

The **BIBLE:**
Its **HELL**
and its **AGES**

By **T. J. McCrossan**

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Its HELL *and its* AGES

By

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(FOR AUTHOR'S OTHER BOOKS, SEE BACK PAGES.)

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Chapter One . . .

TODAY hundreds of ministers of all denominations, and thousands of laymen and women in this country, Canada, England and throughout Europe do not believe in a Hell with eternal punishment for all who finally reject the Lord Jesus as their Saviour.

As a Bible teacher, our work has taken us across Canada from the Pacific to the Atlantic, and from New Brunswick and Minneapolis south to Miami, and Houston, Texas; and across Texas to Pasadena, and up and down the Pacific Coast. We have also conducted meetings in London, Belfast, Glasgow, and many other cities in the British Isles.

Wherever we have gone, we have given one sermon on Hell and eternal punishment. After such a service, for the past five or six years, preachers, and others have come to us and spoken about as follows: Mr. McCrossan, we are surprised that any man, supposed to be a Greek scholar, would say what you said tonight. Don't you know that all Greek scholars are now agreed that the Greek expressions, "into everlasting punishment" (Matt. 25:46), and "unto the ages of the ages" (Rev. 20:10) only refer to a punishment which is age-long, and not eternal? This age period will end at the close of the age following the Millennial age, and then all sinners, and Satan himself will be restored to Heaven, and God will then be "all in all," as predicted in I Cor. 15:28.

At first we did not take this matter very seriously, until we discovered how very rapidly this Restoration teaching was spreading.

In May 1935, when returning from Palestine, we were booked for meetings in London, England, in an auditorium seating some 1200 people. The night we spoke on Hell the place was filled. When we had spoken about ten minutes, one of the leading members arose, and demanded that the pastor compel us to speak on the subject previously announced for that night, viz., the Second Coming of Christ. The pastor replied that we had reserved the right to change any subject announced, if felt led to do so. Then the man sat down, and we finished the sermon.

At the close of that sermon, the pastor told us that there were seven London pastors present that night, who did not believe in Hell or eternal punishment. He also told us how rapidly this teaching was spreading amongst the clergy.

A few months ago, the secretary of a Foreign Missionary Society in Toronto, Canada, who had just read one of our books, wrote us a strong, but kindly letter, protesting against our teaching on Hell. He said in effect: Many of us have always looked upon you as a real Greek scholar, but now we know we were mistaken. He then told us how this teaching regarding the punishment in Hell being only age-lasting and not eternal was being accepted everywhere by all real Greek scholars throughout the world.

We now know that he spoke the truth regarding the wide acceptance of this doctrine in all parts of the world, but he is absolutely wrong in thinking that any really skilled Greek grammarian could possibly

believe this Restoration theory, for, as we will prove irrefutably, it makes God's inspired Greek text a lie.

All these Restorationists will agree with Dr. Weatherhead—one of the leading Methodist preachers in all England—when he says: "If a child were rebellious and wicked for ten minutes, and his father tormented him, thrashed him, and starved him for the rest of his life, his action would be merciful, compared with that of a God, who, for the sins committed in one life time tormented a soul unendingly."

The advocates of this Restoration Supposition are, for the most part, honest and sincere people. They reveal the fact that they love their Lord, and believe that He was and is very God, and that He died for man's sin. They seem to believe the Bible thoroughly (with this one exception), and, in advocating this Restoration Theory, they really believe that they are right, and that all our translations of the Greek text are wrong when they translate the adjective, "aionios," and the noun, "aion," as meaning everlasting. They are all convinced, however, that their Restoration teaching, at the close of the ages, will bring great comfort and blessing to mankind.

One prominent Presbyterian pastor, whom we know, expresses the thought of all Restorationists when he writes (*Kings Herald*, Oct. 15, 1940): "A man would not be allowed, by the lowest code of humanity, to treat a dog, as Christian Theologians of olden days imagined our Father treated His children."

All the leaders of this movement today are agreed that God, being a God of love, will most assuredly rescue all His creatures from an everlasting punishment in Hell.

These leaders also agree with the author of "God

All In All," p. 82, when he says: "Not in one single instance does the noun, 'aion,' mean eternity." Recall these words after this book has given you 21 different constructions of "aion," in the Greek Old Testament, and 7, in the Greek New Testament, where this word most certainly does mean "eternity."

Again these leaders all agree with another author who says: "There is no such thing as endless punishment taught in the Bible. Instead of that, we have the punishment of the ages, and, at the same time, the Redemption of the ages."

Just here we desire to say, that while we have many fine commentaries in our library, not one of them deals with this subject of the Ages or Eons. Every one of them, without exception, as well as many others consulted, have simply taken it for granted that "aion" and "aionios"—the all important words in this controversy—do mean eternal, and therefore have made no attempt to prove this fact. This has made it needful for this writer to examine every single use of these two words, both in the Septuagint (the Greek Old Testament) and in the Greek New Testament. In this book you will find the result of this time consuming task.

These Restoration Leaders all seem agreed that there will be five ages in all:

- (1) The Original Creation, before Gen. 1:2.
- (2) From Adam to the Flood of Noah's time.
- (3) From the Flood to the Rapture.
- (4) The Millennial Age.
- (5) The Ideal Age just before eternity begins.

Now how have these sincere and conscientious people arrived at these conclusions?

All the books we have read quote six main passages of scripture to prove their teachings:

(1) Psa. 2:6-8, "Yet have I set my king upon my holy hill of Zion. (7) I will declare the decree: the Lord hath said unto Me, Thou art my Son; this day have I begotten Thee. (8) Ask of Me, and I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Since God the Father here gave to His Son, the Lord Jesus, the right to ask for the salvation of all mankind, these people feel assured that the loving Saviour would do this very thing. These verses, therefore, give them the hope that Christ, in the ages to come, will save all who rejected Him in this world. (2) Acts 3:20 and 21, "And He (God) shall send Jesus Christ, which before was preached unto you; (21) Whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets, since the world began."

Several of these Restorationists quote only the first part of these verses, stopping with "the restitution of all things." Then they draw the false conclusion that this means that all the wicked in Hell and Satan himself will be restored to Heaven.

But these verses clearly state just what God will restore: "All things which God hath spoken by the mouth of all His holy prophets since the world began." Did any of God's holy prophets ever predict that all the sinners in Hell, and Satan himself would yet be restored to Heaven? NO! they never did. (3) I Cor. 15:22 and 23 is another of their proof texts: "For, as in Adam all die, even so in Christ shall all be made alive. (23) But every man in his

own order: Christ the first fruits; afterward they that are Christ's at His coming."

All Restorationists declare that these verses clearly teach a universal salvation. But to whom were these words spoken? to all mankind, or only to the members of Christ's church? I Cor. 1:2 tells us very clearly: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

Then Paul is here addressing all the members of Christ's church in every part of the world, and *no others*. Read every chapter in I Corinthians, and you will discover that every word of it is spoken only to the members of Christ's church. We know this is especially true of I Cor. 15:22 because, in I Cor. 15:23, Paul tells us just the order in which all Christ's saints will be taken up. I Cor. 15:23, "But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." If the unsaved were included here in I Cor. 15:22, then, most assuredly, they too would have been listed here in I Cor. 15:23. Why are they not found here? Read again I Cor. 1:2, where Paul asserts he only wrote this epistle: "*Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place (are living in sin? and all who will yet live and die sinners? NO!) — with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.*"

Then, to every logical and fair minded person, this verse proves most conclusively that "*the all*," who are yet to be made alive, refer only to the saved Church saints. These verses have no reference to the

unsaved whatsoever. If the "all" here (all be made alive) included all sinners, as well as saints, then Paul would here have told us; for Paul loved lost souls, and did far more for their salvation than any Restorationist who has ever lived.

One of these Restoration leaders (in his book, *God All In All*, p. 31) is so sure Paul made a mistake here, that he has undertaken to correct him by telling us that Paul really meant to include all sinners, but just forgot to say so. And what correction does this writer make, in his exposition of Paul's words (I Cor. 15:22 and 23)? Here is what we find in his book:

Three Classes of Vivification

- (1) Christ the first fruits (in the past).
- (2) Those who are Christ's (at His coming).
- (3) The balance of mankind (at the consummation).

If ever, since the days of Christ, anyone has sought to make Paul teach what he never meant to teach, these are the men.

Then the restoration of all mankind is not taught in I Cor. 15:22 and 23, as Paul has so clearly revealed in both I Cor. 1:2 and 3, where he tells us, most emphatically, that I Corinthians was only written to God's saints; and also in I Cor. 15:22 and 23, where he tells us just who will be taken up to glory, viz., "they that are Christ's." What will yet happen to the wicked and to Satan is nowhere mentioned in this epistle. From the Bible standpoint, the only persons who might correctly be added to Paul's list here would be the Tribulation saints, that great company which we read about in Rev. 7:13-15. All these will

be saved, and will be cared for by God all through eternity, but they will not be members of Christ's body, the Church. Why? See this author's book, "The Great Tribulation," pages 21 to 28 where most convincing reasons, from the Greek text, are given why these Tribulation saints will not be church members.

(4) Again I Cor. 15:24-28 is another of their great proof texts: "Then cometh the end (to telos), when He (Christ) shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and power. (25) For He must reign, till He hath put all enemies under His feet. (26) The last enemy that shall be destroyed is death. (27) For He hath put all things under His feet. But when He saith, all things have been put under Him, it is manifest that He is excepted, which did put all things under Him. (28) And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him (the Father) that put all things under Him, that God (ho theos—the God) may be all in all."

Let us now see just what our Restoration friends force these verses to teach.

I Cor. 15:24 says: "Then cometh the end." The Greek words here for, "the end," are "to telos." All Restoration teachers say that these words, "to telos" (the end) can only refer to the end of their five ages, just before eternity begins.

Before this end time, they assert, Christ will have put all His enemies under His feet, and will have destroyed the last enemy, death. Then, they all declare, Christ will hand His kingdom over to the Father, and become subjected unto Him. Why? In

order that God the Father may thus become "All in All." This means, so they unanimously declare, that God will then take full possession of Satan, his angels and all the wicked in Hell, transform their characters and bring them all into Heaven. Only thus, they assert, can God the Father become "All in All."

But here let us point out how dreadfully mistaken these good people are:

(1) *They are mistaken in their exposition of "the end" (to telos).* These words do not refer to the end of Christ's rule, but to "the end" (to telos) spoken of by Christ Himself in Matt. 24:14, "And the gospel of the kingdom (the good news of Christ's Millennial kingdom) shall be preached in all the inhabited earth for a witness unto all nations; and then shall the end (to telos—same as I Cor. 15:24) come."

Now Isaiah and the other prophets tell us how, during the Millennial reign of Christ, missionaries will be sent to all parts of the inhabited earth to tell the people regarding His glorious reign in Jerusalem: and so earnestly and effectively will they preach or announce this gospel (or good news) that all the people, from all parts—people who had never even heard of Christ's fame and glory—will come to Jerusalem to worship Him.

Listen to Is. 66:18-23, "It shall come that I will gather all nations and tongues; and they shall come and see My glory. (19) And I will send those that escape of them (those who escape death during the great Tribulation) unto the nations, to Tarshish, Pul, and Lud . . . ' to Tuval, and Javan, to the Islands afar off that have not heard My fame, neither have seen My glory, and they shall declare My glory among

the Gentiles. (20) And they shall bring all your brethren for an offering unto the Lord out of all nations—upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My Holy Mountain, Jerusalem, . . . (23) And it shall come to pass that from one new moon to another shall all flesh come to worship Me, saith the Lord."

Note, verse 19 tells us that they (Christ's Millennial Messengers) will declare His glory to all the inhabited world, even to all who had never yet heard of Him. Now this Greek word, "declare," is "kerusso" (in the Septuagint)—to announce Christ's Millennial glory and reign, and not the Greek word, "euangelizomai"—to preach the gospel of grace. And Is. 66:23 gives us the result: "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the Lord."

Note what Isaiah tells us here. He says: "All flesh (meaning every living person on earth) will, at the close of the Millennial age, come and worship before the Lord. When the last person shall have come and bowed before Him, then cometh the end (to telos) of which Paul speaks in I Cor. 15:24.

Here read again Matt. 24:14, "And the gospel of the kingdom (the good news of Christ's Millennial reign in Jerusalem) shall be announced (kerusso) in all the inhabited world for a witness unto all nations (exactly what Is. 66:23 predicts); and then shall the end (to telos of I Cor. 15:24) come." We kindly challenge any Restorationist to successfully refute this conclusion.

Since Christ Himself has told us that His words (to telos) would designate the end of His Millennial

reign, and not the end of His kingdom rule, why not believe Him, and let all who deny Him be false teachers?

All these Restorationsts really say to the Lord: Lord, you evidently did not know, what we now know, when you said, in Matt. 24:14, that "the end" (to telos) meant the end of your Millennial reign on earth. Don't you know, Lord, that you must reign throughout another age, after the Millennium, which we have designated the Ideal Age? Do you ask, Why? Lord. Because. this Ideal Age is needed so that Satan and his angels, and all sinful men and women in the Lake of Fire (Rev. 20:10 and 15) may also be converted and worship you. The Lord will then reply (if we know anything about His Word, after studying it, in the original texts, for 45 years): You really surprise Me, as I have never heard of this Ideal Age.

Nowhere in the whole Bible do we ever read of "the end" (to telos) of the ages; though we do read of the end (sunteleia) of the ages, and of the ends (ta tele) of the ages. Where?

In Heb. 9:26, we read: "For then must He (Christ) often have suffered since the foundation of the world: but now once for all (apax) in the end (sunteleia) of the ages hath He (Christ) appeared to put away sin by the sacrifice of Himself." Here read Heb. 9:24, 25 and 26, and you will see that "sunteleia" (end) means the consummation, or the greatest event of all the ages, viz., the coming of Christ (the God man) to die for our sins, that God might be made known to men through the establishment of His church in this world. Then this word, "sunteleia" (end), means "the end" (not referring to time,

like "telos"), but to "the combination of parts to one supreme end," or "the full accomplishment of a scheme or purpose." See Liddell & Scott's Unabridged Greek Lexicon. In Heb. 9:26, this accomplished purpose, and the consummation of the ages refer to the sacrifice of Christ for our sins, once and for all (apax). Then to quote Heb. 9:26 (as some Restorationists do) to prove that the ages will end, reveals a most deplorable ignorance of Greek grammar.

Here, some honest seeker after truth is sure to ask: How can you explain I Cor. 10:11, if the ages are never to come to a final end? I Cor. 10:11, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends (ta tele) of the ages have come (or have arrived)."

All Restorationists are today teaching that there have been two ages before this church age, and that there will be two more ages, the Millennial, and the Ideal age after the Millennium, during which Christ will put all enemies under His feet. Then, at the close of this Ideal Age, when all Sinners and Satan have been restored to Heaven, comes the end of the ages, and eternity begins.

Note, they teach that there will be five ages in all, and that each age will have an end. This then explains why I Cor. 10:11 speaks of "the ends" of the ages. "The ends" here read, in the Greek text, "ta tele," being the plural form of "to telos"—the end. Yes, each age will have an end, and, as we will later prove from a law of Greek grammar (of which none of these Restorationists have, evidently, ever heard), each age must be followed by another all through eternity.

Here some one now asks, in astonishment: Then what does Paul mean by saying (I Cor. 10:11), "Now all these things happened unto them for ensamples: and they are written for our admonition, unto whom the ends of the ages have arrived"? How can it here be said that Christ's saints have already "come to" or "arrived at" the ends of all the ages?

The verb here for "have arrived" is "katentesen," the I Aorist tense of the verb "katantao"—I come to, or arrive at. The Aorist tense is regularly used to express something which has happened in the past; so God, by using the Aorist tense here, brings out the blessed and tremendous truth that all His truly born again saints have already—according to His plan and purpose—arrived at the ends of all future ages. In other words, God here, in I Cor. 10:11, gives to every born again saint His guarantee that he or she will yet see the end of every age all through eternity. This Aorist verb (katentesen) is what Greek grammarians call the Prophetic Aorist, and is exactly what we find in Rom. 8:30, ". . . and whom He justified (or saved), them He also glorified." Here then is a prediction from God Himself (as all real Greek grammarians know) that just as soon as we are truly saved, that very same moment we are glorified. Our glorification is right then a completed event, just as much as it will be ten million years from now. Yes, every real born again saint is even now destined to see the ends (ta tele—plural) of all the age periods into which God's eternity will be divided; but they will never see "the end" (to telos) of the ages, for this is nowhere mentioned in the Bible.

But is the Aorist tense which is usually employed to express some past event, ever used to express what

will happen in the future? Yes, In Jelf's Greek Grammar, Vol. II, p. 65, we read: "The Aorist, like the Perfect, is also used to express future events which must certainly happen." Yes, this Aorist tense, in I Cor. 10:11, assures all truly born again saints, that we are now just as certain of seeing the ends of all the ages throughout eternity, as we will be millions of years from now.

Here we again assert that the Bible nowhere speaks of the end (to telos—the final end) of the ages. We know this for a certainty, because we have read every single reference in the Septuagint (the Old Testament in Greek) from Genesis to Malachi, where the words "aion" and "aionios" occur, and the same in the Greek New Testament. But we have not only read, in the Greek, every passage where these words (aion and aionios) are mentioned, but the contexts also. Then anyone who tells you the Bible teaches that the ages are to end, is simply ignorant of the facts which will be brought out in this book. The person who can read the Septuagint and the Greek New Testament for himself, knowing the parts of every verb, the difference in meaning of every Tense, Voice or Mood, and also the laws of Greek grammar governing every single Greek construction met with, ought to know the real truth regarding "aion" and "aionios" more than the men who get all they know regarding these words out of some Concordance.

Just here let us inquire why all Restorationists seem so certain that there will be just two more ages after this church age. They all draw this conclusion from Eph. 2:6 and 7, where we read: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (7) That in the

ages to come (literally—in the ages, the coming ages) He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” All these Restoration leaders have concluded that the expression here—“in the ages, the coming ages” (ages being here in the plural)—can only mean that there will be just two more ages before eternity begins. However, this is pure supposition without a vestige of truth to support it. Remember this is the only ground they seem to have for concluding that there will be only two more ages after this church age, viz., the Millennial age and the Ideal age. And what is this ground again? Because Paul mentions (Eph. 2:7), “in the ages, the coming ages”; and the word “ages,” being in the plural, can only mean that Paul here teaches that there will just be two more ages after this age, and then comes eternity.

Let us now prove that this conclusion is mere supposition. In Rev. 20:2 and 3, we are told that God will bind the devil for one thousand years, and cast him into a pit and shut him up (for how long?), “until the thousand years (or the whole Millennial age) should be fulfilled.” Then Rev. 20:7 informs us: “And when the thousand years are expired, Satan shall be loosed out of his prison.” Yes, at the close of the Millennial age, Satan will be let loose to tempt the people of that age who had thus far lived under the reign of Christ without any devil to tempt them. And what will then happen? So many will fall into sin and rebel against Christ, that He will have to send down fire from Heaven and destroy them—the number of whom is as the sand of the sea (Rev. 20:8). This means that millions of rebels will be slain.

Many wonder why the loving Saviour will then let the Devil free to tempt men and have so many fall. He must do so because God is a God of justice, as well as a God of love. If He did not let Satan loose to tempt all those living under Christ's rule during the Millennium, when Satan was bound, and not permitted to tempt mankind for a thousand years; then all sinners who had died in former ages could say to Him: Lord, you are not a just God. Had we been fortunate enough to have lived during the Millennium, when Satan was bound and there were no evil beings to tempt us, we too might have been saved. Then, in order that no one might ever have cause to accuse God of being unjust, Satan must be loosed at the end of the Millennial age, and permitted once again to tempt all the people on earth. Yes, God is indeed a God of justice, as well as a God of love.

Now read Rev. 20:10, *and see what happens to Satan, after the Millennial age has been completed, and this Suppositional Ideal age of the Restorationists begun.* Rev. 20:10, "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and forever," or unto the ages of the ages.

Here then, after the Millennial age has passed, and the Suppositional Ideal age has already begun, we still find the word "ages" (aionas) in the plural, proving—according to the logic of all these Restorationists—that there will most assuredly be at least two more ages after their Suppositional Ideal age has ended.

Rev. 22:5 also tells us what will happen to Christ's servants in Heaven for *ages* yet to come, after the Millennial age will have passed into history, and this Suppositional Ideal age will have begun. Rev. 22:5, "And there shall be no night there; for the Lord God giveth them light: and they (God's saints) shall reign unto the ages of the ages" (eis tous aionas ton aionon). The verb here, "shall reign" (basileusousin) comes from "basileus"—a king, and so informs us that God's servants shall reign as kings "unto the ages of the ages."

If the word, "ages," in Eph. 2:7 means that there will be just two more ages after this church age, then, by this same process of reasoning, we must conclude that Rev. 20:10 and Rev. 22:5 both predict that there will be just two more ages after this Suppositional Ideal age is ended, since both these passages speak of "ages" (plural) after the Suppositional Ideal age has already begun.

In the face of these conclusions, so clearly set forth in Rev. 20:10 and Rev. 22:5 (after the Suppositional Ideal age will have begun), how utterly foolish to teach that the words in Eph. 2:7, "that in the ages to come," mean that there will only be two more ages after this church age. It is another clear example of "the wish being father of the thought."

Again these Restoration teachers are unbiblical when they tell us that Christ will yet completely subject Himself to His Father, and cease altogether to reign, in order that God may be "all in all" (I Cor. 15:24-28).

The verb here translated "to subject" is "upo-tasso," and literally means, "to place under." When the Lord Jesus will have subdued all the kingdoms

and powers of this world, and put them under His own rule, then He will, of His own accord, place all under His Father, and He and His Father will then rule conjointly all through eternity as "the God" (ho theos). *Does the Bible so teach?* Rev. 11:15, "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ (an equal partnership), and He shall reign forever and ever" (or throughout the ages of the ages). *This is one verse these Restoration writers never quote. Why? Because it denies all their false teaching regarding "the end" (to telos).* They all teach that "the end" (to telos) comes, when Christ ceases to reign and hands everything over to the Father. This explains why they all fail to quote Rev. 11:15 and Rev. 22:1, where it speaks of "the throne of God and of the Lamb" (who is Christ).

Here some Restorationist is sure to ask: Who is meant by the "He" in Rev. 11:15, "... and He shall reign forever and ever"? Does not this mean that only God the Father will then be reigning? If both Christ and the Father are to rule together why is the verb, "shall reign," singular, and the subject, "He," singular? One rule of Greek grammar settles this seeming difficulty. *Goodwin's Greek Grammar*, Par. 135, Note 1, says: "When several subjects are connected by 'and' (kai), they generally have a plural verb. But the verb often agrees with one of the subjects (generally the nearest), and is understood with the rest." Here then you have two subjects, "Our Lord and His Christ," and we would naturally expect to read: "and they shall reign" etc. But, according to this rule, the verb here (shall reign) is in the sin-

gular to agree with the subject nearest to it, viz., "Christ"; but it is also understood with the first subject, viz., "Our Lord." This construction is frequently met with in Classical Greek, as all skilled Greek grammarians know. Yes, Rev. 11:15 clearly tells us, that, after all the kingdoms of this world will have been subdued, God the Father and God the Son will then reign conjointly "throughout the ages of the ages," the strongest statement in all Greek literature—as we shall fully prove—to express eternity.

Since God the Father and God the Son will reign, "unto the ages of the ages," no wonder Paul calls Christ "the king of the ages." I Tim. 1:17, "Now unto the king eternal (of the ages), immortal, invisible, the only wise God, be honor and glory unto the ages of the ages." Please note here that Christ, the king of the ages (*ton aionon*), is also "immortal" (*aphthartos*)—literally incorruptible. Then being "incorruptible," and also being "the king of the ages," He will reign forever and ever, as we will later fully prove.

Here let us see just what the Bible teaches regarding Christ; then we will see why He will never cease to reign, but will always rule conjointly with the Father, as Rev. 11:15 predicts:

Dan. 7:13, "I saw . . . and behold one like the Son of Man came with the clouds of Heaven—(14) And there was given Him dominion and glory, and a kingdom, that all peoples, nations, and languages should serve Him: His dominion is *an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.*" These two Greek verbs here, with the negative "not," (1) shall not pass away (*ou pareusetai*) and (2) "shall not

be destroyed" (ou diaphtharesetai), assure us, in the strongest possible way, that Christ's kingdom will last forever.

I Tim. 3:16, "And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory." Again Paul says, I Tim. 6:15, "Who (Christ) is the blessed and only Potentate (dunastes), the king of kings and Lord of lords." Then in I Tim. 1:17 Paul speaks of Christ as "the only wise God," and again, in Titus 2:13, he calls Christ: "The great God our Saviour."

Now listen to Christ's testimony regarding Himself. Rev. 1:8, "I am Alpha and Omega, the beginning, and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Ho Pantokrator—the Ruler over all)."

Then since Christ is: (1) "The Only wise God: (2) The blessed and only Potentate: (3) The great God our Saviour: (4) The Almighty or the Ruler over all, let none of us ever be so foolish as to teach, that He (being one with the Father, and co-equal with the Father) will ever cease to reign. Remember John's words regarding Christ (I Jno. 5:20), "*This is the true God and the life eternal.*"

As we have seen, Dan. 7:13 and 14 tell us that Christ will reign forever. Luke tells us the same (Lu. 1:33): "And He (Christ) shall reign over the house of Jacob forever (or throughout the ages); and of His kingdom there shall be no end (telos—no final end)." When God here tells us that Christ's kingdom will never have an end (telos), what foolishness

to teach that the end (*telos*) of I Cor. 15:24 means the final end of Christ's kingdom and reign.

No wonder Paul says (II Tim. 4:18), "And the Lord shall deliver me from every evil work, and will preserve me unto (or throughout) His heavenly kingdom." Note, Paul here declares that Christ's kingdom will last throughout eternity, because it is to be a Heavenly kingdom.

Peter tells us the same thing (II Pet. 1:11), "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." We know this means that Christ's kingdom lasts for all eternity, because Luke has said (Lu. 1:33), "and of His kingdom there shall be no end" (*telos*—no final end).

The fact that Rev. 11:15 is true, and that Christ will never abrogate His kingdom, but will reign conjointly with the Father, as "the God" (*Ho Theos*), is most clearly proven by Rev. 22:1: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of *the throne of God and of the Lamb* (the Lord Jesus)." Yes, Christ and His Father are to reign all through eternity. The throne will always be, "The throne of God and of the Lamb." Then to teach, as all these Restorationists do, that Christ will yet abrogate His throne and cease to reign is utterly false.

Remember again Christ is called: (1) The only wise God, our Saviour (I Tim. 1:17): (2) "The great God" (Titus 2:13): (3) "The One over all, God, blessed forevermore" (Rom. 5:9): (4) "The living God" (I Tim. 4:10): (5) The true God and the life eternal" (I Jno. 5:20): (6) "The Almighty or the Ruler over all" (Rev. 1:8). Since God the

Father is the only other person with these same attributes, we know that Christ and God the Father are truly one, as Christ teaches in Jno. 10:30, "I and My Father are one." Yes, after the Millennium, Christ's redemptive work having been completed, He will then again reign throughout eternity co-equal with the Father, as the only wise God, and the great God Almighty. Then Luke is right when he says (Lu. 1:33), "And of His (Christ's) kingdom there shall be no end" (telos—a final end).

And now let us come back to I Cor. 15:28, "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

All Restorationists teach, as we have now seen, that when Paul says (I Cor. 15:24), "Then cometh the end," he means the end of their fifth and last age—their Suppositional Ideal age—during which all sinful men, and Satan and his angels will be redeemed and restored to Heaven. Then God will be "all in all." They all agree that unless all sinners and Satan are restored to Heaven, God could not be "all in all." Thus, according to their exposition of Scripture, the Bible teaches a Universal Salvation.

Let us here examine these words "all in all." First of all, remember once again, that I Corinthians was written only to the saints of God, the members of Christ's own church. There is not a word in this whole epistle addressed to sinners. I Cor. 1:2, "Unto the church of God which is at Corinth, to them who are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Yes, every word in this letter is for Christ's own servants, and

there are some strong warnings, as in I Cor. 6:9-11, to keep the Saints from falling.

Since this whole epistle was written only to Christ's own church, or to "those in Christ" who will be taken up at His coming, we feel assured that these words "all in all" have no reference to sinners whatsoever. These words simply reveal to us what God purposes to do for all His saints when He and Christ are reigning conjointly as "the God" (ho theos) upon the throne of God and of the Lamb. *Remember Christ is just as truly "the God"* (of I Cor. 15:28) *as God the Father*. He is "*the* great God, our Saviour" (Titus 2:13). He is "*the* true God" (I Jno. 5:20). He is "*The* Almighty," or "the Ruler of all" (Rev. 1:8). Then when Paul says (I Cor. 15:28), ". . . , that the God (ho theos) may be all in all," he means the Lord Jesus and the Father, who will then be reigning conjointly as one God—the God (ho Theos).

Now let us examine these words: "that God may be all in all." Literally this reads, in the Greek text: "that God may be all things (or everything—'panta'—neuter gender) to all," meaning here to all His saints. The second word here for "all" is "pasi"—the Dative plural form of "pas" (all) both in the masculine and neuter gender.

A little thought here will reveal to us that God does not desire to be "all things to all things." Of all His creation, God's one and only desire is to be all things (or everything) to every one of His redeemed saints; and this is the true meaning here. After having written this, we were reading Moffat's translation of I Cor. 15:28, and we find that he has translated "pasi" (to all), as we have.

Remember again that Paul is here addressing the whole church of Christ, and no others. Now Christ's redeemed saints, to whom alone these words are written, are not "things," but "persons"; and God's great desire, throughout all eternity, is that He might be everything to everyone of His redeemed children. Yes, the time will yet come, when we Christians will be so completely wrapped up in our contemplation of "the God" (God the Father and God the Son and God the Holy Ghost) and their marvelous attributes, as well as the Heavenly Home prepared for us, that we will all be simply lost in our wonder, love and praise. This is why the Lord said, in Jno. 17:3, "And this is life eternal in order that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Yes, it will take all eternity to know the three persons of the Godhead, and yet One God. This is a great mystery to us now; but, when we know as we are known (I Cor. 13:12), we shall understand. Then these words, "all in all" have no reference whatsoever to the Devil and all sinners in Hell, as I Cor. 1:2 and I Cor. 15:23 reveal to us. Read these verses again, and you will see that every word of this epistle was written to God's saints alone.

(5) Phil. 2:9-11 is another favorite passage of all Restorationists: "Wherefore God hath highly exalted Him, and given Him a name that is above every name: (10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: (11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

These verses, they tell us, prove most conclusively that there is a time coming when every person in

Heaven, earth and Hell will yet bow the knee to Christ, and confess Him as their Saviour. This conclusion, however, is just another case of the wish being father of the thought.

There is no doubt when Christ returns to this earth with power and great glory, subdues all His enemies, and sets up His glorious Millennial kingdom, that all persons, both those then living on this earth, and all the millions of dead saints (those under the earth) who will then be resurrected to return to this earth with their Lord, will then acknowledge that Jesus Christ is their Lord.

However, after living under Christ's glorious reign for one thousand years, tens of thousands of these same persons, after having bowed their knees before Christ as their Lord and Master all through His Millennial reign, will rebel against Him and seek to destroy Him.

How can we prove this statement? In Matt. 24:14, Christ says: "And the gospel of the kingdom (the good news of Christ's glorious Millennial reign) shall be announced in all the world for a witness unto all nations; and then shall the end (to telos—the end of I Cor. 15:24) come." This means, of course, the end of the Millennium, as we have proven.

Now Isaiah 66:18-23 (previously quoted) tells us how the Lord will send out messengers during the Millennium to every part of the inhabited world, and these messengers will tell all peoples regarding the greatness, the glory and the wonders of Christ's kingdom in such a way, that every one of them (moved no doubt by the Holy Ghost) will come and bow their knees before Christ and worship Him. The sick, the aged, and all cripples will be brought on mules

and litters. Yes, all living people throughout the world, during the Millennium, will bow the knee to Christ, as here predicted in Phil. 2:9-11, together with all the dead and living raptured saints, and all will acknowledge His kingship. Isaiah 66:23 confirms this: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another shall all flesh (meaning all Jews and Gentiles) come to worship before Me, saith the Lord."

However, with millions of these people then living on the earth, this seeming worship will only be a mere lip service. They will not then be saved. How do we know this? Rev. 20:7 and 8 tells us how God will, at the end of the thousand years (the Millennial age), let Satan free from his prison, and permit him once again to tempt all the inhabitants of Christ's Millennial kingdom as afore mentioned. And what will then happen? So many will listen to Satan and obey him, that millions upon millions of them (the number being as the sand of the sea—Rev. 20:8) will rebel against Christ, and come against Jerusalem to kill Him. Then God will send down fire from Heaven and destroy them all (Rev. 20:9).

Here then we have positive proof that, while millions upon millions may yet (during the Millennium) bow their knees before Christ and acknowledge Him as their Lord and Ruler, a vast number of these—in number as the sand of the sea—will yet be lost souls. Then when we read of a time coming when every knee shall bow to Christ and confess Him as their Lord, just recall what is written in Is. 66:23 and Rev. 20:8.

In Jno. 14:6, Christ says: "I am the truth." Then, since Christ is God's truth personified, why not

believe Him when He says (Jno. 5:28): "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, (29) And shall come forth; they that have done evil unto the resurrection of damnation (krisis—the sinner's Judgment)." Here Christ Himself assures us that all will not be saved.

Again Christ assures us that all will not be saved, when He says (Jno. 8:21), ". . . I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come." Where is Christ? In Heaven. Then, if any of us die in our sins, we cannot go to Heaven, the Lord asserts. This is Christ's teaching everywhere, so we had better let Him be true, and all who deny Him be false teachers. Why? Jno. 12:48, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: *the word that I have spoken, the same shall judge him in the last day.*"

(6) *Again our Restoration friends quote I Tim. 2:3 and 4 to prove that all men will finally be saved.* I Tim. 2:3, "For this is good and acceptable in the sight of God our Saviour; (4) Who will have all men to be saved, and to come unto the knowledge of the truth." This scripture, they affirm, clearly teaches that it is God's will to save all mankind; and so, as God is omnipotent, this must surely come to pass.

But let us examine this word for "will" (thelo). This verb means "to wish, to desire, to will." All who teach that God wills to save all mankind, and, therefore, all will yet be saved, forget that there are a few things which God cannot do. What! Some things an Omnipotent God cannot do? Impossible! Can God make two and two equal five? NO! Can God make a circle out of one straight line? NO!

Can God make a triangle out of two straight lines? NO! Why? Because He cannot deny Himself. He has made two and two equal four, and He will never make it equal five. Just so God has made man with a free will, and He will never never force any man to obey Him, even to save that man from Hell.

Remember Christ once wept over Jerusalem, and cried out (Lu. 13:34), "O Jerusalem, Jerusalem, . . . ; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and *ye would not.*" Again we hear the loving Master say (Jno. 5:40), "*Ye will not come to Me, that ye might have life.*" Yes, Christ is doing all He possibly can to save the lost, but He will never force any one to serve Him. Not only is this true, but God has decreed that when we die our character is then fixed for all eternity. Rev. 22:11 *confirms this statement*: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still." NO, there is no change of character possible after death, therefore this Ideal age—when all sinners and Satan will be transformed—is all a *False Supposition*. I Jno. 5:12, expresses God's truth: "He that hath the Son hath life; and he that hath not the Son, hath not life."

NO! there is not one single passage in the New Testament, which, when expounded according to the clear teaching of the Greek text, teaches a universal salvation. And why should there be? If God could have saved this sinful world by putting all the sinners of one age (after they died) into some kind of a purgatory or Hell for the whole of the next age, and thus transform their character and make them fit for

Heaven, why was it needful to send Christ, the sinless Lamb of God down to this earth to suffer and die for our sins? Christ came to this earth and died, only because God could not possibly save us by any other way. No wonder we read (Heb. 2:3), "How shall we escape, if we neglect so great salvation?"

Chapter Two . . .

AND NOW we come to the greatest of all their reasons for being Restorationists. They tell us that the Bible nowhere teaches that the punishment in Hell will be eternal or everlasting. Why have they so concluded?

Let us here take two passages of Scripture to illustrate their teaching regarding the ages:

(1) Rev. 20:10, "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." "Forever and ever" here reads, in the Greek: "unto the ages of the ages," or "unto the eons of the eons," as some quote it. Now all these Restorationists say that this word "age" (aion) always expresses a fixed period of time.

They all seem to agree that we are now in the third age, the church age, and after this age there will only be two more ages, viz., the Millennial age and the Ideal age. After this Ideal age, comes "eternity." But, before this Ideal age closes, all sinners and Satan will be restored to Heaven, and Christ will then hand His kingdom over to the Father, and He (Christ) will cease forever to reign, that God may be "all in all."

In dealing with I Cor. 15:24-28, we have fully proven that Christ will reign throughout eternity

conjointly with the Father, as "the God" (ho theos), and no one can successfully deny this without making the Bible a lie, as we have clearly shown.

Let us again quote three of these Scriptures. Dan. 7:14, "And to Him (Christ) was given the dominion, and the honor, and the kingdom; and all nations, tribes, and languages, shall serve Him: His dominion is *an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed.*" Lu. 1:33, "... And of His (Christ's) kingdom there shall be no end" (telos—no final end.)

Rev. 11:15, "And the seventh angel sounded: and there were great voices in Heaven, saying: "The kingdoms of this world are become the *kingdoms of our Lord and of His Christ*, and He shall reign forever and ever" (or unto the ages of the ages), which, we will prove, means for all eternity.

(2) *The second passage needful to illustrate their teaching is* Matt. 25:41, "Then shall He (Christ) say unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . (46) And these shall go away into everlasting punishment: but the righteous into life eternal."

Now the Greek word here for everlasting (everlasting fire and everlasting punishment) is "aionios." The first part of this word is derived from "aion"—an age, and—not knowing the derivation of the last part of this word, "ios"—all these Restorationists teach that "aionios" (translated everlasting) only means something that will last throughout the time of the five ages, which they themselves have originated, and not the Bible. With this belief, they have now concluded that all punishment in Hell will

cease at the end of this fifth age—the Ideal age—and then all sinners and Satan, together with his angels, will be restored to Heaven, and God will then be “all in all.”

Let us now examine thoroughly the real meaning of these two words “aion” and “aionios,” both in the Greek Old Testament (the Septuagint), and in the Greek New Testament, and find out whether their conclusions are right or wrong.

GOD’S TRUTH REGARDING AION AND AIONIOS

Columbus Green once asked Theodore Parker, the very best Unitarian Greek scholar in America, this question: “As a Greek scholar, and not as a Theologian, will you please tell me what the Scriptures really teach regarding the final condition of the finally impenitent.” Dr. Parker replied: “There is no doubt that Jesus taught the endless suffering of the wicked, but I do not accept the doctrine on His authority.” And why? Because he did not believe that Christ was really God, and, therefore, being only a man, He might have made a mistake.

Now Dr. Parker’s conclusion, as we will prove, must be the conclusion of every real Greek scholar. When you find any man, claiming to be a Greek scholar, who denies that Christ taught a Hell and eternal punishment, you will know for a certainty that he is deceiving you.

THE AIONS

(1) *In our study of the “Aions,” we find there was a time when they did not exist:*

In Prov. 8:23, we read, “He (God) established me (Wisdom) before the age time” (pro tou aionos).

Again we read in I Cor. 2:7, "But we speak the wisdom of God in a mystery . . . , which God ordained before the world" (pro ton aionon—or before the ages).

And Paul tells (II Tim. 1:9) what God did for our salvation before the times of the ages" (pro chronon aionion—or before aionian times).

Yes, there was a time when the ages did not exist.

(2) *We find that Christ Himself made the ages:*

Heb. 1:2, "God hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the ages" (tous aionas). Again Heb. 11:3 tells us: "Through faith we understand that the ages were framed by the Word of God" (Christ. See Jn. 1:1).

(3) *There have already been many ages:*

Eccles. 1:10, "Who is he who will say, Behold, this is new? It has already been in the ages that have lived before us."

(4) And Paul tells us that Christ, the maker of the ages, is also the king of the ages. I Tim. 1:17, "Now unto the king of the ages, immortal, invisible, the only wise God, be honor and glory unto the ages of the ages. Amen" (Literal reading).

Let us now prove that the adjective, "aionios," and the noun, "aion," are God's two favorite words by which to express His own eternal nature and attributes.

There are several other adjectives in Greek which, all admit, do mean everlasting or endless. Let us here see how frequently God has made use of these other words:

(1) *Akatalutos*, which literally means indissoluble. This word is used once in the Greek New Testament.

Heb. 7:16, "Who (Christ) is made after the power of an endless life." This word is not found once in the Greek Old Testament (the Septuagint).

(2) *Ateleutos* (a—not and telos—an end or endless). This word—though one of the strongest in the Greek language for "endless"—is not found once in the Greek Old or New Testaments.

(3) *Ateleutetos* (a—not and teleutao—to bring to an end). This strong word for "endless" is not used once in either the Greek New or Old Testaments.

(4) *Atelestos*—another of the strongest Greek words to express "endlessness" is not found once in either the Greek Old or New Testaments.

(5) *Aperantos* (a—not and peraino—I end) endless, we find twice in the whole Bible. In Job 36:26 and I Tim. 1:4 (referring to endless genealogies).

(6) *Aidios*, from the adverb "aei"—always. We find this word twice in the Greek New Testament, but not once in the Greek Old Testament. Rom. 1:20, "... even the eternal power and Godhead." Also in Jude 6 *aidios* is found: "He hath reserved in everlasting (*aidios*) chains," speaking of the fallen angels who rebelled against God.

The author of "God's Ultimate," p. 156, says (regarding the use of *aidios* in Rom. 1:20): "What an opportunity there was here for the Holy Spirit to confirm the use of the word 'aionios' as meaning eternal absolutely, if such was the value to be always put upon it. Certainly if 'aionios' had been used in this text (Rom. 1:20) the strife of controversy could cease, for the context treats of the creation, and contrasts God's existence from eternity with the things that are made."

Then the controversy ought to cease, for, in Rom. 16:26, Paul tells us that the revelation of the mystery which was kept secret since the world began is now made manifest: ". . . according to the commandment of the everlasting God." What word here expresses God's eternal nature? *Aionios*. The word "aidios" (Rom. 1:20) assures us that God's power is eternal, while "aionios" (Rom. 16:26) assures us that God Himself is eternal.

As all Restorationists agree that "aidios" really means eternal, how can they teach that Satan's fallen angels are to be restored, when Jude 6 tells us: "God hath reserved (them) in everlasting (aidios) chains"? "O! Consistency, thou art a jewel."

(7) "*Ou me*" (the two Greek words for not) ,when used together, mean endless.

We find these words in Heb. 13:5, "I will never leave thee nor forsake thee." This literally reads: "I will not, no I will not leave thee etc." Again we find these words in II Pet. 1:10 ". . . for if you do these things, ye shall never (*ou me*) fall." The author of "In The Mouth of Two or Three Witnesses" says: "Here perpetuity is clearly taught."

Notice, he says that the use of "*ou me*" in Heb. 13:5 and II Pet. 1:10 really does express perpetuity. *Now let us read Christ's own words in Jno. 10:28, "And I give unto them (My sheep) eternal (aionios) life; and they shall never (ou me) perish, neither shall any one pluck them out of My hand."*

As all Restorationists admit that "*ou me*" really does mean "eternal," then they must also admit that when Christ here gives His sheep eternal (*aionios*) life, and then says (because of this eternal or *aionios*

life) they shall never (ou me) perish, that "aionios" expresses eternity exactly as "ou me."

Christ again tells us that His gift of eternal (aionios) life means everlasting, and not just age-long, when He says (Jno. 6:37): "All that the Father giveth Me shall come to Me; and him that cometh to Me (all who receive eternal life) I will never (ou me) cast out." Yes, the word, "aionios"—according to Christ's clear teaching in Jno. 10:28 and Jno. 6:37—covers the same eternal period as "ou me"; but, as no Restorationist is a Greek grammarian, they have never noticed this fact.

THE USE OF AIONIOS IN THE GREEK OLD TESTAMENT

The *Septuagint*, or the *Greek Old Testament*, was translated from the Hebrew into the Greek text by seventy of the very best Hebrew and Greek scholars in all the world, about 280 B. C. All these seventy scholars could both think and speak in Hebrew and Greek, as both of these languages were then being spoken in all their purity. These men were selected, not only for their great scholarship, but also for their deep spirituality. Because of these facts, the *Septuagint* is a most reliable translation. No wonder Christ and the Apostles seem to have quoted from it even more than from the Hebrew text.

How we ought to praise God for this *Septuagint* Version. The Lord knew that in these last days men would arise (like our Restoration friends, Jehovah's Witnesses and others) who would deny eternal punishment. Because of this, while both Hebrew and Greek were still spoken languages—that we today might know the exact meaning of words like "aion"

and "aionios," as used in the Old Testament—God had these seventy great scholars translate the Hebrew Old Testament into Greek, the Greek being a much more explicit language. Speaking both these languages, and knowing both Greek and Hebrew grammar thoroughly, these men were able, in every case, to give us the proper Greek words to express the exact meaning of the Hebrew words. For this, we ought to praise the Lord.

Let us now see how God has used this word, "aionios," all through the Bible, as His favorite adjective to express His own eternal nature and attributes.

Gen. 21:33, ". . . and Abraham called there on the name of the Lord, the everlasting (aionios) God." What word here expresses God's eternal nature? *Aionios*.

Ex. 3:14 (God says to Moses): "I am Ho On"—the One being and always being throughout eternity. "Ho" is the article (masculine) "the One," and "On" is the Present participle of "einai"—to be. Yes, "Ho On" means—"The One being and always being throughout eternity." Then God says to Moses (Ex. 3:15), "This (Ho On) is My eternal name." Note, God's eternal name is "Ho On" (the One being and always being throughout eternity). Now since "Ho On" (the One being and always being throughout eternity) is God's eternal name, what Greek word is here used to express the nature and the name of this God—the One being and always being throughout eternity? "*Aionios*" is that word.

Since "aionios" is the word here used to express the fact that God Himself is "*Ho On*" (the one being and always being throughout eternity), then any one who says this word does not mean eternal is just

as illogical and foolish as that man who denies that 2 and 2 make four.

Isaiah 26:4, "They have trusted with confidence, the great, the eternal God." Is our great, eternal God only age-lasting? or will He live throughout all eternity? He will, most assuredly, live forever. And what Greek word here expresses this fact? "*Aionios*," God's one favorite adjective to express His own eternal nature and attributes.

Isaiah 40:28, "And now, hast thou not known? hast thou not heard? the eternal God, the God who formed the ends of the earth, shall not hunger or be weary, etc." Is our great God who created this earth only age lasting, or is He eternal? Restorationist, what is your answer? Why, you say: Of course God, the maker of this earth, is eternal. *And what word expresses this fact in Is. 40:28?* "*Aionios*." Then never again be so foolish as to say: "*Aionios*" never means eternal.

In Isaiah 45:17, God calls His salvation, "An everlasting salvation." Will God's salvation be age-lasting or everlasting? Everlasting, of course. And what word does God use to express this fact? "*Aionios*."

Isaiah 55:13, "The Lord shall be for an everlasting sign, and shall not fail." What word does God use here to express this everlasting attribute? "*Aionios*."

Isaiah 35:10 tells of "the everlasting joy of the redeemed of the Lord." Will this joy of the Redeemed Saints be age-lasting or everlasting? Everlasting, most certainly. What word expresses this fact? "*Aionios*."

Isaiah 56:5, "I (God) will give them (His servants) an everlasting name." Will this God given name be age-lasting or everlasting? Everlasting, of course. What word expresses this fact? "*Aionios*"—the same

word used in Ex. 3:15 to express God's own eternal name (Ho On), which literally means: "The One being and always continuing to be throughout eternity." Yes, "Ho On" is God's own eternal name, and the word which expresses this fact is "*aionios*." See again p. 41.

Isaiah 54:8 "... with everlasting mercy will I have compassion upon thee (His servants)" etc. Is God's mercy age-lasting or everlasting? Everlasting, of course. And what word here expresses this fact? "*Aionios*."

Isaiah 60:19 "For the Lord shall be thine everlasting light." Is God our age-lasting light, or our everlasting light? Our everlasting light, most assuredly. And what word is here used to express this fact? "*Aionios*." Isaiah 63:12 tells us God divided the waters of the Red Sea and saved His people. Why? "... to make Himself an everlasting name." All admit (even Restorationists) that God's name is "eternal." And what word expresses this fact? "*Aionios*."

Dan. 4:31, "... for His (God's) kingdom is an everlasting kingdom." How long will God rule? Forever. And what word here expresses this fact? "*Aionios*." How foolish then to teach that this word never means eternal.

Dan. 7:14, "And to Him (Christ—the Son of man) was given the dominion, and the honor, and the kingdom; . . . : His dominion is an everlasting dominion, which shall not pass away etc." What word here expresses the eternity of Christ's kingdom, which shall never pass away? "*Aionios*."

Dan. 7:27, "... ; and His (Christ's) kingdom is an everlasting kingdom, and all powers shall serve and

obey Him." Again "aionios" is used to express the eternity of Christ's kingdom.

Dan. 9:24, "Seventy weeks have been determined upon thy people . . . , to bring in everlasting righteousness." All admit that Christ's righteousness is everlasting. And what word is here used to express that fact? "*Aionios*."

Dan. 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproach and everlasting shame." What word is here used for everlasting life and everlasting shame? This same word—"aionios."

These passages clearly prove to us that God's one favorite and strongest adjective to express His own eternal nature and eternal attributes is "*aionios*." We will give you the reason for this later. How foolish, and how unscholarly then to teach that this word only means "age-lasting." NO real skilled Greek grammarian, who has read Aristotle's and Plato's derivation of "aionios," would be guilty of such folly.

AIONIOS IN THE NEW TESTAMENT

In Rom. 16:26, Paul writes these words: "... according to the commandment of the everlasting God." What word does he here use for everlasting—*everlasting* God? *Aionios*. In Rom. 1:20, Paul uses the word, "aidios," to express the thought that God's power is eternal, but here in Rom. 16:26, to express God's own eternal nature, he uses "aionios." But this is what we ought to expect, since—as we have now proven—Moses, Isaiah and Daniel do the very same thing.

Recall Isaiah's words (Is. 40:28), "And now, hast thou not known? hast thou not heard? the eternal

(aionios) God, the God who formed the ends of the earth, shall not hunger, etc." Yes, Isaiah asserts that the God who made this earth is everlasting. And what word does he use to express this fact? *Aionios*, the same word Paul employs for the same purpose in Rom. 16:26.

Heb. 9:14 speaks of "the eternal Spirit." What word is here used to express this fact? "*Aionios*." God might have used *aidios*, *ateleutos*, *akatalutos*, *telestos* or *aperantos*—for all these words mean eternal or endless. But, as in the Greek Old Testament, God here uses "*aionios*" to express the eternal nature and attributes of each person of the Trinity.

Here listen to John (I Jno. 5:20), "And we know that the Son of God is come, and has given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This (*outos*—this person, Christ) is the true God, and the life eternal (*aionios*)."

Now, since Christ Himself is the eternal life personified (John's exact teaching in I Jno. 5:20), we are not surprised to read (I Jno. 5:12), "He that hath the Son hath the life (*ten zoen*—Christ Himself); and he that hath not the Son of God, hath not *the life* (Christ Himself)."

As Christ Himself is "the life eternal," as well as "the true God," as John asserts in I Jno. 5:20, then Christ must have possessed this same eternal (*aionios*) life from all eternity, and must always continue to possess this same eternal (*aionios*) life throughout all eternity. How can we be sure of this fact? Because Heb. 13:8 informs us that: "Jesus Christ is the same (*ho autos*—the very same identical person) yesterday, and today, and forever."

Now since Christ is "the true God," and "the life eternal (aionios)," as John has assured us, in I Jno. 5:20, who will be so foolish as to teach that this "life eternal" and "this true God" (Christ Himself) will only last for two more ages? How can men be so illogical?

Here listen to Paul's words (I Tim. 1:17), "Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." Note, "the life eternal," which John asserts is Christ Himself (I Jno. 5:20), Paul here declares (I Tim. 1:17) to be immortal. Now since Christ Himself is "the true God" and "the life eternal" (he *zoe aionios*), as I Jno. 5:20 assures us, and since Paul asserts (I Tim. 1:17) that Christ is immortal, is it not most foolish to teach that this eternal life (which is Christ Himself) is only age-long?

Please note here that John's teaching regarding Christ Himself being "the life everlasting" (*aionios*—I Jno. 5:20) agrees exactly with: (1) Moses teaching in Gen. 21:33 and Ex. 3:14 and 15, where he declares God, the Creator of the world, to be everlasting (*aionios*). (2) Again John's teaching regarding Christ (I Jno. 5:20) being "the life eternal" (*aionios*) agrees with Isaiah's teaching in Is. 26:4 and Is. 40:28, where he declares also that God our creator, is eternal (*aionios*). These passages were previously quoted. (3) John's teaching, in I Jno. 5:20, agrees also with Daniel's teaching regarding Christ's eternal nature. See Dan. 7:14 previously quoted.

Reader, no matter what arguments these Restorationists put forth to prove that "*aionios*" only means age-lasting, and not eternal, unless they can prove

(which of course they cannot) that Moses and Isaiah were mistaken, when they call God, the creator of this world, eternal (aionios) in Gen. 21:33, Ex. 3:14 and 15, Is. 26:4, and Is. 40:28; and that *Daniel* was mistaken in Dan. 7:14 and Dan. 7:27, where he declares that Christ's dominion, power and kingdom are eternal (aionios), and will never pass away or be destroyed; and also that *Paul and John* were mistaken when they assert, in Rom. 16:26, Heb. 9:14 and I Jno. 5:20, that God, and the Holy Spirit, and Christ ("the true God and the life eternal") were eternal (aionios), then we must continue to believe the crystal clear teaching of Moses, Isaiah, Daniel, Paul and John (God's own inspired witnesses), and let all who deny their testimony be false teachers.

Again II Cor. 5:1 proves that "aionios" means eternal: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Paul here clearly states that our home in Heaven, which is to be built by God Himself, will be eternal. And what word does Paul here use to express the eternal nature of this God constructed home in Heaven? This same word, "aionios," the very word used by Moses, Isaiah, Daniel, Paul and John to express the eternal nature of the Trinity (Father, Son and Holy Ghost).

No wonder II Cor. 4:18 asserts: "... : for the things which are seen are temporal (proskaira—continuing only for a limited time, as throughout the five Suppositional ages); but the things which are not seen are eternal (aionia—Neuter plural of aionios)." Here then God gives us positive proof that the word,

"*aionios*," is His own favorite word to express that which is eternal, and is not limited by time.

We can now understand why Christ says, in Luke 20:36, (speaking of His redeemed saints): "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Yes, just as soon as we accept Christ as our Saviour—He Himself being the true God and the life eternal (I Jno. 5:20)—that very moment we also have "the life eternal" (which is Christ Himself). See again I Jno. 5:20. That very moment also, we are, in every respect, equal unto the angels, as Luke 20:36 asserts. One word in this passage (Lu. 20:36) expresses this glorious truth. This word is "*isaggeloi*," which comes from "*isos*"—equal in every respect, and "*aggelos*"—an angel.

Right here, dear reader, do a little logical thinking for yourself. If all of Christ's born again saints are right now equal unto the angels (Lu. 20:35 and 36), then we must now possess the very same eternal life, which the angels possess. Now the eternal life which we possess is called "*he zoe aionois*" (the life eternal), the very same life which Christ has possessed from all eternity. Read I Jno. 1:2, "For the life (Christ Himself) was manifested, and we have seen it, and bear witness, and shew unto you that eternal (*aionios*) life, which was with the Father, and was made manifest unto us."

Yes. John here declares that the eternal life, which Christ gives to us (Himself—I Jno. 5:12) was with the Father from all eternity, and before He created the world. No wonder John says (I Jno. 5:20) "This (Christ) is the true God and the life

eternal." When, according to John, Christ had this very eternal (aionios) life, which He now gives to us, when He was with the Father in the beginning (Jno. 1:1 and 2), how foolish of any one to tell us that the eternal (aionios) life which we now possess (Christ Himself—I Jno. 5:12) is only age-lasting.

From this study, we must all logically conclude that, since Christ Himself is "the true God, and the life eternal" (I Jno. 5:20), and since we must all receive Christ by faith to secure this eternal (aionios) life (I Jno. 5:12), then, having obtained this same eternal life (zoe aionios), we are now destined to live just as long as Christ Himself will live. This is why Christ says in Jno. 10:28, "And I give unto them eternal (aionios) life; and they shall never, no never (ou me) perish, neither shall anyone pluck them out of My hand (Literal reading)." Yes, Christ here assures us, that when He gives us eternal (aionios) life, we are then safe for time and for eternity.

We have now discovered that, in both the Greek Old Testament and the Greek New Testament, God's one favorite word to express the eternal nature of Himself, His Son (the Lord Jesus) and the Holy Ghost is *aionios*. *We have also discovered that this same word, "aionios," is God's favorite word, in the Greek Old Testament, to express His own eternal attributes.* Let us now see if this is also true in the Greek New Testament:

Matt. 25:41 tells of God's "everlasting fire" prepared for Satan and his angels. What word is here used for everlasting? *Aionios*.

Matt. 25:46 tells of God's "everlasting punishment." What word is here used for everlasting? *Aionios*.

Rom. 6:23 tells of God's "*gift of eternal life*," which is Christ Himself (I Jno. 5:20). What word is here used for everlasting? *Aionios*. This is the one word used to express eternal life in Jno. 3:16 and every other place in the New Testament.

Rom. 16:26 tells of "*the commandment of the everlasting God*." What word is here used to express everlasting? *Aionios*. Just as in Gen. 21:33, Ex. 3:14 and 15, Is. 26:4, Is. 40:28, etc., etc.

II Thess. 2:16 tells of God's "*everlasting consolation*." What word is here used for everlasting? *Aionios*.

I Tim. 6:16 tells of God's "*power everlasting*." What word is here used for everlasting? *Aionios*.

II Tim. 2:10 tells of Christ's "*eternal glory*." What word is here used for eternal? *Aionios*.

Heb. 5:9 tells of Christ's "*eternal salvation*." What word is here used for eternal? *Aionios*.

Heb. 6:2 tells of God's "*eternal judgment*." What word here expresses eternal? *Aionios*.

Heb. 9:12 tells of Christ's "*eternal redemption*." What word here expresses eternal? *Aionios*.

Heb. 9:15 tells of God's "*eternal inheritance*." What word here expresses eternal? *Aionios*.

Heb. 13:20 tells of "*the blood of the everlasting covenant*." What word here expresses everlasting? *Aionios*.

I Pet. 5:10 tells of "*God's eternal glory*." What word here expresses eternal? *Aionios*. Will God's glory be everlasting? Yes. Then "*aionios*" here means eternal.

II Pet. 1:11 tells of Christ's "*everlasting kingdom*." What word here expresses everlasting? *Aionios*.

Rev. 14:6 tells of God's "*everlasting gospel*."

What word here expresses everlasting? *Aionios*.

In Titus 1:2, we also find this adjective, "*aionios*" used: "In hope of eternal life, which God, that cannot lie, promised before the world began." This literally reads: "before the eternal (*aionion*) times."

Let us here examine these words of Paul. We know that ordinary time (*chronos*—singular) will cease, because we read, in Rev. 10:6, that God's angel, with uplifted hand, sware by Him (God) that liveth forever and ever, who created heaven and earth, "*that there should be time (chronos) no longer*." But Titus 1:2 speaks of "eternal times," and not "time" (singular). Then these eternal or "*aionian times*" (*chronoi aionioi*) clearly refer to God's time periods (or ages) for all eternity, which—as we will clearly prove—will never, never end.

Already we have proven that "*aionios*" (eternal) is the word used by Moses, Isaiah, Daniel, Paul, Peter and John to express God's eternal nature and attributes: but here (Titus 1:2) this same word is used to express the fact that God will yet usher in times or periods (divisions of eternity) which will never end; and—even before these age times had been brought into existence—God calls them *aionian* or "*eternal times*," using the very same word which Moses, Isaiah, Daniel, Paul and John employ to express the eternal nature of God, the Father, Son, and Holy Ghost. Reader, when God has called "*the ages*" His "*eternal times*," using the same word (*aionios*) to express this fact, that He employs to express His own

eternal nature, we better believe Him, and let all who deny His clear statements be false teachers.

We have now proven most conclusively, to all logical minds, that God's one favorite adjective, to express the eternal nature of Himself, of Christ and the Holy Ghost, as well as their eternal attributes (both in the Greek Old Testament and the New Testament) is "aionios." Just why this is so, you will clearly understand when we give you the exact derivation of this wonderful word.

Chapter Three . . .

THE USE OF AION IN THE OLD TESTAMENT

As we have made a close study of "aionios" throughout the Greek Old Testament, so let us now do the same with the word "aion"—an age or eon.

THE DIFFERENT FORMS OF AION IN THE OLD TESTAMENT

(1) *Apo tou aionos kai eos tou aionos:*

This literally reads: "From the age and as long as the age."

Dan. 2:20, "May the name of God be blessed *from everlasting to everlasting*." The words here in italics are as in No. 1 construction, and they mean for all eternity. Why? Because God's name will be blessed forever.

I Chron. 29:10, "Blessed art Thou, O Lord God of Israel, our Father, *from everlasting to everlasting*." Words in italics are as in No. 1. How long will God the Father be blessed? Forever. Then No. 1 construction of "aion" means for all eternity, or just as long as God will be blessed.

Ps. 90:2, "Before the mountains existed, and before the earth and the world were formed, even *from everlasting to everlasting*, Thou art God." How long has God been God? Only for three ages? NO! From all eternity. Then this is the exact meaning of No. 1 construction of the noun, "aion."

(2) *Eis tous aionas kai eti*, or "Unto the ages and yet longer."

Dan. 12:3, "And the wise shall shine as the brightness of the firmament, and some of the many righteous as the stars *forever and ever*." Words in italics are as here in No. 2.

Some Restorationists, who know nothing regarding Greek grammar, have discovered this expression—"and still longer"—in Dan. 12:3, and have concluded that it clearly teaches that the ages are to end, but the righteous will still continue to shine on after the ages have ended. But this is a false conclusion. Why? Because Daniel, instructed by the Holy Ghost, knew all about God's plan to have one age produce the next all through eternity. We know this from Dan. 7:18, where we read: ". . . : and the saints of the Most High shall take the kingdom, and possess it *forever and ever*." This reads: "eos aionos ton aionon," or "as long as age of the ages." This means (as all skilled Greek grammarians know) as long as one age continues to originate from former ages. In other words, Daniel knew all about "the Genitive of Origin or Source" (which we will later fully explain), and how, all through eternity, one age would be the offspring of former ages. Then this is why he says (Dan. 12:3), "The righteous will shine as the brightness of the firmament—unto the ages and still longer."

(3) *Eis tous aionas*, or "Unto the ages."

Ps. 83:4, "Blessed are they that dwell in Thy house (God's heavenly home), they will praise Thee *forever*." Words in italics as in No. 3. How long will God be praised? Forever. Then this is the meaning of No. 3 construction.

Dan. 6:26 “. . . ; for He is the *living and eternal* God.” The Greek here reads: “*menon eis tous aionas*,” or *abiding throughout the ages*. This means “forever,” because God is eternal, and abides forever. Then the word “aion” does mean everlasting. (4) *Eos tou aionos*, or “as long as the age.”

This means just as long as God’s age periods will last, which we know, from the use of the Genitive of Origin or Source (to be later explained) means forever.

Ps. 88:2, “I will establish thy seed (David’s seed—meaning Christ and His kingdom) forever.” Forever here as in No. 4.

(5) *Pro ton aionon* or “Before the ages.”

Ps. 54:19, “God shall hear . . . , even He that has existed *from eternity*.” “From eternity” here reads: “*pro ton aionon*,” or “before the ages.” As in No. 5.

(6) *Apo tou aionos*, or “from the age” (period).

Ps. 92:2, “Thou God art *from everlasting*.” From everlasting reads as in No. 6. David thus writes because he knew God existed before the age periods began.

(7) *Panton ton aionon*, or “Of all the ages.”

Ps. 144:13, “Thy kingdom is an everlasting kingdom,” or “*a kingdom of all the ages*,” which David knew (as Christ would be his seed) meant forever.

(8) *Apo tou nun kai eos tou aionos*, or “From the now (the present time) and as long as the age” (period).

Ps. 112:2, “Let the name of the Lord be blessed, *from this present time and forever*.” Words in italics as in No. 8. This means forever, or just as long as the name of the Lord will be blessed. Will God’s name be blessed only for two more ages? NO. Forever.

(9) *Eis ton aiona tou aionos*, or "Unto the age of the age."

Ps. 60:8, "So will I sing to Thy name *forever and ever*." Words in italics as in No. 9, and mean forever.

Ps. 110:8, "All His commandments are sure, established *forever*." *Forever* as in No. 9. This means forever and forever, or all through eternity.

Ps. 119:9, "His righteousness endureth *forever*." *Forever* as in No. 9 and means for all eternity.

(10) *Eis aiona aionos*, or "Unto age of age."

Ps. 18:9, "The fear of the Lord is pure enduring *forever and ever*." Words in italics as in No. 10, and mean forever.

Ps. 44:6, "Thy throne, O God, is *forever and ever*." *Forever and ever* as in No. 10, and most assuredly means forever. Restorationist, how long will God's throne exist? Forever.

(11) *Eos eis ton aiona*, or "as long as, or throughout the age" (period).

II Sam. 7:13, "I (God) will set up David's throne *forever*"—Forever as in No. 11. This means forever, as Christ Himself is "the" seed of David.

(12) *Eis ton aiona kai eis ton aiona tou aionos*, or "Unto the age and unto the age of the age."

Ps. 47:14, "For this is our God *forever*." "Forever" here as in No. 12, and means forever, or as long as men can possibly serve God.

Ps. 71:19, "Blessed is His glorious name *forever*." "Forever" here as in No. 12, and means for all eternity, or just as long as God's name will be blessed.

(13) *Apo tou nun kai eis ton aiona*, or "From the now (the present) and unto or throughout the age" (period).

Is. 9:7, "His government (Christ's) shall be great; it shall be upon the throne of David, and upon His kingdom to establish it *from now and forever.*" Words in italics as in No. 13, and most certainly mean throughout eternity.

Is. 59:7 "My Spirit which is upon Thee (Christ) and the words I have put in Thy mouth, shall never fail from Thy mouth, for the Lord hath spoken it *henceforth and forever.*" Words in italics as in No. 13, and mean forever.

(14) *Ton aiona kai ep' aiona kai eti*, or "The age and during the age, and still longer."

Ex. 15:18, "The Lord reigns *forever and ever.*" "Forever and ever, as in No. 14, and means forever, or as long as God reigns.

Moses, like Dan. 12:3, adds the "eti" (still longer), because he, too, knew it was God's plan to have one age produce the next all through eternity.

(15) *Eos aionos ton aionon*, or "As long as age of the ages." This means just as long as one age continues to give birth to the next, which, as we shall prove, is God's plan throughout eternity.

Dan. 7:18 "And the saints of the Most High shall take the kingdom and possess it *forever and ever.*" Words in italics as in No. 15, and certainly mean forever.

(16) *Eos aionos*, or "as long as age"—meaning as long as God's age periods continue.

Ps. 17:50 ". . . ; and God deals mercifully with David, His anointed, and his seed (which is Christ) *forever.*" Forever as in No. 16, and here means forever.

(17) *Eis ton aiona kai epekeina*, or "Unto the age and beyond." "Epekeina" is an adverb, and means

beyond. Micah 4:5, ". . . ; but we will walk in the name of the Lord our God forever and ever." Words in italics as in No. 17.

Micah, like Moses, David and Daniel (taught by the Spirit) knew God's plan to have one age produce the next all through eternity.

(18) *Apo tou nun eos eis ton aiona*, or "From the now (the present time) as long as, or throughout the age" (period).

Micah 4:7, ". . . , and the Lord shall reign over them in Mount Zion *from henceforth, even forever.*" Words in italics as in No. 18, and mean forever, or as long as God Himself will reign.

(19) *Ap' arches ex hemeron aionos*, or "From the beginning since the time of days of age" (period).

Micah 5:2, "And His (Christ's) goings forth were *from the beginning, even from eternity.*" As in No. 19, and mean eternally.

(20) *Eis ton aiona*, or "Unto or throughout the age" (period).

Deut. 32:39, "I (God) will lift up My hand to Heaven, and say, I live *forever.*" Forever here as in No. 20 and most assuredly means forever. *How long will God live?* For 5 ages only? NO! Forever.

I Kings 10:9, "The Lord established Israel *forever.*" Forever as in No. 20, and means forever.

Ps. 7:7, "But the Lord abides *forever.*" As in No. 20. *How long will God continue to live?* Forever. Then this is the true meaning of "aion."

Ps. 106:1, "His (God's) mercy endureth *forever.*" As in No. 20. *How long will God's mercy endure?* Throughout eternity. Then "aion" does mean forever.

Is. 44:7, (God here says): "I made man *forever*." As in No. 20. How long will men live? Forever.

Is. 48:12, "I (God) am the first, and I endure *forever*." As in No. 20. How long will God endure? Forever, most assuredly. Restorationist, never again say that "aion" does not express eternity.

Dan. 12:7, "He sware by Him (God) living *forever and ever*." As in No. 20, and surely means forever, or as long as God Himself lives.

(21) *Eis ton aiona kai eis ton aiona tou aionos*, or "Unto the age and unto the age of the age."

Ps. 9:5, "Thou hast rebuked the nations, and the ungodly one has perished. Thou hast blotted out their name *forever, even forever and ever*." Words in italics as in No. 21.

As the result of studying these twenty-one different uses of the noun, "aion," in the Greek Old Testament (the Septuagint), what have we now discovered? We have found that "aion" is God's one Greek noun of all nouns, just as "aionios" is His one Greek adjective of all adjectives by which to express His own eternal nature and eternal attributes. Here let us again remind you of this fact. It will be repetition, but repetition is needful when dealing with a great subject like this.

In I Chron. 29:10, we read: "Blessed art Thou, O Lord God of Israel, our Father, *from everlasting to everlasting*." This reads, in the Greek: "From the age and as long as the age," and means just as long as God's age periods exist, which will be forever, because it here expresses God's eternal nature.

In Dan. 2:20 the eternal name of God is expressed in the very same way, as in I Chron. 29:10. It reads

thus (Dan. 2:20): "May the name of God be blessed from everlasting to everlasting." If these age periods were ever to end, then why did God not use some other Greek word (such as aidios, aperantos, ateleutos, or telestos) to here express the fact that His name would be blessed "from everlasting to everlasting"? Let some Restorationist answer this question satisfactorily—if he can.

In Dan. 2:44, we read: "The God of Heaven shall set up a kingdom, *which shall never be destroyed.*" How is "never" here expressed? By "ou me," aperantos, aidios, ateleutos (words which certainly do mean endless)? NO! The Greek here, literally translated, reads: "Unto the ages." Yes, the noun, "aion," together with the adjective, "aionios," are God's two favorite Greek words for expressing His own eternal nature and attributes.

Ps. 92:2 declares: "Thou (God) art from everlasting." From everlasting here reads: "From the age" (apo tou aionos). Here is a declaration that God is everlasting, which we know is true. Now, if this expression "apo tou aionos" or "from the age," does not really mean everlasting, why did God not here use aperantos, aidios, ateleutos, ateles, or some other word that did mean everlasting? Again let our Restoration friends supply the answer.

In Deut. 32:39, we read: "I (God) will lift up My hand to Heaven, and say: I live forever." How is "forever" here expressed? It literally reads: "Unto the age" (eis ton aiona). Now when God Himself swears by the uplifted hand that He does live forever, and expresses this fact by the words, "*unto the age,*" let us beware how we believe men and make our God a liar.

In Dan. 4:31, we read, "I blessed the Most High, and praised Him, the one living forever." How long will God, the Most High, live? Forever. And how does God here express the fact that He does live forever? By the word *aidios*, *aperantos*, *ateles*, or *ateleutos*—all of which mean forever or endless? NO! He uses the expression, "*eis ton aiona*" or Unto or throughout the age (period).

But why has God selected these two words, "*aion*" and "*aionios*" to express the eternal nature and attributes of Himself, of Christ, and the Holy Ghost in place of all other words which means endless? There is only one answer. God has used these words, as no others, to express eternity, both in the Old and New Greek Testaments, because, as we shall soon see, they express the idea of everlasting and eternal as no other words in the Greek language.

We could readily give scores of other passages to prove the above statement, but let one more suffice. Ps. 44:6 declares: "Thy throne, O God, is forever and ever." We all admit God's throne is eternal. But how has God expressed this fact? By *aidios*, *ateles*, *aperantos* or *ateleutos*? NO! "Forever and forever" here reads: "Unto age of age" (*eis aiona ainonos*). This, as all skilled Greek grammarians know, means throughout eternity. The great reason for knowing this, we will furnish later.

THE USE OF AION IN THE GREEK NEW TESTAMENT

Let us now examine the different forms and uses of "*aion*" in the Greek New Testament, and then we will have the needful data from which to draw irrefutable conclusions.

(1) *Eis tous aionas ton aionon*—"Unto the ages of

the ages," or "Unto the eons of the eons," as Restorationists read it.

This construction is used in three ways, in the New Testament:

(a) It is used to set forth, in the strongest possible way, the eternal nature and attributes of God, the Father, and God the Son. (b) To reveal to Christ's saints that they are yet destined to reign with their Lord throughout all eternity. (c) To inform us that Satan will suffer punishment for all eternity, and to warn all sinners that, if they die without Christ, they too must spend eternity with Satan in the awful Lake of Fire.

Examples of this construction:

Gal. 1:5, "To whom (God) be glory *forever and ever*." As in No. 1.

Phil. 4:20, "Now unto God and our Father be glory *forever and ever*." As in No. 1. Will God be glorified forever, or only for two more ages? Forever. Then this is the meaning here.

I Tim. 1:17, "Now unto the king eternal (ton aionon—of the ages) immortal, invisible, the only wise God, be honor and glory *forever and ever*." As in No. 1. This means for all eternity. II Tim. 4:18, Heb. 13:21, I Pet. 4:11, and I Pet. 5:11 all close with this same exclamation: "To Him (either God the Father, or Christ) be glory, or honor, or dominion, or power unto the ages of the ages."

In Revelation, we find No. 1 construction in the following passages: Rev. 1:18, 4:9, 4:10, 5:13, 5:14, 7:12, 10:6, 11:15, 15:7, 19:3, 20:10 and 22:5.

Let us quote a few of these passages to see the true meaning of these words:

Rev. 1:18 (Here Christ says): "I am He that liveth, and was dead; and, behold, I am alive forevermore," or "unto the ages of the ages."

One of the chief leaders among these Restoration teachers says, in his book (*In The Mouth of Two or Three Witnesses*, p. 22): "It is striking that the phrase, 'Unto the ages of the ages' never fell from Christ's lips. It was always the single word 'age' of which He made use." This is utterly false, as Rev. 1:18 proves most clearly.

In Rev. 4:9, we read: "And when those living creatures give glory and honor and thanks to Him that sat upon the throne (God), who liveth forever and ever" (or unto the ages of the ages). (10) The four and twenty elders fall down before Him (God), that sat on the throne, and worship Him (God) that liveth forever and ever" (or unto the ages of the ages).

The expressions here, "who liveth" and "that liveth" are the very same in the Greek text, viz., "to zonti." Literally "to zonti" means "the One living and always living throughout eternity." "To" is the definite article, masculine, and Dative case, and means "the One." "Zonti" is the Dative singular of the Present participle of "Zao"—I live.

Why do we translate "to zonti" (Present Participle) as "the One living and always living"—meaning throughout all eternity?

Goodwin's Moods and Tenses, Sec. 87, says: "The Present participle expresses an action in its duration, that is as going on and being repeated."

A. T. Robertson, in his *Grammar of the Greek New Testament*, p. 891, says: "The Present participle, like the Present infinitive is timeless and durative." Yes, the Present participle is timeless, and so, when used to express the length of God's life, it means for all eternity.

Goodell's Greek Grammar says: "The Present participle denotes continuance or repetition."

Jelf's Greek Grammar, Vol. II, p. 371, "When a continued action is to be expressed, the Present participle is used."

Then, since the Present participle, in Greek, is timeless and durative, and represents an action as going on, and being repeated over and over again, we can now understand why God said to Moses, in Ex. 3:14, "I am Ho On" (the One being and always being throughout eternity). "Ho" is the definite article "the" (masculine gender), and "On" is the Present participle of the verb, "einai"—to be.

Again God said to Moses (Ex. 3:14), "Thus shalt thou say to the children of Israel, 'Ho On' (the one being and always being throughout eternity) has sent me unto you." Here then we have the exact meaning of the Present participle in Greek, when used to express how long God will live.

Now we can understand the exact meaning of "ho Zon," (the One living and always living throughout eternity) when used in Revelation to express the duration of God's life.

In Rev. 1:18, Christ says: "I am 'Ho Zon' "—the One living and always living throughout eternity, or forever. This is the exact meaning of this Present participle with the definite article "the," or "the One," when used to express the length of life of an

Infinite Being. Remember again Robertson's words, as quoted above: "The Present participle, like the Present infinitive, is timeless and durative." This means that when the Present participle is used to express the length of life of God or Christ, who are Infinite Beings, it clearly teaches that they will live throughout eternity. This is exactly what, "Ho On" teaches in Ex. 3:14, "*I am Ho On*" (the one being and always being throughout eternity).

In Rev. 4:9, we read, that the four living creatures gave glory to Him (God) "the One living and always living throughout eternity." This is the exact meaning here of "Ho Zon"—the Present participle of "zao"—I live. Again Rev. 4:10 tells us the four and twenty elders fell down and worshipped Him (God), "the One living and always living throughout eternity"—exact meaning of this Present participle, "Ho Zon." Rev. 5:14 tells us also that the four and twenty elders "fell and worshipped Him (God), the one living and always living throughout eternity"—exact meaning of "Ho Zon," this Present participle.

Then Rev. 10:6 informs us that an angel "swore by Him (God), the One living and always living throughout eternity." Exact meaning of this Present participle, "Ho Zon." Again Rev. 15:7 tells us that one of the four living creatures "gave to the seven angels seven golden vials full of the wrath of God, the one living and always living throughout eternity"—exact meaning of "Ho Zon," the Present participle of "zao"—I live.

Now we will be able to comprehend God's exact meaning of the expression so frequently used in the

Greek New Testament—"unto the ages of the ages (eis tous aionas ton aionon)."

In Rev. 1:18, the Lord Jesus says: "I am the one living and always living throughout eternity (Ho Zon), and, behold, I am alive *unto the ages of the ages*." How long will God live? He will live throughout eternity as "Ho Zon" (the Present participle tells us). And how long will this be? "Unto the ages of the ages." *Then this expression means: "For all eternity,"* and all who deny this make a perfect lie of the inspired Greek text.

Again Rev. 4:9 tells us of our God (Ho Zon—the one living and always living throughout eternity). And how long will this be (the life of our great eternal God)? It will be, "*Unto the ages of the ages*." *Restorationist, this means forever;* and no one will deny it, but one who is utterly ignorant of the laws of Greek grammar.

Again Rev. 4:10 tells us of our God (Ho Zon—the one living and always living throughout eternity). And how long will our great eternal God live? "*Unto the ages of the ages*" (Rev. 4:10).

Rev. 5:14 also tells us how the Elders worshipped God—"the one living and always living throughout eternity (Ho Zon—Present participle). And how long will this be? Again the Word tells us: "Unto the ages of the ages."

Again Rev. 15:7 speaks of the wrath of the God, "the one living and always living throughout eternity" (Ho Zon—the Present participle of "Zao"—I live). And how long will this be? Again the Holy Spirit assures us that it will be "unto the ages of the ages" (Rev. 15:7).

We have now clearly proven, from the exact meaning of the Present participle, in Greek, that "Ho Zon" means "the one living and always continuing to live throughout eternity." We have seen also that Rev. 1:18, Rev. 4:9, Rev. 4:10, Rev. 5:14, Rev. 10:6, and Rev. 15:7 all assert that God Himself is "Ho Zon"—the one living and always continuing to live throughout eternity; and these same six passages all assert (after having assured us that God Himself will live throughout all eternity) that God will live "Unto the ages of the ages." Then we can only conclude, since God will live throughout all eternity, and will also live "Unto the ages of the ages," that "Unto the ages of the ages" also means throughout all eternity, or just as long as God Himself will live. We here kindly challenge any living person to prove this conclusion false, well knowing that no one will attempt to do this, except some one who is utterly ignorant of these great laws of Greek grammar.

Before dealing with the other "aion" constructions in the Greek New Testament, let us here reveal—from another great law of Greek grammar—just why we know for a surety, that these words, "Unto the ages of the ages" really do mean "throughout all eternity, as Rev. 1:18, Rev. 4:9 and 10, *and the other Revelation passages just quoted, so clearly prove.*

The expression "Unto the ages of the ages" reads, in the Greek: "eis tous aionas ton aionon." The last two words, "*ton aionon*" (of the ages) are the all important words here. Why? Because they are in the Genitive case. "Ton" is the Genitive plural, masculine, of the definite article, "ho" (the), and "aionon" is the Genitive plural of "aion"—an age.

Now there are various reasons why nouns are in the Genitive case; and this word, "aionon" (of the ages) is here *the Genitive of Origin or Source*. Joel 3:20 (Septuagint) gives us a splendid example of this Genitive of Origin. Here we are told that Jerusalem will be inhabited "eis geneas geneon," or "unto generations of generations." This means that one generation will continue to produce the next—the Genitive of Source or Origin.

This prediction was given about 800 B. C., and Jerusalem is still inhabited and will continue to be all through the Millennium, when Jerusalem will be the headquarters of our Lord and His saints. But, at the close of the Millennium, all the earthly saints of our Lord will then receive their spiritual bodies, and ascend to Heaven with their Lord, and His Pre-Millennial saints. Then what will happen? Christ has told us (Mk. 12:25), "For when they shall rise from the dead (or ascend with Christ without dying), they neither marry nor are given in marriage; but are as the angels which are in Heaven."

Then, marriage having ceased, one generation will cease to produce another. But, if God were not to stop all marrying, and were to allow the Israelites to live on in Jerusalem, one generation would continue to produce the next all through eternity. Here then we have a fine illustration of the Genitive of Source or Origin.

Remember, as we have now so clearly proven (see pp. 53-61), God's ages will never never end. Heb. 9:26 speaks of "the end" of the ages, but all real Greek scholars know that the word "end" (*sunteleia*) in Heb. 9:26 does not refer to the end (referring to time), but to the end or completion, or consumma-

tion of some great purpose or enterprise. Liddell & Scotts' Unabridged Greek Lexicon gives the meaning of "sunteleia" (the word for "end" in Heb. 9:26) as: "The completion or full accomplishment of some great plan or purpose." The great purpose of God (here spoken of as ended or completed) was His purpose (conceived before the ages were made) to redeem mankind by the sacrificial death of Jesus Christ—the most important event of all the ages. Read again Eph. 3:4-11 and Heb. 9:11-28. Then it is foolish to quote Heb. 9:26 as teaching that the ages are yet to end, and no true Greek scholar would ever dream of doing so.

Other Restorationists quote I Cor. 15:24 as teaching the end of the ages. In I Cor. 15:24, we read: "Then cometh the end (to telos), when (He Christ) shall have delivered up the kingdom to God, even the Father" etc. As we have now fully proven, this is the end (to telos) mentioned by Christ Himself in Matthew 24:14, which is "the end" of His Millennial Kingdom, and not the end of the ages. Nowhere does God ever speak of "the end" (to telos—singular) of the ages, though He does speak of "the ends" (ta tele—plural) of the ages, because each age—throughout all eternity—will have an end, only to be followed by another age.

As God has never planned to put an end to the ages, as He has planned to put an end to the generations inhabiting Jerusalem, we know that these ages will continue all through eternity, each age producing the next.

What do our best Greek grammarians teach us regarding the Genitive of Origin or Source?

Jelf's Greek Grammar Vol. II, p. 128, says: "The

Genitive mostly expresses the cause or the origin of the notion, hence genitive, from 'ginomai' " (to be born, or produced, or to come into existence).

Matthiae's Greek Grammar, p. 597, Sec. 373, says: "The Genitive expresses the person or thing from which anything proceeds." Then, in Rev. 20:10, and all other places where we find: "unto the ages of the ages," the two words, "of the ages" (ton aionon), being in the Genitive case, express the thing (the ages) from which all the following ages will proceed. This then is the exact meaning of the Genitive of Origin or Source, and assures us that one age will produce the next all through eternity.

The Analytical Greek Lexicon (Sec. 47) says: "The most simple and ordinary use of the Genitive is to place one substantive in immediate construction with another substantive . . . , and thus the substantive in the Genitive comes variously to signify the possessor, *the Origin*, the cause" etc.

Arnold's Greek Prose Composition, Part I, p. 37, says: "The fundamental notion of the Genitive is *proceeding from*, or separation from; that is *the notion of the prepositions 'out of' or 'from'.*"

A. T. Robertson's Grammar of The Greek New Testament, p. 514, says: "The Genitive of Origin (which he calls the Ablative Genitive) is *the Whence Case*, the Case of Origin and Source."

Kubner's Greek Grammar, p. 374, says: "*The Genitive is the Whence Case*, and hence denotes, in a casual relation, the ground, the origin, or author in general, *the object which calls forth, or produces.*"

Yes, as *Matthiae's Greek Grammar* (quoted before) tells us: "The Genitive (case) expresses the person or thing from which anything proceeds."

Then the words, "ton aionon" (of the ages)—being here the Genitive of Origin or Source—assure us that one age will continue to produce the next age (according to this rule of Greek grammar) as long as God Himself lives. Why do we say this? Because Christ Himself declares in Rev. 1:18, "I am the One living and always continuing to live throughout all eternity (Ho Zon—Present participle); and, behold, I am alive unto the ages of the ages." Yes, Christ, who will live and always continue to live throughout all eternity, asserts that He will live "unto the ages of the ages," because—when He made the ages (see Heb. 1:2)—He then arranged to have one age produce the next all through eternity. This then is the exact meaning of the Genitive of Source or Origin.

It is too bad that our Restoration friends, who (for the most part) seem to be honest seekers after truth, are all so ignorant of the laws of Greek grammar that they do not know the tremendous significance of the Present participle, "ho zon" (the one living and always continuing to live throughout eternity) in Rev. 1:18, Rev. 4:9 and 10 and elsewhere, and also the tremendous significance of "ton aionon" (of the ages) being in the Genitive case—the Genitive of Source or Origin. A knowledge of these two laws alone would have kept them from ever becoming Restorationists, and so making God's original Greek text a lie.

Just here some honest seeker after truth is bound to ask: "Are not the editors of the Concordant Version of the New Testament thorough Greek scholars? Well, if they are, then all our Greek Professors, and every author of every Greek Grammar

we have ever consulted (and this takes in all the best), as well as men like ourselves who have specialized in Greek, and then have taught the works of Aristotle, Plato, Demosthenes and all the very hardest Greek authors, must be real ignoramuses. Later we shall deal with this Concordant Version, and substantiate these remarks.

And now let us return to our study of the word, "aion," in the New Testament, dealing with a second construction:

(2) *Eis aionas aionon*, or "Unto ages of ages."

Rev. 14:11, "And the smoke of their torment (the followers of the Anti-christ) ascendeth *forever and ever*." As here in No. 2.

Here again we have the Genitive of Source or Origin (*of ages—*aionon**), which (as we have now seen) reveals the fact that one age will always continue to produce the next. Recall again the words of Matthiae's Greek Grammar, p. 597, Sec. 373, "*The Genitive expresses the person or thing from which anything proceeds.*"

(3) *Eis tous aionas*, or "Unto or throughout the ages."

Matt. 6:13, "And lead us not into temptation . . . : For Thine is the kingdom, and the power and the glory, *forever*." *Forever here is as in No. 3.* How long will God, our Father, continue to have a kingdom, with glory, power and honor? Forever. Then "*eis tous aionas*" (throughout the ages) means eternally.

Lu. 1:33, "And He (Christ) shall reign over the house of Jacob *forever* (as in No. 3), and of His kingdom, there shall be no end" (*telos*—no final end). This agrees with Daniel's prediction in Dan.

7:14, where he declares that Christ's kingdom will never pass away or be destroyed. How foolish, therefore, for anyone to teach that Christ will yet cease to have a kingdom. Remember, "Of His kingdom there shall be no end" (telos). This proves, most conclusively, that the end (telos) mentioned in I Cor. 15:24 does not refer to the end of Christ's kingdom, but to the end (to telos) of the Millennium, as foretold by Christ Himself in Matt. 24:14.

Now as Christ must reign throughout the ages (eis tous aionas); and since His kingdom will never have a final end (telos—Lu. 1:33), therefore we know that No. 3 construction of "aion" also means forever.

Rom. 1:25, "... the Creator, who is blessed forever," or "unto the ages," as in No. 3. How long will God continue to be blessed? Forever. Then this is the exact meaning of No. 3 construction.

Rom. 11:36: "... : to whom (God) be glory *forever*"—As in No. 3. How long will God continue to have glory? Forever. Then again, we say, this is the real meaning of No. 3.

Heb. 13:8, "Jesus Christ the same yesterday, and to-day, and *forever*." As in No. 3. How long will Christ be the very same person? All through eternity. Then this is the exact meaning of "eis tous aionas" (unto or throughout the ages).

(4) *Eis ton aiona*, or "Unto or throughout the age" (period).

Jno. 6:51 "... : if any man eat of this bread (Christ—the living bread), he shall live *forever*." Forever, as in No. 4. This, we know, means forever.

Jno. 10:28, "And I give unto them eternal life (Christ Himself) and they shall not, no they shall

not (ou me) perish throughout the age (*eis ton aiona*).” This is the literal rendering, and means forever.

Jno. 12:34, “. . . Christ abideth *forever*.” As in No. 4. How long will Christ live? Forever. Then this is the meaning of No. 4.

Heb. 5:6 “. . . Thou (Christ) art a priest *forever*.” As in No. 4. How long will Christ continue as a priest (our great High Priest)? Forever, so this is the true meaning of No. 4.

I Pet. 1:23 “. . . by the word of God, living and abiding *forever*.” As in No. 4. *How long will God live and abide?* Forever. This then is the meaning of No. 4. How foolish to say “aion” does not mean forever.

I Jno. 2:17, “. . . : but he that doeth the will of God abideth *forever*.” As in No. 4. This again means “forever,” or as long as God lives.

II Jno. 2, “For the truth’s sake (meaning Christ), which dwelleth in us and shall be in us *forever*.” As in No. 4. How long will Christ abide in us? Forever. This then is the true meaning of “*eis ton aiona*” (throughout the age).

In closing these remarks on No. 4 construction, let us quote two more passages:

II Pet. 2:17, “These (all sinners) are as wells without water . . . ; to whom the mist of darkness is reserved *forever*,” or “*eis aiona*.” This reads: “Unto or throughout age,” meaning, of course, throughout God’s whole age period, which, as we have now fully proven, means for all eternity.

Jude 13 “These are (speaking of sinners) raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of

darkness forever." Forever here is as in No. 4—"eis ton aiona" (throughout the age). This means throughout the whole eternal age period. We know this, because, in the passages here given, these very same words are used to express the eternal nature and characteristics of God, the Father, and the Lord Jesus.

(5) *Eis pasas tas geneas tou aionos ton aionon*, or "Unto or throughout all the generations of the age of the ages."

Eph. 3:21, "Unto Him (God) be glory in the church by Christ Jesus throughout all the generations of the age of the ages." How long will glory be given to God? Forever. Then this is the exact meaning of No. 5.

(6) *Kai nun kai eis hemeran aionos*, or "And now and throughout the day of age" (or age period). Exact rendering.

II Pet. 3:18, ". . . To Him (Christ) be glory both now and throughout the period of the age." How long will Christ be given glory? Forever. Then this is the exact meaning of No. 6 construction.

(7) *Kai nun kai eis pantas tous aionas ton aionon*, or "And now and throughout all the ages of the ages."

Jude 25, "To the only wise God, our Saviour, be glory and majesty, dominion and power, both *now and throughout all the ages of the ages*"—as in No. 7. How long will our Saviour, the Only wise God, receive glory and majesty and power? Only for two more ages? NO! For all eternity. Then this is the exact meaning of No. 7 construction.

Reader, as you review each one of these Bible passages—listed under these seven "aion constructions" in the New Testament—you will note that every one

of them expresses either the eternity of God and of Christ, or their eternal attributes. By this time you will have noticed also, that God's two favorite words to express His own eternal nature and attributes—both in the Greek Old Testament and the Greek New Testament—are “aionios” (previously dealt with, pp. 41-52) and “aion” (See pp. 53-75). We have also proven that these ages will never never end. This is the clear teaching of the Genitive of Source or Origin in such an expression as “Unto the ages of the ages.” Here “of the ages” is “ton aionon.” This is termed the Genitive of Source or Origin, and teaches us that it is God's wonderful plan to have one age produce the next all through eternity. To refresh your mind on this great law of Greek Grammar read again pp. 68-71, where this matter is fully explained.

Chapter Four . . .

THE CHURCH AGE THE AGE OF THE AGES.

WHY?

HERE LET US *prove that this church age is "the age of all the ages," and not the Suppositional, Ideal age.* Why? Because this church age has witnessed the consummation of God's eternal purpose to redeem mankind through the death, resurrection and ascension of our Lord Jesus Christ.

The Church Age Called: "The Age This Age":

Matt. 12:32 ". . . : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in *this the age* (exact reading), nor in the coming age."

Matt. 13:22, ". . . ; and the care of *the age this age*, and the deceitfulness of riches, choke the word etc." The construction here reads: ". . . the care of the age *this* (toutou)." If we were now teaching a Greek class, we would here ask the student to parse this word "toutou." He would say: "Toutou" is the Genitive singular, masculine gender of the Demonstrative pronoun, "outos" (this) to agree with its antecedent, "aionos," here to be supplied. Yes, this literally reads: "*the age, this age.*"

Matt. 13:40, "As therefore the tares are gathered, and burned in the fire; so shall it be in the completion of *the age this age.*"

Mk. 4:19, "And the care of *the age this age* etc."

Lu. 16:8, "The children of *the age this age* etc."

Lu. 20:34, "The children of *the age this age* marry etc."

Rom. 12:2, "Be not conformed to *the age this age*."

I Cor. 1:20, "Where is the disputer of *the age this age*."

I Cor. 2:6, "Yet not the wisdom of *the age this age*."

I Cor. 2:8, "Which none of the rulers of *the age this age* etc."

I Cor. 3:18, "If any among you seemeth to be wise in *the age this age* etc."

II Cor. 4:4, "The god of *the age this age* etc."

Eph. 1:21, "Not only in *the age this age* etc."

Eph. 6:12, "We wrestle not against flesh and blood, . . . , against the rulers of the darkness of *the age this age* etc."

Why did the Holy Spirit insert the Demonstrative pronoun "this" (outos) here? Because "outos" (this) is the Demonstrative pronoun that always refers to the person or thing which is nearest to the speaker or writer. The age which is farther away (meaning the Millennial age) is designated as "that" (ekeinos). We see this in Lu. 20:35 "But they which shall be accounted worthy to obtain the age that age (ekeinos—the Millennial age), and the resurrection out from among the dead etc." Then by inserting the pronoun "this" (outos—that which is nearest) in all these passages (*the age, this age*), the Holy Ghost reveals to us that He meant this church age.

Eph. 3:21, "Unto Him be glory in the church by Jesus Christ throughout all the generations of *the age of the ages*." Yes, Paul calls this church age "*the age*" of all ages, because, in this age, the great redemption

plan of God through Christ Jesus was fully accomplished; that plan which had been devised even before the ages began.

Most Restoration writers tell us that the Ideal age (their Suppositional age after the Millennium) will be "the age of the ages." Why? Because, during that age all sinners and Satan himself will be reformed, and restored to Heaven; and the Lake of fire will be abolished. However, the Bible denies this, and clearly states that "*the age of the ages*" is the church age, which it calls "*the age this* (outos) age," or the age of the Apostles themselves. As we have pointed out, the pronoun this (outos) always refers to that which is nearest to the speaker or writer at the time. Now the age then nearest to Matthew, Mark, Luke and Paul was the church age, the age which Christ calls "*the age, this age.*"

THE AGE THE COMING AGE

After the church age, the Lord speaks of "the age the coming age," meaning the Millennial age. Mk. 10:30, "But he shall receive an hundredfold now in this time, . . . ; and in the age, the coming age eternal life."

Lu. 18:30 ". . . , and in the age, the coming age eternal life."

Lu. 20:35, "But these accounted worthy to obtain the age that age (the Millennium), and the resurrection out from among the dead, neither marry nor are given in marriage."

Eph. 1:21, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in *the age this* age (the church age), but also in the coming age" (the Millennium).

The fact that the Millennial age is called "the age the coming age" seems to reveal the fact that it will be the second most important age to this age, the church age. Why? Because, during the Millennium, the whole Israelitish race, and thousands of people from every tribe and nation, who have never heard of Christ's glorious reign before, will come to Jerusalem to worship Him. Read Isaiah 66:18-23. Then, next to the church age, the Millennial age will witness more souls saved (though these will not be members of Christ's church) than any other age.

We have now examined the exact meaning of these two all important words, "aionios" and "aion," both throughout the Greek Old Testament and the Greek New Testament, and have discovered that these are God's two favorite words to express the eternal nature and attributes of each person of the Trinity (Father, Son and Holy Ghost). Since God has so used these words, He must have had a good reason. Here let us examine the derivation of these two words. The derivation of "aion" and "aionios" will explain to us why God has preferred their use to express His eternal nature and attributes to all other Greek words, such as akatalutos, aidios, ateleutes, aperantos, ateleutetos or any other Greek word meaning "endless."

DERIVATION OF AION AND AIONIOS

Aristotle, in his great work, De Coelo, says: "The boundary that incloses and comprehends all time and space is 'aion,' a continuous existence, immortal and divine, deriving its name from the adverb, 'aei' (ai—in the Doric dialect) meaning always or forever, and from the Present participle of the verb, 'einai'—to

be." Now the Present participle of "einaí" is "On," and means "Being and continuing always to be."

Regarding Aristotle's derivation of "aion," see "Future Punishment" by Wm. Cochrane, p. 453, and Thayer's Greek English Lexicon (under Aion). *Plato* also gives the same meaning to "aion" as Aristotle. See his "Timaeus," in which he deals with the Cosmos, or the order of the Universe.

Yes, the correct derivation of "aion" is "always being and continuing always to be." We see the exact meaning of "On"—the Present participle of "einaí" to be, in Ex. 3:14 (Septuagint), where God says to Moses: "I am Ho On," or "I am the One being and continuing always to be." This is the exact meaning of this Present participle. Now place the adverb, "aei" (or "ai"—Doric form) before "On," and you have "aion," which means "Being always and continuing always to be." Now we can clearly understand why "aion" and "aionios" (derived from "aion") are God's two favorite words to express His own eternal nature and attributes, as we have now proven both from the Greek Old Testament and the Greek New Testament.

Some of us have read, in the Greek text, the works of Aristotle, Plato, Xenophon's *Memorabilia* (the addresses of Socrates) and many other Greek authors, but we know of no other Greek author more competent to give us the exact derivation of this word, "aion," than Aristotle. No Greek author ever lived with a greater mind than his, or with a more exact fundamental knowledge of his own wonderful language.

Thayer, in his Greek-English Lexicon of the New Testament, gives—as the exact meaning of "aionios":

"Without end, never to cease, and everlasting." Then he says: "From Plato on, 'aionios' gives prominence to the immeasurableableness of eternity." Our close study of the use of "aionios" and "aion" in both the Greek Old Testament and New Testament confirms this statement of Thayer.

As Aristotle and Plato really knew the exact meaning of "aion" and "aionios," we better believe them, and not the unscholarly suppositions of our modern Restoration friends, all of whom (as we have now proven) are ignorant of the Laws of Greek grammar.

Here let us give the exact derivation of the adjective, "aionios"—the adjective used, as no other, to express the eternal nature and attributes of God throughout the whole Bible—as we have now seen.

"Aionios" comes from "aion"—an age: and "ios" comes from the Present participle of "ienai"—to go, which is "ion." Then the word literally means "going on age after age." But recall again the exact meaning of "aion." It comes from "aei" (or ai—Doric) always, and "On"—the Present participle of the verb, "einai"—to be. It therefore means: "Being always and continuing to be always." Then the full meaning of "aionios" would be: "Being always and going on being always." This makes "aionios" the strongest adjective, by far, in the whole Greek language, to express eternity, and this is why God has used it for this purpose, as no other Greek adjective.

"*Aionios*" is the adjective used in Heb. 9:14 to express the eternal nature of the Holy Ghost. Heb. 9:14 reads: ". . . , who through the eternal Spirit offered Himself without spot to God." The expression here, "the eternal Spirit" is in the Genitive case;

but in the Nominative case, this would read, "*pneuma aionion*," the "ion" (of *aionion*) being the neuter form of the Present participle of "ienai"—to go. Yes, the word, "aionios," comes from "aion"—being always and continuing to be always, and from "ion," the Present participle of "ienai"—to go, and really means "being always, and going on being always"—the very strongest adjective to express eternity in the whole Greek language.

Just here some honest seeker after truth is sure to ask: If this is the true meaning of "aionios," why is this word sometimes used to express the eternal nature of things which, we are told, will yet pass away, such as the earth, the mountains and the hills? Let us here examine this seeming difficulty, for we do desire, above all else, to discover God's own truth in these important studies.

In Eccles. 1:4, we read: "One generation passeth away, and another generation cometh: but the earth abideth forever (eis ton aiona—or throughout the age period)."

Psalm 103:5, "Who (God) laid the foundations of the earth, that it should not be removed forever (eis ton aiona tou aionos, or throughout the age of the age)."

Now turn to Matt. 24:35, Mk. 13:31, Lu. 21:33, and we find these words: "Heaven and earth shall pass away: but My words shall not pass away."

II Pet. 3:10, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

Then Rev. 21:1, says: "And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away."

These passages (on the surface) do seem to teach that this earth, its hills and mountains (said in other passages to be everlasting) will yet pass away: but a close study of the Bible will reveal to us that this earth, as a planet, will never pass away, though it will be thoroughly renewed and purified.

Why do we make this statement? Because the verb here, "to pass away," in Matt. 24:35, Mk. 13:31, Lu. 21:33, II Pet. 3:10, and Rev. 21:1 is, in every case, "*parerchomai*," which literally means "to go across or beyond," but it has a wide range of meanings, such as to pass from one state, or place, or condition to another.

Seiss, in his "lectures on the Apocalypse," Vol. 3, p. 371 says of this verb, "*parerchomai*": "That it implies great changes, when applied to the earth and heavens is very evident; but that it ever means annihilation, or the passing of things out of being, there is no clear instance either in the Scriptures or in classic Greek to prove this. The main idea is transition and not extinction. Some texts, especially as they appear in our English Bible, express this change very strongly, as where the earth and heavens are spoken of as perishing, being dissolved, and flying away (Is. 34:4, 54:10, and Rev. 6:14); but the connections show that the meaning is not cessation of being, but simply the termination or dissolution of the present condition of them to give place to a new and better condition."

Then, to fully prove his remarks, Seiss quotes II Pet. 3:5 and 6, where Peter tells us: ". . . that the

world that then was (in Noah's day), being overflowed with water, perished." Then Seiss asks: "What was it that perished? Not the earth as a planet, certainly, but simply the mass of the people and the condition of things which then existed, whilst the earth and the race continued, and have continued until now." Then Seiss asserts (P. 373): ". . . , but the idea of the extinction of the material universe amid 'the wreck of matter and the crush of worlds,' is nothing but a vulgar conceit without a particle of foundation in nature, reason, or Scripture."

Seiss is correct. Heaven and earth are to be renewed, but never blotted out. Here let us quote Peter's own words (II Pet. 3:7), "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men. . . . (11) Seeing then that all these things shall be dissolved, what manner of persons ought ye to be . . . , (12) Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire shall be dissolved, and the elements shall melt with fervent heat? (13) Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Most people (unless they are real Greek scholars) think that this Greek word "shall be dissolved" (*luthesontai*) means utter destruction. This is false. It is the same word we find in Lu. 13:15, where Christ says: "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" Loose here is this same verb, "luo"—I loosen. Again in Mk. 11:2, we find this same verb, "luo." Here Christ tells His dis-

ciples to go into the village, and they will find a colt tied, whereon never man sat; and He says: ". . . ; loose him, and bring him (the colt)." Now this is the very verb (luo) that Peter uses in II Pet. 3:7 and 11.

Then the clear teaching of the Bible is, that, at present, this world is in a state of captivity, tied down and bound fast by the influence and work of Satan and his millions of agents (spiritual and physical) all down the ages. Then the dissolving of all these things of which Peter speaks is not the utter destruction of them, but the breaking of every bond, and setting God's creation free from every sinful influence, and from everything harmful in His sight.

Let us now look at II Pet. 3:13, "Nevertheless we, according to His promise, look for new (kainos) heavens and a new (kainos) earth, wherein dwelleth righteousness." Now this Greek word for new is "kainos," which means new in the sense of being renewed or thoroughly renovated. It is the very word we find in II Cor. 5:17, "Therefore if any man be in Christ Jesus, he is a new (kainos) creature: old things are passed away; behold, all things are become new."

Yes, God will yet so renew and purify this earth, that every result of sin will be effaced, and this old earth will be just as completely changed and renewed, as any harlot or drunkard is renewed and transformed when truly born of God. Then Eccles. 1:4, Ps. 104:5, and Hab. 3:6 are all true. This earth, its mountains and hills are yet to be purified by fire, and thoroughly renovated; but it will, as God has said, abide forever.

Restorationists are also fond of quoting Philemon

15 to prove that "aionios" does not mean eternal. Phil. 15, "For perhaps he (Onesimus—Philemon's run-away slave) therefore departed for a season, that thou shouldest receive him forever (aionion)." They say that "aionion" here can only mean for the life time of Onesimus. Such an exposition is foolish.

Recall the circumstances. Onesimus had escaped from Philemon and gone to Rome. Here he got in touch with Paul and was led to Christ. Paul then persuaded him to return to Philemon, his master, and a real Christian. Then Paul writes to Philemon (Phil. 15): "For perhaps he (Onesimus) therefore departed for a season, that thou shouldest receive him forever" (aionion). Literally this would read: "... that thou shouldest receive him (Onesimus) an eternal brother (adelphos—here understood)." "Aionion" is here an adjective, masculine gender and in the Accusative case, and must therefore qualify some masculine noun to be supplied. That noun, we know from verse 16, is "adelphos" (brother).

When Onesimus ran away, he was unsaved. Had he then died, Philemon would never have seen him again; but now—since he had received eternal life through Christ—Onesimus would now be Philemon's beloved brother forever. Verse 16 reveals the truth of this exposition.

Wm. Cochrane, in his splendid book, *Future Punishment*, quotes the words of that splendid Hebrew and Greek scholar, Moses Stuart, regarding the real meaning of the word, "*aionios*." Mr. Stuart says: "This adjective, "*aionios*," implies such a perpetuity of existence as is possible in the nature of the subject: that eternal hills, for example, mean hills that will last just as long as it is possible for hills to last; and

eternal punishment means punishment that will last just as long as the immortal soul, being punished, can last."

THE CONCORDANT VERSION OF THE NEW TESTAMENT

Concordant Publ. Co., Los Angeles

We have received so many letters from Canada and the different States, in the past few years, regarding this Concordant Version, that we secured a copy for examination. As this version of the New Testament has, in all probability, been the chief influence in persuading hundreds of good men and women that the ages will end, and Satan and all sinners will then be restored to Heaven, we desire now to examine this version, and find out whether or not these editors are really versed in Greek grammar. If they are not genuine Greek grammarians, then their thousands of deceived followers ought to know it.

Here let us enumerate a few of the laws of Greek grammar of which these editors seem to be completely ignorant.

(I) "A Pronoun must agree with its Antecedent (the noun it takes the place of) in gender and number."

This great rule they utterly disregard, when dealing with the personality of the Holy Ghost. Why? Because they are ignorant of this law of Greek grammar.

Let us now prove this assertion:

Jno. 14:26 they translate, as follows: "Now the consoler, the holy spirit (no capitals), which the Father will be sending in My name, that (ekeinos—

masculine gender) will be teaching you all, and reminding you of all I said to you."

Notice, they here translate the Demonstrative pronoun, "ekeinos," which is masculine gender to agree with its antecedent, "Parakletos" (Comforter), as if it were neuter gender, and call it "that." If they had known this simple law of Greek grammar, they would have translated "ekeinos," as He; but, thinking "ekeinos" was neuter gender, they translated it "that." Now any person who does not know the difference between the masculine and neuter forms of a pronoun cannot be called a Greek scholar.

"Ekeinos" literally means that person farthest away, in contrast with "outos"—this person (the one nearest to the speaker), when both pronouns are used in the same sentence. But when "ekeinos" is used alone (as here in Jno. 14:26), it always means "he," and the feminine ending, "ekeine," always means "she." Had these editors been real Greek grammarians they would have known these facts.

Jno. 16:7 they translate thus: "But I am telling you the truth. It is expedient for you that I am coming away, for if I should not be coming away, the consoler (small c) will not be coming to you. Now if I should be gone, I shall be sending it (auton—the Accusative singular, and masculine gender of the Personal pronoun autos) to you."

Here again they call the Spirit, "it." Why? Because, in their ignorance, they thought the pronoun "auton" was neuter gender. But had "auton" been neuter gender, it would then have read "auto," and not "auton" (which is the masculine form). The pronoun, "auton," must be masculine here to agree with its antecedent, "Parakletos" (Comforter),

which is masculine gender. Such a translation reveals the fact that these editors are ignorant of the very simplest laws of Greek grammar. No wonder they know nothing regarding the true meaning of "aion" and "aionios."

Jno. 16:13 reads (in this version): "Yet whenever that (ekeinos—masculine gender, meaning the Holy Ghost) may be coming, the spirit of truth, it will be guiding you into all truth, for it (the spirit) will not be speaking from itself (eautou—Reflexive pronoun, masculine gender and Genitive case), but whatsoever it should be hearing will it be speaking, and it will be informing you of what is to come."

Here again, supposing this Demonstrative pronoun, "ekeinos," (masculine gender) to be neuter gender, these editors have made the same awful mistake. Jno. 16:13 reads literally: "But when He (ekeinos—masculine gender) may have come, He (ekeinos), the Spirit of truth, will guide you into all truth etc." God begins this verse by using the masculine pronoun, ekeinos (He), and so makes this masculine pronoun the antecedent for every other pronoun to be used in this sentence, as all real Greek scholars know. This, however, is another law of Greek grammar of which these editors are ignorant. *This law says*: "The antecedent of any pronoun may be omitted, when it can easily be supplied from the context" (Goodwin's Greek Grammar, p. 210).

Jno. 16:14 reads (*in this Concordant Version*): "That (ekeinos—masculine gender—meaning the Holy Ghost) will be glorifying Me, seeing that it will be getting of Mine, and informing you."

Again, being so ignorant of Greek grammar that they do not know the masculine form of a pronoun

from the neuter form, they have again translated this masculine pronoun, "ekeinos" (He), as that and it, when the Lord purposely used this masculine pronoun (ekeinos) to express the personality of the Holy Ghost, and also to make it the subject of all the following verbs in the sentence, according to the law of Greek grammar just given above.

Knowing nothing regarding these wonderful laws of Greek grammar, these editors have read such a verse as Rom. 8:26: ". . . : but the Spirit itself (auto—neuter gender) maketh intercession for us etc." This verse informed these editors that the word, spirit (pneuma), was neuter gender; and so, not knowing neuter pronouns from masculine pronouns (as all real Greek scholars do), they have translated all pronouns referring to the Holy Spirit as "it" or "that." What shameful ignorance of Greek grammar this displays.

Just here some earnest Christian is sure to ask: "If the Holy Ghost is a person, and very God, why is He ever called "it" in the Bible, as in Rom. 8:16 and Rom. 8:26? We have read scores of Commentaries, but they all seem to have passed over this most important question. The one and only book we know of, that gives you a full explanation of this very important matter, is this author's book, "Christ's Paralyzed Church X-Rayed," pp. 10 to 15, so we must here refer you to that book.

(II) *Again the editors of this Concordant Version know nothing of the tremendous difference between the use of the Present tense and the Aorist tense.*

What is this difference?

(1) *The Meaning of the Present tense in Greek:* Goodwin's "Moods and Tenses," Sec. 87, says: "The

Present tense expresses an action in its duration, that is as going on and being repeated."

Jelf's Greek Grammar, Vol. II, Sec. 395, says: "The Present tense properly signifies an incomplete action as yet in the course of performance. But the notion of present is extended so as to comprehend indefinite spaces of time, as when we say, 'the present age,' and, in this way, the Present tense is absolute."

Kubner's Greek Grammar, Sec. 255, says: "The Present indicative represents the action as taking place in time present to the speaker."

(2) *And now let us see the true meaning of the Aorist tense, according to the laws of Greek grammar:*

Jelf's Greek Grammar, Vol. II, Par. 401, says: "The Aorist tense expresses an action simply as past."

Goodell's Greek Grammar, P. 462, says: "The Aorist expresses an action simply as past."

Goodwin's Greek Grammar, P. 247, says: "The Aorist takes its name (aoristos—unlimited or unqualified) from its denoting a simple past occurrence."

Then remember the great distinction between the Present and Aorist tenses in Greek grammar. The Present tense represents an action as beginning at the time specified, and then being repeated and going on. While the Aorist tense represents the action as having happened in the past.

Now we shall prove that the editors of this Concordant Version are utterly ignorant of these laws of Greek grammar.

How does this Concordant Version translate the following passages? As follows:

Jno. 3:16, "For thus God *loves* (Present tense) the world, so that He *gives* (Present tense) His only begotten Son, that every one who is believing into Him should not be perishing, but have eonian life" (meaning a life that will only last throughout the ages, of which there are two more after this church age).

Now let us read Jno. 3:16 literally: "For God so loved (Aorist tense) the world, that He gave (Aorist tense) His only begotten Son, that everyone, the one believing into Him, may not perish, but may have everlasting life."

In their ignorance of Greek grammar, these editors here teach that God so loves the world that He gives (Present tense) His only begotten Son—not only to die once on Calvary—but to die again and again for our sins. This is the exact teaching, when we translate the two Aorist verbs (1) "egapesen"—loved, and (2) "edoken"—gave, as if they were in the Present tense. The Aorist tense informs us that God so loved the world (in the past) that He gave His Son to die just once, in the past, for our sins, and it will never happen again. *Recall again Goodwin's words*: "The Present tense expresses an action in its duration, that is as going on and being repeated." Does God purpose to give His Son to die for our sins repeatedly? NO! Yet this is what this Concordant Version clearly teaches. And why? Because these editors are ignorant of Greek grammar.

Rom. 8:11, *they translate thus*: "Now if the spirit of Him Who rouses (Greek—having raised) Jesus from among the dead is making its home in you, He Who arouses (Greek—having raised) Christ Jesus

from among the dead, will also vivify your mortal bodies because of His spirit making its home in you.”

Here again these men have translated two Aorist participles (having raised) as if they were Present participles, and so they make this verse read (according to the laws of Greek grammar) thus: If the spirit of Him Who arouses and is continually arousing (exact meaning of the Present participle) Jesus from the dead is making its home in you, He Who rouses and is continually arousing Christ Jesus from among the dead will also vivify your mortal bodies” etc. What foolish nonsense this is. And why? Because these editors know nothing regarding the laws of Greek grammar. Surely a little knowledge of Greek is a dangerous thing.

Again, let us examine their translation of Rom. 8:32: “He who spares (Greek spared) not His own Son, but gives (Greek—gave) Him up for us all, how shall He not together with Him also be graciously granting us all.”

Here again they translate two Aorist tenses as Present tenses, and so make this verse teach as follows: “He who spares not and keeps on sparing not His own Son, but gives and keeps on giving Him up for us all, how shall He not together with Him freely give us all.” Again this is foolish nonsense.

If space permitted, we would also examine Matt. 25:42, Acts 2:32, Acts 3:7, Acts 19:2, Rom. 8:34, Phil. 2:8 and 9, Col. 1:21, I Tim. 2:5 and 6, Rev. 1:5 and 6, and scores of other places, where these editors have translated Aorist tenses and Aorist participles, as if they were Present tenses and Present participles, thus making a lie of the inspired Greek text.

Here let us examine just one more such passage. Rom. 8:30 reads (in this Version): "Now whom He designates beforehand (Present), these He calls (Present) also, and whom He calls (Present tense), these He justifies (Present) also: now whom He justifies (Present), these He glorifies (Present tense) also."

According to this translation (having changed all these Aorist tenses to Present tenses) this verse teaches as follows: "Now whom He designates beforehand and keeps on designating beforehand, these He calls also and keeps on calling: and whom He calls also and keeps on calling, these He justifies and keeps on justifying also: now whom He justifies, and keeps on justifying, these He also glorifies and keeps on glorifying." This would be absurd.

Let us now give Paul's exact teaching here, and see the difference (when you obey the laws of Greek grammar). (Rom. 8:30), "But whom He predestinated (Aorist), them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Aorist tense).

The clear teaching of these Aorist tenses here is (as all skilled Greek grammarians know) that just as soon as a person is called of God and really justified or born again, that very moment that person is also glorified. His glorification is just as certain, when he is really justified, as it will be a million years from now. Only such as are ignorant of the laws of Greek grammar will deny this fact.

Here some one will surely ask: Does the Aorist tense, which usually refers to something done or completed in the past, ever refer to future events, like our glorification? Yes. See Jelf's Greek Grammar,

Vol. II, p. 65: "The Aorist, like the Perfect, is also used to express future events *which must certainly happen.*"

What a crime, in the sight of God and all sensible men, to teach, as this version here clearly teaches (Rom. 8:30), that when we are justified, and truly born again, we must keep on being justified over and over again. This makes Paul's teaching, here in Rom. 8:30, and Christ's teaching, in Jno. 10:28, absolutely false.

Because of this, as well as their utter ignorance of the laws of Greek grammar along so many other lines, this Concordant Version is the greatest Hodge-Podge of ignorance (as far as the laws of Greek grammar are concerned) that we have ever read, or ever expect to read. And yet this seems to have been the book, together with other literature gotten out by this same company, which has persuaded hundreds of persons to believe that, after two more ages, all sinners and the Devil himself will be restored to Heaven. Reader, when men are as ignorant of the laws of Greek grammar as these men are, beware how you accept any of their teachings.

Just here, let us add that every preacher, professor, or teacher, who denies that the Bible teaches a Hell with eternal punishment for Satan and all rejectors of Jesus Christ, is just as ignorant of the laws of Greek grammar as the editors of this Concordant Version (this version being the test of their Greek scholarship).

We have now proven these editors ignorant of three great laws of Greek grammar: (1) By their translation of Jno. 14:26, and Jno. 16:13 and 14, they reveal the fact that they do not know the law which

says: "All pronouns must agree with their antecedents in gender and number. (2) From their translation of Jno. 16:13, they reveal the fact that they are utterly ignorant of that law which says: "The antecedent of any pronoun may be omitted, when it can easily be supplied from the context." (3) Again we have clearly proven that these editors do not know the difference, in meaning, between the use of the Present tense and Present participle, and the use of the Aorist tense and Aorist participle. Because of this ignorance (as proven), they have branded the writers of the New Testament false teachers over and over again.

These editors have probably learned, in some way, that there was such a thing (in Greek grammar) as the Historical Present.

In Kuhner's Greek Grammar, Sec. 255, we read: "The Present tense is often used in the narration of past events, for the purpose of a more vivid and graphic representation; past time is then viewed as present. This is called the Historical present."

When a Greek orator desired to make some past historical event (such as a battle scene) more vivid and graphic, he would often use the Present tense in place of the Aorist. This was called the Historical present.

But did any Greek orator or teacher ever use the Historical present when setting forth the teachings of Aristotle, Plato or Socrates? NO indeed. Why? Because, to explain the exact teaching of these great philosophers, and the greatest of all great teachers, Christ and Paul, you must obey, in every detail, every single law of Greek grammar involved in each Greek construction. If you fail to do this, you will,

in every case, misrepresent these teachings, as this Concordant Version does so frequently. (4) *Again the editors of this Concordant Version seem to know nothing regarding the Genitive of Origin or Source.* We know they are ignorant of this great law, because they teach that the expression "unto the ages of the ages," in Rev. 20:10 and elsewhere, only means to the end of the Ideal age which (according to all Restorationists) follows the Millennial age. They do not know that these two words, "ton aionon (of the ages)"—being the Genitive of Source or Origin—teach us most clearly, that God has arranged to have one age produce the next all through eternity. Regarding this Genitive of Origin or Source, see pp. 68-71.

We have now proven that the editors of this Concordant Version know nothing regarding these great laws of Greek grammar, therefore their teachings are bound to deny the teachings of the Bible.

But how have these men been able to even translate the Greek New Testament into English, if they are not good Greek grammarians?

They have, in all probability, secured a copy of "The Englishman's Greek New Testament," or some other good Interlineal Translation. Wherever they have followed this Translation *exactly*, the Concordant Version is correct; but wherever they have inserted their own unscholarly and foolish ideas—as they have done in scores of places—they have made the teachings of Christ and the Apostles a lie.

Chapter Five . . .

AFTER DEATH, WHAT?

(1) *For the Saints of God.*

Jno. 5:28, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, (29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (or Judgment).

Listen to Paul (II Cor. 5:8), "We (God's saints) are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." This is exactly what death means to all real Christians: "Absent from the body and present with the Lord."

And Paul says (Rom. 8:17), "And if children (tekna—children by the new birth) then heirs; heirs of God and joint heirs with Christ." Now a joint heir is one that shares and shares alike with another. O, what a promise this is for every child of God! No wonder Rev. 1:6 assures us that Christ will make us "kings and priests unto God and His Father." No wonder also that we read in Rev. 22:5, ". . . and they (the Saints) shall reign forever and ever."

Listen now to what Rev. 21:3 tells us regarding the saints' Heavenly home: "And I heard a great

voice out of Heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them (His saints), and they shall be His people, and God Himself shall be with them, and be their God. (4) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for former things are passed away. (5) And He that sat upon the throne said, Behold, I make all things new. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be My son." O, what a wonderful home Heaven will be!

Today many Restorationists are teaching that only the Overcomers among God's saints (meaning the Spirit-filled saints) will go up with Christ when they die. All others, they tell us, must go into the judgment mentioned in Matt. 5:22 and elsewhere.

In Matt. 5:22, we read: "But I say unto you, that whosoever is angry with his brother without cause shall be in danger of the judgment (krisis)." Christ tells us of this same Judgment, "krisis," in Matt. 23:33, where He says to the hypocritical Pharisees: "Ye serpents, ye generation of vipers, how can ye escape the damnation (krisis) of hell" (gehenna—the Lake of fire). This Judgment is here called the Judgment of gehenna, because all who go into it are lost forever. This "krisis" Judgment then is only for sinners (sinful men and sinful angels). Peter assures us of this same fact (II Pet. 2:4): "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto Judgment (krisis)" etc. Again Peter says (II Pet. 2:9), "The Lord knoweth how to deliver the godly out of temptations and to

reserve the unjust unto the day of Judgment (*krisis*) *to be punished.*" Peter also mentions this sinner's judgment in II Pet. 3:7, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment (*krisis*) and perdition of ungodly men."

Christ also assures us that this awful "*krisis*" Judgment is only for the sinner. Jno. 5:28, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, (29) And shall come forth: they that have done good, unto the resurrection of life; and *they that have done evil, unto the resurrection of damnation* (*krisis*—the awful sinner's Judgment)."

Heb. 9:27 also mentions this "*krisis*" Judgment.

Yes, this "*krisis* Judgment" of Matt. 5:22 (into which many Restorationists tell us all saints, who are not Spirit-filled when they die, must go and remain for one full age to be purified by suffering) is only for sinners, and no saint will ever enter into it. Christ assures us of this, when He says (Jno. 5:24), "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into Judgment (*krisis*—this sinner's Judgment); but is passed out of death into life." Then, reader, when any one tells you, that unless you are a Spirit-filled saint you will have to go into this sinner's Judgment (*krisis*) for a time to be purified by suffering, just turn them to John 5:24, where Christ tells us that such teaching is absolutely false.

In Rev. 2:7, 2:11, 2:17, 2:26, 3:5, 3:12, 3:21, and Rev. 21:7, John speaks of "he that overcometh." This expression is "*ho nikon*," in the Greek text.

"Ho" means "the," or "the One," and "nikon" is the Present participle of "nikao"—I conquer. Then "ho nikon" literally reads: "*The conquering One.*" Most people, who are not Greek scholars, imagine "the one conquering" refers only to the Spirit-filled saints. However John tells us just whom he means by "the conquering One." Where? In I Jno. 5:5, where he asks: "Who is ho nikon," or "the One conquering"? The answer is: "He that believeth that Jesus is the Son of God." In other words, every truly born again saint—in God's sight—is an overcomer. After this let us believe John, and let all who deny him be false teachers. However, if we are born again saints, we ought to seek the infilling of the Holy Ghost for real power in Christ's service (Acts 1:8).

Paul assures us that John is right, when he says (Rom. 5:9), "Much more then, having been justified by His blood we shall be saved from wrath through Him."

(2) *After Death, What? For the Unsaved:*

David says (Ps. 9:17), "The wicked shall be turned into hell, and all the nations that forget God." And *Christ says* the same thing, but in a different way. Jno. 8:21, "I go My way, and ye shall seek Me, and shall die in your sins: whither I go ye cannot come." Yes, if we die in our sins, we can never go where Jesus is; which means Heaven.

In Jno. 5:28, Christ again says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, (29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (krisis—this awful Sinner's Judgment).

Just here recall Christ's words in Jno. 14:2, "If it were not so, I would have told you." Yes, Christ, who is God's own truth personified (Jno. 14:6), has told us the exact truth about the after life of both sinner and saint; and we better believe Him.

Now hear Christ's words in Matt. 25:41, "Then shall He (Christ Himself, our future Judge) say to those on the left hand (the unsaved): Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: (46) And these (the unsaved) shall go away into everlasting punishment (eis kolasin aionion): but the righteous into life eternal." Here again recall Christ's words (Jno. 14:2), "If this were not so, I would have told you."

Rev. 20:15 also tells us of the fate of all sinners after death: "And whosoever was not found written in the book of life was cast into the lake of fire."

Now Rev. 21:8 tells us just who these will be: "But the fearful (all moral cowards), and the unbelieving (including all moral living people who reject Christ), and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Yes, the Bible clearly teaches that all who die without accepting Christ as their Saviour are lost. Again recall Christ's words (Jno. 14:2), "If it were not so, I would have told you."

And what will happen to Satan at the close of the Millennium? Rev. 20:10, "And the devil that deceived them (all the unsaved) was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and forever."

Just here some Restorationist, who is hard to convince, is sure to say: Mr. McCrossan does not know that the Greek word for punishment, in Matt. 25:46, is "*kolasis*," and simply means a pruning, or a disciplinary punishment. Neither does he know that the word for everlasting (everlasting punishment) is "*aionios*," and only means "age-long," or to the end of the Ideal age which follows the Millennial age.

Friend, any one, who tells you that "*kolasis*" does not mean "punishment," knows very little regarding the use of this word in Classical Greek, or in the Greek Old and New Testaments. Here turn to I Jno. 4:18, and we will see the true meaning of this word: "There is no fear in love; but perfect love casteth out fear: because fear hath torment (*kolasis*)."
This word, "*kolasis*," is frequently used in the Greek Old Testament, and always means "punitive suffering." Then all the Restoration writers are giving a false meaning to this word, "*kolasis*," for they know nothing regarding the Greek language.

And what about the word, "aionios," translated in Matt. 25:46, as "everlasting" (everlasting punishment)? All Restorationists say it only means "age-lasting." As we have previously proven, to the satisfaction of all open minded readers (pp. 41-52), this word "*aionios*," is God's one favorite adjective, in both Old and New Greek Testaments, to express His own eternal nature and attributes. However, for the benefit of those not yet convinced, let us here recall just a few of the many facts already given:

(1) *Moses declares "aionios" means everlasting.* (Gen. 21:33), "And Abraham—called there on the name of the Lord, the everlasting (*aionios*) God." Is God only age-lasting, or is He eternal? He is eternal.

What word here expresses this fact? "Aionios."

Again God says to Moses (Ex. 3:15), "This, 'Ho On' (the One being and Always Being) is My eternal (aionios) Name." "Aionios" here most assuredly means eternal.

(2) *Isaiah also asserts that "aionios" means eternal* (Is. 40:28), "Hast thou not heard? *the eternal (aionios) God, the God who formed the ends of the earth, shall not hunger etc.*" Note, the God who created this earth is eternal (aionios). Then all who teach that "aionios" only means "age-long" make Isaiah a false teacher, and the Bible a lie.

Again Isaiah tells us "aionios" means eternal in Is. 26:4, where he says: "They have trusted with confidence forever, the great, the eternal (aionios) God." Note, Isaiah calls our great God—"eternal" (aionios). Does this mean everlasting, or just age-lasting? It means everlasting. Then this is the exact meaning of "aionios."

(3) *Jeremiah tells us that God is eternal* (Jer. 38:3), "I have loved thee (Israel) with an everlasting (aionios) love." Is God's love age-lasting only?, or is it everlasting? God's love, we know, is everlasting, and this is the exact meaning of "aionios."

(4) *Again Daniel assures us that "aionios" means everlasting.* He says (Dan. 7:14), "And to Him (the Son of man) was given the dominion, and the honor, and the kingdom; and all nations, tribes, and languages shall serve Him: His dominion is an everlasting (aionios) dominion, which shall not pass away, and His kingdom shall not be destroyed."

Yes, Daniel says Christ's kingdom shall never pass away or be destroyed, and therefore calls it, "aionios"—everlasting.

(5) *The Author of Hebrews tells us "aionios" means everlasting.* Where? Heb. 9:12 says Christ "obtained eternal (aionios) redemption for us." Is our redemption only "age-long," or will it last forever? Forever. Then "aionios" means eternal.

Again Heb. 9:14 tells us Christ offered Himself to God "*through the eternal Spirit.*" All admit the Holy Spirit is everlasting. Now what word is here used to express the eternal nature of the Holy Spirit? "Aionios."

(6) *Again Paul assures us that "aionios" means eternal.* He says (II Cor. 5:1), "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal (aionios) in the heavens." Will our heavenly home, built by God Himself, be eternal? Most assuredly. And what word does Paul here use to express this fact? "Aionios." Then "aionios" does mean eternal.

In Rom. 16:26, Paul speaks of "the commandment of the *everlasting* God." Is our great God who gave to men the ten commandments only age-lasting, or is He everlasting? All Restorationists admit that our great God is everlasting. And what word does Paul use in Rom. 16:26 to express the eternal nature of our great God? *The word is again "aionios."*

(7) *Again Peter is our witness that "aionios" means eternal.* II Pet. 1:11, "So an entrance shall be ministered unto you abundantly into the *everlasting kingdom* of our Lord and Saviour Jesus Christ." What word does Peter here use to express the fact of Christ's everlasting kingdom, which, Dan. 7:14 assures us, "shall never pass away or be destroyed?" This word is "*aionios.*"

(8) *John also tells us that "aionios" means eternal.* I Jno. 1:2, "For the life (meaning Christ) was manifested, and we have seen it, and bear witness, and shew unto you the life, the eternal life (Christ) which was with the Father, and was manifested unto us" (literal reading).

John here states that Christ Himself, who is "the life the eternal (aionios) life" was with the Father. When was Christ with the Father? Jno. 1:2 tells us: "The same (Christ) was in the beginning with God." Yes, Christ, who is "the life the eternal life" was with God in the beginning before the ages were made.

Now read I Jno. 5:20, ". . . "This (outos—this person, Christ) is the true God and the life eternal."

Then John here teaches that, in the beginning with the Father, Christ was "the life the eternal life" (I Jno. 1:2). John also says that Christ is now: "The true God and the life eternal" (I Jno. 5:20). Now since Christ was "the life, the eternal (aionios) life," in the beginning, before He created the earth; and since He is now "the true God and the life eternal (aionios)," we know this word, "aionios," does mean everlasting.

Again, since Christ Himself is "the life the eternal (aionios) life," and since He Himself is also "the true God" (I Jno. 5:20), then God the Father is also "the life the eternal life." Why? Because Christ says (Jno. 10:30), "I and My Father are One." Yes Christ Himself is "the life the eternal (aionios) life," and so God Himself is "the life, the eternal (aionios) life." Then, since Christ's own life and God's own life is "the life the eternal (aionios) life," we know the fundamental meaning of "aionios" is everlasting. No wonder John says (I Jno. 5:12), "He that hath

the Son (who Himself is '*the life the eternal life*') hath life; and he that hath not the Son of God hath not life." Then when we receive, through Christ, "eternal (aionios) life," we receive the very same identical eternal (aionios) life which Christ Himself and God the Father have possessed throughout eternity. Then "aionios" does mean everlasting.

Now we can understand why Christ says (Jno. 10:28), "And I give unto them (His sheep) eternal (aionios) life; and they shall never, no never (ou me) perish, neither shall any one pluck them out of My hand." Then our own eternal (aionios) life is eternal and not only age-lasting.

Reader, since Moses, Isaiah, Jeremiah, Daniel, Hebrews, Paul, Peter, John and Christ all assert that "aionios" really does mean eternal, we better believe them, and let all who deny their teaching be liars (as Paul has urged us to do).

And what about that other expression, in Rev. 14:11 and Rev. 20:10, "Unto the ages of the ages"? In Rev. 20:15, we read: "And whosoever was not found written in the book of life was cast into the lake of fire." This includes all who die unsaved. And how long will all Rejectors of Christ be in this awful lake of fire?

Rev. 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and forever" (or unto the ages of the ages).

Do these words: "Unto the ages of the ages" really mean forever? Yes, they do. See again pp. 53-68, where we have proven this fact most conclusively.

However, as it is a most difficult task to convince our Restoration friends that they are wrong—as we know from past experiences—let us here again prove, in a most convincing way, that these words, “Unto the ages of the ages” really do mean eternal, and not only to the close of the Ideal age, which (according to their unscriptural supposition) will follow the Millennial age.

In Rev. 1:18, Christ says: “I am He that liveth.” “He that liveth” here reads: “Ho Zon.” “Ho” means, “The One” (the masculine form of the definite article, “the”), and “Zon” is the Present participle of “Zao”—I live. Then “Ho Zon” means: “The One living and always continuing to live throughout eternity.”

We know this is the correct meaning of “Ho Zon” (the article with the Present participle) when speaking of God, because of Ex. 3:14, where God says to Moses: “I am Ho On”—the One being and always continuing to be throughout eternity.” Then God adds (Ex. 3:14): “Say to the children of Israel, ‘Ho On’ (the one being and always continuing to be throughout eternity) hath sent me to you.”

Yes, all admit that this Present participle, “On” (the Present participle of einai—to be) together with the article, “Ho”—the One, (when speaking of God) really does mean: the One being and always continuing to be throughout eternity. Then Ex. 3:15 tells us that “Ho On” (the one being and always continuing to be throughout eternity) is God’s eternal (aionios) name. Since this is so, we know that “Ho Zon” (Zon being the Present participle of Zao—I live) means: The One living and always continuing to live throughout eternity.

Here recall what our best Greek Grammars tell us regarding the meaning of the Present participle:

Goodwin's Moods and Tenses (Sec. 87) says: "The Present participle expresses an action in its duration, that is as going on and being repeated."

A. T. Robertson (*Greek Grammar of the New Testament*, p. 891) says: "The Present participle, like the Present infinitive is timeless and durative." What does "durative" mean? It means "the period of time during which any person or thing lasts." *And how long will God and Christ last*, being infinite beings? They will last forever. Then every Present participle (in Greek), which qualifies God, or Christ or the Holy Ghost, tells us something regarding them which will be true just as long as they continue to exist. Then when Christ says (Rev. 1:18), "I am He that liveth" (*Ho Zon*—Present participle with the article), He tells us: "I am the one living and always continuing to live throughout eternity."

In Rev. 4:9 and Rev. 4:10, we read how the four living creatures and the twenty-four Elders fell down before the throne, and worshipped Him (God), "*Ho Zon*"—the One living and always continuing to live throughout eternity.

Again, in Rev. 5:14, the twenty-four Elders fall down and worship God, "*Ho Zon*"—the One living and always continuing to live throughout eternity.

Rev. 10:6 also informs us that an angel stood upon the land and sea, lifted up his hand, and swore by "*Ho Zon*"—the One living and always continuing to live throughout eternity.

Again Rev. 15:7 asserts that seven angels were given seven golden vials filled with the wrath of God,

"*Ho Zon*"—the One living and always continuing to live throughout eternity.

Yes, in Rev. 1:18, Rev. 4:9, Rev. 4:10, Rev. 5:14, Rev. 10:6 and Rev. 15:7, we are told that God is "*Ho Zon*"—the One living and always continuing to live throughout eternity.

Now, since God has told us that He is "*Ho Zon*"—the One living and always continuing to live throughout all eternity, we can easily find out the exact meaning of the expression, "*Unto the Ages of the Ages.*" How? In Rev. 1:18, Christ says: "I am *Ho Zon*"—the One living and always continuing to live throughout eternity. Then He adds: "I am alive unto the ages of the ages," which means for all eternity, or as long as Christ Himself will live.

In Rev. 4:9, the four living creatures worship God—the One living and always continuing to live throughout eternity (*Ho Zon*). And how long will God continue to live? Rev. 4:9 says: "Unto the ages of the ages." Then "unto the ages of the ages means just as long as God Himself will live. This means for all eternity.

Again Rev. 4:10 tells us the twenty-four Elders fell down and worshipped God—the One living and always continuing to live throughout eternity (*Ho Zon*). And how long will this be? Rev. 4:10 says: "Unto the ages of the ages."

Rev. 5:14, Rev. 10:6 and Rev. 15:7 also tell of God (*Ho Zon*)—the One living and always continuing to live throughout eternity. These three passages also tell us just how long this will be: "Unto the ages of the ages." Then "unto the ages of the ages" means "for all eternity," or just as long as God Himself will live. But this is exactly what God has told us

by putting "*of the ages*" (ton aionon) in the Genitive case—the Genitive of Origin or Source. These words, "of the ages," assure us that it is God's plan to have one age produce the next all through eternity. See again pp. 68-71, where the Genitive of Origin is explained.

Now since this Present participle, "Ho Zon," does mean "the One living and always continuing to live throughout eternity," then the expression, "Unto the ages of the ages" (eis tous aionas ton aionon) also means for all eternity, or just as long as God Himself lives; and no real Greek scholar in this world will attempt to deny this fact.

Here let us quote Rev. 20:10, "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night unto the ages of the ages." How long will this be? Rev. 10:6 tells us. Here an angel swears by Him (Ho Zon)—the One living and always continuing to live throughout eternity. And how long will this be? Rev. 10:6 asserts it will be "Unto the ages of the ages."

Then the clear teaching of the inspired Greek text is that Satan, and all who die unsaved (all whose names are not in the book of life) must be punished in the lake of fire just as long as God Himself lives, or "unto the ages of the ages."

To clinch these proven facts, read now Rev. 7:11 and 12, "And all the angels stood round about the throne—, and fell before the throne, on their faces, and worshipped God, (12) Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God unto the ages of the ages" (eis tous aionos ton aionon).

Restorationists, Attention! How long will the angels in Heaven continue to ascribe to God, the Father, Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might? Just for two more ages Only? or for all eternity? Every one of you know right well that the angels in Heaven will continue to ascribe: Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might to God, the Father all through eternity. Now Rev. 7:11 and 12 tells us they will do this "unto the ages of the ages." Then "unto the ages of the ages" must mean for all eternity, or, as long as God Himself lives. Remember once again that Rev. 1:18, Rev. 4:9 and 10, Rev. 5:14, Rev. 10:6, and Rev. 15:7 tell us: God the Father is "Ho Zon" (the One living and always continuing to live throughout eternity). And how long do all these Scriptures tell us that God (the One living and always continuing to live throughout eternity) will live? "Unto the ages of the ages." Then, reader, Satan and all who die unsaved must suffer in the lake of fire just as long as God Himself lives, and just as long as the angels in Heaven continue to ascribe glory to God. This—as we have now proven over and over again—is the exact teaching of the Greek text, and means forever.

We have now dealt with 21 different constructions of the word, "aion" (age) in the Greek Old Testament, and with seven different constructions of this same word in the Greek New Testament, and we have discovered that every single one of these constructions either expresses the eternal nature of God and of Christ, or their eternal attributes. See pp. 53-68. We have now also proven, beyond the possibility of all doubt, that "aionios" is God's one favorite adject-

tive throughout the whole Greek Bible to express the eternal nature of God the Father, God the Son, and God the Holy Ghost, as well as their eternal attributes.

Since this is true, *then* Matt. 25:41 *means exactly what it says*: "Then shall He (Christ) say to them on the left hand (all rejectors of Christ), Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . , (46) And these shall go away into everlasting (aionios) punishment; but the righteous into life eternal (aionios)."

And Rev. 20:15 *means just what it says*: "And whosoever was not found written in the book of life, (those listed in Rev. 21:8) was cast into the lake of fire." *And* Rev. 20:10 *means exactly what it says*: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and forever."

Reader, from now on, remember: (1) That Christ Himself will be your final Judge (John 5:22 and 23): and (2) That Christ's teachings and His alone (not the baseless, and unscholarly suppositions of men) will settle your eternal destiny (Jno. 12:48): "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Chapter Six . . .

WHY WE OPPOSE THIS RESTORATION TEACHING

FIRST, we oppose it because (as we have now fully proven) it makes Moses, Isaiah, Jeremiah, Daniel, Paul, Peter, John and the Lord Jesus Himself false teachers. These men, we feel assured, never meant to do this, because they really seem honest and sincere; but their leading writers—not being skilled Greek grammarians, as here proven—have led them astray by their false expositions of God's inspired Greek text.

Again we oppose this false teaching, because we know, that if it were ever accepted by the church as true, the Devil would use it to damn millions of souls, just as he has used the devilish doctrine of Purgatory in the Catholic church.

This writer was a Presbyterian pastor in Minneapolis for nineteen years. For six and a half years pastor of Bethany Church, and for twelve and one half years pastor of the Oliver Church. In Bethany Church the night congregations suddenly doubled, while we were preaching a series of sermons on the life of Joseph. This great increase made it necessary to build the new Bethany church. We secured the names and addresses of all these newcomers, and called on them. Many of these families were Catholics. We never tried to take them away from their own church, but we did talk with them regarding personal

salvation, and had prayer in every home. The dear old mothers thanked us, and said: You are the first priest who ever prayed in our house; and they all invited us to come again.

Soon a few of these Catholic mothers asked us to speak with their husbands or sons who were getting drunk or gambling. We did so, but with no results. Why? Because of this doctrine of Purgatory.

One Saturday night, a Catholic father, a Mr. S., came home drunk. His wife, who had become a real Christian, sent for us on Sunday to talk with him. We did so, and warned him what the consequences would be, if he died in his sins. Then we urged him to repent, and accept Christ as his Saviour, for then and only then could he receive power to conquer this awful habit.

He just laughed and said: Well, if I were a Protestant, that would be the best thing to do: but, I am a Catholic, and we believe there is a Purgatory after death for sinners like me, where we will be purified from all sin through punishment of some kind. Then—after a few months—in response to the priest's prayers, which he is paid to offer, we will all be taken out of Purgatory into Heaven.

Well, the very next Saturday night, as Mr. S. was coming home drunk, he was struck, and instantly killed, by a fast express train, while crossing the track. Mr. S. died a lost soul. Why? Because he was a Restorationist.

When called to the Oliver Presbyterian church, we discovered that this church was just about four blocks from the largest Catholic church in that city, in those days. This splendid old Presbyterian church had been so burdened with debt for years, that very

few people, in that very thickly settled district, ever attended it.

Because of our blessed experiences in Bethany church, we decided to visit every home within ten blocks of the Oliver church north, south, east and west. Very many of these homes entered were Catholic. For the most part, they gave us a very kindly reception; and when we had prayer, most of them thanked us, and said (as the Catholics around Bethany church had told us): You are the first priest to offer prayer in this home.

Scores of these families visited, including many Catholics, began to attend our Sunday night services. After a few years, we had over two thousand families on our visiting list, and then God helped us to pay off the last \$20,000 of our debt, and gave us the largest night congregations of all the Presbyterian churches in that State.

Here again we were often called upon by anxious Catholic mothers, to come and talk with their sinful sons or husbands. We did our best, but, as a rule, could accomplish nothing. Why? Because they believed this damnable doctrine of Purgatory. They all reasoned thus: Since we can be prayed out of Purgatory, after a few months or weeks of punishment, and be restored to Heaven, why should we now cease doing the sinful things which we love to do? The result was that they just went on in their sins, and died as they lived.

If the teaching of these Restorationists continues to spread—as it has been spreading the past ten years; and, if our dear Lord should tarry another ten years, this teaching will damn far more souls than the doctrine of Purgatory. Why? Because the doctrine of

Purgatory requires money to get a poor sinner out, and restored to Heaven; but this pernicious teaching requires no money, as God Himself (so they teach) will do this for all sinners without charge.

These dear people falsely imagine that after one whole age of suffering in Hell (the lake of fire), all occupants of that awful place will be glad to let God save them and take them into Heaven. This, we know, is a mistaken idea. Why? Read Rev. 16:20 and 21, where God has revealed to us that His punishment of sinners will only harden their hearts against Him, and not convert them.

Rev. 16:20, "And every island fled away, and the mountains were not found. (21) And there fell upon men a great hail out of Heaven, every stone about the weight of a talent (about 135 lbs)." Think of God raining down upon sinful men hail stones weighing around 135 lbs. each. O, the suffering, the death, and destruction that will follow this treatment of God's enemies during the Tribulation! Surely, surely, if suffering is ever destined to turn wicked men to God, this will do it. But will it? NO. Read Rev. 16:21 in full: "And there fell upon men a great hail out of Heaven, every stone about the weight of a talent: *and men blasphemed God because of the plague of the hail*; for the plague thereof was exceedingly great."

God has inserted these words in His Bible to inform us that when He punishes sinful men (as He will do in the lake of fire), they will not repent and turn to Him, but will only curse Him. Then the clear teaching of God's word is, that when men die unsaved, they must live apart from Him for all eternity. This is what is meant by the Second death.

All Restorationists are teaching that this Second death must yet be abolished. They seek to prove this from I Cor. 15:26, "The last enemy that shall be destroyed is death." Now, it seems to us, they have an entirely wrong conception of this whole matter.

In Rev. 21:18, we read: "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Now I Cor. 15:51-53 tells us how God will abolish the first death (physical death): "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, (52) In a moment, in the twinkling of an eye, at the last trump (speaking here of the saints, when Christ returns): for the trumpet shall sound, and the dead shall be raised incorruptible. (53) For this corruptible must put on incorruption, and this mortal must put on immortality." Then we read, I Cor. 15:54, "Death is swallowed up in victory." When all mankind have incorruptible spiritual bodies, there can then be no more physical death.

Jno. 5:28 and 29 tells us, that while the saints will come forth to "the resurrection of life," as described in I Cor. 15:51-53, the sinners will come forth to "the resurrection of damnation" or the sinner's Judgment, called, "krisis," which will take place at the end of the Millennium.

When the unsaved are resurrected, they too will be given spiritual bodies, although they will not be changed in character, as the saints will be. Then, at the end of the Millennium, when all shall have been given spiritual bodies, physical death will be abolished.

Will the Second Death ever be abolished? NO, and Yes. Rev. 21:8 informs us that all rejectors of Christ will be cast into the lake of fire and brimstone, where Satan, the Anti-Christ and the false prophet are, and that they will there be tormented "unto the ages of the ages," or as long as God Himself lives, as we have now proven.

But there is a sense in which this Second death will be abolished; but only for the Saints. In Heb. 2:14, we read, "Forasmuch then as the children are partakers of flesh and blood, He (Christ) also Himself likewise took part of the same; that through death (His own death) He might destroy (or annul) him that had the power of death, that is the Devil; (15) And deliver them who, through fear of death, were all their life time subject to bondage."

This verb, might destroy, is "katargeo," to annul or render useless. *It is the same verb we find in I Cor. 15:26.* Just here remember that I Corinthians was only written to God's saints, and nothing in this letter is addressed to sinners. See again I Cor. 1:2.

Then, when Paul here says (I Cor. 15:26), "The last enemy that shall be destroyed (or rendered useless) is death," he is speaking of the time, after the Millennium, when Christ who died to annul the power of Satan (Heb. 2:14 and 15) will cast Satan (the great tempter of the saints) into the lake of fire, together with all his angels, and earthly servants, and thus utterly remove from His saints forever any and every evil influence which might again tempt them to disobey God. In this way—for all the saints of God, to whom alone I Cor. 15:26 was written—all danger of spiritual death (the Second death) will forever be abolished. *However, for the unsaved, the Second*

death will never be abolished, for the promise of I Cor. 15:26 was given only to the saints of God.

Just here let us discover what would be needful to abolish this Second death, which is simply the absence of Christ Himself from the hearts of sinners, since, as John tells us, in I Jno. 1:2 and 5:20, Christ Himself is "the life eternal." Then it would be needful for Christ to take possession of the hearts of Satan and all the sinners in the lake of fire before this Second death could be abolished. Is this possible? NO!

Nonsense, some thoughtless person says: Is not God omnipotent? Yes, but there are a few things God cannot do, though He is omnipotent. As we asked once before: Can God make 2 and 2 equal 5? No, He cannot. Can He make a circle out of one straight line? NO. Can He make a triangle out of two straight lines? NO. Why? Because He cannot deny Himself. He has made 2 and 2 equal 4, and He will never make it equal 5. Just so, He has made man with a free will, and He will never force any one to serve Him against his will.

Remember the Holy Spirit will not be in Hell to convict sinners of their sins; and Rev. 16:20 and 21 assure us that God's awful punishment of sinners will only harden their hearts and cause them to curse Him. NO, as we have now fully proven, over and over again, all those in the lake of fire will be there for all eternity, or as long as God Himself lives. To deny this conclusion, as we have fully proven, you must make the inspired Greek text a lie.

Again we know the lake of fire will never be abolished, because we read in Rev. 21:8 that all sinners "shall have their part in the lake that burneth with fire and brimstone." This word burneth (kaiomene)

informs us that this lake will continue to burn forever. It is the Present participle, Passive voice, of the verb, "kaio"—I burn. Then these words in Rev. 21:8, "in the lake which burneth with fire and brimstone," would literally read: "in the lake constantly and continually being kept burning with fire and brimstone." This then is really a prediction of the Holy Ghost that this lake of fire will always be kept burning, and will, therefore, never be abolished.

Christ tells us the very same thing in Matt. 18:8, when He says: ". . . , it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into the fire, the everlasting (aionios) fire"—meaning, of course, this lake of fire. When we remember that "aionios" is God's very strongest adjective, in the whole Greek language (as we have now proven over and over again) to express "everlasting"; then when Christ asserts in Matt. 18:8, and also in Matt. 25:41, that this fire, in the next world, will be eternal (aionios), we had better believe Him, and let all who deny this fact be false teachers.

In Rev. 22:11, *God Himself has assured us that all this Restoration Teaching is absolutely false.* Rev. 22:11, "He that is unjust, let him be unjust still: he which is filthy, let him be filthy still: he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

What does this verse really teach? It clearly teaches us that, after the final judgments—for both saints and sinners—our eternal destiny is then fixed, and can never be changed.

Rev. 22:11 *literally reads*: "The one being unjust and continuing to be unjust for the duration of their

existence (ho adikōn—Present participle), let him be unjust still: and the one being filthy, and continuing to be filthy for the duration of their existence (ho rupon—Present participle), let him be filthy still: and he that is holy, let him be holy still.”

Why has God here inserted these two Present participles regarding the unjust and the filthy? He has here inserted these two Present participles to tell us very plainly that all who are unjust or morally filthy, when they die, will continue to be such all through eternity.

Listen again to our best Greek grammarians regarding the teaching of the Present participle in Greek:

Goodwin's Moods and Tenses (Sec. 87) says: “The Present participle expresses an action in its duration, that is as going on and being repeated.”

A. T. Robertson's Greek Grammar (p. 891) says: “The Present participle, like the Present infinitive, is timeless and durative.”

The use of the Present participle, in Rev. 22:11, in connection with “the unjust” and “the filthy,” brings out the thought very clearly, that these same characteristics (being unjust and filthy) will remain with all these people throughout the duration of their existence, being repeated over and over and over again. Then all who teach that all sinners are yet to be saved and restored to Heaven must brand Rev. 22:11 (God's inspired Greek text) a lie.

Here some one is sure to ask: Why are not Present participles also used in Rev. 22:11 regarding the righteous and the holy? If these Present participles were here used, then Rev. 22:11 would have read: “. . . , and the one being righteous and continuing to

be righteous for the duration of their existence (ho dikaion—Present participle), let him be righteous still: and the one being holy and continuing to be holy for the duration of their existence (ho agiazon—Present participle), let him be holy still.”

Had God inserted these two Present participles (ho dikaion and ho agiazon), it would then have told us that the just and holy were destined to remain just as they were throughout eternity without any change whatsoever. But, praise God, His righteous and holy saints will not remain the same, because they are destined to grow more and more like their Lord.

Read II Cor. 3:18, “But we all (God’s saints) with unveiled face constantly reflecting as in a mirror throughout the duration of our existence (exact meaning of this Present participle, Middle voice) the glory of the Lord, are constantly being transformed (Present participle) into the same image from glory to glory, even as by the Spirit of the Lord” (Literal translation). This means that all through eternity God’s saints will be growing more and more like their blessed Lord. What a wonderful heritage is ours!

Again all who teach that Satan will yet be restored to Heaven brand Rev. 20:10 a lie. Rev. 20:10, “And the devil, the one constantly deceiving and continuing throughout the duration of his existence to deceive them (ho planon—Present participle) 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.”

When God says (Ex. 3:14), “I am Ho On” (using here the Present participle of “einai”—to be), this assures us that God is “the One being and always

continuing to be all through eternity." Just so the use of the Present participles, "*ho adikōn*" (the one being unjust and continuing throughout the duration of his existence to be unjust), and "*ho rupon*" (the one being filthy and continuing throughout the duration of his existence to be filthy) in Rev. 22:11, and "*ho planōn*" (the one constantly deceiving and continuing throughout the duration of his existence to deceive) in Rev. 20:10, assures us that the unjust and the filthy and Satan himself—the one constantly deceiving, will continue to be the very same all through eternity. This is the exact teaching of these Present participles in Rev. 22:11 and Rev. 20:10.

Yes, all Restorationists brand the teaching of Rev. 22:11 and Rev. 20:10 an absolute lie when they teach that Satan and all sinners will yet be restored to Heaven. Now we can plainly see why no one, except those utterly ignorant of these great laws of Greek grammar, could ever be a Restorationist. And now we can also plainly see why all skilled Greek grammarians must believe in a Hell and eternal punishment for all wilful rejectors of the Lord Jesus Christ. When you find a man who does not so believe, you will know that he is not a real Greek scholar, no matter how many degrees he may have.

THE WORDS FOR HELL IN THE NEW TESTAMENT

We find three words for Hell in the New Testament:

(1) *Hades* (Luke 16:22), "The rich man died and was buried: (23) And in hell (*hades*) he lifted up his eyes being in torments." Note, he was conscious and suffering. This then is the place where all the spirits of the unsaved are now being kept until the Sinner's Judgment (*krisis*) at the end of the Millen-

nium. This word Hades never means the grave, as a place of burial. The Greek word for grave is "mne-meion," as in Jno. 5:28.

All Restorationists tell us that Luke 16:19-31 is only a Parable. But Christ did not call this a Parable. He says: "There was a certain rich man, and there was a man named Lazarus." He here gives us an exact picture of what happened to two men after death.

(2) *Tartarus* (II Pet. 2:4), "If God spared not the angels that sinned, but cast them down to Hell (*Tartarus*) and delivered them into chains of darkness to be reserved unto Judgment (krisis—the Judgment for sinful men and angels) . . . ; (9) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment (krisis) to be punished." Then *Tartarus* is the place where all the fallen angels are now being kept until this sinners' Judgment (krisis), at the close of the Millennium.

(3) *Gehenna, the final Hell* (Matt. 23:33), "Ye serpents, ye generation of vipers, how can ye escape the damnation (krisis—Judgment) of Hell (*Gehenna*)."

Gehenna was another name for the valley of *Hinnom*. But why does the Lord here use *Hinnom*, or *Gehenna* as a type of Hell (the Lake of fire and brimstone)? He does this for at least four reasons:

(1) When Israel fell into idolatry, and began to worship Baal, it was in a part of this valley called "Tophet," where they annually burned thousands of their dear children alive to Moloch or Baal (the same awful god). See Jer. 7:31, and Jer. 19:1-12. These thousands of dear little children were placed upon

the red hot metal hands of the great idol, and, as they were being roasted alive, their agonizing screams were drowned by cymbals and the shouts of the frenzied worshippers. Think of this deviltry taking place each year in this valley of Hinnom.

(2) Again Hinnom was a splendid type of Hell, because, as Isaiah 30:30-33 and Is. 37:21-38 inform us, it was in this valley that God Almighty slew some 185,000 of King Sennacherib's great army, and so saved Jerusalem.

(3) Hinnom was a splendid type of Hell, because when Titus took Jerusalem, this valley was once again literally filled with dead bodies.

Josephus says that when Titus, from a distance, saw this valley fairly filled with tens of thousands of dead bodies, he was so horrified at the sight, that he raised his hands, and called Heaven to witness that he was not responsible for this awful slaughter.

(4) Again Gehenna or Hinnom was the very best type of a Hell, with eternal fire, which Christ could possibly have used in His own day. Why? Because, for centuries before Christ, this valley had been a constant lake of fire day and night; for here great fires were constantly burning up the filth, the rubbish, and the offal of the great city of Jerusalem, as well as the carcasses of dead animals of all kinds. This was by far the best illustration of perpetual fire that Christ could possibly have used in His day. It was indeed a splendid type of the awful lake of fire spoken of in Rev. 19:20, Rev. 20:10, Rev. 20:15 and Rev. 21:8.

The Punishment in Hell Will be by Fire

Mk. 9:43, "And if thine hand offend thee (prove a stumbling block to thee), cut it off: it is better for

thee to enter into life maimed, than having two hands to go into hell (Gehenna), into the fire that never shall be quenched: (44) Where their worm dieth not, and the fire is not quenched."

II Thess. 1:8, "In flaming fire (or in fire of flame) taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; (10) When He shall come to be glorified in His saints" etc.

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

Just here some one may say: Well, this is only symbolic, and very much exaggerated language. Then turn to Jno. 14:2, "In My Father's house are many mansions: if it were not so, I would have told you." And just so it would have been in all these passages regarding Hell and eternal fire. "If it were not so," Christ would have told us, because He was God's own truth personified. See Jno. 14:6. Christ could not lie or misrepresent.

Will the Finally Impenitent be Annihilated?

Pastor Russell's followers (Now Jehovah's Witnesses) and others are teaching today that the finally impenitent sinners will be annihilated. All such quote two texts:

(1) Matt. 10:28, "Fear not them that kill the body, but are not able to kill the soul: but fear Him who is able to destroy (apolesai) both soul and body in Hell (gehenna)."

(2) II Thess. 1:9, "Who (the final rejectors of Christ) shall be punished with everlasting destruction

(olethros) from the presence of the Lord, and from the glory of His power, (10) When He shall come to be glorified in His saints."

But neither of these words ("apolesai" or olethros) ever mean annihilation. We are sure of this when we examine their use elsewhere in the New Testament.

First, let us examine the word "apolesai" (the 1st Aorist infinitive of "apollumi").

In Lu. 19:10, we read: "For the Son of Man is come to seek and to save that which is lost." The verb "lost" here is the Perfect participle of this same verb "apollumi," which Jehovah's Witnesses tell us always means to annihilate. Now read Luke 19:10, as they would read it: "For the Son of Man is come to seek and to save that which is annihilated." This would be nonsense.

In Lu. 15:4, we find this same verb: "What man of you having an hundred sheep, if he lose (this same verb—apollumi) one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost (same verb)." Read this verse now as Jehovah's Witnesses would have to read it. It would read thus: "What man of you, having an hundred sheep, if he annihilate one of them, doth not leave the ninety and nine in the wilderness, and go after that which is annihilated." This too would be absurd.

Again we find this same verb in Matt. 16:25, "For whosoever shall save his life shall lose (same verb) it; and whosoever shall lose (same verb) his life for My sake, shall find it." Jehovah's Witnesses would read this: "For whosoever shall save his life, shall annihilate it; and whosoever shall annihilate his

life for My sake, shall find it." Again this would be foolish. No, this verb, "*apollumi*," never never means "to annihilate." It comes from "*apo*"—away from, and "*luo*"—I loosen. It is the very verb we find in Jno. 3:16, which is there translated "perish," and means to be loosened away from, or separated from God forever.

And what about the other word "Olethros" found in II Thess. 1:9? Does this word ever mean annihilation?

We find this same word in I Tim. 6:9. Here, speaking of living men, Paul says: "But they that will be rich, fall into temptation and a snare, and into many hurtful and foolish lusts, which drown (Present tense) men in destruction (eis olethron)." This is the same word found in II Thess. 1:9 "... , shall be punished with everlasting destruction (olethros)."

If this word, "*olethros*," means annihilation, then, while men are still living in this world, their desire to get rich drowns, or sinks them into annihilation. This would be utter foolishness. Paul here simply teaches that men can so neglect God, by living only to make money, that they will forget Him altogether, and so lose their souls.

Again we find this word, "*olethros*," in I Cor. 5:5, "To deliver such an one unto Satan for the destruction (*olethros*) of the flesh, that the Spirit may be saved in the day of the Lord Jesus."

Jehovah's Witnesses would have to read this verse: "To deliver such an one unto Satan for the annihilation of the flesh, that the Spirit may be saved in the day of the Lord Jesus." This too would be foolish.

The destruction of the flesh here simply means letting a sinner go to the very limit in sin, until some sickness develops, which destroys in him all desire to sin. Then the Holy Spirit begins to work, and that sinner is saved.

We once received a wire from a dear mother urging us to come to that city at once, and talk with her prodigal son, who was dying in the hospital. This dear boy, though brought up in a splendid Christian home, had gotten into bad company, and gone down through drink and evil women; but his parents and many others were praying for him. We went at once to that city, and found, when we talked with him, that he was already truly saved. He told us how his long sickness had just burned out all desire for the old sinful life. Then, knowing he must soon meet God face to face, and knowing also the plan of salvation, he had met every requirement and yielded himself fully to his Lord. He died a few days later, happy in the Lord. Here then we have a splendid illustration of the teaching of I Cor. 5:5. Then nowhere in the whole Bible does the word, "olethros," ever mean annihilation. The annihilation of the sinner is nowhere taught in God's word.

In Rev. 19:20, we read that "the beast (the Antichrist) and the false prophet were cast alive (zontes—living and always continuing to live) into a lake of fire continually burning (Present participle) with brimstone." This was before the Millennium began.

Now turn to Rev. 20:10, one thousand years later, at the close of the Millennium, and we read: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and

night forever and forever." Yes, after one thousand years in God's eternal fire, the Anti-christ and his prophet were still alive. NO! the sinner will never never be annihilated.

Is Not Such a Hell Contrary to God's Loving Nature?

Listen to Peter (II Pet. 2:4), "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto Judgment (krisis); (9) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment (krisis—the sinners' Judgment) to be punished." Then, as God has punished, and still will punish the sinful angels; so He will punish sinful men, as Peter here assures us. As Christ has nowhere promised to restore sinners from Hell to Heaven, we had better believe Him, and not the mere suppositions of men, all of whom are ignorant of the laws of Greek grammar, as we have now proven over and over again.

Just here we desire to say: If God were to permit all sinners to enter Heaven, they would turn Heaven into Hell over night. Why, you say, that is nonsense. Is not God omnipotent? Yes, He is: but, as we have before proven, there are some things God cannot do, even if He is omnipotent.

As we asked before, so we here ask again: Can God make 2 and 2 equal 5? No. Why? Because He cannot deny Himself. He has made 2 and 2 equal 4, and He will never make it equal 5. *Just so God has made man with a free will*, and He will never never force any one to serve Him because of this fact. He will do His best, through the Holy Ghost, to convict all sinners of their sins, and make them realize

that they are lost apart from Him; but, if we refuse to accept Christ as our Saviour, He will never force us to do so.

Listen to Christ's words in Jno. 5:40, "Ye will not come to Me that ye might have life." Friend, if you die unsaved, it will be your own fault, not God's; for He says (Jno. 6:37), "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."

To all sincere gospel preachers and workers, it does seem as if very very few are getting saved today; and yet, various experiences in our life have revealed to us that no doubt hundreds, and perhaps thousands of sinners have been thoroughly saved just before they died.

While supplying the pulpit of the Knox Presbyterian Church, Toronto, Canada, one summer, a friend took us to hear an elderly man—a famous street preacher—tell of his conversion.

He told us how he had been brought up in a real Christian home in Liverpool, England. His dear father died suddenly when he was about twelve years of age. His mother did all she could to help him, but he got into bad company, and when about sixteen was brought home drunk by his pals, and just thrown into the house. His poor sorrow stricken mother undressed him and got him to bed. In the morning she talked kindly to him, and told him if he went on like that it would break her heart. He promised her that he would reform, and, for a time, he did. Then he got drunk again and again.

At seventeen, he was larger and stronger than most men. One morning his mother plead with him so earnestly, that he got angry, seized a carving knife,

and hurled it straight at her. He thought he had killed her, and so fled to the docks near by, and managed to get a job on a large three-masted sailing vessel going to South America. He was now afraid he would be hanged for murder, unless he got away quickly. He went on year after year, and never dared to write home lest they would find out where he was, and imprison him. At last he became the most wicked man on that ship. He was so big and strong, he could thrash any of the men in a fight, and he was a terror to curse and drink and gamble.

At last, after he had been on the ship several years, they were rounding the Cape in a terrific storm when one of the sails came unfurled, and the mate ordered him and several others to go aloft at once and furl it. When he reached the yard-arm, the ship made a dreadful lurch, and he lost his grip and fell into the raging sea. The mate (a very powerful man) saw him falling, seized a long line, and with all his strength hurled it toward him. He then turned a powerful searchlight on the spot where he was about to fall. The preacher said he hit the water, came up and just managed to catch the end of the line, and was drawn to safety: but, he said, I was saved before I hit the water, and if I had died, I would have gone to Heaven. He said the Lord flashed all his sins before him in a moment, and he just cried to God to forgive him and save him, and He did.

And what was the result? He began to read the Bible and pray; and his life was so transformed that, before he got back to England, God had enabled him to lead every sailor and all the officers to Jesus.

Reaching Liverpool, after his conversion, he went at once to his home, and found his mother alive and

well. The knife had struck her, but the wound was not serious. After that this redeemed sailor gave his whole life to going from town to town and city to city preaching on the streets, and winning sinners to Christ; for he was truly anointed of God.

On another occasion, we heard a logger tell how a tree fell upon him, and he was almost crushed to death before they got him out. He also had been a dreadful sinner, but—knowing the plan of salvation—he just cried to God to forgive his sins and save him, and he was truly saved.

On another occasion, a very sinful man was very ill with pneumonia, but he thought he could pull through. But one night, when he was very very weak, he heard the doctor tell the nurse—in a low tone—that he could not live until the morning. Then he began to pray, and ask God to forgive his sins and save his soul. God did so, and also healed his body.

Yes, we believe that hundreds of persons who have had Christian parents, and who knew the plan of salvation, and yet apparently died in their sins, may have been saved before they died, just as these three great sinners were saved when on the verge of death. Why? Because our blessed Redeemer never loses an opportunity to save a lost soul. Then, beloved, do not be surprised, if you find in Heaven hundreds of persons whom you never expected to see there.

Just here let us warn all unsaved persons of the awful danger of waiting until the hour of death to repent and be saved. Remember, you may be knocked unconscious, or your mind may be deranged by fever. No wonder Paul says (II Cor. 6:2), “. . . now is the accepted time; behold, now is the day of salvation.”

Here we face a question that thousands of saints are asking who have lost unsaved dear ones: How can God's saints be happy in Heaven, when they know their dear ones are in Hell? How often we have been asked this question at funerals.

The answer seems to be this: After the sinners' Judgment, at the close of the Millennium, God will then cause all His saints to forget that these loved ones ever lived.

Ex. 32:33, "Whosoever hath sinned against Me, him will I blot out of My book."

Ps. 69:28, "Let them (all sinners) be blotted out of the book of the living, and not be written with the righteous."

Ps. 11:26, "The righteous will be in everlasting remembrance." A strong suggestion that the wicked will not be.

Job 24:19, "Drought and heat consume the snow waters: so doth sheol (the place of abode for wicked spirits, like Hades in the New Testament) those that have sinned. (20) The womb (the mother) shall forget him; he shall be no more remembered." Please note that "Sheol" never means "the grave" (a burial place). The Hebrew word for grave is "quburah," and not "Sheol."

Is. 65:17, "For, behold, I create new heavens, and a new earth; and *the former shall not be remembered, nor come into mind.*"

Yes, after the sinners' Judgment, at the close of the Millennium, God will erase from our memories the fact that these lost dear ones ever lived. Then let us spend more time in prayer for our unsaved loved ones, and seek to live so near to our Lord, that

these dear ones will be able to see that the Lord Jesus is actually controlling our lives.

Now we feel assured that we have proven to the satisfaction of every honest seeker after God's truth, that the Bible does teach that the punishment in the awful lake of fire will be eternal, and not only age-long.

Again we have proven most conclusively that "aionios" is God's one favorite adjective, above all other Greek adjectives, to express the eternal nature and attributes of Himself, of Christ, and of the Holy Ghost, both in the Greek Old Testament and the Greek New Testament. To again substantiate this statement, see pp. 41-52, where the true meaning of "aionios" has been fully set forth.

As "aionios" is God's one favorite adjective, all through the Bible, to express His own eternal nature and attributes, just so "aion" (as we have most conclusively proven) is God's one favorite noun for this same great purpose. See again pp. 53-68, where this statement has been fully substantiated.

Just here we desire to ask the pardon of all our orthodox readers for so much repetition regarding the true meaning of these words "aionios" and "aion"; but we know, from past experiences, that when sincere and conscientious people (who have no real knowledge of the Original languages) have come to wrong conclusions, after years of Bible study, it is not an easy matter to change those conclusions.

In closing let us remind every reader that there is just one sin that dooms any one to Hell. That sin is not adultery, or lying, or stealing, or gambling or covetousness, or drunkenness, nor even murder. Why? Because every one of these sins will be forgiven

the very moment we confess them to God, and sincerely ask Him to forgive us for the sake of Christ who died for our sins. I Jno. 1:9, "If we confess our sins, He (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Isaiah 1:18 tells us the same thing.

If we have wronged any one before having accepted Christ, the Holy Spirit will keep convicting us until we make that wrong right to the best of our ability (where these wrongs can be righted). If one has committed murder, God will make him realize that he must give himself up, and suffer the penalty; but he will then die a saved person.

The one and only sin, which damns the soul, is the final rejection of the Lord Jesus Christ as our Saviour. Listen to Christ's words (Jno. 8:21), "Ye shall die in your sins; and whither I go (Heaven) ye cannot come."

But, praise God, no one ever needs to go to Hell. Hear God's word, and you will realize this truth. Is. 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." We have read that no dyer in the world can make a crimson garment white; but, sinner friend, God can and will make your crimson heart white, if only you will let Him do so. Lu. 19:10, "For the Son of man is come to seek and to save that which is lost." *Brother, sister, are you lost?* Then whom did Jesus come to seek and to save? The lost. Then that means you.

Again listen to Christ (Jno. 5:24), "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath (Present tense—

right now) everlasting life, and shall not come into condemnation; but is passed out of death into life."

The Greek word here for condemnation is "krisis." As this judgment (krisis) is only for sinful angels and sinful men (see pp. 100 and 101), let us now read Jno. 5:24 once again: "Verily, verily, I say unto you, He that heareth My words, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into the sinners' Judgment (krisis); but is passed out of death into life." Hallelujah! what a Saviour. Yes, the moment we accept Christ as our Saviour, that very moment we receive eternal life (not age-long life), and shall never come into the sinners' Judgment, for we have then passed out of death into life. Remember again I Jno. 5:12, He that hath the Son hath life; and he that hath not the Son of God hath not life."

A Philadelphia friend told us this story. He said an agnostic lawyer lived for years in the next block to him on the same street. He was naturally a very kindly man and had a host of friends; but, because of this fact, his evil influence (religiously) was all the greater.

One morning, while the agnostic and this friend were waiting for the same car, a truck drove up and unloaded a great tent on the corner lot opposite, and other men began immediately to put the tent up. Being curious to know what the tent was for, the lawyer went over to inquire, and found that an evangelist was beginning meetings there that evening. That evening the tent meeting began, and soon a great crowd was attending, for the evangelist was a real man of God.

About the fourth morning after the meetings started, the lawyer heard that a little fellow about fourteen years old, known throughout the whole community as Half Wit Jack, had been saved the night before. That same morning our friend was waiting for the car, when he saw the lawyer come out of his gate and walk toward the corner. Suddenly little Half Wit Jack came around that corner walking toward the lawyer. The lawyer stopped him, and said something. Little Jack replied, and then walked rapidly away. When the agnostic reached the corner to take his car, he just nodded to our friend and all other acquaintances, and then walked off by himself. When they boarded the car, he went away up front and sat by himself. He tried to make his friends believe he was reading his paper, but our friend, who was watching him keenly, could see that he was not reading. Next morning the lawyer was just as queer and unfriendly. Again he went to the front of the car, and had nothing to say to anyone. The result was that all who knew him were asking one another: What is the matter with lawyer A.?

After this strange conduct of lawyer A. had lasted about three days, that night our friend and his wife went to the tent meeting; and, to their great surprise, they saw lawyer A. there. The evangelist preached a splendid gospel sermon, and then urged all the unsaved, who desired to accept Christ as their Saviour, to come to the altar. The first one to go was lawyer A., the agnostic. Some one told the evangelist who he was, and he went down and spoke with him; and, in a few minutes, they both arose and walked to the platform. The evangelist then said: Lawyer A., whom you all know, has accepted Christ as his

Saviour, and he desires now to tell you neighbors what led him to do so.

The lawyer then stood up and said: Neighbors, you all know that for many years I have been a conscientious agnostic, and that I have talked against the Bible because it taught that there was a Heaven after death for the good, and a Hell for the wicked. Well three days ago I heard that little Half Wit Jack had got religion here the night before; and, as I was walking to take the car the next morning, I saw Jack coming toward me. I stopped him and said: Jack, they tell me you got religion last night. Yes, Mr. A., I did. Well, Jack, haven't I often told you that there isn't any Heaven and there isn't any Hell? Yes, Mr. A., you have: but last night God was talking to me, and I began to think for myself. I reasoned like this: Suppose there isn't any Heaven, and suppose there isn't any Hell, then, Mr. A., I will be just as well off as you are when I die. But if there is a Heaven, and if there is a Hell, then I will have two chances to your one of going to Heaven, and you will surely go to Hell; and, Mr. A., I am no fool: and he walked rapidly away.

The lawyer then told the audience how God had used those words of Half Wit Jack to make him think, as never before. All day long, except when busy with clients, the Holy Ghost would repeat to him little Jack's words: "Suppose there isn't any Heaven, and suppose there isn't any Hell, then, Mr. A., I will be just as well off as you, when I die. But if there is a Heaven, and if there is a Hell, then I will have two chances to your one of going to Heaven, and you will surely go to Hell; and, Mr. A., I am no fool." Then at night, he said, God would wake

him up, and again and again—like a voice speaking to him from within—he would hear little Jack's words: "Suppose there isn't any Heaven, and suppose there isn't any Hell, then, Mr. A., I will be just as well off as you when I die. But if there is a Heaven, and if there is a Hell, then I will have two chances to your one of going to Heaven, and you will surely go to Hell; and, Mr. A., I am no fool." The result was, friends, he added, that I saw myself as a poor lost sinner who needed a Saviour; so I came here tonight, and God has saved me for time and eternity.

Unsaved friend, won't you come to Jesus now? Remember again there is no other way to obtain salvation. I Jno. 5:11, "And this is the record, that God hath given to us eternal life, and this life is in His Son. (12) He that hath the Son hath life; and he that hath not the Son of God hath not life." Reader, let the Spirit speak to you now through the words of this dear old hymn:

*I gave My life for thee, My precious blood I shed,
That thou mightst ransomed be, And quickened from
the dead;*

*I gave, I gave My life for thee, What hast thou done
for Me?*

*I suffered much for thee, More than thy tongue can
tell,*

*Of bitt'rest agony, To rescue thee from Hell;
I've borne, I've borne it all for thee, What hast thou
borne for Me?*

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