

A
Biblical Analysis
ON
HELL



Compiled by
John B. Rollins



John B. Rollins,

A
COMMENTARY — LEXICON —
CONCORDANCE
Compiled into a
Biblical Analysis

Embracing the Cardinal Doctrine on

HELL

As is rendered in the King James Version of the Bible, from the languages in which the Bible was written.

for the
Minister — Teacher — Christian Worker

By
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INTRODUCTION

In giving this Biblical analysis on the subject "Hell," Mr. Rollins has very clearly set forth the teachings of God's Word on this important subject, making it so plain that it need not be confusing to the simplest mind, yet delving into the original Greek and Hebrew and so weaving together and giving consideration to the pertaining Scriptures throughout the entire Bible, that even the learned could not improve upon it, nor the most skeptical refute its truth.

Considering the great diversity of opinion upon this subject, this book has a timely message, and a convincing message. One of the most pitiful plights, of which we can conceive, is men going out of this sphere of living without God, and having no knowledge of that which awaits the wicked, or who have been deceived by some false teaching pertaining thereto. Those who contact this book and read its three chapters of wide consideration cannot face their Creator in Judgment uninformed.

I heartily commend this work to all who may come in contact with the same.

Rev. Winford Davis,
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HELL

Earnest and honest hearted men, many of whom are unlearned and simple, living close to the soil and close to the sky, do well to make a bold, straight-forward defence of the Truth of the Bible. We admire their bold and earnest efforts; but while viewing the situation, we see that their efforts constitute an inadequate defence when encountered with the ravages of higher destructive criticism, which is being advanced by infidels and those of the modern mind. We believe the Bible, and we gladly join the ranks of Truth-lovers and Defenders of the Faith.

With the wisdom that God gives to all men who seek it of Him, (and with a knowledge of language), we present this work to our comrades with a prayer that it may prove a blessing to them by helping them to withstand the false and ungodly doctrines of **Annihilation**, **No-Hell**, and **Hell is just the Grave**. We also present it to the advocates of these false doctrines with hope of winning them to a knowledge of the Truth. Many who advocate these doctrines are falsely led to believe them, and by subdueing those

leaders with the infallible Truth, we can easily win many from the binding thrall-dom of such erroneous teachings.

In following the English idiom of the King James Version of the Bible, the subject of **Hell** may, perhaps, be a little confusing to the average reader, due to the fact that the Hebrew and Greek words which are rendered "Hell" have a three-fold meaning:

1. As the world of the dead, or world of departed spirits.

2. As the grave—the end of human activities.

3. As a place (or state) of sorrow and torment.

Until a student is able to understand these three-fold renderings, he will be unable to divide the word of Truth aright and to overcome error.

We wish to reach back into the languages of the Bible and produce the renderings of each of these three classes in a three-fold way as a Commentary, a Lexicon, and as a Concordance.

I. Hell as the World of the Dead.

In searching through the Hebrew idiom, we find the word **sheowl** or **sheol** (sheh'ole) which means **world of the dead**, the invisible world of departed

spirits, in the intermediate state prior to the resurrection. It is taken from the root-word **shae** (shaw'al) which means to ask or seek, demand, inquire,—signifying a place with respect to which it may be asked: "Man giveth up the ghost and **where is he?**" (Job 14: 10). The word **sheol** is rendered **hell, grave, pit**, but each rendering points specifically to "the world of departed spirits."

The corresponding word in the Greek tongue is **ades** (hades)—unseen world of departed spirits. All men, both good and evil, pass into **sheol** or **hades** at death, and yet, strictly speaking, good and evil men do not go to the same place after death. Their departing spirits go into **sheol**, the world of departed spirits, but that world is divided into two distinct parts. The language of Deuteronomy 32:22 is an expression of that division. Moses as God's spokesman stated:

"For as a fire is kindled in mine anger and it shall burn unto the **lowest hell.**"

The "lowest" part of **sheol** (rendered **hell** in this passage) is a place (or state) in which the fire of God's anger is kindled. The spirits of good men do not go there according to the language of David

who repented of his sins and experienced forgiveness for his iniquity, then he sang God's praise:

"For great is thy mercy toward me: and thou hast delivered my soul from the **lowest hell**" (Psalm 89:13).

We know that David was not saved from entering sheol, the world of the dead; for he is dead and his tomb is in Palestine. We are happy for David's sake, however, that he was saved from the **lowest hell**, where the fire of God's anger is kindled.

In the Greek idiom, there is also an expression of the division in the world of departed spirits (hades) into two distinct parts. In the language of the 16th chapter of the Gospel by St. Luke, two men had died and their departed spirits were in their respective parts of hades. One was in the **lowest hell**, for he was suffering torment in flames of fire. Again, we know that he was in the **lowest hell**; for he "lifted up his eyes" or literally **looked upward** and saw across a "great gulf," which was fixed between himself in lowest hell and the departed spirit of the beggar who was in a comforted state called by a Talmudic expression, **Paradise** or **Abraham's Bosom**, sig-

nifying "with Abraham." We would rudely call the better part of the world of the dead the **upper part of hades** (hell). Evil men do not go to the comforted state of Paradise or the upper part of hades; for the Scriptures are plain in asserting that there is no rest for the wicked, but rather, "woe unto the wicked; it shall be ill with him."

Christ went to hell when He died, but He didn't stay there—such is the language of Peter's sermon on the day of Pentecost (Acts 2:31). All men go into hell when they die—that is, into hades, the world of the dead as in this instance of the departing spirit of Christ which was as any other dying man. While Christ was dying, He spoke to the crucified malfactor by His side of entering **Paradise** "today." As the word "Paradise" is a Hebrew expression for the upper, comforted part of hades, it is absolutely positive that the foregoing statements are correct. They are further proved by the language of 1 Pet. 3:18-20, which states that Christ "went and preached to the spirits in prison," who were literally "being held" in upper hell. Paul states that Christ **descended**. While descended into upper hell or Paradise, He must have obtained the "keys of hell and of the grave" (Rev. 1:18), and also

preached to the imprisoned spirits. Then He **ascended**, leading "captivity captive" (Eph. 4:8)—that is, He took Paradise or upper hell with Him into the immediate presence of God on His throne. Lowest Hell, the place of tormented spirits of wicked men remained unchanged and unmoved and the Great Gulf fixed between of Luke 16 is greater than it was. This conclusion is also established as fact; for when Stephen was being stoned to death, he saw into the Paradise of God's servants and testified, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56).

According to the language of the Bible, there is an **intermediate state** between death and the resurrection. No grave-sleeping is admitted. Our departed friends are either in the immediate presence of Christ and God or they are suffering in the Lowest Hell. The Rapture of the Church will constitute a major part of the first resurrection. On the day of the second resurrection or the resurrection unto damnation (John 5:30), death and hell (lowest hell) will deliver up the dead (spirits) which they contain, and the sea (the earthly) shall give up the dead (bodies) which it contains. These spirits and bodies are re-united in

resurrection and judged. Death and hell (lowest hell) are also judged and cast into the **lake of fire and brimstone** which is the Second Death. Lowest Hell—a place of fire is cast into Second Death—a lake of fire and brimstone. All wicked men shall spend Eternity there.

Hell is rendered from Sheol—world of the dead 31 times, and from Hades 10 times, making a total of 41 renderings. Here they are:

CONCORDANCE CHART I.

Hell, as World of Dead, rendered from the Hebrew word Sheol 31 times.

Deut. 32:22—and shall burn unto the lowest **hell**.

2 Sam. 22:6—sorrows of **hell**.

Job 11:8—deeper than **hell**.

Job 26:6—**hell** is naked before him.

Psa. 9:17—wicked shall be turned into **hell**.

Psa. 16:10—thou wilt not leave my soul in **hell**.

Psa. 18:5—sorrows of **hell**.

Psa. 55:15—let them go down quick into **hell**.

Psa. 86:13—delivered my soul from the lowest **hell**.

Psa. 116:3—pains of **hell** got hold upon me.

Psa. 139:8—if I make my bed in **hell**.
Prov. 5:5—death; her steps take hold on **hell**.

Prov. 7:27—her house is the way to **hell**.

Prov. 9:18—her guests are in the depths of **hell**.

Prov. 15:11—**hell** and destruction are before thee.

Prov. 15:24—he may depart from **hell** beneath.

Prov. 23:14—shalt deliver his soul from **hell**.

Prov. 27:20—**hell** and destruction are never full.

Isa. 5:14—therefore **hell** hath enlarged herself.

Isa. 14:9—**hell** from beneath is moved for thee.

Isa. 14:15—thou shalt be brought to **hell**.

Isa. 28:15—with **hell** are we at agreement.

Isa. 28:18—agreement with **hell**.

Isa. 57:9—didst debase thyself even unto **hell**.

Ezek. 31:16—I cast him down to **hell**.

Ezek. 31:17—they also went down into **hell**.

Ezek. 32:21—out of the midst of **hell**.

Ezek. 32:27—gone down to **hell**.

Amos 9:2—though they dig into **hell**.

Jonah 2:2—out of the belly of **hell**.

Hab. 2:5—who enlargeth his devise as **hell**.

Hell, as World of the Dead, rendered from the Greek word Hades ten times

Matt. 11:23—shall be brought to **hell**.

Matt. 16:18—the gates of **hell** shall not prevail.

Luke 10:15—shall be thrust down to **hell**.

Luke 16:23—in **hell** he lifted up his eyes.

Acts 2:27—wilt not leave my soul in **hell**.

Acts 2:31—his soul was not left in **hell**.

Rev. 1:18—have the keys of **hell** and of the grave.

Rev. 6:8—death and **hell** followed with him.

Rev. 20:13—death and **hell** delivered up the dead.

Rev. 20:14—death and **hell** were cast into the lake of fire.

In connection with the use of Hell as Sheol or Hades, the world of the dead, we find a word in 2 Peter 2:4, that we wish to call attention to. The word is not hades, but it pertains to or is part of hades. The rendering is, "If God spared not the angels that sinned, but **cast them down to hell**." It is rendered from **Tartaroo**, which means "the deepest abyss of hades" (the lowest hell); to incarcerate (imprison) in torment; cast

down to hell. The Devil and his doomed followers are to suffer every torment the wicked man must suffer. According to Rev. 20:3, the Devil is imprisoned in the "bottomless pit," from which he is released after a thousand years. **Pit** is from **phrear** (freh'ar), which means a hole in the ground (well, cistern) for holding water, figuratively it is an **abyss** (as a prison). This is held to be identical with Peter's statement of tararoo—cast down to the lowest abyss of hades. After the Great White Throne Judgment, Satan, wicked men, and the lowest hell (bottom side of the world of the dead) are cast into the lake of fire and brimstone.

II. Hell as the Grave—the Terminal of Human Activities.

This class in the three-fold renderings of the subject of this book is so very closely related to the first rendering—Hell as the World of the Dead. In fact they are rendered from the same words, namely: **Sheol** (Hebrew) and **Hades** (Greek), which in their primary meanings, is the world of departed spirits, and they are translated **Hell**, **Grave**, and **pit**. The Grave as the world of the dead is identical with Hell, the world of the dead.

The grave, rendered from sheol, is not the receptacle of the bodies of men which is called grave, tomb, and sepulchre. The Hebrews understood something **beyond the tomb** by the term "sheol—the grave as world of the dead."

The tomb or grave—the receptacle of dead bodies is distinguished from the grave—the world of departed spirits by the language from which they are translated. To the Hebrews that distinguishing term is **Qeburah** (Keb oo raw') or **Qeber** (Keh'ber) which means sepulchre, burying place, tomb, grave. To the Greeks, the discrimination from Grave (hades, the world of departed spirits) is in the word **Mnema** or **mnemeion** which means memorial, i. e. sepulchral monument (burial place), grave, tomb, sepulchre, place of interment, the receptacle of dead bodies.

It was not in Qeburah, the tomb, but in Sheol—the grave as the world of departed spirits that the aged patriarch expected to meet his deceased son (Gen. 37:35), into which the fathers had entered and whither their sons were removed at death to join their society (Gen. 25:8; 35:29; 49:29; Deut. 32:50). In all these passages the being "gathered to his people" is spoken of as something distinct from mere burial. In the cases of Abra-

ham and Moses the sense of Qeburah—the tomb is very incongruous since the former had no “people” in the Cave of Machpelah, Sarah alone being buried there, and of the grave (tomb) of the latter, the people of Israel remained profoundly ignorant.

The grave is the end toward which all natural life moves. To the natural man, the man “under the sun,” the “world of departed spirits,” means no more than the **grvae**. Also to the natural man, a living dog is more than a dead man, however, in this sense the sense **must** be **Qcber**—the receptacle of dead bodies and not **Sheol**—the receptacle of departed spirits. We prefer to offer comment in the light of the language in which it was written; therefore the “Grave” has the meaning of the world of departed spirits in 31 renderings in the Bible, being translated from **Sheol** 30 times and from **Hades** one time. See Chart II.

CONCORDANCE CHART II.

Shcol (Heb.) Translated Grave 30 times

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

Gen. 42:38—with sorrow to the **grave**.

Gen. 44:29—with sorrow to the **grave**

Gen. 44:31—with sorrow to the **grave**.

1 Sam. 2:6—he bringeth down to the **grave**.

1 Kgs. 2:6—go down to the **grave** in peace.

1 Kgs. 2:9—bring thou down to the **grave**.

Job 7:9—goeth down to the **grave**.

Job 14:13—wouldst hide me in the **grave**

Job 17:13—**grave** is mine house.

Job 21:13—go down to the **grave**.

Job 24:19—so doth the **grave**.

Psa. 6:5—in the **grave** who shall give

Psa. 30:3—brought up my soul from the **grave**.

Psa. 31:17—let them be silent in the **grave**.

Psa. 49:14—they are laid in the **grave**.

Psa. 49:14—beauty shall consume in the **grave**.

Psa. 49:15—my soul from the power of the **grave**.

Psa. 88:3—my life draweth nigh unto the **grave**.

Psa. 89:48—his soul from the hand of the **grave**.

Prov. 1:12—swallow them up alive as the **grave**.

Prov. 30:16—the **grave** and the barren womb.

Eccl. 9:10—knowledge nor wisdom in the **grave**.

Can. 8:6—jealousy is cruel as the **grave**.
Isa. 14:11—pomp is brought down to the **grave**.

Isa. 38:10—I shall go to the gates of the **grave**.

Isa. 38:18—the **grave** cannot praise thee

Ezek. 31:15—he went down to the **grave**

Hos. 13:14—from the power of the **grave**

Hos. 13:14—O **grave**, I will be thy destruction.

Hades Rendered Grave One Time

1 Cor. 15:55—O **grave**, where is thy victory;

The Hebrew word “**Sheol**” is rendered “**Pit**,” in the same capacity as it is rendered “**Grave**” three times.

Num. 16:30—they go down quick into the **pit**.

Num. 16:33—went down alive into the **pit**.

Job 17:16—go down to the bars of the **pit**.

For the benefit of earnest students of this subject, we print the following Concordance-Lexicon chart, showing the renderings of Grave, Sepulchre and Tomb, as a place of interment, a depository for dead bodies, etc.

Grave and Graves translated from Qeburah or Qeber (Hebrew)—the **Receptacle of dead bodies**.

Gen. 35:20—Jacob set a pillar upon her **grave**.

Gen 35:20—that is the pillar of Rachel’s **grave**.

Gen. 50:5—in my **grave** which I have.

Ex. 14:11—because there were no **graves** in Egypt.

Num. 19:16—a **grave** shall be unclean seven days.

Num. 19:18—or one slain, or one dead, or a **grave**.

2 Sam. 3:32—and wept at the **grave**.

2 Sam. 19:37—be buried by the **grave** of my father.

1 Kgs. 13:30—he laid his carcass in his own **grave**.

1 Kgs. 14:13—Jereboam shall come to the **grave**.

2 Kg. 22:20—be gathered into thy **grave**

2 Kgs. 23:6—the powder thereof upon the **graves** of

2 Chron. 34:4—stowed it upon the **graves** of them.

2 Chron. 34:28—be gathered to thy **grave** in peace.

Job 3:22—when they can find the **grave**

Job 5:26—thou shalt come to thy **grave**

Job 10:19—carried from the womb to the **grave**.

Job 17:1—the **graves** are ready for me.

Job 21:32—be brought to the **grave**.

Psa. 88:5—like the slain that be in the **grave**.

Psa. 88:11—be declared in the **grave**.

Isa. 14:19—thou art cast out of thy **grave**.

Isa. 53:9—made his **grave** with the wicked.

Isa. 65:4—which remaineth among the **graves**.

Jer. 8:1—of Jerusalem, out of their **graves**.

Jer. 20:17—my mother might have been my **grave**.

Jer. 26:23—cast his dead body into the **graves** of

Ezek. 32:22—his **graves** are about him.

Ezek. 32:23—whose **graves** are set in the sides of.

Ezek. 32:23—round about her **grave**.

Ezek. 32:24—round about her **grave**.

Ezek. 32:25, 26—her **graves** are round about him.

Ezek. 37:12—I will open your **graves**.

Ezek. 37:12—you to come out of your **graves**.

Ezek. 37:13—when I have opened your **graves**.

Ezek. 37:13—and brought you up out of your **graves**

Ezek. 39:11—give unto Gog a place

there of **graves**

Nahum 1:14—make thy **grave**

Grave and Graves rendered from **Mnema or Mnemeion (Greek)**—the receptacle of dead bodies

Matt. 27:52—the **graves** were opened

Matt. 27:53—came out of the **graves**

Luke 11:14—for ye are as **graves**

John 5:28—all that are in the **graves**

John 11:17—he had lain in the **grave** four days.

John 11:31—she goeth to the **grave** to weep.

John 11:38—in himself he cometh to the **grave**

John 12:17—he called Lazarus out of his **grave**

Rev. 11:9—their dead bodies to be put in **graves**

Special Note—Sepulchre ..is rendered, in the Old Testament, from Qeburah or Qeber; and in the New Testament from Mnema or Mnemeion in every passage it appears excepting five times in the New Testament (Matt. 27:61, 64, 66; 28:1; Rom. 3:13), where it is rendered from **Taphos**, meaning a grave (place of interment), sepulchre, tomb. The last analysis is that **Sepulchre** is a depository for dead bodies.

Special Note—In one place in the Bible (Job 21:32), the word **Tomb** is rendered from the Hebrew word Gadiysh (gaw-deesh), which means a heap; a stack of sheaves; a shock of corn; by analysis, a tomb—a depository for dead bodies.

In one place in the Bible (Matt. 23:29), the word **Tomb** is rendered from the Greek word Taphos, meaning a place of interment. **Tomb**, in all other renderings in the Bible, is from the Greek words Mnema and Mnemeion—a depository for dead bodies.

Since the grave has a double significance of a receptacle of departed spirits, and a depository for dead bodies, it is interesting to note, by comparison, that the grave as a receptacle of departed spirits is identical with hell—the world of the dead. Since the grave as a receptacle of departed spirits is translated from **Sheol** (Hebrew) and **Hades** (Greek) and the grave as a depository for dead bodies is translated from **Qeber** (Heb.) and **Mnema** (Greek), it will be well to note some contrasts by which the average reader may be able to discriminate between the two usages of the words:

1. **Qeber** and **Mnema** is in both singular and plural, and is recorded as being an individual place. **Sheol** and **hades** is

always in the singular and is not an individual place.

2. **Qeber** and **mnema** is located on the face of the earth and is made by the hand of man. **Sheol** and **hades** is not touched by the hand of mortal man, and it is spoken of as being downward—go down into sheol. Note: Since the resurrection of Christ the Paradise half of sheol is **ascended up on high** to the imme-

3. The dead bodies of men are put into **Qeber** and **mnema** by other men. No man mediate presence of God on His throne. was ever put into **sheol** and **hades** by other men.

4. **Qeber** and **mnema** receives bodies only. **Sheol** and **hades** never receives bodies.

5. **Qeber** and **mnema** never receives the soul. **Sheol** and **hades** is recorded as receiving the soul.

6. **Qeber** and **mnema** receives dead bodies. **Sheol** is entered alive (Num. 16:30-33; Prov. 1:12).

7. There is no consciousness in **Qeber** and **mnema**. Consciousness is recorded as being in **sheol** and **hades**.

8. No conversation takes place in **qeber** and **Mnema**. Four conversations are recorded as taking place in **Sheol** and **Hades** (Isa. 14:9-18; Ezek. 32:21; Luke 16:19-31; 1 Peter 3:19).

9. No fire is in **Qeber** and **Mnema**. Fire is recorded as being in **Sheol** and **Hades**, but is specified as being in the **lowest** part.

III. Hell as a Place of Eternal Torment

We have noticed that the fire of God's anger is kindled in the **lowest** division of Hell—the world of departed spirits (Deut. 32:22; Cant. 8:6; Luke 16:22-24; Matt. 13:40-42; 25:41), and that the spirits of wicked men go there to await the resurrection of their bodies. While in lowest hell, these spirits are fully conscious, having the senses, and are very much alive. They suffer the pains of hell (Psa. 116:3), the sorrows of hell (2 Sam. 22:6; Psa. 18:5), the fire of hell (Luke 16:19-25). They do not praise God (Psa. 6:5; Luke 16:). There is absolutely no provision for making amends for a misspent life. They have memory (Luke 16:25), but no will power. They actually suffer in flames of fire. Some honest men question, How can a spirit burn in literal fire? The fire of the lowest hell is not specified as being literal, but it is used either literally or figuratively. If this fire is spiritual, there is no reason that it should not be as hot as literal fire. According to the Song of Solomon, this fire has a most vehement flame and that is sufficient to cause a man to seek a way

of escape, which is found in Jesus Christ.

This fire is not the Eternal punishment of the wicked; for on the day of the second resurrection and the Great White Throne Judgment, recorded in Rev. 20, the tormented spirits of lowest hell are delivered up to re-unite with their resurrected bodies. They then become literal beings again, and are judged. The fire that is kindled in **lowest sheol**—Hell as world of the dead—is not the “Hell, a place of Eternal Torment” of this topic.

The Hell as eternal punishment is spoken of 12 times in the New Testament; 11 times it is spoken of by Jesus Christ in a most solemn warning of the consequences of sin. The word is **Geenna** (gheh en' nah). Literally, the word Geenna is the name of a valley near Jerusalem where, anciently, human sacrifices were offered (2 Chron. 33:6; Jer. 7:31). Geenna is also the name of a man—the son of Ge Hinnom. Figuratively, the name of Geenna is a place of eternal torment for the impenitent and the God-defiant man. It is synonymous with “the lake which burneth with fire and brimstone; which is the Second Death” (Rev. 21:8). The word is translated **hell** and **hell-fire**. In Mark 9:43-48, Jesus states it three times in unquestionable language as **hell—the fire that never shall be**

quenched, where "their" worm dieth not the fire is not quenched. Annihilation is false or Christ is a liar! That's a bold statement, but we do not hesitate to make it, and there isn't but one conclusion about it, and that is; that "annihilation is false."

In Matthew 10:28, Jesus said, "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." We have seen that in the lowest part of hades—the hell as world of departed spirits, the **body** never enters that suffering, but on the day of the Second Resurrection and the White Throne Judgment recorded in Rev. 20, the tormented **spirit** returns from "tartaroo"—the lowest hades (hell as world of departed spirits), and is united with a resurrected **body**, then the spirit and body are cast into **Geenna-hell**—the lake of fire and brimstone which is the Second Death. Jesus said, "Fear him which is able to destroy both **soul and body** in Geenna-hell."

CONCORDANCE CHART IV

Geenna (Greek) Translated Hell 12 times

Matt. 5:22—fool, shall be in danger of **hell fire**

Matt. 5:29—body should be cast into **hell**

Mt. 5:30—body should be cast into **hell**

Matt. 10:28—destroy both soul and body in **hell**

Matt. 18:9—two eyes to be cast into **hell fire**

Matt. 23:15—more the child of **hell** than yourselves

Matt. 23:33—can ye escape the damnation of **hell**?

Mark 9:43—having two hands to go into **hell**

Mark 9:45—having two feet to be cast into **hell**

Mark 9:47—having two eyes to be cast into **hell fire**

Luke 12:5—killed hath power to cast into **hell**

James 3:6—set on fire of **hell**

Annihilation Refuted

Certain Cults have heard the foregoing precepts and have seen how their doctrines of "No-Hell," "Hell is the Grave," "Death," etc. vanish like a bubble. There "Grave Sleeping," A Chance After is positively no scriptural warrant for either of the above mentioned false doctrines. Yet certain Cults hold persistently to a vain, deceiving, false doctrine known as Annihilation for the wicked.

This doctrine, simply stated, is that the wicked shall be burned up or consumed away and within a few moments become as nothing, and shall remain as nothing forever. The advocates of this lying doctrine hold out vain hopes to the wicked, that they shall become non-existent as they were in the eternity of the past before birth. Certain obscure proof-texts are cited to support such doctrine (Psa. 37:10, 20, 35, 36; Mal. 4:1), other scriptures are wrested to their own condemnation, while the teachings of the New Testament plainly and repeatedly set forth the truth, that the wicked shall suffer "Everlasting punishment."

The Annihilationist stakes his strange doctrine upon the stronghold involving the word "destruction." Let us analyze the word by its usage in the New Testament.

The Greek word **olethros** which means to destroy, i. e. ruin, death, punishment (but never annihilation), is translated "destruction" four times:

1. 1 Cor. 5:5—destruction of the flesh, that the spirit may be saved. (See Scofield's foot-note).

2. 1 Thess. 5:3—sudden destruction (compared with the travail of child birth), they shall not escape.

3. 2 Thess. 1:9—punished with everlasting destruction.

4. 1 Tim. 6:9—drown men in destruction.

The opposite to annihilation is taught here. Notice especially 2 Thess. 1:9, punished with never-ending **olethros**—ruin, death (second death), punishment, i. e. "punished with never-ending punishment," **everlasting destruction**.

The Greek word **apoleia** means ruin or loss (physical, spiritual, eternal); damnable, damnation; destruction; die; perdition, perish, pernicious; waste. It is translated "destruction" five times; "perdition" eight times and once as "damnation." We shall pursue the word "destruction" as rendered from **apoleia**.

1. Matt. 7:13—broad is the way that leadeth to destruction.

Rom. 9:22—vessels of wrath fitted to destruction. (God endured, with much longsuffering, the Egyptian Pharaoh—vessel of wrath fitted to destruction—in order that He might make known the riches of His glory).

3. Phil. 3:19—whose end is destruction.

4. 2 Peter 2:1—bring upon themselves swift destruction.

5. 2 Peter 3:16—wrest, as they do the other scriptures, to their own destruction.

The Annihilationist further seeks to defend his damnable doctrine by placing a limit on the phrase **aionas aionon** (for-ever and ever) and **aionios** (eternal, everlasting, perpetual) when they are used to describe the duration of the "punishment" for the wicked. If such deniers of Truth only knew it, they may have good reason for "trying to imagine" such a limit to **aionios** when used with the noun "punishment." The lover of the Truth rejoices to think of inheriting **aionios** (eternal) Life and **aionios** (everlasting) Glory. The fact that the advocate of Annihilation does not limit **aionios** when used with the idea of happiness and glory in the home of the saints, destroys his own argument. If **aionos** Life is eternal and without end, and the Annihilationist agrees that it is, then **aionios** punishment is without end; therefore Annihilation has no place in the Bible, and it is positively false.

The following references are given that we may take in the use of the word **aionios** at a glance.

everlasting punishment	(Matt. 25:46).
everlasting life	(John 3:16).
eternal life	(John 3:15)
the everlasting God	(Rom. 16:26)
everlasting destruction	(2 Tim. 1:9)
everlasting covenant	(Heb. 13:20)

everlasting kingdom	(2 Pet. 1:11)
eternal glory	(2 Tim. 2:10)
eternal salvation	(Heb. 5:9)
eternal fire	(Jude 7)

When Satan is judged and cast into Geenna- hell—the lake of fire and brimstone, the beast and false prophet shall have been there one thousand years (Rev. 19:20; 20:10). Their torment will be as great when Satan joins their society as when they entered. No place will be found for an end of torment. On the contrary! they "shall be tormented day and night for ever and ever." Also all men whose names are not written in the Lamb's Book of Life are cast into the same **Endless Torment**.

"WHY WILL YE DIE?"

(Ezekiel 33:11)

My brave comrades in the Faith of our Lord Jesus Christ, the days are here when many, in view of these foregoing precepts, will rise up against you and demand of you to answer the question, "What benefit will God receive by casting a man away into eternal hell to burn for ever and ever?" My brethren, answer that question with another question. Say unto them, "Why Will Ye Die?" (Second Death), when the Atonement Plan of God is that the Lord is "not willing that any should perish, but that all should come to repentance." For this cause Jesus Christ came into the world to save the lost; for He gave His life a ransom for all. "Say unto them, 'As I live, saith the Lord God, I have **no pleasure** in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for **Why Will Ye Die?**'" (Ezek. 33:11). The Second Death is Geenna-Hell; God has no pleasure in a man's choice to go there, neither has He any pleasure in man's evil ways: therefore, the Atonement Plan is made whereby man may escape by giving heed to the call of God—"Turn ye, turn ye from your

evil ways." Christ, the Son of God, said, "I am the resurrection and the life." God's Book declares, "I call heaven and earth to record this day against you, that I have set before you **life** (eternal) and **death** (second death) . . . Therefore choose Life" (Deut. 30:19).

Today is the day of salvation and in that day when men reject God and His Atonement, it is recorded in heaven and in earth, and that record shall appear against those rejecters of mercy when they shall stand in the Judgment. The call of God is to every man, therefore, O man! thou art inexcusable if ye fail to heed and sink into the never consuming flames of everlasting Hell.

"The Spirit and the bride say, **Come.** And let him that heareth say, **Come.** And let him that is athirst **come.** And whosoever will, let him take of the water of life freely" (Rev. 22:17).

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Copies of this little book will be furnished at 15 cents each, postpaid, by the writer,

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