

AFTER DEATH

PART I.

AFTER DEATH, WHERE AND WHAT?

PART I—SECOND EDITION, ENLARGED.

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PART II.

AFTER THE RESURRECTION, WHERE AND WHAT?

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PREFACE TO FIRST EDITION.

We read of the cosmos-world, "that then was," called also "the old world," and which was destroyed by water;" also of the cosmos-world, "that now is," and is to be "destroyed by fire;" and also of "the world to come"—"the new heavens, and the new earth;" all one world, but in its several stages and developments. So with human life. We read of the life that "now is," "in the body," and "the life to come," in two stages; "out of the body," and re-embodied; all one life, in its several stages and developments. There is in these days much more teaching and preaching about the first and last stages, than the middle one.

This book is intended to supply, not so much a "Felt Want," as an unmet need. The necessity is greater than the demand. And so of all truth. For forty years this has been a subject of absorbing interest to me. In 1883 I wrote at some length on it, and since have preached some and read all that came to hand. It ought to be of interest to all, as all will soon be called to try its realities. We should know both Duty and Destiny. As some Scriptures do not distinguish between the disembodied and the re-embodied states, I have decided to call my subject—AFTER DEATH, instead of Intermediate State. The Post-Resurrection State ought to be of interest also. But we must look for definite teaching on the Intermediate state (with something added on the Re-embodied or Post-Resurrection State). I submit the work, hoping that it may contribute to a belief and knowledge of the truth.

--J. B. MOODY.

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PREFACE TO SECOND EDITION.

AFTER DEATH—WHERE AND WHAT,

In 1903 I brought out an edition of 3000 of this book. It awakened such an interest that the orders continued after the edition was exhausted. I have had opportunity to study some of the effects this book produced. One preacher, near three score and ten years, wrote. "The book has upset me." I answered, "Read again in the right spirit and the book will set you up." He re-read, and wrote. "I have gotten the second time to the 63d page, and have surrendered." The opposite doctrine of going at once to heaven or hell at death, cannot be gotten out of the Scriptures. Indeed, all Scriptures on the subject are against the theory, gotten up in Daniel Whitby's day to counteract the accursed doctrine of Purgatory. To this end the King James Version mistranslated in many places to favor the theory. To rightly understand the subject, other and later translations must be consulted, and especially the original languages.

Universal scholarship, I think, is agreed on the Hebrew sheol as the place of departed spirits. both good and bad. The Greek hades is the equivalent. Sheol, in the Hebrew, and hades, in the Septuagint, occur sixty-five times, and every time wrongly translated in the King James. The same of the eleven occurrences of hades in the new Scriptures. In order to neutralize the baneful effects of the doctrine of purgatory, the translators thought best, as far as possible, to do away with the intermediate state.

The American Revision gives it right in every case by transferring the words into English. This is supported by the "almost universal notion, ancient and modern." See Smith's Bible Dictionary, Dr. Geo. Campbell, Conant, etc.

In the old Scriptures, the King James translates hades thirty-one times, HELL; thirty-one times, GRAVE; and three times, PIT. In the New, ten times, HELL and one time, GRAVE. All of these are wrong and corrected

by the American Revision, Bible Union, 20th Century, etc., etc.

With reference to the righteous, sheol or hades is found in the following wrongly translated "grave"; Gen. 37:35; 42:58; 44:24; 44:31; Job 14:13; 17:13-16; 21:13; Ps. 30:3; 49:15; 88:3; 89:48; Eccl. 9:10; Isa. 38:10; Hos. 13:14; I Cor. 15:55.

In the following it is wrongly translated hell, but refers to the righteous: 2 Sam. 22:6; Ps. 16:10; 116:3; 139:8; Prov. 15:24; Jonah 2:2; Matt. 16:18; Acts 2:27-31; Rev. 1:18.

In the following it is wrongly translated grave, and refers to the wicked: Psa. 9:17; Prov. 5:5; 7:27; 9:18; Isa. 5:14-15; 14:9-16; 28:15, 18; Ezek. 31:16-17; 32:21, 27; Matt. 11:23; Luke 10:15; 16:23; Rev. 20:13-14.

The other places do not-refer distinctively to either class.

It is wrongly translated "pit" in Num. 16:30, 33; Job 17:16. "Gehenna" is the word for hell, and occurs twelve times in the New Scriptures: Matt. 5:22, 29, 30; 10:28; 18:19; 23:15,33; Mark 9:43, 45, 47; Luke 12:5; Jas. 3:6. While "hell" occurs forty-two times too often, yet hell is taught in as many places by other terms. To translate one word thirty-two times GRAVE and forty-two times HELL, is palpably wrong. The body goes to Qeber—the grave; the soul to hades, and soul and body of the wicked to hell AT THE JUDGMENT.

The CONDITION of the wicked in Sheol may be seen in Job 24:19-20: "Drought and heat consume the snow water, so doth Sheol those who have sinned." 20: "The womb shall forget him, the worm shall feed sweetly on him." The 19th verse may refer to the condition of the soul in Sheol, and the 20th to the body in the grave. Psa. 49:13-15 gives the condition of both. Of the wicked it is said: "Death shall be their shepherd, and their beauty shall be for Sheol to consume." In Isa. 14:9-16, the description of the King of Babylon descending into Sheol or Hades is very graphic. Too long to quote here. See the other references to the wicked in

the Old Scriptures. There is no intimation that the soul sleeps or is unconscious of its condition.

Luke 16:19-31 is sufficient instruction for both classes, only do not forget that both the rich man and Lazarus were in Hades, and not in heaven and hell.

The rich man's body was buried in a grave, but in Hades he lifted up the eyes of his soul, and he saw, and recognized, and remembered, and reasoned. He carried his natural affinities with him. He did not want his five brothers to come into that place of torment. He *perceived* Abraham and Lazarus to be afar off, and he *discerned* the one from the other. He realized his own hopeless case and *conceived* the idea of Lazarus going to the earth, as he could not cross the impassable gulf and come to him.

If his natural affection for his brothers had not changed, nor his mental faculties, then his love of sin and hatred to God and his Word had not changed. He did not pray to God nor did he ask for Moses and the Prophets to be preached to his brothers. He wanted his brothers to try spiritualism, or "one from the dead." But that was and is not possible.

The unjust are thus reserved unto the day of judgment to be punished. 2 Pet. 2:9. Or reserved under punishment unto the judgment, when the full measure will be meted out to them, which will be final and forever.

Cain will not be called out of hell after six thousand or more years of suffering, taken to heaven to be judged; then sent back to resume his final and eternal state; nor will any other sinner. The idea is preposterous. It is inexcusable and intolerable, to one who has gone to the Scriptures for all his faith on these subjects. The word Heaven is about the most abused word in the language. I dare not use it except as authorized or justified by the Scriptures. When our Sunday-school lesson included John 14:1-3, the writers forced heaven into their expositions until my spirit was stirred in me like Paul's was at Athens, when he saw they were "too superstitious." Heaven is not in the chapter nor in the preceding or succeeding chapters. In chapter 12:28, "a voice came from heaven"; and

in 17:1, "he lifted up his eyes to heaven." There is no other place after this, and no other place before this, till we come to Chapter 6 and 3. John 14:1-2 is about the only text any one takes to preach "on dying and going to heaven," but his doctrine is as far from the text as any other. Jesus did not say that if he went away to heaven they would soon come after him, that where he would be there they might be also. But he said, as in Acts 1:11, and everywhere else in the Word of God: "If I go away I will COME AGAIN." This is the comfort they received, and it is "the joy set before us." It is what Enoch, the seventh from Adam said; it is what was said by all the prophets since the world was, and it is the last words from our departed Lord: "He that testifieth these things saith, Yea, I come quickly," and the response for all of us is: "Amen: Come, Lord Jesus."

God gave both reason and imagination for his glory, but how perverted are both, and especially the latter. Reason constructs its theories out of real things, and the imagination out of unreal things, and the latter must not be substituted for the former, though each is useful in its place. Many construct their church theory out of unreal and unscriptural material, discarding the real word of God, and thus they put their imagination to work where God calls them to read and reason. And so of many other subjects, and especially this on the future state. The mythological Olympus, or Elysium; the Scandinavian Walholla; the Buddhist Nirvana; the earthly Eden; the Indian Hunting Ground, are imaginary heavens, and may be electrifying, but then can't be edifying, because they have not existence, as our future dwelling places, except in the imagination. I like the true theory, constructed by reading and reason on the real Word of God, better than the airy nothings which have no "Thus saith the Lord."

Let the Word of God be the lamp to our feet and the light to our pathway. Those who prefer to walk after their imagination in such matters, walk in darkness, and they are forever stumbling to their injury as well as that of the cause of truth which they profess to represent. If we are not willing for the Word of God to decide these questions, then we have not the spirit of truth, and our light on these subjects is darkness.

Many imagine that salvation and heaven are synonomous terms, hence

they say to the sinner, with repetitions past computation, that if they want to go to heaven when they die, they must repent and believe in Christ. The Book don't say salvation and heaven are synonomous, or that any one will go to heaven when he dies; but oftener, plainer, and louder otherwise, than on any other question, furnishing no material out of which to construct such a thing, and while this imaginary theory is a thousand times worse than the others, in blinding the mind against the glorious realities so often and plainly revealed for the future of the saints, and paralyzing and neutralizing every pleasing prospect and promise and prophecy; working incalculable damage to the zeal of the saints, yet men are joined to this idol as perhaps to none other.

I have groped in that thick darkness myself, and did, till I went to the Word of God for real material, and how that light did shine away that darkness! But this will come under its proper head.

Get ready to sacrifice your imaginary material for that furnished by the Word of God.

What was plainly revealed, the King James tried hard to conceal, but the rubbish has been lifted, and the truth is open to all who seek it.

A recent writer on "The Glory Land," says: "It is passing strange how little we think or say about heaven in view of the fact that we profess to believe that it will be our everlasting abiding place."

It is passing strange to me how much is said about heaven as our eternal abiding place by men, when such language can not be found in the Word of God. Heaven is never spoken of as our dwelling place—temporal or eternal. It is all the work of the imagination. This writer further on uses the following language: "That heaven is a place and a habitation as fixed and real as our own city or residence there can be no doubt. As to the location of this place, there is room for doubt, though many passages of Scripture seem to teach that the earth purified and redeemed shall be the abode of the faithful."

The "many passages of Scripture" are very many and very plain and leaves no room for doubt. Heaven is never found in the Scriptures that tell of our future places of abode or of our future condition. Abraham desired a "better country" than the one he found; yea, a "heavenly country," with a "city prepared," which will be infallibly located further on.

Heavenly means heaven-like, and as sure as the country and city are heavenly, just so sure are they not heaven. We now sit together in heavenly places; that is, heaven-like places, but nothing that is like another thing can be the thing itself. The country is to become heavenly, as we will see, and the heavenly city, *Aonian*, in the heavens, is to come down out of heaven, and then the "world" promised to Abraham and his seed (Rom. 4:13) will have a city prepared; and not made with hands. It is all so plain in the Book.

I repeat with emphasis, that no man has a right to offer heaven instead of salvation as the object of the sinner's search. It is not found in all the promises of God. It is a sad, misleading delusion. Offer the sinner salvation, and show him the way to salvation, and then the ways of salvation, and then the end of salvation, just as they are found in the Book. To do otherwise is ignorant presumption. Who dare pervert the Holy Scriptures! Sin and salvation are counterparts, so is life and death, lost and saved, heaven and hades, but not heaven and hell, because the wicked will be turned into hell, but the righteous will not go to heaven. The Bible is the Word of God and must not be added to or taken from. See how these unscriptural ideas and expressions mitigate against all that is taught and promised about the future state, the resurrection and the second coming of Christ. No one can believe in the resurrection or the second coming of Christ as they are revealed in Scripture, and also in going to heaven and hell at death. They may believe one of them at a time, but not both at a time, as they are contradictory. The Scriptures will not harmonize with both views. Hence they disbelieve the pre-millennial, personal and imminent coming of Christ as it is plainly revealed, and they see no real use of the resurrection. On the latter I quote from a writer in "Western Recorder" of June 21, 1906: "I believe that in death the spirit goes to its eternal destiny. But what of these bodies of ours? I must say I

am not a materialist. When I lay aside this house of clay, I expect to bid it a final farewell, because I think I will have no more use for it, for it will not be suited to the conditions and environments for which we hope." Then the resurrection of Christ was false or in vain, and so would be that of saints and sinners. The writer is perfectly consistent; that is, his false premise, and his false conclusion fit each other. If a man at death enters his final and eternal state in heaven and hell, then the most blessed doctrines of the Book are to be explained away. Revelation becomes a concealment, "the RESTORATION OF ALL THINGS" must be annihilated, although "spoken by all the prophets since the world began." The King James in many places would force the world to come to an end, instead of being regenerated and made anew. It is a common saying when one dies that "he is going to that country from whose bourne no traveler returns," whereas all return, or there can be no resurrection. Dead bodies will not go to heaven and hell for reunion with the souls and spirits. On the other hand, the souls of the wicked will be brought back at the general judgment, which will be on the earth, and then cast out of the earth and into the lake of fire for ever and for ever. But the souls of the saints will come back for their bodies and will remain on earth with Christ forever more. And when all the kingdoms of the world have become the kingdom of our Lord and of his saints, when with His saints, having subdued them by a thousand years' reign of righteousness on the earth, and satan and the wicked having been cast into hell, and the world having been made new, then God the Father will come down to tabernacle with the redeemed, and all authority will then be given by Christ back to the Father, and he himself will again become subject to Him. Then the New Jerusalem, the city he went to prepare, will come down out of heaven, and the nations of them who are finally saved on "THE EARTH," will walk in the light of it, and will bring their glory and honor into it.

The higher critics would cut out Genesis, and thus abolish the beginning; the Post-ites would cut off Revelation, and thus demolish the end. Thus Jesus Christ is the first and last in time, the beginning and the end in creation, the Alpha and Omega in Revelation. The first of the three are passed, the last of the three are future.

To make the world come to an end the King James translates "end of the world" twenty-eight times, instead of the end of the age. How often we read of-the "world to come," instead of age to come. I wonder where the world is coming from and coming to. I don't see how two worlds can occupy the same space at the same time. In I Cor. 10:11, we read of the "ends of the world" that came in that day. I wonder how many ends it is to have or can have at once? Oh, how much nonsensical foolishness to make out the unscriptural notions that get into men's heads! Why not let God have it his way, and take it as so abundantly revealed in his book? I don't think it possible for the Scriptures to make the future of this world, and the future of saints and sinners any plainer. Everything God has revealed on these subjects suits me exactly, because I have moulded my mind and heart and soul by "what is written" on these subjects, and I am happy in it.

In this second edition I have added some new matter, but I thought best to do so by a prefix and suffix, and let the body of the book remain about the same, with some enlargements where needed. I have not the time to rewrite and readjust the whole book. Let this Preface be the prefix, and the suffix will give more instruction on the Post-Resurrection States. The embodied state has to do with the world that now is; the disembodied state will have to do with the unseen world (and that is the meaning of Hades); then the re-embodied state will have to do with two ages, but not two worlds, as all the saints come back to this, which at first is to be made partly new, and after a thousand years, perfectly new. The first age of one thousand years begins at Christ's second coming, and the second age begins at the coming of God. The first is revealed in Rev. 20, and the other in Rev. 21:22, with many parallels for both.

--J. B. MOODY.

CHAPTER I.

The Present and Future Places and States of the Wicked Dead.

"But I would not have you to be ignorant, brethren, concerning them which are asleep." I Thess. 4:13.

There is a state between the death of the body and the resurrection. This does not admit of controversy; and, so far as I know, is not controverted. To deny it would be to deny the resurrection itself, and to say there is no resurrection would render our "preaching vain, our faith vain, would leave us in our sins, and make us of all men most miserable." It would be a shipwreck of faith to say "the resurrection is past already." The controversy is not concerning the intermediate state, but the *condition* of the dead and their place of residence. I propose, as best I can, in the light of God's word, with such aids as are at hand, to develop these two points:

First, *The Present and Future Places and States of the Wicked Dead.*

Second, *The Same of the Righteous Dead.*

As a prelude, let us consider, very briefly, the same concerning the *Devil and his Angels.*

The present is their intermediate state, between their fall and final perdition; for not even the Devil himself is yet in hell. He is now going up and down the earth, like a roaring lion, seeking whom he may devour. The time of his torment has not yet come, as seen in the confession made to the Lord: "Art thou come to torment us *before the time?*" When Christ shall come with all his saints, he will bind Satan and cast him into the bottomless pit, or "outer darkness," and there he will remain, impotent to deceive the nations, till the thousand years of promised rest shall be fulfilled. After the thousand years are fulfilled, Satan will be loosed from his *prison*, and shall go forth and deceive the nations in the four quarters

of the earth, the number of whom is as the sand of the sea, and the devil, with all his hosts, *shall go up on the breadth of the earth*, and compass the camp of the saints about; and God will fight their battle with fire from heaven; *then* the devil will be cast into the lake of fire, and shall be tormented day and night forever and forever. This is plainly stated in the 20th chapter of Revelation. The time of his torment is *after* the millennium, and at the general judgment. Then, so far as the devil and demons are concerned, they are now in an intermediate state between their fall and final perdition. 2 Pet. 2:4: "For if God spared not the angels that sinned, but cast them down to *Tartarus*, and committed them to *pits of darkness, to be reserved unto judgment.*" They were not cast down into hell or lake of fire, but Tartarus, or pits of darkness.

Here is the matter settled in plain words. Take this with Jude, 6th verse: "And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness *unto* the judgment of the great day." (Oxford Revision.)

I Pet. 5:8 reads: "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." He was not in hell when Peter wrote. Peter knew, both from inspiration and experience, that the devil was not in hell, but that he was the god of this world, and also the prince of the power of the air, our first heaven. He can send both plagues and storms as in Job's time. In Rev. 12:7-9, he is to be in the course of time cast out of the upper region, so often called heaven, and will be confined to the earth, after that great battle with Michael and his angels. Be sure to read the three verses.

In Rev. 17:8, we read: "The beast is about to ascend out of the bottomless pit and go into perdition." This is fulfilled in 19:20, where "the beast and false prophet were cast alive into the lake of fire, burning with brimstone." In 20:3, the devil is cast into the bottomless pit, out of which the beast ascended and confined there for one thousand years. In 20:10 just before the judgment, he is cast into the lake of fire, where the beast and false prophet are to be tormented forever and forever. Hence not there yet.

There is also an intermediate state for ungodly men. A few passages of Scripture, with very little comment, will settle this question, and will help on the discussion that far. Matt. 10:15: "It shall be more tolerable for Sodom and Gomorrah *in the day of judgment* than for that city." These wicked cities, with those who refused to hear the apostles, are referred to the day of judgment for reckoning. And note well, "God hath appointed a *day*, in which He will judge the world in righteousness, by that Man whom he hath ordained." Acts 17:31. See Rev. 20:5, 11-15. Now, if the inhabitants of Sodom and Gomorrah went to their final state at death, Christ would have said it is (not shall be) more tolerable for Sodom and Gomorrah in hell, than it will be for that city, when the inhabitants die. Matt. 11:22-24: "It shall be more tolerable for Tyre and Sidon *in the day of judgment* than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hades; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. It shall be more tolerable for the land of Sodom *in the day of judgment*, than for thee" (in the day of judgment).

Matt. 12:36-37: "Every idle word that men shall speak, they shall give account thereof *in the day of judgment*. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (in the day of judgment).

See parallels in Mark 6:11; Luke 10:12, 14, with Acts 17:31. In Rom. 2:12, we read: "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law." *When?* "*In the day* when God shall judge the secrets of men by Jesus Christ according to my gospel." (Verse 16). 2 Cor. 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive the things *through the body*, according to that he hath done, whether good or bad."

That unforgiven sins committed in the body, are to be punished through the body, see Matt 5:19, 30, also 10:28, and others which are to be noted afterward. Keep the point in your mind; that is, *as to the time*

when. God has fixed the time, a day of judgment, the last day, at which time the verdict will be rendered and the penalty enforced. It is God's time, and no man has a right to change it, or to hasten the judgment and perdition of ungodly men. And just so sure as this time is future, then there is a looking for judgment, and awaiting the penalty, and that is the Intermediate State. Again, 2 Pet. 3:7: "But the heavens and earth which are now, by the same word, have been kept stored with fire, being reserved for the day of judgment and perdition of ungodly men." As long as the present heavens and earth continue stored with pent-up fire, they are in reservation for a day of judgment; and ungodly men, angels and devils are out of perdition. See also Rev. 6:17 and 11:18 in their connection. Then read Rev. 19:20 and 20th chapter through. Then chapter 21 tells of a new heaven and new earth; for the first heaven and the first earth are passed away, and the sea is no more. Then on to the 8th verse: "But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolators and all liars, *have their part* in the lake that burneth with fire and brimstone." "Shall have" is not the original. The time spoken of is after the millennium and the judgment, when death and hades were cast into the lake of fire and whosoever was not found written in the book of life, was cast into the lake of fire, according to Rev. 20:14-15. The prophecies concerning "the heavens and earth that are now" have been fulfilled, when we reach chapter 21:8, and that, according to all Scripture; is the time of perdition of all ungodly men. This agrees also with Rev. 22:15. Then the wicked dead are not now in the lake of fire, but are in an Intermediate State and place, and we next proceed to inquire into their condition at present.

Here is the final judgment and what follows.

Rev. 20:13 to 21:5: 13. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them ; and they were judged every man according to their works. 14. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. 15. And if any was not found written in the book of life, he was cast into the lake of fire.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. 2. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3. And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God: 4. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more; the first things are passed away. 5. And he that sitteth on the throne said, Behold, I make all things new.

CHAPTER II.

The Wicked Dead, the Time of Their Perdition.

The wicked dead are awaiting the resurrection of the body and the judgment. This also agrees with the words of our Lord in Matt. 5:29-30: "For it is profitable for thee, that one of thy members perish, and not that thy whole body should be cast into hell" (*gehenna*). This language is repeated in verse 30. In the 10th chapter and 28th verse, we read: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell" (*gehenna*). See also Matt. 18:8, 9; Mark 9:43-48; Luke 12:4-5. There is nothing said in the Scriptures about the soul going to hell (*gehenna*) without the body. Of course, the intelligent reader will not refer to Luke 16:23, which will be considered in its place. 2 Pet. 2:9: "The Lord knoweth how to deliver the godly out of temptation, and how to *reserve the unjust unto the day of judgment to be punished.*" Many follow King James' translation, but the American Bible Union and the Oxford translations read: "Reserve the unrighteous under punishment unto the day of judgment." We take it either way as expressing Scripture truth. We hold prisoners under punishment for trial, and then under punishment unto the day of execution. I believe they are under punishment, but not the penalty that awaits them at the judgment. The Intermediate degree of punishment is the subject for our present consideration.

The degrees, or rather, states of punishment, prior to, and following the general judgment of the last day, are variously expressed in the Holy Word. For convenience, I give a list of Scriptures referring to final punishment, and also a list regarding Intermediate punishment. Try to gather the expression of *distinction* in each, which may help us to ascertain the *difference*. This will also arm our readers with weapons to slay that monster error, so fatal to the soul, called Universalism. And since I must refrain from much comment, I will emphasize the words bearing on the subject, to which I call special attention. Some of those will be more particularly noticed as the discussion proceeds. As Rev. 20th chapter is the key to the whole subject, and fearing the reader will not

turn to it, and it being necessary to keep it before the eyes, we produce a portion, beginning with the 5th verse:

5. "But the rest of the dead lived not again UNTIL the thousand years were finished. This is the first resurrection.

6. "Blessed and holy is he that hath part in the first resurrection; on such the SECOND DEATH hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. "And WHEN the thousand years ARE EXPIRED, Satan shall be loosed out of his PRISON.

8. "And shall go out and deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. "And they went up on the breath of THE EARTH, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

11. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. "And I saw the dead; small and great, stand before God; and the books were opened: and another book was opened, which is the *book of life*: and the DEAD were judged out of those things which were written in the books, according to their works.

13. "And the sea gave up the dead which were in it; and death and *hades* delivered up the dead which were in them: and they were judged

every man according to his works.

14. "And death and *hades* were cast into the lake of fire. THIS is the SECOND DEATH.

15. "And whosoever was not found written in the book of life was cast into the lake of fire."

When?

After the second resurrection. Now turn to Job 21:29: "Have ye not asked them that go by the way? and do ye not know their tokens.

30. "That the wicked is RESERVED TO THE DAY OF DESTRUCTION? they SHALL BE BROUGHT FORTH TO THE DAY OF WRATH."

They are *reserved to the day* of destruction. See Rev. 20:11-12. "*They shall be brought forth* (out of *hades*) to *the day* of wrath. Rev. 20:13.

Ps. 1:5: "Therefore the ungodly shall not stand IN THE DAY OF JUDGMENT, nor sinners in the CONGREGATION Of the righteous."

See their failure in Rev. 20:9, where they tried to encompass the "*camp*" of the saints.

Ps. 34:16: "The face of the LORD is against them that do evil, to cut off the remembrance of them FROM THE EARTH."

In Rev. 20:9: The resurrected saints are *on the earth*, when the wicked encompass their camp. They are to "inherit the earth," and "dwell therein forever." But the wicked are to be "cast out," "driven out," "thrust out," "gathered out," and their memory is to be *cut off from the earth*. Rev. 20:15.

Ps. 37:9: "For the evil doers shall be cut off: but those that wait upon the Lord, THEY SHALL INHERIT THE EARTH." *When?*

Read Rev. 21:1-8; Matt. 5:5; Rev. 5:10, etc.

Ps. 37:38: "But the transgressors shall be destroyed TOGETHER: the end of the wicked shall be cut off."

They die one at a time, and at all times during six thousand years, and they go down into hades, where they are reserved unto the day of judgment. Then death and hades will deliver up the dead that are in them, to be judged, Rev. 20:13, after which they are *destroyed together*, cast into the lake of fire, which is the second death.

Ps. 92:7: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." *When?* See Rev. 20:8-9.

Prov. 2:21: "For the upright shall dwell in the land, and the perfect shall remain in it."

22. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." *When?* See Matt. 13:30, 39-43.

Ecc. 12:14: "For God shall bring every work into judgment, with every secret thing, whether it *be good* or whether it *be evil*." *When?* See Rev. 20:12.

Think of souls being in heaven and hell for six thousand years, and some think probably for a million years, and then both classes called *somewhere* (?) for judgment of deeds done in the body, whether they be good or bad; and after having their rewards announced, and their eternal states pronounced, they are sent back to the same place and conditions as before! Some say for a form of judgment. Would that not be a farce of a judgment? It looks so to me. The Bible nowhere teaches this, but instead of this it plainly says that "the rest of the dead lived not until a thousand years after the first resurrection." THEN death holding the body, and hades the soul, shall "deliver up." THEN, *in the body*, they "stand

before God," "small and great," and shall be "judged according to their works," and THEN cast *both soul and body in hell*," which is the lake of fire. Let no one say the soul without the body is now in *gehenna*, or the lake of fire, unless he can find it in God's Word.

Matt. 7:22: "Many will say to me IN THAT DAY, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?"

23. "And THEN Will. I profess unto them, I never knew you: depart from me ye that work iniquity."

This is the way they will talk "*in that day*"—the day of judgment, when they shall stand before God, and be judged out of the things written in the books. THEN the *sentence*. Rev. 20:12.

In the varied conditions in *hades* these had fed themselves on self-righteousness, flattering themselves with the delusive hope that the judgment would bring them relief. That purgatorial flames would purge. Is not that the meaning?

I believe that Christ had Catholicism in his mind when he spoke the words in Matt 7:15-27. The language fits Catholics, and Restorationists.

Matt. 11:22: "But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you."

23. "And thou, Capernaum, which are exalted unto heaven, shall be brought down to *hades*, for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

24. "But I say unto you, It shall be more tolerable for the land of Sodom IN THE DAY OF JUDGEMENT, than for thee."

I quote this again for a special comment. Capernaum, or its inhabitants, were brought down to *hades*, and are there reserved unto the

day of judgment, at which time hades will deliver them up for judgment, and they will *then* see, and be surprised, no doubt, that it will *then* be more tolerable for the filthy Sodomites, who will be judged at the same time, than for them, and "*together* " they will be destroyed," though one "receives a greater damnation" (Mark 12:40), and, of course, corresponding punishment. They lived centuries apart, but were judged and condemned together. Neither went to hell when they died.

CHAPTER III.

Wicked Dead Continued.

Matt. 12:36: "But I say unto you, That every idle word that men shall speak, they shall give account thereof IN THE DAY OF JUDGMENT.

37. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The day of judgment is the "last day." *Then* men's thoughts, words, and actions will come into judgment, and all will then receive according to that they have done. If men are now in hell (*gehenna*), what are they suffering for? Punished before the judgment, for the things for which they are to be judged!! Verily God is righteous. Nor will it do to say that men are judged at death, for this would contradict all God has revealed on the subject. "It is appointed unto men once to die, and AFTER THAT the judgment." There is suffering in hades, but not the penalty according to works. There is happiness in paradise, but not according to works. Wait and see.

To those who receive not a knowledge of the truth, there *remains* a "certain, fearful looking for of judgment and fiery indignation which shall devour the adversaries." And this "certain, fearful looking for of judgment" is the condition of the "prisoners" who are in "reservation" awaiting judgment. It began in this life, and increased at death, and again at the judgment.

Eternal progression is the law of life and death, and eternity. Rev. 22:11: "He that is filthy," etc., "let him continue so yet more and more."

Matt. 12:41: "The men of Nineveh shall rise in the judgment WITH THIS GENERATION, and shall condemn it."

Those who died far apart as to time and place, stand up *together* in judgment, and when those who rejected Christ shall be condemned,

Nineveh and the godless queen of the South will be there, and will say amen to God's righteous judgment. Because the hidden things of darkness will *then* be brought to light. Those things done in secret, of which it is a shame to speak; those thoughts, words and actions, which we would not have manifested for the world, will then be read out of the books; and those who "can not escape the damnation of hell" will be speechless, and all the lost hosts of Adam's race must say amen, to the praise of God's glorious justice.

Matt. 13:40: "As therefore the tares are gathered and burned in the fire; so shall it be IN THE END OF THIS WORLD.

41. "The Son of man shall send forth His angels, and they shall gather out of His kingdom all the things that offend, and them which do iniquity;

42. "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

When shall they be cast into the lake of fire, where there shall be wailing and gnashing of teeth? Don't say when they die, for the Teacher says in the consummation of the age. This is not to be done by death, but by the angels of God. Not at death, but in the end of the world.

Nearly the same language is used in regard—to the "Net" in vs. 47-50, which read: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Luke 3:16: "He shall baptize you in the Holy Ghost and in fire.

17. "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ("in my barn." Matt. 13:30); but the chaff he will burn in fire unquenchable."

The harbinger had just said to the multitude who came forth to be baptized of him, "O, generation of vipers, who hath warned you to flee from the wrath to *come?*"

The Spirit is to convict the world of sin, of righteousness and of *judgment*. Hence men must be exhorted to repent, because God hath appointed a day in the which He will judge the world in righteousness by that Man whom he hath appointed, at which time the wheat will be gathered into the garner; but the chaff he will burn with fire unquenchable.

John 12:48: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have, spoken, the same shall judge HIM IN THE LAST DAY."

If the sinner is now suffering the penal fires *gehenna*, he has received the penalty without judgment, and this would make God unrighteous. The lost soul in hades knows its doom. That is, those who have not been taught the false hope of a future probation. It knows that for it the blackness of darkness is reserved forever, and like a prisoner in chains, it awaits the execution of the penalty *in the last day*.

I Cor. 6:9: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

10. "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Read with this Gal. 5:21. When is the kingdom of God to be inherited? Read I Cor. 15:23-28 with Rev. 21:1-8 and v. 27.

7. "He that overcometh shall inherit all things; and I will be his God, and he shall be My son.

8. "But the fearful, the unbelieving, and the abominable; and murderers, and whoremongers, and sorcerers, and idolators, and all liars, have their part in the lake which burneth with fire and brimstone: which is the second death.

This comes after "It is done," in verse 6. At that time it will be "have," and not "shall have."

27. "And there shall in no wise enter into it anything that defileth, neither *whatsoever* worked' abomination, or *maketh* a lie: but they which are written in the Lamb's book of life." This is after the Millennium, and applies to the eternal kingdom.

When Christ shall have reigned until He hath put down all rule and all authority, which he will do by the close of the millennium, He will then deliver up the kingdom to the Father, and then it becomes the kingdom of God. I Cor. 15:23,-28.

I Tim. 6:9: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

The next verse calls these "covetous," and the covetous shall not inherit the kingdom of God, but "shall have their part in the lake which burneth with fire and brimstone."

James 1:15: "Then when lust hath conceived, it bringeth forth sin: and sin WHEN IT IS FINISHED, bringeth forth death."

Sin will not be "finished" until God shall make an end of iniquity. Voltaire's sin is not finished. It still works, and will work until Christ makes an end of sin. This is what sin "brings forth." This can not refer to the first or physical death, for that awaits all alike. But according to Jas. 5:20, there is such a thing as "saving a *soul* from death."

I have noticed some of the main Scriptures which refer to the day of

judgment and perdition of ungodly men. It can be plainly seen from these that the ungodly dead are not *now* suffering the pangs of the undying worm and unquenchable fire, where there will be wailing and gnashing of teeth, for this is invariably referred to the last day—the day of judgment, when all that are in their graves shall come forth, either to the resurrection of life or damnation. (Note, resurrection to damnation). Then they are not now in that state, hence in an Intermediate state.

We are together on the subject. The popular modern notion, starting with a medieval revulsion from Purgatory—that the saved go to heaven when they, die, and the lost to hell—the future *Gehenna*, I have always tried to correct. You are just and Scriptural on it.—*Dr. J. H. Hall, Newnan, Ga.*

I think that your exposition of the subject is according to the Scriptures, and I hope it will be extensively read.—*Prof. J. W. McGarvey, Lexington, Ky.*

From Dr. B. A. Dawes, Pastor Highland Baptist Church, Louisville, Ky.

I have read with much pleasure and profit your book, "After Death—Where and What." I am in accord with its views of the intermediate state. You have given a very able and thorough discussion of that subject, and I am sure it will do great good.

CHAPTER IV.

Exceptions.

If all rules have exceptions, why may not this? I propose in this chapter to examine two classes which seem to constitute exceptions to the general rule, and is *composed of persons who will be living on the earth when Christ comes*. "For we shall not all sleep, but we shall be changed in a moment in the twinkling of an eye, in the last trump," which is the seventh. Jesus had strongly intimated that when He comes He would hardly find the faith on the earth. He said repeatedly that the world at his second coming would be as it was in the days of Noah, and like Sodom when Lot went out of it—so wicked that God's wrath would come upon it to the uttermost. Paul says, "evil men and seducers shall wax worse and worse, deceiving and being deceived"; and he would have us understand that the Spirit speaketh this *expressly*. Many, very many such Scriptures as these.

I believe in the optimism of the Pre-millennialist, but not that of the Post. Post-millennarian optimism is in the face of all Scripture, reason and observation. Does the Book of Revelation get better to the end of this age?

Those having the greater light shall have the greater damnation—tormented, as it were, before the time. Let us trace these back through the Scriptures.

In Rev. 20:10, after the thousand years are finished, when Satan is cast for the first time into the lake of fire, to be tormented forever and forever, we see hell has before been entered, by the language, "where the beast and the false prophet *are*." Turning back to the 19th chapter and 20th verse (before the thousand years commenced) we read: "And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshipped his image. These both were cast alive in the lake of fire burning with brimstone."

These are all that are mentioned here, but turning back to the 14th chapter we read:

9. "And the third angel followed them, saying with a loud voice, If, any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

11. "And the smoke of their torment ascends up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

In chapter 17:8 we learn that all living on earth at that time, shall-wonder after the beast, except those whose names were written in the book of life from the foundation of the world.

Chapter 13:18, rightly transposed, states the same thing. Hence all of the last generation, except those translated and chosen as subjects of the millennial kingdom, will be judged by Christ at his coming, and will at once receive from Him their final sentence, and two of them, without death, are "cast alive into the lake of fire." These do not appear in the final judgment after the thousand years, for the lake of fire will not deliver up the dead that are in it. Their judgment has gone before, and their doom is final and forever. The Apostle Paul refers to those persecuting the saints (and this is clearly their character as given in Revelation) in the 1st chapter of 2nd Thess.

6. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7. "And to you that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10. "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Here is judgment administered by Christ at His coming on the agnostics and disobedient, who "trouble" or persecute the saints, and their punishment is everlasting destruction from the presence of the Lord, and the glory of his power. Or, as Paul states in chapter 2:

8. "And then shall the wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of his coming:

9. "Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11. "And for this cause God shall send them strong delusion, that should believe a lie;

12. "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

This, I think, is the beast of Revelation. For he is alive at Christ's coming and is then destroyed. Hence I think these constitute an exception; for they have no Intermediate state, but are driven from this life

into immediate perdition. But not yet in perdition. This harmonizes also with the statement of the goat nations in Matt. 25:30-46, which is too long to quote here. That tells what Christ will do when He comes in glory with all the holy angels. Not all the nations will be destroyed, but only those of whom the goat is a symbol, and for his character see Dan. 8:5-10. Their judgment is in consideration of the treatment His people had received at their hands, and is limited like all the others to persons living on the earth at the time of His coming. "These shall go away into everlasting punishment, but the righteous into life everlasting." There seems no Intermediate state here for either class. The righteous, translated, go at once into everlasting life, and the wicked persecutors into everlasting punishment. But it refers only to those living when Christ Comes.

Such language is not used in reference to any who die before that time. Hence all such have an Intermediate state, and will not go into perdition until the second resurrection, when they will be raised to everlasting damnation. To my mind, this is as clear as language can make it. This is taking each Scripture in its own connection, which is the only way to rightly interpret them.

In support of this view of Matt 25:30-46, read the following from the 2nd chapter of Zech:8. "For thus saith the Lord of hosts ; After the glory hath he sent me unto the NATIONS WHICH SPOILETH YOU: for he that toucheth you toucheth the apple of His eye.

9. For, behold, I will shake my hand upon THEM, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

10. "Sing and rejoice, O daughter of Zion: for, lo, I COME, and I will dwell in the midst of thee, saith the Lord.

11. "And MANY NATIONS shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

12. "And the Lord shall inherit Judah his portion IN THE HOLY LAND, and shall choose Jerusalem again.

13. "Be silent, all flesh, before the Lord; for he is raised up out of his holy habitation."

This certainly has reference to the time referred to in Matt 25:30-46.

From the great Commentator, Dr. Geo. W. Clark, of Hightown, N. J.:

I have read with much interest your book on After Death. * * * You have made the subject and the Scriptures bearing thereon, a careful study, and the sermon you print by request, abounds with eloquent and vivid passages. I trust your little volume may be helpful to many waiting for the full disclosures after death.

From Dr. T. M. Weaver, Louisville, Ky.:

I have read with interest "After Death—Where and What," by Dr. J. B. Moody. I am sure that the positions taken are Scriptural. If men would read it, much of the false doctrine held now would be given up. Many seem determined to believe that man goes immediately to heaven or hell at death. The Intermediate place and state are as clearly taught in the Scriptures as heaven and hell, as is clearly shown in this book. I hope it will be read and thus establish the truth. For years I have taught this truth.

Next we will consider those Scripture which refer to the present place of those now dead, and who will die before Christ comes.

CHAPTER V.

The present Place of the Wicked Dead.

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Isa. 33:14.

I have been trying to show that the Scriptures teach us that the final punishment that will be inflicted on the impenitent at the general judgment at the last day, is expressed in language peculiarly severe, and warrants the conclusion that the intermediate punishment of the wicked dead is more tolerable than that which awaits them in the penal fires of *gehenna*. If I have not proved that this severity clusters around future and final punishment, then I know not when a proposition is proved from the Scriptures.

May not this distinction be seen in the Scripture heading this chapter? May not the "devouring fire" refer to present or intermediate punishment, and "everlasting burnings" to future punishment? I think there are other Scriptures that support this idea.

Permit me to restate with emphasis that according to the Scriptures, when the lake of fire, or *gehenna*, is entered, it is with *both soul and body*; while the soul separate from the body is never thus represented, but invariably assigned to a place represented by distinct terms, which the Scriptures will not allow us to use as synonymous with perdition, for we find them used in contradistinction to the others. These we will briefly notice.

Some confess their belief in an intermediate state, but deny an intermediate place. This is unscriptural. Jesus tells us the rich man died and lifted up his eyes in *hades*, and the rich man did not want his five brothers to come into that *place* of torment. Judas also went to his own *place*. Then *hades* is a *place*, and is finally to be depopulated and abolished, for at the judgment, *hades* is to deliver up the dead that are in it, and death and *hades* are to be cast into the lake of fire, which is the

second death. At the first death the body is buried (Luke 16 : 22), and the soul goes to *hades* (v. 23), which is a *place*, and there remains until death holding the body, and hades the soul, deliver up the dead that are in them, then soul and body are cast into the lake of fire. Vain are our reasonings, when the plain declaration of Scripture will not suffice. I verily believe there would be no controversy on this subject if we had a faithful translation. Perhaps our translators were driven to this by the equally absurd Catholic doctrine of purgatory. They could have successfully met and overthrown that mercenary hope of gain, with the Word of God, and there was no necessity for them to oscillate to the other extreme, and abolish the Intermediate state of the dead with a reckless translation. Neither is it necessary to overthrow Universalism, by putting hell in forty Scriptures where the Holy Spirit did not. Indeed, the word hell could be expunged from the Scriptures, and then Universalism could be ground to powder. *Sheol* translated *hades*, and that translated hell, is unfortunate, and this, I believe, is the testimony of nine-tenths of the scholars of the world. Dr. Smith, in his Bible Dictionary, says, *sheol* is always the abode of departed spirits, like the Greek *hades*. Consequently he says, "It has been the *prevalent*, almost universal notion that Hades is an *Intermediate State*, between death and the resurrection, divided into two parts, one the abode of the blessed, and the other of the lost." Dr. George. W. Clark, so strongly endorsed by Dr. J. A. Broadus, says on Luke 16:23 of Hades: "Not the place of the final punishment of the wicked, which is expressed by another word (see or ch. 12:5), but the abode of departed or disembodied spirits."

Professor McGarvey, on Acts 2:28, says: "The term *hades* designates the place of disembodied spirits.

Watson, in his Bible Dictionary, says: "The confusion that, has arisen on this subject, has been occasioned not only by our English translators having rendered *sheol* and *gehenna* by the term hell, but also *hades*, which ought never to have been done."

Dodridge, on Luke 16:23, says: "Both the rich man and Lazarus were in hades, though in different regions of it."

Josephus, who wrote about the same time the apostles did, says: "Now as to Hades, wherein the souls of the righteous are detained, it is necessary to speak of it. Hades is a place * * * wherein the light of the world does not shine. * * * This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them; who distribute to them temporal punishments, agreeable to every one's behavior and manners.

"These are now indeed confined in hades, but not in the same place wherein the unjust are confined. * * *. But as to the unjust, they are dragged by force * * * no longer going with a good will, but as prisoners driven by violence ; * * * They are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but where they see the place of the fathers, and of the just, even hereby are they punished; for a chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them can not be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it. This is the discourse concerning hades wherein the souls of men are confined, until a proper season which God hath determined, when he will make a resurrection of all men from the dead."

For further testimony concerning *hades*, I refer to dictionaries, lexicons, new translations and the scholarship of the world in general, and especially to its Bible usage, and to the teaching of our Lord, who, in company with a regenerated sinner, went from the cross to Paradise—the blissful abode of the saints, and after comforting by his own infallible testimony those who died before Moses and the Prophets did write, it seems he crossed the impassable gulf and descended into *abussos*—the bottomless pit, not *gehenna* (Rom. 10:7; Eph. 4:9), and subjugated its authorities—spoiling principalities and powers, he made a show of them openly, triumphing over them in himself (Col. 2:15). Entering into the strong man's house, he first bound the strong man, and then spoiled his house. Through death he destroyed him that hath power over death, that is the devil. He took the keys from the king of the bottomless pit, and led captivity captive. And now having the keys of death and hades, he can shut and none can open, and open and none can shut. All I am to

establish at this time is—that hades is not hell—the final and eternal abode of the wicked, but the abode of disembodied spirits. After noticing the terms used to designate the spirit world, and their distinction from those used to express the places of final and eternal perdition, we will endeavor to learn something of their *present state in hades*. I close with an article I wrote for the *Western Recorder*, and which explains itself:

HADES.

"At the close of the discussion of the 'Intermediate State' at Hopkinsville, a good brother stated that some one had put to record his faith in the hell of King James' Version, and that he wished to record his faith in the heaven of the same version. The brother, I thought, spoke his feelings rather than his mind, and I suppose only meant to indorse the translation of *hades* in King James'. Perhaps he was not the only brother of that feeling, and they must know that the mind of the scholastic world is against their feeling. Is the translation of *hades* in King James' Version defensible? Then Christ's soul was in hell during his sepulture, as in Acts 2:27-31. Then hell is to be triumphant over at the resurrection, I Cor. 15:55, and is to be finally abolished, Rev. 20:14. Again, Christ's soul was in hades, Acts 2:27-31, and his soul was in Paradise, Luke 23:43; therefore paradise is in *hades*. But it is further claimed that paradise and heaven are one. Then heaven is in hades. Christ was certainly in hades, and Christ was certainly in paradise. That is paradise is in hades; and if paradise is heaven, then heaven is in hades. But hades is also claimed to be hell, *therefore heaven is in hell*, and the conclusion is logically irresistible.

If this is the heaven and hell of King James' Version, then I would record my disbelief in them. I believe in the hades, paradise, heaven, and hell of the inspired Scriptures of God—nothing more, nothing less.

If hades means paradise, heaven and hell, then according to Hosea 13:14, all are, to be destroyed; and according to Rev. 20:14, all are to be destroyed but the lake of fire or hell.

CHAPTER VI.

Further Distinctions.

S*heol*, the Hebrew word to designate the place of departed spirits, occurs sixty-five times in the Old Testament Hebrew Scriptures, and was translated *hades* sixty times in the Septuagint. When the Greek Septuagint was translated into English, *hades* was translated "hell" thirty-one times, and ten times it is thus translated in the New Testament, making the word "hell" occur forty-one times too often.

That the *gehenna* of fire is synonymous with the lake of fire, I believe is not disputed. The question is, is *hades* also synonymous? This I tried to disprove in the last chapter. The soul "goes down quick into hades" (Ps. 55:15), and there "reserved unto the day of judgment to be punished," or "under punishment unto the day of judgment." In either case respect is had to the day of judgment as a termination of that state, for then hades will deliver up its dead and will be abolished, the lake of fire taking its place. If *hades* is synonymous with the lake of fire, then the lake of fire is to be cast into itself, which is absurd. Again, if hell is the proper translation of hades, then Christ went to hell, into the lake of fire, and was soon delivered from it. This can not be gainsaid.

According to the Scriptures, the *hades* of the wicked is down, with depths under depths, while the hades of the righteous is up.

"The way of life is above to the wise, that he may depart from hades beneath." Prov. 15:24. Going "down to hades," "depths of hades," "lowest hades," and "deeper than hades," are Bible expressions. Christ says the rich man *lifted up* his eyes in *hades*, and saw Abraham, and Lazarus in his bosom. Nor can we make hades and the grave synonymous, for Christ says the rich man died, and was buried, that is, his body buried in his grave. But in hades he lifted up his eyes and saw, and conversed, and remembered, and suffered, and this could not refer to his body in the grave, for that died, and was not thus susceptible. There are other words which the Scriptures will not allow us to confound. *Apollia* —perdition—

seems to be equivalent to the lake of fire. Hades, being an intermediate state, is not the *end* of man, but perdition seems to be his final state. In Phil. 3:19, it is said of the enemies of the cross of Christ, that their *end* is perdition. Other Scriptures show that perdition follows the judgment. 2 Pet. 2:3: "Whose judgment now of a long time lingers not, and whose perdition slumbereth not." This is the fire already prepared for the devil and his angels. 2 Pet. 3:7: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Here the perdition of ungodly men comes after the judgment.

Abussos, the bottomless pit, I believe to be the "lowest hades."

Paul calls the man of sin the son of perdition, as Judas is called. As I showed in a previous chapter, the man of sin will go into perdition before Satan—before the Millennium. Turning to Rev. 17:8, we find the Beast of John, which is believed to be Paul's man of sin, ascending out of the bottomless pit and going *into* perdition. Now Rev. 19:20 says he was cast into the lake of fire burning with brimstone. Hence perdition of Rev. 17:8, 11, and lake of fire of Rev. 19:20 must be the same. Now mark Rev. 20:3. When Christ comes at the beginning of the thousand years, Satan will be bound and cast into *abussos*—the bottomless pit—and after the thousand years he is cast into the lake of fire, where the beast and the false prophet *are*. Rev. 20:10. Hence the bottomless pit is not perdition, or the lake of fire. The legion of demons in Luke 8:31, besought Christ that he would not command them to go to the bottomless pit, which he might have done at the time without surprising them. But when at another time he looked on them with a fierce countenance, they surprisingly ask, art thou come to torment us before the time? Which indicates that their time of torment was fixed in the future, while their descent into the bottomless pit would only be driving them to the place of their habitation—the *tartaroo* of 2 Pet. 2:4, into which God had cast them down, and delivered them in chains of darkness to be reserved unto judgment, or, as Jude states: "He hath reserved in everlasting chains of darkness, *unto the judgment of the great day*." Then the bottomless pit is an intermediate place and state, if the Scriptures are to guide us.

Rom. 10:7 justifies the belief that Christ descended into *abussos*, the bottomless pit, while out of the body; and other Scriptures indicate that he did it to subdue it unto himself, and now both paradise and the pit comprising hades are both subject unto him, he himself holding the keys and has power to open and shut, which power can not be resisted.

Perdition, hell, lake of fire, are clearly designated as the final and eternal place and state of the dead, while hades, tartarus, and bottomless pit are clearly designated as intermediate states and places of the unrighteous dead. Now we are ready to proceed with our inquiries of the Present State of the wicked dead.

I will state in the outset, that I believe the degrees of punishment vary according to the works and improved opportunities of this life, and the various terms already considered, may express this, but I will consider others not yet introduced.

The intermediate and final punishment, in a great measure, is similar in kind, and differ mainly as to place and degree. While weeping and gnashing of teeth are common both to those in "outer darkness," and those in the lake, or furnace of fire, yet there is a difference, not in the weeping and gnashing of teeth, but in the outer darkness and lake of fire. These surely are different places, and the difference of punishment is partly to be determined from the different places. Hence I have laid some stress on that part of the subject.

When the ungodly shall at last be cast into gehenna—hell—the lake or furnace of fire, there will not only be wailing and gnashing of teeth, but there the worm dieth not and the fire is not quenched—Mark 9:48. Never shall be quenched—vs. 43,45—"unquenchable fire." But in hades, tartaroo, abussos, there are "chains of darkness," "looking for judgment," "weeping and gnashing of teeth," "tormented in this flame." But here I ask, is the rich man in the unquenchable fire of hell? No, he is in hades, "being in torments," Luke 16:23, "tormented in this flame." V.24. "art tormented," v. 25, "in a place of torment," v.28. The words expressing the kinds of punishment are used in other Scriptures to express various

degrees of it. The torment in the 28th verse is used in the plural in the 23rd verse. But this same noun is used in the plural in Matt. 4:24, in the case of the sick taken with divers diseases and *torments*, whom Christ *healed*. Or by considering the verb, we find it used with great flexibility; ranging from earthly vexations in this life, of body and soul, to torment in the intermediate state, Matt 8:29, Mark 5:7, Luke 8:28; 'tormented five months,' Rev. 9:5, and tormented day and night in the lake of fire forever and forever, Rev. 20:10. It may refer to this life, to the state after death, or to the eternal state, according to the degree of it. So "torment" is not always in hell. Or, if we take *phlox*—flame, and compare it with *pur*--fire, we will find it to favor our argument. The rich man was not in unquenchable fire, but a mitigable, quenchable flame, according to his own testimony, and his was the testimony of experience.

If the rich man was in hell, then old Jacob ("I am the God Jacob") went with his gray hairs down to hell. Gen. 37:35; 42:48; 44:29, 31. Then Job, the most perfect and upright man in all the earth (God being witness), prayed to be hid in hell. Job 14:13. Then God brought up David's soul from hell. Ps. 30:3. And his soul could be redeemed from hell, that is, get into hell and then be bought as well as brought out. Ps. 49:15. Then Hezekiah said in his sickness, that he would go into the gates of hell. Isa. 38:10. Then some are to be ransomed from the power of hell, and hell's destruction defied. Hos. 13:14. If the rich man went to hell, so did Christ. Acts 2:27, 31. Then hell, according to King James, is to be triumphed over. I Cor. 15:55. Also hell is to be destroyed by being cast into the lake of fire. Rev. 20:14. If Christ went to hell when he died (Acts 2:27, 31), then he erred while he was dying on the cross, for he told the robber they would be together that day in paradise. Would you insist on a doctrine with such absurd consequences? I have followed the one word *hades* or *sheol*, which is the same in Hebrew.

CHAPTER VII.

The Rich Man and Lazarus, Luke 16: 19-31.

The closing sentence of the last chapter needs further consideration. I there said that the rich man in *hades* was not in the unquenchable fire according to his own testimony, and he spoke from experience, and this was confirmed unto us by our Lord. The flame in which he was tormented—vexed—he felt might be assuaged by a drop of water on his tongue. The condition of a lost soul in *hades* is so graphically pictured here, that we need go no further for information on this subject. There are other Scriptures, however, which vary and confirm the lesson here taught.

Notice, Christ is talking about a lost and saved soul in *hades*, immediately after death, while the body is yet in the grave—hence before the resurrection, i. e., the *Intermediate State*. There can be no doubt of this. He is not talking about soul and body in *gehenna*-- hell—but simply the soul in *hades*. The rich man also died and was *buried*. And in *hades*—not grave—he lifted up his eyes being in torment, and seeing Abraham *afar off*, and Lazarus in his bosom. Then the lost soul is far off from the souls of the saved. Besides all this, between them there is a great gulf fixed, so there can be no passing from either way. Both are imprisoned or restrained. They can neither cross that gulf nor come back. I heard this gulf ridiculed once, to the great satisfaction of a large body of ministers of Christ. Yet it is just what our Lord told us, and whether it be history or parable is a matter of no moment to us. The figure or history is either a true or false representation. If true, it should be reverently received; if false or deceptive, then we have no teacher. Christ intended to give us a correct idea of a lost and saved soul out of the body, and whether the language be literal or figurative, the idea conveyed is correct.

Then notice his condition—the condition of an impenitent rich man, who fared sumptuously every day, but who failed to heed the teachings of Moses and the prophets.

Notice, first, he carried with him into Hades his natural affinities and

faculties.

He could *reason*. If one went unto them from the dead, they would repent. This is the way sinners reason in this life.

2. He could *remember* the good things he had in life before he died; also his father's house and five brothers.

3. He could *perceive and discern*. He saw Abraham and Lazarus, and perceived they were *afar off*, and discerned one from the other. He also perceived the impassability of the "great gulf." Having *perceived* his own hopeless condition, he *conceived* the idea of passing from thence to the earth, that such testimony might be given as would keep his brothers from coming to the place of torment. This also proves that he had not lost his fraternal feeling for his brothers—none of them—for he includes the whole number. Then, if his loves did not change, his love of sin did not change, nor his enmity to God, nor his disregard for the Word of God, for that he did not commend. Then these can never change, unless more potent means should be used there than here, and all scripture is against the use of any reformatory means after this life. Notice also his condition of *despair*. He made no request for his own forgiveness, or deliverance from that "place of torment," but only for a momentary mitigation of his suffering. Then notice also he was in a state of *conscious* suffering—"I am tormented in this flame." Also his humiliation. Send Lazarus, whom I put beneath the dignity of my dogs . . .

Notice the punishment of *isolation*. He had no companionship, and wanted none, not even that of his brothers.

Also his punishment from double contrast. 1st. With his state before death. "Thou in thy life time received thy good things"—"now thou are tormented" Also his contrast with Lazarus. "He is comforted—thou are tormented." Every desire unsatisfied and every request denied. He said in life, "No God," and now he has no God and no hope. Despair shrouded his own soul, and all hope of the salvation of his brothers was utterly taken away. "Reserved in blackness of darkness" "under punishment unto the

judgment of the last day." "In outer darkness," and doubtless with "weeping and wailing and gnashing of teeth." Yet not in *perdition*, *gehenna*, lake or furnace of *unquenchable* fire, which awaits them at the judgment; but in *hades*, tormented in a mitigable flame. "Fire is the process by which burning *bodies are decomposed*." "Flame is a stream of burning *vapor or gas*"—Webster. Hence notice the Scriptural distinction. "Flame of fire in a bush." A. 7:30. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire." 2 Thess. 1:8. "His ministers a flame of fire." Heb. 1:7. Compare these with the peculiarly severe expressions concerning the unquenchable fire of hell, into which both soul and body are to be cast after the judgment, and decide if even this distinction does not imply a difference of punishment before and after the judgment? If so, there is an Intermediate State of the ungodly. If the inquirer will take the pains to compare the 38 passages where *qeber* (grave) is used, with the 32 where *sheol* is wrongly translated *hades*, he can plainly see the distinction. Let a few examples suffice for this place. Take those which speak of digging a grave. A grave can be dug, but *sheol* (*hades*) cannot. Amos 9:2 hypothecates digging into *hades*—a place already prepared; but a man can no more dig *hades* than he can ascend into heaven, the other hypothesis of Amos 9:2. Graves in Egypt are spoken of, but *hades* could not be in Egypt. We can weep at a grave, but not at *hades*. Carcasses, bodies, bones are said to be in the grave but these are not said to be in *hades*. You can "touch" or "find" a grave, but not *hades*. Bones are said to be taken out of a grave, but you can't speak thus of *hades*, &c. Now notice a few places where *sheol* is wrongly rendered grave. I will put *hades*, which is right, and you get the true meaning.

Gen. 37:15. "I will go down into *hades* unto my son." Jacob thought Joseph's body had been devoured by wild beasts. Was his grave in the bellies of wild beasts? Is that where Jacob said he would go?

In a moment go down into *hades*, not grave, for that takes time. Besides, we are passive going to the grave, but active going into *hades*.

In *hades* who shall give thee thanks?

Brought my soul from hades.

Let the wicked be silent in hades.

Their beauty shall consume in hades.

No work nor knowledge nor device (of worldly things) in hades.
Jealousy cruel as hades.

Thy pomp brought down to hades.

I shall go to the gate of hades.

Oh hades ! I will be thy destruction.

But sheol is not only wrongly translated grave, but the same is 31 times translated hell. In every place it ought to be hades, as that word has been adopted in the New Testament. The American Revisers say: "Substitute sheol wherever it occurs in the Hebrew text for the renderings `the grave,' `the pit,' and 'hell,' and omit these renderings from the margins." That makes a clean sweep of it. The Oxford Revision corrected King James' in nearly every such place, but the American Revision does in every place. So Bible Union, 20th Century, etc. The soul is often said to go down into hades, but not into the grave. We read the sorrows and pains of hades, but the grave has none of these, etc. *When specification in Scripture is made, it is alway the body in the grave, the soul in hades, and both soul and body in hell, after the grave and hades are destroyed.* Ought this to teach us anything?

The reader is referred to Isa 14:4-17, where the King of Babylon is represented as going down into hades, and how he is scoffed by its wretched inhabitants. Also Pharaoh and his hosts in Ez. 31:16 and 32:18-32.

Notice one more reference. Hosea 13:14, "I will ransom them from the

power of hades, I will redeem them from death: O death, I will be thy plague; O hades, I will be thy destruction." Now I ask, with profound solemnity, why did not the translators render hades hell in this passage? What right had they to play first upon hell and then the grave? Is is not one word in the original? And do grave and hell convey one idea in English? Ah, you see hell would not do here, for it would then read, I will ransom them from the power of hell * * * O hell, I will be thy destruction. But they are to be ransomed from the power of hades, as the Spirit sayeth, and hades is to be destroyed by being cast into the lake of fire.

Now I claim to have shown from the Scriptures concerning the wicked, that the judgment, so often spoken of, is at the last day, after the resurrection of the body. (Heb. 6:2 and many others). That then *both soul and body* will be cast into hell or the lake of fire. Then they are not cast in before, unless the Scriptures are contradictory. These three points are clear in Scripture, and one is as clear as the other, viz.: the body in the grave, the soul in hades; and both soul and body in hell. No one, I trust, can be found in all the earth, who will justify King James' translation, in using grave, hades and hell interchangeably; and no one, I trust, will justify the effort of some to use them interchangeably with paradise and heaven. Hades can't mean grave, pit, paradise, heaven, hell, just to suit the whims of men.

Matt. 10:28. And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.

CHAPTER VIII.

The Bright Side.—The Present and Future

Places and States of the Righteous Dead.

Having given more attention to the dark side of this subject than I originally purposed, I now invite my readers to the bright side of the picture—the Intermediate State of the righteous dead. I will introduce the subject with an extract from that prince of commentators—Geo. W. Clark. This extract may be found in his notes on the rich man and Lazarus in the 16th chapter of Luke.

"There is an intermediate place as well as state of departed spirits between death and resurrection. The latter, however, is more important; for whatever the separation of the righteous and the wicked in space, it will be infinitely greater in character and destiny, vers. 24-26. Space is not confined to this world or to this life. Like God, it is everywhere and eternal, and sustains relations both to the physical and the spiritual world. Wherever space is, there may be found portions of it which we may call, for want of a better term, locality. We cannot so much as conceive our existence here or hereafter apart from locality, or how departed spirits can, any more than God himself, be no where. The righteous dead must be somewhere, and the only question is: Are they in some one locality, or are they changing their locality? Have they, or have they not, some definite place allotted to them? Reasoning analogically, we should suppose that they existed in some places adapted to beings and beings to places. The water, the ground, and the air have their animals, and the soul now has its abode in the body, and with it resides upon earth. May we not naturally suppose that God has formed some place fitted for them. God in creation has adapted places to departed spirits, and that, as we are now confined to earth, which is peculiarly fitted for the union of soul and body in our present state, so, after death, disembodied spirits are confined to some region peculiarly adapted to their separate existence? It is, moreover, repulsive to think that departed spirits have no definite abode, that they are to wander through the trackless regions of space.

May we not reasonably expect that the love of home, of abode, so natural to the soul, will be satisfied in the case of the righteous dead while they await the resurrection? That this expectation is to be realized is confirmed by revelation. The Bible, we think, furnishes reasons for believing that the righteous dead are in some locality.

“Even Judas went to his own place; equally, we might argue, the righteous will go to their place. So far as they are referred to, either in the Old or new Testament, they are in some way connected with place. Neither can we find any intimation that they will be wandering or without a definite residence. Whether they are described as being gathered to their fathers, or as going to Sheol, or joining the assembly of the dead, or descending into hades, or being in Abraham's bosom, or entering Paradise, or being present with the Lord, the language and connection naturally carry along with them the idea of locality. That this was the impression made on the Jewish mind and on the first readers of the New Testament there can be but little doubt. Of the exact locality of hades or its extent we can definitely learn but little from Scripture. God in his word uses the language of men. He uses Sheol (Hebrew) and hades as terms generally understood as designating the place of departed spirits, yet he is not responsible for all that superstition and carnal conceptions may include in those terms, but only for those conceptions necessarily included in their use, or which he sees fit to reveal in connection with them. That they do not refer to a region under our earth (as the translation underworld might suggest) is evident, since the earth is constantly changing its position, and that which is beneath us at one time is above us at another; but their use shows that they refer to a region somewhere. In a certain sense, the whole of Hades may be said to be in the presence of God. Ps. 139:8, and even the wicked dead under his care. They are certainly under his charge, though prisoners of despair. That Abraham's bosom, or Paradise, is not only separated from that fearful abyss where the wicked are confined, but distant from it, accords with the fact the rich man saw Abraham afar off. The language of Paul in 2 Cor. 12:1-4 points to Paradise as distinct from the third heaven—the immediate presence of God—yet closely connected with it. The most natural interpretation is, that Paul speaks of two different revelations and two distinct localities. He

speaks of being 'caught up' or away 'into Paradise,' and being 'caught up or away unto the third heaven.' The conception placing the latter higher than the former. The similarities and dis-similarities are such as might be expected in the relation of events taking place in two distinct yet closely connected localities. If, then, the abode of the righteous dead is closely connected with the place of God's immediate presence * * * we can conceive how Christ may be with his people after death, and how they can enjoy his special presence and care. Indeed, may it not be a part of his work to superintend and care for those souls who have been redeemed by his precious blood?--2 Tim. 1:12.

"Compare John 17:24; Phil. 1:23; 2 Cor. 5:6, 8; Acts 7:59; Rev. 1:18.

"The departed saint enters Paradise not as a stranger nor alone. Angels guide his way and introduced him into the society of the blessed, verse 22. We shall know each other in another world, Luke 16:23, 25; 9: 30-32. Prayers are not to be made to departed saints. Luke 24:29; Rev. 22:8, 9. Memory will prove an instrument of joy to the righteous, but of torment to the wicked, in the world to come, Luke 16:25; Prov. 5-12; Rev. 5-9.

"The character and destiny of souls are irrevocably fixed at death and the judgment, Luke 16:26, 30; Prov. 11:17; Heb. 9:27. The Scriptures afford a sufficient proof of a future life and future retribution. It is an all-sufficient revelation for warning and instruction respecting heaven, hell and eternal life, and tenfold more to us, who have not only Moses and the prophets, but a risen Saviour and a full and complete revelation. Luke, 16:29, 31; John 5:39. There is no need of table tipplings and spirit knockings, or any mysteries of spiritualism.

"Let us therefore learn—(1) that the appointed means of salvation are abundantly sufficient. (2) that if these means fail to convert, no miraculous means are to be expected. (3) that when they do fail to convert, miracles, though they were wrought, would fail also."

No sinner would repent in this life if he believed he could do so just as well in the future. They get in this habit of procrastinating in this life

even where they do not believe in a future probation and restoration of lost sinners. Probation after this life is a heresy of perdition, and woe to those who preach it.

CHAPTER IX.

Where are the Righteous Dead?

Man dieth, and wasteth away, yea, man giveth up the ghost AND WHERE IS HE? Job. 14:9.

Where is man when he giveth up the ghost?

Let the Scriptures answer. Job says in the 12th verse, "Man lieth down and riseth not TILL THE HEAVEN BE NO MORE;" (2 Pet. 3:10) they shall not wake nor be raised out of their sleep. O, that thou wouldst hide me in *sheol*—that thou wouldst keep me secret, UNTIL thy wrath be past. If a man die shall he live again? All the days of my appointed time will I wait, till my CHANGE COME (resurrection). "Thou wilt call and I will answer thee." "Many that are in their graves shall hear the voice of the Son of God, and they that hear shall live." John 5:25-29.

Job was a righteous man, and he prayed to be hid in *sheol*—Hades—till the resurrection.

Job in the 19th chapter, 25-27, says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet IN MY FLESH (or from my flesh) shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reigns be consumed within me." Job did not expect to see God before the resurrection of his body. If you ask where Job is, and what is his condition while he awaits the adoption, to wit, the redemption of the body? I answer the place is *sheol*, and no one says this is heaven; and in the 3rd chapter, 17th-19th verses, he tells us the state of the righteous in *sheol*. "There the wicked cease from troubling and there the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master."

Let us now begin with Abraham and follow the obituary record of these

ancient worthies. Gen. 15:15 God promised in these words—"Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Nothing said about going to heaven. And mark the uniform order. I. Go to the fathers, then the burial. This day (the day of his death thou shalt be with me in Paradise).

The body is not buried until after the gathering to the fathers. Gen. 25:8 says: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was GATHERED TO HIS PEOPLE." Not in the graveyard, nor yet in heaven, as we will see.

Next, his oldest son (verse 17), Ishmael, gave up the ghost, and died, and was GATHERED UNTO HIS PEOPLE. Whichever side of the impassable gulf he entered, he went to his people. The rich man knew his brothers were coming to his side, that place of torment. But Ishmael did not go either to heaven or hell. The Bible tells where he went.

The next case is Isaac. Gen. 35:29: "And Isaac gave up the ghost and died, and was GATHERED UNTO HIS PEOPLE, being old and full of days, and his sons Esau and Jacob buried him." The same expression and the same order.

The next case is Jacob. Gen. 49:29: "And he charged them, and said unto them, I am to be GATHERED TO MY PEOPLE; bury me with my fathers in the cave that is in the field of Ephron the Hittite.

33. "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was GATHERED UNTO HIS PEOPLE."

This occurred in Egypt, and it was several months after he was gathered to his fathers before he was buried. This is the first case where the burial was said to be in the family grave-yard, but after saying he WAS gathered to his fathers, it proceeds to tell of the forty days' embalming and seventy days' mourning, and the long, long journey to Canaan to bury him. Abraham, we know, was not gathered to his father,

in the grave-yard, for his fathers were buried in Urr of the Chaldees. God had commanded him to get out of his country, and from his kindred, and go into a land he would show him. So he journeyed into a far country, and died, and was buried there, and yet it is said of him he was GATHERED UNTO HIS PEOPLE. This settles the grave-yard question, for he never got near their grave-yard.

The next case is Aaron. Numb. 20:24: "Aaron shall be GATHERED TO HIS PEOPLE." Deut. 32:50: "Aaron thy brother died in Mount Hor, and was GATHERED UNTO HIS PEOPLE."

Moses next. Numb. 31:2: "Afterward shalt thou be GATHERED UNTO THY PEOPLE " 32:49: "And the Lord said unto Moses * * * get thee up into this mountain* * * and die in the mount whither thou goest up, and be GATHERED UNTO THY PEOPLE; as Aaron thy brother died in Mount Hor and was GATHERED TO HIS PEOPLE."

The next is Adonijah. I Kings 1:21: "When my Lord the King shall sleep with his fathers."

The next is David. I Kings 2:10: "So David slept with his fathers, and was buried in the city of David." Paul says in Acts 13:36: "For David, after he had served his own generation by the will of God, fell asleep, and was GATHERED UNTO HIS FATHERS." Why did not Paul say that David died and went to heaven? Read also what Peter says of him in Acts 2:25-36. David says of himself, Ps. 17:15: "As for me, I will behold thy face in righteousness (1 John 3:2) I shall be satisfied when I awake in thy likeness." David is not yet awakened out of sleep, hence not yet satisfied, hence not yet in his perfected state, hence in an Intermediate State. That hades is not heaven is clear. That David's soul went to hades is evident from the language of Peter, who labored to prove that David was not speaking of himself when he said: "Thou wilt not leave my soul in hades, neither wilt thou suffer thy holy one to see corruption." He whom God raised up saw no corruption, hence David's soul was left in hades, and it was Christ who saw no corruption and whose soul was not left in hades.

But let us take the testimony of our Lord who spoke as never man spake. He tells of two men dying, one lost and the other saved. We have considered the one lost, now what did he say of the other? Where did he go? Did he go to the bosom of the Father in the glory of heaven? "The beggar died, and was carried by angels to ABRAHAM'S BOSOM." Was Abraham in heaven? Verily not. If Dives had seen into heaven, would not the glory of the Godhead have eclipsed old Abraham, and would he not have prayed to God? But the most conspicuous person he saw was Abraham, and to him he made known his request. Why did not Christ say that angels carried Lazarus to heaven. Those in hell can't converse with those in heaven. Where did Christ say the thief would go with him that day—to heaven? Nay, verily, He said Paradise, concerning which we have more to say further on.

Torment in the flames of Hades is recognized both by Catholics and Restorationists. The Catholics pervert the flame into Purgatorial or purging or purifying flame, and the others into Reformatory means and measures. But lost souls suffer the flames of Hades till the judgment, and then they are cast into hell or the lake of fire. They will have to answer for misleading sinners on this subject to their eternal ruin.

CHAPTER X.

Testimony of Scholars.

We have now noticed those Scriptures that tell where the righteous go after death. "Gathered unto his people," is the uniform expression. "Abraham's bosom," says Christ. What idea did Christ convey to the Jewish mind by this expression? Let Josephus answer. He says in his discourse on *hades*, "that it is divided by a chaos deep and wide; that the just are conducted by angels to the *right hand*, and are led with hymns, sung by the angels appointed over that place unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments, * * * with whom there is no place of toil, no burning heat, no piercing cold; * * * but the countenances of the fathers, and of the just, which they see always, smile upon them, while they wait for the rest and eternal new life in heaven which is to succeed this region. This place is called "THE BOSOM OF ABRAHAM."

Doddridge says: "Both the rich man and Lazarus were in *hades*, though in different regions of it. See Grotious' learned and judicious note here. "Christ was continually talking about heaven, what and who was in it. He could have said, he would have said, that Lazarus died and was carried by angels to heaven, if it were true. Our Lord told about another man departing this life, and the language is, "this day thou shalt be with me in Paradise."

He did not say this day thou shalt be with me in heaven. The word heaven occurs some one hundred and fifty times in his discourses, but twice he told us where the righteous go at death. Once he says "carried by angels to Abraham's bosom," and the other he says, "to Paradise." Then these are equivalent expressions, and so his hearers understood, as can be abundantly shown from Jewish literature of those times. Did his hearers understand that the thief or Lazarus went to heaven? What did they understand by Paradise? What was its current meaning at that time?

The phase of thought presented in the rabbinical schools was, that "it was a region of the world of the dead, of Sheol * * the Intermediate home of the blessed." See Smith's Bible Dictionary. This same author says "Sheol is always the abode of departed spirits, like the Greek *Hades*." * * * "Consequently it has been the *prevalent*, almost universal notion, that *hades* is an intermediate state, between death and resurrection, divided into two parts, one the abode of the blessed, the other of the lost." See articles Hell and Paradise.

Standard Dictionary—"Hades is used in the New Testament of the abode of all the departed, being the Greek equivalent of the Hebrew Sheol, the unseen spirit world. It was inserted at a late period into the Apostles' Creed as a translation of *inferna*, which appears about 390 A. D. Some editions of the Creed have it the place of departed spirits, and some leave it untranslated."

Dr. Doddridge says Paradise is "that garden of God which is the seat of happy spirits in the intermediate state." Dr. Adam Clark says: "Among Christian writers, it generally means, the place of the blessed, or the state of separate spirits." Dr. George Campbell declares this to be the opinion of ALL CHRISTIAN ANTIQUITY, Origen *alone* excepted." See his Dissertation VI. on *Hades* and *Gehenna*.

The Methodist Bishop, C. H. Fowler, in that book of nearly 1,000 pages, having over fifty writers, representing all denominations, and all the "Fathers," and most of the Heathen Religions, in that book called *That Unknown Country*, he says, on page 304: "At death the soul is separated from the body and enters into *Hades*, the receptacle of disembodied spirits, whether good or bad. Hades contains both classes. The good are in the *Paradise of Hades*, or in *Abraham's Bosom* and the bad are in the *Tartarus of Hades*. * * Hades ceases at the judgment." Heaven and *gehenna* begin after the judgment. On page 305 he says: "Hades is the exact equivalent of the Hebrew word *Sheol* of the Old Testament. *Sheol* occurs sixty-five times, and is rendered in English thirty-one times hell, thirty-one times grave, and three times pit, but in the Septuagint it is rendered *hades*, and this meaning, receptacle for the dead, is its proper

equivalent. If the Old Testament writers had meant the grave they would have used *qeber*, had they meant pit they would have used *bohr*."

On pages 312-313 he says: "All classes of scholars agree in the definition given of *hades*. Canon Farrar, in his *Eternal Hope*, says: 'Hades is the exact equivalent of the Hebrew Sheol as a place for both the bad and the good.' Weaver, Williamson, Austin, Ballou, and almost every prominent writer on the subject, 'among the liberalists,' agree with ALL orthodox authorities in this statement concerning *hades*. Dr. Whedon, John Wesley, Dr. Hodge, Dr. Lange, Dr. Adam Clark, unite with UNIVERSAL scholarship in this view."

How strong and positive the language concerning *universal scholarship*.

The same views are presented in the Schaff- Herzog Encyclopedia on the word *Hades*. They add: "In Ecclesiastical Theology the idea of Hades has undergone several modifications." This is accounted for as follows: "'The Ancient Church' held the doctrine rightly, but since Gregory I. the Roman Catholic church transformed *Hades* into Purgatory, and because of this abuse, the Protestant churches rejected both Purgatory and the middle state, and taught simply two states and places, heaven for believers and hell for unbelievers, identifying Hades with Gehenna." (He 'might have added, and Paradise with heaven.—M.) But it is further stated that "in more recent times the idea of a middle state between death and resurrection, as distinct from the final state, has been revived among Protestant scholars."

See also Dr. Broadus on Matt. 11:23.

On Matt. 17:18, Dr. Broadus says: "The word Hades denotes the invisible world, the abode of the departed. The Hebrew word, Sheol, has substantially the same meaning. * * * Neither Hades nor Sheol ever denotes distinctively the place of torment. * * * Hades is the abode of the departed, and through its gates pass all who die. To argue that Abraham and Lazarus must have been in *heaven*, and therefore wholly separated from Hades, is beside the mark. * * * The two cannot be combined into

one local image."

See also Meyer, "the greatest living exegete," on Luke 16:23 and 23:43, and 2 Cor. 12:2-4. In *Living Oracles*, appendix, pp. 57-59 and 82, Alexander Campbell gives his testimony to the same effect. See also *Thirty Thousand Thoughts* pp. 345, 346, in vol. 2. Also *The Church Cyclopaedia*, p. 547. Also Conant and *The Bible Union*, Oxford Revision, Rotherham, *Emphatic Diaglott*, Sawyer, etc. Also Jamison Faucett and Brown, where these words occur. They say on 2 Cor. 12:4: "First, he was caught up to the third heaven, and from thence into Paradise."

In their dictionary, defining Paradise, they say further "In this last passage (2 Cor. 12:) Paradise seems to be distinguished from heaven."

Dr. J. M. Pendleton is another witness to this doctrine. We are overpowered with the amount of like testimony, and cannot give a tithe. Who ever thought that Paradise meant heaven, when seeing the word elsewhere than the three places where it occurs in the New Testament. Whoever confounded the primeval Hebrew *gan* in its many Old Testament occurrences with heaven? Whoever confounded these terms in reading Milton's "Paradise Lost and Regained," or Bickersteth's "Yesterday, To-day and Forever," or reading anything else, written in any age of the world? How is it possible for a man to satisfy his own mind that these two words mean the same thing? The only way is to show that the contexts in the three New Testament occurrences *require* a reversion of their universal distinction. But this is not possible. So confident am I that I would feel safe in resting the whole issue on these contexts. But these we will notice.

Let us cover the whole ground by quoting once more from that prince of Baptist commentators, Dr. Geo. W. Clark, on Luke 23:43. "Today shalt thou be with me in Paradise." "The word paradise, which is of oriental origin, denotes a park or pleasure ground. In the Septuagint it is used for the garden of Eden, Gen. 2:8. Very naturally the words came to be applied to any place of beauty and happiness. The Jews applied it to that part of Hades, the underworld, or abode of the dead, where the souls of the righteous await the resurrection."—*Alford*.

"The word in Hebrew, corresponding with hades is Sheol. Whatever may have been the conceptions of the early Hebrews with regard to the separation between the righteous and the wicked in Sheol, those of a later period plainly conceived of such a separation. To them hades and sheol alike designated the place of the righteous and wicked dead, the former inhabiting the regions of the blest called Paradise, while the latter dwelt in the abyss called Tartarus. Paradise was also styled Abraham's bosom. The Jews spoke of all true believers as going to Abraham, and to be in Abraham's Bosom—a metaphor borrowed from the manner of reclining at meals—was equivalent to being in paradise in the general receptacle of happy, but awaiting souls. Compare 16:22. It is to be supposed that Jesus spoke in terms such as the penitent himself would understand. In promising him, therefore, that he should be with him that day in paradise, he evidently understood that Jesus would that day enter into the abode of the righteous after death, and that he himself would be with him there on that day, an assurance doubly comforting in that he would not be left to linger in agony two or three days, as crucified persons often did, but after a few hours at most of suffering, would pass into the same blessed abode. Jesus did not speak of heaven, * * * but of paradise, that blessed but temporary dwelling place of disembodied, redeemed souls, between death and the resurrection. In this intermediate state they are indeed happy and blessed, but they have not entered into the fullness of glory. They are not glorified. They are neither joined to their spiritual bodies and made fully like unto Christ, nor have they entered into that kingdom which was prepared for them from the foundation of the world. For these they must await the resurrection, the redemption of their bodies. Compare author in Christian Review, April, 1862, p. 25, ff."

The word for Paradise is translated "forest" in Neh. 2:8; and "orchard" in Eccles. 2:5, and Cant. 4:13. It was God's select part of Eden—"the Garden of Eden." It was used in this sense by Xenophon, 400 years before Christ, and also by Plutarch this side of Christ. They all use it in the sense of our Park, a place for beauty and pleasure as well as safekeeping. The Paradise of God is not the place of his habitation, but of visitation, where he gathers his delights from among the children of men, in order to their pleasure and safekeeping. Satan and sinners are not allowed to enter

there "to molest or make afraid." Paradise lost was on the earth, and Paradise Restored will be restored to the earth. Spiritual Paradise is in God's spiritual garden, prepared for the spirits of God's people and for their spiritual delights and for spiritual communion with him.

CHAPTER XI.

Further Testimony.

In the last chapter we quoted a few authors to show that the scholarship of the world, so far from confounding paradise and heaven, make the former that part of *hades* which is occupied by the disembodied spirits of the saved while awaiting the 'resurrection of the body. As this is so hard for some to receive, we beg to add a few more.

Strong in his *Harmony of the Gospels*, paraphrases Luke 23:43 thus: "Yes, I assure you, that * * * this very day, you shall share with me the immortal bliss of *Paradise*, that portion of *Hades* (i. e., the region of departed spirits * *) assigned by the Jews to the pious." Turning to the same passage in *Comprehensive Commentary*, we read: "Christ here let us know, that he was going to paradise himself; to *hades—the invisible world*; his human soul was removing to the place of separate souls; not to the place of the damned, but to PARADISE, the place of the blessed."

In a marginal note on paradise, by *Bloomfield*, we read: "The Jews used it to denote * * * the *hades*, or place appointed for the souls of the pious after death, who, they maintained, would there remain until the resurrection."

Doddridge paraphrases this as follows: "And Jesus, turning towards him, said to him with a mixture of the greatest dignity and mercy, verily I say unto thee * * * that this very day thou shalt be with me in paradise, sharing the entertainments of that garden of God, the abode of happy spirits when separated from the body."

Wesley, in his notes *in loco*, defines paradise: "The place where the souls of the righteous remain from death till the resurrection"; and in 2. Cor. 12: 4: "The seat of happy spirits in their separate state, between death and the resurrection."

Ryle quotes *Parkhurst*, who after giving its sense as found in

Herodotus, Xenophon and Diodorus, adds: "In the New Testament the word is applied to the state of faithful souls, between death and the resurrection."

Prof. McGarvey says: "The term *hades* designates the place of disembodied spirits. * * * That the soul of Jesus entered *hades* is undeniable. * * * As respects the return of his soul from *hades*, Protestant writers have fled so far from the justly abhorred purgatory of the Catholic and the gloomy soul-sleeping of the Materialist, that they have passed beyond the Scriptures, and either ignore altogether the existence of an *Intermediate State*, or deny that the souls of the righteous are short of ultimate happiness during this period. * * * As long as men entertain the idea that their spirits enter into final bliss and glory immediately after death, they can never be made to regard the resurrection of the body as a matter of importance. This idea has even produced a general skepticism among the masses, in reference to a resurrection of the body ; for men are very apt to doubt the certainty of future events for which they see no necessity."—*McGarvey on Acts 2: 30*. This is true also of the second coming of Christ, and all the doctrines of Eschatology.

Geikie, in his *Life Of Christ*, says of this word Paradise, page 643, note f: "The dying thief would doubtless understand it in the sense in which his nation then used it." Then doubtless he did not think of going to heaven. Let us next study the three passages where this word occurs, and see if they contradict its universal meaning.

But we must desist from further quotations. We feel safe in claiming that the great bulk of scholarship is on our side and would not have laid so much stress on this kind of evidence, if the notion did not prevail, that the doctrine of the Intermediate State is a new doctrine, and has but few adherents. Did Christ and the converted thief go to heaven that day? We think John 20:17 decides the matter. Christ said to Mary after his resurrection: "I have not yet ascended to my Father, but go to tell my brethren, I ascend to my Father and your Father, to my God and your God." It will not do to say that the word translated "ascend" requires a bodily ascension, for it is used of immaterial and spiritual things. Indeed,

it is not the word in the first chapter of Acts and other places where his visible ascension is described. No Greek scholar will make this argument. Christ out of the body went to Paradise, but he said in plain words to Mary, I have not gone up to my Father. We think the Scriptures bearing on his ascension, taken altogether, remove every shadow of doubt.

Notice every expression of the place he went to at death: Hades, Paradise, prison, *abussos* (without bottom)—bottomless pit. Certainly three of these are never confounded with heaven; and if he went to heaven, he certainly deceived all who heard him by saying paradise, for certainly the Jews did not so regard it. But when he did ascend to heaven it says so in every place, in the strongest language possible. "Into heaven"—"Into the heavens"—"far above all heavens"—"into heaven itself—there to appear in the presence of God" for us. There is no mistake about such language. If these words were synonymous, why was not his ascension one time spoken of as going to paradise? Why is it never said he went to heaven at death, and why is it always said he went to heaven at his ascension? Let us briefly consider a few Scriptures.

John 6: 62. "What if ye should see the son of man ascend up where he was before." This implies that when he should ascend up WHERE HE WAS BEFORE, that they would SEE him ascend. 7: 33: "Yet a little while I am with you, and then I go unto him that sent me." Did this little while terminate at his death, or at his ascension? If the latter, then he did not go unto him that sent him at his death. Was he talking about his death or ascension in chapter 14: 25-29 and in 16: 5-8? That he considered himself with them until the day he was taken up into heaven, is evident from Acts 1: 1-3, and In John 16: 5 he says: "But now I go my way to him that sent me. * * * It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I depart, I will send him unto you." Was he speaking of his death or ascension? If he went to the Father at death, he did not fulfill his promise, for they were not comforted till he ascended and sent him. Acts 2: 23: "Therefore being by the right hand of God exalted * * * he hath shed forth this which ye now see and hear." The comfort is seen in the 46th-47th verses. See Eph. 1: 20, 21; 4: 8-10.

We claim that the language: "Again I leave the world and go to my Father," refers to his ascension. For when he went to the Father he was to send the Holy Spirit. He did not send the Holy Spirit until he went to the Father, therefore he did not go to the Father at death, but went to the Paradise of God, as he said, and as all who heard him understood.

Jesus, our great high priest, never entered the holy of holies but "*once*" with his blood, and then "ALONE" (not with the converted thief), and there he will remain until he has performed the services of that sanctuary, and then he will come out with a blessing that will fill the earth from center to circumference. Our strongest argument is to be found in these "patterns of the things in the heavens," but we have use for that further on, and for the next we will notice the other two occurrences of the word paradise as distinct from heaven. They are found in 2 Cor. 12:4, and Rev. 2:7.

These passages, with the one in Luke 23:43, are quoted to prove that paradise and heaven are one. We shall quote them to prove they are not, and if they are not, then Christ and the converted thief did not go to heaven at death, but went where Christ said they would go, and if that was not heaven, then there is an Intermediate State.

Some uninspired and unlearned writers on this subject try to make hades the same as hell, and some the same as paradise, and some make paradise the same as heaven. The souls of all men at death go to hades, and if all these unlearned writers and speakers are correct, then the souls of all men go to hades, which is hell, or heaven, as you like. They want it that way, and they defy scholarship and all the other Scriptures on the subjects.

But what about the Rich man being in hell? And they insist that he was in the *gehenna* of fire. But the Lord did not say *gehenna*, but *hades*, and if *hades* is the same as *gehenna*, then the Lord and His Holy Spirit did not know how to use terms. Let us look at it. No scholar or inspired writer ever said these terms are synonymous.

CHAPTER XII.

Paradise.

When Christ said to the thief on the cross, "This day thou shalt be with me in paradise," the impression was not made on the minds of the hearers, that they were going to heaven in the immediate presence of the Father. It is abundantly, if not universally, conceded by scholars and critics, that these words were not used or understood by the Jews as synonymous. We also, in the light of other Scriptures, conclude that Christ did not go into the holy of holies, or "heaven itself," until he ascended visibly before the disciples.

We come now to notice the second occurrence of the word in 2 Cor. 12:1-4.

Paul, though not expedient, felt he must needs boast. And in this boasting he tells of visions (plural) and revelations (plural) of the Lord. And then he takes each one separately and distinctly, so they may not be confounded. He says, "I know a man in Christ, fourteen years ago (whether in a body I know not; of whether out of a body I know not; God knows), such a one caught up TO (heos) the third heaven. (One vision or revelation.) Now for another: "And I know such a man (whether in a body or without a body I know not; God knows) how that he was caught up (eis) INTO paradise, and heard unspeakable words which it is not lawful for a man to utter." Is this not another vision or revelation. If these are not two, then where will we get the plural, for he says, I will come to visions and revelations, and then proceeds with these two, and in the seventh verse he refers back to them, saying, "by reason of the greatness of the revelations," using the plural again. Now the plurality of the revelations must be found between the first and seventh verses. And there they are. One caught up TO (heos) the third heaven, and the other (eis) INTO paradise. In the first he did not go through the veil that separates the holy from the most holy place, for none can enter there but the High Priest, and he "alone." This is the "third heaven," or "heaven itself," where God unveils the fullness of his glory. In the other vision and

revelation he was admitted "into *paradise*," corresponding to the holy place, and there mingled and conversed with the waiting saints, and heard them utter unspeakable words, not lawful to relate; or heard indescribable things spoken, which is not possible for a man to relate. Perhaps the real significance of the septenary candlestick, and the altar of incense, and the table of shew bread, and the services of the true sanctuary—the anti-types of the types—the substance of the shadows, were so full and rich and inspiring as to overcome the apostle's descriptive powers. He tells us nothing about the third heaven—the first vision, for he did not see through that impenetrable veil, and all he has to say about *paradise*, the second vision, is, that the things he heard are incommunicable. What more could he have said to give us exalted conceptions of the rest and place prepared for the people of God? We opine it will far exceed the most exalted views we ever entertained even of heaven itself. Now, if Paul did not give us more than one vision and revelation, he failed to do what he intended to do, or what he thought he had done in the seventh verse. But this is not supposable. He did give us more than one of those visions and revelations, but he did not give us more than two. The two are the third heaven and paradise, and just so sure as these are two, and there is nothing surer to my mind, then the third heaven and paradise are not one, but two, and our proposition is established.

"Who was it that was caught up into the third heaven?" was asked of one of our greatest editors. His reply was: "Paul, of course. See verse 7.) What careless reading. Perhaps no translation in the world says into the third heaven. The preposition is *heos*, occurring 147 times, and never translated "into." It means to, unto, up to, as far as. Paul was caught away in his second vision (*eis*) into Paradise, but in the first it is *heos*, up to, and not into, the third heaven. A great book on Verbal Inspiration says that those two prepositions in those two connections, are settlers for verbal inspiration.

Dr. Geo. W. Clark says: "The language points to Paradise as distinct from the third heaven--the immediate presence of God—yet closely connected with it."

Doddridge says: "I have followed Bishop Bull in the distinction he makes between the third heaven and paradise."

Comprehensive Commentary says: "*so the ancients*," and then refers to Grot, Bull, Whit, Dodd, Ros, Beza, Ham, etc.

But what need have we of further witness, seeing the language of Paul with our own eyes?

Paul expressly makes the two distinct. Then Christ, the thief and Lazarus did not go to heaven when they died, but to *Paradise*, according to Christ's own words. If this does not establish the doctrine of the Intermediate State, then the plainest words of Christ and Paul fail to do it.

Let us consider the third and last reference, Rev. 2-7: "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God." Then the tree of life is in the Paradise of God. See Gen. 2:9 and Rev. 22:2-14.

The first Paradise was earthly and typical. It had its tree of life. But that Paradise was not heaven.

Doddridge's paraphrase runs thus: "*To him who conquers the enemies which lie in the way of his duty and happiness, and manfully breaks through all opposition, I will give to eat of the tree of life, which is in the midst of the paradise of God.*"

Now turn to Rev. 22, and we find a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve crops of fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations, and there shall be no more anything accursed; and the throne of God and of the Lamb shall be therein, etc. Where will the throne then be.

Now we have on earth the New Jerusalem— the heavenly city, not

made with hands—the city which was to "COME." John saw it *come down out of heaven*. The Lamb had come down a thousand years before, God himself had come down to tabernacle with men, and his throne was in this city which had come down OUT OF HEAVEN, and this river of life proceeds out of this throne, and this river of life was bordered on either side with trees of life, whose fruit was for some, and whose leaves were for some, and these latter some were the nations of the saved, ruled over by the kings OF THE EARTH. Read Ez. 47:1-12; Zech. 14:4-9; Rev. 21:24-27. I hope to "win a crown," and to be one of these kings to REIGN ON THE EARTH. Rev. 5:10. This is the consummation of Christ's work, the Restitution of all things as they were before man fell, and the new earth filled with righteousness, is lost Paradise restored—not moved, but RESTORED as before, ON THE EARTH. *Hades* is no more, the sea is no more, but the earth being renewed and all things being restored, we have new heavens and new earth, and the new earth becomes again the garden or Paradise of God, and he will dwell with us in it as before, and we shall then "see his face." Rev. 21:3, 4; 22:4. Now just so sure as this is to be consummated ON THIS EARTH, and just so sure as "earth" is distinct from "heaven," then just that sure is Paradise distinct from heaven, for both parties to this controversy are agreed in explaining Rev. 2:7 in the light of Rev. 22:1-5. Christ the High Priest comes out of the Holy of Holies (third heaven) into the holy place (paradise), where priests could enter at all hours, and with the souls of his waiting saints he descends to the first heaven (our air) and calls to the bodies of his saints and they hear and come forth, and with soul and body reunited, the resurrected and translated saints mount up to meet the Lord *in the air*, after which they descend; Christ touching Mount Olivet, the place he left—then after a long time God comes down, then the city—not made with hands, and this is the REgeneration and REstitution which is in deadly conflict with the idea of dying and going to heaven, and leaving the blood-bought earth forever. Not a word of it. See another chapter.

Read Rev. 24:27; 22:1-5, with Zech. 14:4-9, which refers to the same thing, and then if you say that these things are not to be done on the EARTH, then throw your book in the fire and quit wasting your time on it.

CHAPTER XIII.

The Doctrine Proved Another Way.

Many Scriptures shed light on this subject indirectly, yet convincingly. To the honest enquirer, who would enquire after the profitableness of such investigation, we would say like Paul (Thess. 4:13) "we would not have you to be ignorant" on this subject. Ignorance is injurious on any subject, and certainly on one that appertains to the vast experience of every human being who may cross the Stygian river. Let those who deny the *practical* bearing of the subject, confess its *experimental* bearing; and if nothing is worthy of our attention but practical duties, then let them hold their peace on Heaven, Election, Predestination, Redemption, Regeneration, the Resurrection, the Trinity, and many such like subjects.

If the reader will begin with the Scripture above and read to the eleventh verse of the next chapter, he will see much that is practical and comforting, and much that is unlike what is usually preached on this subject in these latter times. Be sure to read now.

The question with its reversion is this—Is there an Intermediate State between death and the resurrection, for those who are asleep in Jesus, or do they go at once into heaven itself, and enter into their full rewards in the immediate personal presence of God the Father and God the Son, to remain there forever?

I propose to take a general survey and note where the Scriptures fail to state the doctrine I oppose, when the very best opportunities were afforded—the very places where it ought and would have been stated if it were true. Though the doctrine I am opposing is ridiculous, yet I will not intentionally resort to ridicule, for I entertain no alienation of feeling toward those of my brethren from whom I take the liberty to differ; and I sincerely covet a reciprocation of the same charity on their part.

Mark 8:38: "Whosoever, therefore, shall be ashamed of me and my

words, * * * of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

To make this text harmonize with this modern idea, it would state of such, that the Son of man would be ashamed of them when they die and go into the presence of the Father and his holy angels. I ask, how Christ, when he comes can be ashamed of any one, who has been in all the bliss and glory of heaven with him, and the Father and the angels, perhaps for thousands of years? Note well how specific he is in fixing the time, and no one can change the time by perverting the language, for this statement defies perversion. The time is not at death, but at the end of time, when he shall come in the glory of the Father, with the holy angels. It spans over the time intervening between death and his second coming, and implies that then there will be a reckoning, and that then he will be ashamed of some of his followers—his cowardly followers, who believed on him, but for fear, did not openly confess him. He will not thus reckon with them when they die. Then there is a state between death and the coming of Christ, in which the saved await their awards. Remember, Christ will have nothing to do with the wicked dead when he comes. They "live not till the thousand years are finished—the second resurrection." He will reckon when he comes, with only the living wicked, and the righteous, whether awake or asleep. The language just suits the doctrine of an Intermediate State, but it can't be made to suit the doctrine that a man at death enters at once upon his final and unchangeable state.

Notice one more similar text. I John 2:28: "And now little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." If the "little children" are made perfect when they die, and go to Christ's bosom and dwell in glory with him and the Father, how can they be ashamed when he comes? What need have they of "boldness in the day of judgment?" To suit this modern sentiment it should read—And now little children abide in him, that when ye shall die, ye may have confidence, and not be ashamed before him in heaven.

But let us proceed. When Christ told his disciples that he would shortly

leave them, sorrow filled their hearts. He tried to comfort them. He gave them the best comfort he could. If one holding this modern doctrine—of dying and going straight to heaven, and dwelling in the personal presence of Christ, had spoken on that occasion, I imagine he would have said, I go to prepare a place for you, and if I go to prepare a place for you, you will soon die, and come to me, that where I am in heaven, there ye shall be also. But did he say this? Did he say anything like it? Did he not say, "If I go away I will come again, and receive you to myself, that where I am, there ye shall be also?" John 14:3. We will dwell with Christ, in his personal presence, when he comes again, to receive us unto himself, not to take us away, neither will he send for us, but himself will come, and when he comes again, he will come to stay, and "we will reign with him on the earth and dwell therein forever."

An argument has been attempted on the words "go and prepare a place;" that the language implied that they would go to that place. Let us see.

Heb. 11:16 says: "He hath prepared for them a city." This is the "Jerusalem that is above." Then if Christ went to heaven and prepared a place—a city, "above," and for us, will we not go to that city? I answer, it would be natural and analagous to so conclude. But is all truth natural or analagous to what we know? Whatever might be said of the naturalness or analogy of the conclusion, this much I will venture, that nothing appears more unspiritual than to dispute the plain and repeated declarations of God's word. Heb. 13:14. For here we have no continuing city, but we seek one TO COME.

Rev. 3:12 says this "city of my God," is the new Jerusalem, and that it COMETH DOWN OUT OF HEAVEN FROM MY GOD.

Rev. 21:2 says, "And John saw the holy city, new Jerusalem, COMING DOWN FROM GOD OUT OF HEAVEN."

Rev. 21:10 says the great city, the holy Jerusalem, DESCENDED OUT OF HEAVEN FROM GOD.

Rev. 21:24 says the Kings of THE EARTH will bring their glory and honor into it.

Angels were sent forth to comfort these same sorrowing disciples, when Christ was taken up out of their sight. "Out of sight," personal absence, was what made them sorrowfully "gaze." The angels did not say you will soon die and go after him, but "this same Jesus shall so come in like manner as ye have seen him go into heaven." Acts 1:11. This was their comfort, and it is yet, "that blessed hope" for which we are looking. John did not say in his old age—but we know that when we shall die, we shall be like him, for we shall see him as he is; but he said,

"We know that WHEN HE SHALL APPEAR we shall be like him, for we shall see him as he is." John 3:2, 3. Who dare say we shall be like him, and see him as he is, before he shall appear? This transformation into his likeness is at the Resurrection. Phil. 3:20, 21. The next verse says, "And every man that hath this hope in him purifies himself, even as he is pure." Here is something practical, spiritual, experimental, and these never come from a false hope. Those who believe in going to heaven when they die don't have this purifying hope of Christ's second coming. There is no place for it in their inn.

I Cor. 15:18. "Then they also which are fallen asleep in Jesus have perished." Not if they are perfected at death. The body may be given to the dogs and worms, and may never be raised, if the soul—that better part, is in its full fruition in glory—in heaven, all is not lost. Paul says in the 32nd verse, that if after the manner of men he had fought with beasts at Ephesus, there could be no advantage in such victories if the dead rise not; for if the dead rise not, let us eat and drink, for to-morrow we die. All is lost, "we are of all men most miserable" if the dead rise not. This, I think, cannot be harmonized with the modern view that we die and go to heaven, and enter at once upon our perfected state. How this whole chapter would be butchered if made to harmonize with that doctrine. Take the 54th verse as a sample. So, when we shall die we will go to heaven, and put on immortality. Then shall be brought to pass the saying that is

written, "Death is swallowed up in victory." This is the way men preach to this day, and it does violence to all God's word, and it has well-nigh brought to-nought the resurrection and the second coming of Christ.

Phil. 3:20. For our enrollment is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Col. 3:4. "When Christ, who is our life, shall appear, THEN shall ye appear with him in glory." Who will say that these departed saints appeared with Christ in glory as soon as they died? Christ has set the time, and we will not undertake to change it.

Thess. 3:13. "To the end, he may establish your hearts unblameable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Who will say that we are established unblameable in holiness before God, even our Father, as soon as we die?

Thess. 5:23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ."

Who has ever prayed that the soul—the spirit, may be preserved blameless in heaven till a certain time? Where is the use for such a prayer? And who has ever prayed it?

2 Thess. 2:1. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."

These two events are synchronous. What God hath joined together, let no man put asunder. How often are these two events put together in the Scriptures. See Matt. 13:41-43, and many, very many more, which are entirely meaningless, according to the modern funeral preaching; but

which are full of significance in the light of the doctrine of the Intermediate State.

CHAPTER XIV.

Other Scriptures Indirectly Requiring this Doctrine.

We closed the last chapter with 2 Thess. 2:1, which makes our gathering unto Christ occur at his second coming. Again in Matt. 13:30 Christ was telling what would occur at his coming. In verse 43, he says, "THEN shall the righteous shine forth as the sun in the Kingdom of their Father." Here I let Christ fix the time again. But many say the righteous NOW shine forth in the Kingdom of their Father.

In Matt. 24, Christ is discoursing again on the subject of his second coming. In verse 30 we read, "They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send forth his angels, with a great sound of a trumpet (the last trump that shall awake the righteous dead) and they shall gather together his elect from the four winds, from one end of heaven to the other." In Luke 13th chapter, in speaking again on this subject, he mentions Abraham, Isaac and Jacob, and all the prophets, as coming from the east and west and north and south, and sitting down in the Kingdom of God, while others will be thrust out. The expression "from the four winds, from one end of heaven to the other," are invariably used to denote the uttermost bounds of the earth. See like expressions in other places, Here the time of our gathering together unto him is again made synchronous with his second coming. So of I Thess. 4:16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and 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. Wherefore comfort one another with these words." With what words ought the bereaved to be comforted? Shall we tell them that those who have fallen asleep in Jesus have gone to heaven and that they will soon follow, and then we will ever be with the Lord? So far was this from the apostle's mind that he said, we who live, will not get to Christ first, but the dead in Christ will rise first, then the living, changed in a moment, in the twinkling of an eye, and together they will be caught up to MEET the Lord in the AIR, and then,

and thus (together) we will ever be with the Lord. Again Tit. 2:12, 13.

The grace of God that bringeth salvation teaches us, that denying ungodliness and worldly lust, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ. Some exhort to live thus in this present world, looking for that blessed hope that when they die they will go to heaven, and they invariably put it that way. And if that were true, why look steadfastly to the coming of Christ. If we enter into our final and perfected state at death, and go into the personal presence of Christ, why fix our eyes on something beyond death? I am sure that those who preach this doctrine look no further than death and going to heaven. But the Scriptures do not justify this idea, and, in my opinion, it has done the cause of Christ great injury.

Heb. 9:27 also spans the Intermediate State. "It is appointed unto men once to die, but after that the judgment; so Christ was once offered to bear the sins of many; and unto those who look for him shall he appear the second time without sin unto salvation." How can it be said of such as are in heaven that they look for him, and to them he will appear the second time, without sin offering to salvation? That is what the righteous in Paradise—the Inner Court, are doing—looking for him to come out of the Holy of Holies, after finishing the atonement. But more of this in its place.

Heb. 10:36, 37. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry."

Here the receiving of the promise is deferred to the coming of Christ, as it everywhere is, and it cannot be made compatible with the idea of a perfected and final state at death. Notice where the need of patience comes in. It is after the doing of the will of God—after this life, and the receiving of the promise is at the second coming of Christ. We need patience in the Intermediate State. If Rev. 6:9-11 does not teach this, then what does it teach?

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow servants and their brethren, that should be killed as they were should be fulfilled.

John saw the souls of them who had been slain, and they were crying to be avenged on those who dwell on the earth. And they were ministered unto and comforted. These souls were under the altar. See chapter 8: 3-5.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with prayers of all saints upon the golden altar which was before the throne.

4. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5. And the angel took the censer, and filled it with the fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

This altar of incense was in the Inner Court, and not in the Holy of holies, or "heaven itself." The bodies of sacrifices were consumed in the outer court, corresponding to our earth, and the blood, answering to the life or spirit, was carried into the Inner Court, into which all that were priests could enter at all hours, day and night. So those who are priests unto God must have their bodies consumed in the outer court, which is

this world, and only the spirit, answering to the blood or life of the sacrifices, enters at all hours, day and night, into the Inner Court, or Paradise of God. They go no farther, but await the exit of the High Priest from the Holy of Holies, or "heaven itself," and when the atonement is finished, they return with the High Priest to the outer court. Then the High Priest becomes our King, and will avenge his saints of all who dwell on the earth. Those in Paradise are waiting, hoping and praying like us for "that blessed hope."

Heb. 11:39, 40 tells that the patriarchs and prophets who died in faith received not the promise: God having provided some better thing for us, that they apart from us SHOULD NOT BE MADE PERFECT.

We have not yet been made perfect. Neither those who died in the faith. We are to be perfected and presented together. If they are not in their perfected state, it follows without doubt they are in an Intermediate State. We are finally to be presented faultless before the presence of his glory with exceeding joy, but not when we die; for our whole spirit, soul and body must be preserved blameless, UNTO THE COMING OF OUR LORD JESUS CHRIST. He will establish our hearts unblameable in holiness before God, even our Father, AT THE COMING of our Lord Jesus Christ with all his saints.

I Pet. 1:7. That the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honor and glory (when we die and go to heaven?) AT THE APPEARING OF JESUS CHRIST.

Comment is unnecessary. Who will say that any are found in this praise and honor and glory before the coming of Christ? Then there is an Intermediate State.

I Pet. 1:13. "Wherefore gird up the loins of your mind, be sober, and hope to the end" (of your life for the grace you will go to, when you die and go to heaven?) Oh, no. Hope to the end of this dispensation for the grace that is to be BROUGHT unto you AT THE REVELATION OF JESUS

CHRIST. Then hope abides. Those out of the flesh are prisoners of hope, hoping for the grace that is to be brought unto them. Under the supposition that they die and go to heaven, and dwell in the personal presence of Christ, in their perfect state, wanting nothing, how can Christ BRING them grace at his coming?

2 Pet. 3:14. "Wherefore, beloved, seeing that ye look for these things, give diligence, that ye may be found in peace, without spot, and blameless in his sight."

Now let the reader turn back to the 10th verse and read to this one, and ask—when are we to be found in peace, without spot and blameless; at death, or at the coming of Christ? Who could be induced to say that the coming of Christ means death in this place? For those things do not occur when a man dies.

CHAPTER XV.

Christ's Second Coming Defended Against the Encroachment of this Error.

The *prominence* given the "second coming" of Christ in the Scriptures, bespeaks its importance. Those who deny the Intermediate State, as a rule, believe very little of it, and hence preach very little about it, and that little generally against it. These two doctrines stand or fall together.

I don't see how I can perform a better service than to show the uses the Scriptures make of this doctrine. Indeed, it seems to be used as an *incentive* to every duty in our Christian lives, as well as warning to the ungodly and to the sleepy saints. See how Christ applies it in Matt. 16:

26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27. For the Son of man shall come in the glory of his Father with his angels; and then he will reward every man according to his works.

See how he uses the 27th verse as a reason why they should not set their hearts too much on the things of this life. The false builders are likewise warned in 1 Cor. 3:

13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14. If any man's work abide which he hath built thereupon, he shall receive a reward.

15. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

So also in Rom. 2:16. Peter uses this doctrine in urging sinners to repent. Acts 3:19-21.

19. Repent ye therefore, and be converted, that your sins may be blotted out, so that the times of refreshing shall come from the presence of the Lord;

20. And he shall send Jesus Christ, which before was preached unto you:

21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

So Paul also in Acts 17:31.

Enoch, the seventh from Adam, used the same doctrine as a warning to the ungodly in Jude.

14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly have spoken against him. See Isa. 63:1-6.

Christ used it as an encouragement to Boldness, Mark 8.

38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

How intelligently the thief prayed on the cross, "Lord, remember me when thou comest into thy Kingdom." So in Heb. 9:

27. And as it is appointed unto men once to die, but after this the judgment:

28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

So Paul exhorts Timothy and all ministers to Faithfulness, 2 Tim. 4:

1. I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

Peter uses the same doctrine for the same purpose, 1 Pet. 5:1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3. Neither as being lords over God's heritage, but being ensamples to the flock.

4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

So Paul exhorts to Purity of life in Col. 3:

4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5. Mortify therefore your members which are upon the earth;

fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

So Paul exhorts to a Blameless life in 1st Thess. 5:22. Abstain from all appearance of evil.

23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Thus we are exhorted to Self-denials, Tit. 2:

12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, and godly, in this present world;

13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Also exhorting to Circumspection Peter says, 2 Pet. 3:

11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12. Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

In the next two verses he exhorts to Diligence:

13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

So John exhorts to Constancy, I John 2:28. And now little children

abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming.

And Christ against Worldly-mindedness, Luke 21:34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

Also to Prayerfulness:

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Paul uses it to increase our Love one to another, I Thess. 3: And the Lord make you to increase and abound in love one to another, and toward all men, even as we do towards you;

13. To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

See how it is used in I Cor. 1:7. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ;

8. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Also to Fidelity, I Tim. 6:12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13. I give thee charge in the sight of God, who quickeneth all things,

and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14. That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.

Also to Holy Emulation, Heb. 10:

24. And let us consider one another to provoke unto love and to good works:

25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching.

To Continuance in Hope I Pet. 1:

13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

How can we come to great rejoicing in heaviness and manifold temptations, that try our faith like fire?

I Pet. 1:6. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearance of Jesus Christ:

I Pet. 4:12. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding

joy.

So James would exhort us to Patience, Jas. 5:

7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Heb. 10:36. For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37. For yet a little while, and he that shall come will come, and will not tarry.

John calls it that Purifying Hope, I Jno. 3:

2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3. And every man that hath this hope in him purifieth himself, even as he is pure.

How did Christ comfort his disciples? Jno. 14:3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4. And whither I go ye know, and the way ye know.

How did the angels comfort them? Acts 1:9. And when he had spoken these things, while they beheld he was taken up: and a cloud received him out of their sight.

10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

How should we comfort the bereaved? Thess. 4:

13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. 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.

18. Wherefore comfort one another with these words.

How are we to endure Persecutions? 2 Thess. 2:6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you:

7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

What cheered Paul in his last hour? 2 Tim.4:6. For I am now ready to be offered, and the time of my departure is at hand.

7. I have fought a good fight, I have finished my course, I have kept the faith:

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

See how it is associated with the Resurrection,

Phil. 3:20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself.

What were Christ's and John's last words?

Rev. 22:20: He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Baptism points to our resurrection, which is synchronous with his

second coming. So the "Till he come" of the Lord's Supper.

This doctrine was taught more by Christ than any other doctrine, and used by the Holy Spirit as an incentive to every duty, and yet some dear brethren don't believe it, or at least don't preach it, and I fear don't love it. This is my apology for emphasizing it here, and especially as it stands or falls with the Intermediate State. If at death we enter our final and perfect state, what use have we for the Resurrection, and the Second Coming of Christ?

CHAPTER XVI.

Other Doctrines Defended Against the Error of Final and Perfected State at Death.

In all these Scriptures, the coming of Christ is the incentive and the encouragement in all our duties. Ah! has not the doctrine we antagonize destroyed the very meaning of the symbolic ordinances of the Lord's house? Do we not intend to say in our baptism, death, burial—a little while out of sight (hades), and then appear again in the resurrection to walk in newness of life: 1st, walk spiritually, and then in our spiritual bodies, in the new earth wherein will dwell righteousness, and where all things will be made new? Is not this the silent language of the Lord's Supper? While, we look with sorrowful sadness at his sufferings, and death, where do we look for the glory? "Till he come"—HE come—COME. This was the first promise that ever fell from the lips of grace on sinners' ears. "The seed of the woman shall bruise the serpent's head." The one antedeluvian prophet (Enoch, the seventh from Adam), in that one prophecy said, Look! Lo! Behold! The Lord cometh. This was repeated by the mouth of all the holy prophets since the world began. "Paul in all his epistles spoke of these things." So did Peter, James and John. For the last wrote a whole book and styled it "the Coming of Jesus Christ." And all the periods in that book are but so many steps, measuring the time, "till he come." And all along, as darkness covers the book of seals, and as the seals breaking one by one, emit thunders and lightnings and tempest and earthquakes—"the travail and pain of the whole creation," with "the groanings of ourselves also"—waiting, WAITING, looking, longing, praying, for the one blessed hope; cheered now and then with a fresh repetition from our absent Love, "behold I come quickly." The Spirit and the bride say come! and let him that hears the inviting voice of the Spirit and bride say, come! Yea; I come quickly. Amen! come! Lord Jesus. Then the thirsting, wishing will take the water of life freely. For the promise is to them that "Love his appearing," and to them that "look FOR him," will he appear," etc.

Let us now notice some of the absurdities into which this error has led.

We read in the obituaries, biographies, and hear in funeral sermons, that the departed one is NOW wearing a crown of glory. This is a great error.

Paul strove for a crown (1 Cor. 9:24). Christ says, Rev. 2:10, "Be thou faithful unto death, and I will give thee a crown of life." The question arises, when will he give the crown? I Pet. 5:4. And WHEN the chief Shepherd SHALL APPEAR, ye shall receive a crown of glory, that fadeth not away. Paul says, 2 Tim. 4:8, Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me AT THAT DAY, and not to me only, but unto all them that LOVE HIS APPEARING.

He says again, I Thess. 2:19, For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ AT HIS COMING? James says, Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life. (Ox. Ed.) Rev. 3:11, Behold, I COME QUICKLY: hold fast that which thou hast, that no one take thy crown. This will certainly settle this question without comment. I might ask if the soul is in heaven, what use is there of a crown? Who is there to rule over? Does crown mean nothing when Christ gives it? See Dan. 7:18, 22, 27; Matt. 19:28; Rev. 2:25-27, etc.

Again it is said of the departed, that "he has gone to his Reward." We are to be rewarded according to our works, and "our reward is in heaven," "reserved for us." But when will we get it, and how? Will we go to it at death, or will it be brought to us by Christ when he comes? Rev. 22:12. "Behold I COME QUICKLY; and my reward is with me, to give *every man* according as his work shall be." In Rev. 11:15, 19, John, in that rapturous panorama, heard the seventh angel sound the last trump, and he says of that time, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." V. 18, "and the nations were angry and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give REWARD unto thy servants the prophets, and to the saints, and them that

fear thy name, small and great." When will the time come to Reward prophets and saints, and small and great? *When?* WHEN? Read again the above with Isa. 40:10 and 62:11:

10 Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

Matt. 16. "For the Son of man shall come in the glory of his Father with his angels: and THEN he shall reward every man according to his works." Let us never say again that any one has NOW entered upon his reward. But what do the Scriptures teach about heaven and our future state? That's the question. Let us follow the Word of God, and not old wives' fables.

CHAPTER XVII.

Man and Heaven.

Having shown from the Scriptures both in regard to the wicked and the righteous, that they do not enter upon their final state at death, nor receive the rewards of their works, let us now advance on one of the strongholds, and ascertain, if possible, what Scriptural ground there is for believing that man dies and goes to heaven. From the earnestness and frequency with which this idea occurs in modern speaking and writing, one is led to think that there is no doubt at all as to the Scripturalness of the doctrine. But is it taught in the Scriptures? Do the Scriptures teach that man goes to heaven when he dies, or at any other time? I now invite you to this subject. Taking *Young's Concordance*, and opening at the word "heaven," we find that it occurs some six hundred times in the Scriptures.

We have marked every place where the expressions "in heaven," and "going into heaven" occur, and we find from many expressions, that God is in heaven—Christ is in heaven, the angels are in heaven, our rewards are in heaven; our treasure is in heaven, our names are written in heaven, etc. These expressions are of frequent occurrence. But what do the Scriptures say about man and heaven? Let us notice every Scripture that speaks of man in his relation to heaven. And first, let us mark a few texts that have been corrected by late translations. Heb. 10:34. "We have in heaven a better and enduring substance." The words "in heaven" are spurious. Rev. 5:3, "no man in heaven or on earth." Man is a wrong translation. It is correctly rendered by recent versions, "no one in heaven or on earth."

Rev. 19:1: "A great voice of much people in heaven," has been correctly translated—a voice of a great multitude in heaven. In Rev. 11:12, where the two witnesses ascend up into—not third heaven, or heaven of heavens, or highest heaven, but the singular heaven, which means the first heaven. Besides, it was after their resurrection, and does not belong to this subject, as we are discussing the state from death to

the resurrection. But you are eager to ask if Elijah did not go into heaven by a whirlwind? Let us notice this case. It is similar to the witnesses, as they all had bodies.

I remark, first, that this case does not belong to this subject, as Elijah did not die.

2nd. That the expression does not imply that he went into the third, or highest heaven—the holy of holies. We read Judges 20:40, the flame of the city ascended up to heaven. Ps. 107:36; the waves mount up to heaven, the birds, clouds, lightnings, winds are said to be in heaven. The sun, moon and stars are said to be in heaven, but not the heaven men are supposed to enter when they die.

3rd. The multitude who witnessed Elijah's ascension did not so understand it, for they appointed a committee of fifty to go up into the high mountains to search for him, which they did for three days.

But we have some positive and conclusive testimony on this subject. Jesus says in John 3:13, "No man hath ascended into heaven." You may say that "ascended" refers to bodily ascension. Very well. That disposes of Elijah's case, for his was a bodily ascension.

The expression was one of *appearance*, and this is often the style of Scripture, and it does not militate against our view of the subject, as we will shortly see. The Scriptures speak of three heavens, the third or highest heaven, is God's dwelling place, and no man has entered there, save he who descended out of heaven—the Son of man. The last expression of John 3:13, "which is in heaven," is spurious. I believe Paradise is one of those heavens, but not the one into which the High Priest alone enters, not the one Paul refers to when he speaks of our High Priest—Jesus—entering into heaven itself, corresponding to the Holy of Holies.

But there is another Scripture that speaks of man and heaven. It refers to a man who had been dead about one thousand years, "who died and was buried, and whose sepulchre was with them to that day." The inspired

Peter on the day of Pentecost, when he was filled with the Holy Spirit, declared that David is not ascended into the heavens. Read Acts 2:25-36 in the New Revision, and if you can't see both the Intermediate State, and place taught, there is no use to read further. But it may be claimed that *anabaino* requires a *bodily* ascension. But it does not. It is used of immaterial things as well as material things. It is the word used when speaking of angels ascending, of Christ in his spiritual body, of *thoughts arising* in the heart, of the alms of Cornelius, of John when in the Spirit on the Lord's day. It is sometimes translated enter, as they entered into a ship, thoughts entering the heart, (Acts 7:23, I Cor. 2:9).

If Peter had said, David's spirit hath not entered into heaven, *anabaino*, would have been the word to use, and this was what Peter was talking about in the 34th verse. For in the 29th he told us about David's body dying and being buried, and his tomb was with them to this day. Peter's argument was, that David was not writing of himself, but of Christ, when he said, "Thou wilt not leave my soul in hades, neither wilt thou suffer thy holy one to see corruption;" and that the prophecy had been fulfilled in Christ, for they were eye-witnesses of his resurrection; that Christ had been exalted to the right hand of God and had shed forth this which we see and hear according to the promise of the Father. The prophecy could not refer to David, for two reasons; 1st, his body did see corruption, and was still in the tomb a few miles from the city, and they knew it; and one other thing they knew, and that was, that David's spirit had not entered into heaven to shed forth this, for no *man* hath ever ascended or entered into heaven, as their Scriptures and "shadows" clearly taught; and with this argument he convicted the Jews, that that same Jesus whom they had crucified, was both Lord and Christ.

Thus we see out of some six hundred occurrences of the word heaven, in which almost everything in heaven is mentioned time and again, it is said once in the language of *appearance*, that Elijah was carried up into heaven, just as smoke and flame are said to ascend up into heaven. Then Jesus speaking of both the living and the dead said, with sweeping words, "No man hath ascended up to heaven, save the Son of man, who came down from heaven." For he had often made the journey, ascending and

descending under the old dispensation; and lastly it is said of David—the man after God's heart, a thousand years after his death, that he had not ascended to heaven; and yet it is insisted upon, with a force and frequency scarcely to be found on any other subject, that when a man dies he goes to heaven, in the personal presence of the Father and the Son. The Scriptures plainly tell us when we shall see Jesus as he is, and be like him, and with him; and they plainly say when we shall see God's face, and when he will dwell with us and we with him. The Scriptures also tell us as plainly as they can where we are to spend eternity, but it never says *once* that we will spend eternity, or any part of it, in heaven.

CHAPTER XVIII.

What are the Promises! Is Heaven Included!

Should we take the many exceeding great and precious promises recorded in God's Word, not one says you shall go to heaven when you die, or any other time. Not once is it said, whosoever believeth in him shall go to heaven when he dies. Christ did not say, verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, shall go to heaven when he dies. He did not say, he that cometh to me shall go to heaven when he dies. He did not say, whosoever eateth my flesh and drinketh my blood, shall go to heaven when he dies. Not a single promise of this sort from Genesis to Revelation. The promises are so specific that I am astounded that any one should mistake. To gratify whatever of commendable curiosity my readers may have, I will give in advance a few of the specifications of the promises. Ps. 25:13—"his seed shall inherit the earth." 37:9—"those that wait upon the Lord, they shall inherit the earth." 37:11—"The meek shall inherit the earth." 18—"their inheritance shall be forever." 22—"For such as are blessed of him, shall inherit the earth." 29—"The righteous shall inherit the land, and dwell therein forever." Matt. 5:5—"Blessed are the meek, for they shall inherit the earth." Gal. 3:29—"And if ye be Christ, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:18—"For if the inheritance be of law, it is no more of promise, but God gave it to Abraham by promise." Rom. 4:13—"For the promise that he should be heir of the WORLD, was not to Abraham, or his seed through law, but through the righteousness of faith. For if they which are law be heirs, faith is made void, and the promise made of none effect." 1 Cor. 3:21—"Paul, Apollis, Cephas, the WORLD, life, death, things present, things to come, all are yours." Dan. 7:27—"The kingdom UNDER THE WHOLE HEAVEN, shall be given to the people of the saints of the most high." Rev. 5:5—"we shall reign with him on the earth." Rev. 20:6—"shall reign with him a thousand years ." 20:9—"and they went up on the breadth of the earth, and compassed the camp of the saints about."

This is at the close of the thousand years. The 22nd chapter speaks of

God coming down and the New Jerusalem, and the nations of the earth will bring their glory and honor into it. This is after the second resurrection and final judgment. THEN we shall see God's face and dwell with him and he with us. We shall see Christ as he is, when he comes, a thousand years after we shall see God's face. This is too plain to admit of doubt.

Ps. 2:8. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the EARTH for thy possession.

Now, if you will take your concordance and turn to the word kingdom, you will see what we enter. "Theirs is the kingdom of heaven," "least in the kingdom of heaven," "greatest in the kingdom of heaven," "ye shall in no case enter the kingdom of heaven," "sit down in the kingdom of heaven with Abraham, Isaac and Jacob and all the prophets." "The rich man can hardly enter the kingdom of heaven," certain characters "shall not inherit the kingdom of God," etc., etc. But the kingdom of God had already come. It was in their midst. It did not come with observation. The publicans and harlots went into it. "Then the kingdom of God IS COME unto you. Thy kingdom come. He went to receive for himself a kingdom and to RETURN. They shall see the Son of man COMING in his kingdom. The kingdoms OF THIS WORLD are to become the kingdom of our Lord Jesus Christ. It is an everlasting kingdom, and is to stand forever, and consume all other kingdoms. It is UNDER the whole heavens. It is to fill the whole earth. We enter it in this life, and we will never get out of it. Hence it is used in the plural—kingdom of the heavens. We do not die and go to it. But like Christ and the holy city, and our rewards, and God, and the angels, they ALL COME TO US. Now why could not the Scripture in just one of these places leave out the word kingdom. Then we would read, least in heaven, greatest in heaven, ye shall in no Case enter heaven. Sit down in heaven with Abraham, Isaac, etc. The rich can hardly enter into heaven, etc., etc. Why could not this be said just one time? The reason is evident. It was not Scriptural.

But you ask, do not the Scriptures say, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Yes. But the

next verse says, "For in this we groan, earnestly desiring to be clothed upon with our house which is FROM heaven." 2 Cor. 5:1, 2. Yes, God hath prepared for us a city, a house of habitations. Here we have no continuing city, but we seek one TO COME. Abraham looked FOR a city. This is the city of our God which is to COME DOWN OUT of heaven. It is minutely described in the 21st chapter of Revelations. The poor saint, who like his master has no house but his body, shall not be homeless when that dissolves, but with a new body he is to enter the city whose streets are gold, whose walls are jasper, and whose gates are solid pearl. But does it not say, "absent from the body, present with the Lord?" Yes, present with the Lord in the body, too. "If we make our bed in hades, he is there," "and where two or three are gathered together in his name, he is there in the midst of them." We do not see him as he is. But we are to notice closely every Scripture relied on to prove the opposite doctrine. This we promise to do, and we are sure the apostle in that chapter had no thought of one going to heaven when he died. Not only the tenor of Scripture forbids it, but the very context forbids it, as we will see. A good rule is to use Scripture language that is genuine Scripture. Let us proceed cautiously and reverently. Where will we spend eternity? Gal. 3:29.

CHAPTER XIX.

The Case of Stephen.

Having noticed most of the Scriptures bearing directly on the subject, and also some bearing indirectly, let us now reverently examine those that are thought by some to be against it. Like justification by faith and works, baptismal regeneration, the Divinity of Christ, etc., there seem to be Scriptures on both sides. But the rule adopted by all is, to explain the few and difficult passages in a way that will harmonize with the many and plain ones. Let us adopt the same rule here.

We will turn next to Acts 7:59, "And they stoned Stephen, calling upon and saying, Lord Jesus, receive my spirit." It is thought as Stephen saw the heavens opened, and the glory of God, and Jesus standing on the right hand of God, that Jesus, being in God's presence, in receiving the spirit of Stephen, he would have received it to himself, into the immediate presence of the Father. The plausibility of this theory is admitted, and any one desiring to see the proposition established, might be satisfied with the interpretation. But under the plausible covering there lies a concealed fallacy, and we find much of this on other texts. To say that Jesus is with the Father in heaven and that we are with Jesus after death, therefore we are with the Father in heaven after death, may sound like logic, but the logic is only in the sound. The fallacy is in confining God's presence to one place—in overlooking his omnipresence. It is true we are taught to pray "our Father who art in the heavens." Then if we ascend up into heaven he is there. But suppose we make our bed in hell (hades)? "BEHOLD HE IS THERE," or if we take the wings of the morning and fly to the uttermost parts of the sea or the earth, he will be there, for "whither can we flee from his PRESENCE?" (Ps. 139:7). "I am with you always," says Christ, "even to the end of the world." "Where two or three are gathered together in my name, there am I in the midst of them." Enoch walked with God while on earth. Gen. 5:24.

If God and his Christ were not omnipresent, then we could not be with

them unless we go to heaven. But if omnipresence is true, we can be with them, in a sense, on earth, while in the flesh; also in hades—in Paradise we can be with them in a sense if they are there, for there are two senses in which we have the divine presence. But when the Scriptures, time and again, tell us when we shall see Jesus as he is (in person) and be like him and WITH him (personally), and when God HIMSELF shall come down and tabernacle with men, so they can see his face, and be with him, we know here is a sense in which the saints had never been with them before, and we should bow to those Scriptures, and not allow our theories to bring to naught, and even falsify so much of what is revealed on this subject. Let each Scripture be true, and teach its own lesson; and let us learn that lesson, and go on until we have received all the advancing lessons of Scripture, if we would have the truth to make us free.

Stephen did not pray that his spirit might be so received, that it would dwell in the immediate presence of the Father and Son; if so, we might infer that it was thus answered. Let us study this text in the light of similar ones. In Ps. 31:5, David in the midst of life, prays, "Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth." Jesus used this language in his expiring moments. Luke 23:46, "Father, into thy hands I commit, my spirit, and having said this, he gave up the ghost!" Yet his spirit did not go to heaven, but to "hades," to "Paradise," to "prison," to the "bottomless pit," and "not to the Father." These are Scripture declarations, that will not be soberly and reverently disputed. To say that the "little while" of John 16:16 terminated at the death of Christ, instead of his ascension, is to reverse the declarations of Christ. It does not read: A little while and ye shall not see me, because I go to the Father, and again a little while ye shall see me, because I come back from the Father. Once he leaves the Father and comes into the world, and once he leaves the world and goes to the Father, and according to his promise he sent the comforter WHEN HE WENT TO THE FATHER.

Should I be rational in my departure, I expect to "commend" my spirit to the Heavenly Father, and to pray, "Lord Jesus receive my spirit." Every time I returned to him while in the flesh he RECEIVED me, and he assures in 2 Cor. 6:17 that by coming out from among them, and being separate,

he will "RECEIVE us, and will be to us a Father, and we shall be his sons and daughters, saith the Lord Almighty," and "dwell with them," and "walk with them," and "be their God and they his people." Yet we never think of pressing this language to mean that he will reveal his personal presence or receive us into heaven, as soon as we turn from idols. We did "commend" to him our spirit, soul and body at our conversion, and he "RECEIVED," and is keeping that we committed to him, but he did not take us soul, body and spirit into heaven, although when we prayed, we knew he was in heaven and Jesus was with him. He graciously RECEIVED us, and when my spirit leaves the body, I will again "commend" it to our Father and Saviour in heaven, and they will again receive into the place prepared that which I commit, and will keep it against that day." 2 Tim. 1:12; 1 Thess. 5:23. But I do not expect to enter the Holy of Holies, where only the High Priest can enter. The same may be said of the expression—"return unto God" in Ecc. 12:7. This does not imply that we return to his personal presence in Heaven, for there we have never been. See the same expression in 2 Chr. 30:9; Isa. 44:22 and 55:7; also Jer. 3:12, 4:1; Hos. 6:1, 14:1 and Mal. 3:7, where you see we are said to return unto God, and not a single time is it thought we go to him in heaven. So we see the language does not prove the doctrine, and must not be pressed so as to contradict all the plain teaching of God's word on the subject. We go to God in prayer; we return unto him in heart, in spirit, in life, in death, and he receives us, every time we return; yet it is a spiritual sense in which we return and are received; and when we are out of the body, in which the sins abound that cause so many separations from, and returns to, our Father; and while in the spirit that cannot sin, we will have uninterrupted communion with God, and such communion as we now know only in earnest and foretaste—a communion not broken, or alloyed by sin, but communion of the same kind that our spirit had with him in the flesh. I believe that at death, the spirit returns unto God who gave it, and that the Lord Jesus receives the spirit, that angels convey it to Abraham's bosom, or Paradise, "in hades," for God is there. In revivals we speak of enjoying Divine presence. How much more in Paradise. 1 Thess. 5:23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24. Faithful is he that calleth you, who also will do it.

Ecc. 12:7 includes both saints and sinners. If all bodies return to dust, then all spirits return to God who gave them. That is, they return to God for judgment. See chap. 11:9-10 and 12:3-14. The seventh verse is between.

CHAPTER XX.

Absent From the Body, Present With the Lord.

The Scripture that has furnished the greatest aid and comfort to the opposers of the Intermediate State is 2 Cor. 5:6-8. If the reader can undertake with me a fair analysis of the context, I think there is here no antagonism to our doctrine. Let us turn back to the beginning of this thought, and follow its development to its conclusion. Chap. 4:14 reads: "We also believe and therefore speak; knowing that he which raised up the Lord Jesus, shall raise up us also through Jesus, and shall present us with you."

The apostle's mind is clearly on the resurrection. The remaining verses are bound to this by connecting particles, and the future "glory" and "things eternal" spoken of, are clearly to be realized in "the regeneration," when all things are made new, and when we shall be glorified with Christ. The things seen and unseen of the 18th verse, clearly refer to the apostle's "things present and things to come" in his first Epistle. Then the fifth chapter opens with the same connecting particle. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, ETERNAL IN THE HEAVENS.

"For in this we groan, earnestly desiring to be clothed upon with our house, WHICH IS FROM HEAVEN. If so be that being clothed we shall not be found naked."

That the apostle's eye is still beyond the grave, will not be disputed. This house of "many mansions"—the city which he went to prepare, and which is now, and has been *aionian* in the heavens, and which is to come "FROM GOD" and "FROM HEAVEN," we do not occupy at death, unless the soul goes to heaven at death, a thought, I think, far from the apostle's mind. The house not made with hands, is not the resurrected body, for if so, and the apostle is speaking of what occurs at death, then the resurrection and death are simultaneous. Moreover, the resurrected body is "*from the grave*," and not (*ek*) from God, or (*ek*) from heaven. It is

clear the apostle here is putting in juxtaposition two distant events, which is so very common in the Scriptures. See John 6:39, 40, 44, 54; 14:3; Acts 1:11 and I Cor. 15:42-45, 53-54. Please read the latter to catch the apostle's style.

May we not now safely assume that the reader so far is agreed with me that the apostle is here connecting death with a distant future event as though no time intervened. Now we come to the fourth verse. "For we who are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Now, I ask, when will this mortal "put on" or "be clothed with immortality." The apostle answers in I Cor. 15:52: "At the last trump; for the trump shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying: Death is swallowed up in victory." Let it be agreed now that the apostle's mind is still on the resurrection and beyond, and is giving us such a view of what will THEN be, as to not only encourage us, but to make us ambitious "to put off" or "unclothe" ourself of this tabernacle, a thing we so instinctively dread. The "put off" and the "unclothing" are one word in the Greek. Now let us take the fifth verse: "Now he that hath wrought us for the self-same thing is God, who also hath given to us the earnest of the Spirit."

Now the question is, how long do we have this earnest of the spirit? Does this earnest last only till death, and do we then have the fulness? Let the same apostle answer. Eph. 1:13, 14: "In whom having also believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our INHERITANCE UNTIL the redemption of the purchased possession. In Eph. 4:30 he says, "Grieve not the Holy Spirit of God, whereby ye are sealed UNTO THE DAY OF REDEMPTION." Then the fulness is not realized at death, but after the resurrection, and the apostle keeps his mind on that event.

And then to add to our courage "in putting off," he holds forth another of the "unseen things," simultaneously with resurrection. Just the order

and style he observes in I Thess. 4:14- 18. There he puts together death, coming of the Lord, resurrection, translation and presence with the Lord; and he did this for our "comfort," and after saying, "I would not have you ignorant concerning those that sleep."

John says also, "When he comes we shall see him as he is." So Jesus: "When I come again I will receive you to myself," So Paul, connecting with 'the preceding, continues, "THEREFORE we are always confident, knowing that whilst we are sojourning in the body, we are exiled from the Lord." To put off the body is such a cross, and "presence with the Lord" is such glory, that we must look at the glory, until we can endure the cross.

Let us "look or note things that are not seen, the immortal body ("immortality swallowed up of life"), the "house from heaven," or the Holy City for the resurrected to occupy, and "presence with the Lord;" for he will then have come. Let us note these things until we become "confident and willing rather, to be exiled from the (this) body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him" (see 2 Pet. 3:12-14.)

Now if any one thinks the apostle has taken his mind from that yet future event, let him read the next verse with its connecting particle: "FOR we must all appear before the JUDGMENT SEAT OF CHRIST, that every one may receive the things done in the body," &c. Who will now say that the apostle in the 6th and 8th verses took his mind off these glorious events, and there intimated that all fulness of blessing is to be realized at death, before the events of which he was speaking? Such a position does violence not only to the context, but to the general tenor of Scripture, and to all explicit teaching on this subject. To say, there is no intervening time between the "body" and the "Lord" in the 6th and 8th verses, is as foolish as to destroy the intervening time in I Cor. 15:42, 44. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Faith and resurrection, death and resurrection, clothing and unclothing, are put together in expression, while all concede that a long time intervenes. And so of this, "absence

from the body" and "presence with the Lord." We know a brother, "excellent in knowledge," who overlooking this important feature, and consistently carrying out the destruction of intervening time, claims that the soul at death receives a body "from heaven." But what is to become of that body that has been "eternal in the heavens," whether it is at last to be destroyed, or whether it does away with the resurrection of our "sown" or "mortal" body, or whether the resurrection of those that sleep is past already, or whether we are at last to have two bodies, one "from heaven" and one "from the grave," we know not. This much we affirm; that in 2 Cor. 5:6-8 the apostle is carrying out his view of the glorious consummation at the resurrection. He began with it in chap. 4:14, closed with it in chap. 5:10, and referred to them as synchronous events in almost every verse between; and to say that all is realized at death, is to make the apostle defeat his own argument, and overturn the whole tenor of Scripture on this subject. I am sure this interpretation is in harmony with the body of Scripture teaching and with the context and with the "prevalent and almost universal opinion of Christian antiquity." See American Commentary notes in loco, also Dr. A. J. Gordon, *Ecce Venit*, p. 235. Jameson, Faucett & Brown is especially clear. Take these extracts: "This 'house' can only be the resurrected body. * * * "The intermediate state is not directly taken into account." * * * "The domicile is from heaven. * * * Therefore, not heaven itself." * * * "Perhaps the disembodied spirits of believers have fulness of communion with Christ unseen; but not the mutual recognition of one another, until clothed with their visible bodies at the resurrection."

Dr. J. M. Pendleton says here: "Paul in the rapidity of his thoughts over-reaches the intermediate state, and is engrossed with the resurrection of the body."

CHAPTER XXI.

Phil. 1:23 Considered.

We give the following rendering of the Emphatic Diaglott:
"Therefore for me to live is for Christ, and to die (gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do not exactly know."

Paul could not choose between life and death, but another thing he lusted for, because it was "by far more better."

"I am indeed hard pressed by the two things—(I have an earnest desire for the returning, and being with Christ since it is very much to be preferred). But to remain in the flesh is more requisite on your account."

Then the following foot note: "The loosing again or returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word depart in the common version, because it seemed a matter of indifference to him, which of the two—life or death—he should choose; but he longed for the *analousai*, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word *analousai* occurs in Luke 12:36, and is there rendered return. "Be ye like men waiting for their master when he will return," etc. Jesus had taught his disciples that he would come again, or return. John 14:3. Thus, also, the angels said to them at the ascension. Acts 1:11. Paul believed this doctrine and taught it to others, and was looking for and waiting for the Saviour from heaven. Phil. 3:20, I Thess. 1:10; 4:16, 17, when his mortal body would put on immortality and so he would "ever be with the Lord."

"Return," in its ordinary sense, does not exactly express the idea of the Greek word, and yet it is used in Luke 12:36, in reference to the return of our Lord to earth, and I think the Greek word is appropriate to such a return.

Christ has engagements in heaven. "The heavens must retain Him till

the time of restitution of all things." "He is gone to appear in the presence of God for us." "He ever lives to make intercession for us." So those who earnestly desire to see him must wait until he is disengaged—loosed again.

When the master of the parable leaves home to get married, he has engagements enough for one time, and the servant who would see him, must wait till he is loosed again from these obligations. The Master is bound by the engagement, but becoming unbound by their fulfillment, the return is a matter of course. Like the wife who writes the Governor to unloose her husband or son, their return is effected by the unloosing. And so with Christ. If it had not been needful he would not have gone away. He is now performing the service in the Holy of Holies, and when he is unloosed, he will "surely" and "quickly" return. The one implies the other. If a man should leave father and mother and be joined to his wife, and if we being evil know how to obey the law of marriage, by returning to our wife, being unloosed, surely Christ will leave his Father and be joined to his wife, and Paul said that concerning Christ and his church.

As to 2 Tim. 4:6, where the noun *analysis* occurs, the idea is the same. Paul had a work to do, a race to run, a battle to fight, and these must wholly engage him until they are finished. "I have finished my course, I am ready to be offered." Then he will dissolve, return to dust, having finished the work assigned him, he will no longer be engaged, but unloosed, and his return to dust is the operation of law, a divine appointment, unfailing in its operation like the Master returning from the wedding (with his bride), or the husband from the prison, or Christ to earth. Immediate personal presence with Christ, "seeing him as he is," was not in Paul's mind, for he consoles himself in the next verse with these words: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but to them also that love his appearing."

When Christ who is our life shall appear, then we shall appear with him in glory. Not when we die. We know that when he shall appear we shall be like him, for we shall see him as he is.

Why can't we see him as he is before he appears, if we enter at once at death into his presence? We must not make one Scripture fight another. There is a glorious sense in which we will be with Christ after death. "With you always to the end of the world." A blessed presence in this life; more so after death, and superlatively so after the resurrection. See last note quoted from Jameson, Faucett & Brown. Also this from American Commentary: "The immediate connection of these words with 'to depart,' shows that Paul did not conceive the intermediate state to be a condition of unconsciousness, but a far higher and more blessed existence than this earthly life; a state of conscious and intimate communion with Christ, beyond anything known on earth, although as we collect from other passages, it is not the full and perfect fruition of a Christian's joy and reward. In this intermediate state the soul is bodiless (2 Cor. 5:8), and not until the resurrection of the body will our redemption be complete (Rom. 8:23); but even with this drawback, the state of the Christian between death and the judgment is an advance upon our earthly condition."

The Comprehensive Commentary gives these words from Dr. Doddridge: "This plainly proves that the separate spirits of good men are with Christ in such a manner that their state is far better than while they continue in this world, which a state of insensibility cannot possibly be. But Fleming very justly observes, that it will not at all disprove that large accession of happiness after the resurrection which other Scriptures plainly declare."

The following show the condition of those in the Intermediate State. They show companionship with our people, comfort, rest, special communion with Christ, yet incomplete happiness:

2 Sam. 12:23, Job 3:17-19, Dan, 12:2, 13, Rev. 14:11-13, Luke 16:22, 25.

The following show incomplete happiness: Job 19:25-27, Ps. 17:15, Rom. 8:17-23.

The following show complete happiness after the Intermediate State: I

Pet. 4:13, Jude 24, 2 Thess. 2:19, 1 Thess. 2:8, 1 Pet. 1:8, 9, 13.

Here we have exceeding joy and joy unspeakable and full of glory, receiving our crown and reward, and seeing Christ as he is, being with him forever more.

CHAPTER XXII.

The Book of Revelation.

Should one study this subject alone in the light of this Revelation, according to King James, his light might tend to darkness. The intelligent reader knows that King James' translators had very poor facilities for translating this part of the Word; that the "text of the Book of Revelation on which the Authorized Version rests was of the most unsatisfactory character." Hence one should not attempt to discuss this subject in the light of the Apocalypse, until he has studied some approved Revision of it. Indeed, he must go further than this, for it seems no body of translators has yet been found, willing to give us a complete representation of the words of the Spirit. It seems, in the judgment of most translators, the Holy Spirit did not know the use of the article "the" and of the singular and plural number. To illustrate. The word heaven occurs in the New Testament 284 times, sometimes in the singular, sometimes in the plural, five times translated "sky," ten times "air." Now, if we are to have it both in the singular and plural, why not give it according to the original? Here is about the way we have it. Original has 191 times singular, and 93 times plural. But King James has 261 times singular and 23 times plural. Oxford Revision, 254 times singular, 30 times plural. One leaving 70 places wrong and the other 63. I contend if this were corrected it would help us to distinguish the two senses in which this word is used. Suffice for the present to say, that in the original, the plural uniformly applies to the third, highest or unseen heaven, while the singular uniformly refers to the heavens which we see. No one is prepared to discuss this subject until he has studied this distinction. If there is a third heaven, then there is a first and second. If there is a highest heaven, then there is a lower and lowest heaven. There cannot be heavens plural, unless there be heavens singular.

Gen. 1:1 says: God created the heavens and the earth. Gen. 2:1 says: And the heavens and the earth were finished. Seven times in the first chapter heaven is mentioned, and the 8th verse it is defined: And God called the firmament heaven. The third heaven was not then created, for

it had been his eternal habitation. Perhaps nine tenths of the occurrences of the word refer to the first or second heaven, and very little is revealed of the third or highest heaven. The first two heavens and the earth were created together, and they are to be re-created together, so as to be made new—"new heavens"—plural, and a new earth. It will be a great change when there will be no more sea or sun, moon and stars, for the glory of God and the Lamb will be sufficient for the holy city and the earth after it has come down to the earth. Then the nations of the earth will walk in the light that lightens the city.

Now, if one insists that the Holy Spirit didn't know how to use these terms, or varying them makes no difference, he is totally unqualified to handle the subject. With this clearly defined distinction, we see from chapter 4:1, 2, the place where the panorama of "things to come" was to be unfolded to the Apocalyptic seer. A door was opened in heaven (singular) and a voice saying come up hither, v. 2, and immediately I was in spirit; and behold, a throne was placed (*ekeito* temporarily placed) in the heaven, etc. Here the vision begins, and if the reader will read some approved Revision, he will see things in a new light.

Heaven occurs 54 times in this book, and only one time in the plural (12:12, Rejoice, ye heavens). We read of the stars of heaven, great hail from heaven, smoke ascending to heaven, voice from heaven. I saw heaven opened; saw a sign in heaven; heaven departed as a scroll; new heaven and new earth, for first heaven and earth passed away, and there was no more sea, war in heaven, and Satan cast down to earth, etc. These I think, refer to the heaven we see, and in which the throne was placed, and up to which John was caught, so he could have a good panoramic view of the earth and sea, out of which and on which most of the scenes are to be unfolded. John was not caught up to the third heaven, into the Holy of Holies, but this throne was brought and placed in the firmament as in Ez. 1:26 and 10:1 and Dan. 7:9. Gen. 1:7: and God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8. And so God called the firmament Heaven.

So in the New Testament firmament is often called heaven. Winds of heaven, birds of heaven, clouds of heaven, signs in heaven, etc., etc. It is very important to know and to remember the place to which John was caught, and from which he had his visions of futurity. He was not caught up to the throne as it is now in heaven, but in a vision he saw that throne on which Christ is to sit when he comes to judgment, placed in the firmament, or first heaven, as it will be in time to come. He saw also in vision what is to be—the heavenly hosts accompanying him and worshipping and serving him. To impress you with the importance of a better translation, note the difference in chap. 5:3, 9, 10. How absurd is King James' version, making the four living creatures and four and twenty elders redeemed by Christ's blood out of every kindred tongue, people and nation, and themselves made kings and priests, and are to reign on the earth. Whereas they were praising the Lamb because he had redeemed men out of every nation, etc., and made THEM priests unto God, and THEY shall reign on the earth. Then follow the opening vision. The first seal brings the White horse of peace and prosperity, running through the first few centuries. The second seal reveals the Red horse, threatening to take peace from the earth with a sword. This is probably the beginning of the great apostasy. Then the Black horse of despair, with the flight into the wilderness. Then the Pale horse of death, culminating in fifty to one hundred millions of martyrs. Then the fifth seal, and the loud crying of the souls of the martyrs under the altar, in the inner court. Then during that seal, a "little rest" which we are now enjoying, a little rest between two persecutions. Then the sixth seal opens, ushering in the sign of the Son of man in heaven, with the shaking of the powers of earth and heaven, the mourning and perplexity of nations, the travail of earth and seas, and the hiding of all classes of wicked men from the face of him on the throne and who is about to appear to all that dwell on the earth. During this seal, Israel is gathered and sealed, all the tribes and both houses. Read chap. 6:12-17 with Matt. 24:29-31. Then read chap. 7:1-8, which includes the promised restoration of Israel. AFTER THESE THINGS he saw the great Multitude before the throne. The throne that was eternal in the heavens, and which was placed in the visible heaven will at last be

set up in Jerusalem on this earth. It is coming down, and when in reality it gets to our region of air, as John saw it in vision, the bodies of those souls will leap up to meet it, and him that sits thereon. The souls have been with it since it reached the inner court, still longing for the adoption—the redemption of the body. When Christ gets in sight of home—"his purchased possession"—all this will occur. It will not do to apply the things of the 6th and 7th seals to our times or any other times than those designed. John saw visions of futurity.

The 8th chapter begins with the opening of the seventh or last seal, and that reveals the terrible things accompanying the seven trumpets, the seven vials of wrath, and the seven last thunders that are to shake the world. Perhaps the judgment of the living wicked begins with the opening of this last seal, and on to the close of the 19th chapter, we find that work finished. Then an angel comes down from heaven, with the key of the bottomless pit, and chains Satan and casts him into prison, and shuts him up for a thousand years. Then the first resurrection of saints and a thousand years reign on the earth. Then the second resurrection and the general judgment, and the casting out of the wicked. Then the holy city comes down out of heaven, and God comes down out of heaven to tabernacle with men, and the redeemed earth that has groaned under the curse of sin, waiting for the adoption, to-wit, the redemption of our bodies, will be delivered from the bondage of corruption into the glorious liberty of the children of God. Thus, the Book of Revelation reveals the matter as in all the other Scriptures. But the doctrine of perfection at death, and a home in heaven forever and forever, has led to all sorts of devices to explain away these Scriptures in a way that must be unsatisfactory to those who do it. Especially is this true of the Book of Revelation. There is a premium offered for a right reading and hearing and understanding of this Book (chap. 1:3 and 22:8). There is also a terrible curse for those who change it, by adding to or taking from (chap. 22:18, 19).

I have a few times preached on the Intermediate State, and have often been requested to publish the sermon; I have decided to do so in this volume. In the preceding chapters I have given the Scriptural arguments

and proofs. The argumentative method will here be dropped, and the following is the summing up of my convictions from a long and honest study of the subject, on Paradise—Where and What It Is. After reading Milton, Bickersteth, etc., and having imbibed much of their thought, and perhaps language that ought to be credited to them, I make this apology—that in several re-writings the original quotation marks have not always been preserved, and I cannot restore them without rereading the books. However, all such language I heartily commend as an improvement on my own.

IN PARADISE.

Luke 23:43: "*This day shalt thou be with me in Paradise.*"

Where do the righteous go when they die? This is but one of the many great questions pertaining to our post mortem destiny. Some of us will soon take this important journey. Let us inquire into the Preparation, the Exit, the Journey, the Place, the Employments, the Enjoyments, the Stay and the Return. If our Lord went away, and is to come again, and we are to be forever with the Lord, and dwell with him on the new earth, and that "forever and forever," as the Scriptures often state, then that "bourne from whence no traveler ever returns" is utterly untrue, as all must return, or there can be no resurrection of the body.

Let us consider not only the great Preparation for our departure, but also the greater preparation for our Return, including the regeneration of nature, and the restitution of all things cursed by sin.

The dying thief, looking especially at his return, asked to be remembered when Christ should come in his Kingdom. Though cursed of God and man, the grace of our Lord Jesus Christ answered him exceeding abundantly above all he had asked or thought, and assured him with a Divine asseveration, saying: "Verily, verily I say unto you, to-day shalt thou be with me in Paradise." I will not only remember you then, but I will

remember you now. You shall not wait in want during the long time the Lord seems to delay his coming, at which time he will astonish you with the grace that is to be brought at his revelation, but he has an overflowing cup for you now, "this day in Paradise." What meaneth this? Did the Lord intend to teach so the thief and we can understand, or did he conceal his meaning with dubious and ambiguous terms and thus tantalize him and us by mocking at our ignorance? Can we by searching find out the meaning? Is it right to search the Scriptures and try to understand them on this subject, or is the teaching of the fathers infallible?

In Paradise! In Paradise the day of one's death. What is it to be there? What sort of a place is it, and what sort of enjoyment will we have there? May we know? Now for a practicable purpose, I propose to transfer for your sakes this matter to you and to me personally for a moment. Thou shalt be with me in Paradise after death; but not all of you. Of the two crucified with him, but one obtained it. Then who will be there? "Shall you, shall I?" Can we ascertain this each for himself? How shall we examine and prove ourselves? By what shall we be tried? The case before us is certainly sufficient. Here is a sinner whose character we know, whose preparation we know, whose destiny we know. Look at him! Having come to himself, he confesses his guilt before God and man, saying, "We indeed are justly condemned, for we receive the just penalty due our crimes." With this conscious load of guilt upon him, he asked mercy of the Lord in that great day of his wrath. But mark! it is mercy on a sinner, a cross and hell-deserving sinner. Not remember me the socially, morally, or personally excellent; but me the sinner. "Just as I am, without one plea, but that thy blood was shed for me." Here is the faith that worketh not for justification before God, but simply believeth on him who can be just, and yet justify the ungodly. That is the faith, says Paul, that is counted for righteousness. If you or I ask mercy on account of works of righteousness which we have done, we make it a matter of debt and not of grace, of law and not of faith. This would make the death of Christ without effect. Rewards are for the righteous, but mercy is for the unrighteous. Not one of the thousands who try to justify themselves on any grounds of human merit will be with me in Paradise. The only ground upon which I base my plea for mercy, and I know I am right, is my guilt. "God be merciful to me

a sinner." So it was with the case in hand. Paradise is a place prepared for redeemed and justified sinners. And their song shall be "Not unto us, not unto us, but unto him that washed us from our sins with his own blood." He came to save sinners; to seek and to save the lost. God's blessing is for his children, and his reward for the faithful, but his mercy is for sinners, and for sinners only. And God's mercy is sufficient for sinners, as such, and he who is not satisfied as a sinner with God's mercy, lacketh yet this one thing, and that one thing is mercy. When he extends to us his mercy, he satisfies us with his mercy, and satisfaction is experience. This sufficient, satisfying mercy was all the preparation the thief had. He was absolutely without works of righteousness which he had done. Whatever good he had done, if any, he was doubtless willing, like Paul, to count it all as refuse, that he might win Christ, and be found in him, not having on his own righteousness which is of law, but the righteousness which is of God by faith. Here is the sure standard. Measure yourselves by it. You must be cut off if you are longer than this, and if shorter, you must stretch yourselves to it. Perhaps, like me, you will have to do both, for when I cut off my self-righteousness, I was, in my estimation, oh so short. My mouth was stopped, and I felt guilty before God; and by Divine power working in me mightily, I stretched myself to apprehend or lay hold of mercy, for it was with respect to mercy that he laid hold of me. For with his great mercy wherewith he loved us, even while dead in sins, hath he quickened us together with Christ (by grace are ye saved)." We will have use for our works of righteousness, not in Paradise, but afterward, when he comes in his kingdom; for then he will reward every man according to his works. If we win a crown, like Paul, we will receive it at that day, when he comes, and not when we die. Or if, like Peter, we leave all for Christ, and ask what shall we have, therefore, the answer is, not at death, but in the regeneration, when the son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel. In general, we shall receive according to that which we have done in the body, whether it be good or bad, not in Paradise, but when Christ comes. But Paradise, which comes before, and at death, is a place of equality. We leave our works behind us to work on. As Job states it, it is "where the wicked cease from troubling, and where the weary are at rest." "There the prisoners rest together. They hear not the voice of the oppressor. The

small and the great are there, and the servant is free from his master." Or, as Christ states it, Lazarus, the poorest of earth, resting in the bosom of Abraham, the greatest. Or, as in the text—"Thou, the vilest of earth, with only the washing of regeneration, by the Spirit of our God, "shall be with me," the Lord of heaven and earth.

Our work will not then have come up in remembrance before God. So all of us will dwell together. As for awhile in sin, so shall be for awhile in grace there is no difference. Or, as John puts it, Yea sayeth the Spirit, that they may rest (in Paradise) from their labors, and their works do follow them; that is, come after them to the judgment, for the rewards that belong to a state then future. Who of you are willing to stand before him "justified freely by his grace," having received righteousness as a "free gift;" "saved by grace through faith, and that not of yourselves, but the gift of God; not of works, lest any man should boast." Verily all such shalt be with me in Paradise.

But as the bodies of sacrificial beasts were left in the outer court to be consumed, and only the blood representing the life or spirit thereof, was carried into the inner court, so our body, the material part, must be left behind in this outer court of God's great tabernacle, made without hands, and the spirit, which was represented by the blood of the beast, is carried through the veil into the inner court, the holy place, and not most Holy, or Holy of Holies; for into that only the High Priest, a type of Christ, could enter, and that only once a year, with the blood of atonement. But into the middle court, all that were made priests, as well as the High Priest, could enter at all hours, both day and night; signifying that those who should be made priests unto God, shall enter Paradise at any hour, day or night. John saw the souls of the martyrs under the altar, and the altar was in the inner court, and not in the Holy of Holies, which represented God's dwelling place. That contained only the Ark of the Covenant, with its holy contents, typifying Christ, and the Cherubim overshadowing the mercy seat. Into that Holy of Holies, only the High Priest, once a year, after special atonement for his own sins, could enter, and that to make atonement for the sins of the people; after which he came back into the inner court, thus signifying that our great High Priest has entered into

heaven itself, there to appear in the presence of God for us. When he has finished that service, he will return to the middle court, and with all of its occupants descend to the outer.

Lazarus and the thief left their bodies in the outer court, yet they themselves went into "the place prepared." It is Lazarus in Abraham's bosom. Thou shalt be with me in Paradise. Indeed, out of the body, but not out of themselves. They lost not their personality, their identity, but only left their leprous houses to be consumed and made anew. Then there must be a loosing from the body, called an underclothing, before we start to Paradise. The Silver Chord must be loosed, the golden bowl broken, the pitcher at the fountain, the wheel at the cistern; then will the body return to the dust and the spirit to God who gave it.

When we put off this our tabernacle, I imagine some of us will be very awkward, as we do it only once, and then perhaps reluctantly. I don't know just how I will go about it, but I trust to have grace to help in that time of need. I may be summoned to uncliothe very quickly, and to depart in great haste, like John the Baptist and the martyrs; and if not counted worthy to suffer this shame for his name, I may have timely warning, by wasting disease. If the latter, then one of these days, it may be to-day, or it may be tomorrow, certainly not many days hence, I will arise in the morning feeling perhaps as well as usual, and may be better; but before noon or night I will feel a warning pain in some region of the body. I may not think much of it for awhile, but it will get my attention by and by. Then I will groan a little, and medicate a little, but it will do no permanent good. Next my appetite will depart, and then my rest and then my sleep. Then the doctor comes, feels the pulse, inspects the tongue, takes the temperature, decides the case, and prescribes the remedy. The medicine has not its usual effect; makes some changes, but still no better, but rather worse. Calls counsel, diagnosis right, prescription right, attention right; nothing wrong but the poor body, and if something is not done for it, the spirit will quit it. And if the time of departure has come, nothing can be done to stay it. Then the feet will get cold, the eyes dim, the pulse feeble, the face pale, and nothing can stop the unloosing. The cold creeps on apace, reaching the hands and the nose; and as the chill climbs into

the body, a strange feeling will come over me, and I may ask if this is not death. By this time I may be indifferent about recovery; hope I will, and while my continuance may be needful for some, yet death will now appear to me such gain, that I may choose it rather. The wasting of the outer man goes on, and so does the renewing of the inner. I begin to fall in now with the Divine plan, and taking hold of the rod and the staff they comfort me. Sight then becomes so dim, that I will fail to distinguish the nearest and the dearest to me. Some may urge recognition so as to detain my departure; but when the natural senses fail, and natural objects vanish, then afterward that which is spiritual. There are the angels ready to escort me to the land of rest. But wait until I give a word of direction about the body. Some say it matters not, but not I. "Give not my darlings to the dogs," but lay it calmly away where friends will rest, and if friends prepare an inscription, let it be one like this: "I have put off this my Tabernacle as the Lord Jesus Christ has showed me." And then add: This solemn service (for service by "appointment" it would be) was performed day and date following. And now for awhile, adieu, vain world! Angels bear me away in your Chariot of Fire! "Carried by angels," is the testimony of Jesus. Whither I go you know, and the way you know. The spirit of man goes away from the earth, and it is called upward. Caught up to the third heaven, and away into Paradise, says Paul. The outer veil of blue must be passed, and if near a window or door, or out of doors, if not cloudy, I may start at once with the "blue" in sight. We have often seen this curtain of blue that hides the inner court. That passed, then the "purple," then the "red," and then the "white." "And this inner curtain, like translucent pearl, brings subdued and softened to my unaccustomed eyes, the thousand tender hues of distinguishable Iris, Chrysolite, Sapphire, Emerald, Sardius and peerless Hyacinthian Amethyst, the foundation of whose pillars are sunk deeper than thought can fathom, and peering upward seem to touch the empyrian arch. And as my harpers approach, harping upon their harps, back the pearly gates softly glide, as if instinct with symphonies of welcome, and disclose scenes of bliss that lie beyond, bathed in amber light; the place he went to prepare. And as I enter the threshold of the elysium, and breathe its lucid atmosphere, crystalined and purged of all film, redolent with fragrant odors of ambrosial fruits, of the tree of life, and with countless roses of cashmere, resonant also with musical

symphonies flowing from fingers of mellifluous touch, experts ere time was born." And as I begin to realize what eye has not seen nor ear heard, the greatness of the salvation may so overcome me that I may order my angelic escort to halt, and my heavenly choristers to hush till I fall down on the threshold and worship, saying, "Unto him that loved me and washed me from my sins in his own blood, and hath made me a king and a priest unto God, unto him be glory and dominion forever and forever." And my angelic escort may not be able to say, amen, at my giving of thanks, can yet respond, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and dominion, forever and forever." And as the holy place of the Tabernacle was lined with white, both above and around, and all this whiteness was thickly bestudded with the figures of Angels and Cherubim and Seraphim, embroidered with fine needle work—"The Figure of the True"— so here are clouds of angels above and around, the number of whom is ten thousand times ten thousand, and thousands of thousands, ascending and descending from the Father to the Saints in the outer court, passing and repassing through the holy place, the middle court, the Paradise of God. They go down with divers orders to execute on the earth, and as they return they accompany the spirits of the departing saints to the inner court. "Are they not all ministering spirits, sent forth to minister to the heirs of salvation?"

But I enter there as one from the earth, and I carry with me my earthly name, and thus the angels have addressed me all the way. It is Abraham and Lazarus, and Moses and Elias yet. Our names are written in heaven, in the Lamb's book of life, never to be blotted out. But not only our earthly names, but our earthly affinities go with us. Even the rich man in Hades was concerned for his five brothers. He had the same fraternal feeling for them that he had while on earth. Lazarus, friendless and forsaken while on earth, reclines on Abraham's bosom, the strongest expression of companionship. "With me," says Christ, "in Paradise." Companionship so sweetly and recently begun, will continue through the veil. "I can't bring my child back to me," says inspired David, "but I can go to it." "Gathered to their people," and "to their fathers," is everywhere written of the departed worthies. Natural and spiritual affinities go with

us, to be sure. Then of course, the strongest affinity first. So, on entering the garden of God, I would first enquire for her, who was bone of my bone, and flesh of my flesh, and mind of my mind, and heart of my heart, and spirit of my spirit. As language cannot describe this meeting, and as speech would make me speechless, I would next inquire for the fruit of my body. Three already gone, and one remained long enough to subdue every affection unto herself. I will not forget how I sped on my returns from short separations while on earth, in anticipation of many kisses and embraces. So it must be there, if affinities go with us. And having poured out floods of affection on these, then the parents, then the friends, who may be waiting and watching for me. And after heavenly; salutations and news from friends left behind, we will sally forth together, to see the saints and the sights. They point me across the Elysian Plains; may be, millions of miles by terrestrial rule, for distance is nothing to thought and spirit, and I see a multitude that no man can number, of all people, nations, languages and tongues. The curling clouds of smoke from the golden altar indicate that the hour of incense is at hand, and unencumbered with material bodies and physical law, instantly we join the worshipers. There behind the Altar is the second veil, with its outer blue, and amid the silence of ascending smoke; we hear the golden bells of the High Priest, signifying that he yet liveth to intercede for us. And when the sweet incense, representing the prayers of saints, goes up from the censer of the High Priest in the Holy of Holies, the living creatures and Elders fall down on their faces and say, "Holy, Holy, Holy; Thou art worthy, O Lord, to receive honor, and power, for thou hast created all things and for thy pleasure they are and were created." (Rev 4:11).

The the hour of incense being over, they hasten to tell me the mystery of the septenary candlestick, made of one piece of beaten gold, and filled with beaten oil, supplied continually by the congregation in the outer court, which never goes out, but gives supernal light to all that are in the Sanctuary. And next the table of shew bread, supplied on earth every seven days, and always eaten, reminding us, that spiritual life, like natural life; is not of ourself, but must be supplied and sustained even in Paradise; and as a type, it points to better things still to come. Those explained, then, the Saints, one by one. And next to those of, my flesh

and blood, I would see Abraham, the father of the faithful, and of whom Paul said he is the father of us all, and to whom the promises were made. I want to lay my head on the bosom of the old Patriarch, like Lazarus did; and tell him how hard it was to walk in the steps of that faith which he had, While yet uncircumcised. I will tell him how long I tried to walk in the steps of a meritorious faith. I want to ask him about that great trial of his faith, forty years after he was justified by faith, when he offered Isaac on Mount Moriah; and thus, and there, was justified by works. A thousand things I must ask him about and a thousand times. Next, I want to congratulate Moses on playing the part of a fool according to the wisdom of the world; when he refused the treasures of Egypt, and chose rather to suffer affliction with the people of God, having respect unto the recompense of the reward. Then Noah, and Enoch, and Abel, and Aaron, the High Priest, and royal David, the lion and giant killer. I want to ask Jeremiah and Isaiah and Ezekiel and Daniel, and the later prophets, about some of their writings concerning the last times and things. I may ask them if they yet know how far the earthly night is spent, and when the glorious morn will come. John heard the souls under the altar, and they were inquiring, "How long." Then Paul, and Peter, and John, they wrote some things so hard to be understood, and over which I racked my brain so many times, and could never fathom their meaning. I feel now as though I could chide Paul, for when he was telling us of the Tabernacle—the worldly sanctuary, with its brazen altar, and lava in the outer court, and the veil hiding the inner court, with its golden altar of incense and table of shew bread, and the septenary candlestick; and then the second veil, hiding the Holy of Holies, which contained the golden censer, the Ark of the Covenant, containing the book of the law, which demands perfect righteousness, and the pot of manna which sustained life, and Aaron's rod which budded and blossomed and brought forth fruit in a day, declaring life from the dead; and then the Cherubim overshadowing the mercy seat, with the symbol of Divine presence between them, showing both God and his holy messengers, looking at the law, and the Life, and the resurrection, through the blood of the atonement covering the mercy seat—describing thus far, he said, "of which I cannot speak particularly"—the very thing I wish he had done. He unfolded "the figure of things in the Heavens" enough to start us right, thinking perhaps we could go on with

the interpretation. But he failed to comprehend our ignorance or perverseness. I wish he had spoken more particularly about these very things. But I reckon I can learn them then. Many deep things I failed to fathom I will then inquire about; for knowledge will not be complete while we are incomplete. I will doubtless see what Paul saw in those visions and revelations when caught away into Paradise, and hear for myself some of the things not possible for a man in the flesh to utter. It may take the tongues of angels, which may be given to us, to express the greater thoughts of these richer revelations. The tongues of men were given on earth, and those of angels can be given, and probably will be, else how can we enjoy the society of Abraham, who spoke Hebrew, and Mary, who spoke Aramaic, and others, and angels, if there be no gift of tongues?

Then I would haste to see Mary, the most highly favored among women, the mother of the Lord our God. Who conceived in virginity, and into human flesh brought infinity. The real mother of the Alpha and Omega, the Amen, the beginning of the creation of God, the equal of the Father. Mary! whose saluting voice to Elizabeth, caused the unborn forerunner to leap with joy. Who heard the proclamation for earth and the highest heavens to unite with all the angels of God in the worship of her infant Jehovah, born from home, and wrapped in swaddling clothes, lying in a manger. Who twelve years after sought with human petulance to chide her supposed erring boy, when lo! the sanhedrim of Doctors were hanging with breathless suspense on the words that fell from the lips of her Divine Child. Mary! who failed to understand the first recorded utterance that fell from his Godly lips; who seemed to understand nothing that was revealed of him, but locked them up in her heart, and I doubt not but she is pondering their meaning yet. Mary! who brought down God to manhood, and exalted man to God-hood. Who had put under her motherly subjection the monarch of universal empire; who swayed the maternal sceptre over the mighty God, the everlasting Father and Prince of Peace. But whose soul was at last pierced through with a sword, as universal nature squirmed, and heaven in mourning hung out the crape ere deity expired; who lived when immortality in the flesh died, but who died when mortality was swallowed up of life, and began to live forever. But it would take days of terrestrial time to tell me of her wonderful and

varied experience. But perhaps the most refreshing and cheering surprise will be the exceeding great number of infants and children, more than nine-tenths of the sanctified hosts. And a child in eternity must be an eternal child.

If infants are not raised up as such in the last day, then what other characters will be raised up as such? Physical bodies grow, but spiritual bodies are made. How I have foolishly envied those on earth who raised all their children to manhood or womanhood. Verily they had their good things on earth, and likewise I my evil things. But then I will be comforted, for I will have children, and if there was so much pleasure on earth, mixed with evil, what will there not be there without evil? And should it be revealed that their early departure saved them from evil to come, and also from hell, how I will then praise God for those bereavements that brought me so much pain and sorrow. But all the Saints I will want to see, and time in the Intermediate State will be too short.

But they will doubtless have questions for me. As Dives was interested for friends left behind, so they will doubtless enquire after dearest friends on earth, and their prospect for early departure. They joyfully, while we sorrowfully, anticipate that event. And then with greater than consanguine interest, they may especially enquire of the great warfare being waged by saints on earth. What victories the cross had recently achieved over the paling crescent. Whether the Mosque of Omar still stands in the holy place where it ought not. Whether the doomed battlements of Mystic Babylon still stood in apparent might. How far the Gospel had been preached to all the nations for a witness. Whether the Euphrates was drying up to prepare the way for the Kings of the East. About expectant Israel concerning the promises so long delayed. And especially if the waiting bride, sustained her weary vigils from watch to watch, repeating "Till he come." If the wife had made herself ready for the marriage supper of the Lamb. And thus, without night, without weariness, time will speed so swiftly, so sweetly, that ere we are aware the sixth seal will have been opened, and the hundred and forty-four thousand of all the tribes of Israel will have been sealed in their foreheads. "Then the colossal organ of heaven, with

its ten thousand pipes, will pour forth harmonic thunders, as the skillful player draws Haut-boy, Vox celeste, Vox judilante, Clarion smoothing Dulciana, the plaintive Tremulant chastening the loud Dipason, while the appalling deep-toned thunders of the Sub bass will shake the very pillars of heaven." "Oh glorious hereafter, thine every bright rafter, Will shake in the thunders of sanctified song; And every swift angel proclaim an evangel To summon God's saints to the glorified throng." "O chorus of fire, that will burst from God's choir, When the loud hallelujahs shall leap from the soul, Till the stars in the sky and the tears in the eye, Shall tremble with joy in the music's deep roll."

Then as a pause, with more than musical effect, there will be silence in heaven, by the space of a half an hour. Oh! dread, awful, ominous silence; the silence that precedes the storm. The last seal is about to be broken, the tribulation of Israel is passed; the sign of the Son of man is in heaven, and all the tribes of the earth are mourning, and their hearts failing them with perplexity, while the seven trumpets are sounding, the seven vials of wrath are being emptied, and the seven thunders are uttering their voices. "And in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." Now, the angel stands on land and on sea, and lifts his awful hand to heaven, and swears by him that liveth forever, that the promised time shall no longer delay. Then shall there be great voices in heaven saying: "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and forever. For the nations are angry and thy wrath has come, and the time of the dead that they should be judged, and that thou shouldst give reward into thy servants the prophets, and should despoil them that despoil the earth." The avenging warriors of the sky will mount their white horses, and come forth two hundred thousand strong, led by him who has the sharp two-edged sword issuing from his mouth, for he goes forth, conquering and to conquer. "The chariot! The Chariot; Its wheels rolling fire, as the Lord cometh down in the pomp of his ire. Lo! self-moving, it drives on its pathway of cloud, and the heavens with the burden of God-head are bowed." He comes! he comes! treading down the worshipers of the beast and his image, and those who have received his

mark in their foreheads, or in their hands. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." "Give them blood to drink, for they have shed the blood of saints and are worthy."

Now Babylon the great is fallen, is fallen. The mother of harlots and abominations of the earth. Rejoice over her, ye heavens and prophets and apostles and martyrs, for God will now avenge you on her. Let the kings of the earth who have committed fornication and lived deliciously with her, bewail and lament her. Standing afar off, for fear of her torment, let them cry, Alas! Alas! that great Babylon, that mighty Babylon for in one hour is her judgment come. Of his own power he avenges his saints on all them that dwell on the earth, during the seven trumpets, the seven thunders, the seven last plagues, the seven vials full of wrath, with three woes for good measure, even the dregs of the cup of the wine of the fierceness of his wrath. "Come up and hide, while the great indignation is being passed." In his avenging fury he smites vegetation, and a third part of it dies, for it has contributed to the sickness and death of the saints, and to the life and strength of his enemies. He smites the greedy sea, which mercilessly swallowed his saints, and a third of its own inhabitants die from blood and wormwood. He smites the scorching sun and the waning moon and the wandering stars, and a third part refuse to shine. He smites the bottomless pit, and it smokes like a great furnace, so that another third part of men are killed by the plague of the ascending smoke. He smites the polluted air, and it pours forth hail and fire mingled with blood. Death-dealing lightnings fly from his angry face, and terrorizing thunders bellow beneath his conquering feet. And determined to avenge his saints to the uttermost, and to make short work of it, he makes bare his almighty arm, and smites again the accursed earth, and it quaked as it had not since man was upon it, so mighty an earthquake and so great. He smites the remnants of persecuting nations with wars, and pestilences, and famines; and then calls to the birds and the beasts to gather themselves together to the supper of the great God. And to cut the work short in avenging righteousness, for flesh can no longer endure it, and all are seeking death, he smites what remains of the sun, and it turns black as sack-cloth of hair. He smites again the moon, and its face turns red as

blood. He smites again the stars and they fall like untimely figs when shaken of a mighty wind. He smites the heavens, and they burst and roll, away with a great noise. He smites the elements, and they catch fire and melt with fervent heat.

Then with the fierceness of forty furies, and more terribly than hell, he assaults the last enemy of his saints to be destroyed; that enemy that has kept them all their life long in bondage through fear—he smites death and it instantly dies.

And now that last and greatest of all, that great red dragon, that old serpent which is the devil and satan, who brought all this evil into the world, and even polluted the heavens with his serpentine trail, until it required the sprinkling of that blood that speaketh better things than that of Abel. Come forth, thou roaring and devouring lion, thou bear of the bottomless pit, thou bull of Bashan, thou Golaith of hell! Come forth to the last great conflict of the ages, and Ben David will meet you. For this purpose did the Son of man come into the world, that he might destroy the works of him who had power over death, that is the devil, and to put all enemies under his feet. "Who is this that comes from Edom, with dyed garments from Bozrah? This, that is glorious in his apparel, travelling in the greatness of his strength? Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? The response is: "I, that speak in righteousness, mighty to save; I, have trodden the wine press alone. I have trodden them in mine anger and in my fury, and their blood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance is in heart, and the year of my redeemed is come," (Isa. 63:1-4).

Prostrate thyself under those pierced feet, thou prince of darkness, and let thy evil eyes roll askance the skies thou didst pollute, till nothing save Emanuel's blood could cleanse them. Let that diabolical bosom heave with the tossings of volcanic fire, as the heel thou didst bruise is set upon it. Choked with groans he dares not utter, he crosses his infernal hands for the great chain of captivity. Oh, thou seed of the woman! beat him over the head with the key of the bottomless pit, according to the first promise

that cheered the gloom of Paradise lost. Hurl him down, down; the bottomless pit, and shut him up and set a seal upon it, that he deceive the nations no more, till the thousand years of rest and glory are past. Then loose him only for a little season as even then he will have power to deceive the nations, in the four quarters of the earth, and which are as numerous as the sands of the seashore. For he will lead them to battle against the camp of the saints, for which he shall be cast into the lake, burning with fire and brimstone, where the beast and false prophet are, and shall be tormented forever and forever

And having avenged his saints to the uttermost, he lays aside his garments dipped in blood, and clothes himself in the habiliments of glory, ready to be manifested to his bride, and to his admiring saints. By that power with which he is able to subdue all things to himself, he speaks, and the souls of the saints that are with him receive their glorified bodies from the grave, and the living saints are instantly translated, and together they ascend to meet the Lord in the air, and escort him to the new earth. Then Christ, with his glorified saints, and all the angels of God, will descend to take possession of the earth, made anew by the baptism of fire and fiery judgment. This is the first resurrection, and to many of the righteous the end of the Intermediate State—"the restitution of all things"—"the regeneration of the earth"—Paradise restored—the land of promise, flowing with milk and honey. Then we shall reign with him on the earth, and shall see him as he is, and shall be like him. "Forever with the Lord; Amen! so let it be!"

Glorious sight! Glorious rest! Sabbatic rest; richer, sweeter, than we had known before. And this will be our service, for rest will then be service and service rest. Come! thou desire of nations, come! "Oh, Jesus, our Master, command to beat faster times lazy life pulses, that bring us to thee, till past the dark portal, we stand up immortal, and sweep with hosannas the jasper-lit sea."

APPENDIX.

I had the honor of reading the fifth to seventh chapters of this book to the Baptist Ministers' Conference of Louisville, when about forty were present. The positions assumed were heartily approved and disapproved. I stated that I had tried to harmonize all the Scriptures on the subject, omitting the Witch of Endor and Christ preaching to the spirits in prison; whereupon Prof. W. O. Carver, of the Seminary, requested that I prepare an appendix on the latter case. This was seconded by several, some urging that I pay my respects to the other case also.

Concerning the so-called spirit of Samuel, I know nothing. My opinion is, it was an apparition of a lying spirit, such as serve spirit mediums now. The Bible states the transaction as it occurred, without endorsement, as it often does such cases. I don't believe the woman had the keys of hell, hades or heaven. See Dr. Conant on the passage, in his Historical Books of the Old Testament; also Dr. Graves in Middle Life. If this interpretation be true, or untrue, the case does not bear on my subject. The spirit didn't look or talk like one from heaven.

I think I Peter 3:20, 21 is susceptible of a plain translation, if not interpretation. I will make an honest effort at both, without trying to establish or disestablish any preconceived views. Let us take it step by step.

Christ was put to death in flesh. When? On the cross. But he was not put to death in spirit. His spirit didn't die with the body. So far no trouble. Where did Christ's spirit go? Luke 23:43 says to Paradise, and Acts 2:27, 31 says, "his soul was not left in hades." In chapter II of this book I show that he did not go to the Father in Heaven till he ascended with his body. The next question is, What did he do "in spirit?" "He preached." Just like him. Paul "heard words in Paradise not lawful for him to repeat," yea "unspeakable words." In Rev. 6:10 we find the souls of the martyrs under the altar crying with a loud voice, "How long, O Lord." And they were instructed. Just like the Lord again. The next question is, To whom did he preach? "To spirits." Christ while in spirit preached to spirits. That is plain.

To what spirits did he preach? The spirits of antediluvians. Where were they? "In prison." Not antediluvians in the flesh, and in the world, but the spirits of these, imprisoned where Christ's spirit went. The preaching was done while dead as to the body but alive in spirit. I am sure that while in that state he was neither dumb nor mum. Noah, the preacher of righteousness, preached to the antediluvians before they died, and before their spirits were imprisoned; but Christ preached "to the spirits in prison." Noah did not preach to spirits, but to men in the flesh. That is as plain as a, b, c. The trouble has not yet come. Let us proceed cautiously. To which of the antediluvian spirits did he preach? to all? No! Can that be proved? I think so. Let's see. Christ preached to such as were disobedient to Noah's preaching. That cuts off all from Adam to the beginning of Noah's preaching while men walked and talked with God, and before the Spirit ceased to strive with men. Did Christ preach to all who were disobedient to Noah's call to repentance? No, only to a part. What part? To all who were disobedient? No! But to those who were disobedient *pote*. Why the qualifying *pote*? Now for it. This inclinic particle qualifies only disobedience to Noah's call to repentance? The verb translated disobey here is used sixteen times, and only in Rom. 11:30 and the text is this qualifying particle used. The noun occurs seven times, and this qualifying term is not used in a single case. The adjective occurs six times, and *pote* qualifies only once. Only three of the twenty-nine occurrences of these words for disobedience, is this term used. Why did not the Holy Spirit leave it out of the text? Why not say they were disobedient in the days of Noah? We will see. *Pote* is used in all thirty-two times, which give sufficient latitude and longitude to learn its use. But only three times does it qualify disobedience. We will save those for the last.

The first occurrence is Luke 22:32, and is prospective, *Pote* marking the beginning: "When thou art converted strengthen thy brethren." John 9:13: "Him that aforetime (sometime) was blind:" but the blindness did not continue. It had a termination, hence *pote* was used. Rom. 1:10: "Now at length (sometime) I might have a prosperous journey." This was a period in Paul's life, and not his whole life. *Pote* marked that period. Rom. 7:9: "I was alive without the law (*pote*) once, not all the time. Gal. 1:13 "Ye heard of my conduct (*pote*) in time past," (once or sometime),

not all the time. Then twice in verse 23: "He who persecuted in (*pote*), time past, now preaches the faith he, *pote* once destroyed. Limited time, and *pote* marks it as limited in both cases. Eph. 2:2: "In time past walked," but not all the time. The same in verse 3. Eph. 5:8: "Ye were some time darkness, but now light. Sometime means not all the time. The same in Col. 1:21, and 3:7. "Some time alienated" means not all the time. "In which ye walked sometime," but not all the time. I Thess. 2:5 "Neither at any time used we flattering words," means any particular time. Philm. 1:5: "In time past" (some of the time past, not all of it) "he was to thee unprofitable, but now profitable." *Pote* marks limited time again. 1 Pet. 2:10: "Which in *time past* were not a people, but now are the people of God. Another plain case. Now let us take the three cases where it qualifies disobedience. Rom. 11:30: "For just as in *time past*, (*pote*) ye disobeyed God, but now have obtained mercy." A plain case of disobedience only for a time. Tit. 3:3 "For we ourselves were once foolish, disobedient," &c.

Another plain case of limited disobedience. The only other occurrence is in the text. Let us apply the same rule, which has not yet varied. "Who *sometime* (not all the time) were disobedient. *Pote* does not take us back to an "aforetime;" that is done by the words: "When the longsuffering of God waited while the ark was being prepared." Those are the words that take us back to Noah's time. *Pote* marks a period of THAT time, in which some were disobedient for a time. It qualifies disobedience. If you ask why it does not say they believed? instead of disobey "*for a time*," I answer with another question of momentous importance to the solution of this difficult problem: Why does it not say that they were disobedient without the *pote*, as in the other twenty-six occurrences of disobedience? See John 3:36; Acts 14:2; 17:5; 19:9; Rom. 2:8; 15:31; Eph. 2:2; 5:6; Tit. 1:16; Heb. 3:18; 11:31; I Pet. 2:7, 8, and 4:17. There is no hope for these cases, because *tote* makes no limit to disobedience. It was disobedience unqualified. John 9:13 speaks of "Him that aforetime (*pote*) was blind. Well, if he was aforetime blind, the inference is he was not so all the time. Both *pote* and the connection show this. Just so in the text. If they some time (one time) disbelieved, (and I prefer the former), but not all the time, both *pote* and the connection point it out. If Christ "in spirit"

went to Paradise, and found these spirits in Paradise, the abode of the righteous, then the reverse of disobedience is as clearly seen as the reverse of blindness is in John 9:13.

It is unnatural and unreasonable to suppose that a "preacher of righteousness," 2 Pet. 2:5, and that means justification by faith (Heb. 11:7) sent of God, would preach 120 years with no fruit. What did God send him to preach for? Did not God know what he was doing? The very word translated "waited" settles that question. It was the waiting of expectation. Jo. 5:3 "Waited for the moving of the waters," Acts 17:16, I Cor. 11:33: "Tarry one for another. 16:11: "I look for him." Heb. 10:13: "Expecting till his enemies." 11:10: "Look for a city." Jas. 5:7: "The husbandman waiteth for the precious fruit." Out of five or six words translated "wait," one is used here which expresses the waiting of expectation. Peter says, "The long-suffering of God is salvation;" and that "he is longsuffering to USward; not willing that any" (of those "who had obtained like precious faith") should perish, but come to repentance, like Peter did when he sinned. God was longsuffering to Peter, and waited, expecting his repentance. Notice! Christ's spirit did not preach to these spirits WHEN they were disobedient, but to those who WERE disobedient, two thousand years before. Every effort to explain the teaching of this passage away, that I have seen, has been so unsatisfactory to me, that I wanted to ask the writer if it was really satisfactory to him. Dr. N. M. Williams, who wrote the American Commentary on Peter, says on 4:6: "The writer is far from confident that this interpretation of the most difficult passage in this epistle is correct.

He is not satisfied with any interpretation which he has seen." On 3:20 he confesses that "the majority of expositors, including some recent distinguished interpreters of Germany, believed that the preaching was done long after the disobedient were swept away." He makes the same confession in his critical notes, adding, Bible Union, Common Version and the Revised Version, as also against him.

God was not waiting with longsuffering for the salvation of Noah and his family, for their salvation was only a safe passing through the waters.

I insist that God did not wait with longsuffering for nothing, for his longsuffering is the salvation of the soul. Thousands of God's saints perish in floods, and even flames. Then why should that flood be an exception? And many of these may have died during the 120 years. But you say those who were for a time disobedient were in prison. Certainly. That is the very idea of Paradise. It was a place of safety, where kings could refresh themselves in safety. Old Job makes it plain in chapter 3:11-17. He says if he had died in infancy, then he would have been "where the wicked cease from troubling and the weary are at rest. There the PRISONERS rest together; they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master." See Dan. 12:13 and Rev. 14:11, and you see they are at rest. *Phulahee* is translated prison when it was thought to be in its bad sense, but six times it is not used in a bad sense, and translated "watch," which means guard, or keep safely; while the verb is used 25 times in a good sense, and only five times in a bad sense. This word is used where it says God saved (imprisoned) Noah and seven others in the ark. See Jude 24 and 2 Thess. 3:3, and 2 Tim. 1:12, where it is "keeping safely" in a good sense.

Now, lastly, why is it said that those who died in Noah's time had a proclamation made to them? I suppose that as they died before Moses and the prophets did write, and those in spirit had no commission, (and the word for preach here means to preach by authority), that they were in special need of the knowledge that others obtained from their writings. Perhaps they had not learned officially about the resurrection, and the glorious future awaiting them. If, like others in spirit and safekeeping, they were crying, "How long, O Lord?" why should not Christ in spirit give them the fuller light that the others had, and thus put them on equality? Noah preached the gospel in promise (Rom. 1:2), and in prophetic types of sacrifice. Ought they not to have known of their fulfillment in Christ, which neither Moses nor prophets could teach? Purgatory has been the scare-crow of many translators. I am sorry for the man who has a greater abhorrence for the doctrine than I have; but it need not make void the word of God. In chap. 4:6 it says: "The gospel was preached to the dead;" and gospel means good tidings, and has been preached to saints in all ages, but to these spirits not a full gospel, and they ought to have had the

light necessary to their "rest" and "comfort," and "hope." I believe these spirits "in safe keeping" got the fuller light from Christ, while "in spirit." Paul "in spirit," was caught away into Paradise, and heard other spirits using wonderful language. They were not talking nonsense in their sleep, nor were they snoring. When I go in spirit to Paradise, I don't expect to sleep, but to take lessons in theology from Paul; and in Eschatology from John and Daniel, and perhaps these spirits do not yet know all the Holy Spirit which was in them did signify; but I am sure they have advanced in knowledge, and I want to advance, too. I want some one to preach to me, who can instruct.

I close by saying that this is only one of a hundred Scriptures that can't be interpreted except from the standpoint of the Intermediate State. The 20th chapter of Revelation and other Scriptures on Eschatology are as plain as a, b, c to a plain a, b, c man, of which I am one. Some things God "hides from the wise and prudent, and reveals them to babes." Let a man go like a child to the Bible, to learn of God, and let him believe, and receive what God says, and he is in a fair way to learn, "if he continue in the word." I don't know much yet, and don't intend to graduate this side of the other side of eternity. Omniscience is yet afar off. But let us ever "go on to know." There is so much Scripture that is unreasonable, and that shows so much reason that is unscriptural. Fallible reason and infallible Scripture should get together by the guidance of the Holy Spirit and the Scriptures.

In the preceding pages, I have confined myself mainly to the disembodied state. Our embodied state is our short home, averaging about one-third of a century. It is often called short. Our disembodied state is once called our "long home," averaging several thousand years, longer to Abel than the others, and very short to those who die in the end. Our re-embodied state will put us into our eternal home, having two dispensations, the first of which will be with Christ to reign on the earth for one thousand years. Then will come the final wind-up and separation of the righteous and wicked—the wicked at the general judgment being turned into hell with all the nations that forget God. Then all things will be made new, and God will come down and tabernacle with men, and there

will be no more sorrow and tears, and the former things will pass away and "come no more into remembrance." The Holy City, the new Jerusalem, will also come down. The new earth will become the purchased possession, unto the praise of his glory forever and forever.

AFTER THE RESURRECTION, WHERE AND WHAT?

(PART Two, OF AFTER DEATH, WHERE AND WHAT ?)

CHAPTER I.

After Death includes more than the intermediate or disembodied state. The Post Resurrection state is so abundantly described in the word of God that I hardly know how and where to take hold of the subject. Of course those who believe that our disembodied and re-embodied states will be spent in a far off heaven—the heaven of heavens, can't see these hundreds of Scriptures that are as plain and strong as God could make them, because of the scales of prejudice on their eyes. But if such will follow me, and believe the plain word of God, they will be delivered from a delusion with its blind sentimental enjoyments and will rejoice as never in their lives in the light and liberty of the ever living truth of God. I have Scriptures enough marked to occupy hours in reading, and they are not all of those bearing on this subject. If God has provided some better things for us than are dreamt of in the heaven theory, why not accept them and be profited by them. Only evil can come from the belief of an error. The questions now before us are: (1) WHERE WILL BE THE ETERNAL HOME OF THE SAINTS? (2) WHAT PROVISIONS WILL BE MADE FOR THEM THERE? (3) WHAT WILL BE THE INHERITANCE OF THE SAINTS IN LIGHT? (4) WHO ARE THE HEIRS OF GOD AND JOINT HEIRS WITH CHRIST? (5) WHEN WILL THEY COME TO THEIR POSSESSIONS? This is as much as is necessary for present enquiry. This is not all, by much, but enough for one lesson. Let us tunnel through the Word of God—through its mines of wisdom and wealth; let us reverently and earnestly search the Scriptures, "for they are they that testify" on these theories. As miners entering the tunnel take torches to light the way, so let us abundantly supply ourselves with torches that cannot smoke nor flicker nor fail. Take one in the right hand from Gal. 3:7, 9, 14, 16, 18, 26, 28, 29. Notice, the Promises were made to Abraham and his seed. This term seed, is used in both the singular and plural sense, the

singular referring to Christ. If there is no way to get into the household of Abraham, not Ishmael like, but Isaac like, then there is no promise or inheritance for us. "Abraham is the father of us all," and THE promises were made to HIM. "Now we brethren, as Isaac was, are the children of promise." Gal. 4:28. Isaac was not a product of natural means, like Ishmael, but the product of electing, predestinating, purposing, sovereign grace. God sovereignly chose Abraham from among the heathen, and Sarah, his barren wife, and brought them down into the "land of promise." Their lives were favorable for health and fruitfulness, but Abraham reached the age of one hundred years, and his body considered as good as dead; and when the deadness of Sarah's womb was made manifest, God promised Abraham that he should be the "father of many nations," and promised Sarah that at a set time, the time He had sovereignly set, that she should conceive and bring forth a son, Isaac, and from him should come the promised seed—singular, who was Christ, and that in Christ the seeds plural, should come from all nations, who should inherit THE PROMISES.

Gal. 3:7: "Know therefore that they which are of faith, the same are the sons of Abraham." (8) And the Scriptures foreseeing that God would justify the Gentiles by faith, preached before the gospel unto Abraham, SAYING: "In thee shall all the nations be blessed." (9) "So then they which be of faith are blessed with faithful Abraham." 14. "That upon the Gentiles might come the blessing of Abraham in Christ Jesus." 16. "Now to Abraham and his seed were the promises made." 18. "For if the INHERITANCE be of law, it is more of promise; but God freely gave it to Abraham by promise." 26. "For ye are all the sons of God through faith in Christ Jesus." 27. "There is neither Jew nor Gentile, bond nor free, male nor female, for ye are all one in Christ Jesus." 29. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Read here Eph. 2:10, 19; Rom. 9:4, 9. This makes a torch as bright as the sun, viz: The promises and the inheritance were given to Abraham and to his spiritual seed, through faith in Christ. So we are bound to go back, if we would learn about these things, to Abraham's day, and see what the promises were, and what the possessions were to be. Any other course is a blind plunge into the maelstroms of the untaught imagination. If you will

look up to heaven you will see nothing but air, but if you look to Abraham's day, you will find truth like mines of gold, of pearls and of diamonds. But before doing so, let us take a torch in our left hand, so we can't go astray while exploring these mines. We will get this from Rom. 4:13, 14. We must quote in brief, Verse 13: "For not through law was the promise made to Abraham or his seed, that he should be heir of THE WORLD, but through the righteousness of faith." 14. "For if they who are of law be heirs (of the world) faith is made void, and the PROMISE of none effect." 16. "For this cause it (the promise of an earthly inheritance) is of faith, that it might be according to grace, to the end that the promise (to inherit the earth) may be sure to all the seed."

The inheritance here, as everywhere, is the WORLD, not as it now is, but as it will be made when the curse is taken away—"a land flowing with milk and honey"—just suited to our nature and necessities and delights—a thousand times better than the imaginary shades of spooks and hobgoblins of the heathen and Christian heavens, which no man can describe, because God has not described them to man.

With these two torches in our hands, let us further, as some miners do, put one on our forehead. Acts 3:20, 21, "That he may send Christ, who hath been appointed for you, even Jesus, whom the heaven must receive until the times of restoration of all things, whereof God spoke by the mouth of His holy prophets which have been since the world began." What more could he say? How plain. We see here that Christ ascended to heaven, not to stay there, but to come again, and restore all things as they were before the curse, and this mission of Christ was so important that God had it spoken by all his holy prophets since the world began. And this is the gospel he sent us out to preach—to make ready a people to share with him in the exceeding glories of a new earth or Paradise restored. Paradise was good enough at first for its purpose then, but when the great Restorer makes it anew, it will be immensely improved. See if this is not true as we go on. Paradise at first represented the earth or the world. In Gen. 1, "earth" occurs twenty-one times, and in all except verse 25, the Hebrew is *erets* and every time translated earth. The earth and all in it were given to the first Adam and wife to subdue and to own. So in

the Restoration Paradise again will be the whole earth and all it contains, and it will be forth; second Adam and his wife to subdue and own. Read Gen. 1:24, 31, with spiritual eyes, and you will see the first and the last, the beginning and the end, the Alpha, and the Omega.

Let us begin next with Gen. 2:5. See the Post-resurrection state in those great types—the Sabbath, Marriage and the first Promise. Glorious things are before us. Take all the imaginary descriptions of an imaginary heaven as our final abode, and the glory of them all is no glory at all by reason of the glory that excelleth in the abundant revelations of a paradise restored, with "all things made new," Rev. 21:5.

After the Resurrection, Where and What has to do with our eternal interest and place of abode. No one who wants to know and tries to learn, need have the shadow of a doubt. The Book tells us so much that the best of us will be put to it to accept all of it—some but a small part, and some I fear will reject it all.

But each one must read and decide for himself, and then give an account of himself to God for the motive, spirit and manner of his reading, and also of his conclusions. Why believe, preach and practice contrary to God's Word? We may hurt ourselves and others, but the Word of God liveth and abideth unto the age.

We see in the torch (Acts 3:20, 21) that Christ ascended to heaven, not to stay there, but to come again, and RESTORE all things as they were before the curse, and this is so important that God spoke it by all his prophets since the world began. See also Luke 1:70.

With these three burning torches to guide us unerringly in the way, let us go back to the Beginning of the world, where the finality of things were shown in types, before verbal promises were made to Abraham. After the creation was finished, the first thing on the program of the ages is the institution of the Sabbath. Gen. 2:1:1, 3, read that with Heb. 4:4, 11, and you will find the Restoration of all things, when Jehovah can REST with his people again on a regenerated earth. The type and the anti-type

constitute the first and the last. Look at the first, and you can see, though dimly, the last. Our tunnel begins with Gen. 2, and comes out with Rev. 22. Who are they who are to enjoy a Sabbath keeping with Jehovah on the earth in the end, as the result of the fiery conflict between Satan and the seed of the woman? Answer—Abraham and his seed who will be constituted alone of those who believe in Christ, or the spiritual seed of Abraham, because this "one seed" was to become the mediator and surety of the Covenant made with Abraham, so "its promises will be sure to ALL THE SEED." In that typical Sabbath rest there is the anti-typical Restoration of all things, or there could be no rest. The, type was on the earth, so the fulfillment will be on the earth. For proof, read Rev. 21 and 22.

CHAPTER II.

The next type is found in the ordinance of Marriage—same chap. 18, 25, with Eph. 5:31, 33, and Rev. 19:6, 9. These with the honeymoon canticle of the Song of Solomon. "The seed" are the church, which will be married to Christ, and they will live in the bliss of marriage on the earth. The same Restoration is seen also in Gen. 3:15. The promise is: "The seed of the woman (Christ) should bruise the serpents head, and the serpent should bruise his heel." Put Rev. 20 to that, and you see the outcome of the long and prolonged conflict between the serpent and the Savior.

Lest the reader may suspicion this as fanatical premillennialism, I quote here from the strongest post-millennarian in the world, Dr. B. H. Carroll, on the "Church in Glory." Be sure you see that it is to occur on the earth and not in heaven. But read for yourself:

"(a) Jesus comes, bringing from heaven with Him the disembodied spirits of the just made perfect. Heb. 12:23, last clause, and 1 Thes. 4:14.

(b) He raises and glorifies their, bodies. Thes. 4:14, 16.

(c) He glorifies living Christians without death. I Cor. 15:51, 55.

(d) Both classes are caught up in the air with the Lord. 1 Thes. 4:17. This is the separation of the just from the unjust. (Matt. 25:31, 33), and the first assembling of the elect, so that now having made up his jewels, you may discern between the righteous and wicked (Mal. 3:17, 18). At this time also the earth is purged with fire. (Mal. 4:1-3; 2 Pet. 3:4, 12; Rom. 8:19, 23; Cor. 3:13, 15; 2 Thes. 1:7, 8).

(e) But the redeemed have been in the meantime presented as a Bride and married to the Lord. (Eph. 5:27; Psa. 45:10, 15; Rev. 19:6, 9).

(f) Then they sit with the Lord on his throne and judge the world and evil angels. (Rev. 3:21; I Cor. 6:2, 3; Matt. 19:28), who are punished

with banishment and everlasting destruction. (2 Thes. 1:9, 10; Matt. 25:46; Rev. 20:15).

(g) The glory church now assembled and organized—the house or temple of God now complete—it is enfilled by the spirit, its everlasting inhabitant. (Rev. 21:1; 22:5), so is Paradise regained and the restoration of all things is complete. This is the church in glory."

The reader cannot fail to see that this will be the Post-resurrection state, and also that it will be on the earth. This marriage will take place in the air, and the judgment of the living nations will follow, and also "the purging of the earth with fire." Then Christ will come with his saints, and Satan being cast out, there will follow a Sabbath of rest with peace and righteousness covering the earth as the waters cover the sea.

The promised seed of the woman to bruise the serpent's head, so excited the desire of Eve, that she expected its fulfillment in her day. So when her Cain was born, she exclaimed: I have received Him, even Jehovah, even He who will Be. She regarded Cain as the promised deliverer who would destroy the works of the devil. This Christ will do, and that will be the Restoration of all things.

Enoch, the seventh from Adam, prophesied, saying: "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all," etc. The only prophet before the flood and the only prophecy is right in line with our enquiry. And may not the translation of Enoch, who walked with God, be a type or pledge of that other translation, one before the first judgment and destruction of the world, that was, the other before the second judgment or destruction of the world to come? But destruction does not mean annihilation. As the old world was improved by its destruction, so it will be again, as destruction pertains only to evil and evil ones. So fire will be a greater destroyer than water.

We learn also from the flood and from the cities of Sodom and Gomorrah this important lesson, that Satan can never get such advantage as to frustrate the power and purpose of God. Such was the wickedness of

the world that "Every imagination of the thoughts of the heart was only evil continually." And as it was before the flood, so it will be when the Son of Man cometh in the next judgment. And as the flood came upon them while mocking the preacher of prophecy and judgment, so it will be again. The mockers will be saying, "where is the promise of his coming." And as the flood came unexpectedly while buying and selling and marrying, so it will be again. Instead of men taking the world for Christ in one generation, the devil will be taking it from Christ, so that like the old world, and Sodom and Gomorrah, destruction is the only way to save. The way to deliver the world from the curse is by destroying the evil and the evil ones. The power of the gospel is to save believers, and was intended to call out a people to become the seed of Abraham. The power is in the Holy Spirit through the gospel to such as have been convicted of sin by the law. The world of evil and iniquity that grows worse and worse unto the end, can be overthrown only by the Lord of Lords and the King of Kings, and he will come in his wrath to do it, as he did before. The gospel and the church were once in Jerusalem and Ephesus and Rome, but the devil rules in those places now. What city or country has ever been taken for Christ. We can't hold them after we get them; hence one stronger than the devil must come and cast him out. And this he will do, glory be to God. Our hope and help is in him, and in his coming. So come, Lord Jesus, and reign on the earth.

Matt. 24:37. And as were the days of Noah, so shall be the coming of the Son of Man. 38. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. 39. And they knew not until the flood came, and took them all away; so shall be the coming of the Son of Man.

CHAPTER III.

1 6. Now to Abraham and his seed were the promises made. 29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

We come now to Abraham to whom the promises were made. I can use in brief only a few of the Scriptures before me. Begin with Gen. 12:1, 3. Here God calls Abraham to leave his country, and go to a land he would show him, and in him all the families of the earth should be blessed. After Abraham passed through the land, the Lord appeared and said: "Unto thy seed will I give this land." Can anything be plainer? In Chap. 13:14, 17, the promise is repeated and enlarged. "Look Northward, Southward, Eastward, Westward, for all the land (*erets* earth) which thou seest, to thee will I give it, and to THY SEED FOREVER." "Walk through its length and breadth, for unto thee will I give it." How plain is the possession promised to Abraham. "AND IF WE BE CHRIST'S, THEN ARE WE ABRAHAM'S SEED AND HEIRS ACCORDING TO THE PROMISE." Read with this Acts 7:2, 5, Verse 5: "And he gave Abraham none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." The promise had not been fulfilled in Stephen's day, nor has it yet been fulfilled. Heb. 6:13, 20. For when God made promise to Abraham, since he could swear by no greater, he swore by Himself, saying: "Surely blessing I will bless thee, and multiplying, I will multiply thee. After patiently enduring, he obtained the promise," i. e., of Isaac, for the beginning of the seed, and this was a pledge that the territory promised would also in due time be forthcoming. We are particularly inquiring after the territory, our POST RESURRECTION TERRITORY.

In Gen. 15:5. God gives Abraham a telescopic view of the stars of heaven, and said, "so shall thy seed be," etc. 7. "I have brought thee into this LAND to INHERIT IT." Then God tells him how he might KNOW that he would inherit. 18. God now turned his promise into a covenant, after ratifying it "by two immutable things," or transactions, according to the custom of men, repeating with another enlargement. "Unto thy seed have

I given this LAND, from the river Egypt to the river Euphrates." As Abraham's knowledge of the earth increased, so the statement increased. The whole world or earth was included, but Abraham could not take in so much at first. His faith was terribly taxed as it was. So is ours. I am glad it is so, for if we could see what is promised to us, it would stagger our faith, and we might say, "how can these things be?"

Fifteen years later, in chapter 17:7, 8, we see the covenant Established. "I will establish my covenant between thee and me, and thy seed after thee THROUGHOUT THEIR GENERATIONS for an EVERLASTING covenant, to be a God unto thee, and to THY SEED AFTER THEE." 8. "And I will give unto thee and thy seed after thee all the land of thy sojournings, all the land of Canaan, for an EVERLASTING POSSESSION, and I will be their God."

This everlasting covenant is lasting yet, and we are included in the generations after him, and in "all the families and nations of the earth that were to be blessed in him." As a token that the everlasting covenant was established, he gave him the sign of circumcision in the flesh, and for his fleshly descendants who were under the covenant of the law, and which circumcision his spiritual seed must have in the heart, so they could fulfill the law of love. This was necessary also, for those who had been circumcised in the flesh, but the fleshly circumcision was not necessary for the others. Both of these circumcisions continue yet. In Gen. 17:15, Sarai's name is changed to Sarah, because she was to be the mother of Kings and nations. This made Abraham laugh, not a skeptical laugh, but a religious laugh. Who has not seen such or had them?

17:19, God said: "Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac (born of a laugh), and I will establish my covenant with him for an EVERLASTING covenant, and for his SEED AFTER HIM." Believers belong to that seed.

9. Let us go twenty-six years later. Gen. 22:15, 18. "And the angel of the Lord called unto Abraham a second time out of heaven, and said: "By myself I have sworn, saith the Lord * * * that in blessing I will bless thee,

and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the seashore; and thy seed shall POSSESS the gate of his enemies, and in thy seed all the nations of the earth shall be blessed."

Now, when God repeats a promise so often, and then turns the promise into a covenant, and then confirms the covenant with an oath, and ratifies it with the ceremonial enactments common among men, in order that it may be impossible to be a lie, and an end of all strife, and that we may have strong consolation, what shall be said of those in these days, who affirm there is nothing in it; that the promises and inheritance are something else, and somewhere else, although the word of God says nothing about them?

Sixty-eight years after this, God repeated and confirmed these same promises to Isaac. Gen. 26:2, 4. "Sojourn in this land, and I will be with thee, and will bless thee, and unto thy seed, I will give ALL THESE LANDS, and I will establish the oath which I swore unto Abraham, thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands, and in thy seed shall all the nations of the earth be blessed."

The promises are still the same, except they grow larger and larger, as observation grows. The whole world is included in "all those lands," but why tell it all at once, since it would be more than they could receive. Remember the Inheritance is "the earth," "the world," and is for all those who should be blessed with Abraham and Isaac.

Forty-four years later, it was confirmed unto Jacob. Gen. 28:13, 14. "And God stood above it (the ladder) and said, I am the Lord, the God of Abraham and Isaac—the land (earth) wherein thou liest, to thee will I give it and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thy seed shall all the families of the earth be blessed." This takes in the whole earth, for they shall at last come from the north, south, east and west, and set down in the (coming) Kingdom of God, with Abraham, Isaac and Jacob, and all the prophets. See Luke

13:28, 29.

This is to be on the earth.

In Gen. 48:3, 4, the same is confirmed to Joseph—the same land and the same "seed after thee for an EVERLASTING POSSESSION." Is the title good? In Ex. 32:13, 14, Moses reminded God of these promises when God threatened to destroy Israel. "Remember Abraham, Isaac and Israel, thy servants, to whom thou swearest by thy self and said unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give it unto your seed, and they shall INHERIT IT FOREVER." When will the inheritance come, and how long will it last? If all the seed are to inherit this land forever, they will not have long to stay "in heaven" if they ever get there.

In Ex. 33:1, God repeats the same promised inheritance to Moses. Lev. 20:24, "Ye shall inherit their land, and I will give it unto you to possess it; a land flowing with milk and honey." Don't forget that these promises are for the seed of Abraham; in one sense for the fleshly seed, and in a higher sense for the Spiritual seed. The fleshly seed are to inherit it as a place of abode only for a time, Millennial age, while the spiritual seed are to own and possess it forever and forever.

In Deut. 1:7, 8, Moses reminds "all Israel" of these promises, itemizing the various countries—"as far as the great river"—the river Euphrates. Also Deut, 34:4. God repeats them to Moses before he died in the mount. "This is the land which I swear unto Abraham, Isaac and Jacob, saying, I will give it unto thy seed." So that little Canaan became the type of the larger. It was all they could possess then. To show what he could do, God led Israel into the land, of Canaan, and gave them so much of the promise then, as they could handle. This was the earnest of what he will do, when all the seed have been made ready to go into the redeemed earth, now groaning with the whole creation, and with us also, waiting for the adoption, the redemption of our bodies. Then we will enter upon the everlasting possession of that "Heavenly Country." Heavenly means heaven-like, and if it is like heaven, it is not heaven itself. Here, and now, we can

sit in "heavenly places." The heavenly condition is not in dispute, but that condition will be realized on the earth as we will see. Eph. 1:3; 2:6; 3:10; I Cor. 15:48, 49. Read I Chr. 16:15, 18:15. "Remember his covenant forever, the word he commanded to a thousand generations. 16. The covenant which he made to Abraham, and his oath unto Isaac. 17. And confirmed the same unto Jacob for a statute; to Israel for an everlasting covenant. 18. Saying, Unto thee will I give the land of Canaan. The lot of your inheritance." This command of God to a thousand generations comes to us. If we are Abraham's seed through faith in Christ, then we have our lot in that inheritance. Read your right hand torch-light again from Gal. 3:29; 2 Sam. 7:12, 16 is also in line. Read it.

This much from the Pentateuch. We will pass the rest of the twelve historical books, as David and the prophets came in this time.

CHAPTER IV.

Before taking up David, we will let Old Job testify. Chap. 19:25, 27, "But I know that my redeemer liveth, and that he shall stand up at last UPON THE EARTH, and after my skin has been destroyed, yet out from my flesh shall I see God (Rev. 21:3 and 22:4) whom I shall see for myself, and mine eyes shall behold, and not as a stranger." This must mean after his resurrection, he shall see his redeemer standing upon the earth. This is just in line with all the rest. What Job expected to realize was to be "upon the earth," after the coming of Christ, and the resurrection of the body. Not away from the body, but out from the body, although it had decayed. Or, as David puts it. Ps. 17:15. "As for me, I will behold thy face in righteousness; I will be satisfied when I awake with thy likeness." David has not awakened in Christ's likeness; has not yet beheld his face in righteousness, hence is not yet satisfied. And so with all "whose sepulchers are yet with us."

Now let us tunnel through the Psalms which Christ so often quoted from. Psalms 1:5. "Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous." The gathering together to meet the Lord in the air, will constitute the one general congregation of the righteous, coming from the four quarters of the earth to sit down in the Kingdom of Christ. In that congregation the wicked can not stand, because they could not stand in the judgment. Here, as everywhere, the matter is referred to the judgment, AND NOT TO THE DAY OF DEATH.

Ps. 2:8-9, reads just right, "Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possessions." As we are joint heirs with Christ, we shall partake of this inheritance, and enter upon this possession, for Christ said, "Blessed are the meek, for they shall inherit the earth."

Ps. 16:10, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." Peter quoted this in the 2nd chapter of Acts, and proved that it applied to Christ. Hence Christ's soul did not go to heaven when he died, but went to *sheol*—to Paradise. Do *sheol* and

paradise both mean heaven? Some try to force paradise to mean heaven, and *sheol* to mean hell. Then Christ's soul went to both heaven and hell when he died, but did not stay long. I wonder how long he stayed in either place! Shame on such trifling! Long after the captivity and dispersion, David wrote of the inheritance of the land in Ps. 25:12, 14. But Ps. 37 is clear. Verse 9, "For evil doers shall be cut off, but they that wait upon the Lord "SHALL INHERIT THE LAND." Christ, in Matt. 5:5, quotes from the Psalm, saying, "The meek shall inherit the earth." The margin says earth, and so in verses 11, 22, 29, 34. I am quoting now from the Oxford Revision. So let us quote these verses that way. Verse 11, "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." That time has not come yet, but it will be true in the Post Resurrection State. Verse 18, "Their INHERITANCE shall be FOREVER." Verse 22, "For such as be blessed of him shall INHERIT THE EARTH, and they that be cursed of him shall be cut off." 29. "The righteous shall INHERIT THE EARTH, AND SHALL DWELL THEREIN FOREVER." I would not contradict it for my right arm. Verse 34, "Wait on the Lord and keep his way, and he shall exalt thee to INHERIT THE EARTH. When the wicked are cut off (from the earth) thou shalt see it." 38. "As for the transgressors, they shall be destroyed together, the latter end of the wicked shall be cut off. Prov. 2:21, 22, fits right here, "For the upright shall DWELL IN THE EARTH, and the perfect shall REMAIN IN IT, but the wicked shall be cut off FROM THE EARTH, and they that deal treacherously shall be rooted out of it." I would be ashamed to hold to a theory that would compel me to deny this, or to try to explain it away. Now look at this. Christ, in Matt. 5:5, says, this "land" means EARTH, and Paul in Rom. 4:13, says, it means WORLD. This word *ERETS*, translated land in Ps. 37, is translated world in Ps. 22:27; Isa. 23:17, 62:11; Jer. 25:26, etc., and it is translated "earth" about 780 times. This, with the infallible interpretation of Christ in Matt. 5: and the Holy Spirit in Rom. 4:13, makes it infallibly certain.

Ps. 72:7. Here the type (David) and anti-type (Christ) are put close to each other. We take the Anti-type. "In his days shall the righteous flourish (the days of the Son of Man), and abundance of peace till the moon be no more." (Isa. 24:23 and Rev. 22:23). 8. "He shall have dominion also from

sea to sea, and from the River (Euphrates) unto the ends of the earth."
11. "Yea, all kings shall fall down before him; all nations shall serve him."
There are no Kings and nations in heaven. If you want to know about the Post-Resurrection State, read and believe all the verses. What a "heavenly country" this is to be. 17. "His name shall endure forever; His name shall be continued as long as the sun and moon shall endure, and all the nations shall be blessed in him; all nations shall call him happy." This is to occur on the earth, and not in heaven. 19. "And let the WHOLE EARTH be filled with his glory. Amen and amen." So say I—Amen and Amen. That is, so let it be, and not some other way. What say you, reader? Before we are through we will find this earth so filled with glory, that man's conception of heaven will have no glory at all, by reason of this glory that excellet. I have so often heard men try to describe the glory of heaven, and they invariably rob the earth of the things spoken of it, and misapply them to their imaginary heaven—the Holy of Holies, hidden by an impenetrable veil, and where no one has ever entered but our Great High Priest, and He alone, and not with another. He and the robber went to Paradise together, but not to the Holy of Holies, which was not entered till he ascended in his glorified body. I heard a brother describe heaven out of Rev. 21st chapter. I told him that chapter is about the new earth, when God and the New Jerusalem should come down out of heaven to occupy it. A man that can't see that is stone blind from prejudice. How could God make it plainer? Is there any excuse for such interpretation? Now, brother, read it again, and go and sin no more. The same with other mis-applied scriptures.

Ps. 89: David and his reign, as the type of the Spiritual Son of David—the Anti-type, run together again. What great lessons we can get out of these personal types—such as David, the worker and warrior and provider, and Solomon, the glorious builder. David conquered and got the material ready, and Solomon builded and filled the world with his glory. So Christ, David-like, will break the nations with a rod of iron, and dash them in pieces like a potter's vessel, "then Solomon-like" he will fill the earth with his glory. Ps. 2:9. Rev. 2:26, 27. Like Solomon, his reign will be glorious.

80:27. "I will also make him my first born (from the dead), the highest of THE KINGS OF THE EARTH. His seed shall endure forever, and his throne as the sun before me." 37. "It shall be established forever as the moon, and as a faithful witness in the sky." How striking the language! Christ's throne is to endure as long as the sun and moon. By that time he will have put all things under his feet, and then he will turn the throne over to the Father, after which there will be no more sun and moon, but the glory of God and the Lamb shall be sufficient. See I Cor. 15:24, 28, with Rev. 21:22-27. Don't forget that all of this is to be on the earth, and not in heaven, for there is no four winds, or four corners, called north, south, east and west; nor is there any sun, moon and stars shining into the third or highest heaven, the heaven of heavens, where Christ went to intercede. There God and his Christ are now the light and the glory, and when the holy of holies is moved to this new and blood-bought earth, the same order will prevail. What glories await this sin-cursed earth!

Ps. 105:6-11. The same promises are repeated almost verbatim as heretofore. This is after the failure in Canaan, and after their dispersion. The promises and covenants still hold good. They had not been fulfilled, and have not yet, but God has sworn that they shall be. Post-millennarians are bound to deny God's oath.

Ps. 110 describes the Post-resurrection state of things, a part of which is the THLIPSIS, or preparatory judgment of living saints and nations. 5. "He shall strike through Kings in the day of his wrath. He shall judge among the nations, he shall fill the places with dead bodies, he shall strike through the head in many countries." There are so many of these descriptions of judgments to clear the earth of wickedness in high places. We will get more of them as we go on.

CHAPTER V.

Having made one draw from Solomon (Prov. 2:21-22), we hasten on to Isaiah. The mine is now getting rich and inexhaustible. Isa. 2:2: "And it shall come to pass in the latter days (*ta eskala*, from which come Eschatology), that the mountain of the Lord's house shall be established in the top of the mountains (to become in a wonderful sense the light of the world), and shall be exalted above the hills, and all nations shall flow unto it. (A great turning unto the Lord). 3. And many people shall go and say, "come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." 4. "And he shall judge between nations, and shall reprove many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." That is beautiful. It is to come to pass on THE EARTH, "in the latter day," and will continue thus with peaceful nations which will cover the earth by the close of the thousand years. And when Satan is loosed for a little season to lead them to war, they will have no weapons, so God will fight the battle with fire from heaven. No more war and famines after Christ comes, but there shall be abundance of peace and of plenty. The devil shall be shut up in the bottomless pit, and can't do anything. This is after the Post-resurrection time, but it is not confined to the resurrected people. They may constitute the house of the Lord in the top of the mountains, the general Assembly and church of first-born ones (from the dead), and from whom the law and the word of the Lord will go forth. But see the nations of them that are saved for that golden age; how peaceable they are toward each other, and how disposed they are to the word and law of the Lord! This state of things is going to exist, but how it is to be brought about is a question to be settled as we go along.

Isa. 9:6, 7. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder." (All authority in heaven and earth given unto him. Matt. 28:19). Now notice the change in the tenses "is born" and "shall be," "and his name shall be called Wonderful,

Counsellor, Mighty, God, Father of Eternity, Prince of Peace. Of the increase of his government and of peace there shall be no end. Upon the throne of David, and upon his Kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever." David had been dead for hundreds of years, and his Kingdom was fallen down when this was written. But how is all this to be brought about? By the zeal of God's people? Are they to take the world for Christ? The rest of the verse tells us: "The zeal of the Lord of Hosts shall perform this." The Lord is both jealous and zealous. How the Lord will do this is abundantly told us as we go along.

Isa. 11 is full and fat and fine. I must brief it. 4. And he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked. (Mal. 4:6; 2 Thes. 2:8; Rev. 2:26). 5. And righteousness shall be the girdle of his loins, and faithfulness shall be the girdle of his reins. 6. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together; and a little child shall lead them. 7. And the cow and the bear shall feed; and their young shall lie down together: and the lion shall eat straw like the ox. 8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. 9. They shall not hurt nor destroy in all my holy mountain: for the EARTH shall be full of the knowledge of the Lord, as the waters cover the sea." (All of this is to be on the earth. Post-resurrection State and Place). 10. "And it shall come to pass in that day, that the root of Jesse, which standeth for the ensign of the peoples, unto him shall the nations seek, and his resting place shall be glorious. 11. And it shall come to pass in that day, that the Lord shall set his hand the second time to recover the remnant of his people, which shall remain, from Assyria, from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. (The countries then thus named). 12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of THE EARTH. 15. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his scorching winds shall he shake his hand over the River, and shall smite it into seven streams, and cause men to march over

dryshod. 16. And there shall be a highway for the remnant of his people, which shall remain, from Assyria, like as there was for Israel in the day that he came up out of the land of Egypt." If one was literal, so will the other be "like it." Reader! do you believe this is a revelation, a prophecy of what is coming on the earth! I must here let Dr. B. H. Carroll, the greatest living post-millennarian comment on this passage. I give only a part of it from Baptist Standard, April 19, 1906. Mark his answers to the question):

3. "How do you explain Isaiah 11:6 and 7? And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw with the ox.' "

Answer.—"The foregoing paragraph must not be interpreted as an independent, detached passage. The 11th and 12th chapters of Isaiah must be considered together as a unit. The whole section is distinctly Messianic. It foretells:

(1) The coming of Jesus, the descendant of Jesse. (See Genealogical tables in Matthew and Luke).

(2) His consecration to office and endowment with the Holy Spirit. (See Matt. 3:16; Luke 4:1; 18:21; John 6:27, last clause; Acts 10:38).

(3) The peace resulting from his reign and righteous judgments is a peace between Judah and Ephraim, between Jew and Gentile, involving the salvation of the Gentiles and the conversion of dispersed Israel.

(4) The whole earth regenerated and restored to its condition before the fall of man, which involves peace between animal and animal, and peace between man and the lower animals."

After stating the various interpretations, literal, spiritual, allegorical, etc., he prefers the literal.

Read:

"The literal interpretation is based on the state of creation before the fall, when there was no war, but kind association rather, between man and the lower animals and between the animals themselves. In Gen. 1:30, grass only is assigned to animals for their food, and in Gen. 2:19, 20, the animals have no fear of Adam, nor he of them, but they recognize him as their lord and king." The most remarkable passage of all being Romans 8:20, 23, inclusive, which reads: "For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to-wit, the redemption of our body." This theory of interpretation supposes that in the earth regeneration, set forth in Matthew 19:28; Isaiah 65:22; II Pet. 3:10, 13; Rev. 21:1, pairs of an animal creation will, by Divine power, escape the deluge of fire, as the deluge of water in Noah's ark, and with instincts restored to the Paradise condition will, with saved and now sinless men, INHERIT THE NEW EARTH; [my emphasis] that as God's power restrained animals from preying on each other in the ark, and restrained the lion into whose den Daniel was cast, so it can just as easily make the restraint instinctive and permanent. In times of a great prairie or forest fire, and of great overflows, the animals become tame and war not with each other for the time being. This view would restore, through the second Adam, man's lost dominion conferred in Genesis 1:28. [Compare Psalms 8:6, 8 with Hebrew 2:6, 8]. The argument, therefore, for this literal interpretation is fourfold:

1. The difficulty of carrying through the details of the figurative argument.
2. It parallels the original Genesis condition.

3. It harmonizes with many promises of the new covenant.

4. It harmonizes with the traditional ideals of the Golden Age, as preserved in the literature, or legends of all nations. Three examples may be cited: The Golden Age in Virgil's Eclogues and in the Epodes of Horace, and in the Idyles of Theocritus.

"Many of the very ablest commentators maintain the literal interpretation. Some follow the allegorical idea. The argument is the strongest for the literal interpretation."

This is what I am contending for, but Dr. Carroll has expressed it better than I could. We may differ as to the way this state of things is to be brought about. He may think that this Millennial state is to be brought about only by present means, the preaching of the gospel, etc., but I do not so believe. Let that go for the present. This state of things is coming ON THE EARTH. And is to abide so forever. But this is only a small part of the preview we are getting of this "new earth," our "heavenly country," when the Kingdom of the heavens shall have COME as we are all taught to pray every day.

CHAPTER VI.

Here is something specific and appropriate to us. Here is our "Glory Land," our "Heavenly Home." How can heaven be a "Glory Land" if there is no land there? There are no "four quarters of the earth" in that Holy of Holies. Christ in his resurrected body walked and talked and ate and was handled, and ours will be like his. Spirits are not tangible, but bodies spiritualized are, and they require tangible environments. If the first heaven is air, and the second heaven is ether, then the third must be neither; or something still lighter than ether, as ether is lighter than air; so that from reason and analogy the third heaven must be airy nothingness. No four winds there. We must speculate here as the Scripture give us no light. The earth restored and man redeemed, dwelling with the returned Restorer and Redeemer, is the Bible ideal of our eternal home. It is far better than the imaginary heavens of men.

Isa. 24:21. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones on high (Eph. 6:12; Rev. 12:7, 10), and the Kings of the earth UPON THE EARTH (Ps. 76:12). 22. And they shall be gathered together as prisoners are gathered in the dungeon, and shall be shut up in the prison, and after many days shall they be visited— (punished). 23. Then the moon shall be confounded, and the sun ashamed, for the Lord of Hosts shall reign in Mount Zion and JERUSALEM, and before his ancients gloriously." The glorious reign of Christ before his ancients will be "ON THE EARTH." "The Kings of the earth are on the earth." There is no moon and sun, and Mount Zion and Jerusalem in the third heaven. The New Jerusalem John saw was coming down out of the first heaven. Stars may fall from the second or starry heaven, and lightning may come down from the first heaven, but there are no stars and lightning in the third heaven. When Christ reigns gloriously on the earth before his ancients, I want to be there. Don't you, dear reader? Meet me in the air, and let's escort him to his purchased possessions.

Now see how the heaven theory is swallowed up. Isa. 25:6-9: "And in this mountain shall the Lord of Hosts make unto all peoples a feast of fat things, feast of wines on the lees, of fat things full of marrow, of wines on

the lees well refined. 7. And he shall destroy in this mountain the face of the covering that is cast over all peoples, and the veil that is spread over all nations. 8. He has swallowed up death forever; and the Lord will wipe away tears from off all faces; and the reproach of his people shall be taken away from off ALL THE EARTH, for the Lord hath spoken it. 9. And it shall be said on that day, Lo, this is our Lord; we have waited for him, and he will save us; this is the Lord, we have waited for him, we shall be glad and rejoice in his salvation. 10. For in this mountain shall the hand of the Lord rest."

Let us sing, "That will be heaven for me," and "that will be glory for me," but keep the eye of your faith on the new earth, and not on some "far away" oft "up yonder." I am "waiting for our God, even our Lord" to come. I know they are not waiting for me to go to them.

Isa. 26:1, 2: "In that day shall this song be IN THE LAND OF JUDAH." "We have a strong city: salvation will be appointed for walls and bulwarks. 2. Open ye the gates that the righteous nation that keepeth truth may enter in. 19. Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs (light), and the earth shall cast forth the dead. 20. Come my people (I Thes. 4:16, 17), enter thou into thy chambers ("air," "garner," "barn"), and shut thy doors about thee; hide thyself a little moment until the indignation (*thlipsis*-judgment of nations) be overpast. 21. For behold the Lord cometh forth out of his place to punish the inhabitants of the earth; the earth also shall disclose her blood, and shall no more cover her slain." After this "little moment" of judgment we will come down to the purified earth.

Isa. 27:13. "And it shall come to pass on that day, that a trumpet shall be blown; and they shall come * * * and they shall worship the Lord in the holy mountain AT JERUSALEM." Please don't "sing to me of heaven" unless you sing some sense, but please sing. Isa. 35, the whole chapter. To some it may be prosy truth, but it beats all your poetry of fiction. Read it, and sing it, and believe and rejoice with joy unspeakable and full of glory. But don't put heaven into it, lest it vanish into airy nothingness.

Then please join "the heavens" and "the earth" and "the mountains" (v. 13) in singing meter into short one. I must not quote everything on this subject, for it would make a book. The language is heavenly, but not heaven or about heaven. Don't fail to read the references. Isa. 49:10; 13:16, 22, 23. This turns a long

Isa. 51:11. "The ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow, and sighing shall flee away." How often has this been applied to heaven? It belongs to the future home of the saints, though some of it may apply to the inhabitants of the earth who till the soil in that day, yet it also describes our "heavenly" home on the earth. The 6th verse says, "the heavens shall vanish like smoke, and the earth shall wax old like a garment." I suppose this refers to the first two heavens, and the third, as far as I know, for what use will there be for it, after Christ and all the angels, and God, and the New Jerusalem and all the saints shall be upon the new earth. The earth is now getting old and wearing out like a garment, and soon we will need a new one, and Oh, what an earth that new one will be! We are just beginning with our description of it, and the Word of God shall furnish every word of it, and not my imagination.

For further description, read Isa. 60:1, 5; 10:22.

No human pen could so write. And "Oh, how good it will be to be there."

CHAPTER VII.

Isa. 60. "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. 2. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. 3. And nations shall come to thy light, and kings to the brightness of thy rising.

"4. Lift up thine eyes round about, and see: they all gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be carried in the arms. 5. Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. 10. And foreigners shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I mercy on thee. 11. Thy gates shall also be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led captive. 12. For that nation and king that will not serve thee shall perish; yea, those nations shall be utterly wasted. (Rev. 21:24, 25). 14. And the sons of them that afflicted thee shall come bending unto thee; and all them that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of Jehovah, the Zion of the holy One of Israel. 15. Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations. 16. Thou shalt also suck the milk of the nations, and shalt suck the breast of kings; and thou shalt know that I, Jehovah, am thy Savior, and thy Redeemer, the Mighty One of Jacob. 17. For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron. I will also make thy officers peace, and thine exactors righteousness. 18. Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. 19. The sun shall be no more the light by day; neither for brightness shall the moon give light unto thee: but Jehovah will be unto thee an everlasting light, and the days of thy mourning shall be ended. 21. Thy people also shall be all righteous; THEY SHALL INHERIT THE LAND FOREVER, the branch of my planting, the

work of my hands, that I may be glorified. 22. The little one shall become a thousand, and the small one a strong nation. I Jehovah, will hasten it in its time."

What does all this mean? Oh, that the angel might put one foot on the land and one on the sea, and lift his hand to heaven, and swear that it means what it says. The one who refuses or denies all of such Scriptures is an infidel so far as eschatology goes, and that means prophecy and promise.

Was heaven ever described half so beautifully? Why reject the real for the unreal? Who will deny that all of this will come to pass on the EARTH in the "Restoration of all things spoken of by all the prophets?" The first sermon Christ preached in Nazareth, he quoted a part of the next chapter—verses 1-3 in Luke 4:17, 21. He said: "That day was that Scripture fulfilled." What part was fulfilled that day? The ANOINTING of the great proclaimer of the good tidings "promised the fathers." It is in line with what the angel said to Mary, and what Simeon, Anna, and Zachariah all said about him. The forgotten promises were to be revived after that long night, and any preacher to-day who has a gospel not in line with these promises, has another gospel which is not another. The 'language applies also to sinners of to-day, for that is the way they are to be grafted into the fat olive tree covenant, so that by faith in Jesus they may become "Abraham's seed and heirs according to the promise made unto the fathers." But read.

Isa. 61. "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2. To proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn. 3. To appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified. 4. And they shall build the old wastes, they shall raise up the former desolations, and they shall

repair the waste cities, the desolations of many generations. 5. And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and vinedressers. 6. But ye shall be named the priests of Jehovah; men shall call you the ministers of our God; ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves. Instead of your shame, ye shall have double; instead of dishonor they shall rejoice in their portion; therefore, in their land they shall possess double; everlasting joy shall be unto them. 8. For I, Jehovah, love justice. I hate robbery with iniquity; and I will give them their recompense in truth, and I will make an everlasting covenant with them. 9. And their seed shall be known among the peoples; all that see them shall acknowledge them, that they are the seed which the Lord has blessed."

Read the next two verses if you want anything better than any description of heaven. They close thus: "So the Lord will cause righteousness and praise to spring forth before all nations." Of course, the nations will be on the earth. So to deny it is blindness if not madness.

Isa. 65: 17. "For behold I create new heavens and new earth, and the former things shall not be remembered, nor come unto mind. 18. But be ye glad and rejoice forever, in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy. 19. And I will rejoice in Jerusalem and in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. 20. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, and the sinner being a hundred years old shall be accursed. 21. And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. 25. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Is not that glorious? It looks like the "restoration of all things" sure enough. Do you wonder if the Bible means what it says, and says what it means? Nothing yet about a home in heaven—here, there or elsewhere. Isa. 66:1-2, 8-12, 15, 16, 20-24. It appears from all of this, that there will be no war during the Millennium, but abundance of peace over the

whole earth. That it will be a great agricultural age, and that longevity will be greatly increased. David will be raised to sit on his throne in Jerusalem, and the apostles will "sit on twelve thrones judging the twelve tribes of Israel, and the saints who are worthy will have rule over the cities, some five, some two, some one," etc., and that civic righteousness will characterize that age. But read and read.

CHAPTER VIII.

The poets have made Jerusalem and Zion mean heaven. Shame on them! It never meant heaven.

Isa. 66:8. Who hath heard such a thing? Who hath seen such a thing? Shall a land be born in one day? Shall a nation be brought forth at once? For as soon as Zion travailed, she brought forth her children. 9. Shall I bring to the birth, and not cause to bring forth? saith Jehovah. Shall I that cause to bring forth shut the womb? saith thy God.

10. Rejoice ye with Jerusalem, and be glad FOR HER, all ye that love HER; rejoice for joy WITH HER, all ye that mourn OVER HER. 11. That ye may suck and be satisfied with the breasts of HER CONSOLATIONS; that ye may milk out, and be delighted with the abundance of HER GLORY. 12. For thus saith Jehovah, Behold I will extend peace TO HER like a river, and the glory of the nations like an overflowing stream: and ye shall suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted IN JERUSALEM. 14 And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass: and the hand of Jehovah shall be known toward his servants ; and he shall have indignation against his enemies.

15. For, behold, Jehovah will come with fire, and his chariots shall be like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire. 19. And they shall bring all your brethren for an oblation unto Jehovah, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries (see Cumming, pp. 313, 315, Great Preparation where this word for swift beasts or dromedaries is Kirkarath—carriages, and seems to prophesy of steam cars. It is wonderful) to my holy mountain Jerusalem, saith Jehovah, as the children of Israel bring their oblation in a clean vessel into the house of Jehovah. 21. And of them also will I take for priests and for Levites, saith Jehovah.

22. For as the new heavens and the NEW EARTH, which I will make,

SHALL REMAIN BEFORE me, saith Jehovah, so shall your seed and your name remain. 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah.

During the Millenium there will be new moons and sabbaths, and the fleshly nations over which the resurrected saints are to rule, will be punished for their sins and short comings. Of course, being cut off from Satan, who will be bound and shut up so he can't deceive the nations any more for a thousand years, the moral law, and so much and many of ordinances as shall go over into that age for observance, will be easier kept. Everything will be favorable but innate depravity, which Satan will seize upon as soon as he is loosed at the end of the thousand years. I believe all the Scriptures say about the redemption of the land, and the restoration of the Jews and the rebuilding of Jerusalem by the help of all nations. I believe that this city of God, when rebuilt with hands, will become the capital of the world for 1,000 years. I believe after that the New Jerusalem which John saw coming down out of heaven will then become the capital of the universe, and will be also the Holy of Holies of the Most High God.

15. For, behold, Jehovah will come with fire, and his chariots shall be like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire. 16. For by fire will Jehovah execute judgment, and by his sword, upon all flesh; and the slain of Jehovah shall be many.

I Cor. 3:12, says, that day shall be revealed by fire, and the fire shall try every man's work of what sort it is. 2 Thes. 1:8, says, he will come in flaming fire, taking vengeance, etc. See this fulfilled in Rev. 14:10, 11, 18, 19, 20; 16:8, 9; 17:16; 18:18; 20:9.

Man may speculate about the world getting better, until we take it entirely out of the hands of Satan and fix it up in one generation for Christ. But just as sure as this prophecy is true, so sure will this age close as described in God's Word in so many places and by unmistakable language.

Verse 20. "And they shall bring all your brethren out of all nations." This does not describe the Post-resurrection state of the risen saints, but of the inhabitants of fleshly Israel as a part of those over whom the risen saints are to rule when the apostles will sit on twelve thrones, judging the twelve tribes of Israel. The regeneration spoken of in Matt. 19:28, and Rom. 8:21-23, is clearly seen in the 22nd verse above, as well as in the 21st chapter of Revelation. All these scriptures describe the Post Resurrection State and place. There will be no horses and dromedaries and mules and moons in the heaven of heavens claimed as the home of the saints. That came out of Whitby's imagination.

So much I have culled from Isaiah. I am tempted here to give only the references from the other prophets, and trust the reader to mark, read, and digest them. But not one in many would do it. Besides judging others by myself, how is it possible for any saint to worry with such descriptions of his future and everlasting home. O the foretastes that come from such reading to me! It must be because I believe it is truth—the very word of God that cannot fail. Not a jot or tittle will fail till all be fulfilled. But the reading must be painful to those who hold a theory that will not allow them to believe such prophecies and promises except in some vague, mystical figurative, or spiritual sense, which no living man can apply to anything that is real. No such interpretation is possible. I have read the best of that sort, and always felt a pity for the interpreter. Brother Post says that by gospel means the Millennium is to be brought about and the world is thus to be taken for Christ. Put one hundred scriptures describing the "end of the world" before them for explanation, and see what they do and say. Take one of the many I have not used. This one, for example: Ps. 104:35. "Let sinners be consumed out of the earth, and let the wicked be no more." God is going to do that very thing; hence it is right, and right for us to pray for it. That is the way he did at the flood, and what he did to Sodom and Gomorrah and other cities and places, and God is known by the judgments which he executes. This is what he is going to do in the end of this and the succeeding age. The last battle of this age they will not be able to bury the dead. (See battle of Harmogeden in Rev. 16:9-21; 17:18, and many like them).

It is not the mission of the gospel to root sinners out of the earth and to consume them, but that will be the final disposition of them, and is incompatible with taking the world for Christ and holding it for him a thousand years to make it ready for him to come and destroy it and take his people away to some far off home. Here is the final consummation of the age. "The upright shall dwell in the earth, and the perfect shall remain in it. But the wicked shall be cast off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22. Such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off, and many more.

Such scriptures cause Brother Post to complain because he can't explain.

CHAPTER IX.

Let Jeremiah tell us some glorious things about our Post-resurrection State and Place.

Suppose you he will give it a different way?

I thought I must give only references, but after prayer for guidance, I am impressed to go on with the quotations.

Jer. 3:17. At that time they shall call JERUSALEM THE THRONE OF JEHOVAH, and ALL THE NATIONS SHALL BE GATHERED UNTO IT, to the name of Jehovah, to JERUSALEM: neither shall they walk any more after the stubbornness of their evil heart. 18. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers."

Can't you see where the throne of Jehovah will be. All nations will be gathered to IT to the name of Jehovah—to Jerusalem. These two houses have not come together yet, but God swore they should possess the "Land given for AN INHERITANCE UNTO THEIR FATHERS," Will the prophets and apostles never drop those expressions about the INHERITANCE OF THE LAND. The preachers have all dropped them in these days, and I fear they will drop me if I don't drop them.

Jer. 12:14. Thus saith Jehovah against all mine evil neighbors that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them up from off their land, and will pluck up the house of Judah from among them. 15. And it shall come to pass, after that I have plucked them up, I will return and have compassion on them; and I will bring them again, every man to his heritage, and every man to his land. Here is a double plucking. First of the nations out of the land of Israel, and then Israel out of their lands. Keep in mind that both natural and spiritual Jews are to inherit these lands, the first in their natural bodies under natural laws, living in the natural way of agriculture, etc.,

while the others will be in their spiritual bodies, directing, teaching, shepherding the natural inhabitants of the world. The Jews will dwell in Palestine "around about Jerusalem," while the nations of them inheriting that reign, because they ministered to, or did not persecute the people of God, will inherit the whole earth, with Gentile saints ruling over them in righteousness.

Jer. 16:14. Therefore, behold the days come, saith Jehovah, that it shall no more be said, As Jehovah liveth, that brought up the children of Israel out of the land of Egypt. 15. But, As Jehovah liveth, that brought up the children of Israel from the land of the north, from all the countries whither he had driven them. And I will, bring them again unto their land that I gave unto their fathers. No one claims this has been fulfilled, but I claim it will be to the letter, jot and tittle. The same land given unto their fathers.

I am trying to describe their future home and ours.

Jer. 23:3. And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. 4. And I shall set up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall any be lacking, saith Jehovah. 5. Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6. In his days, Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah, our righteousness. 7. Therefore, behold the days come, saith Jehovah, that they shall no more say, As Jehovah liveth, who brought up the children of Israel out of the land of Egypt. 8. But, As Jehovah liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them. And they shall dwell in their own land? "Forever and forever."

Jer. 30:3. "For, lo, the days come, saith Jehovah, that I will turn again

the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. 9. They shall serve Jehovah their God, and David their king, WHOM I WILL RAISE UP UNTO THEM. 10. Therefore, fear thou not, O Jacob, my servant; saith Jehovah, neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. 11. For I am with thee, saith Jehovah, to save thee; for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in a measure, and will in no wise leave thee unpunished."

How plain this to the eye of faith. But Post-ism blinds the eyes to all such scriptures.

Jer. 31:27. "Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beasts. 28. And it shall come to pass, that, like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so will I watch over them, to build and to plant, saith Jehovah. 31. Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah. 32. Not according to the covenant I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. 33. But this is the covenant I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts; and in their heart will I write it; and I will be their God, and they shall be my people. 34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto to the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more."

This is the one covenant of salvation for Jews and Gentiles. The Jews were broken off and the Gentiles are now being grafted in, "until the fullness of the Gentiles become in," or "until the time of the Gentiles are

fulfilled;" then Israel shall have the covenant renewed and ratified and fulfilled. Jews and Gentiles must be saved under the same covenant, and the promises are the same to both, and the inheritance the same.

Jer. 32:27. "Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my wrath, and in great indignation; and I will bring them again unto this place, and I will cause them to dwell safely. 38. And they shall be my people, and I will be their God. 39. I will give them one heart and one way, that they may fear me forever, for the good of them. 40. And I will make an everlasting covenant with them, that I will not turn away from following them, to do them good; and will put my fear in their hearts, that they may not depart from me. 41. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. 42. For thus saith Jehovah: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. 43. And fields shall be bought in this land, whereof ye say, It is desolate, without man or beast; it is given unto the hand of the Chaldeans. 44. Men shall buy fields for money, and subscribe the deeds, and seal them, and call witnesses, in the land of Benjamin, and the places about Jerusalem, and in the cities of Judah, and in the cities of the hill country, and in the cities of the lowland, and in the cities of the south; for I will cause their captivity to return, saith Jehovah."

This is now going on at a wonderful rate. The fig tree is budding, and "we know that it is nigh, even at the doors."

Jer. 33:6. "I will reveal unto them abundance of peace and truth. 7. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. 8. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me. 9. And this city shall be to me for a name of joy, for a praise and for a glory, before all the nations of the earth, which shall hear all the good that I do unto them, and shall fear and tremble for all the good and for all the peace that I procure unto it. 14. Behold, the days

come, saith Jehovah, that I will perform that good word which I have spoken concerning the house of Israel and 'concerning the house of Judah. 15. In those days and at that time will I cause a Branch of righteousness to grow up unto David, and shall execute judgment and righteousness in the land. 16. In those days shall Judah be saved, Jerusalem shall dwell safely, and this is the name whereby she shall be called— The Lord our righteousness. 17. Thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel. 20. Thus saith Jehovah: If ye can break my covenant of the day, and my covenant of the night so that there shall not be day and night in their season. 21. Then may also my covenant be broken with David my servant, that he shall not have a son to reign upon his throne; and with the Levites and the priests, my ministers. 22. As the host of heaven can not be numbered, neither the sand of the sea be measured; so I will multiply the seed of David my servant, and the Levites that minister unto me. 25. Thus saith Jehovah: If my covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth. 26. Then will I also cast away the seed of Jacob, and of David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will have mercy on them."

This must suffice for Jeremiah. Let us next hear Ezekiel.

CHAPTER X.

Now let us see how Ezekiel describes our Post-resurrection State and Place.

Ez. 20:40. For in my holy mountain, in the mountain of the height of Israel, saith the Lord Jehovah, there shall all the house of Israel, all of them, serve me in the land: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. 41. As a sweet savor will I accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you in the sight of the nations. 42. And ye shall know that I am Jehovah, when I shall bring bring you into the land of Israel, into the country which I sware to give unto your fathers. 43. And there shall ye remember your ways, and all your doings, wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. 44. And ye shall know that I am Jehovah, when I have dealt with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah.

"If the inheritance be of law it is no more of promise, but God graciously gave it to Abraham (and his seed) by promise." Read it over again with grace in your eyes. The Jews don't have to buy this inheritance with their performances. Their being "dead as dry bones" will not frustrate the promises.

Ez. 28:25. Thus saith the Lord Jehovah: When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, then shall they dwell in their own land which I gave to my servant Jacob. 26. And they shall dwell securely therein; yea, they shall build houses, and plant vineyards, and shall dwell securely, when I have executed judgments upon all those that do them despite round about them; and they shall know that I am Jehovah, their God.

Don't think within yourselves that I am skipping the descriptions of heaven, and those promises of taking us there, when we die, for there are none such in all the word of God. Read where you may, it is the same concerning our future home.

Ez. 34: 11. For saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep, and will seek them out. 12. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. 13. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. 14. I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel. 15. I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah. 16. I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will destroy; I will feed them in justice.

23. And I will set up one shepherd over them, and he shall feed them even my servant David; he shall feed them, and he shall be their shepherd. 24. And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it.

25. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods. 26. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. 27. And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am Jehovah, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bond-men of them. 28. And they shall no

more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid. 29. And I will raise up unto them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the nations any more. 30. And they shall know that I, Jehovah their God, am with them, and that they, the house of Israel, are my people, saith the Lord Jehovah. 31. And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah.

Suppose something like this could be found about heaven, and our being gathered together there. Then there would be two faiths and two Lords, one to dwell with those who go to heaven and one to dwell with those who are to inhabit the earth and the world "forever and forever." But as all the promises are concerning the earth, and none concerning heaven, then the Book is inspired of God, and all these Scriptures inspired of God are profitable to those who believe, but not to those who believe not these promises, no difference how pious they are. These promises are first to the Jews, and then to the Gentiles. The latter will come in later.

Ez. 36:28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. 29. And I will save you from all your uncleannesses: and I will call for the grain, and will multiply it, and lay no famine upon you. 30. And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproach of famine among the nations. 31. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations.

32. Not for your sake do I this, saith the Lord Jehovah, be it known unto you: be ashamed and confounded for your ways, O house of Israel. 33. Thus saith the Lord Jehovah: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. 34. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. 35. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and

inhabited. 36. Then the nations that are left round about you shall know that I, Jehovah, have builded the ruined places, and planted that which was desolate: I, Jehovah, have spoken it, and I will do it.

37. Thus saith the Lord Jehovah: For this, moreover, will I be inquired of by the house of Israel, to do it for them: I will increase them with men like a flock.

Notice, Jehovah is not waiting for the Jews to return and repent in order to forgiveness, but the very reverse. They are first gathered to their land and are made to see the goodness of Jehovah, and this goodness will lead them to mourning over their sins and loathing of themselves, and to the confession of their sins. And all of that change of mind and feeling is repentance. The grain will multiply, the fruit of the trees will increase, with no more famine, but the desolate places shall be tilled, and become LIKE THE GARDEN OF EDEN. PARADISE RESTORED—"RESTORATION OF ALL THINGS." Besides the Jews, there will be "surrounding nations" who will know Jehovah also.

Ez. 37:16. And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions : then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: 17. And join them for thee one to another into one stick, that they may become one in thy hand. 21. And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: 22. And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; 23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God.

24. And my servant David shall be king over them; and they all shall

have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. 25. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers dwelt; and they shall dwell therein, they and their children, and their children's children, for ever: and David my servant shall be their prince for ever. 26. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27. My tabernacle also shall be with them; and I will be their God, and they shall be my people.

28. And the nations shall know that I am Jehovah that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore.

Now, brother preacher, when God has spoken the same things, not only once, twice, thrice, etc., but hundreds of times, and swore to them, and confirmed them by immutable ways in which it is impossible for God to lie, will you still doubt? This was written hundreds of years after their first entrance into the promised land, and hundreds of years after David was dead, and we know they have not yet been fulfilled, but as the restoration of the Jews, and "restoration of all things" do not fit your theory of going to heaven at death, and staying there forever, therefore you take no interest in these promises, and have no patience with those who do. You know I do not falsely accuse you. I would not hold to a theory that is in opposition to all the Bible says about what the theory involves. These things belong to the Post-resurrection state, and are to be realized on the EARTH.

Ez. 39:25. Therefore thus saith the Lord Jehovah: Now will I bring back the captivity of Jacob, and have mercy upon the whole house of Israel; and I will be jealous for my holy name. 26. And they shall bear their shame, and all their trespasses whereby they have trespassed against me, when they shall dwell securely in their land, and none shall make them afraid. 27. When I have brought them back from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. 28. And they shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations,

and have gathered them unto their own land; and I will leave none of them any more there. 29. Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord Jehovah.

The Zionists are not trying to gather the Jews into Palestine because they know their Jehovah.

But after they are there, "then shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: For this is the covenant unto them when I shall take away their sins." Rom. 11:26-27. Let us first get the Jews restored to their land, and then will come the Restoration of all the other persons and things promised. Don't try to see it all at once lest it be too much for your faith. I fear a part at a time will tax your faith by reason of the "excellent glory."

CHAPTER XI.

Call Daniel next for a witness, and let him tell us about the saints of the Most High. Will they be taken to heaven when they die, or will they be raised when Christ comes, and take possession of "the Kingdoms UNDER the whole heavens." O Daniel, who didst stop the lions' mouths, and told the truth before the king! Will you dare to be a Daniel in the face of this host of truth-haters on this subject, and who cannot endure those who believe and tell the truth as revealed in God's Word? Speak, Daniel!

Dan. 7:13. I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought Him near before him. 18. But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. 21. I beheld, and the same horn made war with the saints, and prevailed against them; 22. Until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

25. And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. 26. But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end. 27. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Here is the end of the matter.

12: And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall

be found written in the book. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

13. But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days.

Daniel is now resting in Paradise, waiting to stand in the resurrection at the end of the days.

. . . say the world is getting better and better, and will unto the end. Your theory requires it, though it is against all that God says on the subject. Does Matt. 24 get better and better? Do Mark and Luke make it better and better? Does the book of Revelation make it better and better? Do not all of these and all other Scriptures make the world to become worse and worse, so that when Christ comes, "it will be as in the days before the flood," and "like Sodom and Gomorrah?" You are wrong, my brother, because you have not searched the Scriptures, but have only an inherited false faith. Not till the great decisive battle in the valley of Decision by all nations, will the world begin to get better and better, and then it will get better faster than it got worse. When the land and mountains and Jerusalem all become holy, and Jehovah sits on his throne in Jerusalem, then shall the mountains drop down sweet wine, and the hills flow with milk, and the land with honey. All this is coming to pass on the earth, and the earth will far surpass any imaginary conception of heaven. We are not quarreling over the final CONDITION of things, but about the PLACE. Heaven is to be on the new blood-bought EARTH.

CHAPTER XII.

Amos 9:9. For, lo, I will command, and I will sift the house of Israel among all the nations, like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth. 10. All the sinners of my people shall die by the sword, who say, The evil shall not overtake nor meet us.

11. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old. 12. That they may possess the remnant of Edom, and all the nations that are called by my name, saith Jehovah that doeth this. 13. Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. 14. And I will bring back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 15. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God.

If my readers are tired of such as this, it shows the evil effects of their inherited errors. If such language is not as sweet to your taste as honey, or the honeycomb, then your taste is perverted.

While I read and write these things, I feel like I am sitting in a heavenly place. The promises are satisfying, but not surfeiting. - I don't see how I could take enough to nauseate me. And if the reader will only believe what is written, and refuse to wrest what is written, then will he feed and fatten also. Heaven was never so beautifully described.

Micah 4:1. But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. 2. And many nations shall go and say, Come ye, and let us go up

to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. 3. And he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. 4. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it. 5. For all the peoples walk every one in the name of his god: and we will walk in the name of Jehovah our God for ever and ever.

6. In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted. 7. And I will make that which was lame a remnant, and that which was cast far off a strong nation: and Jehovah will reign over them in mount Zion from henceforth even for ever.

Here is more of the same sort, and an abundance of it. Notice the fifth verse For all the peoples walk (present tense) every one of them in the name of his god, and we will walk (future tense) in the name of Jehovah our God for ever and for ever. There are no mountains and hills in heaven, nor are there many nations in heaven to say, Come ye and let us go up to the mountain of Jehovah, and he will teach of his ways and we will walk in his paths. "The law shall go forth out of Zion and the word of Jehovah out of Jerusalem." There are no spears and swords to be beaten into plows and pruning-hooks, and no nation against nation except on this earth.

Micah 7:18. Who is a God like unto thee, that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in lovingkindness. 19. He will again have compassion upon us; he will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea. 20. Thou wilt perform the truth to Jacob, and the lovingkindness to Abraham, which thou hast sworn unto our fathers from the days of old.

We are still on this rich vein of truth. It started way back before Abraham, and will be easy to trace through both the Old and New Scriptures. Thus we know we are in the right way—the one only way of truth. All the prophets and Apostles can't be wrong.

Zeph. 3:8. Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.

14. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. 15. Jehovah hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more. 16. In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. 17. Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. 18. I will gather them that sorrow for the solemn assembly, who were of thee; to whom the burden upon her was a reproach. 19. Behold, at that time I will deal with all them that afflict thee; and I will save that which is lame, and gather that which was driven away; and I will make them a praise and a name, whose shame hath been in all the earth. 20. At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith Jehovah.

While pastor in Hot Springs, the Jews lost their house of worship by fire, and we invited them to use ours. During the time, I invited them to hear me on the promises to be fulfilled to them. I used many of these Scriptures, to their great delight. I did the same in Tampa, and they called a meeting on Monday morning to thank me, and wrote it up in many secular papers. I told them that their Bible was our Bible, that their Moses and David and prophets were ours also, and that Abraham was our father

as well as theirs; I wanted them to make our Savior their Savior. Then I asked them to hear me expound the New Scriptures concerning them and us.

CHAPTER XIII.

Zech. 1:16. Therefore thus saith Jehovah: I am returned to Jerusalem with mercies; my house shall be built in it, saith Jehovah of hosts, and a line shall be stretched forth over Jerusalem. 17. Cry yet again, saying, Thus saith Jehovah of hosts: My cities shall yet overflow with prosperity; and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem.

Our Dr. Edgar E. Folk wrote a great article on "Historic Jerusalem." I wrote him twice, begging for an article on "Prophetic Jerusalem." I make this challenge: I will put Prophetic Jerusalem against anybody's heaven. Come on with your descriptions, and I will make you ashamed.

Zech. 2:9. For, behold, I will shake my hand over them, and they shall be a spoil to those that served them; and ye shall know that Jehovah of hosts hath sent me. 10. Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith Jehovah. 11. And many nations shall join themselves to Jehovah in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me unto thee. 12. And Jehovah shall inherit Judah as his portion in the holy land, and shall yet choose Jerusalem.

It is not I that speak this, but Jehovah. Don't weary and worry with me, but with Jehovah. It is not I that repeat so often, but it is Jehovah of hosts. Can this be fitted to the heaven theory?

No, no, no.

Zech. 8:3. Thus saith Jehovah: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called the city of truth; and the mountain of Jehovah of hosts, the holy mountain. 4. Thus saith Jehovah of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. 5. And the streets of the city shall be full of boys and girls playing in the streets thereof. 6. Thus saith Jehovah of hosts: If it be marvellous in the

eyes of the remnant of this people in those days, should it also be marvellous in mine eyes? saith Jehovah of hosts. 7. Thus saith Jehovah of hosts: Behold, I will save my people from the east country, and from the west country. 8. And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

If Jehovah of hosts should use stronger and plainer language than this, it would be too strong and too plain for any of us. Indeed, even I myself feel like apologizing for, or softening the words somehow, because they are already too strong and plain for beginners in this faith. Let others go to heaven if they will and can, but as for me I want to meet Jehovah in the air, and escort him to Jerusalem, "my happy home."

Zech. 11:6. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them back; for I have mercy upon them; and they shall be as though I had not cast them off: for I am Jehovah their God, and I will hear them.

9. And I will sow them among the peoples; and they shall remember me in far countries; and they shall live with their children, and shall return. 10. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. 11. And he will pass through the sea of affliction, and will smite the waves in the sea, and all the depths of the Nile shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart. 12. And I will strengthen them in Jehovah; and they shall walk up and down in his name, saith Jehovah.

"First to the Jews and then to the Gentiles." If God does not fulfill these promises to the Jews, then he will not to the Gentiles. But if he scattered the Jews among all nations as one-soweth corn, then LIKE as he scattered them, SO will he gather them. That the first is literal, the devil wouldn't deny. That the second will be literal, no saint should deny, and if literally true, then what a truth, and oh, how true! Let us preach it, PREACH IT,

PREACH IT.

Zech. 12:6. In that day will I make the chieftains of Judah like a pan of fire among wood, and like a flaming torch among sheaves; and they shall devour all the peoples round about, on the right hand and on the left; and they of Jerusalem shall yet again dwell in their own place, even in Jerusalem.

8. In that day shall Jehovah defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of Jehovah before them. 9. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem.

10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

This was written before they pierced him. They shall look unto me whom they HAVE pierced. The looking is after the piercing. They are not looking and mourning yet, but soon will. The day approaches, and it will be hastened in the time as nothing was ever hastened. First is the gathering, then the pouring out of grace and supplication; then the looking and mourning, and then the reconciliation. The order of these events is clear.

Zech. 14:3. Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. 4. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5. And ye shall flee by the valley of my mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye

fled from before the earthquake in the days of Uzziah king of Judah; and Jehovah my God shall come, and all the holy ones with thee. 6. And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves. 7. But it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light. 8. And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be.

9. And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one.

20. In that day shall there be upon the bells of the horses, HOLY UNTO JEHOVAH; and the pots in Jehovah's house shall be like the bowls before the altar. 21. Yea, every pot in Jerusalem and in Judah shall be holy unto Jehovah of hosts; and all they that sacrifice shall come and take of them, and boil therein: and in that day there shall be no more a Canaanite in the house of Jehovah of hosts.

Don't fail to put with this Rev. 22:1-7. We see there as well as here that the throne of God and of the Lamb has come down to Jerusalem; that "the mount of Olives is before Jerusalem to the east," the place Jehovah ascended from, and when his foot shall stand on the same mount in that day, the mount will divide as described, and the river of life, and the trees of life will be as described, all on the earth and not in any heaven. There is no excuse for mistakes here. Good enough for me.

I have copied much and left off much about the promises of the future, but I think the ground is covered in what is quoted. There are many details that call for study. The general facts revealed for the future is all my limits will allow. I am sad to think that many good brethren will refuse to read, and some may refuse to believe, though I can't now see how that will be possible.

I have not skipped the descriptions of heaven nor the promises of our

going there, for there are no such descriptions and promises. The heaven heresy has been taught mostly in hymns, next in funeral preaching, and the closing of prayers. "When we die, receive us to thyself in heaven," has been the closing of millions of prayers. I never say amen to a prayer that closes that way. No prayer in Scripture closes that way, nor does Spurgeon, in his book of prayers, close one that way. Why dictate to the Almighty as to WHERE he will receive us! I want him to receive my spirit when I die, but I want him to receive it into the place prepared for it. I (know that will be best for my spirit. I don't want to be rushed into the Divine Presence until he and I are ready. I don't want my spirit instantly consumed. Christ went to prepare a place for us. It had been prepared before, as the earth had been, but both needed improvement, and the improvement is just right. What he did to Paradise when he went there, I don't know, but he took his blood in some way, and sprinkled it in the Holy places instead of Holy place. He took his blood both to Paradise when he died, and to heaven when he ascended. I am sure he left a flood of light in Paradise. He told the spirits in waiting and safe-keeping, many things when he in spirit preached unto them. But, let us follow this same vein of truth through the New Scriptures, as both are one in doctrine.

When I see these glorious descriptions of our Future and Forever Habitation, I do not see them afar off, as the ancients who died in this faith, yet like them I am persuaded of them, and I embrace them, not as a delusion, but as a reality, as a real country, a heavenly country, which will have a city, which Jesus went to prepare, and which is now *aonian* in the heavens, but which John saw coming down out of heaven. When I read and see and embrace, and then see the promised time is so surely and swiftly coming to pass—

It makes me feel like singing a jubilee song,
It puts joy in my heart, and praise in my tongue;
For I know, though the darkness of Egypt still lowers,
That the time ere release, is not ages, but hours.

As sailors, not yet in sight of the strand,
Know well their approach by the loom of the land,

So they who will lend but a listening ear,
Can NOW catch the whisper that tells He is near.

He IS near—for nature itself has begun to prepare,
To utter the signs He has bid it declare;
The world in its guilt waxes haggard and grim,
And its cup of iniquity is full to the brim.

The curse so long camped on Bosphorus' side—
And she who sits queen on Tiber's foul tide;
And famine and earthquake both stalk in the band
Of witness, attesting the Lord is at hand.

Spent at last the long cycle of wilderness dearth,
Once again sounds of latter rain gladden the earth;
In the land long despised, but preparing e'en now,
For the feet that shall stand on Olivet's brow.

And thither together the tribes have begun,
From the North and the South, from the climes of the sun;
For the times of the Gentiles have 'bout answered their need,
And the hiss is 'bout gone from Israel's seed.

The world as of yore naught of all doth divine,
Says again: That believers are filled with new wine;
Suffers warning to pass all unseen and unheard,
And like Herod, fulfills, while opposing his word.

Then welcome, thrice welcome, ye tokens of God;
What else but His Coming can comfort afford?
What presence but His can set this prisoned
earth free?
O Star of the Morning, our hope is in Thee!

FOR

There is scarce a home in all this world, of palace or of cot,
That hideth not some burdened heart, nigh breaking for its lot;
The earth is cursed with pain and tears, and closer draws the gloom,
And balm for cure there can be none, till Christ the Lord shall come.
O, morn! when like a summer bird, my body shall go free,
When I shall see thee as thou art, and be, my Lord, like thee;
Like thee! LIKE THEE! All spotless white— this heart, this will like thine!
O love of God! O blood of Christ! O grace and power divine!
O Savior! thou dost know the thirst the longing spirit feels;
O Bridegroom, now so long away, why stay thy' chariot wheels?
Were ever eyes so dim with tears, hearts so oppressed with care?
Did ever ears so long to catch thy whisper in the air?
Ye watching saints, lift up your heads, array you for the feast!
He that tarries long is near, the glow is in the East;
The Morning Star is soon to drive the darkness all away,
O Son of Righteousness, rush in that grand Millennial day.

CHAPTER XIV.

THE NEW SCRIPTURES.

These doctrines abound in the New Scriptures as well as the Old. To quote all, or even a major part, might burden the book and the reader. With light out of the Old, the many passages in the New, with now a veil on them, would shine as the light. The two enlighten each other, and thus doubly enlighten the reader. I have before me seventy-five passages marked in Matthew alone I would love to introduce, if my limits allowed. The very first verse shines brighter.

Matt. 1:1. "Jesus Christ, the son of David, the son of Abraham." As the promised seed of Abraham (Gal. 3:16), he must be the son of Abraham, and also a son of David if he is to sit on David's throne. Matt. 1:21 has a new light also, "Thou shalt call his name Jesus, for he shall save his people from their sins." This is the Joshua of Acts 7:45 and Heb. 4:8. Not only a deliverer, but the true Joshua who will lead the true Israel into the true promised land. As Joshua led in both the saved and unsaved of Israel, so the true Joshua will lead into the promised land both the natural and spiritual Israel. Put the following Scriptures to this and see how it shines:

Luke 1:31. And behold, thou shalt conceive in thy womb, and shall bring forth a son, and shall call his name Jesus. 32. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: 33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

What can a brother Post do with that? It must be nonsense to him. Either this is nonsense, or the Post theory is. This was the language of the angel Gabriel. Now hear, Elizabeth, she was filled with the Holy Spirit:

Luke 1:54. He hath given help to Israel, his servant, that he might remember mercy. 55. (As he spake unto our fathers) Toward Abraham and his seed forever.

Here is another filled with the Holy Spirit:

Luke 1:67. And his father Zacharius was filled with the Holy Spirit, and prophesied saying, 68. Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people. 69. And hath raised up a horn of salvation for us in the house of his servant David. 70. (As he spake by the mouth of his holy prophets that have been from of old). 71. Salvation from our enemies, and from the hand of all that hate us. 72. To show mercy towards our fathers, and to remember his holy covenant. 73. The oath which he sware unto Abraham our father. 74. To grant unto us that we being delivered out of the hand of our enemies, should serve him without fear.

Thus the Holy Spirit put into these prophet's minds the very promises we have been quoting. Here, nor anywhere else is there a promise of a "final home in heaven." He did not save us to "fit us for heaven," but for our future state. Matt. 3:2. When John said: "Repent, for the kingdom of heaven is at hand," he was not trying to prepare a people to go to heaven, but for the coming kingdom. It is not the purpose of God to take people to heaven. The Bible knows nothing about such a theory, but to do his will on the EARTH, although hymn writers, with the lying license of poets, have burdened their songs with it. But they think it is a good sentiment, and therefore they can risk it. But no sentiment is good that neutralizes or invalidates the word of God. "When thou my righteous judge shall come to TAKE thy ransomed people home" did not come out of the Bible, but out of the imagination, and for which there is no excuse.

Matt. 3:12: "He will come with a fan in his hand; will purge his floor (the earth), and will, gather his wheat into his garner (in the air), but he will burn up the chaff with unquenchable fire." "The wicked are to be rooted out of the earth, but the righteous are to remain in it forever." The other theory "lies against the truth," and "no lie is of the truth." Matt. 4:8-9. Satan knowing that Jesus had come to subdue the Kingdoms of the world unto himself, offers him an easier way. If Jesus had come to take his people to a far-off country, Satan would not have made this proposition. With this doctrine of Christ coming to take possession of the

world for himself and his people "to inherit," we can see the beauty of Matt 5:5. "Blessed are the meek for they shall inherit the earth." This is far from the meek dying and going to heaven. Verse 12 says our rewards are in heaven, but many scriptures tell us that Christ will come and bring our rewards with him, to give to every one as his work shall be. Rev. 22 and Matt. 5:19-20. Read these verses with Kingdom out of them. Shall be called least and greatest in heaven, shall in no wise enter heaven. Why does not one Scripture in all God's word read that way. Because that is not the way. We are taught to pray every day. "Thy Kingdom COME thy will be done on EARTH as it is in heaven." That is the Kingdom to be "entered," and the one in which there will be the "least and the greatest." How plain is the book to a plain man? The foul characters of the saved nations will be cast out when Christ comes in his Kingdom to reign on the earth, because their habits will not suit even the unconverted of that age, and when Christ has put all things under his feet and has gotten the Kingdom ready to be turned over to the Father, then God will come down out of heaven to receive the Kingdom and then there will be no more sin and sorrow for the former things will have passed away. Those who pray to God: "Thy Kingdom come, thy will be done on earth as it is in heaven," and have any thing else in mind and heart, is simply wasting his words at a throne of grace.

Matt. 8:11-12. "Many shall come from the east and the west and shall sit down with Abraham, Isaac and Jacob in the Kingdom of God. But the children of the Kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Are heaven and kingdom of heaven equivalent terms? Then the children of heaven are to be cast out of heaven. Then there is no final preservation of saints, for they will not be safe when they get to heaven. Luke 21:43: Heaven shall be taken away from you and given to a nation bringing forth the fruits thereof. That does not sound right, but put kingdom of heaven, or of God in, and we can understand for that is and is to be on the earth as everywhere taught. When Jesus got out of the law and prophets and Psalms the things concerning himself, he classified the Scriptures on that subject (Luke 24:44.) So if we classify the Scriptures on "the kingdom of heaven," a wayfaring man though a fool need not err therein. It is never synonymous

with heaven. Neither is salvation ever synonymous with heaven. But we will take them as we come to them. Don't forget that we have three torches to light our way—Gal 3:29; Rom. 4:13, and Acts 3:21. Every thing so far has harmonized with those torch lights, and will to the end. The much we have had on the restoration of the Jews, will be of great use before we are through. I want you to behold your future home. Before I make further warfare on this heaven theory, let me say, that I would not intimate that it is not a happy delusion or illusion, and may be to some, elusion. I have heard the preacher exercise his imagination freely in trying to describe it, and I have seen and heard the nervous sister shout frantically over it while it was going on. I do not intimate that her sincerity—or felicity—was not real. The three hours screeching over Diana of the Ephesians was real religious emotion and devotion, but it came from a reverence for an imaginary goddess. There was never greater or more sincere religious devotion than that offered at the Altar of Baal.

I Ki. 18:26-29; nor that manifested by the Philistines before the image of Dagon. Judges 16:23. 25. All heathen religions are characterized by the most intense emotion and devotion. The feelings are real but they are produced by unreal things. Like fiction, which also stirs feelings, emotions, and passions the effect is real, but the cause is unreal. The material used, comes out of the imagination. Just so with this heaven theory. I don't deny the effect, but I do assert that the cause of the effect is not gotten from God's word. When imagination overrides reason, and substitutes its "airy nothings" for real, substantial truth, then there is transgression, and all transgression is sin. What we should desire is, the real word of God. The emotions I have received, by the word of God on the Final and Forever Home of the Saints as revealed, I would not exchange for all the emotions that ever were excited by the imagination. I know whereof I speak. I read this classification of Scripture on this subject until I overflow. Even when I discover a hidden truth, I feel like selling all I have to possess it.

CHAPTER XV.

Let us now return to our explanations with the three lights burning. Matt. 9:27. "Thou son of David." Put all of these expressions together, and you see what sort of faith it implied. Who to-day uses that expression in prayer? Yet it is as appropriate now as ever, as appropriate for Gentiles as for Jews. Through the Son of David came the promises and the inheritance, and if we have no faith in him as the Son of David, how can we inherit the promises? How does Matt. 1:1 read: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." Then beginning at Abraham, Matthew runs the succession to Jesus who was called Christ." See Ps. 89: 35-37; Ps. 110; Ps. 132:10-18; Isaiah 9:7; 22:22; 55:3; Jer. 30:9; Hos. 3:5; Amos 9:11; Matt. 1:1; 9:27; 21:9; 22:41; Luke 1:32; John 7:42; Acts 2:25; 13:22; 15:15; Rom. 1:3; 1 Tim. 2:8 ; Rev. 5:5; 22:16. If Jesus Christ is not the Son of David, he is nothing to us; but if he is, what he is to us, must come from this descent from David and Abraham; "for to Abraham the promises were made," and "the same confirmed to David;" "and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." If you get away from that, you get away from all. The heaven theory leads in the opposite direction, AND MAKES ALL OF THESE PROMISES OF NONE EFFECT. I can't conceive of a greater error.

Matt. 12:32. This non-forgiveness in this age, or in the age to come, is full of light to those who have the light I am not contending for, but full of darkness to those who hold to the heaven theory. The age to come is the Millennial age, of which we are writing, and forgiveness of sins belongs to that age as well as to this. Some have eyes to see this, but some have not, because they have shut their eyes, and I fear hardened their hearts against that part of revelation.

Matt. 13:41-50. "The son of man shall send forth his angels, and they shall gather out of his kingdom (not out of heaven) all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. THEN shall the righteous shine forth (after the others are cast out of the earth) as the sun in the

kingdom of their Father." 44. The treasure hid in the field is God's people: "THE FIELD IS THE WORLD," and the man that found it is Jesus Christ, (Rev. 1:1) who sold all he had and bought that field—(world).

What a great text. I have often preached on it. 45: "Goodly pearls," gives another view of it. So of the gospel net which in these latter days "is gathering up every kind." Discipline can't purge the field of tares nor the net of bad fishes. That must be left for the angels of God, which they will do at the end of the age. "THEN they will be cast into a furnace of fire," and not at death. "THEN, the righteous will shine as the sun in the kingdom of God," but not when they die.

Matt. 16:27. "For the son of man shall come in the glory of his Father, with his angels; and THEN he shall reward every man according to his works." No, no, no, say many; they enter upon their reward when they die, and even now are wearing their crown of glory in heaven. The obituaries all say so, and so do the grave stones and the hymns, which we have read and sung all the days of our lives. Yes, they do read that way, although directly in the face of all God's word. Get the reward and crown passages together and if you ever repeat the statement after you read them, you will deny the record God has given of it everywhere, and that would make God a liar. The error may seem pious, while it may be impious. See these passages in another place in this book. "There is a way that seems right to a man, but the end thereof are the ways of death."

But let us not weary in well doing for in due time we shall reap if we faint not. I fear the light is now about to shine too bright for some. Matt. 19: 27:29. The question of WHAT shall we have, and WHEN, is plainly answered. "Ye (who have forsaken all and followed me), IN THE REGENERATION WHEN THE SON OF MAN SHALL SIT ON THE THRONE OF HIS GLORY, YE SHALL SIT UPON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL." Put with this Luke 22:28-30; and Rev. 7:3-8. Are the apostles now sitting on twelve thrones in heaven judging the twelve tribes of Israel? You say the apostles are in heaven to stay there forever, and these tribes are yet scattered over the whole earth, and will be at last gathered together in the land which God swear unto Abraham,

Isaac, Jacob, David, etc. The son of man will have his throne in Jerusalem as universal king, and David will be raised to sit on his throne "to judge the whole house of Israel," while these apostles will sit on twelve thrones each judging a tribe; and Paul perhaps over all Gentiles, and some of us under Paul over one or more cities. That is the way the saints are "to inherit" and rule the world. God could not make these things plainer, and I am sorry for those who can't see them. And they will be sorry too, when the time comes, for he will come "to those who look for him" and "who love his appearing." This writer knows he belongs to that class. The 29th verse applies this rule to all who forsake their best interest for Christ—a promise both for this life and the age to come. That age is often rendered "everlasting life," when it is only the inheritance of *aoonian* life, referred to in Luke 20:34-36; Phil. 3:11; Heb. 11:35 and Rev. 20: 4-6, etc. We let purgatory and universalism, and other isms scare us from the truth. How a faithful translation would help the truth and hinder error.

Matt. 20:21. is about "sitting on the right and left hand of Jesus in his coming kingdom." It can't be explained by a Post-millennarian. It has this doctrine but not theirs.

Matt. 21:33-43 and 22:1-13 are two parables that fit this leading we are exploring, but Brother Post can't explain them even to his own satisfaction. Matt. 23:37-39 is in our line. Note the words: "Ye shall not see me henceforth till ye shall say 'Blessed is he that cometh in the name of the Lord.'" See this paralleled in the Scriptures quoted on the restoration of the Jews. We will come on it again. Matt. 24 is fatal to postism. The key word in this and in chap. 25 is "Come," while the key word in postism is "go"—die and go to heaven, which comes out of the imagination, and not out of the Book. 24:3. "Tell us WHEN shall these things be, and WHAT shall be the sign of thy COMING, and of the END OF THE AGE." In Acts 1: 6, when they asked him "if at that time he would restore the kingdom again to Israel," he told them it was not for them to know about that, as the Father put that in his own power. But if the SIGNS of his coming, and the end of the age, were not for them to know, he would have told them so. But instead, the most pains-taking answer he ever gave to any question, he gave to these—occupying two long chapters of 51 and 46 verses

making 97 in all. He admonished them to give heed to his answer, for they were likely to be deceived. They were enquiring about "signs" of two synchronous events—his coming, and the end of the age. The destruction of Jerusalem brought over from 23:38-39—was another question. He did not say that his coming and the end of the age did not concern them, as they and he would soon be in heaven to abide forever. And why? Because that theory had not been born of human imagination, and such a theory never was born of God.

24:14. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then the end (of the age) will come." All nations have at last opened their doors, and the gospel has just now gone in, as a witness of the end. That FACT testifies to his imminent coming. 27. "As the lightning cometh out of the east and shineth even to the west; so shall the coming of the son of man be." Then it will not be by a secret disseminating influence of gospel leaven, until the whole be leavened. No indeed. 29-31 are fearful signs, following fearful tribulations. Following the light of lightning, is the sign of the darkening of sun, moon and stars, and out of that darkness comes "the sign of the son of man," that causes universal mourning of sinners, and in the light of that sign the angels will gather the elect from the four winds. It is all about his coming, and not a word about our going. Nor will he come "to take his ransomed people home." That was born of the lying license of poetry, and has not a word of God to support it. 25:1—the virgins go forth to MEET the bridegroom who is COMING to the earth, to judge, first his saints (24-30) and then the living nations (31-46) with Zech. 2:6-13). I hope the time will come when we can endure the truth concerning *aion*, and everlasting, and eternal. There is an everlasting punishment for sinners in hell, and eternal blessedness of saints in their final home, but these are not expressed every time we find *aion*. The Jews are now suffering an *aionion* age—lasting punishment, but an *aionion* or age-lasting blessedness awaits them, when they shall be gathered again in their own land. So nations have been cursed and blessed during this age, though for a shorter time than the age. So nations that have not persecuted the Jews and the saints, shall go over into the coming golden age.

I believe Matt. 25:33-46 has reference to the living nations as such, and the curses and blessings are not eternal or everlasting, but age-lasting as the uncompounded word so often, or rather nearly always means. Why have "ages of ages" and "ages unto ages" and "end of ages" if one age is eternal. *Aion* is eternal when applied to God and eternal things for that is their age, but when applying to temporal things it must be compounded to reach eternity. There is temporal, age-lasting, and eternal happiness and misery for saints and sinners, but let each stand for itself, as the Spirit has given utterance.

Matt. 26:29 with Luke 22:28-30. "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel," is to be fulfilled on this earth, our future place of abode, and not in heaven as is evident to all who have eyes to see. Matt. 27:37 with Mk. 14:26; Luke 23-38 and John 17:19—contains the superscription on the cross in large letters: "THIS IS JESUS, THE KING OF THE JEWS." Pilate was divinely inspired or impressed to write it thus, and it could not be changed. "What I have written I have written." The crucified Christ is yet to be the king of the Jews. There are so many Scriptures on this, But it will be not in heaven, but on the earth, when he shall have come and gathered them together.

Matt. 28:7, 10, 16-20 with many other Scriptures shows us the risen savior with his new body—walking and talking and eating and drinking, and this shows us our future selves in our new bodies made like unto his—walking and talking and eating and drinking, "after that we are raised from the dead." Thus we can sit on thrones, and judge the nations in righteousness, so that peace shall flow as a river, and righteousness as the sea. This is something real, substantial, appropriate, satisfactory. The other to me is the shade of shadows of sublimated theories.

CHAPTER XVI.

Of course the other gospels are saturated likewise with like truths. Hence we quote only a few that may add a little new matter. See Mark 13:24-27. "But in those days AFTER THAT TRIBULATION," more fearful signs come, "THEN they shall SEE the son of man coming in clouds with power and great glory," and his elect shall be gathered from the uttermost parts of the earth to the uttermost part of heaven. Such expressions are everywhere used for world-universality. The notion is held these days that the coming of the kingdom is the coming of Christ, and that the spreading of the kingdom is the coming of the kingdom, and that after we have "taken the world for Christ in one generation," then everybody will be taken to heaven to abide with Jesus forever. Thus the coming of Christ is spiritualized away. But the above says we shall SEE the coming, in clouds with great power and glory.

Thus you see what the dying and going to heaven theory does with a man's faith.

The Lord's Supper "shows the Lord's death TILL HE COME." At the close of the supper he said—Mark 14:25—"I will drink no more of the fruit of the vine until that day when I drink it new with you in the kingdom of God." Put Luke's statement with this 22:28-30. "But ye are they which have continued with me in my temptation, and I appoint unto you a kingdom, even as my father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." The other theory makes this impossible, for if the apostles died and went to heaven to abide forever, this promise cannot be fulfilled. There will be no grapes and wine and table and twelve tribes of Israel in heaven.

Luke 1:33, 55, .69, 70, 72, 73 have been already noticed. In harmony with the same is 2:34, 38 one the language of Simeon and the other of Anna—both speaking as they were moved by the Holy Spirit to speak at that time. Hence they were not simply uttering a Jewish tradition. The child was "set for the falling and rising up of many in Israel," and "she

spake to them that were looking for the redemption of Jerusalem." "The falling of many in Israel" has taken place, but the "rising up of many" has not, nor has the redemption of Jerusalem taken place, but it will if God is true. And that rising up of many, and redemption of Jerusalem belongs to our future home after the resurrection of the body.

Luke 9:62. "No man, having put 'his hand to the plow and looking back, is fit for the kingdom of heaven." He does not mean that such a sinner is not fit for salvation, or for heaven, for one is as fit as another for either. He is talking about certain kinds of followers who are unworthy to obtain that age, and that resurrection out from (not of) the dead, to enter the kingdom he is coming to establish on the earth, when he and his saints shall reign on it. A Post-brother can't see it, but a Pre-brother can. It is all in line, and fits exactly the Pre-faith, but not the Post theory.

Luke 14:14. "And thou shalt be blessed, for thou shalt be recompensed in the resurrection of the just." This blessing and recompense don't come at death, although millions say and sing it, but they come at a special resurrection—"the resurrection of the just," which has not yet taken place, but will at the second coming of Christ.

Luke 16:23. The rich man lifted up his eyes in hades and not in hell. So say the scholarship of the world. If hades is hell, then hell is to be overcome and abolished. See Hos. 13:14; Rev. 20:13-14. Did Christ go to hell? If Lazarus was in heaven he was not in the bosom of God, but of his father Abraham. This whole lesson fits my views exactly. So does 17:24-37. Luke 18:8: "When the son of man cometh shall he find faith or the faith on the earth." Bro. Post thinks the earth will be full of both faith and the faith, but it contradicts all Scripture concerning the condition of the world when Christ comes. But I think that although his coming seems to tarry, yet it will come speedily at last, and he will then avenge his elect who cry day and night unto him. This cry for vengeance continues through the disembodied state. See Rev. 6:9-10. The souls of those martyrs were not in heaven, for if so they were not satisfied and perfected as the other theory requires.

Luke 19:15-27. This is about the pounds, and teaches that when Christ comes he will reward the faithful by giving them authority over cities. (Compare Matt. 25:14-30). This "entering into the joy of thy Lord," and "being ruler of many things," IS WHEN HE COMES, and they clearly tell us about the WHAT and WHEN and WHO of our future home. It will be just that way, and not some other on the earth, and not in heaven.

Luke 20:35. "But they who are counted worthy to obtain that age, and THE resurrection out from the dead (ones) are equal unto the angels, and are the children of God, being the children of the (that) resurrection." The Greek is stronger than the above. Here is something about the Post-resurrection state. It contradicts the heaven theory which denies the special resurrection and the glories that shall follow.

That passage with others like it on the twofold resurrection, the translators tried to cover up. The Scriptures concerning the two resurrections are many and plain when rightly translated and considered together. Here (Luke 20:35) some "will be counted worthy to obtain that age and that ex-resurrection (ek) out from the rest of the dead," that will not then arise; and Paul doing and enduring all things "that he might have part in that resurrection." (for blessed and holy is he that hath part in the first resurrection), is a doctrine that needs to be preached to-day, especially to the Barren Fig Tree Christians. They don't know what they are losing when they give their lives for worldly trash. They will have no part in that Golden Age of one thousand years we have been describing, but they will sleep on until the second or general resurrection at the general judgment after the thousand years are finished. Brother preachers! tell them so, and quit your foolishness about going to heaven and getting their cups filled whether they be small or large. That is not respectable heathenism.

Luke 23:43. The convicted robber with his Jewish ideas, like other Jews, was so full of the second coming, and glorious consummation in the coming kingdom, that we have been reading about, that he was expecting nothing much before that time. Hence Christ's answer was surprisingly full. Not only will I remember you when I come in my kingdom, but there is a great blessing this side of that you failed to ask for, and I throw that

in, that you may get good measure. "TO-DAY SHALT THOU BE WITH ME IN PARADISE." That is where they went, and not to heaven. See another place in this book on that. Christ went to Paradise when he died, and went to heaven when he ascended. God said so; Christ said so; the Holy Spirit said so; the Scriptures say so" - and so does this writer. Reader, what do you say? Preacher, what do you say?

CHAPTER XVII.

John 3:13. Christ was telling Nicodemus about "heavenly things," and he believed not. Christ told him that he was the only one that knew, as no other one on the earth had ever gone to heaven to learn about them. The Son of Man from heaven was, and is the only eye witness of what is in heaven. See further on Acts 2:34.

John 5:35 "The hour is coming and now is (compare 4:21, 23; 16:32) when the dead shall hear the voice of the Son of God; and they that hear shall live." As an earnest of it, he called the dead to life before he left. "Hour" often stands for a dispensation. This "earnest" bespoke the elect—calling out at the other end of the hour at his second coming. In Acts 2:16-20, we have another earnest of what will be on a large scale at the other end of the dispensation. This is clear to all. Christ sent out his apostles "to raise the dead," and that showed HIS power and not theirs. The Jews "marveled" at the earnest. They knew the dead were hearing His voice then. Jesus tells them more than that verse contained.

5:28. "Marvel not at this, for the hour is coming (not now is, like the other) when ALL that are in their graves shall come forth, they that have done good, and they that have done evil." This latter is the general resurrection of both good and evil, described in Rev. 20:11-15, in which the "good" that had no part in the first resurrection are brought forth "after the thousand years are finished." Read and see about the books and the book of life—two classes raised and judged. So, in the sixth chapter and elsewhere, instead of offering "heaven when they die," they are offered *sonian* life, and a "RESURRECTION AT THE LAST DAY"—either the first part of the millennial day, or hour, and the rest the last part. Dissensation or age is called both day and hour.

John 14:1-4. This has been commented on before. It is the bulwark, the citadel, the armory of the Postites. He did not say that in heaven there are many mansions (why didn't he?), and I go to prepare one for you there, and then will come for you as fast as you die, and take you there, that there where I am, there you may be also. This is what it is forced to

mean, but it does not say it and can't mean it. Heaven occurs over 800 times, and is never called a house. House occurs over 2,000 times, and it never means heaven. Mansion in Greek occurs only here, and verse 23: We will come and make our abode with him. That is, the Father, Son and Spirit will COME and ABIDE with those who keep his "commandments," and "words," and "works." Then put "abode" in the second verse. The universe is his house of abode. He is omnipresent. In heaven, hades, uttermost parts of the earth—He is THERE. So we will read: In my Father's (universal) house there are many places of abode. This is what they believed. So he added, "If it were not so I would have told you." They knew of heaven, hades, earth, paradise, Tartarus, and hell as places of abode, and it may be the planetary and stellar places are also. The disciples had left home and all to follow him, but they must not think they would be orphans when he left them, with no home or place of abode. Christ went to prepare a place, maybe with the blood on the altar—the symbols of his death and resurrection for their comfort while in paradise. He assured them further, that if he went away, he would come again (to prepare the earth for their Post-resurrection state), and that then, instead of casting them out with the wicked, "he would receive them to himself," that they might be with him again, WHEN HE CAME AGAIN. How could it be otherwise? But read on and see.

Acts 1:9-11; Phil. 3:20-21; I Thess. 4:13-18, etc., etc., powerfully confirm this interpretation. Indeed, the other interpretation contradicts all the Scriptures we have quoted in this book, and many were not quoted.

Acts 2:34 says, that David had not gone to heaven "to shed forth this which they saw and heard," and the Jews knew it. Therefore, the Scripture referred to Christ. That is what the doctrine of the intermediate state in hades did for the Jews. Three thousand were convicted and converted by that doctrine on that one day. It is a wholesome doctrine. See I Thess. 4:13-18, etc.

Now follow this vein of truth that we have been following from the garden of Eden till now. Read again Acts 3:20-21, 24; 7:2-7; 15:14-18; Rom. 4:13-16. Two of these are the torches we have been carrying, one

on the forehead (Acts 3:20-21), and Rom. 4:13-16, is the torch in the left hand, and Gal. 3:29 is the right hand torch. Read them again, and together, and you will see with infallible certainty that we are in the way of truth. In the light of these three torches, read Rom. 8:19-25; 9:6-8; 11:1, 2, 12, 15, 17, 24-29. You can easily trace this vein through these Scriptures, and unless you interpret them in this line and with these lights, you can't interpret them at all. Trace it also in 1 Cor. 1:7-8; 3:13-15, 21-23; 6:2-3. Notice, the saint's inventory in 3:21-23, with heaven left out: "All things are yours, whether Paul, or Apollos, or Cephas, or the WORLD, or life, or death, or things present, or THINGS TO COME; all are yours." If heaven is ours, why was it left out? Because it was written, not by modern men, but by the eternal Holy Spirit. I Cor. 6:2-3. "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" They have not done so yet. If they "bid farewell to this vain world," and go to heaven forever, how can they judge the world. When Christ comes to judge the world, and we sit with him in his throne, to reign with him on the earth, then the saints will take part in the judgment of the ungodly, as well as of the devil and his angels.

Read again Gal. 3:7-9, 14, 18, 26, 29; 4:28-30; Eph. 1:13, and see how plain is this vein of truth. Also Phil. 3:10-11 with verses 20-21. The last reads, "For our, enrollment is in heaven, FROM WHENCE we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." If he comes again, he will never go back any more. So let us stay here with him on the earth.

I Cor. 15:22-28, and 51-55. This is too long to quote. Note: "They that are Christ's at his coming." "If the dead rise not then Christ is not raised, and if Christ is not raised, our preaching is vain, our faith is vain, and we are yet in our sins." "Then they that are fallen asleep in Jesus are perished." If the soul goes to heaven when it dies, and in its eternal and perfected state, what use has it for the body left behind? If I held that doctrine, I would give it up on that passage. A soul perfected in heaven can't depend on the resurrection of the body when Christ comes. 24. "Then cometh the end." When will the end be? "When he shall have

delivered the kingdom to God, even the Father." When will he do that? "When he shall have put down all rule and all authority." When will that be? "For he must reign (on the earth) till he hath put all enemies under his feet." How long will it take him and the saints to do that? "For they lived and reigned with Christ a thousand years." (Rev. 20:4, 6). Where will they reign? "And they shall reign on earth." (Rev. 5:10, and 2:26, 27). What is the last enemy to be destroyed? "Death." When will that occur? At the close of the general judgment. Rev. 20:13, 14. Then what? When all things shall be subdued unto him, then will he deliver up the kingdom to the Father, and the Son shall become subject unto him (verses 24, 28). Then come the new heaven and earth, and the new Jerusalem coming down from God, and God will tabernacle with men, and he will wipe all tears from all eyes, and there will be no more death, nor crying, nor pain, nor sorrow. What next? All things are made new. (Rev. 22:5). What then? "He that overcometh shall inherit all things." (v. 7). Where is this to be? "The kings of the EARTH bring their glory and honor unto it." What of those who are not overcomers? "The nations of them who are saved shall walk in the light of it, and they shall bring the glory and honor of the nations into it." See also Zech. 2:11. It is a crime against the truth to rob this redeemed blood-bought earth by transferring these glories to some far off dreamland that the book of God has not described to us, and of which we know and can know and ought to know so little. I would be afraid to so wrest the Scriptures.

Here is after the Resurrection, Where and What.

CHAPTER XVIII.

2 Cor. 5:1-10. This building is (ek) from God, and (ek) from heaven. It is now *aoonian* in the heavens. Our bodies are in the grave and not in the heavens, nor will they come from God and from heaven. This must refer to the new Jerusalem with its many mansions, and which he went to prepare. But we will also abide in new bodies when Christ comes. So as long as we are in a home in the body, we are out of a home from the Lord. Death intervenes and the Jordan rolls between. We shrink when we think of the unclothing, or the putting off this tabernacle, but looking across to the re-clothing with a glorious body, fashioned like unto his glorious body, and looking also for our house from heaven, from whence we also look for the Savior, the Lord Jesus Christ, looking thus not at the things that are seen, but the things that are not seen, the contrast will be so great between the temporal and the eternal, we would be willing rather to be out of a home from this mortal body, and to be in a home with the Lord. "Wherefore we labor, that whether in a home or out of a home, we may be accepted of him, "FOR we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, whether good or bad."

Dr. J. M. Pendleton, in his notes, says: "Paul in the rapidity of his thoughts, overleaps the intermediate state, and is engrossed with the resurrection."

See also American Commentary, and others. Like "sown in weakness, raised in power." The two distant events are joined in thought.

How some have labored to make this Scripture contradict many plain Scriptures. And so also 2 Cor. 12:1-7. Some try to make this one vision, or one revelation, although Paul in verses 1 and 7 makes them plural. They do this to force paradise and the third heaven to mean the same, although the Holy Spirit used two prepositions, *eis* and *heos*, the last taking him up to the third heaven and no further, while the other took him into paradise, where he heard unspeakable things. He saw and heard nothing in the third heaven because he did not get in, as *HEOS* never

takes into; but he did get into paradise in one vision and revelation, and he told us something about it. Strange he did not tell something about what he saw or heard in the third heaven. I would be afraid of making a lie out of the truth of God, or of lying against the truth, and to so wrench and wrest the plain word of God, Jesus went to paradise when he died, and went to heaven when he ascended.

Read next I Thess. 1:1-10; 2:19; 3:12-13; 4:13-18; 5:1-11, 23; 2 Thess. 1:7-10; 2:1-13; I Tim. 4:1-6; 6:14, 15; 2 Tim. 1:18; 2:10-12; 3:1-5, 13; 4:1, 8, 18; Tit. 2:12-14; Heb. 4:6-11; 6:11-20; 7:6; 8:10-12; 9:15, 28; 10:25-36, 37; 11:9-10, 13, 16, 26, 35, 39, 40; 12:26-28; 13:14; Jas 5:7-9; I Pe. 1:13 ; 5:4; 2 Pe. 1:11, 16-21; 3:2-14; I Jo. 3:2; Jude 14-15.

How I would like to quote all the above and point out the central thought. Take the first one that is so contrary to the "going to heaven" theory. 1 Thess. 1:9-10: "How ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven." The prominent points are: (i) turn to God; (2) to serve the living and true God; (3) and to wait for his Son from heaven. This is just the opposite of waiting for death to take them to his Son in heaven. This Jesus for whom they were looking had already "delivered them from the wrath to come," when he should come in his wrath, taking vengeance. What does a soul forever perfected in heaven care about the coming of Christ? I never saw one who believes that who had any room in his faith, preaching, or prayers, for the immanent, personal coming of Christ, to reign on the earth. They are not waiting, looking or loving such a thing. Won't they cry when Jesus and all his angels leave heaven to reign on the earth forever?

Pardon the following illustration. In the second year of my ministry, I preached the annual sermon for Long Run Association, in Broadway Church, Louisville, from Ps. 17:15: "I will behold thy face in righteousness; I will be satisfied when I awake with thy likeness." Dr. J. M. Frost has often referred to the sermon in a complimentary way. But Dr. J. W. Warder, who was then pastor of Fourth and Walnut Church, same city, was especially disturbed about it. He urged me to come to his study

and talk and pray with him about it, and urged also a series of sermons to his church. He said he had never had any relish for the doctrine preached, and it seemed to be sweeter to me than honey and the honeycomb. He was disturbed about his own attitude toward the second coming of Christ. I put this question to him: Have you given the prominence to the doctrine in your preaching and prayers that you find given it in the word of God? He acknowledged his failure in that, and I believe if he had continued pastor of that church, that he would have undertaken a series of sermons on the subject. He promised to begin a study of it without prejudice. But his change of work brought him so many distractions, growing out of his constant travels and variety of duties, that he failed, I fear, to carry out his promise. Like others, he inherited his notions, and like others, he was interpreting the Scriptures according to his notions. How barren must be the life that is not sustained by this "living," "purifying hope." Take that from me and you may have all the rest. His first coming did not accomplish the full purpose of his grace, and if he does not come again to finish it, then all is lost.

Take another: I Thess. 3:12-13. "And the Lord make you to increase and abound in love one toward another, and toward all, even as we toward you; TO THE END he may establish your hearts unblameable in holiness before God, even our Father, AT THE COMING OF OUR LORD JESUS CHRIST WITH ALL HIS SAINTS." It does not read, when you die and go to heaven, yet that is what is preached, but it is a delusion and a snare and an evil that passes comprehension.

Read chap. 2:19, and put heaven in the place of "at his coming." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ in heaven." Why not that way instead of, at his coming? For the simple reason that neither they nor Paul would ever be in his presence in heaven. We will share more largely in his spiritual presence in paradise than here, but not his personal presence till he comes again. "THEN we will see him AS HE IS, and be made like him." Read the Scriptures in the way indicated. They tell us not only about the disembodied state of which we have written sufficiently, but especially about the coming of Christ, and the Resurrection and Translation of the

saints, with whom he is to reign on the partially renewed earth for one thousand years, and then on the perfectly renewed earth forever.

CHAPTER XIX.

Now for a dash through Revelations. Will we land in heaven, or on the new earth? Chap. 1:7 is entirely out of harmony with the "leavening" way, and effect of Christ coming required by the other theory. "All the earth shall wail because of him." Chap. 2:7 contains a promise to overcomers, but instead of a home in heaven, it is to eat of the tree of life in the midst of the paradise of God, and that is certainly not heaven. (See another place on that). Read the seven promises to the overcomers in chapters 2 and 3, and don't wrest them to suit your inherited notions.

Take this one: 2:25-27. "Hold fast till I come. And he that overcometh, to him will I give authority over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." How like all I have quoted and how unlike the other theory.

Rev. 3:21. "To him that overcometh will grant to sit with me in my throne, even as I also overcame, and am sit down with my Father in his throne." This was spoken and written long after he went to heaven. Hence the tense: "AM set with my Father in his throne." Christ is not yet on his throne. The next chapter describes his throne as being brought and placed in the firmament, or first heaven, up to which John was caught, and from whence he saw the visions. See elsewhere in this book. He is coming to judge the nations, and the saints, who are to sit with him in his throne to rule the world, and to judge the fallen angels. That is in perfect accord with all the rest, and in perfect discord to the Post theory.

Rev. 5:9-10. "Thou wast slain and didst redeem unto God by thy blood, MEN out of every kindred and tongues and people and nation, and hast made THEM unto our God, kings and priests, and THEY shall REIGN ON THE EARTH." This is the right translation. That is the Post Resurrection state and place. I had rather have that training of the nations in righteousness, than to be lying "under the shade of the trees," where no trees and shade are, in some "far off" dreamland country, that contains no land.

Next the broken seals revealing the seven secular eras of the age. First the white horse of victory; then the red horse of war; then the black horse of despair; then the pale horse of death. The fifth seal discloses the souls of the martyrs, crying, "How long, O Lord dost thou not judge and avenge our blood on them that dwell on the earth!" The sixth seal discloses the vengeance in operation. The wonderful disclosures of this seal are continued through the seventh chapter, and are just in line with all that has gone before, and out of line with the other theory. The throne disclosed there is not the throne of God in the highest heaven, but the throne of the Lamb that is coming down to the earth, and which will be established in Jerusalem, as all the prophets have testified. The eighth chapter shows the seventh and last seal, under which go forth seven angels, especially commissioned, with seven trumpets to sound. Six of these trumpets are sounded in chapters 8, 9, 10 and to 11:15. Then the last trump begins to sound (see 10:7), in the beginning of which the mystery of God shall be finished, as he hath declared to his servants, the prophets. The last trump begins to sound in 11:15, "and the kingdoms OF THE WORLD become the kingdom of Christ," which causes a shout of thanksgiving among the heavenly hosts, because Christ "had taken his great power to reign." If we had to take the kingdoms of the world for Christ, he never would reign. Verse 28. This makes the nations angry, which shows they will not be converted, and that anger provokes "the wrath to come;" then the nations as such are judged, and saints rewarded, and those who had destroyed the earth were themselves destroyed. Then comes the war with the great red dragon and his angels, which were cast down from the first heaven to the earth, they doing their best because they know their time is short. (12:12). After fighting with Michael and his angels in the air, and being confined to the earth, he next assails the woman "who keeps the commandments of God, and who has the testimony of Jesus Christ." Out of the sea of humanity the dragon organizes unnationalized wickedness. Then comes the judgment of the great whore, the mother of secular churches, with her harlot daughters.

The world is waxing worse and worse, and so is the divine anger. The seven vials of wrath containing the last seven plagues are poured out during the sounding of this last trump. But victory comes in the 19th

chapter, where the beast and his false prophet are cast alive into hell. Then comes the battle between the serpent and the seed of the woman, in which Satan is thrust out of the earth and shut up and sealed in the bottomless pit, so he can't deceive the nations any more for one thousand years. Then the glorious reign with Christ on the earth, as spoken of by all the holy prophets. Then comes the last great battle of earth, and the last great conflict with sin and Satan. Then the dead of all ages are called to judgment, "they that have done good to the resurrection of life," and the resurrection of others, to shame and contempt and to eternal damnation. Thus, Christ having subdued all things unto himself, the Father comes down out of heaven, not to visit, but to tabernacle with the saints on the earth; and then the holy, new Jerusalem, with its many mansions prepared for the saints, will also COME DOWN OUT OF HEAVEN, and there will then be but two places of abode, the new earth with its new heaven above, indicating a change of orbit, as seen from the expression, "the heavens passing away with a great noise.," and "the elements melt with fervent heat." As the sun is no more, the earth must break from its present moorings, and like a meteor rushing away, causes great noise and friction in the elements, and the heavens have the appearance of passing away in the great noise caused by the earth's rush to its new orbit. Of course, as the earth rushes to its new orbit and new heaven, both it and the old heavens pass away. But as God and Christ and the angels and the saints will be on it, we will feel safe. When it settles in its new orbit, there will be not only a new earth, but new heavens, that our eyes never saw before. And this is the promise of "THE WORLD," made to Abraham and his seed, to inherit and to inhabit forever and forever.

Jamieson Fausset and Brown, on Dan. 7:12, etc.

CHAPTER XX.

These closing words I write with unspeakable anxiety. Christ will come to those and for those who will be "looking for" and "loving his appearing." As it was in the days of Noah and Sodom and Gomorrah, there will be no concern about the end, but rather after long delay, mockers will challenge even the promise of his coming. The plain duty is to be on the watch and in readiness for in such an hour as we think not the Son of Man cometh. Who then is that faithful and wise servant (pastor) whom his Lord has made ruler over his household for the purpose of giving them food in due season? Blessed is that servant (pastor) whom his Lord when he comes shall find so doing; that is, doing like he and the apostles did, warning them of the near approach, so as to keep them on the watch for him. Verily, he will make such a pastor ruler over all his possessions. BUT, if that evil servant (pastor) shall say in his heart, my Lord delayeth his coming, and shall live in a manner corresponding with the secular servant, as though the account of his stewardship was afar off, then the Lord of that evil pastor will come of course in a day when he is not looking for him, and will cut him asunder, and appoint him, not the portion of the hypocrites, for he is not a hypocrite, but HIS portion WITH the hypocrites. There shall be weeping and gnashing of teeth as they go through the awful tribulation appointed for that time, as they shall see others taken or translated, and they left to endure the curses of the seven last plagues that are to be poured out upon the earth, sea, rivers and fountains of waters, upon the sun, the air, etc., (see Rev. 16), and perhaps die an awful death, and not be raised in the first resurrection. I awfully fear that such will be the penalty of post-millennarianism, or those who deny the immanent coming of their Lord. What' else can it mean?

But, say they, we are looking for his coming and are trying to hasten it. But what sort of coming are they looking for? SPIRITUAL? He is with us now in that sense. "Where two or three are gathered together in my name, there am I in the midst of them." "Lo, I am with you in all the days, even to the consummation of the age." I and the Father and the spirit "will come and make our abode with those who keep Christ's words.

(John 14:15-16). How often do we report the presence of the Lord in our meetings? We pray for him to come spiritually, and abide with us spiritually, and oh what a meeting that is! But were we not taught that the SAME Jesus that was SEEN going into heaven, would SO come as they had SEEN him go away? Ah! you may set me down in the noon-day's splendors of the spiritualist's millennium; let me realize all they ever thought or taught or sought or fought or wrought, and I would hang my head in disappointment and cry out for the coming of my Lord. I want to SEE him, to see HIM, to see him AS HE IS.

Oh, it would have been a great sight to have seen him as he was, when he first came into the world and lay as the infant Jehovah in swaddling clothes in a manger. When all the angels of God leaped the battlements of heaven, celebrating his birth with that worshipful song: "Glory to God in the highest, peace on earth, good will to men." That sight of the child filled the shepherds with such wonder, that they went abroad telling, not of the sight of the angels, but the things concerning the child. I would like to have seen him as the wise men saw him, who though from the far east guided by a star, they were not disappointed, but fell down before him and worshipped, pouring out their gifts of gold, frankincense and myrrh. Or when eight days old, as old Simeon saw him, and being filled with the Spirit, he cried out: "Now let thy servant depart in peace, for mine eyes have seen thy salvation." Or as the prophetess Anna saw him, and giving thanks to God, she spoke of him to all who looked for redemption in Israel. I would like to have seen him at twelve years old, disputing with the doctors of the law in his Father's house, and such was the wisdom of his questions and answers that the doctors were filled with astonishment out of measure with his understanding. That was a great sight as he came up out of the water, and the Holy Spirit like a dove descended upon him, with such a voice from heaven: "This is my beloved Son, in whom I am well pleased. Hear ye Him." I would like to have seen him as the multitudes saw him, casting out devils, healing diseases, and doing other wonderful works. I would like to have seen him as he appeared with many infallible proofs after his resurrection, and ate and talked and walked with the disciples, and was handled with their hands. But to have seen him on the mount of transfiguration, as he appeared in glory, or as Paul saw him

on the way to Damascus, or as John saw him on the isle of Patmos, was too much for them and would be too much for me. While I am as I am, I don't want to see him as he is, for it struck Paul blind and John dead. But when he comes as he is, this body sown in weakness and raised in power, will be fashioned like unto his glorious body. Then the spiritual eyes of my spiritual body can stand the glorious sight. Then my personal self, as I will be, can see my personal Lord as he is. Yes, a personal Jesus, wearing a garment minutely described by John, which may again be touched by the finger of faith. A personal Jesus with hands with which he can again bless little children; with feet that may again be washed and kissed by loving women; a personal Jesus, with a bosom on which I can lay my confiding head; with eyes that will look clown and catch my adoring gaze; with a mouth that will whisper in accents low: "Lovest thou me?" with ears into which I can quickly respond: "Lord! thou knowest all things, thou knowest that I love thee."

And if he thus personally comes, and I see him not; if after weary knocking he left before I opened to him; "then will I go about the streets seeking him whom my soul loves; I will ask the watchers: Saw ye my Beloved? I charge you, O daughters of Jerusalem, that if ye find my Beloved, that ye tell him that I am sick with love; that he is mine and I am his; that I want him to kiss me with the kisses of his mouth; let his left hand support me, and his right hand embrace me, and let his banner over me be love. I want him to ravish my heart with one of his eyes, and with one chain of his neck. I will hold him and not let him go, but will follow him to the mountain of frankincense and myrrh, and there will we take our fill of love. I would charge the daughters of Zion by the roes and the hinds, that they stir not up my beloved, nor awaken him till he please." (Song of Songs).

As human marriage typifies the relation of husband and wife in the divine marriage, so the honeymoon typifies the far more exceeding spiritual joys of the honeymoon of Christ and his church. Who but Solomon could have written such a honeymoon canticle as that found in his Song of Songs. (See also Ps. 45:10-15; and Rev. 19:7-9).

"That better day is coming, that morning promised long;
When girded Right, with holy Might, will overthrow the wrong;
When God the Lord will listen to every plaintive sigh,
And stretch his hand o'er every land, with justice by and by.

The boast of haughty Error no more will fill the air;
But Age and Youth will love the truth, and spread it everywhere;
No more from saints and martyrs will come the hopeless cry,
But wars will cease, and perfect peace will flourish by and by.

O, for that holy dawning, we watch and wait and pray,
Till o'er the height the morning light shall drive the gloom away;
And when the heavenly glory shall flood the earth and sky,
We'll bless the Lord for all his word, we'll see Him by and by.

We shall not always labor, we shall not always cry,
The end is drawing nearer, the end for which we sigh;
We'll lay these heavy burdens down, and rest us by and by.

"O! glorious hereafter, thine every bright rafter,
Shall shake in the thunder of sanctified song,
And every swift angel ordained an evangel,
To summon God's saints to the glorified throng.

O! host without number, awaked from death's slumber,
Who walk in white robes on the emerald shore
The glory is o'er you, the throne is before you,
And weeping will come to your spirits no more.

O! mansions eternal, in fields ever vernal,
Awaiting your tenantry ransomed from sin;
We'll stand on your pavement, no more in en-
slavement,
With home-songs to Jesus who welcomes us in.

O! Jesus our Master, command to beat faster

Time's weary life pulses that bring us to thee;
Till past the dark portal, we stand up immortal,
And sweep with hosannas the jasper-lit sea.

O! chorus of fire, that will burst from God's choir
When the loud hallelujahs leap up from the soul;
Till the stars in the sky and the tears in the eye,
Shall tremble with joy in the music's deep roll."

CHAPTER XXI.

AFTER THOUGHT.

At the conclusion of this writing I found myself inquiring whether I have done the popular "heaven theory" an injustice. I did not intend to reflect on the sentiment, nor on the heavenly CONDITION, for I claim more on that score than the other theory every dreamt of. What I intended to oppose was the unscriptural theory that the soul at death enters upon its final and eternal state in a far off heaven or hell, from whose bourne no traveler returns. I deny both propositions. I affirm an Intermediate State and Place for both saint and sinner. The bodies of both go to the grave; the souls of both go to hades, which is rightly divided, as our Lord told us. The judgment fixes the final and eternal state of both, one in hell and the other with Christ on the new earth. To deny this is to reject all of the word of God on these subjects; yea, what God has spoken by the mouth of all his holy prophets since the world began, and all his holy apostles since Christ.

The Restitution of all things is the greatest enterprise in the universe of God. If nothing is to be restored in heaven, why restore all things on the earth and then bring the world to a sudden and everlasting end? What a waste of divine and martyr blood and energy! To me, from a Bible standpoint, this looks like theological insanity. The book gives no intimation of such a thing. But fearing I had used too much plainness of speech, I immediately got some great sermons on heaven, and reread them with the same spirit that I trust my readers will read this book. I will not name the authors, but they all pursue the same course—all I ever heard or read. All (unintentionally, of course) wrest the same few scriptures from their plain and harmonic meaning. After reading them thus, I spoke so as to be heard: "The heaven theory makes men insane on that subject." Try one after reading this, and you will see on which side is the infallible truth. They all begin with John 14:2, and treat it as though it reads: "In heaven there are many mansions, and I am going THERE to prepare one for you. And if I go to heaven and prepare a mansion for you there, I will soon come for you at death, and take you there, that where I

am in heaven, there you shall be also." This is the way they force it to read or mean, and nothing can be farther from the truth. See elsewhere in this book,

They all take and make the 21st chapter of Revelation a description of heaven. They deliberately take the characteristics of the new Jerusalem which John describes "as coming down out of heaven from God," and make them the characteristics of heaven, and apply them to a far off place to which we go when we die. Quoting from this chapter, they make: "Heaven a place," "a place of beauty," "of rest," "with God," "no tears," "no night," "no wicked," "no death," etc. Read the chapter for yourself, and decide for yourself if the doctrine I oppose does not make one insane on the subject. One said: "I believe the doctrine because I like it." Another said: "If God had prepared a half way station to heaven that he did not want to stop there." To which I replied in open meeting, that I want to stop at the place he went to prepare for my disembodied spirit, and that after that, I want to be with him in my re-embodied state on the new earth, where he and the Father and the city to come, and the angels and the saints will be forever. Amen.

Take a last, lingering, loving look at the torches we took out of the new scriptures to light our way through both Old and New, from the first chapter of Genesis to the last verse in Revelation. They make the way of truth so plain that one may run and read.

Gal. 3:16. "Now to ABRAHAM and his seed were THE promises made." "That the blessing of ABRAHAM might come on the GENTILES through faith." "So then they which be of faith are blessed with faithful ABRAHAM." "For if the inheritance be of law, it is no more of promise; but God freely gave it to Abraham by promise." "And if ye be Christ's, then are ye Abraham's seed and heirs, according to the promise." Rev. 4: "For the promise that he should be heir of the WORLD, was not given to Abraham and his seed through law, but through the righteousness of faith." Acts 3:20, 21. "And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive UNTIL the times of Restitution of all things which God hath spoken by the mouth of all his holy prophets since the

world began." John 14:2. "If I go and prepare a place for you, I will COME AGAIN and RECEIVE you to myself, that where I am (when I come again) ye may be also." Luke 1:32, 33. "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." 55. "As he spake to our fathers, to Abraham and to his seed forever." 69. "And bath raised up a horn of salvation for in the house of his servant David; as he spake by the mouth of his holy phophets which have been since the world began." Matt. 19:28. "Ye shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. 5:5. "Blessed are the meek for they shall inherit the EARTH." With these torches we have traced the one vein of truth—THE PROMISES MADE TO ABRAHAM.

The great astronomer, Prof. A. C. Young, of Princeton, estimates that light traveling 183,000 miles a second, would be 10,000 to 20,000 years reaching the remotest star, and even that would put us only on the outskirts of creation. So if our "far off heavenly home" is above or beyond all heavens, and as that would be the place where the line of gravitation would only begin to turn the other way, "sun, moon and stars forgot, upward I fly," and by the time we reach the other end of that line, I would be far beyond the reach of my imagination. Such a heaven would have no attraction for me down here. I much prefer having heaven come to me. And so it will. I have often had foretastes of it. The heaven the Bible describes to us, and for us, excels that in glory as much as that excels this in distance. And yet the poems and the prayers are loaded with what the Book says nothing about as "our eternal home." Perhaps nine-tenths of the prayers close about thus: "And when we come to die, receive, or take us, to heaven, we ask for Christ's sake." If that is not an insult to God, what can be? Can you find a prayer closing that way in the Bible? I never say Amen to such a prayer. Nor do I sing when I come to such language.

If I must suffer the usual fate of Truth-seekers and Path-finders---"so mote it be." Why should I be an exception to the general rule? By grace I am enabled to say: Whatever may come, whether the brutal boycott, or "cruel mockings and scourgings," the gallows or guillotine, the rack or

stake, dungeon or death—"The will of the Lord be done." I hope to meet many of my readers in the beautiful paradise of God described in this book, where we will renew the vigil: "How long, O Lord. (Rev. 6:10). May we have a blessed "part in the first resurrection," and be "caught up to meet the Lord in the air," and escort him to his "purchased possessions," where with the army of "first born ones," to "reign with him" in "subduing all things to himself," and "when the thousand years are finished," "then the end will come," the judgment sit, the wicked cast out. Then we will look for the Father, and the new Jerusalem, and the new heavens and earth, when all things will have been made new, with "the throne of Jehovah in Jerusalem forever and forever." Jer. 3:17. Meet me there.

As I desire to close this book with the best of thought and language, I quote a few sentences from the two greatest of men—Spurgeon and Milton. Did such men ever pray thus? I quote first from Spurgeon's Prayers: "Lord, let thy kingdom come. Send forth thy light and thy truth. Chase the old dragon from his throne with all his hellish crew. Oh! that the day might come when even upon earth the Son of the woman, the Man-child, should rule the nations. Oh! that that might soon come the personal advent of our Lord. We long for the millennial triumph of His Word. Thy servant is very heavy in heart because of the departure from the faith. Oh bring them back; let not Satan take away any more of the stars with his tail, but may the lamp of God shine bright. Oh! Thou that walkest amongst the seven golden candlesticks, trim the flame, pour forth the oil, and let the light shine brightly and steadily. Now, Lord, we cannot pray any longer, though we have a thousand things to ask for. Thy servant cannot, so he begs to leave a broken prayer at the mercy seat with this at the foot of it: We ask in the name of Jesus Christ Thy Son. Amen." * * * "And may Messiah's kingdom come to the overthrow of her that sitteth on the seven hills, and to the eternal waning of Mohammed's moon, to the overthrow of every idol, that Christ alone may reign."

* * * "Our whole heart comes out in this. Reign, Immanuel, reign! Sit on Thy high throne, ride on Thy White Horse, and let the armies of heaven follow Thee, conquering and to conquer, Come, Lord Jesus; even so, come quickly. Amen and amen." * * * "Lord save men, gather out the company

of the redeemed people; let those whom the Father gave to Christ be brought out from among the ruins of the fall to be His Joy and crown. Let the whole earth be filled with the glory of God. This is our great prayer, and we crown it with this: Come, Lord Jesus, come and tarry not. Come in the fullness of Thy power and the splendor of Thy glory. Come quickly, even so come quickly, Lord Jesus. Amen." * * * "Grant that Satan may cast out Satan, and may his kingdom be divided, and so fall. Above all, Thou long-expected Messiah, do Thou come. Thine ancient people who despised Thee once are waiting for Thee in Thy second coming, and we, the Gentiles, who knew Thee not, neither regarded Thee, we, too, are watching for Thy advent. Make no tarrying, O Jesus. May Thy feet soon stand again on Olivet. Thou shalt not have this time there to sweat great drops of blood, but Thou shalt come to proclaim the year of vengeance for Thy foes, and the year of acceptance of Thy people. 'When wilt Thou the heavens rend? In majesty come down.' Earth travails for Thy coming. The whole creation groaneth in pain until now. Thine own expect Thee; we are longing till we are weary for Thy coming. Come quickly, Lord Jesus; come quickly. Amen and amen." * * "O, Savior, let Thy kingdom come! When will this earth be delivered from this incubus of superstition and infidelity? O, that Thou wouldst hear creation's groans and come quickly. O Thou great deliverer, joy of the earth art Thou, the expected of the tribes of Israel still; come, we beseech Thee, Thou absent love, Thou dear unknown, the fairest of ten thousands fair; come a second time to earth, and to the sons of men, and especially to Thy Bride, the Church. Even so, come, Lord Jesus. Amen." Thus prayed the great English preacher. The idea of such a man asking to be taken to heaven when he died!

With the great English poet, Milton, we close. "Come forth out of thy royal chambers, O Prince of all the kings of the earth. Put on the visible robes of thy imperial majesty. Take up the unlimited scepter which the Almighty Father hath bequeathed thee. For now the voice of thy Bride calleth thee, and all creatures sigh to be renewed."

THE END.

