

# Back To Basics

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## **ETERNAL PUNISHMENT**

*Johnie Edwards*

**H**istory tells us men have denied the Bible doctrine of Eternal Punishment down through the years. When men say, "Hell is only the grave; hell is a picture of complete annihilation, and not of eternal torment; hell is a place of total, everlasting destruction - not a place of unending conscious torment; God's punishment of the wicked will be as total and complete as the fire which consumed the godless inhabitants of Sodom and Gomorrah. In such a lake of fire, no soul could possibly survive to be consciously tormented in anything like the horrifying image created by Dante's inferno," it is time to get back to basic Bible teaching on Eternal Punishment.

1) **IF THERE IS A DEVIL, THERE IS ETERNAL PUNISHMENT.** Jesus declared in His judgment scene, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" (Mt. 25:41). John penned, "And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night..." (Rev. 14:10-11). Writing further about the devil, John said, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever" (Rev.

20:10). Does this sound to you like there is eternal punishment? To deny eternal punishment is to deny there is a devil.

2) **IF THERE IS A HEAVEN, THERE IS ETERNAL PUNISHMENT.** In announcing the judgment day verdict, the Judge said, "And these shall go away into everlasting punishment: but the righteous into life eternal" (Mt. 25:46). One of the problems with false teachers is that they seldom are consistent in their teachings. The words of Jesus tell us the punishment of the disobedient will be the same duration as that of the righteous. How long is that? Didn't the passage say everlasting and eternal?

3) **IF THERE IS A RESURRECTION, THERE IS ETERNAL PUNISHMENT.** The Bible refers to life after death. Concerning the resurrection, Jesus uttered, "...all that are in the graves shall hear his voice, 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" (Jn. 5:28-29). Abraham, Isaac, and Jacob were alive after earthly death (Mt. 22:32), as was the rich man and Lazarus (Lk. 16:19-31). In light of basic Bible teaching, who can believe there is no Eternal Punishment?

# IMMORTALITY OF THE SOUL

*Johnie Paul Edwards*

**T**he Bible plainly teaches that man has a soul, that the soul survives the death of the body, and that the soul never ceases to exist.

1) **MAN HAS A SOUL.** Job stated, "But there is a spirit in man..." (Job 32:8). Zechariah knew that God "formeth the spirit of man within him" (Zech. 12:1). Stephen calling upon God said, "receive my spirit" (Acts 7:59). Paul spoke of glorifying God "in your body, and in your spirit" (1 Cor. 6:20). Concerning Rachel, the Bible teaches, "as her soul was in departing (for she died) that she called his name Benoni" (Gen. 35:18).

2) **THE SOUL SURVIVES THE DEATH OF THE BODY.** Solomon taught, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). The Corinthian Christians learned, "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" (2 Cor. 5:1). In the death of David's child, he said, "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (2 Sam. 12:23). Proverbs 14:23 teaches the righteous have hope in death.

3) **THE SOUL NEVER CEASES TO EXIST.** Jesus preached, "And these shall go away into everlasting punishment: but the righteous into life eternal" (Mt. 25:46). We would do well to remember, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16). Jesus told Martha, at the death of Lazarus, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" (Jn. 11:25-26). The Romans were taught about those who seek for "glory and honour and immortality, eternal life" (Rom. 2:7). Those who sow "to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). Paul comforted the Thessalonians with these words, "concerning them which are asleep, that ye sorrow not...the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Th. 4:13-17). The Christian's inheritance is "incorruptible...fadeth not away, reserved in heaven" (1 Pet. 1:4). Therefore we sing, "No sad farewells, no tear dimmed eyes, where all is love, and the soul never dies."

## Back To Basics

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# THE RICH MAN AND LAZARUS

John Isaac Edwards

The Lord's teaching concerning the rich man and Lazarus is recorded in Luke 16:19-31. This scene gives us a glimpse into eternity.

1) **THE TEACHER.** This message emanates from the Lord, and should be received as the word of the Lord (Jn. 12:48). Whether it is a parable or not has no bearing on its intended meaning or truthfulness. These words are no less a part of the Lord's law than anything else from the Lord's mouth (Ps. 78:1-2; Mt. 13:34-35).

2) **THE TAUGHT.** This divine instruction is directed to the Pharisees, "who were covetous" (Lk. 16:14), and ought to disturb the inordinately desirous. No "covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5).

3) **THE TEACHING.** This teaching affords us an opportunity for learning.

*Death is no respecter of persons.* The Grim Reaper of death comes to all classes, as "the beggar died" and "the rich man also died" (Lk. 16:22). This is "the house appointed for all living" (Job 30:23).

*There is life after death.* Death is not the end of things as many think. The rich man and Lazarus were both in a state of consciousness, after they died and were buried. The rich man could see (Lk. 16:23), speak (Lk. 16:24, 27-28, 30), and feel (Lk. 16:24).

*Death seals one's destiny.* A great gulf stood between the rich man "in hell," a place of torment, and Lazarus in "Abraham's bosom," a

place of comfort (Lk. 16:26). Their fate was fixed as they could not pass to and fro.

*We need to show concern for others while we can.* The rich man became concerned about his brethren, but it was too late (Lk. 16:27-28). Have you warned your loved ones?

*If a man will not hear, he will not be persuaded.* As God made known His will by Moses and the prophets, God hath spoken unto us by His Son (Heb. 1:1-4; Mt. 17:1-5). There is no persuading a man to repent who refuses to hear and heed God's spokesman! (Lk. 16:29-31).

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## A WORD STUDY ON HELL

*Maurice Barnett*

The King James Version translates the Greek words, “hades” and “tartarus,” with the single word “hell.” This has infected some people with either simple confusion or outright error. In the 17th century, the English word “hell” meant “an unseen place.” “Hades” was the general Greek word for “the unseen state” of the dead and as such relates to the Hebrew “sheol.” So, the translators replaced “hades” with the word “hell,” seeing that both words were defined alike.

The Greeks understood “hades” as being divided into two sections - the “Elysian Fields” (Paradise) and “tartarus.” The first was the place of rest for the good people after death and the second contained the wicked dead who were punished.

“Tartarus” is found only in 2 Peter 2:4. It is translated by the word “hell” in nearly all translations. The passage says that the angels that sinned were cast down to “tartarus,” there reserved until judgment day. Jude 6 adds that these angels are kept in “everlasting bonds under darkness” until judgment. “Tartarus” is that part of “hades” where the rich man of Luke 16 was confined at death. Lazarus was in the bosom of Abraham (Elysian Fields). The above passages could not be referring to “hell” as the place of eternal punishment because that will exist only after the end of the world (Mt. 25:31-46). “Hades,” including “tartarus,” is an intermediate state of the dead that will end at judgment (Rev. 20:12-15).

The term that corresponds to “hell,” as we think of it, is “gehenna.” It has a literal origin and a figurative meaning. As a Hebrew word, it originally meant a place, the “Valley of Hinnom,” also known as “Tophet.” It was a valley on the south side of Jerusalem; at one time it was very pleasant. There, Canaanites offered heathen sacrifice with some apostate Israelites joining in at times;

they even offered their children as sacrifice to Moloch. Isaiah 30:33; Jeremiah 7:31-33 prophesied the end of it. King Josiah burned a pig on the altar of Moloch and spread the bones around the valley. This made it unfit for further religious use. It became the city dump for Jerusalem, a place of corruption and filth. Carrion eating birds and beasts came there to feed. Fires were kept burning to try to consume as much refuse as possible. From this comes the figurative imagery that describes “hell.”

Jesus uses this word eleven of the twelve times it appears in the New Testament. He said more about hell than He did heaven. He says in Matthew 10:28, God will “destroy both soul and body in hell [gehenna].” The word “destroy,” from “apollumi,” never means “annihilation” in the New Testament. Here it means “loss of well being.”

Both punishment in hell and life in heaven are of the same duration, “eternal.” The same word in the same grammatical form applies to both heaven and hell in Matthew 25:46. One will last as long as the other. Also, “punishment,” and especially “torment,” implies consciousness.

Hebrews 10:26-31 speaks of punishment worse than being put to death physically. Jesus said in Mark 9:44-48 that one could go to a place where their worm does not die and the fire is not quenched. This is based on Jeremiah 66:24. Just as worms cling to dead bodies, so punishment will cling to those in a hell that does not end.

The smoke of their torment ascends for ever and ever (unto the ages of ages) and they have rest neither day nor night (Rev. 14:11). The consciousness of torment is ceaseless.

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## ETERNAL DESTRUCTION

Ron Daly

Some people are asking, “What difference does it make whether or not a person believes that hell is a place of eternal, conscious existence, and punishment?” We respond, that it makes no difference at all to those who do not accept what the Holy Spirit revealed about the subject in sacred Scripture! We could ask, “What difference does it make whether or not a person believes that heaven is a place of eternal life and happiness?” What difference does it make? Just this: Whatever a person *believes* about the nature and duration of heaven and hell will determine what he *teaches* about the same, and what he teaches will be determinate about what *other people* believe. This is why it is important to teach the truth on any Bible subject.

According to Paul, the Lord’s apostle, the wicked “will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might” (2 Th. 1:9). What is the **eternal destruction** that is mentioned in the passage?

First, it would be eminently consoling *if* as the Jehovah’s Witnesses and their modern counterparts “among us” teach that “eternal destruction” does consist of extinction or annihilation, that is, ceasing to exist. What would be more pleasing than to know that one can live like a “hell-bound” on earth and pass away like a puppy, knowing that “it’s good-bye Rover, so long it’s all over?” But, “eternal destruction” will no more consist of annihilation than immersion consists of sprinkling or pouring!

Second, how can the “eternal destruction” of the wicked be extinction or annihilation since the new covenant teaches that the wicked, like the righteous will exist forever (Mt. 25:41, 46; Rev. 20:10; 21:8)?

Again we ask, “What is the **eternal destruction** mentioned in 2 Thessalonians 1:9?” The word “eternal” is an adjective and describes the duration of the destruction. Contextually, the destruction itself is *endless ruin in separation from Christ*, that is, those who are separated from the Messiah at the last day, will suffer the loss of well-being! They will continue to exist, but they will not experience life *with* Christ. They will be partakers of the second death, eternal expulsion from His presence. Our text says, “They will suffer the punishment of eternal destruction, **away from** the presence of the Lord and **from** the glory of his might” (emphasis mine, and the quote is from the *English Standard Version*).

Other texts corroborate this interpretation. Jesus said that when the Son of Man comes, “Then he will say to those on his left hand, ‘Depart from me, you cursed into the eternal fire prepared for the devil and his angels...And these will go away into eternal punishment, but the righteous into eternal life’” (Mt. 25:41, 46). Please notice that Jesus not only says the wicked will “depart” and “go away,” but that they would be sent “into the eternal fire” (v. 41) which is described as “into eternal punishment” (v. 46). But, the “eternal fire” was prepared for “the devil and his angels,” and is “the lake of fire” into which the devil will be thrown and “will be tormented day and night forever and ever” (Rev. 20:10). The wicked will partake of and share in the fate of the “devil and his angels” (Mt. 25:41)! This condition will not be annihilation, but eternal, conscious punishment; “tormented forever and ever.”

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## THE PUNISHMENT OF THE WICKED

Benjamin Franklin, "Dead Yet Speaketh"

(The following is taken from *The Gospel Preacher: A Book of Twenty Sermons by Benjamin Franklin, 1869*).

4. *The Scriptures clearly teach that the punishment after death will be unlimited in its duration.*

Many have been the idle things said by men who know neither the Scriptures nor the power of God touching the duration of the final punishment. Among these, it has been frequently said we never read of "an endless hell in the Bible." To this it may be replied, that we do not. Hell is a *place* - not *time*, either limited or unlimited. Of course, neither the Bible nor any book from an intelligent source speaks of an *endless place*. The Bible does not speak of the *length* nor the *breadth* of the place of punishment, but the Bible does speak of the *duration of the punishment* of those *in that place*. This is the matter in hand now.

The Lord gives some pretty plain intimations on this point - Mark 3:29 - in the words: "He who shall sin against the Holy Spirit has *never* forgiveness, but is in danger of *eternal* condemnation." There could be no danger of "eternal condemnation," if there was not such things in existence as *eternal condemnation*; nor would the Lord have spoken of a person who shall *never* be forgiven, unless a person might *never* be forgiven. A person *never forgiven*, of course, remains under *eternal condemnation*. Here, the terms used to express the duration of the condemnation are as strong as language can afford in both the original and the English. The man who shall *never* be forgiven, and remains under *eternal* condemnation, is unquestionably

lost. The duration of his condemnation is unlimited. How can you express the unlimited duration of a man's unpardoned state, if the words "has never forgiveness" do not do it?

The same wonderful language is used to express the fire of hell. The Lord says "it shall never be quenched." What is the meaning of this, and what shall we think of him who shall try to prove that the punishment in this fire, that "shall never be quenched," shall terminate? This punishment can never terminate till that which our Lord says "*shall never be*" shall come to pass, or till some man shall prove these words of the Lord not true.

Those who have argued most stoutly against all punishment after death, have thousands of times quoted and applied the words "The Lord God shall wipe off all tears," to the eternal state. In this they are correct. John so applies this language of the prophet - Rev. 21:4. But he soon finishes his description of those in the holy city, New Jerusalem, and, just four verses further on, gives an account of others not in the holy city, in the following words: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death." Notice, this is in the resurrection state, at the precise same period when all tears shall be wiped away forever from those in the holy city. Some have desired to know something of the *object* of this "lake of fire." It would be well, probably, to furnish a little light on that important subject. Matthew 25:41, the Lord says that it was "prepared for the devil and his angels." This is the "everlasting fire," or fire that "shall never be quenched,"

where “the worm dies not,” is “prepared for the devil and his angels,” and is the “lake of fire” into which the wicked shall be cast after the resurrection and the last judgment.

The angels who sinned, we are informed - Jude 6 - the Lord has reserved in everlasting chains of darkness to the judgment of the great day. “Chains,” here, figuratively represent the *power* by which the angels who sinned are bound. “Everlasting chains” is the *everlasting power* by which they are bound. “Everlasting,” here, does not come from the Greek *aionion*, as it does usually, but from *aidios*, which occurs in but two places in the New Testament, Romans 1:20 and Jude 6. In the former place it expresses the unlimited duration of the existence of the Godhead, and the latter the duration of the power by which the angels that sinned are bound. Matthew 25:41, the Lord calls the fire, into which the wicked are cast, “everlasting fire.” Matthew 25:46, he says of the wicked, “These shall go away into everlasting punishment.” The same Greek word that the Lord uses to express the duration of the fire and the punishment, he uses, in the same connection, to express the duration of the life of the righteous or the state of glory. At the same time that the righteous enter “life eternal,” or the state of glory, the wicked “go away into everlasting punishment” - “into everlasting fire;” and the same Greek word *aionion*, that expresses the duration of the fire and punishment, in the same connection expresses the duration of the life of the saints or the state of glory; and it is as likely that the happiness of the righteous shall cease as that this fire, which the Lord calls “everlasting fire,” and which he says, shall “never be quenched,” and this punishment which he calls “everlasting,” shall terminate. As certain as “life eternal” is endless, or unlimited in its duration, so certain the punishment of those who die in their sins will be endless or unlimited in its duration.

The expression, “forever and ever,” occurs some twenty-three times in the New Testament, and is not used in a limited sense in a single

instance. It expresses endless or unlimited duration in every instance. It is used to express the duration of the existence of God, of Christ, of the praises of God, and the punishment of the wicked. It occurs in such expressions as the following: “Him that lives forever and ever;” “Blessing, and honor, and glory, and power, to him who sits on the throne, and to the Lamb, forever and ever.” That this expression means unlimited duration in those passages - in the one case the unlimited duration of the Deity, and, in the other, the unlimited duration of the ascriptions of praises to him, no one denies. This expression is found thirteen times in the book of Revelation. In ten of those occurrences it expresses the duration of the life of God, the life of Christ, and the duration of the ascending praises to heaven. In all those places, that it means unlimited duration, all admit. The same expression precisely is applied to the punishment of the wicked, three times, in the same book. Twice it is said, “The smoke of their torment ascended forever and ever;” and once it is said that “The devil who 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.”

Do you say the conclusion is terrible? It is terrible. So is it terrible that intelligent men and women will not listen to the voice of God - will not obey their Creator! Nothing but ruin can befall them. Repent, then, turn to the Lord, and live forever.

## Men's Training Class

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# How The Bible Describes Hell

Lewis Willis

The Biblical message of hell is vivid and descriptive. I certainly do not know all there is to know about the place, but I know from God's description that it is not a place I wish to go for eternity. Men much smarter than I can define the expressions used in the Bible to describe hell, but my mission is to simply list the words chosen by the Holy Spirit to describe the place (Eph. 3:3-5; 1 Cor. 2:12-13). So, these are the Holy Spirit's words:

1) **HELL.** David wrote, "The wicked shall be turned into *hell*, and all the nations that forget God" (Ps. 9:17). Jesus used the same expression, "And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into *hell* fire" (Mt. 19:9). See Matthew 5:29; Mark 9:43, 45, 47.

2) **FIRE.** Several variations of the word "fire" are found, describing hell: *Hell* fire (Mt. 5:22); the *furnace* of fire (Mt. 13:41); *flaming* fire (2 Th. 1:8); *eternal* fire (Jude 7); fire and *brimstone* (Rev. 14:10); *lake* of fire (Rev. 20:14-15).

3) **TORMENT.** Hell is said to be a place of *torment* (Lk. 16:28); the smoke of their *torment* ascendeth up for ever and ever (Rev. 14:11); and the Devil and his victims shall be *tormented* day and night for ever and ever (Rev. 20:10).

4) **EVERLASTING.** Matthew 18:8 refers to *everlasting* fire. Jesus pronounced the curse of *everlasting* fire which is prepared for the Devil and his angels (Mt. 25:41). Importantly, the word "everlasting" not only refers to hell, but also to heaven (Mt. 19:29; Lk. 16:9; 18:30; Jn. 3:16, 36; 4:14; 5:24; 6:40, 47; Acts 13:46).

The important and obvious point, however, is that heaven and hell are of equal duration.

5) **ETERNAL.** Hell is called *eternal* damnation (Mk. 3:29); *eternal* fire (Jude 7). As in the previous point, the word "eternal" is also used to describe heaven. So, both heaven and hell last the same length of time (Mt. 25:46; Lk. 10:25; Jn. 3:15; 6:68; Rom. 6:23; 1 Tim. 6:12; Ti. 1:2; 1 Jn. 2:25; 5:11; Jude 21).

6) **DESTRUCTION.** There is a way that leadeth to *destruction* (Mt. 7:13); some are fitted to *destruction* (Rom. 9:22); hell is everlasting *destruction* (2 Th. 1:9); and some bring on themselves swift *destruction* (2 Pet. 3:7).

7) **PERDITION.** Some will drown in destruction and *perdition* (1 Tim. 6:9), and Peter speaks of the day of judgment and *perdition* of ungodly men (2 Pet. 3:7).

Other terms used to describe hell are *outer darkness* (Mt. 25:30), *brimstone* (Rev. 14:10), *weeping* (Jas. 5:1), *wailing* (Mt. 13:42), and *gnashing of teeth* (Mt. 25:30).

The word picture of hell painted by Scripture is one of endless, conscious, and excruciating pain, torment, and punishment. Some religions (Jehovah's Witnesses, Seventh-Day Adventists) deny the message of the Bible on this subject. In our day, people will confess their faith in heaven, while denying the truth about hell, though both destinies are revealed in God's holy word. Is that not strange? How can one believe in one, without believing in the other? Is it their belief, or is it their hope?

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# THINGS ETERNAL

Aaron Erhardt

The word “eternal” is defined in Webster’s Dictionary as: “Lasting forever; always existing; perpetual; ceaseless; endless; not subject to change.” The Bible speaks of several things that are eternal in nature. This article examines two eternal things.

1) **ETERNAL LIFE.** Although physical life is temporary, and soon to vanish away, God has provided us the opportunity to inherit eternal life through Jesus Christ. Paul wrote, “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23).

Eternal life is often spoken of in the New Testament. In the first epistle of John, the phrase “eternal life” is found six times. It is used twice in reference to Jesus (1 Jn. 1:2; 5:20), and four times in reference to something possessed by the people of God (1 Jn. 2:25; 3:15; 5:11, 13).

How do we inherit eternal life? We are saved by grace “through faith” (Eph. 2:8). However, true faith involves obedience. Jesus said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt. 7:21). Hence, we must “do” the will of the Father to inherit eternal life.

2) **ETERNAL PUNISHMENT.** Although more and more people are beginning to doubt the existence of hell, or eternal punishment, the Bible clearly teaches that such does exist (Mt. 5:22, 29-30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Lk. 12:5; Jas. 3:6). In fact, no one spoke of hell more than our Lord Jesus Christ!

In comforting the brethren at Thessalon-

ica, Paul mentioned the reality of eternal punishment. He wrote, “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th. 1:7-9). A place of eternal punishment does exist!

How can anyone claim to believe in Jesus, but dismiss what He taught about hell? How can anyone claim to believe in eternal life for the righteous, but not in eternal punishment for the wicked?

Eternal life and eternal punishment will both last for the same amount of time. Jesus said, “And these shall go away into everlasting [aionios] punishment: but the righteous into life eternal [aionios]” (Mt. 25:46). Notice that the same Greek word is used to describe the duration of both life and punishment.

How do we avoid eternal punishment? Each of us suffer from a disease called sin. If not treated, the result will be an eternity in torment. The one and only remedy for sin is Jesus Christ! You must believe in Him (Jn. 8:24), repent of your sins (Lk. 13:3), confess your faith publicly (Mt. 10:32), and be immersed in water (Mk. 16:16). The Bible says that Jesus “became the author of eternal salvation unto all them that obey him” (Heb. 5:9). **Where will you spend eternity?**

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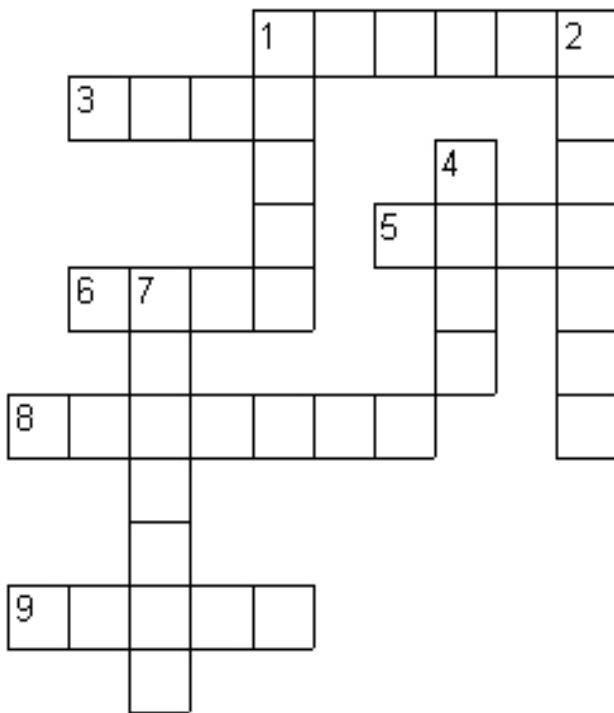
# Kid's Activity Page

Paul Adams

**Memory Verse:** "And these shall go away into everlasting punishment, but the righteous into eternal life" (Matthew 25:46).

Man is both body and soul. The body will eventually die, but the soul will live forever. When a person dies, the body returns to the ground. The soul goes back to God. The righteous will spend eternity in heaven with God. The wicked will go away to a place called hell for eternity.

## Crossword Puzzle



### Across

1. "\_\_\_\_\_ from me, ye that work iniquity" (Matthew 7:23).
3. "the \_\_\_\_\_ that never shall be quenched" (Mark 9:45).
5. "where their \_\_\_\_\_ dieth not" (Mark 9:44).
6. "shall be in danger of \_\_\_\_\_ fire" (Matthew 5:22).
8. "there shall be \_\_\_\_\_ and gnashing of teeth" (Matthew 25:30).
9. "this is the second \_\_\_\_\_" (Revelation 20:14).

### Down

1. "everlasting fire, prepared for the \_\_\_\_\_ and his angels" (Matthew 25:41).
2. "the smoke of their \_\_\_\_\_ ascendeth for ever and ever" (Revelation 14:11).
4. "what shall a man give in exchange for his \_\_\_\_\_" (Matthew 16:26).
7. "suffering the vengeance of \_\_\_\_\_ fire" (Jude 7).

## Fill In The Blanks

*This verse shows how God wants all people to obey Him so they can be saved.*

"The Lord is not slack concerning his promise, as some men count slackness; but is \_\_\_\_\_ to us-ward, not willing that any should \_\_\_\_\_, but that all should come to \_\_\_\_\_" (2 Peter 3:9).

**"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).**

## TWELVE INCONSISTENCIES

*Christian Record, Vol. 3, No. XII, June, 1846*

There are twelve things which so far outrage every principle of propriety, good sense, and religion that I cannot endure to see or hear them.

☞ To hear a Christian say, he very much desires to know how matters are going in the religious world, and yet he will not take a religious newspaper.

☞ To see a Christian of a family, with a large plantation, and extensive stock; one of a good trade or lucrative profession, and not take a religious newspaper.

☞ To see a Christian at every monkey show, or farcical exhibition of every way who may advertise that he will make people laugh, for the cheap sum of one, or even four bits, and yet too poor to pay for a religious newspaper.

☞ To see a Christian lay by money, in order to catch a good bargain which may chance to come his way, and still too poor to pay for a religious newspaper.

☞ To see a Christian dress his children in fine or superfine clothing, and still plead too poor to pay for a religious newspaper.

☞ To see a Christian take a half-dozen, or even *one* newspaper filled with all sorts of trash and falsehoods, and yet be too poor to take a religious newspaper.

☞ To see a Christian spend time enough in one week of gossiping and things as bad or worse, if industriously employed to pay for, and yet he can't take a religious newspaper.

☞ To see a Christian of wealth, read regularly a poor man's, and what is worse, a minister's paper, and hear him say he was too poor to take a religious newspaper.

☞ To see a Christian's family reading novels and miscellanies and attending parties at great (or even no) expense, and have no religious newspaper for them to read.

☞ To see a Christian lay up money and property for his children, and plead himself too poor to pay for a religious newspaper.

☞ To see a Christian exhibiting to his friends and visitors, his fine farm, stock, orchards, his new and splendid assortment of goods, his well furnished office or shop, as the case may be, and have no religious newspaper to exhibit.

☞ I cannot endure to hear a Christian boasting of his liberality to the church, and not pay for a religious newspaper.

And finally, for a "Baker's dozen," I cannot, above every other inconsistency, endure to see a Christian take, and regularly receive, but never pay for a religious newspaper.

These things are so obviously inconsistent, that when I approach such men, to try and convince them of the wrong, I feel that I almost offer an insult to their intelligence and fidelity. But I must never mind that. I must be faithful to God and my brethren.

### "Blessed Is He That Readeth"

*Daily Bible Reading Schedule For May*

Day	Morning	Evening
1	1 Ki. 1-2	Lk. 22:54-71
2	1 Ki. 3-5	Lk. 23:1-26
3	1 Ki. 6-7	Lk. 23:27-38
4	1 Ki. 8-9	Lk. 23:39-56
5	1 Ki. 10-11	Lk. 24:1-35
6	1 Ki. 12-13	Lk. 24:36-53
7	1 Ki. 14-15	Jn. 1:1-28
8	1 Ki. 16-18	Jn. 1:29-51
9	1 Ki. 19-20	Jn. 2
10	1 Ki. 21-22	Jn. 3:1-21
11	2 Ki. 1-3	Jn. 3:22-36
12	2 Ki. 4-5	Jn. 4:1-30
13	2 Ki. 6-8	Jn. 4:31-54
14	2 Ki. 9-11	Jn. 5:1-24
15	2 Ki. 12-14	Jn. 5:25-47
16	2 Ki. 15-17	Jn. 6:1-21
17	2 Ki. 18-19	Jn. 6:22-44
18	2 Ki. 20-22	Jn. 6:45-71
19	2 Ki. 23-25	Jn. 7:1-31
20	1 Chr. 1-2	Jn. 7:32-53
21	1 Chr. 3-5	Jn. 8:1-20
22	1 Chr. 6-7	Jn. 8:21-36
23	1 Chr. 8-10	Jn. 8:37-59
24	1 Chr. 11-13	Jn. 9:1-23
25	1 Chr. 14-16	Jn. 9:24-34
26	1 Chr. 17-19	Jn. 9:35-41
27	1 Chr. 20-22	Jn. 10:1-21
28	1 Chr. 23-25	Jn. 10:22-42
29	1 Chr. 26-27	Jn. 11:1-17
30	1 Chr. 28-29	Jn. 11:18-46
31	2 Chr. 1-3	Jn. 11:47-57

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