



The DAWN

IN THIS ISSUE:

THE TRUTH ABOUT HELL
GROWTH IN GRACE
THIEVES IN PARADISE

The DAWN, Issue of October 1, 1932

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THE DAWN

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October 1, 1932

One Dollar a Year

Comes "The Dawn"

IN PRESENTING to the subscribers of the **Radio Echo**, this, our first issue of **The Dawn** magazine, we feel confident that all readers will appreciate the enlarged field of thought and effort which it represents. The name **The Dawn** reminds us of the fact that the world, for six thousand years, has been passing through a time of darkness—a night-time experience of sin and death—but that a glad New Day is at hand.

This nighttime of darkness was begun by the original disobedient act of our first parents back in the Garden of Eden. From this experience we can see that there can be no real joy, peace, nor life apart from obedience to Jehovah, the Creator. All down through the ages man has been looking for a respite from the afflictions with which he has been oppressed, but no deliverance has come.

Man, by his own efforts, has utterly failed to extricate himself from the consequences of his own wrongdoing. From the Bible, however, we learn of God's beneficent purpose to bring deliverance. The Bible even sets the time for the accomplishment of this divine purpose, and tells us about the "dawning" of the New Day, which will be ushered in by the rising of "the Sun of Righteousness"; and which "with healing in His beams," will bring life and happiness to all who shall then accept the proffered blessings.

First Glean of Hope

The first divine promise of this coming deliverance from the darkness and thralldom of sin was given to our first parents when God said to them that "the seed of the woman shall bruise the serpent's head". This promise was reiterated and amplified when God said to Abraham: "In thee and thy seed shall all the families of the earth be blessed". All of God's prophets waxed eloquent in

their description of the blessings coming to mankind with the ushering in of this New Day.

A very definite step toward the dispelling of darkness, sin, and death, was taken when God sent His beloved Son into the world to be man's redeemer. The angels announced the birth of earth's New King, with a message of glad tidings, which they assured the shepherds shall yet be "unto all people."

The Divine Word tells us of Jesus, that in Him is life, and that this life is the light of men. Again we are told that He is "the true light, that lighteth every man that cometh into the world". The light of the gospel, as it is centered in Christ Jesus, as yet has penetrated into but a comparatively few of the hearts and minds of fallen humanity. But with "the dawn" of the New Day, ushered in by the establishment of Christ's Kingdom, will come a worldwide dissemination of that "true light" which will dispel all darkness. And ultimately the knowledge of the glory of God shall fill the whole earth, "as the waters cover the sea".

Darkness Before Dawn

It is our privilege now to hail the coming, yea, the immediate approach, of **the dawn!** It is in order to avail ourselves of the privileges of the present hour that we now are enlarging our efforts—not with the thought of accomplishing any "great and wonderful works" for God, but merely to demonstrate (1) an unselfish devotion to the great principle of love, which all true Christians must possess and which is represented in every feature of God's great plan; and (2) to endeavor to bring joy and comfort into the hearts of "all that mourn," even as He has commanded.

If God so loved the world that He gave the dearest treasure of His heart in order to rescue the disobedient race from sin and death, surely we,

His children, can do no less than to manifest that same unselfish, Godlike interest in our fellowmen, by telling them of the glorious prospects that are ahead — prospects of life, liberty, and happiness, promised and guaranteed by the God of love.

The plunging of the world into darkness is otherwise represented in the Bible under the figure of a paradise lost, and the extrication of the world from its baneful condition of sin and death into a glorious perfection, is aptly symbolized as "paradise restored." This restoration work is

PARADISE LOST



sent forth--to
till the ground
Gen.3:17.23-24

PARADISE RESTORED



there shall be
no more curse
Rev. 22:1-3

described by the Apostle Peter as the "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began". Surely every sincere Christian will consider it a high honor now to continue the proclamation of God's holy prophets concerning these "times of restitution," which are actually at hand.

Scope of Departments

In order to serve as wide a field as possible the subject matter of **The Dawn** magazine will be divided into various departments. First, there will be a "News and Views" department, in which current events will be considered in the light of Bible prophecy—omitted, however, from this issue.

Then there will be a department on "Science and the Bible," which will serve a wide and fascinating field, and, we trust, will help to interest and recover many whose faith in the Bible is waning. At the beginning of this twentieth century the world's leading scientists were prone to count God out of the entire scheme of things. If they ever used the term God at all they meant merely "nature" or "natural law." They regarded the universe as a natural consequence of accidental combinations of various atoms of matter. They said this cosmos is merely an automatic mechanism—a creature of chance, perpetuated by "nature"—and that they could see no need for an intelligent Creator or Governor.

But today a remarkable change is taking place in scientific circles. Many of our greatest scientists now are coming to see that they have followed their "mechanical universe" philosophy to a blind end, and that God can not be counted out of the picture after all. Jeans, Einstein, and others freely admit their belief in God; and Millikan, one of America's leading scientists, last year publicly declared that his study of physics has led him to a firm belief in a personal Creator.

Then there is Dr. Michael I. Pupin of Columbia University, who, in 1927 was elected President of the American Association for the Advancement of Science, who also avows his belief that there is a personal, intelligent Creator and Governor of the universe. When such men as these now make such pronouncements, their colleagues no longer blush for shame nor even think of ridiculing the thought, but readily listen to their reasoning and give most respectful attention.

Some Scientists Seeing the Light

Albert Edward Wiggam, popular scientific writer, in his interview with Prof. Pupin, before mentioned, quotes him as making the following illuminating statement:

"Wherever science has explored the universe it has found it to be a manifestation of a coordinating principle; and that coordinating, directing principle I call Divine Intelligence. It leaves us no escape from the conclusion that back of everything there is a definite guiding principle which leads from chaos to cosmos. We are faced with two alternatives: We either can believe that cosmos, beautiful law and order, is simply the result of haphazard happenings; or, that it is the result of definite Intelligence. Personally, I choose to believe in the coordinating principle, the Divine Intelligence. Why? Because it is simpler. It is more intelligent. It harmonizes with my whole experience.

"The theory that intelligent beings like ourselves, or intelligent processes like the movement of the stars, are the outcome of unintelligent happenings, is beyond my understanding. And why should I accept such a theory, when I observe the evidence of a directing Intelligence every day? When you see the stars, each moving in its own pathway, or see a seed grow up after a definite plan into a tree, or see a baby develop into a full grown self-directing human individuality, can you conceive of all that taking place as the result of haphazard happenings? Well, I cannot.

"Why should I deny a directing Intelligence of all cosmic phenomena? To me as a scientist it is obvious. It was obvious to the prophets three thousand years ago. From the crudest savage to the highest prophet it has always seemed obvious that there is a definite Intelligence back of everything. There is nothing that science has ever found

out that contradicts this... Indeed, the more deeply science penetrates into the laws of the universe, the more it leads us to a belief in an Intelligent Divinity”.

Others Grope On

Of course, not all present day scientists have as yet seen this light which has begun to dawn upon some of the leaders. But we need not criticise them unduly—perhaps the dawn for them also is not so very far away. We may, however, allow a member of the scientific fraternity to voice his opinion of these “little scientists” whom he causes to stand back in contrast to greater scientific minds, such as before mentioned. Prof. Dinsmore in his “Age of Science” sets forth this rather stinging indictment of some of his scientific colleagues. He says:

“The narrowest, the most opinionated, the most supercilious persons one finds in our seats of learning are the little scientists, who have sunk so deep into their constricted specialty that they cannot see beyond its confines. They burrow so long in their little mole runs that their eyes grow dim; they lose all sense of the vastness of the universe; they think the cackle of their laboratory is the murmur of the world.”

It is our hope that from time to time **The Dawn** will be able to present to its readers the results of noble efforts being made by scientists along various lines — results which, when properly understood, are tending to prove not only the existence of a supreme, intelligent Creator, but also the authenticity of the Bible as His inspired Word. Our forthcoming articles on “Science and the Bible”, of course, will not be presented in any dogmatic spirit, but rather with a view to stimulating and generally advancing the cause of truth; and especially with a desire to help those readers whose faith may have been undermined by the false teachings of some who, in times past, thought they were presenting scientific facts but were really fostering unscientific theories.

Present Truth

The doctrinal articles appearing in **The Dawn** will be either taken from or based upon the sound subject matter presented in those illuminating works long known as the Millennial Dawn series of “Studies in the Scriptures.” Fundamentals, rather than nonessentials, will be stressed. Our policy is: “In essentials unity; in nonessentials charity.”

We believe that a present-truth treatment of the International Sunday School lessons, as in former days, will prove a valuable asset to many in their efforts to know the way of the Lord more perfectly. Later, if it seems to be the wish of our readers, we also will introduce a Children’s Department, in which we would endeavor to present

the divine plan in language that may be comprehended even by the little ones.

From time to time many readers of the **Radio Echo** have urged a more generous use of the dialog form in presenting the truth. This was not so practical in the limited space available in the **Echo**, but for the present we will try it out in **THE DAWN**, presenting one short Biblical dialog in each monthly edition.

The Christian Life

In these days when the standards of moral uprightness and Christian character are being undermined; and when, as indicated by the Apostle Paul, “men are lovers of pleasure more than lovers of God,” it is important, as an aid to the Christian, that the high spiritual standards of God’s Word be held aloft. Especially is this true in connection with those who have presented their bodies as a “living sacrifice” to do the Heavenly Father’s will. These know the truth—they are appreciative of the hope that is set before them—and the apostle declares that he who has this hope purifieth himself even as He (God) is pure.

Hence, in each issue of **THE DAWN** there will appear at least one article especially designed to be of help and encouragement to the consecrated. In this connection we wish to emphasize the obvious fact that in this “evil day” the standard of Christian character cannot be held too high, nor should any allow themselves to relax their efforts in pressing forward in the narrow way.

Our Christian Life department in this issue will be devoted mainly to a consideration of what we understand to be the proper basis for Christian fellowship.

And so, dear reader, with these few introductory remarks, we commit **THE DAWN** into your hands, hoping indeed that you will experience as much joy in its study and use as we have in its preparation and publication. If this proves to be true we will feel that our efforts have been duly rewarded and not in vain in the Lord.

A NEW MANNA BOOK

Typesetting has now begun on the new Manna Book, previously announced in the **Radio Echo**. Copyright laws prevent the exact reproduction of the original Manna Book, so new comments have been selected from the writings of the same author. The same Bible texts will be retained, however, so there will be no confusion when the new and old books are used together for testimony meetings.

The new books will be ready for delivery sometime in November, and orders are now being taken. The price is 25 cents. Address all orders to:

THE DAWN

251 Washington Street, Brooklyn, N. Y.

THE CHRISTIAN LIFE

"One is your Master"

FOR years the winds of strife have been beating heavily upon the saints throughout the entire earth; and as a result they have been scattered and divided into many groups and divisions, contrary to the express command of the Master when He said: "All ye are brethren; and one is your Master, even Christ."

We believe that the time has come for all truth brethren to recognize that the spirit of division is the spirit of carnality. Even as the Apostle Paul censured the Church at Corinth because it showed a tendency to become factional, so also now we should realize that there is no Scriptural excuse for any who are fully consecrated to the Lord to be segregated into special groups or cliques and to insist upon special tests of faith and fellowship, that are not authorized in the Lord's Word.

We are convinced that the responsibility for the many separations and divisions among the saints should be placed upon the one to whom it belongs, which is Satan the Devil. Satan has always been the great enemy of the church, and doubtless he now believes that he has achieved a great victory over the Lord's people in that he has been successful in forcing upon them the spirit of rivalry, doubt, envy and division.

Scriptural Unity

We shall herein set forth briefly, what we believe to be the broad scriptural basis for unity among the Lord's people—and with which we feel confident that all true Christians agree. The policy of the DAWN magazine will be carried out in strict accord with this Scriptural basis of unity as herein stated.

Shortly before Jesus was glorified He offered up a sincere petition to His Heavenly Father, in which He requested the necessary divine grace to make possible a complete one-ness of heart and purpose among His followers. Looking over the history of the Gospel Age, it might at first appear that this inspired prayer has gone unanswered; but such is not the case. God has always had individual representatives upon the earth who have been in full heart harmony and union with Him and with His beloved Son, Christ Jesus, who is the head of the church.

The hundreds of divisions represented in the many denominations that have long masqueraded under the name of Christ, and also the more modern appearance of factions among those who profess belief in present truth, do not necessarily represent divisions of spirit in the true Church. Rather, they are mainly divisions on carnal lines, generally caused by those who have selfishly sought to establish complex organizations and "channels" apart from or beyond that simple arrangement for the Church that is so clearly outlined in the Lord's

Word. While it would be a foolish waste of time to try to amalgamate as such, the various factions, or organizations, now existing among the saints, yet this does not minimize the responsibility on the part of each of us to work for that true union of spirit and fellowship for which Christ so earnestly prayed.

Unity, Not Confederacy

Nor could such a Scriptural unity of spirit among the various groups of consecrated brethren be considered a "federation" as some have mistakenly suggested. The uniting of divers groups and factions as such, doubtless would amount to an unscriptural confederacy, but to encourage individual Christians everywhere to recognize Christ only as their head, and to meet together in accordance with the spirit of Christ's prayer for spiritual unity, most assuredly would meet with divine approval and blessing.

No true Christian should wish to insist upon the furtherance of the spirit of carnality by advocating that the various groups, each hold themselves aloof and each selfishly seek fellowship and service, entirely independent of all other consecrated brethren of our one true Head.

True Christian unity can be possible only so long as Christ is recognized as the sole head over all His people and so long as the ransom sacrifice of Christ is regarded as the true basis of Christian faith and hope: "Other (Scriptural) foundation can no man lay". It also must be recognized by all brethren in Present Truth that in this end of the age the Lord has revealed to His people the beauties of His Divine Plan of redemption through Christ, whereby both the church and the world are to receive in God's due time the blessings of life everlasting.

We believe that the great but simple fundamental truths of the Divine Plan, which have been made known to us all, will be gladly recognized by all Bible Students, in addition to the ransom itself, as a necessary basis for true Christian fellowship and service at this time. There may be details of interpretation concerning the fulfillment of prophecy, or other items of minor import, upon which some of us may have reached different conclusions; but there is no scriptural authority for making matters of this kind a test of Christian fellowship.

Organization

Looking back over the history of the Gospel Age, it becomes apparent that many divisions among the saints have been brought about by the unscriptural endeavor of certain leaders to "force" upon the Church some scheme of organi-

zation that God's Word has not authorized. A careful reading of the New Testament history concerning the organization of the early church reveals this most important fact—that every congregation of the Lord's disciples at that time was entirely independent of every other congregation; and that there was no central organization, group or committee which these independent congregations were supposed to look to as in any sense of the word their headquarters.

Even among the apostles themselves no central authority was recognized. The Apostle Paul, for example, after his conversion, went forth in the ministry without so much as communicating with the other apostles concerning his activities. He says, "I conferred not with flesh and blood; neither went I up to Jerusalem to them that were Apostles before me." Later he talked with Peter, "but other of the apostles saw I none, save James". As Paul went forth preaching he was unknown by face unto the churches of Judea which were in Christ, but they had "heard only that he which persecuted us in times past now preached the faith which once he destroyed"—Gal. 1:16-23.

Although the early Church had no central organization, and no head except the invisible Christ, yet the organization of the various independent congregations of the saints back there was as efficient as it was simple—the various servants being elected by the Scriptural manner of stretching forth the hand. It is our conviction that true Christian unity can obtain only where this simple apostolic method prevails. In harmony with this conviction we wish it known that the settled policy of this magazine rests upon this scriptural basis.

Let us recognize only Christ as our Head—which means that no organization, group or committee, outside of your own congregation, should be recognized as having authority in, or being the "headquarters" of your congregation.

In seeking fellowship with others of "like precious faith" it is not our purpose to ascertain with whom they may be co-operating in the work of the ministry. Rather, we are happy to accept into our fellowship all believers in God's great plan who are desirous of exalting the cross of Christ and are recognizing only Jesus as their head.

It is our thought that when Jesus prayed for unity among His brethren He prayed for that unity of spirit which should exist in each local congregation of the saints. He was not praying for a complex, visible, humanly devised organization that would centrally control all local ecclesias in matters of faith and works. There is no indication anywhere in the New Testament that God expects the various congregations of His people to be united in the exclusive support of some central committee or organization. Contrariwise, the Scriptures make it clear that those who insist upon the recognition of outside influence in the Ecclesia are

guilty of engendering the spirit of "carnality". If it was a carnal spirit that prompted some in the early church to say, "I am of Paul", or "I am of Apollos", surely then it is still the spirit of carnality for any to say, either by word or by example, that they cannot fellowship with or recognize any consecrated Christians, who are not affiliated with a particular group or organization and who are not bound with them by a certain system of private interpretation which they unscripturally have set up as a test of fellowship.

Cooperation, Not Bondage

In setting forth the foregoing outline of what we believe to be the true basis of Christian fellowship which is obtainable only by the full recognition of Christ, as Head, and by upholding at all times the sovereign rights of the local Ecclesia, we do not wish to be understood as opposed in any degree to hearty co-operation with any of the various service organizations for spreading the Truth that are scripturally operating in the field. Rather, we are seeking to emphasize the fact that as one of them we believe it unscriptural and carnal to be so committed to a union with any one outside group or influence that anyone would be prevented from recognizing and aiding the good work that is being accomplished by other truth brethren.

We recognize fully that to accomplish an effective general presentation of the gospel message, which calls for cooperative service among all the brethren, none can be entirely isolated from their brethren in other parts of the field. It would be very inefficient and expensive for each local Ecclesia to publish its own literature for dissemination of the truth—it is far cheaper to have it prepared and shipped from some central point. But we also claim that it would be very unwise, as well as unscriptural to insist that some one particular committee or organization be given the exclusive right of publication, thus becoming a "one and only channel."

Our policy is to grant every one in any Ecclesia full liberty as to the truth literature they may desire to use in their work of the ministry and to let them be free to cooperate or not to cooperate with any one or more of the service organizations that may be doing a general publishing work for the spreading of the truth. The interest and prayers of this committee goes out in behalf of all the saints everywhere who are in any way endeavoring to exalt the cross of Christ and to make known the glad tidings of the Kingdom.

Service Organization

As above stated, this magazine holds that the only Church organization which God recognizes as having special right in its own territory is the local Ecclesia organization. The New Testament reveals that such organizations alone were recog-

nized in apostolic times and they alone are honored in the Scriptures by being called the "church of God." Service organizations therefore must be recognized as, at the most, mere auxiliaries—business expedients, through which to make possible a more economical, effective, and general dissemination of the gospel. But there is no Scriptural authority to sanction the thought that any such organization should be considered an "exclusive channel" of service for the Church.

We believe that the Apostle Paul expressed the proper Christian principle concerning cooperative service when he said, of a certain family in Corinth, that had become active in their service of the brethren: "Let all your deeds be done in Love. And I entreat you, brethren, as you know the family of Stephanas, that it is a first-fruit of Achaia, and that they devoted themselves to Service for the Saints, that you also be submissive to such, and to every one who cooperates and labors." (1 Cor. 16:14-16. Diaglott.) There is so much to be done in the way of serving the friends and making known the glad tidings to others that there seems no need for rivalry among God's people and so we desire to encourage and cooperate with all who, as the Apostle declares, "have devoted themselves to service for the saints."

All Invited to Cooperate

We have endeavored herein to set forth briefly that which we understand to be the Scriptural basis of Christian unity; and we believe that it is upon this basis that many of the congregations of God's people are organized. It is upon this same basis that we extend to you the invitation to cooperate with and support this and all similar efforts to spread the glad tidings of the incoming Kingdom "while it is called day."

While it is true that individual Christians throughout the age have been united with Christ, and thus in spirit united with each other regardless of their denominational surroundings, yet may it not be that in answer to the inspired prayer of Jesus, the Heavenly Father may now permit all His saints as a church, before they are finally gathered home, to be victorious in the matter of unity as well as in every other respect? But irrespective of the extent to which this true basis of unity and fellowship may yet be recognized by the various local congregations of the saints, we feel certain that it is our duty to work toward the end of such an ideal, for which Christ prayed, and not to foster the carnal spirit of division.

During the time of the harvest thousands of the Lord's people received a knowledge of the truth and came out of bondage. But in order that every individual saint in the closing days of the age might recognize fully the necessity of union with and dependence upon Christ as their sole head, it was necessary that the church be subjected to the fiery trials that have assailed it, especially during the last sixteen years. Yet, if through these experiences we have learned nothing more than that Christ is our Head and that no human instrumentality, whether individual Christian or organization, should have been recognized in any way as having authority over the church, have not all our trials been well worth while?

We ask especially an interest in your prayers on behalf of the spiritual success of this publication—that its pages may ever be to His honor, that each succeeding issue may result in rich spiritual blessings for all who read it, and that its influence toward Christian unity, fellowship and service might extend out for the blessing of many more than those who actually become subscribers and material supporters in carrying this work forward.

Growth in Grace

"Ye therefore, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. To Him be glory both now and forever. Amen."—2 Pet. 3:17, 18.

THERE is a touching tenderness in the epistles of the aged Apostle Peter to the household of faith, showing that, while he realized that the time of his departure was drawing nigh (2 Pet. 1:14; John 21:18, 19), his solicitude for the growth and development of the Church was increasing. Accordingly, he writes two general epistles, not so much to advance new truth, as to call to remembrance truths already learned and fully received (2 Pet. 1:12-15), and to counsel all to faithfulness and to growth in grace and in the knowledge of our Lord and Savior Jesus Christ.

In the preceding verses he has been calling to mind some of these truths, and he recognizes the

fact that those addressed are already established in them; but, in view of his knowledge that false teachers would arise to pervert the truth, he counsels special watchfulness against being led away from their present steadfastness by the error of the wicked. That this counsel of the Apostle has a special fitness to the Church in the last days, our days, and was evidently so designed by the Spirit of God, is clear from verse 3: "There shall come in the last days scoffers," etc.

Let us observe the manner in which the Apostle would have us guard against being led away by the error of the wicked. Is it by a careful investigation of all the claims which every new false pro-

phet that arises may intrude upon the attention, thus giving heed to every seducing spirit (1 Tim. 4:1)? No: that would be quite contrary to the teaching of "our beloved brother Paul," to whom Peter so affectionately refers, and whom he so fully endorses; for Paul had given no uncertain counsel on this subject; saying, "Shun profane and vain babblings; for they will increase unto more ungodliness, and their word will eat as doth a canker"; and, "I entreat you, brethren, to mark those who are making factions and laying snares contrary to the teaching which you have learned, and turn away from them; for they that are such are not in subjection to our anointed Lord, but to their own appetite (for honor and praise among men, as great teachers); and by kind and complimentary words they deceive the hearts of the unsuspecting... I wish you to be wise with respect to that which is good, and harmless with respect to that which is evil."—2 Tim. 2:16, 17; Rom. 16:17-19.

With these sentiments of "our beloved brother Paul," Peter's counsel is in fullest harmony, his advice being, not to waste valuable time in investigating "the errors of the wicked"; but, on the contrary, to endeavor the more earnestly to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ," who is the way, the truth and the life. The more thorough our knowledge of the Lord and the more intimate our acquaintance with Him, the more secure we are in our own.

How the Christian Grows

To grow in grace is to grow in favor with the Lord through an intimate personal acquaintance and fellowship of spirit with Him. It implies, first, a knowledge and recognition on our part of our redemption through His precious blood and a personal faith in and dependence upon all the promises of the Father made to us through Him, and then an intimate communion with Him in our daily lives of prayer, and of observation of His will and obedience to it.

If such be our constant attitude of mind and heart, there must be a constant ripening of the fruits of the spirit, rendering us more and more pleasing and acceptable to our Lord. A sense of the divine acceptance and favor is given from day to day in increasing measure, in fulfilment of that blessed promise of our Lord, If a man love Me he will keep My words; and My Father will love him and We will come unto him, and make Our abode with him."—John 14:23.

To grow thus in grace and not in knowledge is impossible; for the very object of such communion is to build us up in a more perfect knowledge and acquaintance with the Lord—to bring us into closer fellowship with the divine plan, and to give us the privilege of being "workers together with Him" in executing that plan. If, therefore, we love

and obey the Lord and desire to grow in His favor, His written Word must be our daily meditation and study; and thus we grow in knowledge; not, however, by finding out each year that what we learned last year was wrong, but by putting on more of the armor of God until we realize its completeness in the full discernment of the divine plan of the ages. We are then ready to do valiant service for the cause of truth in withstanding the encroachment of error (Eph. 6:10-13), being established, strengthened and settled in the faith. (1 Pet. 5:10.) But even to those thus established in the faith there is abundant opportunity to grow in knowledge; for while they see nothing new or different in outline or design, they will be continually charmed and cheered with newly discovered lines of harmony and beauty in the divine drawings of the wonderful plan of the ages.

As pupils in the school of Christ we may ever study the master workmanship of the Divine Architect, and, not only make progress in a head knowledge of the gospel, but also, and more important, will be the increased richness of our personal acquaintance with Christ and the Heavenly Father. In both respects it should be true, that:

"... still new beauties shall we see,
And still increasing light."

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Science now swallowing *Jonah's Fish Story*

OF ALL the Biblical narratives which have come beneath the disapproving eye of modern critics, none has received more scornful attention than has that of Jonah and the famous whale. That story has been the chief target and prophetic storm centre against which skeptics have railed and heaped blatant ridicule ever since the beginning of the nineteenth century. Scientists had said that it was utterly childish; hence it was relegated to the realm of Aesop's Fables, and even placed upon a par with the silly juvenile tales of Mother Goose.

But shadows of night are passing. Streaks of gray dawn have made their appearance upon the eastern horizon. And by the light of those foregleams of the Sun of Righteousness many apparently ghostly aspects of ancient myth and fable now begin to take on a new and meaningful form. Events that were long misunderstood and seemingly distorted out of all reason by the pranks of time are now found to have a clear historical background. Atheists are being disarmed, and skeptics are losing many of their stock arguments, as matters about which they had so loudly laughed are now being confirmed by the scrutiny of serious scientists.

One by one the characters of the Old Testament are being vindicated by the discoveries of modern science. Those ancient stories which are so briefly and quaintly narrated in the Bible are gradually resolving themselves into demonstrable historical truths, under continuing scientific research and the penetrating probe of the archeologist's spade in these "last days." And now even the much maligned Jonah is having his long-awaited day in court, and is emerging triumphant from his tempestuous trial before the bar of scientific scrutiny, historical study and

common sense. Science now at last is finding much justification for this anciently celebrated fish story.

Jonah's Commission

The Jonah narrative probably is quite familiar to most readers of this magazine. Jonah was a minor prophet of Israel whom the Lord commissioned to go into the heart of Assyria and prophesy against it in its great capital city of Nineveh. This called for courage; for the Assyrian Empire was then mighty, and the Ninevites were proud, haughty and godless. They had little use for the Israelites, although they were distantly related to them. Assyria was founded by Asshur, who was a descendant of Shem. Heber, from whose line sprang "Abraham the Hebrew," was also a descendant of Shem. Hence both nations were Semites and spake a related language.

We do not know the exact period in which Jonah lived, but it is believed that he was a prophet during the time of King Josiah of Judah, in the ninth century B. C. Nineveh at that time was a city of about 120,000 population, and this is confirmed by Jonah 4:11. Assyria was proud of its great capital, which was then wielding a tremendous influence over the earth. Nineveh was coming into the forefront as a great world power. Its wickedness also was exceedingly great. The Lord told Jonah that "their wickedness is come up before Me," and commanded that the prophet go and tell the Assyrians that Nineveh would be destroyed in forty days unless they repent.

Jonah was hesitant about going forth and delivering the message of God's vengeance against that mighty world power. He probably convinced himself that it would do no good, that it was a clear waste of consecrated time. Hence, instead of going

eastward to Nineveh, he went westward to the Mediterranean seaboard and embarked on a ship that was sailing out of the port of Joppa for Tartessus, in southern Spain. Soon a terrific storm arose; and the superstitious crew, doubtless all Phoenicians, began to pray to their various gods for deliverance. They asked Jonah to pray to his God also. Then he told them that he was fleeing from his God, that the Lord Jehovah had commanded him to go elsewhere but that he had refused; hence he doubted if God would hear him. He then wanted to die, and asked the crew to throw him overboard. They finally granted his wish; and thereafter the sea became calm.

An Experience Not Impossible

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." (Jo. 1:17.) No less an authority than Jesus Christ attested to the truthfulness of this narrative. He said, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Mt. 12:40.) Yet the skeptics have doubted. They have insisted that a whale's throat is so constructed that it could not swallow a man, that it would choke even on a good-size grapefruit.

But science now comes to Jonah's rescue. It is now known that there are some sea monsters that could easily swallow a man; and that if he went in feet first his head might protrude in such a way as to enable him to get sufficient air to breathe. Whales are air-breathing animals, and regularly come to the surface for oxygen. Jonah's living body, doubtless covered by clothing, would easily resist the digestive juices of the monster's stomach, even as

the living tissue of an animal's stomach-walls is self-resisting to gastric fluids. And this was no ordinary whale, with a gullet relatively small; it was a "great fish" monster which, according to the account, "the Lord had prepared" to be on hand for the occasion.

"Then Jonah prayed unto the Lord his God out of the fish's belly. . . and He heard me; out of the belly of hell cried I, and Thou heardest my voice. . . And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." (Jo. 2:1, 2, 10.) The point at which he was cast out upon the Mediterranean shore is not named, but probably it was on the Asia Minor coast, in Assyrian territory. Perhaps some of the natives witnessed the strange phenomenon—a man cast out of the mouth of a great fish, and alive!

That would be exceedingly sensational news. And as the prophet walked forth, the superstitious inhabitants would be greatly impressed. They would hold him in awe as he prophesied.

Jonah's Preaching Was Effective

Jonah's fame must have spread before him as he marched toward Nineveh to deliver the divine message of the hour, which previously he had spurned: "Yet forty days, and Nineveh shall be destroyed."

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For the word came unto the king of Nineveh, and he arose from his throne, and he laid his robes from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed. . . Let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?"

The fact that the wicked, godless, carefree people of Nineveh

believed Jonah's preaching seems singular. In fact, that has been long considered one of the "fishiest" parts of his entire story.

Why should all those worldly, irreverent, haughty Assyrians believe the utterances of a strange itinerant Jewish preacher? The sinful world has never believed any of the other prophets of God, from Noah on down; they have only scoffed at their repeated warnings of impending doom. Imagine these Ninevites believing, from the greatest of them even to the least of them, and the mighty Assyrian king himself leading his wicked subjects in humble prayers to God, simply because a roaming, bedraggled stranger stood on the street corner and said, "Repent, or you are doomed!" Yet that is what the story plainly implies.

Why the Ninevites Believed

After much scoffing at this Jonah story for decades, scientists are now having to admit that it all seems quite reasonable and probable. At Nineveh the excavators recently have found enough evidence to give us a fair picture of the Ninevites of Jonah's day. They have found that the Assyrians at that time, with all their wickedness, were very superstitious; that they worshipped God in a formal way; and that they habitually pictured Him under the guise of a great sea monster.

The Assyrian conception of deity was a being all-powerful if not all-loving; and they proceeded to represent Him by the most powerful creature they knew—a monster of the mighty deep. Limestone reliefs of that period portray the kings of Nineveh clothed with "divine power"—and this they symbolized by a regal cloak made from the skin of a great fish, which reached from the monarch's head down to his ankles.

This throws new light upon the effect of Jonah's preaching. The Ninevites believed him, evidently because they had heard that he had come out of the mouth of a great fish. They had been accus-

tomed to representing God as a powerful sea monster; and here was a prophet whom the mighty God had sent to them from the very jaws of the great deep, with a special message for them. They dared not turn a deaf ear to such a prophet. They heard Him respectfully. They even trembled as he reminded them of their sins and warned them of impending destruction. Even as St. Paul, in later days, took advantage of the superstition of the idolatrous Greeks, suggesting to them that he represented their "unknown God," and thereby secured an audience; so it seems that Jonah was able to make use of the prevailing beliefs of the Assyrians of his day, and thus attract their attention and bring conviction to their hearts.

Anyhow the Ninevites believed; and God heard their cries and spared them. Evidently their repentance was sincere; not formal, but genuine. And Jonah, who had hesitated to trust God when first He commanded him to go and preach to the Ninevites, found that the Lord is equal to any situation; and that He is fully able to prepare the way for the general reception of His message when the time comes. And that calamity that had come upon Jonah in the Mediterranean proved to be the best thing that could have happened.

Let no servant of the Lord further hesitate to go forth and deliver Jehovah's message, even the message of this "day of vengeance." (Isaiah 61:2.) Although our experiences may be crushing ones, so that we may feel that we are undone, that we are weak and unable to convince anyone concerning God's great plan; yet let us trust that He who has given us His message is also able to prepare the way for its effective delivery in due time. Perhaps that time is now here; and possibly God is waiting, as in Jonah's case, for us to become thoroughly pliable, ready and meet for the Master's use. We should be in that condition at all times, even on this side the vail of death.

OUR BIBLICAL DIALOG

Thieves in Paradise

Ernest: Frank, do you know that according to the Bible there are even thieves in paradise? When it contains such conundrums as that, how can you say the Bible is easy to understand?

Frank: Ernest, the Bible is easily understood if we allow our minds to broaden out and take in the entire scope of God's expressed purposes. Our difficulty has been in the fact that our vision of the great plan of human redemption heretofore has been entirely too narrow. We have supposed that God has been doing the best He could to save a few people and take them to heaven, and that all the while the Devil has been outwitting Him and dragging nearly all mankind down to a place of eternal torment. Our study of the Bible necessarily has been cramped by this childish misconception of God's work, hence we have been hindered from appreciating the beauties of Divine revelation. But now we are coming out of the night into the dawn.

Ernest: All that may be true. But how did those thieves happen to get into paradise?

Frank: Ernest, the only two human beings whom the Bible speaks of as ever having been in paradise are Adam and Eve when they were in Eden. Both of these did become sinners; but neither of them were thieves, so far as the record goes. And Adam and Eve both were driven out of paradise because of their sin. Then the Lord effectively barred the way to prevent the possibility of any of the sinful human race returning to paradise, so I don't know just what you mean by thieves being in paradise. The fact of the matter is, there really has been no paradise for the past six thousand years.

Ernest: Well, that's what you say, but Jesus

promised a certain thief that He would take him to paradise.

Frank: You have reference, I suppose, to one of those two thieves on the cross.

Ernest: Yes, I was just reading the account: "And Jesus said unto him, Verily I say unto thee, today thou shalt be with Me in paradise." Just take notice of that, Frank; Jesus said "**today** thou shalt be with Me in paradise."—Luke 23:43.

Frank: Ernest, what is your understanding of those words of Jesus?

Ernest: Well, if I were to express a thought at all, it would be what we might call the orthodox thought; viz., that paradise and heaven are the same place; and that this thief, having repented of his sin, was considered worthy of going immediately to heaven at the time of his death.

Frank: With this view in mind, then, you would understand that the thief, together with Jesus, went immediately to heaven and into the presence of God and the holy angels?



"I say unto thee today," in this hour of seeming defeat, My Kingdom shall come, and "thou shalt be with Me in that paradise."

Ernest: Why, yes, I suppose so! He said, "**Today** thou shalt be with Me in paradise."

Frank: Very well. Now turn to the 20th chapter of John and read the first part of the 17th verse. These are the words of Jesus following His resurrection, three days after His conversation with that thief.

Ernest: Now let's see—the 20th chapter of John, verse 17, I have it: "Jesus said unto her, Touch Me not, for I have not yet ascended to My Father." Well, Frank, if paradise is the same as heaven, and heaven is God's home, then Jesus didn't go to paradise the day He died; because in this text He tells Mary that He had not yet ascended to His Father—and this was the third day after His death.

Frank: And from that you must conclude that paradise is not the same as heaven.

Ernest: There is no other conclusion one can reach. But that does not help matters very much, at least not from your standpoint; for you claim that Eden was paradise, but that it became "paradise lost," and that paradise has never yet been

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reestablished anywhere. But remember, Jesus said: "Today, thou shalt be with Me in paradise," and that proves that paradise was in existence in His day, and that it was not here on the earth.

Frank: Well, at least we are making some progress. And now, if you will, please read another text—one which I think will help us to get a better understanding of this entire matter. This time it will be in the 2nd chapter of Acts, the 31st verse. These are the words of the Apostle Peter, in which he comments on one of the prophecies of the Old Testament which tells of the whereabouts of Jesus during the time between His death and resurrection. That is what we want to know!

Ernest: If it really gives us that information it ought to be a help. Acts 2, verse 31, It reads: "He, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption." What is this? Jesus' soul in hell?

Frank: Yes, that's the point. Even the so-called "Apostles' Creed" tells us that Jesus' soul descended into hell and rose again the third day.

Ernest: Frank, it doesn't seem right—a thief in paradise and Jesus in hell!

Frank: But Ernest, how does that harmonize with your thought that Jesus was to go with the thief to paradise that same day?

Ernest: Well, for the life of me, I can't understand it at all. But just the same, Jesus said He would be in paradise that very day. Maybe He only stopped off there on His way to hades. But anyway, it proves that paradise was in existence at that time. I would like to know, though, why it was necessary for Jesus to go to hell.

Frank: In the first place, Ernest, let us always keep in mind that hell is the condition of death, the tomb; and that it has no reference at all to a place of torment. The Bible hell is the condition into which all mankind go at death. Jesus went into the hell condition in order to redeem mankind from death. By His death He paid the penalty imposed upon all humanity because of sin. A very forceful passage in proof of this is found in the 53rd chapter of Isaiah, verses 9 and 10, which reads: "And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief; when thou shalt make His soul an offering for sin."

Ernest: Frank, do you know that all my life I have heard different ones talk about Jesus dying for us, but never before have I realized the significance of His ransom sacrifice. I have been told that Jesus paid the full penalty for our sins, but at the same time I have wondered how He could pay that penalty unless He suffered in the eternal fires of hell—for I thought that hellfire was the ultimate penalty for sinners. But now I see it: The

penalty was death, and Jesus died to pay the penalty, and now there is an opportunity for everyone to go to heaven. Fine!

Frank: Hold a minute! That last statement is not exactly in harmony with the facts. God did not create man to enjoy a home in heaven. He was created, rather, to live on the earth. When our first parents were sentenced to death they lost the privilege of living upon the earth; the death of Jesus, which pays this penalty, merely assures an opportunity for all mankind to live again on the earth, not in heaven. Jesus did not purchase a home in heaven for anyone.

Ernest: Do you mean to say that no one will go to heaven?

Frank: No, I don't mean that at all. The hope of the Church is indeed a heavenly hope; not because a heavenly home was purchased for them, but because they are invited to it as a special reward. But only a few have been called to a heavenly hope. The entire period from the first to the second advents of Jesus has been devoted to the selection of this Church class; and, because this has been the only work to be accomplished until the establishment of the Kingdom, many of God's people seem to have lost sight of the general blessings of life upon the earth which He has promised for all mankind.

Ernest: But how about that thief in paradise? Are we to understand that paradise is this place of special reward for the Christian, and that the thief, accepting Christ at the last moment before death, became a Christian and entered into a heavenly reward?

Frank: Indeed not! A Christian is one who follows in the footsteps of Christ, one who is conformed to His image. Last-minute repentances do not accomplish these things in anyone. And besides, paradise is not the home of the Christian. Paradise is the Biblical word used to describe the earth when brought to perfection. The Garden of Eden was a miniature paradise, and the Bible tells us that the whole earth is to be made like the Garden of Eden eventually.

Ernest: Are we to understand, then, that the thief went to the Garden of Eden at the time of his death? According to your explanation that must be what Jesus meant: "And Jesus said unto him, verily I say unto thee, today shalt thou be with Me in paradise".

Frank: Please read the preceding verse.

Ernest: All right. "And the thief said unto Jesus: Lord, remember me when Thou comest into Thy Kingdom."

Frank: Now I want you to notice that what Jesus said to the thief is in direct answer to the request made by the thief, which was: "Lord, remember me when Thou comest into Thy Kingdom". In answer to this Jesus said: "Verily", which means, very well, I will remember you when I come

into My Kingdom; you shall indeed be with Me in that paradise.

Ernest: What did that thief know about Christ's Kingdom? How could he know anything about it?

Frank: Why, nearly everything that Jesus ever said and did was in proclamation of His coming Kingdom. Everybody in all Judea knew of His preaching on this subject. He right then was being put to death by the Roman Government because He was accused of being a King. A superscription stating the crime for which He was being crucified was put up over His cross, which read:

"This is the King of the Jews"

So you see, the thief had ample opportunity to know that Jesus had made claims to being a King; hence his request to be remembered in Jesus' Kingdom was a natural "grasping at a straw" in a time of great distress. Jesus assured the thief he would be remembered in His Kingdom — that he would be with Him in paradise when it is restored. And, Ernest, the Kingdom of God is to be established right here on the earth. That is why Jesus taught us to pray: "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

Ernest: All that sounds very logical, yet He said, "Today thou shalt be with me in paradise." That shows that paradise was then existing, not something that was yet to be established.

Frank: Now Ernest, let's do a little thinking. We have already learned from the Scriptures that Jesus went to hades at the time of His death. Three days later He told Mary that He had not yet ascended to heaven, to His Father. He promised the thief that he would be remembered when He came into His Kingdom; and the entire testimony of the Bible, as well as existing sinfulness here, shows that the Kingdom of Christ is not yet established on the earth. As for paradise, the Bible tells us of only one that as yet has ever actually existed, and that was the miniature paradise of Eden. As for the coming real paradise of prophecy, the Bible assures us that it will be none other than the perfected earth, when it will be made to "blossom as the rose," under the administration of Christ's Kingdom. From all this, therefore, we must surely agree that it was impossible for the thief to go to paradise the day he died.

Ernest: I see — then you think that Jesus made a mistake! Well, that's a nice way to get out of it.

Frank: No, Ernest, Jesus made no mistake. But there is one thing about this text that many have overlooked. Now let me read the text: "And Jesus said unto the thief, Verily I say unto thee, **today**, thou shalt be with Me in paradise."

Ernest: But Frank, you changed the position of the comma; and you don't have any right to do that! No one has a right to change the Bible.

Frank: That's not changing the Bible, because punctuation marks were not in use at all when the Bible was written. In 1611 A. D. the translators of our English Bible placed punctuation marks in

the text wherever they thought they would serve the best purpose, and in most instances they placed them correctly; but in this one case the misplacement of the comma has warped the meaning of the text entirely, and has made it support that old original lie of Satan, "Thou shalt not surely die."

Ernest: But, Frank, why did Jesus use the word "today" at all, if He didn't mean that the thief would be in paradise that day?

Frank: The reason is very apparent. As we already have noted, Jesus claimed to be a King; He constantly preached of His coming Kingdom. He promised His followers a share in that Kingdom. All the prophecies of the Old Testament in one way or another foretold the coming of Christ's Kingdom—paradise restored—and showed that He would rule "from sea to sea, and from the rivers unto the ends of the earth." Jesus claimed to be the one who would fulfil these prophecies. Because of this claim He was then being put to death. His claim of being the Son of God, the Messiah, earth's rightful King, was called in question, and He was mocked even by those who watched His suffering on the cross. They told Him that if He were the Messianic King He claimed to be, He should be able to come down from the cross, and thereby give a demonstration of His Heavenly power and authority. With all this scene before His eyes, the thief asked Jesus to remember him in His Kingdom. Now if Jesus were not the Messiah He might have said to the thief, "Well, I would like to do something for you, and if it were not for the fact that My plans are all falling through, I would reward you in some way or other; however, as it is, I can do no more for you than you can do for yourself. But Jesus did not say this. Instead, He acknowledged that the request was a proper one. Then, in spite of the fact that on that dark day everything seemed to indicate a complete failure of all His claims, yet He said to the thief: I can say unto you even today, "Thou shalt be with Me in paradise."

Ernest: As I understand it, then, the use of the word "today" was Jesus' method of emphasizing His abiding confidence in the outworking of the Heavenly Father's purposes.

Frank: Yes, I believe that is the right thought; and when you view the text in this way, all is clear. Instead of our having confusion of thought as to how Jesus could be both in hades and in paradise at the same time, we now can see that His promise of paradise is still future, that it will come when His Kingdom is fully established, and then the blessings of life everlasting here upon earth will be flowing out to the people, as in the days of Adam and Eve before they sinned. We can see, in fact, that the death of Jesus opens up the way for these blessings to be realized by "whosoever will"—not only by the thief, but by all mankind. In the meantime, the Church is being selected and prepared for her share with Jesus in this great work of blessing "all the families of the earth."

THE EVERLASTING GOSPEL

The Truth about Hell

A Critical Analysis of every Bible Text in which the word "Hell" appears.

A CORRECT understanding of this subject has become almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy," of all shades, that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which he purposed to bring into being; that this abyss He had named "hell;" and that all of the promises of the Bible were designed to deter as many as possible (a "little flock") from such wrongdoing as would make this awful place their perpetual home.

As knowledge increases and superstitions fade, this monstrous view of the divine arrangement and character is losing its force; and thinking people cannot but disbelieve the legend, which used to be illustrated on the church walls in the highest degree of art and realism, samples of which are still to be seen in Europe. Some now claim that the place is literal, but the fire symbolic, etc., while others repudiate the doctrine of "hell" in every sense of the word.

While glad to see superstition fall, and truer ideas of the great, wise, just, and loving Creator prevail, we are alarmed to notice that the tendency with all who abandon this long revered doctrine is toward doubt, skepticism, infidelity.

Why should this be the case, when the mind is merely being delivered from an error? Because Christian people have so long been taught that the foundation for this awful blasphemy against God's character and government is deep-laid and firmly fixed, in the Word of God—the

Bible—and consequently to whatever degree that belief in "hell" is shaken, to that extent their faith in the Bible, as the revelation of the true God, is shaken also; so that those who have dropped their belief in a "hell," of some kind of endless torment, are often open infidels, and scoffers at God's Word.

God has been slandered

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its divine Author, and that, rightly understood, it teaches nothing on this subject derogatory to God's character nor to an intelligent reason, we will attempt to lay bare the Scripture teaching on this subject, that thereby faith in God and in His Word may be re-established in the hearts of those who have doubted.

Indeed, it is our opinion that whoever shall hereby find that his false view rested upon human misconceptions and misinterpretations, will, at the same time, learn to trust hereafter less to his own and other men's imaginings, and, by faith, to grasp more firmly the Word of God, which is able to make wise unto salvation.

The doctrine of eternal torment of the wicked was introduced by Papacy to induce pagans to join her and support her system. It flourished at the same time that bull fights and gladiatorial contests were the public amusements most enjoyed; when the Crusades were called "holy wars," and when men and women were called "heretics" and were often slaughtered for their failure to subscribe fully

to the teachings of the Papacy; at a time when the sun of the gospel truth was obscure; when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose love of their neighbors was often shown in torturing "heretics" to induce them to recant and deny their faith and their Bibles—to save them, if possible, they explained, from the more awful future awaiting "heretics"—eternal torment.

This doctrine was not borrowed from the heathen, for no heathen people in the world have a doctrine so cruel, so fiendish and so unjust. Find it, whoever can, and show it up in all its blackness, that, if possible, it may be shown that the essence of barbarism, malice, hate and ungodliness has not been exclusively appropriated by those whom God has most highly favored with light from every quarter, and to whom He has committed the only oracle—His Word.

Oh! the shame that surely will cover the faces of many, even good men, who verily thought that they did God service while propagating this blasphemous doctrine, when they awake in the resurrection to learn of the love and justice of God, and when they come to know that the Bible does not teach this God-dishonoring, truth-beclouding, sinner-hardening theory of eternal torment.

But we repeat that, in the light and moral development of this day, sensible people do not believe this doctrine. However, since they think that the Bible teaches it, every step they progress in real intelligence and brotherly kindness, which hinders belief in the torment theory, is in most cases a step away from

God's Word, which is falsely accused of being the authority for this teaching. The thinking public, as represented in the accompanying illustration, while endeavoring to make progress toward the light, are thus neglecting the true source of spiritual light and knowledge. Hence the second crop of evil fruit, which the devil's engraftment of this error is producing, is skepticism. The intelligent, honest thinkers are thus driven from the Bible into vain philosophies and sciences, falsely so-called, and into infidelity.

Hell as an English Word

In the first place bear in mind that the Old Testament was written in the Hebrew language, and the New Testament in the Greek. The word "hell" is an English word sometimes selected by the translators of the English Bible to express the sense of the Hebrew word *sheol* and the Greek words *hades*, *tartaroo* and *gehenna*,—sometimes rendered "grave" and "pit."

The word "hell" in old English usage, before Papal theologians picked it up and gave it a new and special significance to suit their own purposes, simply meant to conceal, to hide, to cover; hence the concealed, hidden or covered place. In old English literature records may be found of the *helling* of potatoes—putting potatoes into pits; and of the *helling* of a house—covering or thatching it. The word *hell* was therefore properly used synonymously with the words "grave" and "pit," to translate the words *sheol* and *hades* as signifying the secret or hidden condition of death. However, the same spirit which was willing to twist the word to terrorize the ignorant is willing still to perpetuate the error;—presumably saying—"Let us do evil that good may follow."

If the translators of the Revised Version Bible had been thoroughly disentangled from the Papal error, and thoroughly honest, they would have done

more to help the English student than merely to substitute the Hebrew word *sheol* and the Greek word *hades* as they have done. They should have translated the words. But they were evidently afraid to tell the truth, and ashamed to tell the lie; and so gave us *sheol* and *hades* untranslated, and permitted the inference that these words mean the same as the word "hell" has become perverted to mean. Their course, while it for a time shields themselves, dishonors God and



the Bible, which the common people still suppose teaches a "hell" of torment in the words *sheol* and *hades*. Yet anyone can see that if it was proper to translate the word *sheol* thirty-one times "grave" and three times "pit," it could not have been improper to have so translated it in every other instance.

A peculiarity to be observed in comparing these cases, as we will do shortly, is that in those texts where the torment idea would be an absurdity the translators of the King James version have used the words "grave" or "pit"; while in all other cases they have used the word "hell;" and the reader, long schooled in

the Papal idea of torment, reads the word "hell" and thinks of it as signifying a place of torment instead of the grave, the hidden or covered place or condition. For example, compare Job 14:13 with Psa. 86:13. The former reads,—“Oh, that thou wouldst hide me in the grave (*sheol*) etc.,” while the latter reads,—“Thou hast delivered my soul from the lowest *hell* (*sheol*).” The Hebrew word being the same in both cases, there is no reason why the same word "grave" should not be used in both. But how absurd it would have been for Job to have prayed to God to hide him in a hell of eternal torture! The English reader would have asked questions and the secret would have gotten out speedily, if they had properly translated *sheol* and *hades*.

"Hell" in the Old Testament

The word "hell" occurs thirty-one times in the Old Testament, and in every instance it is *sheol* in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: not in the slightest degree! Quite the reverse: instead of a place of blazing fire it is described in the context as a state of "darkness" (Job 10:21); instead of a place where shrieks and groans are heard, it is described in the context as a place of "silence" (Psa. 115:17); instead of representing in any sense pain and suffering, or remorse, the context describes it as a place or condition of forgetfulness. (Psa. 88:11,12.) "There is no work, nor device, nor knowledge, in the grave (*sheol*) whither thou goest."—Eccles. 9:10.

The meaning of *sheol* is "the hidden state," as applied to man's condition in death, in and beyond which all is hidden, except to the eye of faith; hence, by proper and close association, the word was often used in the sense of *grave*—the tomb, the hidden place, or place beyond which only those who have the enlightened eye of the understanding can see a resurrection, restitution of being. And be it

particularly noted that this identical word **sheol** is translated "grave" thirty-one times and "pit" three times in our common version by the **same translators**—more times than it is translated "hell"; and twice, where it is translated "hell," it seemed so absurd, according to the present accepted meaning of the English word "hell," that scholars have felt it necessary to explain in the margin of modern Bibles, that it means **grave**. (Isa. 14:9 and Jonah 2:2) In the latter case, the hidden state, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

All Texts in Which "Sheol" is Translated "Hell"

- (1) Amos 9:2—"Though they dig into **hell**, thence shall mine hand take them." (A figurative expression; but certainly pits of the earth are the only hells men can dig into.)
- (2) Psa. 16:10—"Thou wilt not leave my soul in **hell**; neither wilt thou suffer thine Holy One to see corruption". (This refers to our Lord's three days in the tomb.—Acts 2:31; 3:15).
- (3,4) Psa. 18:5 and 2 Sam. 22:6—Margin.—"The cords of **hell** compassed me about". (A figure in which trouble is represented as hastening one to the tomb).
- (5) Psa. 55:15.—"Let them go down quick into **hell**—margin "the grave".
- (6) Psa. 9:17.—"The wicked shall be turned into **hell**, and all the nations that forget God". This text will be treated later, under a separate heading.
- (7) Psa. 86:13.—"Thou hast delivered my soul from the lowest **hell**" — margin, "the grave".
- (8) Psa. 116:3. — "The sorrows of death compassed me, and the pains of **hell** gat hold upon me." (Sickness and trouble are the figurative hands of the grave to grasp us).
- (9) Psa. 139:8.—"If I make my bed in **hell**, behold, thou art there." (God's power is unlimited: even over those in the tomb He can and will exert it and bring forth all that are in the graves.—John 5:28).
- (10) Deut. 32:22. — "For a fire is kindled in mine anger, and shall burn into the lowest **hell**". (A figurative representation of the destruction, the utter ruin, of Israel as a nation — "wrath to the uttermost", as the Apostle called it—God's anger burning that nation to the "lowest **hell**", as Leeser here translates the word **sheol**. — 1 Thes. 2:16).
- (11) Job 11:8.—"It (God's wisdom) is as high as heaven; what canst thou do? deeper than **hell** (than any pit); what canst thou know?"
- (12) Job 26:6.—"**Hell** (the tomb) is naked before him, and destruction hath no covering."
- (13) Prov. 5:5.—"Her feet go down to death; her steps take hold on **hell** (i. e., lead to the grave)".
- (14) Prov. 7:27.—"Her house is the way to **hell** (the grave), going down to the chambers of death."
- (15) Prov. 9:18.—"He knoweth not the dead are there, and that her guests are in the depths of **hell**". (Here the harlot's guests are represented as dead, diseased or dying, and many of the victims of sensuality in premature graves from diseases which also hurry off their posterity to the tomb.)
- (16) Prov. 15:11.—"**Hell** and destruction are before the Lord". (Here the grave is associated with **destruction** and not with a life of torment.)
- (17) Prov. 15:24.—"The path of life (leadeth) upward for the wise, that he may depart from **hell** beneath". (This illustrates the hope of resurrection from the tomb.)
- (18) Prov. 23:14. — "Thou shalt beat him with the rod, and shall deliver his soul from **hell**" (i. e., wise correction will save a child from vicious ways which lead to premature death, and

may also possibly prepare him to escape the "**Second death**".)

(19) Prov. 27:20.—"**Hell** (the grave) and destruction are never full: so the eyes of man are never satisfied".

(20) Isa. 5:14.—"Therefore **hell** hath enlarged herself and opened her mouth without measure." (Here the **grave** is a symbol of **destruction**.)

(21, 22) Isa. 14:9, 15.—"**Hell** (margin, grave) from beneath is moved for thee, to meet thee at thy coming." . . . "Thou shalt be brought down to **hell**" (the grave—so rendered in verse 11).

(23) Isa. 57:9.—"And didst debase thyself even unto **hell**." (Here figurative of **deep degradation**.)

(24, 25) Ezek. 31:15-17.—"In the day when he went down to the grave, . . . 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. . . . They also went down into **hell** with him, unto them that be slain with the sword." (Figurative and prophetic description of the fall of Babylon into destruction, silence, the grave.)

(26) Ezek. 32:21.—"The strong among the mighty shall speak to him out of the midst of **hell** with them that help him." (A continuation of the same figure representing Egypt's overthrow as a nation to join Babylon in **destruction**—buried.)

(27) Ezek. 32:27.—"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; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." (The grave is the only "hell" where fallen ones are buried and lie with their weapons of war under their heads.)

(28) Hab. 2:5.—"Who enlargeth his desire as **hell** (the grave) and as death, and cannot be satisfied."

(29) Jonah 2:1, 2.—“Then Jonah prayed unto the Lord his God, out of the fish’s belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice.” (The belly of the fish was for a time his **grave**—see margin.)

(30, 31) Isa. 28:15-18.—“Because ye have said, We have made a covenant with death, and with hell (the grave) 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: Therefore, saith the Lord, . . . Your covenant with death shall be disannulled, and your agreement with hell (the grave) shall not stand.” (God thus declares that the present prevalent idea, by which death and the grave are represented as friends, rather than enemies, shall cease; and men shall learn that death is the wages of sin, now and that it is in Satan’s power (Rom. 6:23; Heb. 2:14,) and not an angel sent by God.)

All Other Texts Where “Sheol” Occurs—Rendered “Grave” and “Pit”

Gen. 37:35.—“I will go down into the **grave** unto my son.”

Gen. 42:38.—“Then shall ye bring down my gray hairs with sorrow to the **grave**.” (See also the same expression in 44:29, 31. The translators did not like to send God’s servant, Jacob, to hell simply because his sons were evil.)

1 Sam. 2:6.—“The Lord killeth, and maketh alive: he bringeth down to the **grave**, and bringeth up.”

1 Kings 2:6, 9.—“Let not his hoar head go down to the **grave** with peace. . . . His hoar head bring thou down to the **grave** with blood.”

Job 7:9.—“He that goeth down to the **grave**.”

Job 14:13.—“Oh, that thou wouldst hide me in the **grave**,

that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me (resurrect me)!”

Job 17:13.—“If I wait, the **grave** is mine house: I have made my bed in the darkness.” (Job waits for resurrection—“in the morning.”)

Job 17:16.—“They shall go down to the bars of the **pit** (grave), when our rest together is in the dust.”

Job 21:13.—“They spend their days in mirth, and in a moment go down to the **grave**.”

Job 24:19, 20.—“Drought and heat consume the snow waters: so doth the **grave** those which have sinned.” (All have sinned, hence “Death passed upon all men,” and all go down to the **grave**. But all have been redeemed by “the precious blood of Christ”; hence all shall be awakened and come forth again in God’s due time.—“in the morning.”—Rom. 5:12, 18, 19.

Psa. 6:5.—“In death there is no remembrance of thee; in the **grave** who shall give thee thanks?”

Psa. 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.” (This passage expresses gratitude for recovery from danger of death.)

Psa. 31:17.—“Let the wicked be ashamed; let them be silent in the **grave**.”

Psa. 49:14, 15, margin.—“Like sheep they are laid in the **grave**: death shall feed on them; and the upright (the saints—Dan. 7:27) shall have dominion over them in the morning (the Millennial morning); and their beauty shall consume, the **grave** being an habitation to every one of them. But God will redeem my soul from the power of the **grave**.”

Psa. 88:3.—“My life draweth nigh unto the **grave**.”

Psa. 89:48.—“Shall he deliver his soul from the hand of the **grave**?”

Psa. 141:7.—“Our bones are

scattered at the **grave’s** mouth.”

Prov. 1:12.—“Let us swallow them up alive as the **grave**: and whole, as those that go down into the pit” (i.e., as of an earthquake, as in Num. 16:30-33).

Prov. 30:15, 16.—“Four things say not, it is enough: the **grave**,” etc.

Ecc. 9:10.—“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the **grave**, whither thou goest.”

Song of Solomon 8:6.—“Jealousy is cruel as the **grave**.”

Isa. 14:11.—“Thy pomp is brought down to the **grave**.”

Isa. 38:10.—“I shall go to the gates of the **grave**: I am deprived of the residue of my years.”

Isa. 38:18.—“The **grave** cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.”

Num. 16:30-33.—“If . . . they go down quick into the **pit**, then shall ye understand. . . . The ground clave asunder that was under them, 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 the **pit**, and the earth closed upon them: and they perished from among the congregation.”

Ezek. 31:15.—“In the day when he went down to the **grave**.”

Hosea 13:14.—“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**, I will be thy destruction. Repentance shall be hid from mine eyes.” (The Lord did not ransom any from a place of fire and torment, for there is no such place; but he did ransom all mankind from the **grave**, from death, the penalty brought upon all by Adam’s sin, as this verse declares.)

The above list includes every instance of the use of the English

word "hell" and the Hebrew word **sheol** in the Old Testament. From this examination it must be evident to all readers that God's revelations for four thousand years contain not a single hint of a "hell," such as the word is now understood to signify.

"Hell" in the New Testament

In the New Testament, the Greek word **hades** corresponds exactly to the Hebrew word **sheol**. As proof see the quotations of the Apostles from the Old Testament, in which they render it **hades**. For instance, Acts 2:27, "Thou wilt not leave my soul in **hades**," is a quotation from Psa. 16:10, "Thou wilt not leave my soul in **sheol**." And in 1 Cor. 15:54, 55, "Death is swallowed up in victory. O death, where is thy sting? O grave (**hades**), where is thy victory?" is an allusion to Isa. 25:8, "He will swallow up death in victory," and to Hos. 13:14, "O death, I will be thy plagues; O **sheol**, I will be thy destruction."

"Hell" From the Greek word "Hades"

Matt. 11:23.—"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell;" Luke 10:15: "Shall be thrust down to hell." (In privileges of knowledge and opportunity the city was highly favored, or, figuratively, "exalted unto heaven;" but because of misuse of God's favors, it would be debased, or, figuratively, cast down to **hades**, overthrown, destroyed. It is now so thoroughly **buried** in oblivion, that even the site where it stood is a matter of dispute. Capernaum is certainly **destroyed**, thrust down to **hades**.)

Luke 16:23.—"In **hell** he lifted up his eyes, being in torments." (A parabolic figure explained further along, under a separate heading.)

Rev. 6:8.—"And behold a

pale horse: and his name that sat on him was Death, and **Hell** followed with him." (Symbol of destruction or the **grave**.)

Matt. 16:18.—"Upon this rock I will build my church; and the gates of **hell** shall not prevail against it." (Although bitter and relentless persecution, even unto death, should afflict the Church during the Gospel age, it should never prevail to her utter extermination; and eventually, by her resurrection, accomplished by her Lord, the Church will prevail over **hades**—the **tomb**.)

Christ in "Hell" (Hades) and Resurrected from "Hell" (Hades).—Acts 2:1, 14, 22-31.

"And when the day of Pentecost was fully come, . . . Peter . . . lifted up his voice and said, . . . Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, . . . being delivered by the determinate counsel and foreknowledge of God ('He was delivered for our offenses'), ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains (or bands) of death, because it was not possible that he should be holden of it (for the Word of Jehovah had previously declared his resurrection); for David speaketh concerning him (personating or speaking for him), 'I (Christ) foresaw the Lord (Jehovah) always before my face; for he is on my right hand, that I should not be moved.

"Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in **hell** (**hades**, the state of death), neither wilt thou suffer thine Holy One to see corruption. Thou (Jehovah) hast made known to me (Christ) the ways of life.'" Here our Lord, as personified by the prophet David, expresses His faith in Jehovah's promise of a resurrection and in the full and glorious accomplishment of Jehovah's

plan through Him, and rejoices in the prospect.

Peter then proceeds, saying: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day (so that this prophecy could not have referred to himself personally; because David's soul was left in "hell"—the tomb). Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, He would raise up Christ to sit on his throne; he, seeing this before (prophetically) spake of the resurrection of Christ (out of **hades**, the tomb), that His soul was not left in **hell** neither did His flesh see corruption."

Thus Peter presents a strong argument, based on the words of the prophet David—showing first, that Christ, who was delivered by God for our offenses, went to "hell," the grave, the condition of death, destruction (Psa. 16:10); and, second, that according to promise He had been delivered from **hell**, the grave, death, destruction, by a **resurrection**—a raising up to life; being created again, the same identical being, yet more glorious, and exalted even to "the express image of the Father's person." (Heb. 1:3) And now "this same Jesus" (Acts 2:36), in his subsequent revelation to the Church, declares—

Rev. 1:18.—"I am he that liveth, and was dead, and behold, I am alive forevermore, Amen; and have the keys of **hell** (**hades**, the grave) and of death."

Amen! Amen! our hearts respond; for in His resurrection we see the glorious outcome of the whole plan of Jehovah to be accomplished through the power of the Resurrected One who now holds the keys of the tomb and of death and in due time will release all the prisoners who are, therefore, called the "prisoners of hope." (Zech. 9:12; Luke 4:18.) No craft or cunning can by any possible device wrest these

Scriptures entire and pervert them to the support of that monstrous and blasphemous Papal tradition of eternal torment. Had that been our penalty, Christ, to be our vicarious sacrifice, must still, and to all eternity, endure such torment, which no one will claim. But death was our penalty, and "Christ died for our sins," and "also for the sins of the whole world."—1 Cor. 15:3; 1 John 2:2.

Rev. 20:13, 14.—"And the sea gave up the dead which were in it; and death and hell (the grave) delivered up the dead which were in them: and they were judged, every man, according to their works. And death and hell (the grave) were cast into the lake of fire: this is the Second Death." (The lake of fire is the symbol of final and everlasting destruction. Death and hell (the grave) both go into it. There shall be no more death; "the last enemy that shall be destroyed is death."—1 Cor. 15:26; Rev. 21:4.)

Other Occurrences of the Word "Hell"

Having examined the word *sheol*, the only word in the Old Testament rendered "hell," and the word *hades*, most frequently in the New Testament rendered "hell," we now notice every remaining instance in Scripture of the English word "hell." In the New Testament two other words are rendered "hell," namely, *gehenna* and *tartaroo*, which we will consider in the order named.

"Gehenna" Rendered "Hell"

This word occurs in the following passages—in all twelve times:—Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43-47; Luke 12:5; Jas. 3:6. It is the Grecian mode of spelling the Hebrew words which are translated "Valley of Hinnom." This valley lay just outside the city of Jerusalem, and served the purpose of sewer and garbage burner to the city. The offal, gar-

bage, etc., were emptied there, and fires were kept continually burning to consume utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But no living thing was ever permitted to be cast into Gehenna. The Jews were not allowed to torture any creature.

When we consider that in the people of Israel God was giving us object lessons illustrating his dealings and plans, present and future, we should expect that

anything that defileth, or that worketh abomination, or maketh a lie; but only such as the lamb shall write as worthy of life.

This city, which thus will represent the entire saved world in the end of the Millennium, was typified in the earthly city, Jerusalem; and the defiling, the abominable, etc., the class unworthy of life everlasting, who do not enter in, were represented by the refuse and the filthy, lifeless carcasses cast into Gehenna outside the city—whose utter de-



Gehenna—the Valley of Hinnom, Symbol of the Second Death.

this Valley of Hinnom, or *Gehenna*, would also play its part in illustrating things future. We know that Israel's priesthood and temple illustrated the Royal Priesthood, the Christian Church as it will be, the temple of God; and we know that their chief city was a figure of the New Jerusalem, the seat of kingdom power and regal authority—the city (government) of the Great King, Immanuel.

Remember, too, Christ's government is represented in the book of Revelation (Rev. 21:10-27) under the figure of a city—the New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that Kingdom—the honorable and glorious, and all who have right to the trees of life—we find it also declared that there shall not enter into it

struction was thus symbolized—Second Death. Accordingly, we find it stated that those not found worthy of life are to be cast into the "lake of fire" (Rev. 20:15)—fire here, as everywhere, being used as a symbol, and the lake of fire being from this same place of destruction, Gehenna.

Therefore, while Gehenna served a useful purpose to the city of Jerusalem as a place for garbage burning, it, like the city itself, was typical, and illustrated the future dealings of God in refusing and committing to destruction all the impure elements thus preventing them from defiling the holy city, the New Jerusalem, after the trial of the Millennial age of judgment shall have fully proved them and separated with unerring accuracy the "sheep" from the "goats."

So, then, *Gehenna* was a type

or illustration of the **S e c o n d** Death—final and complete destruction, from which there can be no recovery; for after that, “there remaineth no more sacrifice for sins,” but only “fiery indignation which shall **d e v o u r** the adversaries.”—Heb. 10:26.

Let us remember that Israel, for the purpose of being used as types of God's future dealing with the race, was typically treated as though the ransom had been given before they left Egypt, though only a typical lamb had been slain. When Jerusalem was built, and the Temple—representative of the true temple, the Church, and the true kingdom as it will be established by Christ in the Millennium—that people typified the world in the Millennial age. Their priests represented the glorified Royal Priesthood, and their Law and its demands of perfect obedience represented the law and conditions under the New Covenant, to be brought into operation for the blessing of all the obedient, and for the condemnation of all who, when granted fullest opportunity, will not heartily submit to the righteous ruling and laws of the Great King.

Seeing then, that Israel's polity, its condition, etc., prefigured those of the world in the coming age, how appropriate that we should find the valley or abyss, **Gehenna**, a figure of the Second Death, the utter destruction in the coming age of all that is unworthy of preservation; and how aptly, too, is the symbol, “lake of fire burning with brimstone” (Rev. 19:20), drawn from this same **Gehenna**, or Valley of Hinnom, burning continually with brimstone. The expression, “burning with brimstone,” adds force to the symbol, “fire,” to express the utter and irrevocable destructiveness of the **S e c o n d** Death; for burning brimstone is the most deadly agent known.

How reasonable, too, to expect that Israel would have courts and judges resembling or prefiguring the judgments of the next age; and that the sentence

of those (figurative) courts of that (figurative) people under those (figurative) laws to that (figurative) abyss, outside that (figurative) city, would largely correspond to the (real) sentences of the (real) court and judges in the next age. If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to **Gehenna**; for though the literal valley just at hand was named and referred to, yet His words carry with them lessons concerning the future age and the antitypical **Gehenna**—the Second Death.

Shall Be In Danger of Gehenna **Matthew 5:21,22,27-29.**

“Ye have heard that it was said by them of old time, ‘Thou shalt not kill; and whosoever shall kill shall be amenable to the judges:’ but I say unto you, that whosoever is angry with his brother without a cause **shall** (future—under the regulations of the real Kingdom) be amenable to the judges; and whosoever shall say to his brother, ‘Raca’ (villain), shall be in danger of the high council; but whosoever shall say, ‘Thou fool,’ shall be in danger of **hell (Gehenna) fire.**”

To understand these references to council and judges and **Gehenna**, all should know something of Jewish regulations. The “Court of Judges” consisted of seven men (or twenty-three, — the number is in dispute), and had power to judge some classes of crimes. The High Council, or Sahendrin, consisted of seventy-one men of recognized learning and ability. This constituted the highest court of the Jews, and its supervision was over the gravest offences. The most serious sentence was **death**; but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into **Gehenna**, there to be consumed.

The object of this burning in Gehenna was to make the crime

and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead.

Not realizing fully God's power, they apparently thought that He needed their assistance to that extent. (Exod. 13:19; Heb. 11:22; Acts 7:15,16.) Hence the destruction of the body in **Gehenna** after death (figuratively) implied the loss of hope of future life by a resurrection. Thus to such **Gehenna** represented the Second Death, in the same figurative way that they as a people represented or illustrated a future order of things under the New Covenant.

“Ye have heard,” etc., “but I say unto you . . . it is better for thee to lose one of thy members than that the whole body should be cast into **Gehenna.**”—Matt. 5.

Here again the operation of God's Law under the New Covenant is contrasted with its operation under the Old Jewish Covenant, and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they be dear to them as a right eye, and apparently as indispensable as a right hand) than that they should gratify these, and lose, in the Second Death, the future life provided through the atonement for all who will return to perfection, holiness and God.

Able to Destroy Both Soul and Body in Gehenna

“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 (Gehenna).**” See also another account of the same discourse by Luke—12:4, 5.

Here our Lord pointed out to His followers the great reason they had for courage and bravery under the most trying circumstances. They were to ex-

pect persecution, and to have all manner of evil spoken against them falsely, for His sake, and for the sake of the "good tidings" of which he made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation or reward for this was to be received, not in the present life, but in the life to come.

Assurance was given them that He had come to give His life a ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer's voice and come forth, either to reward (if their trial had been passed in this life successfully), future trial, or judgment, as must be the case with the great majority who do not, in this present life, come to the necessary knowledge and opportunity essential to a complete trial.

Undying Worms and Quenchless Fires

Matthew 18: 8, 9; Mark 9: 43-48

Here it is conclusively shown that **Gehenna** as a figure represented the Second Death—the utter destruction which must ensue in the case of all who, after having fully received the opportunities of a future being or existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to His just requirements. For it does not say that God will **preserve** soul or body in **Gehenna**, but that in it He can and will "destroy" both. Thus we are taught that any who are condemned to the Second death are hopelessly and forever blotted out of existence.

(Since these two passages refer to the same discourse, we quote from Mark—remarking that verses 44 and 46, and part of 45, are not found in the oldest Greek MSS., though verse 48, which reads the same, is in all manuscripts. We quote the text as found in these ancient and reliable MSS.) "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 **Gehenna**, 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 **Gehenna**. 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 **Gehenna**, where the worm dies not and the fire is not quenched."

After reading the above, all must agree with the prophet that our Lord opened His mouth in figures and obscure sayings. (Psa. 78: 2; Matt. 13: 35) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs, or gouging out their eyes: Nor does He wish us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life." The Jews, whom the Lord addressed, having no conception of a place of everlasting torment, and who knew the word **Gehenna** to refer to the valley outside their city, which was not a place of torment, nor a place where any living thing was cast, but a place for the utter destruction of whatever might be cast into it, recognizing the Lord's expression regarding limbs and eyes to be figurative, knew that **Gehenna** also was used in the same figurative sense, to symbolize utter destruction.

Preaching in Parables

The Lord meant simply this: The future life, which God has provided for redeemed man, is of inestimable value, and it will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you would be obliged to endure the loss of these, yet life would be cheap at even such a cost. That would be better far than to retain your members and

lose all in **Gehenna**. Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean that it would richly repay them to deny themselves many comforts, pleasures and tastes, dear to them as a right hand, precious as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in **Gehenna**—the Second Death.

But what about the undying worms and the unquenchable fire?

We answer, In the literal **Gehenna**, which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below. Thus exposed, these would breed worms and be destroyed by them, as completely and as surely as those which burned. No one was allowed to disturb the contents of this valley; hence the worm and the fire together completed the work of **destruction**—the fire was not quenched and the worms died not.

This Scripture text would not infer that in **Gehenna** there are everlasting worms. The thought is that the worms did not die off and leave the carcasses there, but continued and completed the work of destruction. So with the fire: it was not quenched, it burned on until all was consumed. Just so if a house were ablaze and the fire could not be controlled or quenched, but burned until the building was destroyed, we might properly call it an unquenchable fire.

Our Lord wished to impress the thought of the completeness and finality of the Second Death, symbolized in **Gehenna**. All who go into the Second Death will be thoroughly and completely and forever destroyed; no ransom will ever again be given for any (Rom. 6: 9); for none worthy of life will be cast into the Second Death, or lake of fire, but only those who love unrighteousness.

after coming to the knowledge of the truth.

Not only in the above instances is the Second Death pointedly illustrated by **Gehenna**, but it is evident that the same Teacher used the same figure to represent the same thing in the symbols of Revelation,—though there it is not called **Gehenna**, but translated “lake of fire.”

The same valley was once before used as the basis of a discourse — by the Prophet Isaiah. (Isa. 66:24) Though he gives it no name, he describes it; and all should notice that he speaks, not as some with false ideas might expect, of billions alive in flames and torture, but of the **carcasses** of those who transgressed against the Lord, who are thus represented as utterly destroyed in the Second Death.

The two preceding verses show the time when this prophecy will be fulfilled, and it is in perfect harmony with the symbols of Revelation: it appertains to the new dispensation, the Millennium, the “new heavens and new earth” condition of things. Then all the righteous will see the justice as well as the wisdom of the utter destruction of the incorrigible, wilful enemies of righteousness, as it is written: “They shall be an abhorring unto all flesh.”

Matthew 23:15, 33

The class here addressed was not the heathen who had no knowledge of the truth, nor the lowest and most ignorant of the Jewish nation, but the Scribes and Pharisees, outwardly the most religious, and the leaders and teachers of the people. To these our Lord said, “How can ye escape the judgment of **Gehenna**?” These men were hypocritical: they were not true to their convictions. Abundant testimony of the truth had been borne to them, but they refused to accept it, and endeavored to counteract its influence and to discourage the people from accepting it. And in thus resisting

the holy spirit of light and truth, they were hardening their hearts against the very agency which God designed for their **ble s s i n g**. Hence they were wickedly resisting His grace, and such a course, if pursued, must eventually end in condemnation to the Second Death, **Gehenna**.

Every step in the direction of wilful blindness and opposition to the truth makes return more difficult, and makes the wrongdoer more and more of the character which God abhors, and which the Second Death is intended to utterly destroy. The Scribes and Pharisees were progressing rapidly in that course; hence the warning inquiry of our Lord, “How can ye escape?” etc. The sense is this,—Although you boast of your piety, you will surely be destroyed in **Gehenna**, unless you change your course.

Set On Fire of Gehenna James 3:6

“So (important) is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and (or when) it is set on fire of **Gehenna**.”

Here, in strong, symbolic language, the Apostle points out the great and bad influence of an evil tongue—a tongue set on fire (figuratively) of **Gehenna** (figuratively). For a tongue to be set on fire of **Gehenna** signifies that it is set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of disposition which, in spite of knowledge and opportunity, unless controlled and reformed, will be counted worthy to be **destroyed**—the class for whom the “Second Death,” the real “lake of fire,” **Gehenna**, is intended.

Anyone in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature. A few malicious words often arouse all the evil passions of the speaker, engender the

same in others and react upon the first. And continuance in such an evil course finally corrupts the entire man, and brings him under sentence as utterly unworthy of life.

“Tartaroo” Rendered “Hell”

The Greek word **tartaroo** occurs but once in the Scriptures, and is translated **hell**. It is found in 2 Pet. 2:4, which reads thus:

“God spared not the angels who sinned, but **cast (t h e m) down to hell (tartaroo)**, and delivered them into chains of darkness, to be reserved unto judgment.”

Having examined all other words rendered “hell,” in the Bible, and all the texts in which they occur, we conclude the examination with this text, which is the only one in which the word **tartaroo** occurs. In the above quotation, all the words shown in **bold type** are translated from the one Greek word **tartaroo**. Evidently the translators were at a loss to know how to translate the word, but concluded they knew where the evil angels ought to be, and so they made bold to put them into “hell,” though it took six words to twist the idea into the shape they had pre-determined it must take.

The word **tartaroo**, used by Peter, very closely resembles **tartarus**, a word used in Grecian mythology as the name for a **dark abyss** or **prison**. But **tartaroo** seems to refer more to an act than to a place. The fall of the angels who sinned was from honor and dignity, into dishonor and condemnation, and the thought seems to be — “God spared not the angels who sinned but **degraded them**, and delivered them into chains of darkness”.

This certainly agrees with the facts known to us through other Scriptures; for these fallen spirits frequented the earth in the days of our Lord and the Apostles. Hence they were not down in some place, but “down” in the sense of being degraded from former honor and liberty,

and restrained under darkness, as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifest their powers through mediums, pretending to be certain dead human beings, they must always do their work in the dark, because darkness is the chain by which they are bound until the great Millennial day of judgment. Whether this implies that in the immediate future they will be able to materialize in daylight is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season—until the Sun of Righteousness has fully risen and Satan is fully bound.

Thus we close our investigation of the Bible use of the word "hell." Thank God, we find no such place of everlasting torture as the creeds and hymn-books, and many pulpits erroneously teach.

Yet we have found a "hell," sheol, hades, to which all our race were condemned on account of Adam's sin, and from which all are redeemed by our Lord's death; and that hell is the tomb—the death condition.

And we found another "hell"—brought to our attention as the final penalty upon all who, after being redeemed and brought to the full knowledge of the truth, and to full ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And to this our hearts can say, Amen! True and righteous are thy ways thou King of nations! Who shall venerate thee, O Lord, and glorify thy name? For thou art entirely holy. And all nations shall come and worship before thee, when all thy righteous ways are made manifest.—Rev. 15:3,4.

parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our view upon the reader, except so far as his own truth-enlightened judgment may commend it as in accord with God's Word and plan. To our understanding, Abraham represented God, and the "rich man" represented the Jewish nation.

At the time of the utterance of the parable, and for a long time previously, the Jews had "fared sumptuously every day"—being the special recipients of God's favors. As Paul says: "What advantage, then, hath the Jew? Much every way: chiefly, because to them were committed the oracles of God (Law and Prophecy)." The promises to Abraham and David, and their organization as a typical Kingdom of God, invested that people with royalty, as represented by the rich man's "purple." The typical sacrifices of the Law constituted them, in a typical sense, a holy nation, represented by the rich man's "fine linen,"—symbolic of righteousness.

Lazarus represented the outcasts from divine favor under the Law, who, sin-sick, hungered and thirsted after righteousness. "Publicans and sinners" of Israel, seeking a better life, and truth-hungry Gentiles who were "feeling after God," constituted the Lazarus class. These, at the time of the utterance of this parable, were entirely destitute of those special divine blessings which Israel enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of "dogs." Dogs, in those days, even as today, were symbolical of detestable creatures, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry, nor have any deal-

The Rich Man in Hell Lazarus in Abraham's Bosom.

Luke 16:19-31

THE principal difficulty with many who read this account is that, though they regard it as a parable, they reason on it, and draw conclusions from it, as though it were a literal statement. But to regard it as such involves several absurdities; for instance, that the rich man went to hell because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust; not because he was good, but simply because he was poor and sick.

Now if this parable be interpreted literally, the only logical lesson to be drawn from it is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place

of favor is "Abraham's bosom;" and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable it is easy of interpretation. In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of His own parables. When He said "wheat," He meant "children of the Kingdom;" when He said "tares," He meant "the children of the Devil;" when He said "reapers" His servants in the end of the age were signified. The same classes were represented by different symbols in different parables. Thus the wheat of one parable corresponds to the "faithful servants," and the "wise virgins" of others. So, in this parable, the "rich man" represents a class, and Lazarus represents another class.

In attempting to expound a

ings at all with them.—John 4:9.

As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phoenician woman give us a key. He said to this Gentile woman—"It is not meet (proper) to take the children's (Israelites') bread and to cast it to dogs (Gentiles);" and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." (Matt. 15:26, 27) Jesus healed her daughter, thus giving the desired crumb of favor.

The "Rich Man" dies So Does the "Beggar"

But there came a great dispensational change in Israel's history when as a nation they rejected and crucified the Son of God. Then their typical righteousness ceased—then the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof—the Gospel Church, "a holy nation, a peculiar people." (Titus 2:14; 1 Pet. 2:7, 9; Matt. 21:43) Thus the "rich man" died to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition,—in tribulation and affliction. In such condition that nation has suffered from that day to this.

Lazarus also died: the condition of the humble Gentiles and the God-seeking "outcasts" of Israel underwent a great change, being carried by the angels (messengers—apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham; for the children of the flesh are not the children of God, "but the children of the promise are counted for the seed" (children of Abraham); "which seed is Christ;"—and "if ye be Christ's, then are ye (believers) Abraham's seed (children), and heirs

according to the (Abrahamic) promise."—Gal. 3:29.

Yes, the termination of the condition of things then existing was well illustrated by the figure, death—the dissolution of the Jewish polity and the withdrawal of the favors which Israel had so long enjoyed. There they were cast off and have since been shown "no favor," while the poor Gentiles, who before had been "aliens from the commonwealth (the polity) of Israel and strangers from the covenant of promise (up to this time given to Israel only) having no hope and without God in the world," were then "made nigh by the blood of Christ" and reconciled to God.—Eph. 2:12, 13.

In Hell He Lifted Up His Eyes

To the symbolisms of death and burial used to illustrate the dissolution of Israel and their burial or hiding among the other nations, our Lord added a further figure—"In hell (hades, the grave) he lifted up his eyes, being in torments, and seeth Abraham afar off," etc. The dead cannot lift up their eyes, nor see either near or far, nor converse; for it is distinctly stated, "There is no work, nor device, nor knowledge, nor wisdom, in the grave;" and the dead are described as those who "go down into silence." (Eccl. 9:10; Psal. 115:17) But the Lord wished to show that great sufferings or "torments" would be added to the Jews as a nation after their national dissolution and burial amongst the other peoples dead in trespasses and sins; and that they would plead in vain for release and comfort at the hand of the formerly despised Lazarus class.

And history has borne out this parabolic prophecy. For eighteen hundred years the Jews have not only been in distress of mind over their casting out from the favor of God and the loss of their temple and other necessities to the offering of their sacrifices, but they have been relent-

lessly persecuted by all classes, including professed Christians.

It was from the latter that the Jews have expected mercy, as expressed in the parable—"Send Lazarus, that he may dip the tip of his finger in water and cool my tongue;" but the great gulf fixed between them hinders that. Nevertheless, God still recognizes the relationship established in His covenant with them, and addresses them as children of the covenant. (Verse 25) These "torments" have been the penalties attached to the violation of their covenant, and were as certain to be visited upon them as the blessings promised for obedience.—See Lev. 26.

The "Great Gulf"

The "great gulf fixed" represents the wide difference between the Gospel Church and the Jew—the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the Law, which condemns and torments. Prejudice, pride and error, from the Jewish side, form the bulwarks of this gulf which hinder the Jew from coming into the condition of true sons of God by accepting Christ and the gospel of His grace. The bulwark of this gulf which hinders true sons of God from going to the Jew—under the bondage of the Law—is their knowledge that by the deeds of the Law none can be justified before God, and that if any man keep the Law (put himself under it to try to commend himself to God by reason of obedience to it), Christ shall profit him nothing. (Gal. 5:2-4)

So then, we who are of the Lazarus class should not attempt to mix the Law and the Gospel, knowing that they cannot be mixed, and that we can do no good to those who still cling to the Law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue that to deny the Law as the power to save would be to deny all the past history of their race, and to deny all of God's

special dealings with the "fathers," (promises and dealings which through pride and selfishness they failed rightly to apprehend and use); hence they cannot come over to the bosom of Abraham, into the true rest and peace—the portion of all the true children of faith.—John 8:39; Rom. 4:16; Gal. 3:29.

True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. As at the first, Dives represented the orthodox Jews, and not the "outcasts of Israel," so down to the close of the parable he continues to represent a similar class, and hence does not represent such Jews as have renounced the Law Covenant and embraced the New Covenant, or such as have become infidels.

Dives' Five Brethren

The plea of the "rich man" for the sending of "Lazarus" to his five brethren we interpret as follows:

The people of Judea, at the time of our Lord's utterance of this parable, were repeatedly referred to as "Israel," "the lost sheep of the house of Israel," "cities of Israel," etc., because all of the tribes were represented there; but actually the majority of the people were of the two tribes, Judah and Benjamin, but few of the ten tribes having returned from Babylon under Cyrus' general permission. If the nation of the Jews (chiefly two tribes) were represented in the one "rich man," it would be a harmony of numbers to understand the "five brethren" to represent the ten tribes chiefly scattered abroad.

The rich man's request relative to them was doubtless introduced to show that all special favor of God ceased to all Israel (the ten tribes, as well as to the two more directly addressed). It seems to us evident that Israel only was meant, for no other nation than Israel had "Moses and the prophets" as instructors.

(Verse 29) The majority of the ten tribes had so far disregarded Moses and the prophets that they did not return to the land of promise, but preferred to dwell among idolaters; and hence it would be useless to attempt further communication with them, even by one from the dead—the figuratively dead, but now figuratively risen, Lazarus class.—Eph. 2:5.

Though the parable mentions no bridging of this "great gulf," other portions of Scripture indicate that it was to be "fixed" only throughout the Gospel age, and that at its close the "rich man," having received the measurement of punishment for his sins, will walk out of his fiery troubles over the bridge of God's promises yet unfulfilled to that nation.

A Dawn For Israel And For All Mankind

Though for centuries the Jews have been bitterly persecuted by pagans, Mohammedans and professed Christians, they are now gradually rising to political freedom and influence; and although much of "Jacob's trouble" is just at hand, yet as a people they will be very prominent among the nations in the beginning of the Millennium. The "vail" (2 Cor. 3:13-16) of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns; nor should we be surprised to hear of great awakenings among the Jews, and many coming to acknowledge Christ.

They will thus leave the *hadean* state (national death) and torment, and come, the first of the nations, to be blessed by the true seed of Abraham, which is Christ, Head and body. Their bulwark of race prejudice and pride is falling in some places, and the humble, the poor in spirit, are beginning already to inquire, Is not this the Christ? And as they look the Lord pours upon them the spirit of favor and supplication. (Zech. 12:10.) Therefore, "Speak ye comfortably to Jerusalem, and cry unto

her that her appointed time is accomplished."—Isa. 40:1,2.

In a word, this parable seems to teach precisely what Paul explained in Romans 11:19-30. Because of unbelief the natural branches were broken off, and the wild branches grafted into the Abrahamic root-promise.

The parable leaves the Jews in their trouble, and does not refer to their final restoration to favor—doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us that when the fulness of the Gentiles—the full number from among the Gentiles necessary to make up the bride of Christ—is come in, "they (natural Israel) shall obtain mercy through your (the Church's) mercy."

He thus assures us that this is God's covenant with fleshly Israel (who lost the higher, spiritual promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc. In proof of this statement, he quotes from the prophets, saying: "The deliverer shall come out of Zion (i. e. the glorified Church), and from Jacob (the fleshly seed)." "As concerning the Gospel (high calling), they are enemies (cast off) for your sakes; but as touching the election, they are beloved for the fathers' sake." "For God hath 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!"—Rom. 11:26-33.

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EVERLASTING PUNISHMENT

The "Sheep and Goat" Parable of Jesus Considered

"These shall go away into everlasting punishment, but the righteous into life eternal."—Matthew 25:31-46.

WHILE the Scriptures, as we have shown, do not teach the blasphemous doctrine of everlasting torment, they do most emphatically teach the everlasting punishment of the wicked, the class represented in the parable as "goats." Let us examine the parable, and then the sentence pronounced at its close.

It has been truly said that "Order is Heaven's first law;" yet few, we think, have realized how emphatically this is true. In glancing back over the plan of the ages, there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

God has had definite and stated times and seasons for every part of His work; and in the end of each of these seasons there has been a finishing up of its work and a clearing off of the rubbish, preparatory to the beginning of the new work of the dispensation to follow. Thus in the end of the Jewish age order is observed—a harvesting and complete separation of the "wheat" class from the "chaff," and an entire rejection of the latter class from God's favor.

With the few judged worthy in the end of that age, a new age—the Gospel age—began. And now we find ourselves amidst the closing scenes, the "harvest," of this age: the "wheat" and the "tares" which have grown together during this age are being separated. With the former class, of which our Lord Jesus is the Head, a new age is about to be inaugurated, and these "wheat" are to reign as kings and priests

in that new dispensation, while the "tare" element is judged as utterly unworthy of that favor.

While observing this order with reference to the Jewish age and the one just closing, our Lord informs us through the parable under consideration that the same order will be observed with reference to the age to follow this Gospel age.

The harvest of the Jewish age was likened to the separation of wheat from chaff; the harvest of this age to the separation of wheat from tares; and the harvest of the Millennial age to the separation of sheep from goats.

Application Still Future But Now, Very Near

That the parable of the sheep and the goats refers to the Millennial age is clearly indicated in verses 31 and 32—"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

As in the present Gospel age every act of those on trial (the Church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, so will it be with the world (the "nations") in the age to come. As in the present age the trial of the majority of the individual members of the Church ends, and the decision of their case is reached, long before the end of the age (2 Tim. 4:7, 8), so under

the Millennial reign the decision of some individual cases will be reached long before the end of the age (Isa. 65:20); but in each age there is a "harvest" or general separating time in the end of the age.

Dawn After Darkness

In the dawn of the Millennial age, after the "time of trouble," there will be a gathering of the living nations before Christ, and, in their appointed time and order, the dead of all nations shall be called to appear before the judgment seat of Christ—not to receive an immediate sentence, but to receive a fair and impartial, individual trial (Ezek. 18:2-4, 19, 20) under the most favorable circumstances, the result of which trial will be a final sentence, as worthy or unworthy of everlasting life.

The scene of this parable, therefore, is laid after the time of trouble, when the nations shall have been subdued, Satan bound (Rev. 20:1, 2) and the authority of Christ's kingdom established. Ere this, the bride of Christ (the overcoming Church) will have been seated with Him in His throne of spiritual power and will have taken part in executing the judgments of the great day of wrath. Then the Son of man and his bride, the glorified Church, will be revealed and be seen by men, with the eyes of their understanding and shall "shine forth as the sun in the kingdom of their Father."—Matt. 13:43.

Here is the New Jerusalem as John saw it (Rev. 21), "that holy city (symbol of government) . . . coming down from God out of heaven." During the time of trouble it will be coming down, and before the end of it, it will have touched the earth. This is the stone cut out of the mountains without hands (but by the power of God), and it will then have become a great mountain (kingdom), filling the whole earth (Dan. 2:35), its coming having broken to pieces the evil

kingdoms of the prince of darkness.—Dan. 2:34, 35.

Here is that glorious city (government), prepared as a bride adorned for her husband (Rev. 21:2), and early in the dawn of the Millennium the nations will begin to walk in the light of it. (Verse 24) These may bring their glory and honor into it, but "there shall in no wise enter into it (or become a part of it) anything that defileth," etc. (Verse 27) Here, from the midst of the throne, proceeds a pure river of water of life (truth unmixed with error), and the Spirit and the Bride say, Come, and take it freely. (Rev. 22:17) Here begins the world's probation, the world's great judgment day—a thousand years.

Two Classes Among Men

But even in this favored time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind in process of release from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which our Lord here likens to sheep and goats. These, He tells us, He will separate. The sheep class—those who are meek, teachable and willing to be led, shall, during the Millennial age, be gathered at the Judge's right hand—symbol of His approval and favor; but the goat class, self-willed and stubborn, always climbing on the rocks—seeking prominence and approval among men—and feeding on miserable refuse, while the sheep graze in the rich pastures of the truth furnished by the Good Shepherd—these are gathered to the Judge's left hand, the opposite of the position of favor—as subjects of His disfavor and condemnation.

This work of separating sheep and goats will require all of the Millennial age for its accomplishment. During that age, each individual, as he comes gradually to a knowledge of God and His will, takes his place at the right hand of favor or the left

hand of disfavor, according as he improves or misimproves the opportunities of that golden age. By the end of the age, all the world of mankind will have arranged themselves, as shown in the parable, into two classes.

Reward and Punishment

The end of that age will be the end of the world's trial or judgment, and then a final disposition will be made of the two classes. The reward of this "sheep" class will be granted them because, during the age of trial and discipline, they cultivated and manifested the beautiful character of love, which Paul describes as fulfilling the law of God. (Rom. 13:10.) They will have manifested it to each other in their times of sorest need; and what they will have done for one another the Lord will count as done unto Him, counting them all as His brethren—children of God, though they will be of the human nature, while He is of the divine.

The condemnation of the "goat" class is shown to be for the lack of this spirit of love. Under the same favorable circumstances as the "sheep", they wilfully resist the moulding influence of the Lord's discipline, and harden their hearts. The goodness of God does not lead them to true repentance; but, like Pharaoh, they take advantage of His goodness and do evil.

The "goats," who will not have developed the element of love, the law of God's being and Kingdom, will be counted unworthy of everlasting life, and will be destroyed; while the "sheep", who will have developed God-likeness (love), and who will have exhibited it in their characters, are to be installed as the subordinate rulers of earth for future ages.

In the end of the Millennial age, in the final adjustment of human affairs, Christ thus addresses His sheep: "Come, ye blessed...inherit the Kingdom prepared for you from the foun-

dation of the world." — Mat. 25:34.

It is manifest that the "sheep" here addressed, at the close of the Millennium, are not the "sheep" of the Gospel Church, but those "other sheep" to whom the Lord referred in John 10:16. And the Kingdom prepared for them in the divine plan, from the foundation of the world, is not the Kingdom prepared for the Gospel Church. The Church will receive her Kingdom at the beginning of the Millennium; but this is the kingdom prepared for the "sheep" of the Millennial age. Their kingdom will be the dominion of earth which was originally given to Adam, but which was lost through sin, and which is again to be restored when man is brought to perfection, and so made fit to receive and enjoy it.

Paradise Restored

That dominion will not be a dominion of some of the race over others, but a joint dominion, in which every man will be a king, and all will have equal rights and privileges in appropriating and enjoying every earthly good. It will be a sovereign people—a great and grand republic on a basis of perfect righteousness, wherein the rights of every man will be conserved; because the golden rule will be inscribed on every heart, and every man will love his neighbor as himself. The dominion of all will be over the whole earth, and all its rich and bountiful stores of blessing.—Gen. 1:28.

The kingdom of earth to be given to the perfected ones of the redeemed race at the close of the Millennium, is clearly distinguished from all others by being called the kingdom prepared for them "from the foundation of the world," the earth having been made to be the everlasting home and kingdom of perfect men. But the kingdom bestowed upon Christ, of which the Church becomes joint-heir, is a spiritual kingdom, "far above angels, principalities and powers," and

it also shall "have no end"—unlike the Millennial Kingdom which will end, being merely a beginning of Christ's power and rule. (1 Cor. 15:25-28.) This endless heavenly, spiritual kingdom was prepared long before the earth was founded—its inception being recognized in Christ, "the beginning of the creation of God." It was intended for Christ Jesus, the First Begotten; but even the Church, His bride and joint-heir, was chosen or designed also, in Him, before the foundation of the world.—Eph. 1:4.

Thy Kingdom Come

The kingdom or rule of earth, is the kingdom that has been in preparation for mankind from the foundation of the world. It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results of misery and death, in order by contrast to prove the justice, wisdom and goodness of God's law of love. Then it will require the seventh thousand-years, under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him to "inherit the kingdom prepared for him from the foundation of the world."

That kingdom, in which all will be kings, will be one grand, universal republic, whose stability and blessed influence will be assured by the perfection of its every citizen, a result now much desired, but an impossibility because of sin. The Kingdom of God will be, on the contrary, a theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to the consent or approval of any.

The brethren of the Gospel Church are not the only brethren of Christ. All who at that time will have been restored to perfection will be recognized as sons of God in the same sense that Adam was a son of God—human sons. And all of God's sons, whether on the human, the angelic

or the divine plane, are brethren. Our Lord's love for these, His human brethren, is here expressed. As the world now has the opportunity to minister to those who are shortly to be the divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

Serving His Brethren

The dead nations when again brought into existence will need food, raiment and shelter. However great may have been their possessions in this life, death will have brought all to a common level—the infant and the man of mature years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant—all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be co-workers with God. We are here reminded of the illustration given in the case of Lazarus: Jesus only awakened him from death, and then were the rejoicing friends permitted to loose him from his grave clothes and to clothe and feed him.

Further, these are said to be "sick and in prison" (more properly, under ward or watch). The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not to be an instantaneous work. Being not yet perfect, they may be properly termed sick, and under ward: not dead, neither are they yet perfected in life: and any condition between those two may be properly symbolized by sickness. And they will continue to be under watch or ward until made morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement, and any failure to assist will mark a lack of the Lord's spirit of love.

Since all mankind will not be resurrected at once, but in groups during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to Him. No great deeds are assigned as the ground for the honors and favors conferred upon the righteous: they will have simply come into harmony with God's law of love and proved it by their works. "Love is the fulfilling of the law" (Rom. 13:10), and "God is love." So, when man is restored again to the image of God—"very good"—man also will be a living expression of love.

"Inherit the kingdom prepared for you from the foundation of the world," does not signify a rule independent of the divine law and supremacy: for although God gave earth's dominion to man at first, and designs restoring it to him when He has prepared him for the great trust, we are not to suppose that God intends man to rule it, otherwise than as under, or in harmony with, His supreme law. "Thy will be done in earth as in heaven," must forever be the principle of government.

Accordingly, man thenceforth will rule his dominion in harmony with the law of heaven—delighting continually to do his will in whose favor is life, and at whose "right hand" (condition of favor) there are pleasures forevermore." (Psa. 16:11) Oh! who would not say, "Haste ye along, ages of glory!" and give glory and honor to him whose loving plans are blossoming into such fulness of blessing?

Let us now examine the message to those on the left—"Depart from me, ye cursed" (condemned)—condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding and shaping influences of divine love. When these, "brethren," were hungry and thirsty, or naked, sick, and in

prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the heavenly city (Kingdom); for "there shall in no case enter into it anything that defleth." The decision or sentence regarding this class is—"Depart from me into everlasting fire (symbol of **destruction**), prepared for the devil and his angels." Elsewhere (Heb. 2:

14) we read without symbol that Christ "will **destroy** . . . him that had the power of death, that is, the devil."

"And these (the "g o a t s") shall go away into everlasting (Greek, *aionios*—lasting) punishment, but the righteous into life eternal (Greek, *aionios*—l a s t i n g)." The punishment will be as lasting as the reward. Both will be everlasting.

death (which claimed the whole race for the sin of their progenitor) shall be forever swallowed up, and shall cease in this Second death into which it is to be cast by the great Redeemer who bought the whole world with the sacrifice of Himself. Thus God tells us through the Prophet, "I will ransom them from the power of the grave (*sheol*). I will redeem them from death. . . . O grave (*sheol*) I will be thy destruction." — Hos. 13:14.

The Lake of Fire

"The Lake of Fire and Brimstone, which is the Second Death."—Rev. 19:20; 20:10,14,15.

THE lake of "fire and brimstone" is many times mentioned in the book of Revelation, which all Christians admit to be a book of symbols. However, they generally think and speak of this particular symbol as a literal statement giving strong support to the torment doctrine, notwithstanding the fact that the symbol is clearly defined as meaning the Second death: "And death and hell were cast into the lake of fire. This is the Second Death," etc. (Rev. 20:14) It is sometimes spoken of as "a lake of fire burning with brimstone" (Rev. 19:20), the element brimstone being mentioned to intensify the symbol of destruction, the Second death: brimstone being one of the most deadly elements known. It is destructive to all forms of life.

The symbolism of this lake of fire is further shown by the fact that the symbolic "beast" and the symbolic "false prophet," and death and hell (*hades*), as well as the devil and his followers, are destroyed in it.—Rev. 19:20; 20:10, 14, 15; 21:8.

This destruction or death is called the Second death in contradistinction to the First or Adamic death, and not to signify that everything which goes into it dies a second time. For instance, death (the first or Adamic death), and *hades*, the grave,

are to be cast into it;—this work will require the entire Millennium to accomplish; and in no sense will they ever have been destroyed before. So also "the devil," "the beast," and "the false prophet," will never have been destroyed before.

From the first, or Adamic death, a resurrection has been provided. All that are in their graves shall therefore come forth. The Revelator prophetically declares: "The sea gave up the dead which were in it, and death and hell (*hades*, the grave) gave up the dead which were in them. . . . And I saw the dead, small and great, stand before God, and the books were opened." (Rev. 20:13, 12) It was in view of God's plan for redeeming the race from Adamic death that in both the Old and New Testaments it is called a "sleep."

In Israel's history of the good and the wicked it is repeatedly stated that they "slept with their fathers." The Apostles used the same symbol, and our Lord also. But no such symbol is used in reference to the Second death. On the contrary, the strongest figures of total and utter **destruction** are used to symbolize it; viz., "fire and brimstone;" because that will be a destruction from which there will be no recovery.

Blessed thought! the Adamic

The Adamic death shall no longer have liberty or power over men, as it has had for the past six thousand years; no longer shall any die for Adam's sin. (Rom. 5:12; Jer. 31:29, 30; Ezek. 18:2) Thenceforth the New Covenant, sealed with the precious blood, shall be in force, and only wilful transgressions will be counted as sin and punished with the wages of sin—death—the Second death. Thus will the Adamic death be cast into and swallowed up by the Second death.

And *hades* and *sheol*—the dark, secret condition, the grave, which in the present time speaks to us of a hope of future life by God's resurrection power in Christ—shall be no more; for the Second death will devour no being fit for life—none for whom there remains a shadow of hope, but such only as, by the unerring Judge, have been fully, impartially and individually found worthy of **destruction**. And Satan, that lying tempter who deceived and ruined the race, and who, with persistent energy and cunning, has sought continually to thwart the purpose of God for our salvation through Christ, and with him all who are of his spirit, "his angels," shall be **destroyed**, and shall never awake from death to trouble the world again.

Here Satan is said to be cast into "the lake of fire,"—the Second death; and Paul in Heb. 2:14, referring to the same thing, calls it destruction—"that he might **destroy** death, and him

that hath the power of death, that is the devil." And "the beast and the false prophet," the great false systems which have long oppressed and misled nominal Christendom, shall never escape from it. These systems are said to be cast "alive" (that is, while they are still organized and operative) into the lake of fire burning with brimstone.—Rev. 19:20.

Death Throes of this Old Order

The great time of trouble, the Lord's judgment, which will utterly destroy these systems, will undoubtedly cause great social, financial and religious difficulty and pain to all those identified with these deceived and deceiving systems, before they are utterly destroyed. These systems will be cast in, destroyed, at the beginning of the Millennium, while Satan's destruction is reserved until its close, when all the "goats" shall have been separated from the "sheep," and they shall perish with Satan in the Second death, as "his angels," messengers or servants.

None of those abominable characters among men, who, knowing the truth, yet love unrighteousness—none of "the fearful and unbelieving"—those who will not trust God after all the manifestations of His grace afforded during the Millennial reign of Christ; nor the abominable, who, at heart are murderers and whoremongers and sorcerers and idolaters and liars: none of these shall escape from the Second death, to defile the earth again. All such, after a full and abundant opportunity for reformation, will be judged unworthy of life, and will be forever cut off in the Second death, symbolized by the lake of fire and brimstone.

Several prophetic pen pictures of the Millennial age and its work, in chapters 20 and 21 of Revelation, clearly show the object and result of that age of trial, in harmony with the remainder of the Scriptures already noted.

Beast and False Prophet

Chapter 20, verses 2, 4, 11, with verses 1, 2, 10, 11 of chapter 21, show the beginning of that Age of Judgment, and the restraining of blinding errors and misleading systems. The "beast" and the "false prophet" are the chief symbols, and represent the organizations or systems of error which, together, constitute "Babylon." This judgment against the "thrones" of the present time, and against "the beast and the false prophet" **systems** follows speedily upon the introduction of this Millennial-judgment reign.

The thrones of the present dominion of earth will be "cast down," and the dominion transferred to the great Prophet, Priest, King and Judge, "whose right it is." (Compare Dan. 7:14, 22; Ezek. 21:27.) Then the systems of error will be speedily judged worthy of **destruction**, "the lake of fire," "the Second death."—Rev 19:20.

Thus the **second** destruction (or death) begins quite early in the new judgment; it begins with the false systems symbolized by the beast, false prophet, etc., but it will not reach the world of mankind, as individuals, until they have first had full trial, with full opportunity to choose life and live forever. Chapters 20:12, 13, and 21:3, 7, indicate the blessed, favorable trial in which all, both dead and living (except the Church, who, with Jesus Christ, are kings, priests, joint-heirs and judges), will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their works."

The grand outcome of that trial will be a clean universe. As the Revelator expresses it, "**Every creature** which is in heaven and on the earth . . . heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." But this result will be accomplished in harmony with all God's dealings

past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

The Final Test of Mankind

We cannot doubt then that in the close of the Millennial age, God will again for a "little season" permit evil to triumph, in order thereby to test His creatures (who will by that time have become thoroughly acquainted with both good and evil, and the consequences of each, and will have had His justice and love demonstrated to them), that those who finally prefer and choose evil may be cut off—destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read, regarding that testing, that Satan will endeavor to lead astray all mankind, whose numbers will then be as sands of the sea for multitude; but that many of them will follow Satan's evil example and choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we need not suppose.

However, when God's Word does not tell us either the number or the proportion of those to be found worthy of life, and those to be judged worthy of death (the Second death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all shall turn to Him and live; and no one will be destroyed in that "lake of fire and brimstone" (figurative of utter destruction,—**Gehenna**) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

That utter and hopeless destruction is intended only for wilful evildoers, who, like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and notwithstanding their exper-

iences with its penalties. Seemingly the goodness and love of God in the provision of a ransom, a restitution, and another opportunity of life for man, instead of leading all to an abhorrence of sin, will lead some to suppose that God is too loving to cut them off in the second death, or that if He did so He would give them other, and yet other future opportunities.

Because of building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, as a license for wilful sin. But they shall go no further, for their folly shall be made manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of Justice, Wisdom, Love and Power in the Divine Ruler.

Revelation 21: 8

The true character of the goat class is portrayed. "The fearful and unbelieving (who will not trust God), the abominable, murderers (brother-haters), whoremongers, sorcerers, idolaters (such as misappropriate and misuse divine favors, who give to self or any other creature or thing that service and honor which belong to God), and all liars"—"whosoever loveth and maketh a lie" (in a word, all who do not love the truth and at any cost defend and hold it) "shall have their part in the lake which burneth with fire and brimstone (*Gehenna*, symbol of utter destruction), which is the Second death." Such company would be repulsive to any honest, upright being. It is hard to tolerate them now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh.

We are moved to a measure of sympathy by the remembrance that in our own cases, often, when we would do good, evil is present with us. But in the close of the Millennial judgment, when

the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all who are in harmony with the King of Glory. And the righteous will be glad when, the trial being ended, the **gift of life** of which these shall have proved themselves unworthy, shall be taken from them, and when the corrupters of the earth, and all their work and influence, shall be destroyed.

The Devil, the Beast and the False Prophet Tormented

Rev. 20: 9 tells of the destruction of those individuals who join with Satan in the last rebellion; and verse 15 tells of that same destruction in other words, using the symbol "lake of fire." They are **devoured** or **consumed** in fire. This being the case, the torment of verse 10, cannot refer to these **human beings** who are consumed, destroyed. Hence the question narrows down to this, Will Satan and a false prophet and a beast be tortured forever? and does this verse so teach?

We answer in God's own words, "All the wicked will he destroy." Concerning Satan, the arch enemy of God and man, God expressly informs us that he will be destroyed, and not preserved in any sense or condition.—Heb. 2: 14.

The beast and false prophet **systems**, which during the Gospel age have deceived and led astray, will be cast into a great, consuming trouble in the close of this Gospel age. The torment of those systems will be **aionion**, i. e., lasting. It will continue as long as **they** last, until they are utterly consumed. So also the system of error, which will suddenly manifest itself at the end of the Millennial age and lead the "goats" to destruction, will be consumed,—Rev. 20: 7-10.

That false system (not specified as to kind, but merely called Satan, after its instigator) will be cast into the same

sort of trouble and destruction, in the end of the Millennial age, as the beast and false prophet systems are now being cast into, in the end of the Gospel age.

Her Smoke Ascends Forever

Rev. 19: 3, speaking of one of these systems, says, "Her **smoke** rose up forever and ever." That is to say, the **remembrance** ("smoke") of the **destruction** of these systems of deception and error will be lasting, the lesson will never be forgotten—as smoke, which continues to ascend after a destructive fire, is testimony that the fire has done its work.—See also Isa. 34: 8-10.

Of Rev. 14: 9-11 we remark, incidentally, that all will at once concede that if a **literal** worshipping of a beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the **torments** and **smoke** and **fire**.

The casting of death and the grave into utter destruction, the Second death, during the Millennial age, is a part of the utter destruction which will include every improper, injurious and useless thing. (Isa. 11: 9; Psa. 101: 5-8) The Second death, the sentence of that individual trial, will be final: it will never be destroyed.

And to this let all the lovers of righteousness say, Amen; for to destroy the Second Death, to release all incorrigible after an impartial trial, would be to let loose again not only Satan, but all who love and practice wrong and deception, and who dishonor the Lord with their evil institutions—to oppose, offend and endeavor to overthrow those who love and desire to serve Him and enjoy His favor. We rejoice that there is no danger of this, but that divine justice unites with divine wisdom, love and power, to bring in everlasting righteousness on a permanent basis.

The Wicked Turned Into Hell When? Where? How?

"The wicked shall be turned into hell, and all the nations that forget God." —Psa. 9:17.

THIS statement of the Lord, recorded by David we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" respecting hell were true, this would be, indeed, a fearful message.

But let us substitute the true meaning of the word **sheol**, and our text will read: "The wicked shall be turned into **the condition of death**, and all the nations that forget God." This we believe; but next, who are the wicked? In one sense all men are wicked, in that all are violators of God's law; but in the fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin, and the remedy provided for their recovery from its baneful effects, **wilfully** persist in sin.

As yet few—only consecrated believers—have come to a true knowledge of God. The world knows Him not, and the nations cannot forget God until they are first brought to a knowledge of Him. The consecrated have been enlightened, led of the Spirit through faith to understand the deep and hidden things of God, which reveal the glory of God's character, but which, though expressed in His Word, appear only as foolishness to the world.

As we have hitherto seen, this will not be so in the age to come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9) Much that we now receive by faith will then be demonstrated to the world. When He who has ransomed man from the power of the grave (Hos. 13:14) begins to gather His purchased possessions back from the prison-house of death (Isa. 61:1), when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not

be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen that the gradual ascent of the King's Highway of Holiness in that age will be possible to all, and comparatively easy, because all the stones—stumbling-blocks, errors, etc.—will have been gathered out, and straight paths made for their feet. It is in that age that this text applies. Those who ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler—Christ—will truly be the wicked. And every loyal subject of the Kingdom of God will approve the righteous judgment which turns such an one **again** into **sheol**—the condition of death. Such an one would be unworthy of life; and, were he permitted to live, his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the **Second Death**, from which there will be no resurrection. Having been ransomed from the grave (**sheol**) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sin." (Heb. 10:26). "Christ dieth no more; death hath no more dominion over Him." (Romans 6:9.) The Second death should be dreaded and shunned by all, since it is to be the end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like Adamic death, it is the extinction of life.

It is because through sin mankind had become subject to death (**sheol**, **hades**) that Christ Jesus came to deliver us and save us from death. (1 John 3:8; Heb. 2:14.) Death is a cessation of

existence, the absence of life.

There is no difference between the conditions in the Adamic and Second deaths, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the Second death can be incurred only by wilful, individual sin.

That the application of our text belongs to the coming age is evident, for both saints and sinners go to **sheol** or **hades** now. This Scripture indicates that, in the time when it applies, only the wicked shall go there. And the nations that forget God must be nations that have known Him, else they could not forget Him; and never yet have the nations been brought to that knowledge, nor will they be until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know the Lord, for all shall know Him, from the least to the greatest of them.—Isa. 11:9; Jer. 31:34.

The Hebrew word **Goi**, rendered "nations" in this verse, is elsewhere used by the same writer and rendered "heathen," "Gentiles" and "people." The thought seems to be: any who do not become God's covenant people, even though they be not openly wicked. The nations (Gentiles) who are forgetful or negligent of God's favors enjoyed, and of their duties and obligations to Him, shall share the fate of the wilfully wicked, and be cast into the Second death.

In further proof of this, we find that the Hebrew word **shub**, which in our text is translated "turned," signifies turned back, as to a previous place or condition. Those referred to in this text have been either in **sheol** or liable to enter it, but being redeemed by the precious blood of Christ, will be brought out of **sheol**. If then they are wicked, they, and all who forget God, shall be turned back or returned to **sheol**.

INTERNATIONAL SUNDAY SCHOOL LESSON

The Christian and Law Observance

Lesson For October 30, 1932

Rom. 15: 1-7: We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let every one of us please his neighbor for his good to edification.

For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on me.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Now the God of patience and consolation grant you to be likeminded, one toward another, according to Jesus Christ.

Wherefore receive ye one another, as Christ also received us, to the glory of God.

Gal. 6:7-10: Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.

THE passage quoted from Romans contains an exhortation to unselfishness in our conduct. Without doubt, selfishness has to a large extent taken possession of the world. The profiteering system has made it possible for a comparative few to become exorbitantly rich at the expense of millions of their fellow men. This fact is referred to in the 5th chapter of James, which reads as follows:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them that have reaped have entered into the ears of the Lord of Sabaoth. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

Here the Apostle indicates that the Kingdom of Christ will be the great cure for the world's selfishness. The coming of the Lord as the rightful ruler of earth will mean the emancipation of millions from the oppression mentioned in the foregoing paragraph. For those who now persist in being selfish, however, a just and proper retribution

is in store; for the Apostle says: "Whatsoever a man soweth, that shall he also reap." According to this statement, the seed of wrong habits now sown must bring forth their crop of unrighteous character, and this character will be the possession of all those of the world who come forth to the resurrection. They will then be called upon to correct all evil tendencies and to rise up to the heights of virtue that God will require as essential to the obtaining of everlasting life. Anent this matter, we read in Ezek. 18:20; "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked shall turn from all his sins that he hath committed and keep my statutes, and do that which is lawful and right, He shall surely live, he shall not die."

Thus the scriptures teach that sin in every phase and form will have to be overcome. A simple explanation of the matter is as follows. If we place the required percentage of good character as 100 per cent, those of the world who now gain 75 per cent of this, will have only 25 per cent to gain in the Millennial Age; whereas those who enter that age with only 25 per cent of character gained will have to gain 75 per cent more. In this just way every one will be required to "give an account of himself to God," and to reap what he has sown. If, after a fair trial, with every possible assistance from the Lord, he fails to win perfection, he will be destroyed in the second death.

While the Christian does not keep God's law perfectly, He is reckoned as doing so, because he is devoted to the Lord, and his heart and mind are sanctified by the Holy Spirit. Hence the Apostle says that the Christian is justified by faith (Rom. 5:1), and that there is no condemnation to them that are in Christ Jesus. (Rom. 8:1) All others will have to keep the divine law perfectly in the coming age.

Questions:

State the great law of sowing and reaping, and point out the practical value of this to humanity.

The world is in much trouble today. Name some of the causes of this. Has it anything to do with the breaking of divine law?

With regard to His laws, what will God require of the world in the age to come?

"Can you do more to serve the Truth?"

THE above caption is copied from the May 1, 1897, edition of **Zion's Watch Tower**. In the article which appeared under that heading the editor of the **Tower** said that because of the economic depression then existing in America, a great many friends who had been engaged in the colporteur work had been obliged to take up other occupations in order to make a living, thereby curtailing to a large extent the circulation of the volumes of **Dawn**. And then he added:

"It occurs to us that if this fact were realized by the friends of the truth generally, it would lead them each and all to say, 'In that event I must step into the breach; I must be that much more active in the service; I must devote that much more time in letting the light shine out to others.'"

Then the editor further pointed out that the Bible House would make a special effort to cooperate with all who should desire to avail themselves of the wonderful opportunities for service then available. He mentioned a special price reduction for the **Dawn** series when sold by colporteurs. He also emphasized the fact that much free literature was available for distribution by volunteers. Then his brief but candid call to service was concluded with the following pointed paragraph:

"Let us, dear Brothers and Sisters, by the Lord's help, take a fresh hold of His work. The people never needed the truth more! It is the only thing that will keep them from infidelity! People never were more ready to receive the truth! They realize that some great changes are at hand, and many want to understand them. 'When the judgments of the Lord are abroad in the land, the inhabitants of the world will learn righteousness (truth—justice).' If we are anxious to serve, the Lord will give us an opportunity. Here it is!"

A Parallel

Dear readers, are we not now living in a time strikingly similar to the one in which the preceding words were penned? Indeed, the circulation of the present truth message has been curtailed, not only by the present industrial depression, but even more so by the recent wicked onslaughts of Satan against those who have held the truth as a

sacred trust from God, yet in whose minds the simplicity of the truth has been lost. So now, all who are anxious to serve the Lord may have the opportunity.

We are very happy to announce that free literature is again available for volunteers. We are glad to say that in the Lord's providence **The Divine Plan of the Ages** is once more available in cloth and paper binding, and at a very special price to those who wish to loan or sell them; also in magazine form soon for loaning or as gifts. Furthermore colporteurs for **The Dawn** magazine in combination with **The Divine Plan of the Ages** is now possible, either by full or part-time workers. Those desiring to re-enter the Lord's service through this arrangement may write to us for details and special prices.

Also the work familiarly called "sharp-shooting" is a most effective means of witnessing to others. In this every willing heart may have some share. Many of our readers will doubtless find that with little effort they may be able to place each month two, three, five, ten or more copies of **The Dawn** magazine with their neighbors — their butcher, their baker, their grocer, or others with whom they previously may have discussed the truth.

Let us all ask ourselves the same important question today that is set forth in the above heading written in 1897:

"Can I do More to Serve The Truth?"

Certainly it is still true, as then, that the people never were more ready to receive the truth! Surely it is now true more than ever, that the people realize that some momentous change is at hand — and they desire to understand it. And who knows but that among them there may be many grains of wheat still waiting to be gleaned and garnered? Let us continue to reap until the plowman fully overtakes us — until the night comes in which no man can work. Let all the anointed remember:

...**"The Lord hath anointed me to preach good tidings unto the meek. . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn... that He might be glorified."**—Isaiah 61:1-3.

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The Bible commands us, "Preach the Word . . . instant in season and out of season." Let's do it. It will help others. Especially will it help us. We will need wholesome Christian activity. Here is an opportunity to hold forth the Word of life.

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"In Due Time."

THE MORNING DAWNS

POOR, fainting spirit, still hold on thy way—
The dawn is near!
True, thou art weary; but yon brighter ray
Becomes more clear.

Bear up a little longer; wait for rest;
Yield not to slumber, though with toil oppressed.
The night of life is mournful, but, look on—
The dawn is near!

Soon will earth's shadowy scenes and forms be
gone;

Yield not to fear!
The mountains' summit will, ere long be gained,
And the bright world of joy and peace attained.
"Joyful through hope," thy motto still must be—
The dawn is near!

What glories will that dawn unfold to thee?
Be of good cheer!

Gird up thy loins; bind sandals on thy feet;
The way seems dark and drear; the end is sweet.

—Poems of Dawn.