

**KOLASIS AIONIOS
OR FUTURE
RETRIBUTION**

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GEORGE W. KING

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ΚΟΛΑΣΙΣ ΑΙΩΝΙΟΣ

OR

FUTURE RETRIBUTION

By GEORGE W. KING

Pastor of the Broadway Methodist Episcopal Church, Providence, R. I.

"It is a fearful thing to fall into the hands of the living God,"—HEB. x. 31



UNIVERSITY OF CALIFORNIA
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PREFACE.

WE are persuaded that the *a priori* method of argument is too much used on both sides of this question. When used by the orthodox writer it is a bad example to his opponent, who finds an unlimited occasion for its use. In the present discussion, which we have undertaken to make both thorough and brief, we have appealed to fact, ignoring the *a priori* when in conflict with this, and have thus sought to be strictly scientific in our method. We have not sought novelty for its own sake, but the truth; and where this could be served by the new or the old, we have not hesitated to accept either. Subservient to this aim, we think will be found in treatment and in thought sufficient that is new to justify publication, and make profitable the perusal of the present pages. Definiteness of thought and statement has also been an aim. Vagueness is too much the bane of too much theology, and the present doctrine has not escaped its influence. We have sought to be both

specific and exact. There has been no particular attempt at rhetorical effect. This may be legitimate in the treatment of a subject that is well accepted in the Church; but not, from our standpoint, in the scientific investigation and exposition of a doctrine so much in dispute as the present one. It may, however, be proper elsewhere, and we think the preacher will find in our treatment facts and seed-thoughts that may be properly elaborated in his public ministrations. Courtesy has been our rule toward opponents; but also loyalty to truth and fact.

Our line of treatment, without being distinctly specified, has been *Fact, Nature, and Reason*; the first embracing chapters i-v; the second, chapters vi and vii; the eighth chapter, in which we occupy a quite independent position, comprehending our entire discussion of the Reason, which might easily have been expanded into several but for our law of brevity.

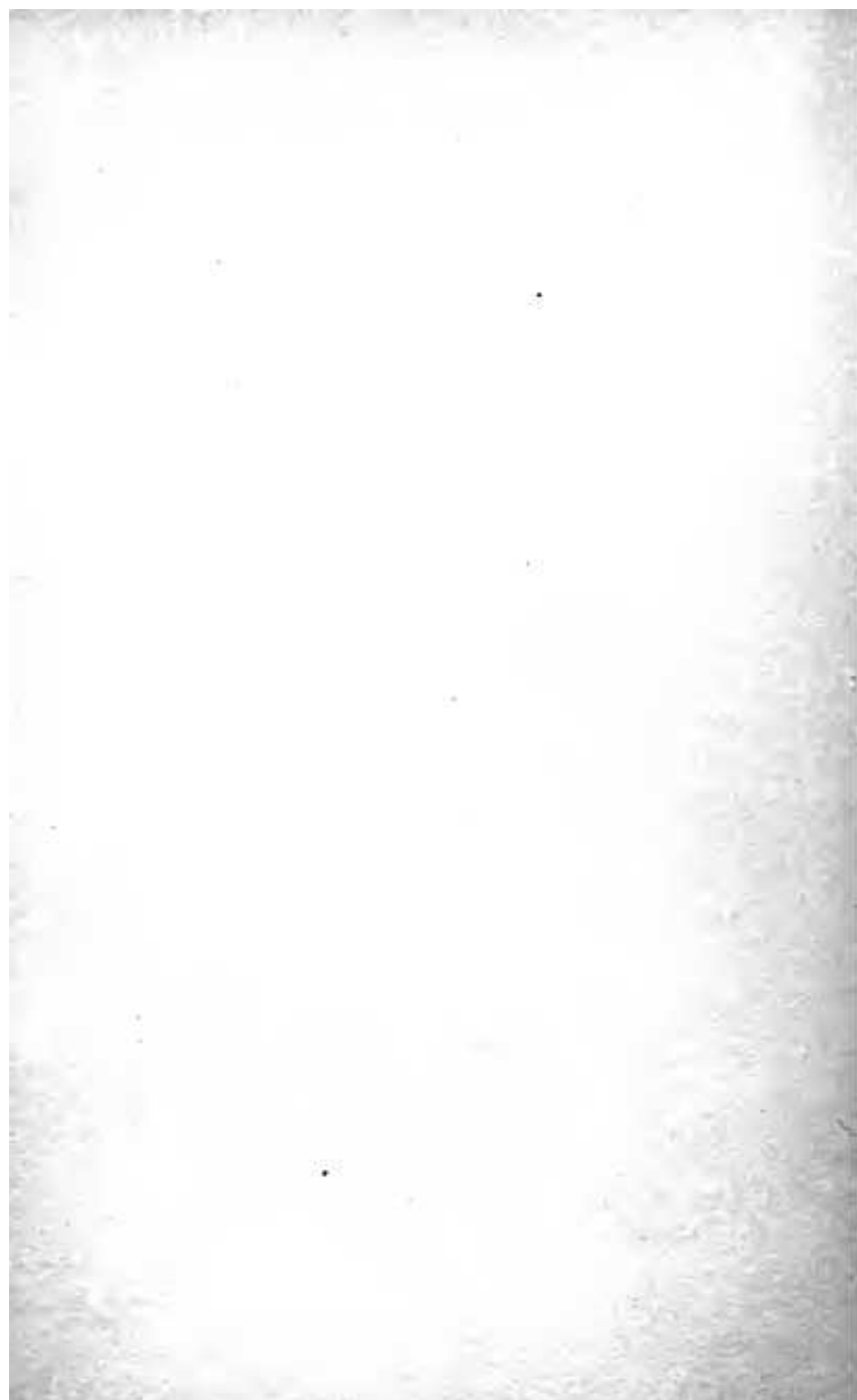
Among the works read and consulted in the immediate preparation of this book are the following: Thayer's *Greek-English Lexicon of the New Testament*; Edersheim's *Life and Times of the Messiah* (appendix xix); Vincent's *Word Studies in the New Testament*; Shedd's *Dogmatic Theology* (vol. ii, pp. 667-754); Müller's

Christian Doctrine of Sin; *Dorner's System of Christian Doctrine* (vol. iv, pp. 127-132 and 373-434. Also, *Dorner on the Future State*, Smyth); *Christian Dogmatics*, Martensen; *Future Retribution*, C. A. Row; *Future Probation Examined*, William DeLoss Love; *Biblical Eschatology*, Hovey; *Is there Salvation After Death?* E. D. Morris; *Spirits in Prison*, Plumptre; *Salvator Mundi*, Cox; *Restitution of All Things*, Jukes; *Life in Christ*, White; *Extinction of Evil*, Petavel; *What is of Faith as to Everlasting Punishment?* Pusey; *Eternal Hope and Mercy and Judgment*, Farrar; *Is "Eternal" Punishment Endless?* Whiton; etc. And while acknowledging our indebtedness to all of these sources for suggestion and facts, we have, for the most part, pursued an independent course in that we have at least sought to verify for ourselves.

Hoping the book may serve a useful purpose, we commit it to the candid attention of those to whom it shall come, and in the interest of the truth we have sought to defend and expound.

G. W. K.

PROVIDENCE, R. I., *March 25, 1891.*



CONTENTS.

CHAPTER I.	
THE ETERNITY OF PUNISHMENT.....	PAGE 9
CHAPTER II.	
OBJECTIONS AND ARGUMENTS OF RESTORATION- ISTS.....	53
CHAPTER III.	
NEW TESTAMENT TERMINOLOGY RESPECTING FUTURE RETRIBUTION.....	115
CHAPTER IV.	
THE GROUND OF FUTURE ENDLESS RETRIBU- TION; OR, FOR WHAT THE WICKED ARE PUN- ISHED ETERNALLY.....	141
CHAPTER V.	
THE NUMBER OF THE LOST.....	193
CHAPTER VI.	
THE NATURE OF FUTURE PUNISHMENT.....	209
CHAPTER VII.	
THE DOCTRINE OF ANNIHILATION.....	217
CHAPTER VIII.	
THE REASON OR LAW OF NECESSITY IN FUTURE PUNISHMENT.....	247