus was the image of the invisible God. Col. 1: 15. The brightness of his glory and the express image of his person. Heb. 1: 3.

That is, in all his conduct, in every trait of his disposition, he was just like God, and did just what God would have done. How did he treat sinners? To the woman taken in adultery, he said, *“Go, and sin no more”*. John 8: To Thomas, the skeptic, who refused to credit his resurrection, he showed the evidence of that great fact in his hands, his feet, and his side. John 20. To Peter, denying with oaths and curses that he had ever known him, he looks with pity and grief, and the heart of the false disciple is melted. John 18. To Saul, hating him and persecuting his followers, he sends no stroke of doom to annihilate him, but the opening heavens are radiant with light as he arrests the cruel persecutor with the unanswerable question, *“Saul, Saul, why persecute you me?”* Acts 9: 4. For those who nailed him to the cross his last breath is a prayer that they may be forgiven for their unparalleled crime. Luke 23: 34. Was it the prayer of faith, and will that prayer be answered? Christ was the friend of sinners in this world; is he their friend now? Will he always be their friend? If not, is he the same yesterday, to-day, and forever? As God’s image he will always remain the loving friend of sinners, employing all possible means for their improvement and welfare. His whole life was in the same spirit. He invoked no vengeance, demanded no bloody sacrifice, either of the sinner or of a vicarious substitute, but pity, mildness, mercy and love went from him towards even the vilest of the vile. God must treat the skeptic, the profane, the cruel, the murderer, the wicked of every grade in the same manner, or the resemblance between image and original would be destroyed. Can God justify the resemblance to Christ, unless, though he punish, he continues to love, and employs all his infinite attributes, and all the ages of eternity if need be, in the blessed work of purifying and saving his children from the sins that alienate them from him? This was the work that always occupied

Jesus, that still occupies him as he sits at the right hand of the Father. As truly as Jesus is the image of God, the Father must always thus be employed, until the last exile from the home of the soul returns to allegiance, and duty, and heaven.

PAUL'S HOPE

Paul hoped that the unjust would be raised. He said:

I have hope towards God that there shall be a resurrection of the dead, both of the just and of the unjust. Acts 24: 15.

He must have believed that the resurrection of the unjust would be a moral as well as an existential anastasis. He might believe in it, if it were an unhappy fate, but he could not hope for it. Hope is compounded of desire and expectation. He therefore expected and desired the resurrection of the unjust. Only a demon could desire their rising if it were to a condition of endless torment. But Paul, whose heart always yearned for human happiness, tells us that the unjust will rise into an improved condition, a desirable and therefore good and happy existence, when he says he hopes for the resurrection of the just. Hoping for it he demonstrates that he believed it to be something desirable, a benefit to them.

THE GLAD TIDINGS OF GOD

The apostle Paul, in the first verse of the first chapter of his letter to the church in Rome, calls Christianity “The Glad Tidings of God.” gospel, (euangelion). His writings show that he delighted to dwell on the universal grace and mercy of God. He announces it in scores of passages, found in this book, and asks concerning those who deny it:

What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar. Rom. 3: 3. Believe what? That

THE UNIVERSE SHALL BE DELIVERED FROM SIN

Paul says:

The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. 8: 21.

1. Dr. Macknight says “Ktisis” (the creature in this passage) “signifies every human creature.” Prof. Stuart declares its meaning to be, as in Mark 16: 15, and Col. 1: 23, “mankind in general.”
2. It is subject to evil.
3. It has a hope of deliverance.
4. It shall be delivered.
5. Into the liberty of God’s angels, or children. Though not yet

accomplished it is the province of Christian faith to believe in this result, and thus eat celestial fruit on earthly ground. Hence the same apostle says:

You have put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. Heb. 2: 8, 9.

The subjection of all men to Christ is like that of Christ to God.

And when all things shall be subdued unto him, (hupotagee) then shall the Son also himself be subject, (hupotageesetai), then to him that put all things under (hupotazanti) him, that God may be all in all. 1 Cor. 15: 28. For I would not, brethren, that you should be ignorant of this mystery lest you should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.

Rom. 11: 25-27.

It is therefore a willing service, the love and homage of faithful and obedient children. All men are to be subject to Christ with the same subjection under which Christ is subject to God.

WHAT GOD WILL NOT DO

He will not always chide. Ps. 103: 9. He will not contend forever. Isa. 57: 16. He will not cast off forever. Lam. 3: 31. He will not retain his anger forever. Micah 7: 18.

WHAT GOD WILL DO

He will have all men to be saved and to come unto the knowledge of the truth. 1 Tim. 2: 4. He will swallow up death in victory, and wipe tears from off all faces. Isa. 25: 8. He will destroy the devil. Heb. 2: 14. He will destroy the works of the devil. 1 John 3: 8. He will destroy man's last enemy. 1 Cor. 15: 26. He will reconcile all things unto himself. Col. 1: 19, 20. He will finish sin, make an end of transgression, and bring in everlasting righteousness. Dan. 9: 24.

SIN, SATAN, DEATH AND HELL DESTROYED

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death, were all their lifetime subject to bondage. Heb. 2: 14, 15. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3: 8.

The Revelator saw the work accomplished.

Death and Hell were cast into the lake of fire. Rev. 20: 14.

This denotes their destruction. Paul declares:

The last enemy that shall be destroyed is Death. 1 Cor. 15: 26.

The words “that” and “is” are supplied by the translators. The passage as Paul wrote it is “The last enemy shall be destroyed, Death.” So whether we suppose he meant physical or moral death, it is to be destroyed, and all other enemies are to be destroyed previously. Death is the last. This is what caused the apostle to exclaim triumphantly:

**O death, where is your sting? O grave, where is your victory?
1 Cor. 15: 55.**

There is no sting, no victory. Then there is no sin. “The sting of death is sin,” and Christ is victorious over sin and death, by accomplishing their destruction. These passages teach that Jesus became mortal to destroy man’s enemies, the devil, sin, and death, and that he succeeded in his great mission, leaving not an enemy of man in existence, when he had finished his work.

*“O’er every foe victorious,
He on his throne shall rest,
From age to age more glorious -
All blessing and all blest.
The tide of time shall never
His covenant remove,
His name shall stand forever
That name to us is Love.”*

ALL SHALL BE RIGHTEOUS

Your people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Isa. 60: 21.

Who are his people?

You shall call his name Jesus, for he shall save his people FROM THEIR SINS.” Matt. 1: 21.

His people are sinners, and as “all have sinned, and come short of the glory of God,” all men are sinners, and all are “his people.” “All souls are his,” and though all have gone out of the way in sin, all are to return to willing obedience.

I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength. Isa. 45: 23, 24.

And that word shall be fulfilled:

It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isa. 55: 11.

Hence we read:

I shall give you the heathen for your inheritance, and the uttermost parts of the earth for your possession. Ps. 2: 8. You has given him power over all flesh, that he should give eternal life to as many as you have given him. And this is life eternal, that they might know you the only true God, and Jesus Christ whom you have sent. John 17: 2, 3. And he is the propitiation for our sins; and not for ours only, but also for the sins of the WHOLE WORLD. 1 John 2: 2. He gave himself a ransom for ALL. 1 Tim. 2: 6. He tasted death for EVERY MAN. Heb. 2: 9.

Jesus foresaw and announced this when he said:

And I, if I be lifted up from the earth, (crucified) will draw all men unto me. John 12: 32. All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out. John 6: 37

This explains the meaning of such passages as these:

All nations whom you have made shall come and worship before you. Ps. 76: 9. Unto you shall all flesh come. Ps. 65: 2. All the ends of the world shall remember and turn unto the Lord. Ps. 22: 27.

And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord, for they shall all know me, from the least of them, unto the greatest of them, says the Lord, and I will forgive their iniquity, and I will remember their sins no more. Jer. 31: 34. For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth or things in heaven. Col. 1: 19, 20.

Archbishop Newcome and Prof. Stuart say “all things” here mean “all intelligent beings.” Thus all souls are to be converted to God, and universal holiness will prevail.

ALL DESTINED TO GOD

For of him, and through him, and to him, are all things: to whom be glory forever. Rom 11: 36.

Can human language more fully state the sublime truth of God’s universal triumph over sin and death in briefer terms, than it is here declared? As truly as all souls came from God, and exist by him, they shall go to him. For it is of human beings that the great apostle is here speaking. Having reached the conclusion of universal salvation, what wonder that he said:

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? or who has been his counselor? Or who has first given to him, and it shall be recompensed unto him again? Rom. 11: 33-35.

And then he closes with that grand epitome:

OF HIM, THROUGH HIM, AND TO HIM ARE ALL THINGS.

O You whose power o’er moving worlds presides,

Whose voice created and whose wisdom guides,

On darkling man in pure effulgence shine,

And clear the clouded mind with light divine.

’Tis Yours alone to calm the pious breast,

With silent confidence and holy rest;

From You alone we spring, to You we tend,

PAT’H, MOTIV’E, GUIDE, ORIGINAL AND END!

What wonder that, on hearing this great truth for the first time,

THE PEOPLE WERE ASTONISHED

The common people were astonished at this doctrine of the resurrection of all souls to holiness. They were familiar with the idea of annihilation, and of endless punishment, but universal salvation was new to them. No other news could have astonished them. *“They were astonished at his doctrine.”* Matt. 22: 33. Had he taught annihilation in this argument concerning the resurrection, he would not have astonished the Sadducees, had he taught endless punishment he would not have astonished the Pharisees and Pagans. But universal salvation astonished all because new to all. He taught the resurrection of all mankind to an equality with the angels.

UNIVERSAL PARDON AND OBEDIENCE

I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me. - “whom to know is life eternal”- from the least to the greatest of them, says the Lord, for I will forgive their iniquities, and I will remember their sins no more. Jer. 31: 33, 34. For all [the house of Israel] shall know me, from the least to the greatest. Heb. 8: 11. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. Rom. 8: 21

CHRIST CANCELS ADAM

Christ’s labors cancel Adam’s influence,

Therefore as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. Rom. 5: 18

But where sin abounded, grace did much more abound. Rom. 5: 20

As sin has reigned unto death even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. Rom. 5: 21

As in Adam all die even so in Christ shall all be made alive. 1 Cor. 15: 32

For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Rom. 5: 19

Here observe:

1. All mankind are to be made alive.
2. They are to live “in Christ.”
3. They are therefore to be new creatures, for “*if any man be in Christ he is a new creature.*” 2 Cor. 5: 17.
4. They wear the heavenly image.
5. Grace reigns wherever sin has borne sway.
6. The exact number “made sinners,” namely, all men, are “made righteous.”

This is

A HEALTHFUL DOCTRINE

A belief in universal salvation exerts a good moral influence.

For the grace of God that brings salvation to all men has appeared teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Titus 2: 11, 12.

This is the true reading. God’s grace has not appeared to all men, but it brings salvation to all.

NO MORE SORROW

The Lord God will wipe away tears from off all faces. Isa. 25: 8.

Can there be a hell full of agony and woe? Must not heaven, then, be universal?

UNIVERSAL OBEDIENCE PROPHESED

All the ends of the world shall remember and turn unto the Lord, and all the kindred’s of the nations shall worship before you. For the kingdom is the Lord’s, and he is the governor among the nations. Psalms 22: 27, 28. All kings shall fall down before him; all nations shall serve him, all men shall be blessed in him: all nations shall call him blessed. Psalm 72: 11, 17. All nations whom you have made shall come and worship before you, O Lord, and shall glorify your name. Psalm 86: 9. The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken it. Isa. 40: 5.

When all the ends of the world turn to God and worship, then will be universal obedience.

THE UNIVERSAL PROPITIATION

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1 John 2: 1, 2.

Have the sins of the whole world been propitiated? If so, can payment be asked again? Christ has done for all what he has done for any. The fate of each, so far as Christ is concerned, must be the fate of all.

THEIR WORKS FOLLOW THEM

And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, says the Spirit, that they may rest from their labors; and their works do follow them. Rev. 14:13.

Not the belief; the faith, or the moral and spiritual condition of the last moments of life is here alluded to, but the works. That is, the works of the spirit. These are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. 5:22, 23. These follow the spirit into the other world. The Bible does not teach that the works of the flesh follow the dead. These are adultery, fornication, uncleanness, lasciviousness, idolitry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like. Gal. 5:19-21. These perish at the death of the body:

For I know that in me (that is, in my flesh) dwells no good thing: for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwells in me, I find then a law, that when I would do good, evil is present within me. For I delight in the law of God, after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? Rom. 7: 18-24.

This explains Paul words:

For he that sows to the flesh shall of the flesh (not of the spirit) reap corruption. Gal. 6: 8.

The works of the flesh perish with the flesh, but the works of the spirit survive with the spirit. All that is worthless dies.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire. 1 Cor. 3: 13-15.

THE BUILDING OF GOD SURE

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. 5:1.

Did the reader ever reflect that the apostle could not say "we know" that we have eternal mansion, if its acquisition depended on man's efforts, or if any possible act of his could forfeit it? He might hope for it, but it would not be certain. His certainty demonstrates that the title rests not on man's conduct, which might forfeit it, but on God's absolute purpose. Every Christian can say "we know;" because God in his house of many mansions has reserved one tenement for each immortal tenant, and at some time in the far future each son and daughter of God will find and occupy his predestined home. We can only read our title clear, and say with Paul "WE KNOW," when we feel that we can neither earn nor forfeit that title, but that our occupancy depends on one whose purpose cannot fail.

GOD HATES SIN

Sin is the abominable thing that his soul hates. He could not, therefore, so stultify himself as to build an eternal hell, and perpetuate sin. But he loves the sinner. He will, therefore, destroy the sinner's foes, all his enemies, even the last. -

The last enemy shall be destroyed, death. 1 Cor 15: 26.

GOD ALL IN ALL

And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all. 1 Cor. 15: 28.

When he is all in all can the devil be in any?

And what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and has put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that fills all in all. Eph. 1: 19-23.

GOD'S GLORY

God's glory can only be promoted by the salvation of all his children. Good music glorifies the musician, good machinery the machinist, a good farm the farmer, good children a father. Success glorifies, and defeat shames. God designs a holy race. He can only be glorified by universal holiness. Hence he says: "*Who so offers praise glorifies me.*" Ps. 1: 23. And the "honor and the power and the glory" can only belong to him when his efforts to redeem all shall issue in the redemption of all.

GOD A UNIVERSAL SAVIOR

Every soul is under perpetual obligations to regard God as his personal Savior. Then the doctrine must be true. God must be the final personal Savior of all, or those of whom he is not the Savior are commanded to believe a lie, but because he is, those who do not believe make God a liar, by their unbelief.

**He that believes not God has made him a liar, because he believes not the record that God gave of his Son. And this is the record, that God has given us eternal life; and this life is in his Son.
1 John 5: 10, 11.**

That is the divine plan, and all the means have been adopted to insure success. In the Divine mind the future is the present, what is to be, is. Thus God is the Savior of all men. This was why Paul was persecuted.

WHY PAUL WAS PERSECUTED

It was for preaching Universal Salvation. He says:

For therefore we both labor and suffer reproach, because we trust in the living God who is the Savior of all men especially of those that believe. 1 Tim. 4: 10.

Paul does not claim that he was persecuted for teaching that God had made it possible for all to be saved, but for declaring that God is actually the Savior of all men. Had he inculcated the Methodist or Presbyterian scheme of partial salvation, he would have agreed, substantially, with the heathen and the Jews. They believed in a partial God who would save but a part. Had the apostles taught only that, they would not have been reproached. But believing in the salvation of all, they were persecuted. Had they been partialists as were the Jews and the heathen would they have been persecuted for teaching that God is the universal Savior? Can God be the Savior of those he does not save? If any one is lost, is God the Savior of all men? Is he in any sense the Savior of unbelievers? He is not the especial Savior of believers, unless he is the actual Savior of all. Paul suffered reproach for no other reason than for teaching that God is a universal Savior.

ALL ARE TO BE RIGHTEOUS

All will confess righteousness:

Unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength.

Isa. 45: 24.

This confesses the Lordship of Jesus.

Wherefore God also has highly exalted him and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Phil 2: 9-11.

This is not compelled, but voluntary.

No man can say that Jesus is the Lord but by the Holy Ghost. 1 Cor. 12: 3.

Hence, the attractions of the cross will win the loving allegiance of all souls, at the last.

And I, if I be lifted up from the earth, will draw all men unto me. John 12: 32.

This condition is now fulfilled, he has been crucified, the conclusion follows in due time.

Then comes the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule and all authority, and power. For he must reign till he has

put all enemies under his feet. The last enemy that shall be destroyed is death. For he has put all things under his feet. But when he says all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 1 Cor. 15: 24-28.

THE FINAL CONSUMMATION

The apostle describes the “far-off divine event to which the whole creation moves,” thus:

For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more. Heb. 8: 10-12.

And the Apocalyptic seer saw all men happy when he beheld the final consummation:

Every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power be unto him that sits on the throne, and unto the Lamb forever and ever. Rev. 5: 13. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. Rev. 21: 2-4.

We have thus indicated the chief passages that teach the doctrine of universal salvation. We have not quoted all of them, nor have we quoted that spirit which is without measure, and which can not be reduced to chapter and verse, which pervades the Bible - the divine aroma that sweetens and perfumes the Book of books. The love and character of God, and the life and spirit of Christ are forever at war with the idea of endless hate and ceaseless torment, and breathe that holy spirit that will have nothing less than universal reconciliation to God, universal holiness among men.

The few passages we have quoted unmistakably teach the great truth inculcated by all God's attributes, and that was the vital breath of him who came to do God's will among men, and who successfully accomplished his great mission, in reconciling universal humanity to its God and Father. When God's plans shall have been completed,

Then THE END, beneath his rod
Man's last enemy shall fall;
Hallelujah! Christ in God,
God in Christ is ALL IN ALL.

100 Scriptural Proofs That Jesus Christ Will Save All Mankind

by Thomas Whittemore

Many early American Christians discovered Jesus as the Savior of the whole world. I have come across hundreds of old books written in the late 1700s and early 1800s that declare in Scriptural form the Everlasting Gospel that Jesus will redeem every single soul created. One of these books had a chapter, reprinted below, that commented on 100 Scriptures that declare the salvation of all mankind. I will be doing some editing since the English of today is quite different from that of 150 years ago. Any comments I may make will be in parenthesis. It was written in 1840 by Thomas Whittemore.

GOD THE CREATOR OF MEN

1. God is the Creator of all men. "He hath made of one blood, all nations of men, to dwell on all the face of the earth." Acts 17:26 He would not have created intelligent beings, had he known they were to be forever miserable. To suppose that God would bring beings into existence who he knew would be infinite losers by that existence, is to charge him with the utmost malignity. The existence itself would not be a blessing, but a curse; the greatness of which cannot be described. As God is infinite in knowledge, and as he sees the end from the beginning, he must have known before the creation, the result of the existence he was about to confer, and whether, upon the whole, it would be a blessing; and, as he was not under any necessity to create man, being also infinitely benevolent, he could not have conferred an existence that he knew would end in the worst possible consequences to his creatures.

GOD THE FATHER OF MEN

2. God is the Father of all men. "Have we not all one Father? Hath not one God created us?" Mal. 2:10 A kind Father will not punish his children but for their good. God is evidently called the Father of all men in the Scriptures, and this is not an unmeaning name; he has the disposition and principles of a Father. He loves with a Father's love; he watches with a Father's care; he reproveth with a Father's tenderness; he punishes with a Father's design. God is the Father of all men; and, therefore, he cannot make mankind endlessly miserable.

GOD THE LORD, OR OWNER OF MEN

3. All men, of right, belong to God. “Behold, all souls are mine,” saith the Lord. “As the soul of the father, so also the soul of the son is mine.” Ezek. 18:4 God will not give up what belongeth to him, to the dominion of sin and Satan forever. All men are God’s by creation; he made them all. They are his by preservation; he sustains them all. They were his at first, and they always have remained in his care. “The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.” That God, who says to men, “If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel,” can never abandon his own creatures. He will ever exercise a gracious care over them, as will be more fully seen in the following reasons.

ALL MEN COMMITTED TO CHRIST’S CARE

4. God hath given all things to Christ, as the moral Ruler of the world. “Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Psalms 2:8 “The Father loveth the Son, and hath given all things into his hand.” John 3:35 “All things,” here, means all intelligent beings. So say the best commentators. (The word things is in italics in the KJV which means it is not in the Greek. We are not talking about trees here.)

5. God gave all beings to Christ that he might save them. “Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” John 7:2 This plainly evinces, that it was God’s design, in giving Christ dominion over all flesh, that they should all enjoy eternal life.

6. It is certain that Christ will save all that the Father hath given him. “All that the Father giveth me, shall come to me, and him that cometh to me I will in nowise cast out.” John 6:37 These three propositions are irrefragable evidence of the final happiness of all men. 1st. God hath given all things to Christ. 2d. All that God hath given him shall come to him; and 3d. him that cometh he will in nowise cast out. All are given; all shall come; and none shall be cast out. What is the unavoidable conclusion?

THE WILL OF GOD

7. It is THE WILL of God that all men shall be saved. “Who will have all men to be saved, and come unto the knowledge of the truth.” KJV 1Tim.2:4 By “all men”, in this passage, is undoubtedly to be understood all the human race. Salvation comes through the belief of the truth. God wills that all men should come to the knowledge of the truth, and be saved thereby.

8. God inspires the hearts of the good to pray for the salvation of all men, and say, as Jesus said, “Thy will be done.” Matt. 6:10. Adam Clarke says, “Because he wills the salvation of all men, therefore he wills that all men should be prayed for; as in 1 Tim. 2:1. “I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.” Would God inspire the hearts of his saints to pray for the salvation of all mankind, if he knew they would not all be saved?

9. Jesus came to do the will of God. “My meat is to do the will of him that sent me, and to finish his work.” John 4:34 “Lo, I come to do they will, O God.” Heb. 10:9 The will of God is, that all men be saved. This is his will, by way of distinction and preeminence. Jesus came to do this will. He came as the Savior, as the Savior of all men. He came as the good Shepherd, to seek and save that which was lost. He came to save all men, not only those who lived on the earth while he was here, but all who lived before, and all who have since lived, and all who shall live. Jesus gave himself a ransom for all; he tasted death for every man; and unto him, at last, every knee shall bow, and every tongue shall confess him Lord, to the glory of God the Father. Such is the way in which Jesus does the will of God.

10. The will of God cannot be resisted. “He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?” Dan. 4:35. Who can resist a being of Almighty power? What God wills to take place’ must take place. He wills the salvation of all men because it is right. A God of purity cannot desire endless sin and rebellion. If he wills the salvation of all men, he wills all the means by which it shall be accomplished; it must therefore take place.

11. God has no other will besides the will to save all men. “He is in one mind, and who can turn him.” Job 23:13.

THE NATURE OF GOD

12. God is love and love worketh no ill. “God is love.” 1 John 4:8. “Love worketh no ill.” Rom. 13:10. This is a very forcible argument. God’s nature is the very essence of benevolence, and benevolence cannot be the origin of endless evil. If love worketh no ill, God can work no ill; and, therefore, God cannot be the author of endless evil.

13. God loves all mankind. “For God so loved the world that he gave his only begotten Son.” John 3:16: and, as Jesus died for all men, so God loves all men. This argument adds great force to the last.

14. God loves even his enemies. For he requires men to love their enemies, which he could not do if he hated his. (Matt. 5:44) And Jesus declared, “for he is kind unto the unthankful and to the evil.” Luke 6:35. This is but an amplification of the preceding argument. If God loves his enemies, he certainly loves all men; for no one doubts that he loves his friends. And can God cause those to be endlessly miserable whom he loves?

THE WISDOM OF GOD

15. God is wise; and it cannot be a dictate of wisdom to create beings, and then make their existence a curse by entailing endless suffering to it. God foresaw all the consequences of our creation when he made us. He knew fully what the result would be to each individual. Is it possible, that infinite goodness could breathe life into unoffending dust, when it was clearly foreseen that endless evil would ensue? It was not possible. God must have created only to bless. “Love worketh no ill.”

16. The wisdom of God is “full of mercy,” and “without partiality.” James 3:17. “Full of mercy,” says Adam Clarke, i.e. “ready to pass by a transgression, and to grant forgiveness to those who offend; and PERFORMING EVERY POSSIBLE ACT OF KINDNESS.” Surely, a God of infinite power and skill, who “performs every possible act of kindness,” will save his fallen creatures from their sins. “Without partiality,” i.e. without making a difference. God is no respecter of persons. He is kind to all men, and he will perform every “possible act of kindness” to all men.

THE PLEASURE OF GOD

17. The pleasure of God is in favor of the salvation of all men; and therefore, neither death, sin, nor pain, can be the ultimate object of God in reference to man. “As I live, saith the Lord God, I have no pleasure in the death of the wicked.” Ezek. 23:11. Death and sin and pain may exist for a time; but if God has no pleasure in them of themselves, they are not the end at which he aims, but the means by which he accomplishes that end. The end in which God rests as his pleasure, design, or purpose, must be essentially benevolent, because he is essentially a benevolent God. Neither death, nor sin, nor pain can be his ultimate plan or pleasure; they are the means by which his holy and righteous designs are carried into effect.

18. God created all men expressly for his pleasure, and, therefore, not for ultimate death. “Thou hast created all things, and for thy pleasure they are and were created.” Rev. 4:11 Adam Clarke has a fine remark on this passage. He says, “He made all things for his pleasure; and through the

same motive he preserves. Hence, it is most evident, that he hateth nothing that he has made; and could have made no intelligent creature with the design to make it eternally miserable. It is strange, that a contrary supposition has ever entered into the heart of man; and it is high time that the benevolent nature of the Supreme God, should be fully vindicated from aspersions of this kind.”

19. The pleasure of God shall prosper in the hand of Christ. “The pleasure of the Lord shall prosper in his hand.” Isaiah 53:10 Clarke says, on Isaiah 53:10, that the pleasure of God is, “to have all men saved, and brought to the knowledge of the truth.” Compare this with the 20th section.

20. God’s pleasure shall surely be accomplished. “So shall by word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Isaiah 55:11. “I will do all my pleasure.” 46:10 Does not this passage show that God’s pleasure shall certainly be accomplished? His word shall not return unto him void: it shall accomplish what he please, and prosper in the object which he sent it to accomplish. God has no pleasure in the death or suffering of the sinner. That was not the object of creation. God created men for his pleasure, and his pleasure shall certainly be accomplished.

21. God has purposed the salvation of all men. “Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.” (Eph. 1:9,10) It is evident from this passage, that God has purposed to gather together all things in Christ. God’s purpose agrees with his will or pleasure. He wills to have all men saved; he has no pleasure in the death of the wicked; and accordingly he has purposed to gather together in one, all things in Christ, both which are in heaven, and which are on earth. This is God’s purpose; this is what he has purposed in himself. And this is not the gathering together of those things only which are in Christ, but the gathering together of all things in him. “Unto him shall the gathering of the people be.” (Gen. 49:10) And Jesus confirms this: “And I, if I be lifted up from the earth, will draw all men unto me.” (John 12:32) Thus we see all things are to be gathered into Christ. They are all to have his spirit, and partake of his new creation; for “if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.” (2 Cor. 5:17) By the phrase “all things,” as Archbishop Newcome says, it meant, “all persons, all intelligent beings. See the neuter for the masculine, John 6:37,39.” See more on this subject under the 78th section.

22. The purpose of God cannot fail: it must certainly be accomplished. “The Lord of hosts hath sworn, saying, surely as I have purposed, so shall it stand.” (Isaiah 14:24) “For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?” (verse 27) “I have purposed it, I will also do it.” (46:11) Now, whatever God purposes must take place. God can have no second thoughts; hence, Paul speaks of “the purpose of him who worketh all things according to the counsel (i.e. the previous consultations or deliberations) of his own will.” (Eph 1:11) What, then, shall hinder the accomplishment of this purpose? Has he formed a plan which he cannot execute? No; the concurrent testimony of the sacred writers is, that whatever God has purposed, **SHALL BE DONE**. So let it be, O Lord.

THE PROMISES OF GOD

23. God promised to Abraham, his servant, that he would bless all mankind, in his seed. “In thee shall all the families of the earth be blessed.” (Gen. 12:3) “In thy seed shall all the nations of the earth be blessed.” (Gen. 22:18) All the nations of the earth, all the families of the earth, according to this promise, are to be blessed in the seed of Abraham. The language is absolute: it is without any condition. “All the nations of the earth shall be blessed.” And who is this “seed of Abraham,” in whom all the nations and families of the earth shall be blessed? I agree with Dr. Adam Clarke on this matter. He says, in his note on Gen. 12:3, “in thy posterity, in the Messiah, who shall spring from thee, shall all families of the earth be blessed; for as he shall take on him human nature, from the posterity of Abraham, he shall taste death for every man; his gospel shall be preached throughout the world, and innumerable blessings be derived on all mankind, through his death and intercession.”

24. God made the same promise to Isaac. “I will perform the oath which I swear unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.” (Gen. 26:3,4) This passage is precisely of the same import with those quoted under section 23. It refers to precisely the same subject, and asserts the same facts. We repeat it here, because God saw fit to repeat the same promise to Isaac which he had made to his father Abraham; and it forms a distinct argument of itself.

25. The same promise was repeated to Jacob, the grandson of Abraham. “and in thee, and in thy seed, shall all the families of the earth be blessed.” (Gen. 28:14) The apostle Paul (and higher authority we do not wish) fully settles the question in regard to who is meant by the “seed of Abraham.” He

says, "Now to Abraham and his seed, were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, WHICH IS CHRIST." (Gal. 3:16) Christ, then, is the seed of Abraham; and in him ALL the nations and families of the earth shall be blessed.

26. Peter, the apostle, understood this promise as referring to the salvation of men from sin, by Jesus Christ. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, in thy seed shall all kindreds of the earth be blessed. Unto you first, God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:25,26) Here we have a third term, -kindreds. All nations of the earth, all families of the earth, and all kindreds of the earth, must certainly signify all mankind. The import of this absolute, unconditional promise is, they shall all be blessed in Christ Jesus.

27. The apostle Paul repeats this promise, and calls it THE GOSPEL. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." (Gal. 3:8) This is a further confirmation, that the blessing promised men in the seed of Abraham, is a spiritual, gospel blessing.

28. There is no threatening of any kind whatsoever in the Scriptures, no law, no penalty, no punishment denounced, which when rightly understood does not harmonize with this promise, for the law is not against the promises of God. "Is the law, then, against the promises of God? God forbid." (Gal. 3:21) The law mentioned in this verse was undoubtedly the law given to Moses on Mount Sinai. God was specially careful to frame that law in such a manner, that not a single sentence or particle of it should contradict the promises made by him to Abraham. What those promises were, we have seen. It is equally true, that not a single threatening of punishment for sin, or for unbelief, not a denunciation of hell-fire, or condemnation of any kind of sin, is opposed to the promises of God. Now as those promises most explicitly assert, the final blessing of all nations, kindreds, and families of the earth with salvation from sin in Jesus Christ, so no portion of God's law, no threatening of punishment, should be so construed, interpreted, or explained, as to contradict this; and as the doctrine of endless condemnation for sin does explicitly contradict those promises, that doctrine we may be sure is not revealed in any portion of God's word.

THE OATH OF GOD

29. God hath confirmed his promise by an oath. See Gen. 12:16-18. Heb. 6:13. But the most striking passage, perhaps, is this—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." (Isaiah 45:23,24) I think the words of Adam Clarke on the oath of God, are worthy of the deepest consideration. On the words of God, "he sware by himself," Clarke remarks, "He pledged his eternal power and Godhead for the fulfillment of the promise; there was no being superior to himself, to whom he could make appeal, or by whom he could be bound; therefore he appeals to and pledges his immutable truth and godhead." Com. on Heb. 6:13 And again, the same commentator remarks, "The promise pledged his faithfulness and justice; the oath all the infinite perfections of his godhead; for he sware by himself. There is a good saying in Beracoth, on Exodus 32:13. 'Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self.' What is the meaning of "thine own self?" Rab Eleazar answered, thus said Moses to the holy blessed God, Lord of all the world, If thou hadst sworn to them by the heavens and the earth, then I should have said, as the heavens and the earth shall pass away, so may thy oath pass away. But now thou hast sworn unto them by thy great Name, which liveth and which endureth forever, and forever, and ever; therefore thy oath shall endure forever and forever and ever." (Com. on Heb. 6:18.)

THE POWER OF GOD

30. God is almighty; nothing can resist his will; nothing can defeat his purpose; nothing can prevent the fulfillment of his promise. "What he had promised he was able to perform." (Rom. 4:21) If God were not almighty, then the world might not be saved; but he is almighty; "none can stay his hand, or say unto him, what doest thou?" and therefore, in God's own time (and that is the best time), and by his own means, the whole world shall be saved.

THE DEATH OF CHRIST

31. Because God not only wills the salvation of all men; not only hath purposed to save them all; not only hath promised it; not only hath confirmed that promise by an OATH (see previous issues); but also hath provided the means, in the death of Christ, for the salvation of all men. Jesus died for all. "He gave himself a ransom for all, to be testified in due time." (1 Tim. 2:6) "But we see Jesus, who was made a little lower than the an-

gels, for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man.” (Heb. 2:9) “And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” (1 John 2:2) Here are three expressions: 1st, “ALL;” 2nd, “EVERYMAN;” 3d, “THE WHOLE WORLD.” It seems as though the sacred writers took the utmost care to guard against being misunderstood in this important particular. Some would have us believe (see Prof. Stuart’s Com. on Heb. 2:9) that these expressions are to be understood only in a general sense, in opposition to the contracted opinions of the Jews, who confined the blessings of God to their own nation only; and that the words are intended to declare, that Jesus died for Gentiles as well as Jews. We cannot so restrict the sense. Look at the connection in which these passages are found, and it will be seen that the terms used, apply to all men, in the widest sense of these terms. Paul instructs Timothy to pray for all men; not for Jews and Gentiles in the general sense, but for kings and all in authority; for this is good and acceptable in the sight of God, who will have all men to be saved. So John says, “if any man sin, we have an Advocate with the Father.” (1 Epistle John 1:1) Is not the language here designed to apply to all men: Who can dispute it?

32. The labor of Christ will be efficacious for all for whom He died. “He shall see of the travail of his soul, and shall be satisfied.” (Is. 53:2) “And I, if I be lifted up from the earth, will draw all men unto Me.” (John 12:32) If the Redeemer died for all men, can He be satisfied with the salvation of a part only? Can He look back upon his work and say, it is well done? Will He not rather draw all men unto Him, by the power of His truth, and make them holy and happy forever? Are we not authorized to expect such a result, from the fact, that He gave Himself a ransom for all? And if they are all drawn unto Him, will they not all be saved?

33. When Jesus was born, the angel said to the fearful shepherds, “Behold, I bring you good tidings of great joy, which shall be to all people.” (Luke 2:10) The tidings of the Redeemer’s birth, were certainly good tidings to all people. They should all hear these tidings, and to all they should be good tidings. But how can this be, if a part of the human race are never to be benefited by the Redeemer’s sacrifice?

34. The people who heard Jesus preach said, “we have heard Him ourselves, and we know that this is indeed the Christ, the Savior of the world.” (John 4:42) Jesus cannot be the Savior of the world, if the world will never be saved. What Jesus taught the Samaritans, that induced them to regard Him as the Savior of the world, may be inferred, 1st. from His conversation with the woman at the well of Jacob, (John 4) and 2nd, from the exclamation,

tion of the Samaritans, in the 42nd verse. He evidently did not preach to them the doctrine of endless misery; for would they have concluded from the fact of his preaching that doctrine, that he was THE SAVIOR OF THE WORLD?"

35. John, the beloved disciple of Christ, said, "We have seen, and do testify, that the Father sent the Son to be the Savior of the world." (1 John 4:14) This is the same character that the Samaritans judged the Lord to possess, from his personal instruction. (John 4:42) John says, "We have seen;" i.e. he knew it from his acquaintance with his Master. And do testify. We cannot hide this truth; we will proclaim to men, that Jesus is the Savior of the world.

THE TESTIMONY OF THE PROPHETS

36. All the holy prophets have spoken of the restitution of all things. "And He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." (Acts 3:20,21) This is an important passage of Scripture. "And he shall send Jesus Christ, which before was preached unto you, (but who hath been crucified, and hath ascended unto heaven, and) whom the heaven must receive (or contain) until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This "restitution of all things" is to take place, when Jesus comes down from the heavens, in the sense in which he had ascended into heaven. He had ascended into the heaven bodily; the heavens would contain Him until the times of the restitution; and then He would bodily visit the earth again. Now when shall he visit the earth again bodily? Answer, at the resurrection of the dead. (See Acts 1:10,11, and 1 Thess. 4:16) We conclude from this, that the restitution of all things is to take place at the resurrection of the dead. The learned Parkhurst gives this view of the subject, and quotes Stockius at large as agreeing with him. We do not understand, that the restitution shall not begin until the time, but that it shall then be completed, and filled up, so that it may be said, all things are restored. This is begun in part in this life; but it will be completed and finished at the resurrection. What is this restitution? It is the putting of things back into their original condition. See A. Clarke, on the passage. Man was originally created in God's image; but the divine image has been obscured by sin; and men now bear the image of the earthly. But at the resurrection, when Christ shall appear, the restitution of all things shall take place, and then mankind will be restored to the image of God again; for St. Paul says, that at the resurrection mankind shall be changed from the earthly to the heavenly

image. (1 Cor. 15:49) This heavenly image which we have lost, we obtain back again at the resurrection of the dead; and to this the Saviour's language agrees, for He saith, that in the resurrection men shall be as the angels of God in heaven; i.e. they shall bear the heavenly image; (Matt. 22:30) that they can die no more, and "shall be the children of God, being the children of the resurrection." (Luke 22:36) This God hath spoken by all his holy prophets since the world began; not fully and clearly as He hath revealed it in the gospel; but He hath spoken by the prophets of the recovery of all things from the dominion of sin, and their reconciliation to God, and the gaining again of the heavenly image. The reader is referred to a long and excellent passage in A. Clark's Com. on Acts 3:21, which he closes by saying, "as therefore, the subject here referred to is that, of which all the prophets from the beginning have spoken, (and the grand subject of all their declarations was Christ and His words among men,) therefore the words are to be applied to this, and no other meaning. Jesus Christ comes to raise up man from a state of ruin, and restore to him the image of God, as he possessed it at the beginning."

37. Moses, one of the earliest prophets, foretold the destruction of all evil, when he represented sin under the figure of a serpent, whose head the seed of the woman was to bruise. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15)

38. David also said, "all the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before him." (Psalms 22:27) This agrees precisely with the promise of God to Abraham, that all the nations, families, and kindreds of the earth shall be blessed in Christ Jesus.

39. David also said, "all kings shall fall down before Him (Christ), all nations shall serve Him,—men shall be blessed in Him, all nations shall call Him blessed." (Psalms 72:11,17) This is of the same import with section 38.

40. David also said, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." (Psalms 86:9) This must certainly include all the nations of the earth; God made them all, from Adam to the latest born.

41. David also said, not less than twenty-six times, in that part of his meditations embraced in the 136th Psalm, "his mercy endureth forever." What kind of a mercy is the mercy of God, which is to endure forever: it is a universal mercy. See the next section.

42. He also declared, that that mercy which is to endure forever, is over all the works of God. “The Lord is good to all, and His tender mercies are over all his works.” (Psalms 145:9) God is the same, yesterday, today, and forever.

43. He also said, “all thy works shall praise thee, O Lord, and thy saints shall bless thee.” (Psalms 145:10) Can all God’s works praise Him, if a part are consigned to eternal fire?

44. He also said, “the Lord is gracious, and full of compassion, slow to anger, and of great mercy.” (Psalms 145:8) Can endless misery be ordained by such a god as this?

45. He also said; “The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger forever.” (Psalms 103:8,9) This could not possibly be true, if God purposed to make any of His creatures forever miserable. If we allow that torment shall be endless, can we say, that “God will not always chide,” nor “keep His anger forever?”

46. Isaiah represented, that there was no sin which might not be pardoned. “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” (Isa. 1:18) The evident intent of this language is, that there was no sin so deep-dyed in the soul, that it could not be washed away. That is here said of Israel, is true of every individual.

47. It is said, that “all nations shall flow into the mountain of the Lord’s house,”—a figurative representation of the covenant of the Gospel. (Isa. 2:2)

48. In this mountain, the Lord of Hosts hath made for all people a feast of fat things. “And in this mountain, shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well-refined.” (Isa. 25:6) By “mountain,” here, is meant the covenant of the Gospel; the place of the establishment of the ark is made a metaphor, to signify the Gospel. Adam Clarke says, this feast is “salvation by Jesus Christ.” Com. On the place. This salvation is prepared for all people; it is sufficient to supply the wants of all.

49. “God will destroy, in this mountain, the face of the covering cast over all people, and the veil, that is spread over all nations.” (Isa. 25:7) This salvation is not uselessly prepared. Unbelief shall be done away. The darkness of the nations shall be removed. The covering cast over all nations shall be destroyed; they will then all see the truth.

50. “God will swallow up death in victory. “ (Isa. 25:8) This is to take place at the resurrection of the dead, for Paul quotes these words, and applies them to the resurrection of the dead, in 1 Cor. 15:54.

51. “The Lord God will wipe away tears from off all faces: (Isa. 25:8) The work of the Gospel will not be fully done, until tears shall be wiped away from all faces. Sorrow shall cease. Paul applies the subject to the resurrection of the dead.

52. Isaiah said, “the glory of the Lord shall be revealed, and all flesh shall see it together.” (Isa. 40:5) This is the declaration of Yahweh, for the prophet adds, “the mouth of the lord hath spoken it.” If the Lord hath declared, that all flesh shall see his glory together, surely it must be done.

53. Isaiah represents the Gospel as being completely successful in accomplishing the purpose for which it was sent into the world—that, as the rain and snow come down from heaven, and return not thither, but water the earth, and cause it to bring forth and bud, so shall the word of God be; it shall not return void, but it shall accomplish the divine pleasure, and prosper in the thing for which God sent it. (Isa. 45:10,11) Thus all who allow that God sent the Gospel to benefit all mankind, must here see, that that beneficent object will surely be accomplished. If any reject the Gospel, and are lost forever, can it be said in truth, that God’s word does not return unto Him void?

54. Isaiah, speaking in the name of Yahweh, said, of Christ, “I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” (Isa.49:6) In this verse, the prophet affirms, that the blessings of the Gospel should not be confined to the Jews. “I will also give thee for a light to the Gentiles;” for what purpose? Answer; “that thou mayest be my salvation unto the end of the earth.” This expression is intended to signify the greatest possible extension of the blessings of the Gospel. Is this consistent with the supposed fact, that countless millions of the human race shall never hear of the blessings of the Gospel?

55. Isaiah represented Yahweh as saying, “I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made.” (Isa 57:16) Is this declaration consistent with the doctrine of endless misery? According to that doctrine, will not God contend forever? Will He not be always wroth?

56. Yahweh saith, by Jeremiah, concerning the covenant He made with the house of Israel, “ I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they

shall teach no more every man his Neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.” (Jer. 31:33,34) The spirit of the passage is universal grace. What God here saith He will do for the Jews, He will also do for the Gentiles. The former is a pledge of the latter. (See, for additional argument on this subject, section 88)

57. Jeremiah bore testimony against the supposition, that God would inflict any punishment on His creatures which is not for their good. “THE LORD WILL NOT CAST OFF FOREVER. But though He cause grief, yet will He have compassion according to the multitude of His mercies, for He doth not afflict willingly, nor grieve the children of men.” (Lamen. 3:31-33) O, what a precious declaration is this! Though God cause grief, yet He will have compassion according to the multitude of His mercies, for He doth not afflict willingly, nor grieve the children of men. This is the principle of the divine government. God does not afflict for the purpose of afflicting, but for the good of the sufferer. How, then, can endless torment be inflicted?

58. Daniel said, of the reign of Christ, “there was given Him dominion, and glory and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, and His kingdom, that which shall not be destroyed.” (Dan. 7:14) If all people, nations, and languages serve the Savior, will they be endlessly miserable? Will they not be endlessly happy? This passage should be applied, undoubtedly, to all for whom the Savior died. Jesus seems to have referred to the declaration of the prophets, in what He said after His resurrection. (Matt. 28:18)

59. Hosea said, “I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave (or Hell, Sheol), I will be thy destruction.” (Hosea 13:14) Let the light of inspiration guide us. St. Paul applies these words to the resurrection of the dead, at the last day. (1 Cor. 15:54,55) At the resurrection of the dead, then, God will destroy Sheol, HELL. He does not raise His creatures from the dead in order to punish them forever in sheol,(Hell) for sheol (Hell) shall then be destroyed.

60. Micah said, of Yahweh, “ He retaineth not His anger forever, because He delighteth in mercy.” (Micah 7:18) A most precious assurance! Altogether at variance with the doctrine of endless misery.

THE TESTIMONY OF JESUS

61. Jesus, when on earth, preached in such a manner that the people “wondered at the gracious words which proceeded out of his mouth.” (Luke 4:22) This could not have happened, had he threatened the people with endless misery. He preached salvation to sinful, guilty man; he preached the love of God to the whole world; and declared, that God sent not His Son into the world to condemn the world, but, that the world, through Him, might be saved. Well might the people wonder at his “gracious words.”

62. Jesus inculcated the strongest confidence in God; and reasoned in the most tender and judicious manner with the people, to dissuade them from taking anxious thought for the future. Read Matt. 6:25-34. This is one of the most striking passages in the whole New Testament. The object of the Savior was, to encourage, in the hearts of those whom he addressed, the most implicit confidence in God, for all future blessings. God is good; he is kind, even to the unthankful and to the evil; therefore said the Savior, “take no anxious thought.” Be not afraid; God will do thee good. He has already proved his beneficence to thee. He takes care of the lower orders of beings; why shouldst thou doubt? He clothes the flowers of the field with beauty; why shouldst thou despair? Take not anxious, painful thought for the future. Sufficient unto the present is the evil thereof. Such is the spirit of the passage, which is perfectly consistent with the doctrine of Universalism, but utterly inconsistent with the doctrine of endless misery.

63. Jesus warned the people against the doctrine of the Pharisees, who are well known to have believed in endless punishment. Matt 16:6; compare verse 12. There is no doubt, that the doctrines of the Pharisees were of a partial nature. Jesus was impartial in his teachings. He was the friend of publicans and sinners, and for this the Pharisees hated him. This was the great point on which he differed from the Pharisees. Their doctrine peculiarly was a doctrine of cruelty, wrath, and partiality; his was a doctrine of love, compassion, and universal grace. No person, who will make the comparison fairly, can avoid coming to this result. Beware of the leaven of the Pharisees.

64. Jesus taught, that men in the future world will be like the angels of God in heaven,—holy, spotless, and pure. “In the resurrection, they neither marry, nor are given in marriage; but are as the angels of God in heaven.” (Matt. 22:30 Luke 20:35,36) In what sense shall they be as the angels of God in heaven? Let the passage in Luke 20 answer this question. “Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.” Here are two points, in

which they will be equal to the angels, viz. 1st. they will be immortal; and 2nd. they will be children of God, bearing a moral likeness to him. This will be the state of all who shall be raised from the dead.

65. Jesus reproved the Pharisees for shutting up the kingdom of heaven. “Woe into you, Scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.” (Matt. 23:13) These Pharisees were never charged with having shut up the kingdom of hell; that, they appear to have kept open. But they shut up the kingdom of heaven. Jesus desired to have all men enjoy his kingdom; and we are assured, that, at last, all shall know the Lord, from the least unto the greatest. They will then all have entered the gospel kingdom.

THE TESTIMONY OF PETER

66. Peter saw, in the vision of the vessel like a sheet knit at the four corners, that all men came down from heaven; that they are all encircled in the kind care of God, while here on earth; and, that “all will be drawn up again into heaven.” (Acts 10:15; 11:5-10)

THE TESTIMONY OF PAUL

67. Paul represented the free gift of life as extending equally with sin. “As, by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.” (Rom. 5:18) This is a very important passage. It teaches us, that the free gift of eternal life shall extend equally with sin. On the one hand we are told, judgment came upon all men by sin; on the other we find, that “the free gift came upon all men unto justification of life.” This free gift is eternal life, see Rom. 6:23. But, for a further view of the argument of the apostle in this place, see section 68.

68. Paul also says, “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” The same many that were made sinners, Paul declares “shall be made righteous.” This certainly asserts the salvation of all sinners. Parkhurst in his Greek Lexicon, says, *Oi polloi*, the many, i.e. the multitude, or whole bulk of mankind, Rom. 5:15,19, in which texts *oi polloi* are plainly equivalent to *Pantas anthropous*, all men, verses 12,18.” The learned Dr. Macknight is to the same purport. “For as *oi polloi*, the many, in the first part of the verse, does not mean some of mankind only, but all mankind, from first to last, who without exception, are constituted sinners, so the many in the latter

part of the verse, who are said to be constituted righteous, through the obedience of Christ, must mean ALL MANKIND, from the beginning to the end of the world, without exception." See his commentary on the place. The evident sense of the passage is this: For as the many, that is, the whole bulk of mankind were made sinners, so shall the many, that is, the whole bulk of mankind, be made righteous. What can be plainer than this fact? We agree with the authors of the Improved Version, who say, "Nothing can be more obvious than this, that it is the apostle's intention to represent all mankind, without exception, as deriving greater benefit from the mission of Christ, than they suffered injury from the fall of Adam. The universality of the apostle's expression is very remarkable. The same "many" who were made sinners by the disobedience of one, are made righteous by the obedience of the other. If all men are condemned by the offense of one, the same all are justified by the righteousness of the other. These universal terms, so frequently repeated, and so variously diversified, cannot be reconciled to the limitation of the blessings of the Gospel, to the elect alone, or to a part only of the human race." (Note of Rom. 5:19)

69. Grace shall abound more than sin, and reign more potently, so that at last all shall end in everlasting life. "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord." (Rom. 5:20,21) What a blessed assurance! Grace shall conquer sin? In every heart where sin has reigned, grace shall set up its empire. Grace shall reign triumphantly and successfully. We see not yet all this done; but it shall be done at last.

70. Paul teaches, that the same creature which was made subject to vanity, "shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." (Rom. 8:21) It is worthy of remark, that it is the same "creature," or creation, which was made subject to vanity, that is to be delivered. Rev. Thomas White, in his sermons preached at Welbeck Chapel, translates the passage thus: "For THE CREATION was made subject to vanity, not willingly, but by reason of him who subjected it; in hope that THE CREATION ITSELF also shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." (Horne's Intro. II. 540) Dr. Macknight decides, that creature, in the passage, signifies, "every human creature," "all mankind." Let us read the passage with such a rendering, as it undoubtedly gives it its just sense. For every human creature was made subject to vanity, not willingly, but by reason of him who had subjected the same in hope; because every human creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.

71. Paul teaches the eventual salvation of both Jews and Gentiles. “Blindness in part is happened to Israel, until the fulness of the Gentiles be come in ; and so “ALL ISRAEL SHALL BE SAVED.” Rom. 11: 25,26. The terms, Jews and Gentiles, comprehend all mankind. Paul asserts the ultimate salvation of both Jews and Gentiles, that is, all men. What serious man can pretend, that by the fulness of the Gentiles he meant only a portion of them, and by all Israel, he meant only a small part of Israel? Was it such a view, that led Paul to exclaim, at the conclusion of his luminous argument on this subject, “O the depth of the riches both of the wisdom and knowledge of God?” If God sought to save the whole, and succeeded in saving only a fraction, was the depth of his wisdom so surpassingly great? And remark what he says at the conclusion of the 11th chapter. “For of him (God) and through him, and TO HIM are all things,” (Gr. ta panta) the universe ; as Dr. Whitby says, “For of him (as the donor) and through him (as the director and providential orderer) and to him (as the end) be all things.” The argument is complete.

72. Paul teaches, that whether living or dying we are the Lord’s. “For none of us liveth to himself, and no man dieth to himself. For whether we live we live unto the Lord; and whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord’s.” Rom. 14:7, 8. Does Paul here mean to include all mankind? Does he here mean to assert, that all without exception, are the Lord’s? We can come to no other conclusion. He adds, “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living,” verse 9. The terms “dead and living,” evidently signify all the human race. Of course, all the human race are Christ’s for ever.

73. Paul saith, “As in Adam all die, even so in Christ shall all be made alive.” 1 Cor. 15: 22. “If any man be in Christ Jesus, he is a new creature.” 2 Cor. 5: 17. Hence, if all shall be made alive in Christ, they shall all be new creatures in the resurrection of the dead. Belsham says, “The apostle’s language is so clear and full with respect to the final happiness of those who are thus raised, and that their resurrection to life will be ultimately a blessing, that the generality of Christians have supposed, that he is here treating of the resurrection of the virtuous only. But that is not the fact. He evidently speaks of the restoration of the whole human race. All who die by Adam shall be raised by Christ; otherwise the apostle’s assertion would be untrue. The case then would have been this, as in Adam all die, so in Christ shall a select number, a small proportion, be made alive. But this is not the apostle’s doctrine. His expressions are equally universal in each clause. ALL die in Adam. The same ALL, without any exception, without any restriction, shall by Christ be restored to life, and ultimately to holiness and everlasting happiness.”

74. Death, the last enemy, shall be destroyed. 1 Cor. 15. 26. If death be the last enemy, and if that shall be destroyed, there will be no enemies to the happiness of man remaining after the resurrection.

75. Paul, in his account of the resurrection, does not admit of the existence of sin in the immortal state. "So also is the resurrection of the dead. It is sown in corruption, it is raised incorruption ; ***** it is raised in glory. ***** it is raised in power; ***** it is raised a spiritual body." 1 Cor. 15. 42-44. When the apostle cries out triumphantly, "O death ! where is thy sting?" he certainly means, that sin was absent, for "the sting of death is sin."

76. Paul saith, "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5:19. It is not said, that God was in Christ reconciling himself to the world, for he was never unreconciled to the world; but God was in Christ reconciling the world to himself. By "the world" in this place is undoubtedly intended all for whom Christ died. God was engaged in this work ; he had appointed the means for its accomplishment ; and we believe, under his wise direction, it will be done.

77. Paul saith to the Galatians, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3. 28,29. According to what promise? Answer. According to the promise of God to Abraham, that in him, and his seed [Christ], all the nations, kindreds and families of the earth shall be blessed. In Christ, therefore, none of the distinctions are known of which Paul there speaks. "Ye are all one in Christ Jesus." That point being settled, he adds, "and if ye be Christ's [as he had proved] then are ye Abraham's seed, [that is, not by lineal descent, but spiritually], and heirs according to the promise."

78. He saith, that to Jesus was given "a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philip. 2:9-11. Professor Stuart, of Andover, says, in his "Letters to Dr. Channing," "Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers, for the universe. What can be meant by things in heaven, that is, beings in heaven, bowing the knee to Jesus, if spiritual worship be not meant?" So much from Professor Stuart. Now if the universe [that is, all men without exception] are to render spiritual and divine worship to Christ, will they not all be holy and happy ?

79. The foregoing reason is confirmed by the fact, that “if we confess with the mouth the Lord Jesus, and believe in the heart that God hath raised him from the dead, we shall be saved.” Rom. 10:9.

80. It pleased the Father, by his son Jesus, “TO RECONCILE ALL THINGS UNTO HIMSELF, whether they be things in earth, or things in heaven.” (Col. 1:19-20) This is a similar periphrasis to that spoken of by Professor Stuart, [see section 78] which signifies the universe. The phrase, “all things,” as Archbishop Newcome observes, signifies all intelligent beings. It is God’s pleasure “to reconcile all things unto himself”, — an irrefutable argument in proof of the final holiness and happiness of all men.

81. Paul directed Timothy to pray and give thanks for all men, which was agreeable to the will of God to “have all men to be save,” who had appointed a mediator to give himself “a ransom for all.” (1 Tim. 2:1-6) Paul’s argument in this place is as follows: I exhort first, that supplication, prayers, intercessions, and giving of thanks be made for all men. None are excluded from the divine favor; all have something to be grateful for; for God is kind and good to ALL. He will have all men to be saved, which is the highest proof of his regard for all men, in execution of the divine purpose to bring all to the enjoyment of salvation.

82. God is called “the Saviour of all men.” (1 Tim. 4:10) This title is applied to Jehovah, because he is the source of salvation. He wills the salvation of all; he has purposed the salvation of all; he has promised salvation to all; and has confirmed that promise by an oath. Hence, he is originally the Saviour of all men.

83. The “grace of God bringeth salvation to all men, and teacheth us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” (Titus 2:11,12) Adam Clarke remarks, “It cannot be said, except in a very refined and spiritual sense, that this Gospel had then appeared to all men ; but it may be well said, that it bringeth salvation to all men ; this is its design ; and it was to taste death for every man, that its author came into the world.” Again, he adds ; “As the light and heat of the sun are denied to no nation nor individual, so the grace of the Lord Jesus; this also shines out upon all ; and God designs that all mankind shall be as equally benefited by it, in reference to their souls, as they are in respect to their bodies, by the sun that shines in the firmament of heaven.”

84. Christ is to “destroy him that had the power of death, that is, the devil.” (Heb. 2:14) Christ will destroy all evil, and banish it entirely from the universe.

85. Paul says, “we which have believed do enter into rest;” which could not be true, if they believed in the doctrine of endless misery. (Heb. 4:3)

86. “It is impossible for God to lie,” who has sworn to Abraham to bless all the kindreds of the earth, in his seed, which is Christ. (Heb. 6:18) If God could be false to his own promise, then the world might not be saved ; but “it is impossible for God to lie.” Therefore, all men, without exception, shall at last be blessed in Christ Jesus.

87. Paul has repeated the testimony of Jeremiah, concerning God’s covenant with the house of Israel ; “all shall know me, from the least to the greatest.” (Heb. 8:11) This is a pledge of the previous salvation of the Gentile world. The word of God assures us, that the Gentiles shall be fellow-heirs with the Jews, of the blessings of the Gospel. God says, “all shall know me, from the least to the greatest.” All the children of Israel, all the descendants of Abraham ; not those who may happen to be upon the earth at any particular time, but the whole posterity of the patriarch, without exception. This is similar to what Paul declares. (see Rom. 11:26)

88. God never chastens us but “for our profit,” causing all chastisement “afterward to yield the peaceable fruit of righteousness unto them which are exercised thereby.” (Heb. 12:10,11) How, then, can the doctrine of endless punishment be true? If God’s chastisements afterward yield the peaceable fruits of righteousness, how can they be endless?

89. “The blood of Jesus Christ cleanseth us from ALL sin.” (1 John 1:7) There is no sin, that the blood of Christ will not wash away. Though our sins be as scarlet, they shall be white as snow; and, though they be red like crimson, they shall be as wool. Jesus can save the chief of sinners. (1 Tim. 1:15) He has the will, no less than the power; therefore, all men will be saved by his grace.

90. “For this purpose the Son of God was manifested, that he might destroy the works of the devil.” (1 John 3:8) Sin is the work of the devil, and will be destroyed; but men are the workmanship of God, and will not be ultimately destroyed. Jesus shall destroy all sin ; he came into the world for that special purpose ; and, having begun the work, he will not give over, until it is completely accomplished.

91. The record, which God has given of his Son, is this; “That God hath given to us eternal life ; and this life is in his Son.” (1 John 5:11) Is this record true? it surely is. Who are called on to believe it? all mankind. If any man believe it not, he makes God a liar, by saying, that God’s record is not true. God, then, has certainly given eternal life to all men in his divine purpose.

92. John, the revelator, said: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." (Rev. 5:13) Here is another instance of the "common periphrasis" of the Hebrew and New Testament writers for the universe. Every creature shall at last pay divine honors to God and the Lamb. "If this be not spiritual worship," saith Prof. Stuart, "I am unable to produce a case, where worship can be called spiritual and divine."

93. The same illustrious writer says: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy ; for all nations shall come and worship before thee; for thy judgments are made manifest." (Rev.15:4) Does this mean only all those nations who may happen to be upon the earth at a certain time? or, does it mean "all nations," in the sense of the divine promise to Abraham? Judge ye.

94. He also says: "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:3) When this is fulfilled, all men will be reconciled to God. The Gospel is designed to make every heart the dwelling-place of the Holy Spirit; and, when the purpose of the Gospel shall be fully accomplished, God shall reign in the hearts of all men.

95. He furthermore declares, that "God shall wipe away all tears from their eyes ; and THERE SHALL BE NO MORE DEATH, neither sorrow, nor crying ; neither shall there be any more pain ; for the former things are passed away." (Rev. 21:4) Thus, we see the doctrine of eternal weeping, eternal sighing, eternal sorrow, eternal pain, is false; false as the Bible is true. And, although we read, in the Scriptures, of the second death, yet, if we read of thirty deaths, it would be no argument against Universalism, since the time is to come, when "THERE SHALL BE NO MORE DEATH."

96. God induces all good people to pray for the salvation of all men, which he could not do, if it were opposed to his will; because, "if we ask any thing according to his will, he heareth us," (1 John 5:14) and because "the desire of the righteous shall be granted." (Prov. 10:24)

97. Peter said; "Believing ye rejoice with joy unspeakable and FULL OF GLORY." Can it be possible that they believed in the doctrine of endless sin and misery? Would this have made them rejoice with unspeakable joy? Not unless they were demons in human form.

98. All the threatenings of the word of God, when properly understood, harmonize with the doctrine of Universalism ; the punishments spoken of being limited punishments only, and no threatening or law extending sin, or its consequences, beyond the resurrection.

99. Universalism is the only hypothesis in which the perfections of God can harmonize, -since, if men are lost forever by God's decree or permission, it impeaches his goodness; if, by his neglect or want of foreknowledge, it impeaches his wisdom; or, if sin be too mighty for him, and rebels too stubborn for him to subdue, it impeaches his power.

100. Lastly; "All things shall be subdued unto Christ, -Christ shall be subject unto him that put all things under him, that GOD MAY BE ALL IN ALL." (1 Cor. 15:28)

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