

ABOUT HELL.

If the "orthodox" view of burning hell be true, that all except the saints of God go there, — that it is the penalty for Adam's sin, that all of Adam's posterity are under that penalty except those few *faithful believers* in Christ who escape it, then it follows that you, and I, and all, *ought to be* deeply interested in finding out all we can about that which is represented as the *surest* and most *awful*, and most *general* calamity to which our poor race is exposed.

Subjects like slavery, intemperance, pestilence, or epidemics affecting only a part of the human family, we would and should, as we do, see hundreds, yes thousands, of men and women spending time and talent and money in examining, and arranging for the relief and safety of their fellows. Yet there is no comparison between human slavery, etc., and *everlasting torture* in misery and anguish, which human tongue, we are told, cannot describe. The most terrible human sufferings of the present, which soon end life and thus bring relief, are really pleasurable moments in comparison to what we are told of hell, which besides will never end while the years of *eternity* roll. We wonder how otherwise sensible looking and acting men and women, who love their fellows, establish hospitals, orphanages, asylums and societies for the prevention of cruelty to even the brute creation, are so unbalanced mentally that they can believe and subscribe to such a doctrine, and yet be so indifferent about investigating the subject of "everlasting torture."

Why not rather begin to doubt the self-exalted clergy, and to wonder whether this "doctrine of devils," this blasphemy against the great God, was not hatched in the "dark ages," when a crafty priesthood thought it *godly to do evil*, that good might result? The doctrine of eternal torment was introduced by Papacy to compel pagans to join her system and support her priesthood. It flourished at the same time that "bull fighting" and gladiatorial contests were the public amusement most enjoyed, when the Crusades were called "holy wars," and when men and women were called "heretics" and slaughtered, for thinking or speaking contrary to the teachings of Papacy; at a time when the sun of gospel truth was obscure, when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose *love* of their neighbors was often shown in

torturing heretics to induce them to recant and deny their faith and their Bibles — *to save them if possible*, they explained, from the more awful future of heretics, *eternal torture*.

But, did the error not do *real good*? Have not many been brought into the churches by the preaching of this doctrine in the past? No error, we answer, ever did *real good*, but always harm. Those to whom error brings into a church, and to whom the truth would not move, are an injury to the church. The thousands which this doctrine forced into Papacy, terrorized, but not at heart converted, which swelled her numbers and her wealth, diluted what little truth was held before and mingled it with their unholy and ignorant sentiments, so that to meet the changed condition of things, the "clergy" found it needful to add error to error, and to resort to methods, forms, etc., not taught in the Scriptures and useless to the truly converted whom the *truth* controls. Among these were pictures, images, beads, vestments, candles, grand cathedrals, altars, etc., to help the unconverted heathen to a *form of godliness* more nearly corresponding to their former heathen worship. The heathen were not benefited, for they were still heathen in God's sight, deluded into following what they did not understand or do from the heart. *They were tares to choke the wheat without being profited thereby themselves.*

The same is true of those brought under the name Christian today, who are not really at heart converted by the truth, but merely frightened by the error or allured by promised earthly advantages of a social or business kind. Such add nothing to the true church. By their ideas and manners they become stumbling blocks to the truly consecrated, and by their numbers and their inability to digest the truth, the *real food* of the saints, they lead even the few true pastors to defraud the true sheep in order to satisfy the demands of these goats for something pleasing to their unconverted tastes. No, in no way has this error accomplished good, but in every way harm. Let us now inquire:—

WHAT SAITH THE BIBLE ABOUT HELL?

Seeing then the unreasonableness of man's view, let us leave human creeds and dogmas and come to the oracle of God, that we may hear His own word on this subject, convinced fully that: — "*Blind prejudice is sure to err And scan his word in vain; God is his own interpreter And he will make it plain.*"

In the first place, let none forget that the Bible was not inspired in the English language, that the *inspired* Scriptures which "holy men wrote and spoke as they were moved by the holy Spirit" were written — the Old Testament in the Hebrew and the New Testament in the Greek language. We know further, that the translators were not inspired of God so as to prevent mistakes creeping in; for all scholars recognize some mistakes in the English translations. Now, admitting that the translators were honest men who reverently desired to serve God and the church by giving English readers a faithful translation from the original, yet all who have a knowledge of more than one language, and who have ever tried translating from one to another, well know they had a difficult task. The range of both languages makes it often possible to translate a word by any one of several words, all having slightly different shades of meaning. Additionally, the idiomatic differences and the peculiarities in the construction of sentences in both languages must be taken into account. This makes it necessary for a translator to frequently use *his judgment* both in deciding which of several words he should best use, and also as to their arrangement to faithfully reproduce the original thought. And, if the translators have certain false ideas *fixed* in their minds, they are almost sure at times to *color* their renderings, without wrong intention.

HELL IN THE OLD TESTAMENT.

The word *hell* occurs 31 times in the Old Testament, and in every instance it is *Sheol* in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: *not in the slightest degree!* Quite the reverse: instead of a place of blazing fire it is described in the context as a state of "darkness;" instead of being a place where shrieks and groans are heard, it is described in the context as a place of "*silence*;" instead of representing in any sense pain and suffering, or remorse, the context describes it as one of forgetfulness, where there is no "*knowledge*" or "*work*" or "*remembrance*."

The meaning of *Sheol* is "The Hidden State," as applied to man's condition in death; in and beyond which all is hidden, except to the eye of faith: hence by proper and close association the word was often used in the sense of the *grave* — the *tomb*, the hidden place, or place beyond which only those who have the enlightened eye of the understanding can see resurrection, restitution of being. And be it particularly noted, that this very same word *Sheol*, is translated *pit* and *grave* 34 times in our common

version by the *same translators* — more times than it is translated *hell*; and twice where it is translated *hell* it seemed so absurd, according to the at *present* accepted meaning of the word *hell*, that in modern Bibles the publishers explain in the *margin* that it means *grave*. See Isa. 14:9 and Jonah 2:2. In the latter case, the Hidden State, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

The word *hell* is Anglo Saxon and in old English usage meant *the place of concealment* — the hidden, or secret, or covered place. Its transitive verb was *hele* or *hill* meaning to hide, to conceal, to cover, to roof. In old English books you will find numerous instances of the use of this word in connection with roofing of houses, planting, hilling, hiding, etc. To *hele* a house did not mean to burn it, or torture it, but to cover or thatch it; to *hele* their potatoes did not mean to burn them, but to conceal them in a pit; and so likewise when men were *heled* there was no thought of fire, torture and pain, but of covering, concealing, etc. Both good and bad were thus *heled* or buried.

Conceal is the corresponding word from the Latin. See Webster's Unabridged Dictionary, under *hell*, *hele*, *hill* and *conceal*. From this it will be seen that the use of the word *hell* by the translators of the King James' Version was at a time when the word *hell* had not so utterly changed its meaning as at present. Yet modern translators and ministers, who well know that the word *hell*, as *now* used, does not cover the thought of *hades* of the Greek, or *sheol* of the Hebrew, refuse to enlighten their credulous flocks.

SOME PLACES WHERE SHEOL IS TRANSLATED HELL.

(1) Amos 9:2.—"Though they dig into *hell*, thence shall mine hand take them." (A figurative expression; but certainly pits of the earth are the only *hells* men can *dig* into.)

(2) Psa. 16:10.—"Thou wilt not leave my soul in *hell*; neither wilt thou suffer thine Holy One to see corruption." (This refers to our Lord's three days in the tomb. See Acts 2:31; 3:15.)

(3) Psa. 18:5 and 2 Sam. 22:6.—Margin—"The cords of *hell* compassed me about." (A figure in which trouble is represented as hastening one to the tomb.)

(4) Psa. 55:15.—"Let them go down quick into *hell*" — margin, "the *grave*."

(5) Job 26:6.—"*Hell* [the tomb] is naked before him; and destruction hath no covering."

SOME OTHER PLACES WHERE SHEOL IS TRANSLATED GRAVE AND PIT.

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

Gen. 42:38.—"Then shall ye bring down my gray hairs with sorrow to the *grave*." — See also the same expression in Gen. 44:29,31.

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

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

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

Job 14:13.—"O that thou wouldst hide me in the *grave*, that thou wouldst keep me secret until thy wrath is past, that thou wouldst appoint me a set time and remember me" — resurrect me.

Hosea 13:14.—"*I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: Repentance shall be hid from mine eyes.*" (The Lord did not ransom any from a place of fire and torment, for there is no such place; but he did ransom *all mankind* from the *grave*, from *death*, the penalty brought upon all by Adam's sin, as this verse declares. See Rom. 5:12.) And shortly now we trust he will destroy *death* and the *grave*, and every vestige of Adam's penalty, as is also declared in this verse. This *sheol*, *hell* or *grave* shall be destroyed, that all may come to a full knowledge of the truth, and if they *then will*, [by obedience] they may live forever.

The above list includes instance of the use of the English word *hell* and the Hebrew word *sheol*. From this examination it must be evident to all readers, that the Old Testament, covering God's revelation for four thousand years, contains not a single hint of hell, as the word is now understood.

HELL IN THE NEW TESTAMENT.

The word *hades* is most frequently rendered hell in the New Testament. Let us complete this study by noticing some remaining instances in Scripture where the English word *hell* occurs. There are but two other words than *hades*, rendered *hell* in the New Testament, namely *gehenna* and *tartaroo*, which we will now consider in the order named:

GEHENNA.

This word occurs twelve times. It is the Grecian mode of spelling the Hebrew words which are translated "the Valley of Hinnom." This valley lay just outside the city of Jerusalem and served the purposes of sewer and garbage burner to that city. The offal, garbage, etc., were emptied into the Valley of Hinnom, and fires were kept continually burning there to *consume* utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But a living thing was never allowed to be cast into Gehenna. The Jews were not permitted to *torture* any creature.

When we consider that in the people Israel God was giving us *object lessons* illustrating his dealings and plans, present and future, we should expect that this Valley of Hinnom, or *gehenna*, would play its part, too in illustrating things future. We know that Israel's priesthood and temple illustrated the Royal Priesthood — the Christian church as it will be, the true temple of God — and we know that their city was a figure of the New Jerusalem, the seat of Kingdom power, and center of authority — the city [government] of the Great King, Emmanuel. We remember, too, that Christ's government is represented in the book of Revelation (Rev. 21:23-27), under the figure of a city — The New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that Kingdom — the honorable and glorious, and all who have right to the trees of life, we find it also declared that there shall *not enter into it* anything that defileth, or that worketh abomination, or lies; but only such as the Lamb shall write as worthy of life.

This city full, representing the redeemed world in the end of the Millennium, was typified or represented in the earthly city. The defiling, and abominable, etc., the class unworthy of life, which do not enter in, are represented by the refuse and the filthy lifeless carcasses cast into *gehenna* outside Jerusalem for utter destruction. Accordingly, we find it stated that those not found worthy of life, are to be cast into the fire (Rev. 20:15), fire here, as everywhere, being used as a symbol of *destruction*.

Thus we see that while *gehenna* served a useful purpose to the city of Jerusalem as a place of garbage burning, it, like the city, illustrated the future dealings of God, when the refuse and impure elements will be forever destroyed and prevented from contaminating the holy and pure, after that age of judgment, or trial, has proved which are sheep and which are goats.

Gehenna, then, was a type or illustration of the SECOND DEATH — final and complete destruction. Strictly speaking, none could be in any danger of the *second* death while as yet under the first, or Adamic death, and while as yet no ransom from it had been given. Consequently, no one could have been liable to the second death before the coming of our Lord, who brought to light the plan of God (to be accomplished through Christ) for the resurrection of all from the *first* death, and a second trial of all men individually for the eternal continuance of that life by obedience to the law of Christ. The penalty of failure to comply with those just and righteous conditions is the second death — condemnation a second time to death, for failure the second time, and this time individually. Nor is the world in general now liable to this penalty: none but *consecrated believers* could possibly incur it yet; because no others have *escaped* (even reckonedly) the condemnation that is on the world — the first death, for Adam's sin. The consecrated have escaped it reckonedly, the sin of Adam being no longer being imputed to them. (Rom. 8:1; 4:6-8.)

But remember that Israel, though they were not and could not be *actually* ahead of other men in this matter, yet for the purpose of being used as types of the future of God's dealing, they were treated typically as though the *ransom* had been given before they left Egypt, though only a typical lamb had been slain. When Jerusalem was built, and the temple, representative of the true temple, the church, and the true kingdom as it will be established by Christ in the Millennium, Israel typified the *world* in the next age. Their priests represented the glorified Royal Priesthood, and their Law and its demands of perfect obedience, represented the Law and conditions under the New Covenant, to be brought into operation for the

blessing of all the obedient, and for the condemnation of all who, when granted fullest opportunity, will not submit to the righteous ruling and laws of the Great King.

Seeing then that Israel's condition, etc., was a figure of the world's condition in the coming age, how appropriate that we should find the valley or abyss, *gehenna*, a figure of the second death, the utter destruction during the coming age of all that is unworthy of preservation. How aptly, too, is the symbol, "lake of fire burning with brimstone," (Rev. 19:20) drawn from this same *gehenna*, or Valley of Hinnom, burning continually with brimstone, the deadliness of brimstone adding to the force of the symbol fire, to express the utter and irrevocable destruction of the second death. How reasonable, too, to expect that Israel would have courts and judges resembling or prefiguring such courts and judges in the next age; and that the sentences of *those* (figurative) courts of *that* (figurative) people under *those* (figurative) laws, to *that* (figurative) abyss, outside *that* (figurative) city, would largely correspond to the real sentences of the real courts and judges in the next age. If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to *gehenna*; for though the literal valley just at hand was named and referred to, yet his words carry with them lessons concerning the future age, and the antitypical *gehenna* — the second death (Rev. 21:8).

MATTHEW 5:21-22

"Ye have heard that it was said by them of old time,
'Thou shalt not kill; and whosoever shall kill shall be
amenable to the judges:' but I say unto you,
that whosoever is ANGRY with his brother [without a cause]
shall [future — under the regulations of the real Kingdom]
be amenable to the judges: and whosoever shall say
to his brother Raca [villain] shall be in danger
of the High Council: but whosoever shall say
'Thou fool' shall be in danger of hell [*gehenna*] fire."

To understand these references to council and judges and *gehenna*, all should know something of Jewish regulations. The "Court of Judges" consisted of *seven* men (or *twenty-three*,— the number is in dispute) which had power to judge for some classes of crimes. The High Council, or Sanhedrin, consisted of seventy-one men of presumed learning and ability.

This constituted the highest court of the Jews, and its supervision was over the gravest offences. The most serious punishment was death, but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into *gehenna*, to be consumed there. The object of this burning in *gehenna* was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead. Not realizing the fullness of God's power, they thought He needed their assistance to that extent. (Exod. 13:19; Heb. 11:22; Acts 7:15,16.) Hence the destruction of the body in *gehenna* after death implied to them the loss of hope of future life by a resurrection. Thus, it represented the second death in the same figurative way that they as a people represented, or illustrated, a future order of things under the new covenant.

Now notice that our Lord in the above words pointed out to them, that their construction of the Law, severe though it was, was far below the *real* import of that Law, as it "*shall be*" interpreted under the real Kingdom and judges which theirs only typified. He shows that the command of their Law, "Thou shalt not kill," reached much farther than they supposed, and that *malicious anger* and vituperation "*shall be*" considered a violation of that Law, under the "new covenant," and that such as under the favorable conditions of that new age shall not reform so thoroughly as to fully observe this law, would be counted worthy of that which the *gehenna* near them typified, — the second death. However, the force and severity of that Law will be enforced only in proportion as the discipline, advantages, and assistance of that age shall enable each to comply with it.

The same thought is continued in Matt. 5:27-30. Here again the operation of the Law under the New Covenant is contrasted with its operation under the old, or Jewish covenant. The lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they were dear to us as a right eye, and as convenient and almost indispensable as a right hand) than that they should gratify these, and lose, in the second death, the future life provided through the atonement, for all who will return to perfection, holiness, and God.

These expressions of our Lord not only serve to show us the *perfection* (Rom. 7:12) of the Law, and how fully it will be enforced and defined in the Millennium, but they served as a lesson also to the Jews, who previously

saw, through Moses' commands, only the crude exterior of the law of God. If they had found it difficult in their fallen state to keep inviolate even the surface significance of the Law, they must now see the impossibility of their keeping the finer meaning of the Law, revealed by Christ. Had they understood and received his teaching fully, they would have cried out, Alas! If God judges us thus, by the very thoughts and intents of the heart, we are all unclean, all undone, and can hope for naught but condemnation to *gehenna* (to *utter destruction*, as brute beasts). They would have cried, Show us a greater priesthood than that of Aaron, a priest and teacher able to *fully* appreciate the Law, and fully able to appreciate and sympathize with our fallen state and inherited weaknesses. Let Him offer for us "better sacrifices," and apply to us the needed greater forgiveness of sin, and let him as a great physician heal us and restore us, so that we *can* obey the perfect Law of God from our hearts. Then they would have found all their needs in Christ.

But this lesson they did not learn, for the ears of their understanding were "dull of hearing." Hence they knew not that God had already prepared the very priest, and sacrifice, and teacher, and physician they needed, who in due time *redeemed* those under the *typical* law, as well as all not under it, and who also "in due time," shortly, will begin his restoring work — restoring sight to the blind eyes of their understanding, and hearing to their deaf ears. Then the "vail shall be taken away" — that vail of ignorance, pride and human wisdom, which Satan now uses to blind the world to God's true law and true plan of salvation in Christ.

The point, however, to be noticed clearly is the mistake commonly made, of supposing the *gehenna* which the Jews knew, and of which our Lord spoke to them, to be a lake of fire to be kept burning to all eternity, into which all would be cast who get "angry with a brother" and call him a fool, or who "look upon a woman to lust." Nay, the point is that "*gehenna*" symbolizes the second death — utter, complete and everlasting destruction. This is clearly shown by its being contrasted with *life* as its opposite. "It is better for thee to enter into *life*, halt, or maimed, than otherwise be cast into *gehenna*." It is better that you should deny yourself sinful gratifications, than that you should completely lose all future life and perish in the second death.

MATTHEW 10:28 and LUKE 12:5.

"Fear not them which kill the body, but are not able to kill the soul:
but rather fear him which is able to DESTROY
both soul and body in *hell*" [*gehenna*].

See also another account of the same discourse by Luke — 12:4,5.

Here our Lord points out to his followers the great cause they have for bravery and courage under the most trying circumstances. They were to expect persecution and to have all manner of evil spoken against them falsely, for his sake, and the sake of the "good tidings" of which he made them the ministers and heralds. Yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation and reward for this was to come not in the present life, but in *a life to come*. They were assured, and they believed, that he had come to give his life a ransom for many, and that all in their graves must in consequence, in *due time*, hear the Deliverer's voice and come forth, either to reward, if their trial was passed in this life successfully, or to trial, as it must be to the great majority who had not yet come to the necessary knowledge and opportunity constituting the new trial, secured for all by the ransom-sacrifice.

Our Lord here speaks of the *present* life and the *life to come* which he was about to secure for all by the ransom-sacrifice he was giving. He calls that future condition the real soul or *being* (soul signifies *being*), while the present life (which is really a dying, rather than a living state) he designates or indicates by the word "body." His bidding, then, is fear not them which can terminate the present (dying) life in these poor dying bodies, which, full of frailties and weaknesses and aches, you got from dying Adam. Care little for it, its food, its clothing, its pleasures, in comparison with that future existence or being which God has provided for you, and which, if secured, may be your portion forever. Fear not the threats, or looks, or acts of men, whose power can extend no farther than the present being, who can harm and kill these bodies, but can do no more. Rather have respect and deference to God, with whom are the issues of life *everlasting* — fear him who is able to DESTROY both the present dying existence and the future everlasting existence, in *gehenna* — the second death.

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

MATTHEW 18:9 and MARK 9:43-47.

(Since these two refer to the same discourse, we quote from Mark, remarking that verses 44, and 46, and part of 45 are not found in the oldest Greek MSS. though verse 48, which reads the same, is in all manuscripts. We quote only what is in the ancient MS.) "If thy hand offend thee cut it off: it is better for thee to enter into *life* maimed, than having two hands to go into *gehenna*, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life than having two feet to be cast into *gehenna*. And if thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into *gehenna*, where the worm dies not and the fire is not quenched."

All must agree with the prophet, after reading the above, that our Lord opened his mouth in figures and obscure sayings. (Psa. 78:2; Matt. 13:34-35.) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs, or gouging out their eyes. Nor does he mean us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life." The Jews whom he addressed must have understood him better than many today, because at that time the Jews had no conception of a place of everlasting torment. They knew the word *gehenna* to refer to the valley outside their city, which was not a place of torment, nor a place where any living thing was cast, but a place for the utter destruction of whatever might be cast into it. When they saw the Lord's expression regarding limbs and eyes to be figurative, they knew that the *gehenna* mentioned was not their valley of destruction, but a *destruction* which it prefigured or illustrated.

The Lord meant simply this: The future life, which God has provided for sin-cursed, defiled and condemned man, is of inestimable value. It will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you should be obliged to endure the loss of these, yet it would be cheap at even that great cost. That would be better far than to retain your members and lose all in *gehenna*. Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and they understood the Master to mean that it would richly repay them to deny themselves many comforts and pleasures and tastes, dear as a right hand, precious as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in *gehenna* — the second death.

But now what about the worms and unquenchable fire?

We answer, in the literal *gehenna*, which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below. Thus exposed, these would breed worms and be *destroyed*, as completely and as surely as those which burned. No one was allowed to disturb this valley's contents. Hence between the worm and the fire was completed the work of destruction — the fire was not *quenched* and the worms died not. This would not imply a never-ending fire, nor immortal worms. The thought is that the worms do not die off and leave the carcasses there, but continue and complete the work of destruction. So with the fire also — if not quenched, it will burn on until all is consumed, just as we might say if a house were on fire which could not be controlled or quenched, but burned until the building was destroyed — it would be an "unquenchable fire."

Our Lord wished to impress the thought of the *completeness* and finality of the second death. All who go into the second death will be thoroughly and completely and forever destroyed. No ransom will ever be given again. There will be no occasion for any, for none worthy of life will be cast therein — but only those who *love* unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the second death pointedly illustrated by *gehenna*, but it is evident that the same Teacher used the same figure to represent the same thing in the symbols of Revelation, though there it is not called *gehenna*, but a "lake of fire." Its use in Revelation shows that the time when the *destruction*, or second death, symbolized by the fire,

will "consume the adversaries," will be during the Millennial age, and chiefly toward its close, when the sheep (the meek and good class) will be separated from the goats (the froward and intractable class of mankind). Then the goat class, with their "father, the devil," whose image of sin, pride and rebellion they retain and love, in spite of every favor and knowledge and opportunity granted them, will be cast into the "lake of fire" — the "second death," "everlasting destruction," the reality prefigured in *gehenna*.

The same valley was once before used as the basis of a discourse by the Prophet Isaiah (Isa. 66:24). Though he gives it no name, he describes it, not as some with false ideas might expect of billions in flames and torture, but of the *carcasses* of those who transgressed against the Lord, who are thus represented as utterly destroyed in the second death. The two verses preceding show the *time*, and it is in perfect harmony with the symbols of Revelation. It is in the *new* dispensation of the Millennium, in the "new heavens and new earth" condition of things.

GEHENNA OCCURS BUT ONCE MORE — James 3:6

"So [important] is the tongue among our members,
that it defileth the whole body, and setteth on fire the course of nature
when it is set on fire of gehenna."

Here, in strong symbolic language, the apostle points out the great and bad influence of an evil tongue — a tongue set on fire (figuratively) by *gehenna* (figurative). For a tongue to be set on fire of *gehenna*, signifies that a tongue may be set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious. These sort of dispositions, in spite of knowledge and opportunity, are like those which, unless controlled and reformed, will be counted worthy to be destroyed — the class for whom "second death," the real "lake of fire," the real "*gehenna*," is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature.

TARTAROO RENDERED HELL.

The Greek word *tartaroo* occurs but once in the New Testament and is translated *hell*. It is found in 2 Pet. 2:4, which reads: "God spared not the angels who sinned, but *cast [them] down to hell [tartaroo] and delivered them into chains of darkness, to be reserved unto judgment.*" The fall of the angels which sinned was from honor and dignity into condemnation and dishonor. Hence, we prefer to translate the sentence thus: "God spared not the angels who sinned but *degraded them and delivered them into chains of darkness.*" — 2 Pet. 2:4.

Thus, we close our investigation of the Bible's use of the word *hell*. Thank God, we find no such place of everlasting torture as the creeds, hymn books, and many pulpits erroneously teach. Yet we have found a *hell, sheol, hades*, to which all were condemned through Adam's sin and from which all are redeemed by our Lord's death; and that hell is the tomb — the death condition. And we find another *hell (gehenna — the second death — utter destruction)* brought to our attention as the final penalty upon all, who after being redeemed and brought to the full *knowledge* of the truth, and to *full* ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And our hearts say, Amen.

CHRIST IN HELL (HADES) AND RESURRECTED FROM HELL. – Acts 2:1,14,22-31

"And when the day of Pentecost was fully come...Peter...lifted up his voice and said...You men of Israel, hear these words:— Jesus of Nazareth, a man approved of God among you, ...being delivered by the determinate counsel and foreknowledge of God ["He was delivered for our offenses"] you have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains [or bands] of death, because it was not possible that he should be holden of it [for the Word of Jehovah had previously declared his resurrection, as saith the prophet David]; for David speaketh concerning him [personating, or speaking for him], 'I [Christ] foresaw the Lord [Jehovah] always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not LEAVE my soul in *hell [hades]* neither wilt thou suffer thine holy One to see corruption. Thou [Jehovah] hast made known to me [Christ] the

ways of life [thy plan]." Here our Lord, as personified by the prophet David, expresses his faith in Jehovah's promise of a resurrection, and in the full and glorious accomplishment of Jehovah's plan through him, and rejoices in the prospect.

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

Thus, Peter presents a strong logical argument based on the words of the prophet David showing first, that Christ, who was delivered by God for our offenses, went to *hell*, the grave, the condition of death, destruction (Psa. 16:10). Secondly, that according to promise he had been delivered from *hell*, the grave, death, destruction, BY A RESURRECTION — a raising up to life, created again, the same identical being, yet more glorious and exalted, even to the express image of the Father's person. (Heb. 1:3) And now "this same Jesus" (Acts 2:36) in his subsequent revelation to the church, declares in Rev. 1:18 — "I am he that liveth, and was dead, and behold I am alive forevermore. Amen: and have the keys of *hell* [*hades*, the grave] and of death." Amen! Amen! our hearts respond; for in his resurrection we see the glorious outcome of the whole plan of Jehovah to be accomplished through the power of the resurrected one who now holds the keys of hell and of death, and in due time will release all the prisoners — "prisoners of hope" therefore. — Zech. 9:12.

True and righteous are thy ways, thou King of nations. Who shall not venerate thee, O Lord, and glorify thy name? For thou art entirely holy. And all nations shall come and worship before thee, because thy righteous dealings are made manifest.

GEYENNA n'Okufa !

Bwekiba nga abantu bonna bagenda mu geyenna okujjako abolonde ba Mukama abatono, era nga bwe kiyigirizibwa, olwo nti kino ekifo ekituntumuka n'omuliro y'empeera y'ekibi kya Adamu; kituwa okulowooza okunonyeereza ekimala ku ngyigiriza n'ebigambo bya Baibuli, ekozesebwa okuyigiriza ! Oba nga abantu bangi abasooma banonyereza ku ndwade nnyingi ezitawanya abantu gamba nga Silimu, okusobola okuyamba n'okukendeeza ku kubonabona kw'abantu, lwaki si kunonyereza ku kubonabona okulangibwa okw'emirembe n'emirembe – Geyenna !

Lwaki tetunulira ensibuko y'engigiriza eno mu banaddini mwe yatandikira. Engigiriza eno yatandika n'obukatuliki bwa Papa Ebulaya era nga mu kiseera ekyogerebwako nga ekyekizikiza wano ku nsi – mukisera baibuli bwe zawerebwa mu bantu/ mu ludyudde era nga papa yaba nazo (okusingana nayo nga osalirwa omusango gw'okufa), mu kiseera abatakirizanga ngyigiriza za papa nga batwibwa bubi nyo – abamu mu kye bayita entalo entukuvu ! Kale wano abantu bangi abakiriza Kuristo batibwa ! Abakulu b'edinni eno kwe kuletawo engyigiriza nyingi ez'obulimba oba eza sitani, nga mwe muli neeno ey'okubonabona mu muliro ogutazikira.

Tulaba nti engigiriza eno yayongera okola obubi eri bonna abalibwa nadala abo abawalirizibwa okukkiriza obukuristayo olw'okutisibwa okw'okebwa omuliro nga bafudde ! Bangi abakiriza ku ngulu era bano kyabaiteera okugondera papa nenzikiriza ye wabula nga tebakyuse ku mutima. Abantu b'ensi nebagya mu bungu n'ekyonona ekkansa, olwo n'empisa n'ebirowooza by'ensi nebyeyongera; bakabona ne batandiika okukyusa okuyigiriza ebisanyusa abantu n'okwanguyiza banamawanga – Emiddali negikolebwa, ebibumbe (banamawanga balabe kye basinza olwo beyongere okukiriza), missa, yekaalu enene, wolotali, gandula ya bakabona, okusabila abafu n'ebirala. Kino kyayongera obulimba n'okuva ku Katonda; bwekityo, ebisusunku ne bijula ekkansa !

BAIBULI ETEGEEZA ETYA KU GEYENNA N'OMULIRO OGUTAZIKIRA?

Abantu bangi n'Ezikkiriza nnyingi batwaala Geyenna/ Amagombe okuba ekifo EKY'OKUBONAABONERAMU era EKIBUBUUKA N'OMULIRO OGUTAZIKIRA, Emyoyo gy'abantu ababi (kuba balowoza tegifa) gye

gibonaabonera emirembe n'emirembe! Kirowozebwa nti Katonda ye yateekawo ekifo kino, gamba Abasiramu bagamba nti omuliro gukyuse ne langi, kati gwakiragala! Tukimanyi nti Baibuli yawandiikibwa mu nnimi bbiri — Oluyudaya/Lwebulaniya (Endagaano Enkadde) ne Luyonaani — Greek (Endagaano Empya), kale tekyali kyangu kyuusa, okuvuunula mu Lungereza n'Oluganda.

Ekigambo AMAGOMBE kiva mu ky'oluzungu (Hell, Pit, Grave), mu Lwebulaniya (Sheol), ate mu Luyonaani (Hades); Ekigambo GEYENNA kiva mu Lungereza (Gehenna), mu Lwebulaniya (Ekiwonvu kya Hinomu), mu luyonaani (Gehenna); OKUGWA mu bubu/ ekizikiza, mu Luyonaani (Tartaroo) — 2 Pet. 2:4. Tulaba mu byawandiikibwa nga AMAGOMBE (Hell) kifo kya kusirika era kyakizikiza so nga teri kusinza Katonda wadde kumanya kwonna (Zabbuli 115:17, 6:4-5), si kya kukaabiramu oba kubuuzibwa bibuzo!

GEYEENNA nakyo kiringa Amagombe, wabula kyo kitegeeza Okufa okw'okubiri (Marko 9:43-48; Okubikk. 21:8, 20:13-14). Yesu yakozesa akabonero k'Ekiwonvu kya Hinomu, okulaga embeera y'okufa okw'okubiri: Ekiwonvu kino kyali kiriranye ekibuga Yerusalemi era mu kyo mwe baasuulanga kakyafu yenna ow'ekibuga; gamba nga ebisolo ebifudde, kasasiro, kazambi, era kya kumwangamu omuliro okubeera nga gusanyaawo kakyafu, kale nga teguzikira okujjako nga biwedde! Era nate nga nebisolo ebivunda envunyu zibirya okutusa nga biweedde era envunyu zafanga bwe watabangawo kya kulya! Yesu kwe kulaba akabonero kano nga kalungi okukozesebwa nga obubonero obulala, gamba Abayisirayiri ab'omubiri okulaga Abayisirayiri abw'omwoyo, Ssaddaka n'ebiwebwayo bya baana ba Israyiri ebiraga Ssaddaka emu eya Yesu - ejjawo ebibi by'ensi wamu ne Ssaddaka z'ekkanisa ya Kristo, ... Ekiwonvu kino eky'omuliro ogutazikira ne envunyu ezitafa, ziraga bulungi omulimo gw'okusanyaawo ekintu kyonna; Kale okufa okw'okubiri kyekuva kufaanana ekiwonvu kya Hamoni (Kitegeza, Geyenna), nti kwe kufa okw'okubiri, omuntu asaanirawo ddala era tewali ssuubi lya kuzuukira nate, era embeera yemu n'Amagombe (Naye enjawulo nti abagenda mu MAGOMBE balizuukira, naye mu kufa Okwokubiri/Geyenna tebalizuukira) era okufa kuno kye kuva kuyitibwa Enyanja y'omuliro ogutazikira – ekitegeeza okusaanirawo ddala emirembe n'emirembe! WETEGEREZE, abantu bonna bafa era ne bagenda emagombe (kwe kufa okusooka) era bonna bakuzuukira (Abarumi 15:21-23; Ebikk. 24:15), naye Okufa okw'okubiri abo bokka abajeemu oluvanyuma lw'okuzuukira ne bagezesebwa, wamu ne Sitani, kye kuva kuyitibwa ekiwonvu kya Hinomu (Geyenna) kuba teli kuzuukira nate! Basaanirawo ddala.

Kale twebaza Katonda nti teyatekawo kifo kya ku bonyaabonyezamu bajeemu wabula ba kusaanirawo ddala, babe nga abatazaalibwa oba kutondebwa! Enjiri y'omulimba Sitani yeleeta endoowoza ey'okubonaabona mu muriro ogutazikira (1 Tim. 4:1).

EDDOBOOZI ERIVA MU GGULU!

Bw'olaba enjiri n'engigiriza y'obulimba era eya sitani (Kale ababulira enjiri ya Puligatoli, Ono afudde agenze mu ggulu, nga ne Yesu bwe yafa yagenda mu Magombe! Ono Malayika zimubuza ebibuzo bino kuba takkiriza Buyisilamu oba tamanyi Allah! Omuzimu gwa gundi gwogedde!), ebuulirwa mu nzikkiriza ezenjawulo. Mukama kyava atunulira abantube abesimbu nga babutabutura mu kizikiza n'obutamanya olw'engigiriza ya sitani mu makunganiro gabwe (Yeremiah 14:13; 23:16); Kyava abasaasira, n'abakowoola nga bwe tulaba mu Kubikkulirwa 18:1-5: —

“..., N'ayogerera waggulu n'eddoboozi ery'amaanyi, ng'ayogera nti *Kigudde, kigudde Babulooni ekinene, ne kifuuka ekisulo kya balubaale, n'ekkomera erya buli dayimooni, n'ekkomera erya buli nnyonyi embi ekyayibwa* (engigiriza ya sitani era y'enjiri y'obulimba). ..., Ne mpulira eddoboozi eddala eriva mu ggulu, nga lyogera nti – *Mukifulumemu, abantu bange, muleme okussa ekimu n'ebibi bye era muleme okuweebwa ku bibonyoobonyo bye: ...*”