

ish people, within forty-five years after Christ threatened them with damnation of Gehenna; and which consisted in the destruction of their city, and temple—the destruction of millions of their lives, and the dispersion of the rest throughout the inhabited globe. This fact is made perfectly plain by those passages where the word occurs. See Jer. vii: 20, 34. 'For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate.' See also chapter viii: 1-3, 'At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved and whom they served, and after whom they have walked, and whom they have sought, and whom they have worshiped; they shall not be gathered, nor be buried: they shall be for dung upon the face of the earth! And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whether I have driven them, saith the Lord of hosts.' See Jeremiah, chap. xix. 'Thus saith the Lord, Go, and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests, and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee; and say, hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; thus saith the Lord of hosts, the God of Israel, behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burnt incense in it to other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled the place with the blood of innocents; they have built also high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: therefore, behold, the days come, saith the Lord, that this place no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and

their carcasses will I give to be meat for the fowls of the heaven, and the beasts of the earth. And I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.—And I will cause them to eat of the flesh of their sons, and the flesh of their daughters, and they shall eat every one of the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, thus saith the Lord of hosts, even so will I break this people, and this city, as one that breaketh a potter's vessel, that cannot be made again; and they shall bury them in Tophet, till there be no place else to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make their city as Tophet: And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the hosts of heaven, and have poured out drink offerings unto other gods. Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people, thus saith the Lord of hosts, the God of Israel, behold, I will bring upon this city, and upon her towns, all the evil that I have pronounced against it; because they have hardened their necks, that they might not hear my words.—The prophet Isaiah has reference to the same thing in chapter lxvi: 24, 'And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.'

Here we see the origin of the expression, 'undying worm.' It was derived from the fact, that worms were constantly preying upon filth, and putrefying flesh, which was deposited in Gehenna. Here, also, we see the origin of the expression, 'unquenchable fire.' It was derived from the fact, that a fire was kept constantly burning in Gehenna, for purposes which have already been stated. We see too, that fire and worms are spoken of in the Old Testament, in connection with the valley of the son of Hinnom. This accounts for the fact, that the New Testament, the same things are spoken of in connection with Gehenna. And hence, the judgment which came upon the Jewish people, is called the 'damnation,' or punishment 'of Gehenna,' 'Gehenna of fire,' or the fire of Gehenna. Hence—Gehenna is also spoken of as the place 'where their worm dieth not, and the fire is not quenched.' Rev. Mr. Parkhurst, in his Lexicon, referring to Matt. v: 21, 22, says, 'the phrase here translated hell-fire, [literally Gehenna of fire,] does, I apprehend, in the outward and primary sense, relate to that dreadful doom of being burnt alive in the valley of Hinnom.'

No one can doubt, that the predictions of Jeremiah and Isaiah, just quoted, were fulfilled at the destruction of Jerusalem. Then the valley of Hinnom became the valley of slaughter. Then Jerusalem became as Tophet. Then the Jews did eat the flesh of their sons and of their daughters. Then

the land of Judea was made desolate.—Then the carcasses of the Jewish people became meat for the fowls of heaven, and the beasts of the field; for six hundred thousand of their dead bodies were carried into the valley of Hinnom, and were suffered to lie there unburied. Then the wrath of God came on the Jewish people to the uttermost; and the experienced tribulation, such as was not from the beginning of the world, even to that time, no nor ever shall be.' See Matt. xxiv: 21.

Now the fact which we have just stated, that Gehenna is used in the Old Testament to represent punishment in this world, and no where else, being a fact which is indisputable; we demand in the language of Mr. Balfour, 'what meaning would the Jews, who were familiar with this word, and know it to signify the valley of Hinnom, be likely to attach to it when they heard it used by our Lord? Would they contrary to all former usage, transfer its meaning from a place with whose locality and history they had been familiar from their infancy, to a place of misery in another world? This conclusion is certainly inadmissible. By what rule of interpretation then, can we arrive at the conclusion—that this word means a place of misery after death?'

10. If Gehenna signifies a place of endless misery in another world, and if in those passages where it occurs it is set in contrast with heaven, [as is supposed by those who attach this meaning to the word,] it is certain that those who go there, are to go *bodily*. See Matt. 5: 59. And it is equally certain that those who go to heaven, are to go there *bodily*; and not only so, but are to go there 'hall,' and 'mained.' Some with only one eye, some with only one hand, and some with only one foot. See Mark ix: 43, 45, 47. But can any man believe all this?

11. Gehenna in the New Testament, is set in contrast with the kingdom of God Mark ix: 47, 'It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell [Gehenna] fire.'

12. If Gehenna signifies a place of punishment in another world, and if God inflicts Gehenna punishment on any of his creatures in that world; it is certain this punishment will consist in entire destruction, and absolute annihilation, and not endless misery. See Matt. x: 28, 'Fear him which is able to destroy both soul and body in hell.' (Gehenna.) Now to 'destroy the soul, intimates as certainly the death of the soul, as to destroy the body, intimates the extinction of the life of the body. If then, by the word soul we understand the spirit, or immortal part of man, and if God will do what he is here said to be able to do, i. e. destroy both soul and body, the doctrine of annihilation is clearly established.' And the doctrine of endless misery is overthrown by the very passage, which is frequently introduced to prove it. But if we understand Gehenna here to signify the valley of Hinnom, and the word soul to signify the animal life of man, (as is its meaning generally in the Bible,) then all is plain. God might destroy the lives and bodies of the disciples, in that awful calamity which came on the Jewish nation, and which is represented under the figure of Gehenna; or he might cast them into Gehenna by numbering them with the six

hundred thousand unbelieving Jews, whose dead bodies were carried into the valley of Hinnom, and left there unburied.

13. Whenever our Lord said anything about Gehenna, the persons whom he addressed, are evidently supposed by him to be acquainted with the meaning of the word. Hence no explanation whatever is given of it. But, in what other sense, pray, could they understand it, except in the sense in which it was employed in the Old Testament?

14. If Gehenna means future punishment in the New Testament, it is certain the Apostles never preached it to Jews or Gentiles. They did not mention the word in a single instance, in all their preaching, of which we have any account. How can this be accounted for, if they understood by it a place of endless misery?

15. If Gehenna means a place of misery in a future world, called hell, it is certain this hell is a *material* hell; and that punishment in hell, consists of torment in literal fire. We know that a material hell has been contended for, but in these days of refinement, improvement, and light and knowledge, this idea is pretty generally abandoned. But if any class of people must have a hell, we insist upon it, that they abide by the conclusions which are to be legitimately drawn from their premises. If they will have it that Gehenna means a place of punishment in a future world, then let them be contented with the hell of the Bible, and not undertake to manufacture a new one, nor to improve on the old one. Let them then cease to preach about a 'spiritual hell,' and a 'hell of conscience,' and let them go to preaching up the good old Orthodox hell of our fathers. If they will do this, we will at least give them the credit of consistency.

To the views which we have advanced on the meaning of Gehenna, we know of but one plausible objection. That objection we will now state, and reply to.

It is objected, that 'although Gehenna originally denoted the valley of Hinnom; yet, it had lost that signification in our Saviour's time, and was used to signify a place of torment in another world.' To this objection we reply as follows:

1. This is a bare-faced assertion, unsupported by any positive or direct proof, whatever.

2. The translation of the Hebrew Scriptures was commenced about 270 or 280 years before Christ; when the five books of Moses were translated. The translation of the rest of the books was not undertaken until within 170 years of Christ's birth; and was not finished, till some time after it was commenced, say, 20 years. See Prideaux's Connections, vol. iii, pp. 356, 357. Horne's Introduction, vol. ii, pp. 168, 169. Now, as when this translation was made, no such change as is alleged had taken place in the meaning of Gehenna; hence 150 years before the date of the New Testament, this word retained its original meaning. The only Jewish books which were written between the completion of the Septuagint Version, and the public ministry of Christ, which have come down to us, are some of the later books of the Apocrypha, and the writings of Philo. Two of the Apocryphal books allude to punishment after death, but do not speak of it as a punishment in Gehenna. Indeed, the word does not occur in