

# The Bible Standard

*“Send out your light and truth! Let them lead me;...”*

*Psalm 43:3*

## **“LIFT UP A STANDARD FOR THE PEOPLE”**

**Isaiah 62: 10**

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# We Do Believe In Hell!

## The Hell taught in the Bible from Genesis to Revelation Not Eternal Torment!

**B**illy Graham wrote many years ago an article on “Heaven and Hell.” In it he wrote, “Could it be that the fire Jesus talked about is an eternal search for God that is never quenched? Is that what it means? That, indeed would be hell; to be away from God forever, separated from his presence.” And similarly, in a lecture at the University of North Carolina, he reportedly said, “The Bible teaches that there is a heaven and a hell. Is this a real, literal burning hell? I think the fire could be a raging thirst for God that’s never quenched.”

We note these statements and have noted other similar statements from Billy Graham (and others) with interest. It shows that he obviously is vexed with the old heathen and creedal God-dishonoring, unbiblical doctrine of eternal torment in literal fire in hell and somehow wants to get away from it, but without denying outright any kind of eternal torment in the hereafter—which is what he should do, although it would likely cost him his acceptance as a preacher in their midst by many, especially those Fundamentalists and many Evangelicals who still find him acceptable.

Apparently Billy Graham (and many other preachers), realized that if he had the power and was permitted to do so, he would absolutely never think of torturing even a rat or a snake in fire for a short time, let alone forever and ever. Why therefore should he charge our just and loving Heavenly Father with doing so to any of His HUMAN creatures, no matter how sinful? Would our loving God, who teaches us to love our enemies (Matt. 5: 44), go against His own instruction and so grossly mistreat those at enmity with Him, not only to torture them, but to torture them *forever and ever*?

### THERE IS A HELL

We heartily agree with Billy Graham that “the Bible teaches that there is . . . a hell.” Let no true Bible believer say, “I don’t believe in hell,” or “all the hell there is, is in this life on earth.” Hell in the hereafter is clearly taught in many places in the Scriptures—from Genesis to Revelation. Some have claimed that we do not believe in hell. *This is absolutely not true.* WE DO BELIEVE IN HELL; *the hell that it is taught in the Bible from Genesis to Revelation.* In fact, we believe in all three hells stated in

the Bible and designated by the original Hebrew and Greek words: (1) *sheol* or *hades*, (2) *gehenna* and (3) *tartaroo*. But we do not believe—and deny that the Bible teaches—eternal tormenting or punishing in literal fire as the penalty of sin upon the wicked.

In the New Testament the Greek word *tartaroo*—a verb—occurs only once and is mistranslated “cast down to hell,” whereas it should be rendered “imprisoned.” The

fallen angels were imprisoned in our earth’s atmosphere (2 Pet. 2: 4; Jude 6; Eph. 2: 2; 6: 12). In Greek mythology, *tartarus* (from which the verb *tartaroo* is derived), meant a dark and gloomy prison. The word in the Bible has no reference to humans in any way, but to the fallen angels. The Apostle says that “God *tartarused* [imprisoned] them” and “reserved them in everlasting chains under darkness unto the judgment of the great day.” We will not discuss this here any further (for details, see our “Spiritism is Demonism” booklet).

### NO ETERNAL TORMENT IN HADES

The Greek word *hades* and the Hebrew word *sheol*, both translated “hell” in the King James and some other Bibles, have absolutely no thought of torment in them. Where the Hebrew word *sheol* was used in the Old

***Sheol* (pronounced "Sheh-ole")<sup>[1]</sup>, in Hebrew שְׁאוֹל (Sh'ol), is the "abode of the dead", the "underworld", "the common grave of humankind" or "pit".<sup>[2]</sup> *Sheol* is the common destination of both the righteous and the unrighteous dead, as recounted in Ecclesiastes and Job**

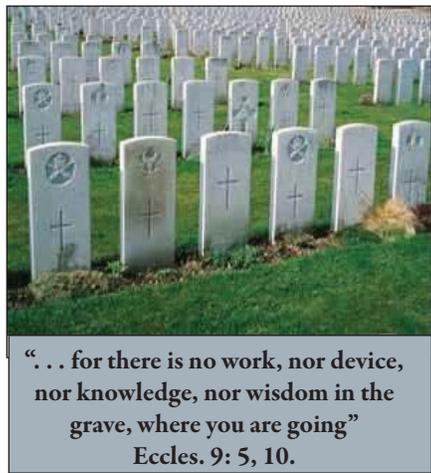
***Sheol* is sometimes compared to *Hades*, the gloomy, twilight afterlife of Greek Mythology. The word "*hades*" was in fact substituted for "*sheol*" when the Hebrew scriptures were translated into Greek (see Septuagint). The New Testament (written in Greek) also uses "*hades*" to refer to the abode of the dead.**

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Testament, the Greek word *hades* is used in the New Testament. The word *hades* is used as corresponding to the word *sheol* (compare Psa. 16: 10 and Hos. 13: 14 with Acts 2: 31 and 1 Cor. 15: 55).

The Greek word *hades* occurs 11 times in the New Testament; 10 times it is translated by the English word “hell” and once by the word “grave.” The Hebrew word *sheol* occurs 65 times in the Old Testament; 31 times it is translated by the word “grave,” 31 times by the word “hell” and 3 times by the word “pit.”

An examination of all these occurrences of *hades* and *sheol*, as is done in our *Hell of the Bible* booklet (see also *The Chart of God’s Plan*, E-16 chap. 4), shows that there



“... for there is no work, nor device, nor knowledge, nor wisdom in the grave, where you are going”  
Eccles. 9: 5, 10.

is absolutely no thought of a place of eternal torment connected with it, and that not only the evil, but also the good, go there at death. Jesus Himself went there at His death (Psa. 16: 10; Acts 2: 27). Rather, it refers to *the unconscious, oblivious hidden*

*condition in the death state, in the grave.* “Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [Heb., *sheol*], where you are going” (Eccles. 9: 5, 10). This is the Adamic death state, the first hell, from which all the dead will be brought back in the resurrection awakening (Isa. 26: 19; John 5: 28, 29).

### THE RICH MAN IN HELL (HADES)

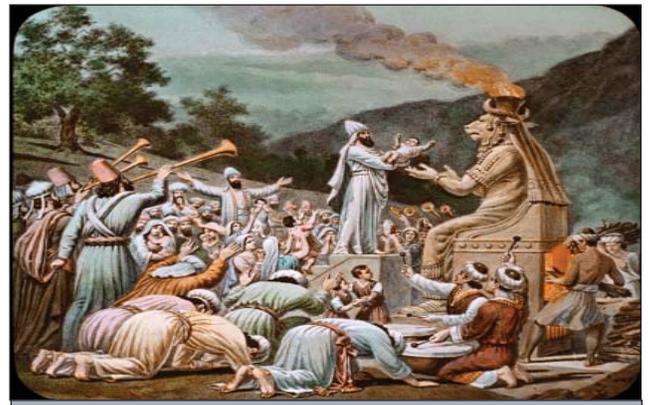
But some will say, in Luke 16: 23 that Jesus mentions the rich man in hell (Greek, *hades*) as “being in torments.” What about this? The Parable of the Rich Man and Lazarus obviously refers to the change of dispensation and God’s special covenant favor during the Gospel Age from the Jew to the Gentile (Luke 16: 16). Romans 11 shows, in the end of the Jewish Age, (Matt. 21: 43 and 23: 37-39) the Jew died from his condition of special rich Divine favor. In the Gospel Age, in the Diaspora, they suffered torments—including those in the fiery Hitler persecution—while the Gentiles, pictured by Lazarus, likewise died to their condition of alienation from God’s favor. But those who accepted Christ as Savior and Lord, received the greatest of God’s covenant favors with the “Israelites indeed”; they were part of the Gospel Church, receiving the special place of favor pictured in the parable

by Abraham’s bosom.

This parable, as the context and Rom. 11 show, has reference to the change of dispensation and Divine favor from Jew to Gentile, and not to mankind in general. Details are given in our *Hell of the Bible* booklet (and also in BS 371). We are glad that the time has come in which the special “torments” of the Jew during the Gospel Age are ending, as they are again being favored by God in their return to their homeland and in the gradual turning away of their blindness and their being saved from it (Rom. 11: 25; see our *Jewish Hopes and Prospects* booklet).

### NO ETERNAL TORMENT IN GEHENNA

But what about the Greek word *gehenna*, is it not used to designate a place of eternal tormenting of the wicked? The Greek word *gehenna* occurs 12 times in the New Testament and is translated “hell” in each case. *Gehenna* is the Grecian mode of spelling the Hebrew word *gehinnom*, which is translated “the valley of Hinnom.” It is first mentioned in the Bible in Josh. 15: 8; 18: 16 as a valley in the border of the land near Jerusalem.



Israelites built an image to the heathen god Molech and sacrificed their children  
Jer. 32: 35.

The valley of Hinnom is referred to later as a place where a heinous form of idolatry was practiced by the Israelites, even by some of the kings, *e.g.*, Ahaz and Manasseh (2 Kings 16: 3; 17: 17; 21: 6; 2 Chron. 28: 3; 33: 6). History tells us that the Israelites built an image to the heathen god Molech there. In various groves they practiced a licentious form of worship and then resorted to the valley of Hinnom to offer a most revolting sacrifice to Molech. A child was placed naked into the arms of this great brass image, made red hot by means of a fire fueled from underneath, which burned through the hollow center and out the top. The infant’s cries as it was so horribly sacrificed were drowned out by the cheers of the idolatrous worshipers and the sounds of musical instruments.

All of such inhuman cruelty and, indeed, everything akin to torture, was strictly and specially forbidden by the Divine law given to Israel (Lev. 18: 21; 20: 2-5; Deut. 18: 10). God called it “sin” and “this abomination,” “which I commanded not, nor spoke it, *neither came it into my mind [and ‘heart’]*” (Jer. 7: 31; 19: 5; 32: 35).

Because Jehovah, our great wise, just, loving and powerful God, called this form of heinous idolatrous worship, in which little children were tortured and burned to death, *a sin and an abomination and something that neither came into His mind or heart approvingly*, is it not therefore a great and dishonoring slander upon our great God to say, as some do, that He will torture billions of His creatures in fire, not just for a few moments, but throughout eternity?

2 Kings 23: 10 and its context tells us how King Josiah, a good king of Judah, instituted a great national reform and abolished idolatry, including Molech worship. By then the Valley of Hinnom had a new name, Topheth—which means *burning place*. After the reformation by King Josiah it was desecrated, that it might never again be considered fit for religious worship, sacrifice or ceremony. It began to be used as a place for burning the refuse and offal of the city.

Under normal circumstances the dead of the city were buried in the valley of Jehoshaphat to the east of Jerusalem, except for certain especially wicked criminals, whose dead bodies instead were cast into *gehenna*, the Valley of Hinnom, where they were consumed by the worms and fires. The crimes and the criminals were made detestable in the eyes of the people; it signified that the culprits were hopeless cases, unworthy of burial. *But living things were NEVER cast into this valley, for the Jews were forbidden to torture any creature:*

In the literal *gehenna*, the basis of Jesus’ illustration, the offal, refuse, *etc.*, of the city was thrown into the fires mingled with brimstone below, which destroyed all combustible material. Whatever was not destroyed in the fire would breed worms and be destroyed as completely as things burned. The worms and the fire together completed the *destruction*—the fire was not quenched, but burned until everything combustible was fully burned (Mark 9: 44, 46, 48). This would not imply a never-ending fire. Nor would it imply everlasting worms. Rather, the worms did not die and leave the carcasses until they had completed the work of destruction. There is no thought of eternal tormenting in fire in the Biblical meaning of the word *gehenna*. Rather, it pictures *the utter, complete and eternal annihilation of those who finally choose to follow Satan and his ways and methods—the incorrigibly wicked.*

## LAKE OF FIRE

Some may say, does not the lake of fire (Rev. 19: 20; 20: 11, 14, 15; 21: 8) refer to a place of eternal conscious suffering in literal fire? We answer, NO. Like *gehenna*, it also represents utter, complete and eternal annihilation. This is plainly shown by the statement concerning the lake of fire in Rev. 20: 14; 21: 8, “This is [*represents*] the second death.”



**Gehenna—Whatever was not destroyed in the fire would breed worms and be destroyed completely  
Mark 9: 44, 46, 48.**

Here we have *actual representation*, just as when a man points to a picture and says, this is my father. The picture is not really his father, but it represents his father. A much better example is Jesus’ statement about the bread as He was instituting the Last Supper. He said, “This is [*represents*] my body” (Luke 22: 19). We know that Jesus did not mean that the bread He used was in some mystical or other sense His body, because He still was with them in His fleshly body. What He clearly meant is that the bread represented His body.

Likewise, the lake of fire represents *death*, not *life*—the Second *Death*. This *death* does not mean life in any sense. It means the opposite—*the ending, the cessation of life*—utter, complete and eternal annihilation. *Life and death*, the cessation of life, are plainly set forth many times in the Bible as opposites, each the antithesis of the other. Note how clearly the following Scriptures show this: “I have set before you this day *life* and good, and *death* and evil” (Deut. 30: 15, 19). “The wages of sin is *death*; but the gift of God is *eternal life* through Jesus Christ our Lord” (Rom. 6: 23; 5: 21): “If you live after the flesh you shall *die*: but if you, through the Spirit, do mortify the deeds of the body, you shall *live*” (Rom. 8: 13; Gal. 6: 8). “These shall go away into everlasting punishment [*Greek, kolasin, cutting off; not punishing*]: but the righteous into life eternal” (Matt. 25: 46).

## FIRE NOT— A RAGING THIRST FOR GOD

It is therefore very evident that Billy Graham's idea that, "the fire could be a raging thirst for God that's never quenched" is thoroughly out of harmony with the plain teachings of the Bible, which say, "the lake of fire . . . is the second death" (Rev. 20: 15; 21: 8). The Bible (Psa. 146: 4; compare 6: 5; 115: 17; Job 14: 21) says, "His breath goes forth, he returns to this earth; *in that very day his thoughts perish.*" There can be no, "raging thirst for God" in the Bible hell. Only if we believe Satan's first great lie, "You shall not surely die" (Gen. 3: 4; John 8: 44), will we believe that the Second Death does not mean *death*, but *life* in torment or otherwise.

## DEATH NOT— MERELY SEPARATION FROM GOD

But some will say that the Second Death is only eternal separation from God. This is the reasoning of Satan and of fallen men. As already shown, the Bible clearly declares that it is not: (1) eternal *life* in happiness and (2) eternal *separation from God* that are the opposites, but eternal *life* and eternal *death*. And *gehenna*, the Second Death, is more than only eternal separation from God—it is utter, complete and eternal annihilation, the "sorer punishment" (Heb. 10: 29), than the first (Adamic) death (v. 28), from which a resurrection awakening is promised.

## SATAN TO BE ANNIHILATED

The lake of fire, the Second Death, means eternal annihilation because, among other reasons, Satan, who is to be cast into the lake of fire, is elsewhere in the Scriptures shown to be eventually utterly destroyed—annihilated. Heb. 2: 14 clearly states that Jesus became flesh and blood "that he might destroy [*bring to nought*, ASV] him that had the power of death, that is, the devil." Our Lord Jesus in His Second Advent lays hold on Satan and binds him for the thousand years (Rev: 20: 1, 2). He afterward is loosed for "a little season" (vs. 3, 7, 8) to test mankind on earth, to see which ones should be given everlasting life. After that testing is finished, Satan and his angels are to be annihilated, represented by their being cast into everlasting fire (Matt. 25: 41), the lake of fire which is the Second Death. They are not to be eternally kept alive and active in tormenting the wicked eternally, in literal fire or otherwise, as some mistakenly think.

The Greek word rendered "he might destroy" in Heb. 2: 14 is *katargeo*. It has the sense of, to render "powerless," but it does not limit in what way the thing shall be rendered powerless. To take away the life of Satan will certainly be to render him powerless, and that

more effectively than in any other way. If he were merely restrained of his liberty, he might still have power to exercise his will and other powers in opposition to God and righteousness. The only way to render him absolutely, effectually and completely powerless would be to utterly, completely and eternally annihilate him.



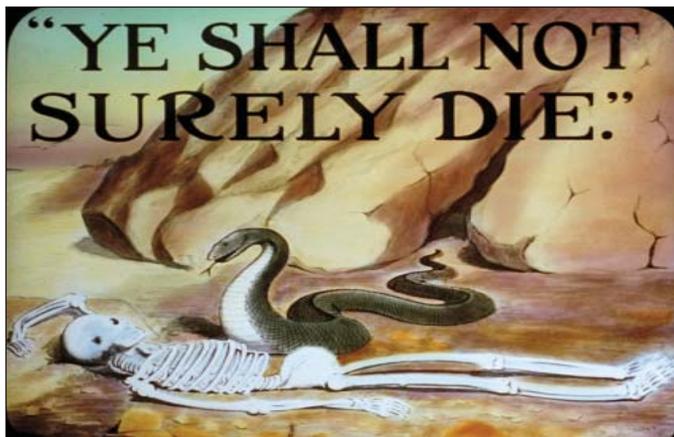
**Satan, his angels and mankind to be tested in, "a little season" Rev. 20: 3, 7, 8; those that fail will go into the second death—Will be annihilated Matt. 25:41.**

The following translations of the Greek word *katargeo* in the New Testament (*italicized*) clearly indicate that it is used in the sense of utter destruction: 1 Cor. 13: 8 "whether there be prophecies, they *shall fail* [or cease]: knowledge, it *shall vanish away.*" 1 Cor. 13: 10 "that which is in part *shall be done away.*" 1 Cor. 15: 24 "when he *shall have put down* [destroyed] all rule and all authority and power." 1 Cor. 15: 26 "the last enemy that *shall be destroyed* is death." 2 Cor. 3: 7 "the ministration of death . . . *was to be done away.*" 2 Cor. 3: 14 "which vail is *done away* in Christ." Eph. 2: 15 "having *abolished* [destroyed] in his flesh the enmity." 2 Thes. 2: 7, 8 "the mystery of iniquity . . . whom the Lord shall consume with the spirit of his mouth, and *shall destroy* with the brightness of his coming."

A careful examination will show that in all the above cases, no less than in Heb. 2: 14, *katargeo* means destroy in the sense of annihilate or put out of existence. Note especially how it is used with reference to the destruction of Adamic death and the Antichrist. Satan, as well as the rest of the incorrigibly wicked, will eventually be destroyed, annihilated, by God; for "all the wicked will he destroy" (Psa. 145: 20). "The transgressors shall be destroyed together: the end of the wicked shall be cut off" (Psa. 37: 38).

Under the figure of the prince of Tyrus, Satan is set forth in Ezek. 28. It describes his original perfection

and states that he was in Eden as “the anointed cherub that covers” until iniquity was found in him (vs. 12- 15). He eventually is to be annihilated. This is shown by the words “NEVER SHALL YOU BE ANY MORE” (v. 19). Satan is also described prophetically as the king for whom Tophet (the Valley of Hinnom, or *gehenna*) is prepared (Isa. 30: 33), which shows that he will be utterly and eternally annihilated. The impossibility of exiting from it is indicated in its being made deep and large. The thoroughness of its destructiveness is indicated in the fire and much fuel and the eternity of its destructiveness is explained in the words, “the breath of the LORD, like a stream of brimstone, kindles it.”



**Satan’s Original Lie—”And the serpent, Satan, said unto the woman, Ye shall not surely die.”  
Gen. 3: 4.**

### ANNIHILATION ALSO FOR WICKED HUMANS

The lake of fire, which is the Second Death, also means eternal annihilation for wicked humans, shown in Rev. 20: 15, “And whosoever was not found written in the book of life was cast into the lake of fire.” Many other Scriptures clearly show that the wicked humans will eventually be utterly destroyed—annihilated.

Plato taught that the human soul is immortal, and his teaching was accepted into nominal Christians’ beliefs early in the Gospel, or Church Age. This is contrary to the Bible teachings, which show that the human soul is mortal and can die (see Job 36: 14, margin; Psa. 22: 29; 30: 3; 33: 18, 19; 49: 8; 56: 13; 78: 50; 116: 8; Isa. 53: 10, 12; 55: 3; Ezek. 13: 19; 18: 4, 20, 27; Matt. 26: 38; Jas. 5: 20). The plain, non-figurative teachings of the Bible show that the wicked are to be destroyed, soul and body (see Job 31: 3; Psa. 9: 5, 6; 35: 17; 145: 20; Prov. 6: 32; Isa. 1: 28; Acts 3: 23; Matt. 10: 28; 1 Cor. 3: 17; 2 Thes. 1: 9; 1 Tim. 6: 9; 2 Pet. 2: 12).

Other literal Scriptures show us that the wicked are  
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*consumed*, e.g., Job 4: 9: “By the blast of God they perish, and by the breath of his nostrils are they consumed”; Psa. 104: 35: “Let the sinners be consumed . . . and let the wicked *be no more* [italics ours].” Consuming includes the soul (Isa. 10: 18). Others use the term *devour*: Isa. 1: 20; Heb. 10: 26-28. This also includes souls (Ezek. 22: 25). Furthermore, humans are mentioned as *perishing*: Job 6: 15, 18; Psa. 49: 12; 73: 27; Prov. 11: 10; 28: 28. This includes the soul (Matt. 16: 25, 26—the Greek word for *soul* is here translated *life*). If any should seek to pervert the meaning of perishing, the Scriptures clearly indicate its correct meaning—see Psa. 37: 20; Matt. 8: 25, 32; Luke 11: 50, 51; 13: 33; John 3: 16. The incorrigible sinners are *cut off*: Psa. 37: 9, 22, 34, 38. This also includes the soul (Lev. 22: 3; Num. 15: 30). So they go into eternal annihilation, non-existence (Job 6: 15-18; Psa. 37: 10, 36). Surely the above list of passages should convince any unbiased reader that the literal passages of the Bible clearly teach the destruction of incorrigible sinners.

### DEATH AND HADES TO BE ANNIHILATED

Further evidence that the lake of fire which is the Second Death means eternal annihilation is that death and *hades*, which Rev. 20: 14 says are to be cast into the lake of fire, are elsewhere in the Scriptures clearly shown eventually to be utterly destroyed—annihilated. Hos. 13: 14 plainly states, “I will redeem them from death: O death [the Adamic dying process], I will be thy plagues; O grave [*sheol*; ‘hades’ is used in Hos. 13: 14; it is the first hell, the Adamic death state], I will be your destruction.” By the awakening of all the dead, by their being brought out of the Adamic death state, it will gradually be destroyed, and after they attain faculty perfection at the end of the 1,000 years and they enter the Little Season the Adamic dying process will no longer be in existence. This is shown clearly in 1 Cor. 15: 26: “The last enemy that shall be destroyed is death.” Note also Rev. 21: 4: “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 the former things are passed away.” Rev. 22: 3 says, “There shall be no more curse [of the Adamic sin, death and dying process].”

### BEAST AND FALSE PROPHET ANNIHILATED

Still further evidence that the lake of fire which is the Second Death means eternal annihilation is that the Beast (the great Antichrist) and the False Prophet (the lesser Antichrist system), which Rev. 19: 20; 20: 10 says are to be cast into the lake of fire, are elsewhere in the Bible dearly shown eventually to be utterly destroyed. 2 Thes. 2: 3-7 refers to Antichrist as “the man of sin” and

“the son of perdition [destruction],” “the mystery of iniquity.” v. 8 states, “And then shall that Wicked [one] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy [*katargeo*; ‘bring to nought,’ annihilate] with the brightness of his coming.” We long for the time when this will be accomplished and God’s Kingdom set up on earth. How to identify the Antichrist and the False Prophet, and for more on their rise, time of rulership, annihilation, *etc.*, see *The Time is at Hand*, chap. 9; also BS 338.

The literal passages of the Bible clearly teach the annihilation of all six things—Satan, incorrigible sinners, death, hell, the Beast and the False Prophet—that are mentioned as cast into the lake of fire (Rev. 20: 10-15). Accordingly, they also show that the lake of fire—which is the Second Death—is not a place or condition in which people are kept alive forever in torment, but that it represents utter, complete and eternal annihilation.



Valley of Hinnom in Jerusalem Today

### NO ETERNAL TORMENT IN REV. 20:10

But some will say, what about Rev. 20: 10, which mentions casting some into the lake of fire and their being “tormented for ever and ever”? A careful examination of these verses reveals that the Greek verb translated *torment* here is *basanizo*, which all Greek lexicographers agree (see especially Liddell and Scott on the classical, and Thayer on the Biblical use of this word) has as its first meaning *to test, to examine*; that its second meaning is *to test by torture or to examine by torture*, which is derived from the ancient custom of testing persons by torture, *e.g.*, the chief captain’s bidding some to examine St. Paul by scourging—whipping (Acts 22: 24); and that its third meaning is *to torture or to torment*. The word apparently first meant to test, even as the noun *basanos*, from which the verb *basanizo* is derived, primarily means a *touchstone*, a thing used *to test* metals, *etc.*; but since many of the tests

of ancient times were by scourging, the word began to take on the meaning, *testing by torture*. Finally it came to mean *torment* alone.

The translators, whose minds were doubtless filled with the doctrine of eternal torment, took the third meaning of the word in this case, whereas if we take the first the matter becomes clear, and harmonious with the literal expressions on the subject mentioned above. “They shall be *tested* day and night for ever and ever.” Eternally will the perfect minds of God’s creatures, found worthy of eternal life in heaven and on earth, *test* and *examine* the nature, character, fruits and history of the devil, the beast and the false prophet, their systems; and as often as they *test* and *examine* them, they will draw from their examination the true conclusion, that these three are deservedly where God has placed them, that is, in the symbolic lake of fire and brimstone—utter, complete and eternal annihilation.

### THE EXAMINATION AS SHOWN IN ISA. 14 & 66

In Isa. 14: 12-27 we find a very graphic description of the saved in heaven and earth examining the deeds and fate of the devil, the beast and false prophet, their systems. In vs. 12-14, under the symbol of *one man*, because of their cooperation, first the devil, then the beast and finally the false prophet, are described, as to their self-exalting evil deeds. V. 15 describes their being brought into the second hell, into eternal annihilation. Vs. 16-20 indicate that these three will be forever *tested, touch stoned*, as base alloy by the saved in heaven and earth, with perfected minds and hearts carefully studying them (“shall narrowly look upon you and consider you”) in their motives, characters, influences, histories, works and effects. Comparatively little do we now know of the real secrets of the various moves of these three. But in the Ages to Come these will be bared in every detail (1 Cor. 4: 5) of disposition, thought, motive, word and act; and the everlasting study of these by the saved in heaven and earth will be the *testing, the examining, the touch stoning*, of them described in Rev. 20: 10, but hidden in the mistranslation, “they shall be *tormented*.” Vs. 21-27 describe further the casting of these into the figurative lake of fire.

This same kind of an examination will be made of the motives, characters, influences, histories, works and effects of wicked humans after they will all have been destroyed, cut off, annihilated, in the Second Death with Satan and his angels (Matt. 25: 41) at the end of the Little Season. This is shown in Isa. 66: 22-24, which will apply after “the new heavens and the new earth” (comp.

2 Pet. 3:13) will be fully established, after the Little Season. Then perfected mankind will make the pertinent examinations of wicked rulers, and others, some of whom have been highly esteemed by the people in “this present evil world” (Gal. 1: 4), but who have transgressed willfully and persistently against God and will have been fully and eternally annihilated in the Second Death, pictured by the lake of fire and *gehenna* with its *carcasses* (not *living* people) and its worms and fires that did not cease their destructive work until they had completed it. The wicked humans will indeed “be an abhorring unto all flesh.” Jonathan Edwards, the great 18th century New England preacher, reportedly made the statement, probably on the basis of Isa. 66: 20, that in the hereafter we would look down over the battlements of heaven and see our unsaved fathers or mothers writhing in the flames of eternal torment, and that we would then clap our hands and praise God for His justice! We believe that Jonathan Edwards had a good heart, but that bad heathen and creedal theology seriously warped his thinking!

### NO ETERNAL TORMENT IN REV. 14:10

Rev. 14: 8 (comp. 18: 2-4) tells of the fall of Babylon, the great false religious system in nominal Christendom. V. 9 tells of receiving the mark of Antichrist (for what the mark is, see BS 551). Those who worship the beast and his image are those who are subject to and serve them. Receiving the mark in the forehead and hands would indicate accepting the teachings of and serving the beast and image. In the great Time of Trouble, in which Babylon is destroyed, all such will learn what the wrath of God is, for they will be forced to undergo those experiences. His cup for the nations is a cup of indignation in the sense that it flows from His displeasure with them (compare Jer. 25: 26-38). They “shall be tormented [*basanizo, tested, touch stoned*] with fire and brimstone . . . in the presence of the Lamb,” *i.e.*, those nations and persons who with heart and soul are in these institutions will be sorely *tested* when these systems are being destroyed and after they are destroyed in the great Time of Trouble. As the fire and brimstone, utter annihilation, is applied to these institutions, it will be a most severe *test* to their members. This *testing* takes place in the presence of the Lamb, during the time when our Lord is present in His Second Advent. The smoke of their torment (the lesson, the remembrance, of their testing under this terrible experience) will ascend for ever and ever, in the sense that it will eternally come up in men’s minds. There will be no real rest of heart and mind to those who accept the false doctrines and engage in the wrong practices of the beast and its image, when destruction comes to these two.

The same attitude is described prophetically in Isa. 33: 14, “The sinners [not the faithful, but the unfaithful] in Zion [the nominal church] are afraid [for they are not sustained by the Truth now shining]; fearfulness has surprised the hypocrites.” These are fearful as they contemplate the things which are coming on the earth (Luke 21: 26), asking themselves and one another, more or less confidentially, secretly, rather than openly, “Who among us [in Christendom] shall dwell with the devouring fire [they see the flaming fire, in which our Lord is revealed, taking vengeance—2 Thes. 1: 7, 8; they see the destruction and wonder who under such conditions will be able to survive to the bitter end]? Who among us shall dwell with everlasting burnings [“For the great day of his wrath is come; and who shall be able to stand?”—Rev. 6: 17; there is no indication whatever here of eternally tormenting anyone in fire; the everlasting burnings—the fiery trials and the destruction in the Time of Trouble—will continue to finality, until their designed work is fully accomplished; and who will be able to dwell with them—to maintain his standing amid them]?”

MANY ARE THE WOES OF  
THE WICKED, BUT THE  
LORD’S UNFAILING LOVE  
SURROUNDS THE MAN WHO  
TRUSTS IN HIM—Psa. 32:10.

The *testing* of Babylon’s supporters is described also in Rev. 18 in connection with Babylon’s “torment” (Greek *basanismos*; vs. 7, 15), her plagues of “death, and mourning, and famine” (v. 8), with her being “utterly burned with fire,”— being utterly annihilated. They are set forth as “weeping and wailing” (vs. 15-19) as a result, whereas the holy Apostles and prophets (and those in harmony with their teachings) are exhorted to rejoice (v. 20). Rev. 19: 2, 3 gives related expressions: “For true and righteous are his judgments [God’s decision against symbolic Babylon as a whole and its execution]: for he hath judged the great whore [to destruction] which did corrupt the earth [society] with her fornication [her illicit union with earthly governments], and has avenged the blood of his servants at her hand [has vindicated by His sentence and its execution His servants who throughout the Gospel Age have suffered greatly at the hands of Babylon] . . . And her smoke rose up for ever and ever [the lesson of Babylon’s experiences will come up for eternity into the minds of the perfected race, who will

recognize that Babylon is justly punished by God with eternal annihilation].”

## NO ETERNAL PUNISHING IN MATT. 25: 46

Matt. 25: 31-46 gives the parable of the Sheep and Goats. The “everlasting fire” of v. 41 is the fire of God’s jealousy or anger, which burns against and destroys everything antagonistic to His righteousness (Zeph. 1: 18; 3: 8), a figurative expression representing complete destruction. Nothing whatever is said in this parable about anyone being tormented forever and ever. Rather, Matt. 25: 46 teaches to the contrary. It reads: “And these [the Goat class, the incorrigible sinners] shall go away into everlasting punishment: but the righteous into life eternal.” Note: it does not say *everlasting* PUNISHING, but *everlasting* PUNISHMENT, and the contrast is clearly made between on the one hand the righteous receiving life eternal as a reward and on the other hand its opposite—the punishment of the wicked—*death eternal*.

It is an “everlasting punishment,” in the sense of an everlasting *cutting off*. The Greek word *kolasin*, in v. 46 translated “punishment,” does not mean *torment*, as some have been led to think. It is derived from the verb *kolazo*—its primary meaning is *to cut off, to lop off*, as in pruning the branches of a tree. According to Liddell and Scott’s Greek lexicon, its primary meaning is “*a pruning or checking the growth of trees*.” Thayer and the Diaglott use “cutting off” instead of “punishment” in v. 46.

A Diaglott footnote says: The Common Version, and many modern ones, render *kolasin aionian*, everlasting punishment . . . *Kolasin* in its various forms only occurs in three other places in the New Testament—Acts 4: 21; 2 Pet. 2: 9; 1 John 4: 18. It is derived from *kolazoo*, which signifies: 1. *To cut off*, as lopping off branches of trees, to prune. 2. *To restrain, to repress*. The Greeks write—”The charioteer (*kolazei*) restrains his fiery steeds.” 3. *To chastise, to punish*. To cut off an individual from life, or society, or even to restrain, is esteemed as *punishment*; hence has arisen this *third* metaphorical use of the word. The primary signification has been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to *life*, the wicked the *cutting off* from life, or *death*. See 2 Thes. 1: 9.

We have now examined all the Greek words translated “hell” in the Bible and their usage, and at least briefly

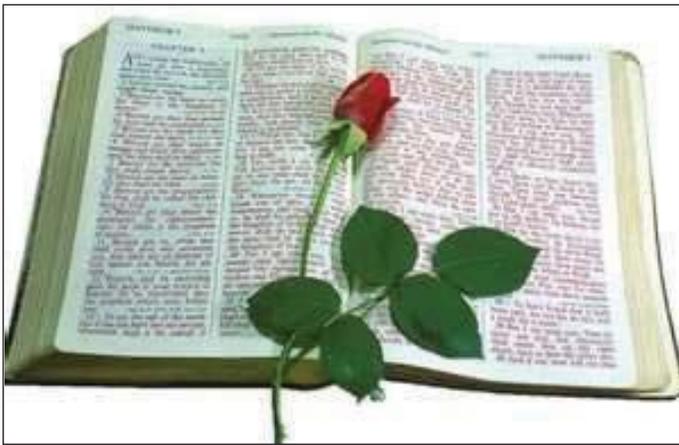
the various Scriptures that are thought by some to teach eternal torment in hell (BS issues giving more details will gladly be supplied free). From these considerations it is clear that eternal conscious suffering, in torment in fire or otherwise, is not taught anywhere in the Bible as the penalty of sin. Rather, the Bible shows clearly that the only penalty placed on Adam and Eve and the rest of the human family for sin was *death* (Gen. 2: 17; Rom. 5: 12, 18, 19)—cessation of life—and that none will get everlasting life except as “the gift of God” (Rom. 6: 23). It shows clearly also that God in His great love has provided redemption for all mankind from the first death, the first hell (*hades* or *sheol*) through the willing Ransom-sacrifice of Jesus and that therefore those who are dead in Adam are to be raised from the dead (John 5: 28, 29); but all those who will not by faith receive Christ as Savior will eventually be utterly, completely and eternally destroyed, annihilated in *gehenna*, the lake of fire which is the Second Death Rev. 21: 8.

YOUR  
WORD  
IS  
TRUTH

HOLY  
BIBLE

It is evident that the fire of the Bible hell is destruction, annihilation, for fire does not *preserve*, but *destroys* everything combustible placed in it. Therefore Billy Graham’s idea that fire may be an eternal, unquenchable thirst for God is contrary to the Bible’s teachings. It is just time that Billy Graham and others like him (many of whom are vexed by the eternal torment doctrine—see BS 508) examine or re-examine this entire subject afresh, and adjust their beliefs and teachings accordingly. It is high time also that they stop misrepresenting the Heavenly Father, magnifying His penalty of death upon mankind into a penalty of torturing billions of the human family forever and ever, making Him appear unwise, unjust and unloving, rather than the One who is thoroughly wise and just, with supreme love and goodness.

But some will say, if I no longer preach eternal torment, it will make me unpopular with many people and I will not be invited or permitted to preach in some of the churches or to have their support. They should keep in mind that it is better to have the approval of God than men, if we cannot have both (John 12: 43; Rom. 3: 4). Some may say also, if I do not preach that unrepentant sinners who harden themselves against God will be tormented forever and ever, in fire or otherwise, I will not be able to get as many to repent and accept Christ as Savior and Lord as I can when I preach eternal torment. Also, people will commit more and greater sins, if they are not told to fear eternal torment in the hereafter. We answer, Those who repent and accept Christ merely to



## God's Word—Genesis to Revelation

escape eternal torment and are not constrained by—and do not grow in—the love of God and Christ will never be fit anyway for a share with the rest of God's Gospel Age, pre-Millennial true Christian people in God's

Kingdom (2 Pet. 1: 5-11). Love for—and not fear of—our Heavenly Father should be the mighty motive power that draws us to God and Christ, that activates us and holds us there (2 Cor. 5: 14). We should make it clear to all that God will punish—but not torture—everyone for sins with a just punishment, that even “every idle word that men shall speak, they shall give an account thereof in the day of judgment,” that “some men's sins are open beforehand, going before to judgment; and some men will follow after the resurrection awakening” (Matt. 12: 36, 37; 1 Tim. 5: 24).



## KING SAUL'S LAST BATTLE

2 SAMUEL 2-5

DISTRESSED, HE ASKED AID OF THE WITCH OF ENDOR—DECEIVED BY EVIL SPIRITS—THE BATTLE LOST—SAUL AND JONATHAN SLAIN—THE SONG OF THE BOW, OR SAUL'S DEAD MARCH—DAVID KING OF JUDAH—THEN OF ALL ISRAEL.

*“Jehovah is my strength and my Shield; my heart has trusted in Him, and I am helped”*—Psalm 28:7.

Today's study covers the history of Israel and the experiences of David. Persecuted and hunted by King Saul, David, the beloved of God, had no place that was safe. The Philistines, desiring him for a friend rather than a foe, gave to David and his followers the city of Ziklag. While residing there, David's conquests were over the Amalekites, and never against the Israelites. He could not willingly battle against the Lord's people, though he felt free to fight against those whom the Lord declared were to be destroyed because their wickedness was come to the full, to the limit of Divine permission.

Meantime, the end of Saul's reign was nearing. A fresh invasion of the Philistines required all the army he could muster, and then he felt very dubious respecting the results. Although as king, in harmony with the Divine regulation, he had ordered all witches, wizards, and all who claimed to communicate with the dead to leave the land of Israel, nevertheless there were some here and there remaining. In his extremity, seeing the Lord would not answer him, King Saul visited the Witch of Endor—said by some to have been the mother of the king's chief general, Abner.

The witch, after being assured that it would not work ill for her, got into communication with the fallen angels,  
26 — THE BIBLE STANDARD

who she supposed, as spiritualists still suppose, were the spirits of the dead. Doubtless she was honest, and thought it was Samuel that was called. But the Bible assures us that “the dead know not anything.” Samuel was sleeping with his fathers, waiting for the resurrection morning, and could give no counsel, could know nothing about matters going on.



David and his followers in city of Ziklag—  
1 Sam. 30: 26

The evil spirits, however, in that time as well as now through mediums, impersonated the dead and, using their superior knowledge, answered as instead of the dead. The questions having been propounded in this case, the answer was that the king would lose the battle the next day, and that himself and his sons would be slain.

We do not know how the fallen angels know so much about the matters of our race, but we do know that it is unwise for any to have any dealings with them; for the Lord has forbidden it. Their sole object is to deceive the people; and, according to St. Paul, through dreams and revelations they have brought into the Church various doctrines of devils (1 Timothy 4: 1), which, becoming incorporated in the creeds, like the fly in the ointment, have made them to stink (Eccl. 10: 1).

Happy would it be for people if they realized what the Bible so clearly teaches; namely, that the dead are dead and can give no information of any kind, that they have neither joy nor suffering, but are simply in a state of suspended animation, awaiting the Dawn of the better Day in which Immanuel, Messiah, will bring the knowledge of the glory of God to all as the result of His Ransom-Sacrifice at Calvary. The teaching that the dead are more alive than they were when they were alive is not only senseless, but contradictory to the Lord's Word, and has become the foundation of many grievous errors which have distressed the reasoning faculties of Christian people. None would pray for the dead, or say masses for them for their release from Purgatory, if they knew that their dead friends were merely sleeping until the resurrection morning.

But, worst of all, this theory that the dead are alive has become the foundation of serious blasphemies against God, in which all denominations are more or less joined as represented by their creeds. These blasphemies consist in declarations respecting God's character and Plan which would be a disgrace to any, and are far from the character and attributes of the God of all grace, the Father of all mercies, from whom comes down every good and every perfect gift (James 1: 17).

### “THE SONG OF THE BOW”

When David heard of the results of the battle, his sympathy for Saul and for Jonathan was expressed in a beautiful poem, which is remarkable for the fact that it contains not a single suggestion of how Saul had persecuted him or sought his life. It compliments Saul for what good he had accomplished. It tells of the tender love of Jonathan, surpassing that of women. This poem

is recorded in 2 Samuel 1: 17-27. The Dead March from Saul is an attempt on the part of the musician to put the sentiment of David's Song of the Bow for Jonathan and Saul into the music of our day; and it has become identified with the funeral services of the great today.



**David expressing sorrow for Saul and Jonathan in 2 Sam. 1: 17-27**

In the battle Saul's sons were killed, including Jonathan. Saul himself was wounded. Fearing that if he should fall into the hands of the Philistines alive they would torture him to death, he desired his armor bearer to slay him, and finally committed suicide with his own sword.

A young Amalekite, thinking to curry favor with David, and knowing something of how he had been persecuted by Saul, brought him the news of the death of Saul and gave him Saul's crown and the bracelet that was on Saul's arm, telling that he had dispatched King Saul at the latter's request, probably, however, manufacturing this part of the story to bring honor to himself. At all events, David received the matter in a totally different way from what was expected, saying to him, "How were you not afraid to stretch forth your hand to destroy the Lord's anointed?" David then commanded him to be put to death. But for Saul and Jonathan he mourned until evening.

David waited upon the Lord those many years, fully confident that in the end he would be the king of Israel, but not hastening the event in any way, simply standing ready for the responsibilities and the power of the office where the Lord should put him. What a wonderful example we have in David's course! How much Christians can learn of patient waiting for the Lord's time in all their affairs, not only waiting for the Kingdom while they pray, "Your Kingdom come," but also waiting for the Lord's leading

and providence in all their affairs, overruling them all for good! It is one of the too frequent mistakes made by Christians, that they overlook the Lord's providence and promised supervision of their interests, and attempt to do for themselves, often to their own disadvantage.

### The Song of the Bow

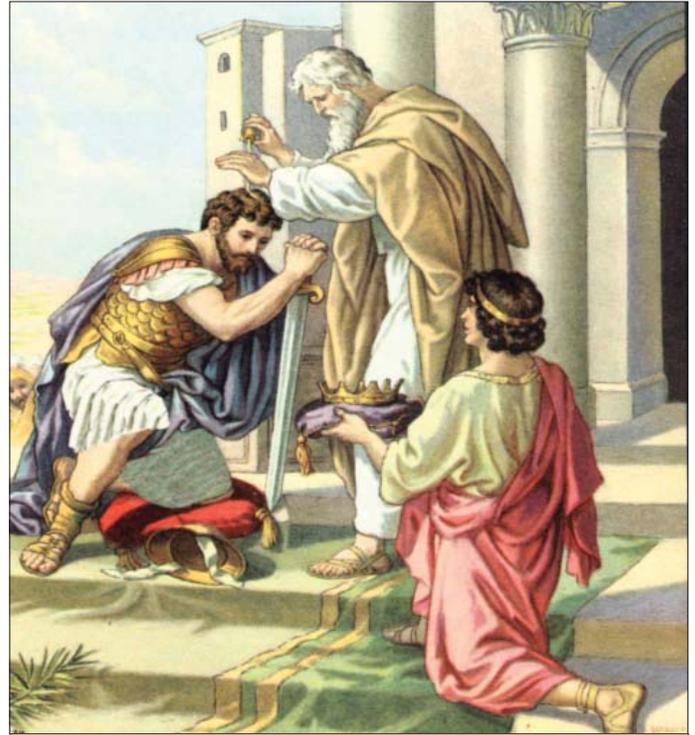
2 Sam. 1: 17-27

And David lamented with this lamentation over Saul and over Jonathan his son: (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.) The beauty of Israel is slain on your high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. You mountains of Gilboa, let there be no dew, neither let there be rain, on you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. You daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold on your apparel. How are the mighty fallen in the middle of the battle! O Jonathan, you were slain in your high places. I am distressed for you, my brother Jonathan; very pleasant have you been to me; your love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!

David realized that the time had probably come for himself and his companions to move from the Philistines' country, and he inquired of the Lord by the priest and the ephod. The answer was that he should go into Judea. Next he made inquiry, into which city? and the answer

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was, Hebron. Then David and his companions removed with their families; and the tribe of Judah, his own tribe, promptly recognized him as their king. It was over seven years after this, however, before he became the king of all Israel. Meantime, one of the sons of King Saul, Ishbosheth, had survived; and Abner, Saul's chief general, had him anointed king of Israel. King David of Judah made no attempt to coerce the other tribes, but continued his waiting for the Lord's due time.



David crowned King 2 Sam. 2: 4

Meantime, however, Abner gathered an army against David's servants, and a fierce battle ensued, in which David's forces were the victors; the others lost the fight. Finally Abner, angered with King Ishbosheth, proposed to David that he would become David's vassal, and would assist in turning the hearts of all the Israelites toward him. King David appreciated the proposition, doubtless considering it to be the Lord's will and in harmony with the Lord's promise. However, the matter did not so carry out; for Joab, David's nephew, the chief man of war, slew Abner deceitfully. Again we see David's conduct in contrast with the average sentiment of his time. Instead of rejoicing in the death of Abner, the king mourned for him, and denounced his nephew for the wrong course he had pursued. He was courageous enough in the presence of his own ablest soldier to extol the virtues of Abner as a great soldier, saying, "A mighty man has fallen in Israel."

### KING OF ALL ISRAEL

But a little while after this, others, misunderstanding

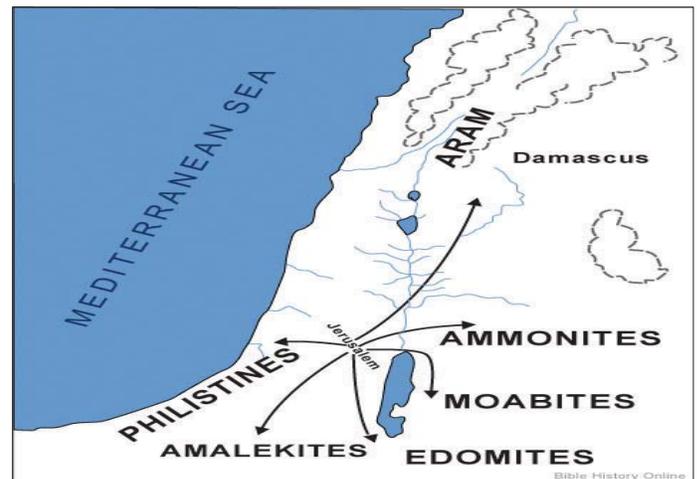
King David, slew King Ishbosheth and brought his head to David as an evidence of his death, expecting doubtless that they would be rewarded. On the contrary, they also were condemned. They had slain the king. They were esteemed worthy of the same punishment, and were themselves slain. The people saw exemplified in David's course principles of righteousness quite uncommon in his day, and we might say, uncommon still. All these things served to endear to the people the king, who, they perceived, was not merely self-seeking and narrow, but was broad-minded and even generous toward his opponents, his enemies. He seems to have had a great appreciation of justice and also a breadth of sympathy for his enemies.

King David was thirty-seven years old when finally the eleven tribes sent a delegation to confer with him, indicating that they would appreciate having him as the king over all Israel. This was seven years and a half after the death of King Saul, and probably about seventeen years after David had been anointed first by Samuel. Faith and patience mark every step of those years and show us King David's character as we could not otherwise have known it. Its grandeur was chiefly shown in that it manifested a devotion to God and a submission to the Divine will.

David's acceptance as king of all the tribes of Israel marked the third time that the holy anointing oil was put upon his head.

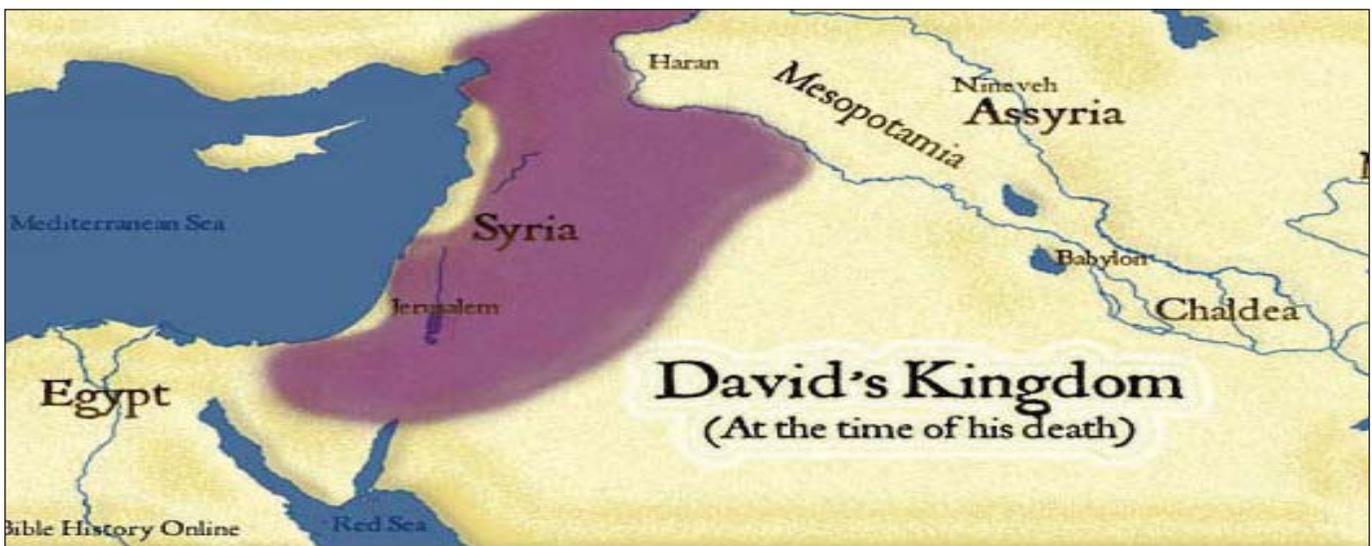
Meantime King David had grown stronger and stronger in conquering his enemies, the enemies of the Lord, those whom God declared should be destroyed. We remind our readers afresh that the Lord declared that the iniquity of the Amorites had come to the full, and indicated it to be His will that they should be destroyed from the earth. Whether destroyed in battle or by pestilence or famine, mattered nothing to them, as the Divine sentence of death must be carried out.

However, all the while that God has been permitting sickness, war, famine, pestilence, death, to reign in the world. He has been preparing for human redemption, human salvation through the great Redeemer. Messiah's Kingdom is soon to take control of the earth, to cause a cessation of the reign of Sin and Death, to cause the binding of Satan and to cause the sunlight of Divine Truth to flood the earth. Then all the blind eyes will be opened and all the deaf ears will be unstopped, to know, to understand the true God, His true Message.



**Map of Nations Defeated by King David**

Meantime, those who died by Israel's sword will know nothing of the lapse of time. They will awake in the Millennial Kingdom, when all that sleep in the dust of the earth will awake. They will then be under the most favorable conditions we could ask for them, freed from the shackles of ignorance and superstition, with Messiah's Kingdom ready to help them out of their weaknesses and degradation back to human perfection, lost in Eden, redeemed at Calvary.

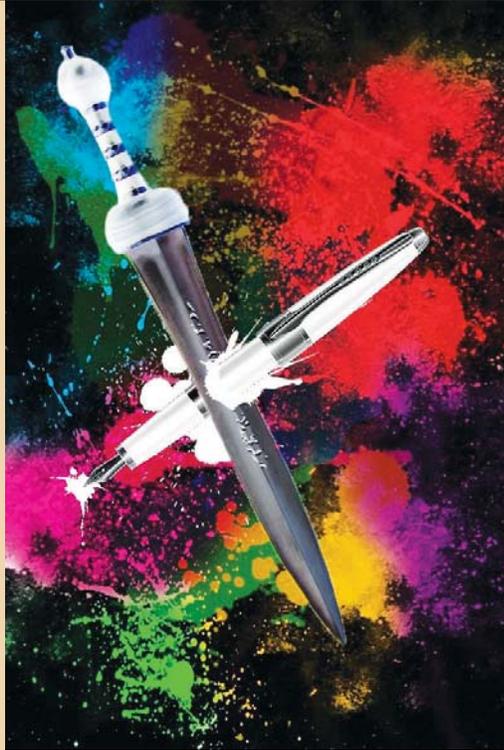




## Moments of Inspiration

We hear clichés and quotes all the time but never really think of the truth embedded in them. Sometimes we have to look closer and read between the lines to see the real meaning in the words. Stop and think the next time you hear one of these sayings

### *The pen is mightier than the sword*



Hebrews 4: 12—*For the word of God is quick, and powerful, and sharper than any two edge sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of thoughts and intents of the heart.*

### MEMORIAL DATE FOR 2013

Our Lord's Memorial will be Sunday, March 24, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 11:03 a.m.; the new moon nearest this equinox is March 11, 7:52 p.m.; add 2 hours 21 minutes to get Jerusalem time which is March 11, 10:13 p.m.; therefore Nisan 1 is March 11, 6:00 p.m. to March 12, 6:00 p.m. Nisan 14 begins 13 full days later on Sunday, March 24, 6 p.m., ending Monday March 25, 6:00 p.m. The Memorial should therefore be observed after 6:00 p.m. Sunday, March 24. May God bless you in your preparation for, and commemoration of this wonderful event. Please send reports promptly.

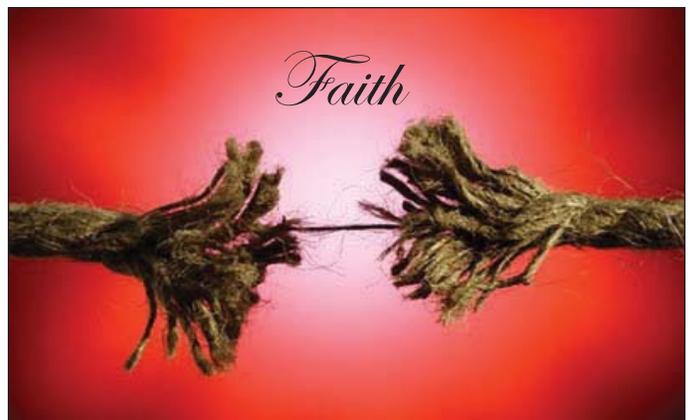
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*Pick six (6) from the following to be sent to you free of charge.*

Life and Immortality ● What is the Soul? ● The Resurrection of the Dead ● Spiritism is Demonism ● The Sabbath Day ● Faith Healing ● Baptism ● Speaking in Tongues — Is it of God? ● The Kingdom of God ● Mormonism — A Modern Delusion ● Preservation of Identity in the Resurrection ● The Evolution Theory Examined ● Why We Believe in God's Existence ● The Rapture ● Future Life By Resurrection — Not Reincarnation ● Must Christians Pay Tithes?

## PAMPHLETS

Do You Know? ● Thieves In Paradise ● Israel's Return ● The Bible vs. Evolution ● Jesus' Second Advent ● Judgment Day ● Earth's Coming Theocratic Government ● War on Poverty ● Oath-bound Promise ● Man's Eternal Destiny ● Pollution Crisis ● What is the Truth? ● Great Pyramid ● Restitution ● Is God or Satan Winning? ● The Full Gospel ● Peace — How it Will Come ● UFO Sightings ● The Gospel in a Nutshell ● True Freedom ● The New Earth ● Bible Standard Ad ● Bible Standard Ministries, L.H.M.M ● Coming By and By ● Christ's Glorious Reign ● Desolation/Restoration ● Father Take My Hand ● A Good New Year Recipe ● How Readest Thou? ● Nearing God's Kingdom ● My Lord and I & Picture ● 23rd Psalm ● Watchman, What of the Night?



*Whenever it seems that you've come to the edge, just believe and have faith . . . and step out. God will always be there to comfort and guide you, for that is what faith is about.*

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## ANNOUNCEMENTS

### VISITING MINISTERS

**Ralph Herzig**

Seattle, WA, Convention, March 15, 16, 17

**Leon Snyder**

Seattle, WA, Convention, March 15, 16, 17

**Donald Lewis**

Seattle, WA, Convention, March 15, 16, 17;  
Denver, CO; April 13, 14

**Thomas Cimbur**

Seattle, WA, Convention, March 15, 16, 17

**Robert Steenrod**

Galloway, OH, March 10; Seattle, WA, Convention, March  
15, 16, 17

**Daniel Herzig**

Seattle, WA, Convention, March 15, 16, 17

**Jon Hanning**

Indianapolis, IN, March 2; West Frankfort, IL, March 3;  
Seattle, WA, Convention, March 15, 16, 17; Detroit, MI,  
April 27; Grand Rapids, MI, April 28

**Lawrence Williams**

Seattle, WA, Convention, March 15, 16, 17;  
Galloway, OH, April 14

**Richard Piqure**

Seattle, WA, Convention, March 15, 16, 17

### EVANGELISTIC SERVICES

**Kenneth Arends**

Grand Rapids, MI, March 3; Seattle, WA, Convention, March  
15, 16, 17

**Michael Dukette**

Boston, MA, April 22

**David F. Hanning**

West Frankfort, IL, March 3; Detroit, MI, March 6; Seattle, WA,  
Convention, March 15, 16, 17; Cincinnati, OH, April 7

**Michael Hanning**

Seattle, WA, Convention, March 15, 16, 17; Indianapolis, IN,  
April 20; West Frankfort, IL, April 21

**Jesse Julian**

New Haven, CT, April 22

**David Lounsbury**

Seattle, WA, Convention, March 15, 16, 17

**Roger Mullen**

Bangor, PA, April 6; Chester Springs, PA, April 7,

**Walter Onyszko**

Seattle, WA, Convention, March 15, 16, 17

**Brandon Penney**

Seattle, WA, Convention, March 15, 16, 17

**David Seebald**

Detroit, MI, April 20

**Harrold Solomon**

Marietta, GA, March 24; Reidsville, NC, April 14; Roanoke  
Rapids, NC, April 28

**Kenneth Williams**

Seattle, WA, Convention, March 15, 16, 17

**C. L. Tim Williams**

Seattle, WA, Convention, March 15, 16, 17

**Michael Williams**

Erie, PA, April 7;

**Krzysztof Witko**

Pittsfield, MA, April 14; Seattle, WA, Convention, March 15,  
16, 17

### SEATTLE, WA. CONVENTION

The Convention in Seattle, Washington will be held March 15-17. The class will provide lunches during three convention days.

Site: 2140 N. Northgate Way, Seattle, WA 98133 USA,  
Phone: 206-734-3336; Toll Free: 877-410-8931; Fax: 206-365-0750; Email: info@hotelnexusseattle.com

Room Rates: \$89.00 + tax. Reservations should be made directly with the hotel, mentioning Bible Standard Ministries to get the special room rate. Ask for a confirmation number.

The information below is for ground transportation, and brethren may also contact Br. Walter (his cell: 425-737-8147), e-mail: wonyszko@gmail.com

Airport Towncar Service: Private Airport transportation is available through the hotel guest services department. Price for 1-2 people is 50.00 one way to the airport. Enjoy traveling in comfort and convenience for the price of a taxi cab. We recommend making these transportation arrangements at the same time as your hotel room reservations (but a minimum of 24 hours in advance).

Rideshare with Shuttle Express: Hotel Nexus partners with Shuttle Express to provide for your transportation needs. Book your shuttle transfers between Hotel Nexus and SeaTac Airport for as low as \$21 each way per person on the hourly scheduled service. And kids 12 and under ride free, one for each paying adult. There is an online booking service for Shuttle Express.