

"The Wages of Sin #1" by Charles Welch, The Berean Expositor Vol. 1 (circa 1901-1911)

In a previous article we sought to exhibit the meaning of the words commonly translated "for ever" and "eternal" in our A.V., and this naturally leads us on to a consideration of the nature of the punishment of the unsaved. It is held by many that "eternal conscious suffering" is a fundamental, and many have been put out of meetings for being what is called "non-eternity" men. A most important reason why we should be convinced of this matter is the awful libel it must be on the name of God should it turn out to be untrue.

If we have taught that God will punish the unsaved throughout the never-ending ages of eternity, that after millions of years spent in writhing and cursing, the God of righteous judgment has only just commenced the dreadful work of punishment on these unhappy creatures, and finally it should prove to be but the tradition of men, what a shameful calumny will be found in our mouths against the God of all grace! If eternal conscious suffering is God's truth, we can never hold our peace, but must use every possible means to bring before our hearers the horrible doom that awaits the impenitent.

Our minds cannot conceive what eternal torment can mean. Orthodoxy has no room in its dreadful creed for the exercise of the slightest pity. The foul murderer and the simplest child, the ignorant and the debased, all alike are heaped into its horrid "Hell"; all alike are to be placed upon the rack for ever. We shudder when we gaze upon the instruments of cruelty of bygone days, but they are nothing, absolutely nothing, when compared to the exquisite tortures reserved by the orthodox believers' God for all the unsaved. It makes one sicken to think of these things; its effect upon those who really believe it may be gathered from such a statement made by Queen Mary years ago:

"As the souls of heretics are hereafter to be eternally burning in Hell, there can be nothing more proper than for me to imitate the divine vengeance by burning them on earth" (Bishop Burnett). Of course, she ignored the words, "vengeance is Mine, saith the Lord, "but nevertheless her creed compelled her deed.

Dr. Pettingell quotes from Hopkins' Works, Vol. II., and gives the following comment upon the "smoke of their torment ":

"This display of the divine character and glory will be most entertaining, and give the highest pleasure to those who love God, and raise their happiness to ineffable heights."

Of course, if this is what God will do, His saints must of necessity rejoice therein. He further says that should this fearful scene of torment and unutterable agony "cease, and this fire be extinguished, it would in a great measure obscure the light of heaven, and put an end to a great part of the happiness and glory of the blessed!"

Oh, Lord, is this true? Our hearts cry out, shall we be so changed that we shall, unmoved, witness this writhing, suffering mass, nay, witness the tortures of some of our own dear ones with calm enjoyment, giving glory to God, can it be? Is this the truth of God? We have not overstated the conceptions of Hell that have been expressed by some of our leading evangelical preachers. Who among us has not at some time or another read with profit the Works of Dr. Jonathan Edwards, yet he is quoted in a pamphlet before us as saying:-

"Imagine yourself to be cast into a fiery oven or a great furnace . . . Imagine also that your body were to be there for a quarter of an hour, full of fire, and all the while full of quick sense, what horror would you feel at the endurance of such a furnace, and how long would that quarter of an hour seem to you. O, how then would your heart sink if you knew that you must bear it for ever and ever; that there would be no end, that after millions and millions of ages your torment would be no nearer to an end, and that you never, never should be delivered."

Some reader may say, Why fill your pages with such revolting things? Because, dear reader, we are going to face the truth, to shut our eyes to nothing, and if eternal conscious suffering is truth, we desire to receive it in all its horror, and all its despair. Confident are we that were we to fill ten thousand pages with the most harrowing descriptions that the human mind could conceive, it would be as nothing in comparison to the dreadful reality of eternal conscious suffering.

What saith the Scriptures concerning this subject? Certain it is that we read the words, "everlasting punishment." Let us consider this passage, it is found in Matt. 25:46, "And these shall go away into eternal punishment, but the righteous into eternal life." We have quoted from the R.V. because it gives the word eternal in both instances. We are often reminded that the duration of the punishment must be the same as the duration of the life mentioned in the same verse, and to this, of course, we most heartily agree. We know of a Mission where the solemn words were exhibited in large characters, "Everlasting Punishment." This method of treating Scripture is to say the least unfair; let us have the whole truth. If the everlasting punishment of Matt. 25 is truth for the present time, so also is the everlasting life of Matt. 25 and upon the terms of Matt. 25, without any man-made alteration. Who are they that receive everlasting life here, and who everlasting punishment?

"When the Son of man shall come in His glory . . . then shall He sit upon the throne of His glory, and before Him shall be gathered all nations."

The whole passage relates to the judgment of the nations who are on the earth at the end of the period covered by the great tribulation. The gospel of the grace of God is not in view; the kingdom and eternal life are the portion of those who gave meat and drink, clothing and consolation to the brethren of the King. Let us then be consistent; let those who apply the everlasting punishment of Matt. 25 preach everlasting life upon the conditions laid down in that chapter. If they cannot, where is their warrant for thus picking and choosing in this vital matter? Who told them that the method of punishment mentioned here is to be indiscriminately applied to old and young, moral and immoral, skeptic and heathen, during all time and under all circumstances? The whole thing is a piece of unwarrantable and mischievous mutilation of Scripture at the dictation of the needs of their own horrible traditions. The very ones who emphasize the eternal punishment of Matt. 25 are among the first to condemn a gospel of works, and yet such are the terms for obtaining eternal life in the self-same chapter. Are not such guilty of partiality?

We have not finished with this passage, however; let us thrash the matter out. What is this word "punishment"? Does the word mean "torment," "torture," "suffering"? Yes, say some, all this and more. The word translated "punishment" is *kolasis*, defined as "restraint" in Dr. Young's Analytical Concordance, and means literally "cutting off," as in the pruning of a tree. This meaning of the word is further emphasized by a parallel passage of the Old Testament (Psalm 37:22):

Psalm 37:22

"Such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off."

Matt. 25:34, 41, 46

"Come, ye blessed of My Father, inherit the kingdom. Depart from Me, ye cursed . . . into everlasting punishment (cutting off).

There are not a few who tell us that the passage should read everlasting punishing." Let us apply the rule which guides them, to such a passage as Heb. 9:12, "Having obtained eternal redemption." This should read, if the above is true, "everlasting redeeming." The work of redemption according to this is never finished; all through eternity we are being redeemed, a doctrine flatly contradicted by both the Scriptures, and by the very same preachers who, to suit their purpose, read "punishing" for "punishment" in Matthew 25. The

punishment here spoken of, both in Psalm 37 and Matt. 25, is to be "eternally cut off." To deprive of life and all that conscious existence means is the highest form of punishment that this world knows, and it is called "capital punishment." It is the punishment prescribed by God to Noah (Gen. 9.), a reflection of the judgment reserved by God Himself for the finally impenitent.

How many there are who turn to Rev. 20:10 as a proof text for eternal torment:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever."

First let us notice who they are that are tormented. Three persons:

THE DEVIL . . . THE BEAST, . . . AND THE FALSE PROPHET.

That these three are supernatural beings is not difficult to prove (cf. Rev. 16:13 and 17:8), yet the punishment of these three awful beings is indiscriminately meted out to all of every race and age among the unsaved. But a further consideration is necessary, the words are "unto the ages of the ages" (rendered "for ever and ever"). "Unto" does not mean "throughout"; these are punished "unto" the dawning of the "ages of the ages," but not "throughout" those ages. We also have an indication, that the period covered by this judgment shall come to an end, by the added words "day and night." Day and night mark the dispensations that lead through from Gen.1 to Rev. 21., but there comes a time when the words shall be fulfilled, "There shall be no night there" (Rev. 21:25), even as there shall be "no more sea," and "no more curse," &c.

The same clause "day and night" must be allowed its bearing upon other similar passages, e.g., Rev. 14:9-11. The expression, "the smoke of their torment ascendeth up for ever and ever" (Rev. 14:11), and "her smoke rose up for ever and ever" (Rev. 19:3) is also emphasized by many as teaching the doctrine of eternal torment. If we turn, however, to Isaiah 34:8-10, we shall find the passage which supplies the figure in Revelation. For the imagery of the Apocalypse is that with which the Old Testament prophets were quite familiar. Moreover, the period of time mentioned in Isa. 34 points to the period of Revelation, "The day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" (cf. Rev. 1:10). The judgment pronounced is:

"The streams thereof shall become burning pitch . . . it shall not be quenched night nor day; the smoke thereof shall go up for ever . . . none shall pass through it for ever."

Let those who will have the passages of Revelation to mean eternity, act honourably with this, and proclaim faithfully to their traditions, but in opposition to the Scriptures, that in the new heavens and new earth this burning pitch, this unquenchable fire, this ascending smoke will mar the perfection of that ultimate of redeeming love. They have only to read the opening verses of the very next chapter in Isaiah to be confuted, "The parched land shall become a pool, and the thirsty land springs of water."

Another passage, so often quoted in this connection, is Mark 9:44, "Where their worm dieth not, and the fire is not quenched". Special attention is called to the word "their." We are asked to notice that the Lord does not say "the worm," but their worm." The gnawing of the individual conscience is among the many things that this expression is made to mean. The fallacy of the traditional interpretation, and at the same time, the true meaning of the passage, is found by turning to the Old Testament scripture from which the Lord Jesus quotes, viz., Isaiah 66: 24:

"And they shall go forth, and look upon the carcasses of the men that have transgressed against Me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."

Here the Scriptures tell us that carcasses are the objects of this worm and fire, and all the learning and argument in the world cannot make us believe that carcasses can be subject to conscious suffering, yet the word "their" which is so emphasized is found here twice. Further, when we know that the word "Hell" of Mark 9:43 is Gehenna (the place where the offal and rubbish were consumed outside the city), the figure of destruction is all the more emphasized.

We have not touched upon the positive teaching of the Scriptures as to the "wages of sin," but have sought to lay before the reader some of the statements and proof texts which are used to support that which we have become convinced is a lie, and a most God-dishonouring doctrine. In our next article we shall seek to show what the Lord has said with regard to this tremendous subject. Meanwhile, we ask our readers during the next two months to make a collection of the statements of Paul in his epistles upon this subject, for surely, if eternal conscious suffering is a truth of Scripture, the apostle to the Gentiles will say so somewhere. Let us not fear the face of man, but think of the honour of the Lord, the libel upon His sacred name, and the contradiction against His holy Word involved in the Romish (and alas Protestant) doctrine of eternal conscious suffering.

"The Wages of Sin #2" by Charles Welch reprinted from The Berean Expositor

"Not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (I Cor. 2:13).

On page III of Volume I. we commenced the consideration of the subject of eternal punishment, giving room for some quotations from the writings of the exponents of the doctrine of eternal conscious suffering, and adding a few words upon some texts often misquoted, misinterpreted or misapplied in the writings and discourses of orthodox believers. We now desire to leave the traditions of men and the phraseology of the schools, to consider the words of God Himself upon this great subject.

As we are all aware, the Bible is written in Hebrew and Greek, from which the various translations have been made. It is utter folly to bolster up arguments and doctrines by words occurring in a translation, our only appeal and absolute authority must be the words of the original Scriptures. We therefore propose to bring under review the various words used in the Scriptures, seeking to explain their meaning not merely from dictionaries or lexicons, but from the usage of the words themselves within the bounds of the written Word.

For the sake of clearness we shall use English letters as equivalents for the Hebrew and Greek, believing that those who desire a fuller acquaintance with the originals will be able to discover the words quite easily. The first word which we will consider is the word *abad*. It is translated "perish" 79 times in the Old Testament (A.V.); other renderings are as follows, "be perished," 12 times; "be ready to perish," 4 times; "cause to perish," 3 times; "make to perish," twice; "destroy, be destroyed, destruction," 63 times; "be lost," 8 times. Other translations of only one or two occurrences are, "be broken;" "be undone;" "be void of;" "fail;" "lose" and "spend."

Let us now consider some of the passages wherein this word occurs. "Ye shall perish among the heathen" (Lev. 26:38). The context speaks of "they that are left." The word may not mean utter extinction here, but for the purposes for which Israel were chosen and placed in their land, they are as good as dead, perished. The next reference, however, is quite clear in its usage of the word. "They . . . went down alive into the pit, and the earth closed upon them, and they perished from among the congregation" (Numb. 16:33). This doom is spoken of by Moses in verse 29, "If these die the common death of all men." They went down alive into the pit, but not to live therein, for they died an uncommon death, and thereby perished from among the congregation.

Again in Numbers 17:12, 13 the word "perish" is used synonymously with dying, "Behold we die, we perish . . . shall we be consumed with dying?" The words are used with full unequivocal meaning by Esther, when she had dared, unbidden, to enter the presence of the king, "If I perish, I perish" (Esther 4:16). The perishing here is again explained by the words of verse 11, "All the king's servants . . . do know that whosoever . . . shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live." Esther dared the death penalty, and expressed her feelings by the words quoted, "If I perish, I perish." The multiplication of terms in Esther 7:4 is striking, "For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue." Here it is evident that perishing is much more than the horrors of eastern slavery; it is used in connection with destruction and death, not life in misery.

In Jonah 1:14 the cry of the storm tossed sailors is no jugglery with words when they said, "Let us not perish for this man's life." They did not intrude any idle speculation concerning "after death," they knew they were in immediate peril of drowning, hence their cry. So also with the gourd which sprang up over Jonah, "which came up in a night and perished in a night." The gourd had withered, and as far as its purpose was concerned it was the same as if it had been destroyed by fire.

In Deut. 11:4 we read, "How He made the water of the Red Sea to overflow themand how the Lord hath destroyed them unto this day." What this destruction was like we may read in Exod. 14:28, "There remained not so much as one of them." They had perished, they had been destroyed, although their bodies were seen by the Israelites "dead upon the sea shore." We say nothing about "annihilation;" that word is used by those who wish to cast a slur upon the teaching of the Word in order to keep their own traditions. The dead bodies were there, but life, conscious being, enmity or love, sorrow or joy, were gone; as conscious beings they were destroyed, even although their carcasses lined the sea shore.

Turn again to another passage, Deut. 12:2, "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods." How were they to destroy them? Were they to sit down and argue concerning the "indestructibility of matter"? Certainly not; their instructions were definite, "Ye shall overthrow their altars, and break their pillars, and burn their groves with fire, and ye shall hew down the graven images of their gods, and destroy the names of them out of that place" (verse 3). Surely words cannot be more explicit.

When Athaliah waded through a sea of blood to the throne, we are told that she "destroyed all the seed royal." When we hear the doom of the "cherub of the anointing" (Satan) uttered in Ezek. 28:16, we find the words are, "I will destroy thee, oh covering cherub, from the midst of the stones of fire," but this destruction is explained in verses 18 and 19 by these words, "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth . . . and never shalt thou be any more!"

Is there any need to continue the study of this word to confirm us in its simple and primary meaning? The instances of Korah and his company, of Esther and her people, of the sailors in the vessel with Jonah, of the overthrow of Pharaoh and his host, and the burning, breaking down, hewing down, and overthrowing of the heathen places of worship, supply us with God's own usage of the word, against which all the sophistry of man is as nothing. As is the case with all languages, words take secondary and even more remote meanings, but none of these can ever lessen the bearing of the primary sense, or alter their original force. Thus we find the word *abad* translated "lost," as in the case of the lost asses of I Sam. 9:3, or the lost sheep of Psalm 119:176; and again "fail," in Psalm 142:4, "refuge failed me," or "every vision faileth" (Ezek. 12:22).

The use of this word, translated "spendeth" in Prov. 29:3, is full of power. "He that keepeth company with harlots spendeth his substance." This word *abad*, bearing the meaning the foregoing passages indicate, is used by the Lord as one of the many descriptions of the wages of sin, e.g.:

"The way of the ungodly shall perish" (Psalm 1:6).

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into the smoke shall they consume away" (Psalm 37:20).

"As wax melteth before the fire, so let the wicked perish at the presence of God" (Psalm 68:2).

"His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psalm 146:4).

We shall consider the figures used by the Lord under a separate head, but we cannot help drawing attention to God's simile in Psalm 67:2, or Psalm 37:20. Melting wax and consuming fire are quite consistent with the teaching of the Scriptures, and the meaning of the word *abad*. Never-ending torments, and a deathless state are utterly foreign to the meaning of the word, and antagonistic to the figures used by the Lord, or the historic usages of the word. John 3:16, so often quoted yet so little believed, gives perishing as the alternative to "everlasting life." So far, we are able to see that the Scriptural expression, "the wages of sin is death," needs no modification. As applied to *abad* it entirely coincides with its meaning and usage.

Before we leave the consideration of this word we would draw attention to the way in which it enters into the name of the king of the supernatural beings mentioned in Rev. 9:11, "whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." This is of the utmost importance, for it fixes the meaning of the Greek word rendered "destroy," "perish," &c. (which we shall, consider in subsequent issues), as being equivalent to the word *abad*. The word abaddon is translated "destruction" in the following passages: Job. 26:6; 28:22; 31:12; Psalm 88:11; Prov. 15:11 and 27:20. Note the connection with "Sheol" and "Death."

Another Hebrew word which we must consider is shamad. This word is translated "destroy," 66 times; "be destroyed," 19 times; once only by the following, "destruction;" "be overthrown;" "perish;" "bring to nought;" "pluck down;" and twice "utterly." It will be seen that just as the word *abad* was translated the greater number of times by the word "perish," so shamad is translated in the majority of cases (86 out of a possible 92 occurrences) by the word "destroy." It occurs in Deut. 9:3, and is the result of a consuming fire. Again in Deut. 9:14 it is threatened against Israel, and explained as being the words of God, "Let Me alone, that I may destroy them and blot out their name from under heaven." This reference will show the awful fullness of the word shamad. It is this word which comes first in the decree of the Jews' enemy, "to destroy, to kill, and to cause to perish" (Esther 3:13).

When the Lord spoke concerning Israel and its punishment He said, "I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord" (Amos 9:8). Here the Lord makes a provision, an exception; a clause which does not follow the threatened destruction of the sinner. Jacob used the word "destroy" in Gen. 34:30 to mean the effect of being killed (see for further reference such passages as Lev. 26:30; Numb. 33:52; Deut. 1:27, and Judges 21:16). To destroy, abolish, or demolish is the meaning of the word. This is the fate of the wicked, e.g.

"All the wicked will He destroy" (Psalm 145:20).

"The transgressors shall be destroyed together" (Psalm 37:38).

"When the wicked spring as the grass and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever" (Psalm 92:7).

Again we submit that the cumulative witness of the use of these two words confirms the Scriptural statement that "the wages of sin is death," and that the idea of eternal conscious suffering is as foreign to the meaning and usage of shamad as it is to the meaning and usage of *abad*.

There are one or two more Hebrew words which we must consider together; these we must leave for another occasion. We trust our readers will not think the time or space wasted in thrashing out the true meaning of these words. It is our only way of gaining the truth. Man-made definitions are all contaminated by tradition, for which we have neither regard nor respect, from which we ask no quarter, and to which, for the sake of the truth, "we yield subjection, no, not for an hour" (Gal. 2:5).

The Wages of Sin No. 3 by Charles H. Welch from The Berean Expositor

"Not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (I Cor. 2:13).

In our last paper upon this important theme we submitted to the reader the Scriptural meaning and usage of two Hebrew words, viz., *abad* and *shamad*, and found that in the first case the word "perish" was an unequivocal and true rendering, and that in the second instance the meaning was "to destroy," or "to be destroyed."

There is another word which is translated "to destroy," and that is the Hebrew word *tsamath*. The following is a list of the renderings in the A.V., with the number of occurrences: "cut off," 8 times; "consume," once; "destroy," 5 times; "vanish," once; "for ever," twice.

In Psa. 101: 8 we read, "Morning by morning I will destroy all the wicked of the land" (R.V. marg.) The Psalm has for its theme, "The coming King and His rule." In that day sin will be summarily dealt with, even as we have a foreshadowing of the kingdom in the judgment which fell upon Ananias and Sapphira, as recorded in the Acts of the Apostles. The Scriptures enlarge upon this meaning in no uncertain way in 2 Sam. 22:41, 43:

"Thou hast also given me the necks of mine enemies, that I might destroy them that hate me then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad."

Making all due allowance for the figurative language of the passage, the meaning is evident to all. There is an interesting illustration of its use in Lev. 25:23, 30, the word translated "for ever" being the feminine form of *tsamath*. "The land shall not be sold for ever (A.V. margin 'To be quite cut off') for the land is Mine." The land belonged to the Lord, and all transactions relative to its sale were limited by the number of years to the Jubilee, when the possession reverted to the original owner. The case of a "dwelling house in a walled city," however, was different, that was man's erection:

"If a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold and if it be not redeemed within the space of a full year, then the house that is within a walled city shall be established forever to him that bought it throughout his generations, it shall not go out in the Jubile " (Lev. 25:29, 30).

The use of this word translated "for ever" is striking; when once the house passes beyond redemption it is absolutely beyond recovery. So far as the original ownership is concerned it is "cut off," it has passed away.

Let us think of this when we read Psa. 94. 23, "He shall bring upon them their own iniquity, and shall cut them off in their own wickedness, yea, the Lord our God shall cut them off." Beyond redemption! Cut off!! What a word is this! Jeremiah when cast into the dungeon said, "They have cut off my life in the dungeon, and cast a stone upon me" (Lam. 3:53). Jeremiah realized that unless the Lord came to his help, he was shut up in that which would prove to be his tomb. Praise be to God, we are taught not to fear those that, after having killed the body, have no more that they can do, but rather to fear Him that is able to destroy both body and soul in Gehenna. Job 6 supplies us with one more illustration. Verses 14-21 of this chapter deal with Job's estimate of his friends:

"My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away what time they wax warm they vanish; when it is hot they are consumed out of their place. The paths of their way are turned aside; they go to nothing, and perish."

Job uses a powerful illustration here. The transitory character of the mountain stream, which lasts only until it waxes warm, and then vanishes into the atmosphere. This word "vanish" is the word *tsamath*, and once again we are not left in doubt as to its meaning. Reviewing, we find that this word means, "to be cut off," "to be deprived" either of being, existence, identity, or relationship. This is one of the words used to describe the sinner's end. He is to be cut off (*tsamath*) from the living God, he will be destroyed (*shamad*), and he will consequently perish (*abad*).

We will now turn our attention to another Hebrew word, namely, *karath*. In its various forms it is translated in the A.V. "cut off," 88 times, "be cut off," 59 times "cut down," 19 times, and "cut," "destroy," "hewn down," "perish." It is further rendered "covenant," twice, and "make a covenant," 84 times. Its primary meaning is "to cut off" as a branch (Num. 13:23), "to cut down" as a tree (Isa. 37:24). The word *kerithuth* -- a feminine noun from *karath* -- is translated "divorce" and "divorcement" in Deut. 24:1, 3; Isa. 1:1; Jer. 3:8.

Karath is used continually with reference to the cutting up of the bodies of the animals slain for sacrificial purposes (Jer. 34:18). Psalm 50:5 literally rendered is, "those who have cut in pieces My victim in sacrifice." Gen. 15:9-17 is an illustration of the practice of cutting or dividing the bodies of the victims, but in this passage another word is used instead of *karath*. This word *karath* is used in that solemn prophecy of Dan. 9:26, "Messiah shall be cut off and shall have nothing." This cutting off was the death on the Cross. "He was cut off (*gazer*) out of the land of the living."

The repeated threat found in the law against offenders is, "that soul shall be cut off from among his people" (Ex. 12:15; Lev. 19:8; Num. 15:30, &c.). The words of Jer. 48:2, "Come, let us cut it off from being a nation," give us some idea of the force of the word, but when we read it in Gen. 9:11 in reference to the Flood, we realize how tremendous this cutting off really is. There in Gen. 9 the words "cut off" correspond to the words "destroy" and "die" of 6:17 and 9:11, and "curse" and "smite" of Gen. 8:21.

Turning from these historical references we find that this severe judgment is held over the head of impenitent sinners:

"Evil doers shall be cut off" (Psa. 37:9).

"The end of the wicked shall be cut off" (Psa. 37:38).

We have already said that the primary meaning of the word *karath* had reference to the cutting down of a tree. This is clearly substantiated by reading the closing verses of Psa. 37 The words "cut off" occur five times in this Psalm (verses 9, 22, 28, 34, 38). If in verse 9 we read that the evildoers shall be cut off, we read in verse 10, "For but a little while, and the wicked shall not be," and lest the reader should object to this strong term indicative of extinction, the Scripture continues, "Yea, thou shalt diligently consider his place, and it shall not be."

Verse 28 says, "The seed of the wicked shall be cut off"; the antithesis is given in the sentence before concerning the saints, "They are preserved for ever." Verse 34 says, "When the wicked are cut off, thou shalt see it." We are not left to our own speculation as to what the saints shall see, for verses 35, 36 continue and give us the figure of the wicked "like a green bay tree -yet he passed away, and, lo, he was not, yea, I sought him, but he could not be found." The "end" of the righteous is "peace," "but the transgressors shall be destroyed together and the end of the wicked shall be cut off."

Again, by referring to verses 9, 22, 28 and 34 we shall see that the wicked shall be "cut off" from the inheritance:

"For evildoers shall be cut off, but those that wait on the Lord, they shall inherit the earth."

"For such are blessed of Him shall inherit the earth."

"And they that be cursed of Him shall be cut off" (cf. Matt 25:34-36).

"The seed of the wicked shall be cut off."

"The righteous shall inherit the land."

"He shall exalt thee to inherit the land."

"When the wicked shall be cut off, thou shalt see it."

This judgment, then, deprives those upon whom it falls not only of any share in the kingdom of the heavens and the peace of God (verses 11 and 37), but blots them out, or cuts them down as a tree, so effectually that twice in this Psalm the words indicative of extinction are used (verses 10 and 36). The reference to a tree is also found in the next occurrence (Prov. 2:22). "The wicked shall be cut off from the earth and the transgressors shall be rooted out of it." The one passage in the A.V. wherein the word karath is rendered "perish" has reference to the vegetation of the country perishing by reason of famine, viz., Gen. 41:36, "that the land perish not through famine."

Again we pause to consider the testimony of this word to the doctrine before us. What are the wages of sin? Abad, to perish; shamad, to be destroyed; tsamath, to be cut off. Every figure used concerning the last two words considered in this present article enforce the meaning. The divorcement of man and wife; the complete loss of the unredeemed dwelling house; the vanishing of the stream; the extinction of the tree whose very place could not be found, all alike testify to the truth of the Scriptures, that the wages of sin is death, and give the lie to the vain deceitful philosophy which says, "There is no death, what seems so is transition," which tells us that death is but life in another place. Oh to believe God! let men call us what they will. It is required in stewards that a man be found faithful.

We have now considered four of the most important Hebrew words used by God in connection with the wages of sin, viz., abad, shamad, tsamath and karath. One or two more words of less frequent usage will complete our studies in this section, and then we must turn to the Greek words used in the N.T.

Kalah. This word is translated by a great many different English words. We give a few of the most important: "to consume, be consumed, consume away," 60 times. Other renderings include, "be accomplished"; "be finished," "cease"; "destroy utterly"; "utter end."

Let us look at the way the word is used, apart from the question of future punishment. "On the seventh day God ended His work which He had made" (Gen. 2:2). Comment is unnecessary here. Totality and completion are clearly expressed by the context in every passage. "And He left off talking with him, and God went up from Abraham" (Gen. 17:22). "The famine shall consume the land" (Gen. 41:30). "The water was spent in the bottle" (Gen. 21:15). "My soul fainteth for Thy salvation .. mine eyes fail for Thy Word" (Psa. 119:81, 82). "I will not make a full end with you" (Jer. 5:18; 30:11). "The consumption decreed shall overflow in righteousness" (Isa. 10:22), "Until the day and night come to an end" (Job 26:10).

The underlying idea of the word kalah may be seen in the fact that kol is the Hebrew word for "all" and "every." It signifies, as we have observed, totality and the utter end. It is the word used by the Lord when He said to Moses, "Let Me alone, that I may consume them" (Exod. 32:10), or as in Num. 16:21, 41, "That I may consume them in a moment." The Psalmist uses this word when speaking of the ungodly. "Consume them in wrath, consume them that they may not be" (Psa. 59:13). The added words, "that they may not be"

amplify the inherent meaning of the word "consume." Again, in Psa. 37 we read, "But the wicked shall perish (abad) and the enemies of the Lord shall be as the fat of lambs; they shall consume (kalah), into smoke shall they consume away" (kalah). Here we have not only the figure of the utter consumption of fat by fire, but also the parallel word "perish," which we have considered together in the first paper of this series.

Perhaps the passage in the A.V. which gives a complete idea of the nature of the word is Zeph.1:18, "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured (akal) by the fire of His jealousy: for He shall make a speedy riddance of all that dwell in the land."

Evil is not to be forever; God's universe is to be cleansed; He shall gather out of His kingdom all things that offend; He will make a speedy riddance of evil. Again we pause to consider yet another word used by the Lord in relation to the wages of sin, and again the unfailing testimony is borne by the Scriptures to the fact, that to perish, to destroy, and to consume, in their primary meanings are everywhere the words used by God to describe the penalty of sin.

Nathats.-This word is translated, "beat down," 3 times; "break down," 22 times; and once or twice "cast down"; "pull down"; "throw down"; &c., and "destroy," 5 times. The primary meaning is, "to break down," "to demolish." It is applied to altars (Exod. 34:13; Deut. 12:3). To houses, towns, cities, walls (Lev. 14:45; Judges 8:9; 9:45; 2 Kings 10:27, &c.). In Psa. 52:5 we find the word translated "destroy." The words of the context are suggestive, "destroy take away root out pluck out." The Psalm, originally written with reference to Doeg the Edomite, has prophetic reference to the Antichrist, "the man who made not the Lord his strength" (verse 7). It is interesting to note that the Gematria (the numerical value) of this sentence is 2,197, or 13 X 13 X 13, the number of Satan and rebellion. When dealing with the doom of Antichrist we shall have to remember this passage and the primary meaning of the word.

Muth.-Let us now examine the word which is translated "death." Scripture declares in both Testaments that the wages of sin is death. Much has been written to show that death means everything else except death. The current conception seems to be that death, as a punishment for sin, is endless life in misery. Presumably if tradition had its way it would alter the Scriptures, and would declare that "he that believeth hath everlasting life in happiness, and the wages of sin is everlasting life in misery." The Bible, however, knows no such doctrine.

We have already examined several words and find that the wages of sin is destruction, perishing, a full end, consumption, riddance, death. The oft quoted John 3:16 declares unmistakably that the alternative to everlasting life is perishing. However, our present studies are devoted to the consideration of the Hebrew words themselves. How is the Hebrew word muth rendered in the A.V.? It is translated "to die," 420 times; "be dead," 60 times; "be put to death," 57 times; "put to death," 19 times; "death," 62 times; "kill," 32 times; "slay," 81 times; and "dead body," "worthy of death," "destroy," "destroyed," "death." We have enough in such a number of occurrences to provide to a demonstration the meaning and usage of the word muth. Let us examine a few passages.

"And all the days that Adam lived were nine hundred and thirty years, and he died" (Gen. 5:5). The word is used throughout Genesis to record the deaths of Abraham, Isaac, Jacob, Joseph, &c. It is used of the death of animals (Exod. 7:18; 8:13; Lev. 11:39, &c.). It is this self-same word that is used in Ezek. 18:4, "The soul that sinneth, it shall die." Moses used this word in Deut. 4:22, "I must die in this land." The word muth is used to describe a corpse. "Abraham stood up from before his dead" (Gen. 23:3). "Bury therefore thy dead" (Gen. 23:15). It is precisely the same word "death" in Gen. 21:16 as in Ezek. 18:32.

Death, physical and inflicted death, was continually presented to the mind of the Jew under the law. "He that smiteth a man ... shall be ... put to death" (Exod. 21:12), so he that smiteth his father, stealeth, or

curseth (Exod. 21:15, 16, 17). Murder, adultery, witchcraft (Num. 35:16; Lev. 20:10 and 20:17) were similarly punished. Nowhere, throughout the whole range of inspiration, is man ever told to torture, torment, or in any way foreshadow the horrors of the traditional penalty of sin; the extreme penalty is always death. Thus was it so in the beginning. In Gen. 2:17 the penalty for disobedience was, "in the day thou eatest thereof thou shalt surely die." We are fully aware that this passage has been made to mean death, spiritual and eternal, which in orthodox teaching comes to mean life in conscious torment.

What was the penalty threatened in Gen. 2:17? "Dying thou shalt die." This is the same idiomatic construction as is translated "freely eat," viz., "eating thou mayest eat" (Gen. 2:16). It is of frequent occurrence in the Old Testament (cf. Gen. 26:28; 27:30; 43:3, 7, 20), and it is false to seek to make the Hebrew idiom (Gen. 2:17) speak of a process of "dying"! Adam, who was of the earth, earthy, who was not a spiritual being as is so often taught (cf. I Cor. 15:45-47), was treated by God upon a plane suitable to his nature. His obedience would have meant a continuance in the state of innocence and the temporal blessings of Eden, while his disobedience involved himself and his descendants in the forfeiture of these blessings. What is true concerning the first death is true of the second death also. If the second death means eternal conscious agony, it cannot be justly named the second death, for it differs in its every character. Into the second death God will cast Hades (i.e. gravedom), and death, the last enemy to be destroyed.

The lake of fire is God's great destructor. All things that offend are gathered out of God's kingdom, not to be perpetuated by constant miracle, but to be destroyed, root and branch. We hope to prove this definitely when we have considered the N.T. words. Space will not allow us to go further in this issue. Muth, death, is the expression of abad, perish, shamad, destroy, tsamath, cut off, karath, cut off, and kalah, to make an utter end.

In our next paper we shall have to refer to muth again, as we shall therein consider the word "hell" in the O.T. Meanwhile, let us not rest in the words of man, but let us see to it that our faith rests in the "words which the Holy Ghost teacheth."

"The Wages of Sin #4" by Charles H. Welch from The Berean Expositor circa 1912-13

"Add thou not unto His words, lest He reprove thee, and thou be found a liar" (Prov. 30:6).

We desire to draw attention in this paper to the word which in the Old Testament is translated "hell," and to show its close connection with the word *muth* (death) which we considered in our last article. The word in its original is *sheol*. It is translated "grave" 31 times, "hell" 31 times, and "pit" three times. The word *sheol* is derived from the verb *shaal*, meaning "to ask" or "to enquire."

Moses used the word *sheol* seven times. The first six occurrences the A.V. renders by the grave " and "pit," the last by the word "hell." The passages are as follows:

"I will go down into *sheol* (A.V. the grave), unto my son mourning" (Gen. 37:35).

"Then shall ye bring down my gray hairs with sorrow to *sheol*" (A.V. the grave) (Gen. 42:38).

"My gray hairs with sorrow to *sheol*" (A.V. the grave) (Gen. 44:29).

"His gray hairs to *sheol*" (A.V. the grave) (Gen. 44:31)

"If the earth open her mouth, and swallow them up . . . and they go down quick (alive) unto *sheol*" (A.V. the pit) (Num. 16:30).

"They went down alive unto *sheol*" (A.V. the pit) (Num. 16:33).

"For a fire is kindled in Mine anger, and shall burn unto the lowest *sheol* (A.V. hell), and shall Consume the earth with her increase, and set on fire the foundations of the mountains" (Deut. 32:22).

Let the reader try the word "hell" in place of "grave," as used by Jacob and his sons, and then let him ask whether Deut. 32:22 has been translated fairly.

The bias that lies behind this selection of words may be discerned by comparing such passages as Job 14:13 with Psa. 9:17. The former reads, "Oh that Thou wouldst hide me in the GRAVE," whereas the latter reads, "The wicked shall be turned into HELL." Let the reader put the word "hell" into the prayer of Job, and its utter absurdity will be evident. The word translated "turned" (Psa. 9:17) is really "returned" (see Lange), and the meaning is that the second death is the final doom of the "wicked" and the "nations" who forget God. Or again, compare the following:

"Thou hast brought up my soul from the GRAVE" (Psa. 30:3).

"For Thou wilt not leave my soul in HELL" (Psa. 16:10).

The context of these passages confirms the Scriptural meaning ("the grave"), and refutes the traditional error ("hell"). Psa. 30:3 reads:

"Oh Lord, Thou hast brought up my soul from the GRAVE, Thou hast kept me ALIVE, that I should not go down into the pit," while Psa. 16:9, 10 says:

"My FLESH also shall rest in hope, for Thou wilt not leave my soul in the GRAVE (A.V. hell): neither wilt Thou suffer Thine Holy One to see CORRUPTION."

The Hebrew parallel in both cases proves to all that sheol means the grave, and not the orthodox hell. Eccles. 9:10 declares that "there is no work, nor device, nor knowledge, nor wisdom, in the grave (sheol) whither thou goest." Why did not the translators render this, "hell"? It certainly would have opened the eyes of many to see that the agony, torment and gnawing of conscience of the orthodox "hell" were false; so in this place we have "grave" as the rendering of sheol.

I Sam. 2:6 bears ample testimony that sheol is to be read as antithetical to life:

"The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up."

Again in 2 Sam. 22:6 the Hebrew parallelism is strongly marked:

"The CORDS of the grave (A.V. hell), compassed me about, the SNARES of death prevented me."

The cords of the grave and the snares of death are a beautiful example of parallelism in Hebrew poetry, and at the same time confirm the meaning of the words sheol and muth (death). Sheol is spoken of as a place of darkness and silence; the Psalmist speaks of "making his bed" there (Psa. 139: 8). The A.V. reads, "If I make my bed in hell" -- a monstrous distortion, the bed speaking of the sleep of death until resurrection. This the A.V. itself admits by rendering the parallel passage in Job 17:13-16 thus:

"If I wait, the grave (sheol) is mine house: I have made my bed in the darkness. I have said to CORRUPTION, Thou art my father; to the WORM, Thou art my mother, and my sister. And where is now my hope, who shall see it? They shall go down to the bars of the pit (sheol), when our rest (cf. made my bed) together is in the dust."

No one can deny that sheol here means the grave; so also it means the same in Psa. 139:8. Once again notice Isa. 28:15 and Prov. 7:27:

"We have made a covenant with DEATH, and with the GRAVE (A.V. hell) are we at agreement."

"Her house is the way to the GRAVE (A.V. hell), going down to the chambers of DEATH" (Prov. 7:27).

Look at Ezek. 31:14, 15:

"They are all delivered unto DEATH, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit . . . in the day that he went down to sheol (A.V. grave)."

Now notice the utter disregard for adherence to the letter of Scripture in the verses which follow (16 and 17):

"When I cast him down to sheol (A.V. hell) with them that descend into the pit . . . they also went down into sheol (A.V. hell) with him."

In Hosea 13:14 we read, "I will ransom them from the power of the grave (sheol); I will redeem them from death: O death, I will be thy plagues; O grave (sheol), I will be thy destruction":

A) Sheol . . . ransomed from. B) Death . . . redeemed from. B) Death . . . plagued. A) Sheol . . . destroyed.

Here we read of the destruction of sheol -- the grave. Orthodoxy would not permit "hell" here for obvious reasons -- the orthodox hell will never be destroyed.

Sufficient, we trust, has been brought forward to warrant the statement that sheol means the grave. We must not confound it, however, with keber, a grave (Gen. 23:4), or bor, a pit, rock hewn (Gen. 37:20-29), for sheol means THE GRAVE, or Gravedom, rather than a specific burying place.

The word "hell" is an old English word derived from the Saxon hillan or helan, "to hide," or "to cover." The word occurs in Old English literature with this meaning; helling a house meant thatching or covering a house. This is the idea in the word "helmet," which is a covering for the head. The word "heal" also is derived from the same word, the broken flesh of a wound being healed or covered over. In Cornwall and Somerset a thatcher or slater is called a "healer" or "hellier," while in Berkshire and Wiltshire the words "yelming" or "helming" are used for thatching. If this be the meaning of "hell" in modern English, we may let it stand as a translation in our Bibles of the word sheol, but we all know that this is by no means the case; "hell" stands for endless and unutterable torment, and we hesitate not to brand the rendering as a lie.

Some readers complain of our "dogmatism" and of "rudeness." Much as we would desire to consider the susceptibilities of all believers, much as we would ever remember how insignificant we are in comparison with the teachers whose doctrines we deny, yet we would rather be liable to the charge of rudeness than of unfaithfulness. Paul treated those who were his fellow-labourers with courtesy and respect, yet in his defense of the "truth of the gospel" he did not hesitate to speak of the "Somewhats" at the Conference at Jerusalem, when he championed, by grace, the cause of Christian liberty (Gal. 2). "We use great plainness of speech," he wrote upon another occasion; so would we also. Greek philosophy rather than the written Word of God permeates and dominates the theology concerning the soul, death, the intermediate state and hell.

Sheol is never described except under the imagery of terror, and is always regarded as an evil. Never do we find it likened to the portal of heaven, or the passport to immediate bliss. It is described as an awful abyss and a land of darkness and forgetfulness. The parallels used in relation to sheol (such as destruction, corruption, &c.) confirm the teaching that has already been advanced in the previous papers, that the wages of sin is death (destruction - - perishing) and that the dogma of eternal conscious suffering is a libel and a lie.

While dealing with sheol we would draw attention to another word, Tophet. The derivation of this word is somewhat doubtful. It is a name given to a part of the valley of the children of Hinnom which was outside the city of Jerusalem. The idolatrous worship of Molech had been practiced in this place and had rendered it odious. When Josiah was raised up to stamp out, for the time, the idolatry of Israel, we read:

"He defiled Topheth, which the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech" (2 Kings 23:10).

This fearful practice is mentioned and prohibited in Lev. 18:21:

"Thou shalt not let any of thy seed pass through the fire to Molech."

The disgusting idolatry seems to have had a powerful hold over the people, for in Jer. 7:31 we read:

"And they have built the high places of TOPHET, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, NEITHER CAME IT INTO MY HEART."

The diabolical institution that inflicted the agonies of the fire for a few moments is repudiated in a manner worthy of our attention. Not only does the Lord say that He did not command such practices, but that they never came into His heart. If this be the case, and analogy be allowed any place, what shall the Lord say of that doctrine so tenaciously held by thousands, of not merely temporary suffering as in the worship of Molech, but an eternal Tophet where the victims writhe and groan in never-ending agonies? The Lord

overturns the worship of Molech and says that He will use Tophet as a burying place (Jer. 7:32), speaking of it as a place of defilement (Jer. 19:13).

Antichrist, under the figure of the Assyrian, is consigned to Tophet (Isa. 30:33), where the breath of the Lord, like a stream of brimstone," is parallel to the passage in 2 Thess. 2:8. It is this valley of the son of Hinnom (used as the place for the worship of Molech, afterwards defiled and used as the place for the destruction of offal, refuse, and the dead bodies of criminals), which supplies the word Gehenna, twelve times translated "hell," in the New Testament.

The witness of every passage in the Old Testament is unanimous; it says with one voice that,

"The wages of sin is DEATH" (Rom. 6:23).

"The candle of the wicked shall be PUT OUT" (Prov. 24:20).

"The wicked is reserved unto the day of DESTRUCTION" (Job 21:30)

"As wax melteth before the fire, so let the wicked PERISH at the presence of God" (Psalm 68:2).

"For yet a little while and the wicked SHALL NOT BE" (Psalm 37:10).

"He is like the beasts that PERISH" (Psalm 49:12).

"Let the sinners be consumed out of the land, and let the wicked BE NO MORE" (Psalm 104:35).

"They shall be AS THOUGH THEY HAD NOT BEEN" (Obadiah 16).

"They shall be AS NOTHING" (Isa. 41:11).

"To the law and the testimony, if they speak not according to this Word, it is because there is no light in them."

"The Wages of Sin No. 5" by Charles H. Welch in The Berean Expositor, circa 1912-13

A consideration of the words used in the Greek New Testament.

In the preceding papers of this series we have submitted to a careful examination some of the words most frequently used in the Hebrew Scriptures to denote or to describe the end of the unsaved. We now would direct the reader to the New Testament, and the examination of the words used therein in the teaching, warning, or demonstration of the wages of sin.

Apollumi.- This word is translated in the A.V. as follows: "Destroy," 23 times; "lose," 21 times; "be destroyed," 3 times; "be lost," 10 times; "be marred," once; "die," once; and "perish," 33 times.

In examining "the words which the Holy Ghost teacheth" we must ever remember that the literal sense of the words is *prima facie* their true sense. It is this literal sense which is the common, ordinary, fundamental basis of all language, and accurate communication of thought. "Labour not for the meat which perisheth but for that meat which endureth to age-abiding life" (John 6:27). "They shall perish, but Thou remainest" (Heb.1:11). None can fail to see that the word perish in these passages is the opposite of enduring or remaining. By what system of contraries do men seek to explain the Bible when the object of perishing is the sinner? Why should perishing in this special case mean remaining or enduring in conscious suffering? Dean Alford is responsible for the following statement:

"A canon of interpretation which should be constantly borne in mind is that a figurative sense of words is never admissible except when required by the context."

To this all will heartily agree who believe that God's Word is His revelation, and to this we seek to adhere. When we read in Heb. 11:31, "By faith, the harlot Rahab perished not with them that believed not," we do not understand the word "perish" to signify living in agony or remorse, but that Rahab was saved from the fate which awaited the inhabitants of the city of Jericho. Let God be true, though it makes every man a liar. Let Scripture tell us what "perishing" in Heb. 11:31 means:

"And they utterly destroyed all that was in the city, both man and woman, young and old, ox and sheep and ass, with the edge of the sword and they burnt the city with fire, and all that was therein and Joshua saved Rahab the harlot alive" (Josh. 6:21-25).

Here inspired comment is absolutely opposite to the orthodox teaching concerning this word "perish."

In Luke 6:9 the Lord Jesus, speaking with reference to healing on the Sabbath Day, says, "Is it lawful to save life or to destroy it?" Here the word "destroy" (apollumi) is used in its simple primary meaning, and is contrasted with "save." A reference to Matt. 12 will show, further, that the Lord used as an illustration the case of saving the life of an animal. In Luke 17:27 the same word is used of the flood which "destroyed them all," and in verse 29 of the effect of the fire and brimstone which fell upon Sodom and "destroyed them all." When we read Luke 9:56, "For the Son of man is not come to destroy men's lives, but to save them," why should we distort the meaning of the word? Why not believe that the Lord used a fit and proper word, indeed the most suitable word which the language provided?

It is the same word translated "perish" that occurs in that oft-quoted passage John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here the subject is lifted to the highest level. Here is no ambiguous phraseology, neither figure, nor parable, but plain gospel spoken in solemn earnestness by the Lord Jesus Himself. He says that there are two alternatives before men, the one -life everlasting, the other -perishing, utter destruction (Heb. 11, Josh. 6.), and from this doom He came to save those who believed in Him. Hence we read in Luke 19:10,

"The Son of man is come to seek and to save that which was lost (apollumi). Man by nature was on the road which leadeth to destruction.

The primary meaning "perish," or "destroy," becomes changed in the transition of language to the derived and secondary meaning "lost." Thus we read of the "lost" sheep, and the "lost" son in the parables of Luke 15, and in the "lost" sheep of the house of Israel in Matt. 10. The fragments left over after the miraculous feeding of the five thousand were gathered so that nothing should be "lost" (John 6:12). It is pitiable to hear those who should know better arguing that because we read of a "lost" sheep, which could not mean a "destroyed" sheep, that therefore the plain, primary meaning of the word must be ignored and the secondary derived meaning be understood in such clear, solemn passages as John 3:16, &c.

Notice the way in which the Lord uses the word in Matt. 10:28. "Fear not them which kill the body, but are not able to kill the soul, but rather fear Him who is able to destroy both body and soul in hell (gehenna)." Here we have an argument which proceeds from the lesser to the greater. Man can only kill the body. God can destroy body and soul. Man may kill, but he cannot prevent resurrection: The murdered man will as surely rise in the resurrection as the one who dies of natural causes. It is different, however, with God. He can cast men into the lake of fire, which is the second death, from which there is no resurrection. Those who are thus cast in are destroyed body and soul, as being no more fit to live.

The parallel passage to this, Luke 12:4, 5, shows that to "cast into gehenna" is to be taken as synonymous with "to destroy," or "to perish." This is further evidenced by Matt. 5:29, "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into gehenna." Here the plain meaning is that it is better that a limb should perish than that the whole body should perish. There is no thought of agony and torment, for the Lord would have used the word in Matt. 10:28, "Fear Him who is able to torment both body and soul in hell," had He meant to convey such teaching.

The fact that men are "perishing" and need salvation is emphasized again and again. We have noticed the word in John 3:16. In I Cor. 1:18 we read, "For the preaching of the cross is to them who are perishing - foolishness, but unto them who are being saved - unto us it is the power of God." It is the same word (translated "lost" in A.V.) in 2 Cor. 4:3, "If our gospel is veiled, to them who are perishing it is veiled."

Yet again in I Cor. 15:18 we read, "If Christ hath not been raised, to no purpose is your faith, ye are yet in your sins, hence also they who are fallen asleep in Christ have perished." What does this mean? Does it mean that believers, apart from the resurrection of Christ, are at this moment suffering the agonies of hell fire? Certainly not. It means exactly what it says. Without resurrection the believer, like the unbeliever, will have perished, will have passed out of being, will have been destroyed. The idea of a conscious intermediate state, with departments in some mythological hades, is foreign to the Scriptures and antagonistic to this passage. Death ends life, and apart from resurrection death means utter destruction. Praise be to God for this blessed hope. Resurrection, which is everywhere the one theme of hope in the Scriptures, is set aside by orthodoxy, and death instead is eulogized as the gate to life.

We have yet further evidence as to the meaning of this word apollumi by considering the inspired interpretation of the word Apollyon (Rev. 9:11), which is a derivative of apollumi. The passage gives us the Hebrew equivalent of apollumi, it is the word Abaddon, from abad, which we considered on page 8 of this Volume. The unmistakable meaning of abad is to destroy, and thus we are given, to confirm our faith, the divine warrant that the word under consideration means to "destroy." In the context of Rev. 9:11 the locusts, whose king is Apollyon, are definitely withheld from destroying or killing (their normal work), and are only permitted to torment men for five months, after which other horsemen receive power to kill those who had not the seal of God in their foreheads. Before passing on to the consideration of the next word, we would like to quote the primary meaning of apollumi as given by Liddell and Scott:

"Apollumi. To destroy utterly, to kill, slay: of things, to demolish, to lay waste, to lose utterly."

Apoleia. - This word is a noun derived from the word apollumi, and means destruction. It is rendered by the A.V. as follows: "damnation," once; "damnable," once; "destruction," 5 times; "to die," once; "perdition," 8 times; "pernicious ways," once; and with eimi eis and accusative, "perish," once; "waste," twice. The words "damnation" and "damnable" both occur in 2 Peter 2:1, 3, "damnable heresies," and "their damnation." The same word is rendered "pernicious ways" in verse 2, and "destruction" in verse 1. Here the one word apoleia is rendered by four words in those verses. The R.V. renders the word "destruction," and destruction consistently (the word "pernicious" in verse 2 is not apoleia in the best Greek MSS. and is rendered "lascivious doings" in R.V.). In Pet. 3:7 the word occurs again, translated "perdition," and finally in verse 16 it is translated "destruction," which passage the R.V. renders as in the second chapter - "destruction."

Once again we shall find that this word, like apollumi, is contrasted with life, "Broad is the way that leadeth to destruction narrow is the way that leadeth unto life" (Matt. 7:13, 14). The context immediately continues, "Beware of false prophets," which connects this passage with its inspired exposition in 2 Pet. 2:3. In John 17:12 we have a solemn passage wherein the Lord uses both apollumi and apoleia. "None of them is lost, but the son of perdition." This is also the title of antichrist in 2 Thess. 2:3. Again the word occurs in Acts 8:20, "Thy money go with thee to destruction." In Rom. 9:22 we read of "vessels of wrath fitted to destruction." The apostle uses the word twice in Philippians, "token of perdition" (1:28), and "whose end is destruction" (3:19). In I Tim. 6:9 we have a collection of words, of which the Greek language does not possess any stronger, to express literal death and extinction of being. Hurtful lusts which drown men in destruction (olethros) and perdition (apoleia). Does it not appear unreasonable to say continually that men will perish or be destroyed if they are, in fact, to be kept alive in suffering, and that they are to be miraculously preserved from perishing or from being destroyed?

There is one more point which we must bring forward before closing this article. The subject of the soul, its nature and immortality, is discussed at great length by Plato in the Phaedon, a dialogue on Immortality, and therein is discussed the question of the literal destruction and extinction of the soul. Plato wrote in Greek, his native tongue, and the Phaedon became the great classic treatise on the subject of Immortality, read, studied and debated throughout the Greek-speaking world during the four hundred years between its writing and the ministry of Christ.

Plato's words practically stereotyped the philosophical phraseology of the time. The purpose of the dialogue is to show that in death the soul does not become extinct, that it cannot die, perish, or be destroyed. Modern orthodoxy, therefore, is found ranged with Plato against the Word of God. These words of Plato were known and of fixed meaning in the days of Christ and the apostles. Christ came to reveal the truth. Shall we say that, knowing as He did the meaning of the words used on the subject of the soul, He willfully, and without explanation, took those very words concerning the very same subject, and used them in an altogether contradictory sense! The idea is impossible. With reference to the philosophic usage of apollumi, we give the following extract from the Phaedon:-

"Socrates, having said these things, Cebes answered: I agree Socrates, in the greater part of what you say. But in what relates to the soul men are apt to be incredulous, they fear that on the very day of death she may be destroyed and perish blown away and perishes immediately on quitting the body, as the many say? That can never be . . . the soul may utterly perish the soul might perish if the immortal be also perishable. The soul when attacked by death cannot perish."

To those who knew these words, who taught them, and argued about them, was sent a "teacher from God," and standing in their midst He reiterated the fact that Plato was wrong, that the soul could be destroyed, that it would perish. What would any of that day have thought of the suggestion to make such words convey

the sense of endless misery, so diametrically opposed to their meaning? Would he not have been justified in replying in the language of a well-known public school head master:

"My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying 'destroy,' or 'destruction,' are explained to mean maintaining an everlasting but wretched existence. To translate black as white is nothing to this."

We believe sufficient has been shown to establish the fact that, in the usage and meaning of *apollumi* and *apoleia*, destruction, utter and real, is the true meaning, and that this is the wages of sin.

"The Wages of Sin. No. 6. Greek words continued" - The Berean Expositor, circa 1914-15.

In our last paper in Vol. III, page 84 (Vols. II./III., page 128), we considered the meaning and usage of the words *apollumi* and *apolia*, and found that the words destroy and destruction in their plain unequivocal sense gave the scriptural meaning.

There are not a few who speak with borrowed but inexperienced weight against this meaning, and dismiss it with some such expression as, "It is unphilosophical - nothing can be annihilated." So far as The Berean Expositor is concerned we care not how apparently "unphilosophical" we may appear, so long as we speak according to the Word of God. Yet if we step down from the high plane of inspired truth to the lower plane of human speculation, truth still triumphs. If annihilation be unphilosophical, so also must be creation. Creation as explained by this same philosophy is the calling into being that which before had no existence. Shall we therefore be called unphilosophical if we believe that He Who did the former creative act can also do the latter destructive act, and send created things back into nonexistence once again? Surely creation is greater than annihilation! Surely as much wisdom and power were necessary to create a world out of nothing, as will be necessary to send some created things back to nothing? Let those who oppose be consistent. Let them deny creation, and affirm the eternity of matter; then, although grossly unscriptural, they may use the term philosophical, but not before. We are not careful to answer in this matter. We desire to know the revealed will of God, even though such knowledge constitutes us fools in the eyes of those who are wise in this world's wisdom. Let us now return to our examination of the Greek words.

Olethros occurs four times, and is translated in each case "destruction" (I Cor. 5:5; I Thess. 5:3; 2 Thess.1:9; I Tim. 6:9). 2 Thess.1:9 is the only verse calling for any comment, not because of any obscurity in the text, but because of a certain gloss frequently met with in the writings of those who defend the doctrine of eternal conscious suffering. The verse reads, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power," and the word "from" is taken to indicate that the "destruction" is banishment away from the presence of the Lord, just as it is said that "death" is life apart from the presence of the Lord.

At first glance it seems that there may be some force in the notion, although we may fail to see the appropriateness of such a strong word as *olethros* (destruction). 2 Thess.1:9, however, is one verse only, it is not independent of all Scripture, and therefore if the interpretation offered be true, it will stand the most vigorous investigation. Turning to Acts 3:19 we read the identical words, "from the presence of the Lord," and if the translation of *apo* in 2 Thess1:9 means "away from," implying the removal of those "destroyed" into some remote region, it should mean the same here. Let us test it: "When there shall come seasons of refreshing away from the presence of the Lord," that is at some long distance far removed from the presence of the Lord, seasons of refreshing shall operate, while in the presence of the Lord, despair and desolation shall hold undisputed sway. No reader of the Scriptures needs to be told that such an idea is obviously too stupid to need refuting.

The meaning of the word *apo* (from) governing the genitive case indicates the efficient cause:-

"Wisdom is justified OF (apo) her children" (Matt. 11:19).

"We would see a sign FROM (apo) Thee" (Matt. 12:38).

"And suffer many things OF (apo) the elders" (Matt. 16:21).

Nothing could be more foreign to the idea of this usage than to say, "We would see a sign away from (or separated from) Thee." Does "peace from God" (Rom. 1:7) mean that peace is found somewhere far removed from God? Does "seasons of refreshing from the presence of the Lord" mean anything else but that

the active and efficient cause of such refreshing is the very presence of the Lord on earth? How can we then arbitrarily speak of an identical usage of the same word concerning another phase of the same coming, as meaning the exact opposite? The destruction comes from the presence of the Lord as the efficient cause, explained in other language regarding Antichrist himself in 2 Thess. 2:8. It is by means of this specious scholarship that many humble souls are fortified in their errors; the tremendous responsibility resting upon their teachers is something to be considered with fear and trembling.

Olothreuo.- This verb is derived from olothros, and means "to destroy." It occurs only in Heb. 11:28, "Lest the *destroyer* of the firstborn should touch them." This word occurs in the LXX. of Exod. 12:23; Jer. 2:30, &c., and as one well-known lexicographer says, "It seems in the LXX. a strong word, and to denote *entire destruction*" (our italics).

Olothreutes is connected with this word, and occurs only in I Cor. 10:10, "destroyed by the *destroyer.*"

Thus the list grows, the evidence advances, and the conviction deepens that the final doom of the impenitent is destruction or perishing. This is emphasized in those passages which speak of "the end":-

"The end of these things is death" (Rom. 6:21).

"Whose end is destruction" (Phil 3:19).

"Whose end is to be burned" (Heb 6:8).

Whatever sorrows may fill the pathway of transgressors, there is an end, and that end is death and destruction:-

"Sin, when it is finished, bringeth forth death" (Jas. 1:15).

"But these as natural brute beasts, made to be taken and destroyed shall utterly perish in their own corruption" (2 Pet. 2:12).

The words and usage of the words rendered "torment" must now be given a careful consideration. Chiefest among them is the word *basanizo*, but we will just look at the occurrences of but one or two others first, and then devote our undivided attention to this most important word.

Kolasis.- "Fear hath torment" (I John 4:18). The word is the same as that used in Matt. 25:46 which is rendered "punishment." As we have seen in a previous issue the meaning is that of cutting off, as we would cut off a useless branch of a tree.

Kakouchoumenos.- "Being destitute, afflicted, tormented" (Heb. 11:37). The word means to suffer or bear ill usage, and is translated in Heb. 13:3, "them which suffer adversity." It would have been well if the translators had used the second rendering in both passages.

Odonomai.- "I am tormented," "thou art tormented" (Luke 16:24, 25). The word has occurred already in Luke 2:48 in the words of the mother of the Lord Jesus, "Thy father and I have sought thee sorrowing." Luke again uses the words in Acts 20:38 to express the sorrow of the Ephesian elders at the prospect of never seeing the face of Paul again. The cognate *odune* in Rom. 9:2 and I Tim. 6:10 is rendered by the word "sorrow." It will be seen that the translation "torment" is confined to the passage concerning the rich man and Lazarus. As we hope to deal with this passage under the separate heading of "The Parables" we will not spend further time over it here, the reference to the usage of the words translated "torment" being our primary object.

The only words to be now considered are those which are the translations of basanizo and its derivatives.

Basanizo occurs twelve times in the N.T. Eight times it is rendered "torment," and once "pain," "toss," "vex," "toil." Basanistes occurs once, and is rendered "tormentor." Basanos occurs thrice, and is rendered "torment." Basanismos occurs five times, and is rendered "torment." Considering the exceptional renderings first, we notice the following:-

"Travailing in birth, and *pained* to be delivered" (Rev. 12:2).

"The ship . . . *tossed* with the waves" (Matt. 14:24).

"*Vexed* his righteous soul" (2 Pet. 2:8).

"He saw them *toiling* in rowing" (Mark 6:48).

Dr. Young in his Concordance gives as the first meaning of the word basanizo:-

"To try and then test, inquisition, torment."

Dr. Parkhurst in his Lexicon gives the following order of the meaning of the word:-

"1. To examine, try. 2. To examine by torture, Hence, 3. To torture, torment. The word comes from basanos, which was a stone by which gold was tried."

Liddell and Scott's Greek Lexicon gives:-

"Basanizo- To rub upon the touch stone (basanos), to try the genuineness of a thing, test, make proof, e.g., to convict, to put to the torture."

These are independent witnesses whose statements are confirmed by many other authoritative Lexicons and Dictionaries. It will thus be seen that the primary root idea of the word throughout is that of "testing," with the added idea of tormenting in the process. The original idea, that of testing for gold, is observable in the passages to which we will return shortly. If the gold is to be found, this testing will evidence its presence; if not, the testing, though prolonged and severe, is not continued for eternity, it ends in the lake of fire, and the final destruction of the second death. Proof of this, however, we will reserve until we have considered the passages. Turning to the book of the Revelation, which gives us the prophetic history of the day of the Lord, we read:-

"They shall be tormented five months" (Rev. 9:5).

"The two prophets tormented them" (Rev 11:10).

"He shall be tormented with fire and brimstone" (Rev 14:10).

"Shall be tormented day and night for ever and ever" (Rev. 20. 10).

Here for the present we must leave the subject; we hope to devote a complete article to the teaching of punishment as found in the book of Revelation in a future issue.

"The Wages of Sin. No. 7. Terms used in the book of Revelation" - The Berean Expositor

Under this heading we have considered from time to time the various Hebrew and Greek words which are used in Scripture to teach the nature of the Wages of Sin, and without exception, whether considered etymologically, or whether considered in the light of its context and usage, every word demonstrated the fact that utter destruction and perishing was the wages of sin.

Before, however, we conclude this series and take up related subjects, we will consider the testimony of the book of the Revelation on this question, as some readers have a few difficulties, which it may be well for us to clear up. First let us notice the expression, "The book of life." There are seven passages wherein this phrase occurs in the A.V., but the best Greek texts omit Rev. 22:9. This leaves six passages for consideration, and they occur in the following order:-

The Book of Life.

A | 3:5. Overcomers.

B | a | 13:8. Earth dwellers -- worship.

b | 17:8. Earth dwellers -- wonder.

B | a | 20:2. Judgment.

b | 20:5. Judgment.

A | 21:27. Those who enter the city.

We would point out that in 17:8, 20:12, and 21:27 the word translated book is biblion (a little book), whereas in 3:5, 13:8, and 20:15 it is biblos (a book), although, at present, the exact bearing of this distinction is not evident to us. The first and last passages need not detain us in the present consideration, although they demand, and we hope will receive, careful exposition in the series of articles just commenced entitled, "Studies in the Book of the Revelation." Let us notice the four passages which touch upon the question of the wages of sin. The first pair are used in connection with the "earth dwellers":-

"And all who dwell upon the earth will worship him, (each one) whose name hath not been written from the foundation of the world in the book of life of the Lamb slain" (13:8).

"The beast which thou sawest was, and is not; and is about to ascend out of the abyss, and to go into perdition: and those who dwell on the earth shall wonder, whose name is not written in the book of life from the foundation of the world, when they behold the beast; because he was, and is not, and shall be present" (17:8).

Without entering into the extremely interesting exposition of the verses here, it will suffice for us to notice the fact that not one of those who worship the beast, or who wonder at his travesty of the resurrection, has his name written in the book of life. It must be also noticed that it does not say that upon worshipping the beast their names were blotted out, but rather that the worshippers of the beast are they who have not their names written in the book of life from the foundation of the world. Passing on for the moment to the second pair we are brought into the context of judgment:-

"And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life" (20:12).

"And whosoever was not found written in the book of life was cast into the lake of fire" (20:15).

This passage has suffered somewhat at the hands of those who really believe the Word of God, and therefore we would call attention to one or two facts which are of importance:-

1. There are two sets of books.
2. There are two distinct sentences passed.
3. There are two classes who stand before the great white throne.

First as to the two sets of books. The Scripture calls particular attention to the "books" which were opened, and "another book," which is the book of life. The sentences passed differ, the one being connected with the books, and the other with the book of life. The first sentence to be passed is judgment according to works. "The dead were judged out of those things which were written in the books, according to their works." This judgment according to works gives the needed room for the "few stripes" and the "many stripes," for the "more tolerable" judgment upon Sodom and Gomorrha than that to be inflicted upon Capernaum.

It is a most unwarranted assumption to teach that all who are thus judged are cast into the lake of fire and suffer the judgment of the second death, for this dread doom is not only kept quite distinct, but is reserved for one class only, as we shall see in the next reference. Note the change from the plural to the singular. Verses 12 and 13 bring before us with strong emphasis the great multitude who stand before the great white throne. Verse 15 by its sudden change to the singular calls for more careful attention, especially if we keep in mind the dreadful character of the subject: kai ei tis ouch eurethe en te biblo, &c.:-

"And if anyone was not found written in the book of life, he was cast (singular) into the lake of fire."

The title "The book of life" must be noticed. It is not the book of the kingdom and its glories, for there might still be hope for those who had forfeited these blessings. It is not the book of rewards, it is life; and for those not found in that book, the lake of fire becomes, not a place of loss of privilege, loss of pleasure, loss of reward; not a place of custody until these periods of glory have passed away, but it becomes the reverse of life, namely, death. Revelation 20 passes immediately into 21:, with its new heaven and new earth. If resurrection from the second death were true, here is the place where such a tremendous subject would be mentioned.

Resuming our consideration of this passage we further ask, Where is the warrant for the teaching that "all who stand before the great white throne will be cast into the lake of fire"? The idea is a perversion. That which is so intensely particular has again been made exceedingly general. It is evident that none will be cast into that lake of fire, but those whose names are not found written in the book of life. Multitudes will have lost all share in the glories of the kingdom. They will have had none of the blessings of the first resurrection, but they will still be distinguished from those whose names are not found written in the book of life. As our subject here is the wages of sin, we reserve further comment upon this large, but neglected, class until dealing with the "reconciliation" aspect of the subject.

The lake of fire, as verse 14 declares, is the second death. This second death is not Adamic death. From this second death there has been offered no ransom. The death of Christ upon Calvary's cross was endured with reference to the sin and punishment connected with Adam and his race. This second death is something peculiar and different. This may be noticed under the heading of the two classes here brought before us. During the antichristian ascendancy those who have not their names written in the book of life worship the beast. We have no record that one solitary soul whose name is in the book of life will ever do so. When we

have examined the other references to punishment in the Revelation, we shall find that this special class are under notice practically the whole time, and that the judgments are special and peculiar, as also are those who endure them, namely, the beast, the false prophet, and the dragon. What careless exposition is that which applies the punishment reserved for such superhuman creatures as this infernal trinity to all sinners alike, regardless of age, clime, period or light.

Before turning to other passages let us ask, What is this lake of fire? Scripture supplies the answer. It is "the second death." Its purpose can be ascertained by noticing verse 14, "And death and hades were cast into the lake of fire; this is the second death," even the lake of fire. Why were death and hades cast in? To perpetuate them? To revive them again at some later period? No, for Revelation 20:1-4 says, "There shall be no more death . . . for the former things have passed away." Death and the grave are among the "former things" of this present creation which are to pass away at the advent of the new creation. Death is never converted. Death is an enemy to the last. For those whose names are found in the book of life the first death will have been swallowed up of life. Those whose names are not thus found will, together with death, be consigned to the second death, which brings them all to an end.

If the lake of fire was intended to be purgatorial in character, if ever "the victims of its rule" should emerge the redeemed of the Lord, then the casting in of death and hades would not denote their entire extinction, but rather their preservation and possible resuscitation. This emphatic destructive agency, this second death, is the fulfillment of the Scriptures which speak of the destruction, and total annihilation of the ungodly. Just as we find two classes indicated in Rev. 20:, so in other parts of the book we find the same distinction observed. The locusts who arise out of the abyss are commanded not to hurt anything "but those men which have not the seal of God on their foreheads" (Rev. 9:4, note also 9:20, 21). In xiv.9-11 we read:-

"If anyone worship the beast and his image and receiveth his mark on his forehead, or on his hand, even he shall drink of the wine of God's fury, which is mingled undiluted in the cup of His wrath; and he shall be tormented with fire and brimstone in the presence of the angels and in the presence of the Lamb; and the smoke of their torment ascendeth up unto ages of ages: and they have no rest day nor night who worship the beast and his image, and whoever receiveth the mark of his name."

Care must be observed in the rendering of some of these solemn words. For example, in the clause "they have no rest day nor night who worship," &c., we must note that hoi proskunountes is the present participle denoting that they have no rest day nor night while they are worshipping. "Receiveth" also is the present tense. "Day and night" is associated with time, not with eternity. The torment here threatened must indeed be terrible; how long it will last before it ends in destruction we cannot tell. The smoke ascends unto (eis, unto, no hint of throughout) ages of ages, but the torment itself, and the tormented, cannot enter the new creation (22:3). In Rev. 16 the seven plagues are poured out upon the worshippers of the beast:-

"The men which had the mark of the beast, and upon them which worshipped his image" (verse 2).

"They have shed the blood of saints and prophets" (verse 6).

"The throne of the beast"; "blasphemed and repented not" (verses 10 and 11).

The fate of the "eighth" who is "of the seven" is that he "goeth into perdition" (17:11). In xix.19 we read:-

"And the beast was taken, and with him the false prophet . . . these both were cast alive into a lake of fire burning with fire and brimstone."

That these super-human beings continue to live in this lake of fire seems evident by reading 20:10:-

"The Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet (are), and shall be tormented day and night unto the ages of the ages."

Whilst it is true that the word "are" is not in the original, and could just as well read "were," yet the next word "tormented" is plural, and must be translated, "they shall be tormented," which seems to imply that the beast and the false prophet are referred to. Torment is spoken of in relation to this lake of fire with reference to these three, but when, as we have seen, the passage relates to those who have not their names in the book of life, then the statement is added, "which is the second death."

We have brought these several passages from the book of Revelation together in order that the reader may observe that in the majority of cases, and in connection with the passage which uses the strongest terms, the special class of antichristians are intended, and that these particular terms must not be interpreted in a general way of sinners of all times. No countenance is given even in these passages to the idea of eternal conscious suffering. This is the one idea which we set before us at the commencement of the series. Does the Scripture teach the eternal conscious suffering of sinners as the wages of sin, and if not, what does it teach? We believe that we have demonstrated that the traditional Hell is a lie, a libel against God, and a slur upon a simple faith in God's written Word. Death, perishing, destruction is everywhere taught as the judgment of sin, and the analysis of Hebrew and Greek terms have yielded much information of a positive character.

The enquiry, however, is not exhausted. Having completely settled the question of eternal conscious suffering we must not too hastily conclude that we have settled the far wider subject of human destiny. We need to revise our findings and view them in the light of other Scriptures. May grace be given in the study, and may the Lord be glorified in the result.

"The Wages of Sin. No. 8. Concordance Study." by Charles H. Welch in The Berean Expositor, circa 1914-15. The final installment in this series.

Before concluding this series and passing on to further studies dealing with the destinies of the saved and unsaved, heaven and earth, and the Scriptures pertaining to these great themes, we feel that a summary of our findings will be of service.

It will be remembered that certain words have been considered with regard to their primary etymological meaning, their secondary or figurative meaning, and their usage. We now provide a concordance to the subject, giving as full particulars as is possible in the limited space. For the arguments, &c., the reader is referred to the various pages of the magazine given in the last column [BTR ed. note: I had to abandon the column format].

Nephesh (Hebrew) occurs 754 times. A.V. translations: 472 -- "soul", 119 -- "life", remainder -- 43 different words. Usage references: Gen. 1:20,21,24,20; 2:7,19; 7:21,22; 1 Cor. 15:44-47. Meaning as discovered by these considerations: Soul. -- Possessed by every living creature, every thing that breatheth. Adam the living soul was of the earth, earthy. Not an equivalent to spirit or spiritual. Reference: Vol. 1 pp. 77-82.

Olam (Hebrew) occurs 434 times (including combinations). A.V. translations: 267 -- "ever", 56 -- "everlasting", "world", "old time", etc. Usage references: Used of God -- Psalms. xli.13; 102:17. Used of man -- Gen 6:4; Ex. 21:5,6; Josh. 24:2; 1 Sam. 1:22; Ps.90:8; Ecc. 12:14; Isa. 32:14; 64:4. Meaning as discovered by these considerations: Something hidden or secret. A period of undefined limits, having a beginning and an end, but not necessarily within the knowledge of man. Reference: Vol. 1 pp. 90-93.

Abad (Hebrew) occurs 185 times. A.V. translations: 79 -- "perish", 63 -- "destroy", "destruction". Usage references: Numb. 16:33; Deut. 12:2,3; Esther 4:16; Ps. 37:20; Rev. 9:11. Meaning as discovered by these considerations: To perish. Reference: Vol. 2 pp. 8-12.

Shamad (Hebrew) occurs 92 times. A.V. translations: 66 -- "destroy", 19 -- "be destroyed". Usage references: Deut. 9:3,14; Ps. 145:20; Amos. 9:8. Meaning as discovered by these considerations: To destroy. Reference: Vol. 2 pp. 12,13.

Tsamath (Hebrew) occurs 16 times. A.V. translations: 8 -- "cut off", 5 -- "destroy". Usage references: Lev. 25:23,30 (margin); 2 Sam. 22:41,43; Ps. 94:23. Meaning as discovered by these considerations: To be deprived of being, existence, identity, or relationship. Reference: Vol. 2 pp. 41-43.

Karath (Hebrew) occurs 286 times. A.V. translations: 88 -- "cut off", 59 -- "to be cut off", 84 -- "to make a covenant". Usage references: Gen. 9:11; Exod. 12:15; Ps. 37:38; Dan.ix.26. Meaning as discovered by these considerations: To cut off, as in demise, or as in felling a tree. Reference: Vol. 2 pp. 43-45.

Kalah (Hebrew) occurs 188 times. A.V. translations: 60 -- "to consume", "be consumed", "consume away". Usage references: Gen. 2:2; 17:22; Ps.59:13; Isa. 10:22; Zeph. 1.18. Meaning as discovered by these considerations: To consume, to bring to a complete end. Reference: Vol. 2 pp. 90,91.

Nathats (Hebrew) occurs 42 times. A.V. translations: 22 -- "break down", 5 -- "destroy". Usage references: Exod. 34:13; Lev. 14:45; Ps. 52:5. Meaning as discovered by these considerations: Destroy, demolish, break down. Reference: Vol. 2 pp. 91,92.

Muth (Hebrew) occurs 742 times. A.V. translations: 420 -- "to die", 60 -- "to put to death", 57 -- "put to death". Usage references: Gen. 2:17; 5:5; Exod. 21:12; Ezek. 18:4. Meaning as discovered by these considerations: Death, used of man and of animals. Reference: Vol. 2 pp. 92-94.

Sheol (Hebrew) occurs 65 times. A.V. translations: 31 -- "grave", 31 -- "hell", 3 -- "pit". Usage references: Gen. 37:35; Job 14:13; Ps. 9:17; 16:9,10; Hos. 13:14. Meaning as discovered by these considerations: THE grave (not so much A grave). Reference: Vol. 3 pp. 31-35.

Apollumi (Greek) occurs 92 times. A.V. translations: 23 -- "destroy", 33 -- "perish", 10 -- "be lost". Usage references: Matt. 10:28; Luke 6:9; John 3:16; 1 Cor. 15:18; Heb. 1:11; 11:31; Rev. 9:11. Meaning as discovered by these considerations: To destroy utterly. Reference: Vol. 3 pp. 84-85.

Apoleia (Greek) occurs 20 times. A.V. translations: 5 -- "destruction", 8 -- "perdition". Usage references: Matt. 7:13,14; John 17:12; Phil. 1:28; 3:19; 1 Tim. 6:9; 2 Peter 2:3. Meaning as discovered by these considerations: Destruction. Reference: Vol. 3 pp. 88-90.

Olethros (Greek) occurs 4 times. A.V. translations: 4 -- "destruction". Usage references: 1 Cor. 5:5; 1 Thess. 5:3; 2 Thess. 1:9; 1 Tim. 6:9. Meaning as discovered by these considerations: Destruction. Reference: Vol. 4 pp. 8-10.

Olothreuo (Greek) occurs 1 time. A.V. translations: 1 -- "destroyer". Usage references: Heb. 11:28. Meaning as discovered by these considerations: Destroyer. Reference: Vol. 4 pp. 10.

Olothreutes (Greek) occurs 1 time. A.V. translations: 1 -- "destroyer". Usage references: 1 Cor. 10:10. Meaning as discovered by these considerations: To destroy. Reference: Vol. 4 pp. 10.

Kolasis (Greek) occurs 2 times. A.V. translations: 1 -- "punishment", 1 -- "torment". Usage references: Matt. 25:46; 1 John 4:8. Meaning as discovered by these considerations: To cut off. Reference: Vol. 4 pp. 10.

Kakouchoumenos (Greek) occurs 2 times. A.V. translations: 1 -- "tormented", 1 -- "suffer adversity". Usage references: Heb. 11:37; 13:3. Meaning as discovered by these considerations: To suffer ill-usage. Reference: Vol. 4 pp. 10.

Oduonmai (Greek) occurs 4 times. A.V. translations: 2 -- "be tormented", 2 -- "sorrow". Usage references: Luke 2:48; 16:24,25; Acts 20:38. Meaning as discovered by these considerations: Deep sorrow. Reference: Vol. 4 pp. 11.

Basanizo (Greek) occurs 12 times. A.V. translations: 8 -- "torment". Usage references: Mark 5:7. Meaning as discovered by these considerations: To try, and then test, examine by torture. Reference: Vol. 4 pp. 11,12.

Basanistes (Greek) occurs 1 time. A.V. translations: 1 -- "tormentor". Usage references: Matt. 18:34. Meaning as discovered by these considerations: To try, and then test, examine by torture. Reference: Vol. 4 pp. 11,12.

Basanos (Greek) occurs 3 times. A.V. translations: 3 -- "torment". Usage references: Luke 26:23. Meaning as discovered by these considerations: To try, and then test, examine by torture. Reference: Vol. 4 pp. 11,12.

Basanismos (Greek) occurs 5 times. A.V. translations: 5 -- "torment". Usage references: Rev. 14:11. Meaning as discovered by these considerations: To try, and then test, examine by torture. Reference: Vol. 4 pp. 11,12.

The primary question before us throughout this series was, What does Scripture teach regarding the wages of sin? And as a secondary consideration, How does the doctrine of eternal conscious suffering appear in the light of Holy Scripture? The investigations, summarized in this article, provide a complete answer to THAT question. Surely we need never fear, nor apologize for holding a doctrine as truth, if we have examined every word used by God Himself upon the subject. We call our readers to witness that we have not frittered away valuable time nor space with mere negations, nor with profitless controversy over other men's opinions; we have gone to the fountain head, and by the evidence adduced we abide.

Eternal conscious suffering is not the wages of sin. Scripture declares that death, destruction, and perishing, preceded by more or less suffering, is the wages of sin. It must be kept in mind, however, that while we have negated the idea of eternal conscious suffering, there lies before us much that requires patient and prayerful investigation. We have to consider who are involved, how far it applies to all whom we call "unsaved," and whether it obtains for the ages, or for eternity. The passages which deal with the reconciliation of all, the ransom for all, the mercy that endureth, and the wrath for a little while, demand our most earnest attention. Our only safe course is to continue searching into what God has said, searching out the very words of inspiration, and trusting that He will abundantly fulfill the promise of the words, "the entrance the Thy Word giveth light," or as one has suggested as an alternative rendering, "Thy words enter, light is given."