

LIFE, DEATH, HADES.

AN EXAMINATION OF THE SCRIPTURES ON

THE STATE OF THE SOUL,

AFTER DEATH.

BY

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ILLUSTRATED BY A COLOURED CHART.

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AND THROUGH ALL BOOKSELLERS.

CONTENTS.

	PAGE.
LIFE AND DEATH	5
SHEOL AND HADES	6
DEATH AND SHEOL	15
PARADISE	24
THE ABYSS	27
THE LIVING AND THE DEAD	29
IMMORTALITY	38
RESURRECTION OF LIFE	42
TRIBULATION SAINTS	44
THE JUDGMENT-SEAT OF CHRIST	45
SEVENTY WEEKS OF DANIEL	46
THE MILLENNIUM	48
GEHENNA	50
THE LAKE OF FIRE	51
NEW HEAVENS AND A NEW EARTH	52
CONCLUSIONS	52

Life, Death, Shades.

MAN dieth and wasteth away: yea man giveth up the ghost, and where is he?" (Job xiv. 10).

This should be a question of paramount importance to every living man and woman. If I were to die to-day, where would my soul be?

Is there a heaven, and is there a hell? If so, to which place would I go?

All questions concerning the things of this life dwindle into insignificance in comparison with this. Better live in poverty, misery, and sickness, unknown and uncared for, and dying go to heaven, than having all the wealth, honours, pleasures, and comforts that this world can give, and be obliged to leave it for an eternity of misery. "For what is a man profited, if he shall gain the whole world, and lose his own soul? of what shall a man give in exchange for his soul?" (Matt. xvi. 26).

But you say, there are so many conflicting opinions about these things, how can we know what is right or wrong? We answer—The Bible, which is the Word of God, is the only authoritative guide in this matter, or any matter concerning the soul's salvation and interests. I know men quote Scripture to prove every heresy under the sun, and we read of the "unlearned and unstable" wresting it "unto their own destruction" (2 Pet. iii. 16). By taking passages out of their connection and wresting them from their meaning; by misapplying some passages and ignoring others; colour can be given to their heresies. We read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (2 Tim. ii. 15). Again we are told, to "Try the things that differ" (Phil. i. 10, margin).

We have arranged the foregoing chart, to aid through the eye, in understanding what we believe to be at least some of the teachings of the Word of God on this important theme. We will now examine the Scriptures, and state briefly what we find in them.

Sheol.

SHOULD IT EVER BE TRANSLATED "GRAVE?"

Please examine THE BANNER ON TOP, AT THE LEFT HAND CORNER of the chart, in connection with what we say on this. We believe one very fruitful source of the heresies that abound on this subject, is the confusing way the translators of the Old Testament have rendered the word *Sheol*, in the Authorised Version. *Sheol* is the Hebrew word, and *Hades* the Greek word, for the same place. *Sheol* is translated "hell" 10 times, "grave" 31 times, and "pit" 3 times. *Hades* is translated "hell" 10 times, and "grave" once. But we believe *Sheol* and *Hades* never mean grave, but always the place of departed spirits.

The reason the translators rendered *Sheol*—"grave," was, that they did not apprehend that it consisted of two apartments, and so, when the Old Testaments saints were spoken of as going to *Sheol*, they thought it could not mean hell, so they translated it "grave." We submit the following proof that it never means grave in any of those 76 texts. (1st) It is never in the plural. (2nd) It never speaks of the body going there. (3) It is never located on the face of the earth. (4th) It never speaks of an individual's *Sheol*. (5th) Man never puts any one into it. (6th) Man never digs or makes a *Sheol*. (7th) It never speaks of men touching it.

But all these points are found in connection with the word "*Queber*," which is correctly translated "grave" 24 times, "sepulchre" 26 times, and "burying-place" 4 times. And notice all these points would constantly and naturally occur, in relation to *Queber* as follows:—(1st) It is in the plural—29 times. (2nd) The body goes there—37 times. (3rd) It is located on earth—32 times. (4th) It speaks of an

individual's *Queber*—44 times. (5th) Put there by man—33 times. (6th) Man digs or makes it—6 times. (7th) Man can touch it—5 times. *Queber* is only twice mentioned, when from one to seven of these points are not found in connection with it.

Queber.

To make this clear we will give a few examples of the word *Queber* in its connections. We believe this to be very important, for if the language in connection with the words *Sheol* and *Queber* is closely compared, we will find positive proofs that *Sheol* does not mean grave, and never should have been so translated.

Examples.

"And they said unto Moses, because there were no *graves* in Egypt," (Ex. xiv. 11). Here we have points 1 and 3; it is in the plural, and located in Egypt. "He laid his carcase in his own *grave*," (1 Kings xiii. 30). In this short passage we have of the foregoing points, Nos. 2, 4, and 5. The body is put by man, into an individual's grave. "And they buried Abner in Hebron; and the king lifted up his voice and wept at the *grave* of Abner," (2 Sam. iii. 32). In this verse we have points 2, 3, 4, and 5. "Whosoever toucheth one that is slain. . . . or a *grave* shall be unclean," (Num. xix. 16-18): this passage gives point No. 7. "And the bones of Saul and Jonathan his son, buried they in the country of Benjamin in Zelah, in the *sepulchre* of Kish his father," (2 Sam. xxi. 14). In this verse we have points 2, 3, 4, and 5. "And they buried him in his own *sepulchre*, which he had made for himself in the city of David," (2 Chron. xvi. 14). Here we have all the seven points, at least by inference. It is in the plural. The body was put into it: it was located in the city of David: it was Asa's: and he was put into it by man. Asa made it, and of course could not make it without touching it. The ordinary English reader may know, in reading a passage like Gen. 1. 5, that the word translated

"grave" in it, is not *Sheol* in the original, but *Queber*. For Jacob is quoted as saying, "In my *grave* which I have digged for me in the land of Canaan, there shalt thou bury me." Jacob never owned or digged a *Sheol*, and *Sheol* is never located in Canaan, and his sons could not bury his body in *Sheol*. We have points 2, 3, 4, 5, and 6, illustrated in this passage.

This language is never used in connection with the word *Sheol*, with one exception, but that one only emphasizes the truth we are seeking to enforce. In one passage we read of the body going to *Sheol*. In the sixteenth chapter of Numbers we read of the Lord making a *new thing*. The earth opened her mouth and Korah, Dathan, Abiram and all their company "went down quick (alive) into the pit (*Sheol*), and the earth closed upon them, and they perished from among the congregation," verse 33. This is an exception that proves the rule. And then again, by examining the words *Shêol* and *Hades* in their connections, we find language that is never used in connection with, or in reference to the grave.

We will now state this language as briefly as we can, and the number of times it occurs in connection with the terms under discussion. We read of

Conversations in Sheol

three times—Exe. xxxii. 21, Is. xiv. 9-20, Luke xvi. 19-31. this is something unthought of in connection with the grave, and this alone should be a sufficient answer to the fallacy of the soul-damning heresy of "soul-sleeping." In Luke xvi. 19-31—that well-known passage, we have a remarkable conversation carried on in *Hades* between the rich man, whose body had comparatively recently been buried, and Abraham whose body had been buried in the cave of Machpelah 1800 years before. We know at least that there must have been 1000 to 1500 years between their burials, because the rich man had Moses and the prophets to read. I know that the cry will be raised that this is a parable. What authority is there for saying that it is a parable? If it is, it is a unique one. There is no parable where we have any man named as

Abraham is in this passage, and where we have another character named in a parable as Lazarus is named here? "There was a certain beggar named Lazarus" as a matter of fact statement, that has no parallel in any parable in the Word of God. There are other things in connection with the narrative, such as *Hades* being a place of two compartments which is amply borne out by other Scriptures. This we shall see as we proceed. The Sadducees, from whom our modern "soul-sleepers" are descended, were answered by our Lord, not only in regard to resurrection, but in regard to the present consciousness of the spirits of those who are bodily dead, when He asked them, "Have ye not read in the book of Moses how in the bush God spake unto him saying 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' He is not the God of the dead, but the God of the living;" (Mark xii. 26-27); and the same account in Luke xx. 38, adds, "For all live unto Him." The evident meaning of this is, that God was not speaking of dead people, but of those who were alive when He was speaking, although their bodies had been buried for some 400 years. Isaiah xiv. 4-20 is another passage in which we have a picture of the inhabitants of *Sheol* stirred up to meet the king of Babylon, and they are taunting him with becoming weak as themselves. The word rendered "grave" in verse 11, and "hell" in verses 9 to 15, is *Sheol*. It is evident in this, as in other passages, that it is the lost spirits in *Sheol* who are speaking, and one strange boast they are making against him, is, that their bodies are reposing in the grave, but he has not that honour, "but thou art cast out of thy grave (*Queber*) like an abominable branch," "thou shalt not be joined with them in burial," verses 18 to 20. There is evident distinction here between the spirit or soul and the body. Another remarkable passage where we read of conversations in *Sheol* is Eze. xxxii. 21. "The strong among the mighty shall speak to him out of the midst of hell"—*Sheol*. We will look at this passage again in connection with the location of *Shoel*, but in the connection we are speaking of now, notice that it said

* Those who hold and teach, that the soul sleeps with the body after death.

the king of Egypt is in it. See verses 1-18, and then notice the different nations that are said to be with him in *Sheol*, and in "the pit," another expression for *Sheol*. "Asshur is there," verse 21. "There is Elam and all her multitude," verse 24. "Meshech and Tubul," verse 26. "Edom her kings, and all her princes," verse 29. "The princes of the north," "and all the Zidonians," verse 30. In each of the passages cited, it is stated that these conversations take place after the death of the body. It is too foolish to need refutation, to suppose that they occurred in the grave. All those various and distinct nations, were not together in the grave.

The Soul in Sheol.

As stated before, in the ordinary course of events the body never goes to *Sheol*. And now confirmatory of the assertion that it is the place of departed spirits, we have eleven times that the Bible speaks of the soul going to, being in, or coming up from *Sheol*. This will not always be seen by the English reader in the Authorised Version of the Bible, but it is so in the original.

In connection with this, notice *Sheol* is rendered "grave" in the following passages: Psalms xxx. 3, xlix. 14-15, lxxxviii. 3, lxxxix. 48. And "hell" in the rest—Psalms xvi. 10, lxxxvi. 13, cxvi. 3-4, Prov. xxii. 14, Acts ii, 27-31. It will be contended by "Soul sleepers," that "soul" here simply means life, etc. But the connection shows it means the spiritual part of man. Our blessed Lord's soul was in *Sheol* while his body was in *Queber*, for that is the word translated "grave," in Isaiah lii. 9. "He made his grave with the wicked and with the rich in His death." And we have in figure His prayer to His Father while He was in *Sheol*, when he was absent from His body in the second chapter of Jonah. The word "Nepesh" translated—"soul,"—"life,"—"person," etc., occurs over 700 times in the Old Testament. If as "Soul-sleepers" assert, the body and soul die together, and go together to the grave, it is remarkable that never in the seven hundred times it is mentioned, does it speak of the soul going to the grave (*Queber*), but as we have seen above,

and in connection with the conversations in *Sheol*, we have abundant proof that the soul and spirit at death leave the body and go to *Sheol*.

Going Down to Sheol.

The Word of God speaks of "going down" or "descending" into *Sheol* twenty-two times. This language is never used in connection with the grave or *Quebr*. We cannot in this small book enter into all this language, but will give one sample verse. Isaiah v. 14—"Therefore hell hath enlarged herself and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it." The following are the other references. Remember in reading the Authorized Version that *Sheol* is often erroneously rendered by the word "grave"—Gen. xxxvii. 35, xlii. 38, xliv. 29-31; Num. xvi. 30-33; 1 Sam. ii. 6; 1 Kings ii. 6-9; Job vii. 9, xvii. 16, xxi. 13; Psalms lv. 15; Isa. v. 14, xiv. 11-15; Eze. xxxii. 27; Matt. xi. 23; Luke x. 15.

Fire in Sheol.

"For a fire is kindled in mine anger, and shall burn into the lowest hell, and shall consume the earth with her increase and set on fire the foundations of the mountains" (Deut. xxxii. 22). "Jealousy is cruel as the grave (*Sheol*); the coals thereof are coals of fire, which have a most vehement flame" (Song of Sol. viii. 6). "The rich man also died and was buried, and in hell (*Hades*) he lifted up his eyes, being in torments and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue for *I am tormented in this flame*'" (Luke xvi. 22-24). These are the only passages where fire is mentioned in connection with the words *Sheol* and *Hades*. This would be an inexplicable figure of speech if given in connection with the grave, but doubtless it is a statement of fact as given in connection with *Sheol*. I know that the popular idea is that it is only a figure of speech when given in connection with *Sheol*.

We see no reason to believe that it is, but if so, would a figure be more forcible than the reality? Surely not. There are other passages that doubtless refer to fire in *Sheol*, although that word is not mentioned in connection with them; and as this particular thing is so much disputed, and is so all-important, we will give some of them here. We beg our readers, if any should be sceptical on this point, not to throw this aside with impatience, imagining because you don't believe it, that therefore it is not true. If we give you the Word of God, you may settle it in your heart, that whatever it says is true, and will surely come to pass.

"And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness unto the judgment of the great day. Even as Sodom and Gomorrha and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of *eternal fire*" (Jude 6-7). "The angels that sinned," spoken of here, are in hell (*Tartarus*), as we learn from 2 Peter ii. 4. We believe in the place of torment in *Hades*, and in this passage in Jude we infer that the spirits of the Sodomites are in the same place, and *are* now suffering the vengeance of eternal fire. Nearly 2000 years B.C. they were burned up root and branch, as to their bodies, and now Jude writes in the present tense, that they are suffering in eternal fire, and the Lord speaks of a time which is yet in the future, when the Sodomites will be in the judgment (Matt. xi. 22). This does not look like "soul-sleeping."

In Matt. xxv. 41 we read, "Then shall He say also unto them on the left hand, Depart from Me ye cursed, into *everlasting fire*, prepared for the devil and his angels," this sentence is pronounced on the wicked at the judgment of the Nations, when Christ comes in His glory, to establish His kingdom on the earth. The word "*everlasting*" in this passage is the same in the Greek as the word "eternal" in the previous passage. I know those who preach "another gospel" seek to evade the force of this, by saying the fire is eternal, but the wicked are destroyed. This is effectually answered concerning these same persons in verse 46,

"These shall go away into *everlasting punishment*." If the punishment is eternal, the existence of the person who endures it must be eternal also. A dead nonentity cannot be punished. In the parable of the tares of the field, the Lord said, "Let both grow together until the harvest; and in time of the harvest I will say to the reapers, gather ye together first the tares, and *bind them in bundles to burn them*: but gather the wheat into My barn" (Matt. xiii. 30). The explanation of this is in verses 40-42. "As therefore the tares are gathered and *burned in the fire*; so shall it be in the end of this world (or, age, R.v. margin). "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and *shall cast them into a furnace of fire. there all be wailing and gnashing of teeth*." Again in the parable of the drag-net, which was "ast 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 vessel-, but cast the bad away. So shall it be at the end of the world (or age), the angels shall come forth, and sever the wicked from among the just; and *shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth*" (Matt. xiii. 47-50). In both of these parables the definite article is used in the R.V. as follows, "*The furnace of fire*" and "*The weeping and gnashing of teeth*," which emphasises, localises and solemnises these pregnant warning of our Lord.

It will be noticed that in the parable of the tares, it is the Devil that is getting his own children into the kingdom. But in the parable of the drag-net, it is doubtless the professed servants of the Lord who are making professors of those who never were born again. And this is contended for in these days, by some from whom better things might be expected, as being the proper and Scriptural thing to do. Surely those who are helping Satan in such work are "in fellowship with evil." But the special point we wish to notice in this connection, is, that we have given seven passages of Scripture all more or less emphatic, matter of fact statements, asserting the fact of fire in *Sheol*. "A prudent man foreseeth the evil and hideth himself: but the

simple pass on and are punished," (Prov. xxii. 3). We might say that the fire spoken of in the three passages last quoted: the parable of "the tares of the field" and the "drag-net" of Matt. xiii.; also the judgments of the nations, Matt. xxv., is generally taught to be "the lake of fire;" the *final* abode of the wicked. But we have never heard what seems to us a valid reason for so applying it. In fact, the only reasons we have seen given are, first, it is said to be "eternal fire," and second that it is "prepared for the Devil and his angels." But in answer to this we say, the Sodomites are said to be suffering "the vengeance of eternal fire"; but they will be brought forth for judgment again (Matt. xi. 24), and Satan is to be in the "Abyss" or *Hades*, during the thousand years of the Millennium, and we learn from Luke viii. 31, R. v. that his angels expect to go there. "And they (the demons) entreated him that he would not command them to depart into the abyss." "We infer from these two facts, that the "eternal fire" and the "everlasting punishment" begin in *Hades* and are continued in *Gehenna* and that BOTH were "prepared for the devil and his angels." And this we believe is further proved by what Scripture says, and by what it does not say, concerning those who are alive when Christ comes to the earth. In many passages it tells distinctly of the slaying of the wicked—Isa. xi. 3: Mal. iv. 1-3: 2 Thess. i. 7-9: Isa. lxiii. 1-4, and in many others. In Rev. xix. 20-21 we read of the Antichrist and the False Prophet being cast alive into the lake of fire, but it also specifies that his people were slain. And again, a thousand years later, when the devil is cast into the lake of fire, it is remarked, "where the beast and the false prophet *are*." We read many times that the wicked are slain at this time, and nothing is said about their being resurrected again, which we believe they would have to be, before they went to the lake of fire. It is said that the beast and false prophet are "cast alive" into it and a thousand years later, that they are still there, and it seems to us an unaccountable omission, if all the wicked living nations, and all the empty professors went to the lake of fire at this time, that there is no mention of it, and moreover, these two classes would include all the wicked on the earth, and we

cannot see where the multitudes come from that were slain. But anyway, whether it be *Hades*, or the lake of fire that the wicked spoken of in these passages, are sent to, at this time, it is equally terrible for them.

Death and Sheol.

We find Death and *Sheol* linked together thirty-three times. This we think is very remarkable, as it marks the distinction between the "outward" and the "inward" man, (See 2 Cor. iv. 16). Death in this connection, takes the body, and *Sheol* the separated soul and spirit. As David by the Spirit says, "What man is he that liveth, and shall not see death? Shall he deliver his *soul* from the hand of the grave" (*Sheol*) (Psalm lxxxix. 48). This is when soul and body are separated. Death takes the body, and *Sheol* the soul. But body and soul of the wicked are united again, before the great white throne, when 'death and hades delivered up the dead which were in them.' "And death and hades were cast into the lake of fire." That is, the inhabitants of the grave, and of hell. Both soul and body are called dead. This is in accordance with other Scriptures which we shall see further on. The unsaved are said to be dead, while they are living, (1 Tim. v. 6). We append the rest of the references to Death and *Sheol*—2 Sam. xxii. 6: Psalm vi. 5: xvi. 10: xviii. 5: xlix. 14: lv. 15; lxxxix. 48: cxvi. 3: Prov. v. 5: vii. 27: ix. 18: Song of Sol. viii. 6: Isa. xxviii. 15-18: xxxviii. 18: Hos. xiii. 14: Hab. ii. 5: Acts ii. 27: 1 Cor. xv. 55: Rev. i. 18: vi. 8: xx. 13-14. We will give other statements and their references that we find given in connection with *Sheol*.

Sorrows of *Sheol*, 2 Sam. xxii. 6: Psa. xviii. 5.

Pains of *Sheol*, Psa. cxvi. 3.

Lowest *Sheol*, Deut. xxxii. 22: Psa. lxxxvii. 13.

Deeper than *Sheol*, Job. ii. 8.

Depths of *Sheol*, Prov. ix. 18.

Sheol beneath, Prov. xv. 24: Isa. xvi. 9.

Gates of *Sheol*, Matt. xiv. 18.

Sheol and destruction, Job. xxvi. 6: Psa. xv. 11: xxvii. 20.

Go alive to *Sheol*, Num. xvi. 30-33: Psa. lv. 15, pv. i. 12.

Going down to the Pit coupled with *Sheol*, Psa. xxx. 3: Prov. i.

12: Isa. xiv. 15: xxxviii. 17 18: Ezek. xxxi. 16.

It will be noticed, that any of these quotations, if given in connection with the grave would be without force or meaning. There are no pains or sorrows there, and to speak of a soul being delivered from the lowest grave, would be a shallow deliverance. The simile "deeper than *Sheol*" if examined in its connection, would be like a blasphemous joke, if it was rendered "grave," which it might be with as much reason as in other places. The passage is, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? As high as heaven; what canst thou do? deeper than hell (*Sheol*); what canst thou know?" The simile is, the great height and depth you would have to search, to find out the perfections of God. It will be seen at once, that it would be like mockery to use a shallow grave to illustrate such a theme. You might as well say "as high as heaven, and as deep as a tea cup." The comparison would be just as forcible.

Sheol, a Place of Two Compartments.

Before the resurrection of our Lord, *Sheol*, we believe had two compartments as shown on the chart; one where the spirits of the wicked dead were in conscious torment, and the other where the spirits of the righteous dead were in conscious happiness. As we read in Luke xvi. 19-31—"It came to pass that the beggar died (as to his body), and was carried by the angels into Abraham's bosom" (that is, his soul and spirit). "The rich man also died and was buried" as to his body, "and in *Hades* he lifted up his eyes being in torments." This was his soul and spirit. Thus is the three-fold nature of man separated. "*He* died, and was buried." and *he* lifts up his eyes "in *Hades* in torment." Each part is spoken of as the man; but while one part is dead, and unconscious in the grave, the other "lifts up his eyes." He can see, speak, feel, remember, reason, pray, and is tormented in the flame, and the rich man and Lazarus are in sight of each other. But a

“Great Gulf is Fixed”

between them. This is said by some to be after the resurrection, but we see clearly it was not, by verse 30. There we learn, by the words of the rich man, that Lazarus would have to be raised from the dead before he could preach to his brethren, which is also admitted by Abraham in verse 31.

And if it was in resurrection, the rich man would have no unsaved friends on the earth to be preached to, or warned. The place of comfort where Abraham and Lazarus, and all the Old Testament saints were, before the resurrection of Christ is, we believe, the place to which our Lord descended with the saved thief, when they left their bodies hanging on the two crosses, and the place referred to by our Lord when he said, “To-day shalt thou be with Me in paradise” (Luke xxiii. 43). It has been asserted that because He spoke of going to paradise, therefore He must have ascended to heaven that day, but that could not be, for three days after, when He arose from the dead, he said to Mary, “Touch Me not, for I have not yet ascended to My Father” (John xx. 17).

Doubtless when the other thief gave up the ghost on the third cross, he lifted up his eyes being in torment, i.e., in the other compartment, where the rich man was. This compartment is, we believe, called *Tartarus*. This is the word translated “hell” in 2 Peter ii. 4, where the angels that sinned are reserved unto judgment. “Lowest Hell” is another expression, we believe, used to indicate it, Deut. xxxii. 22, Psa. lxxxvi. 3. But when our Lord and Saviour arose from the dead, the spirits of all in the place of comfort went up with Him, and the location of paradise was changed to the third heaven, and about ten years or so afterwards, Paul was caught up to it, and heard unspeakable words (2 Cor. xii. 1-4).

On our chart we have two rows of graves. The top row represents the righteous dead, and the bottom row the wicked dead. In these we have four different cemeteries:—“Old Testament,” “New Testament,” “Tribulation,” and “Millennial.” The hands on the foot-stones point in the direction the spirits go on leaving the body: up to heaven, or down to *Sheol* as the case may be. It will be noticed

that, on the O.T. foot-stones, of both righteous and wicked, the hands point downward. This we believe is amply borne out by Scripture, as will be seen by examining the references on the headstones. As before stated, we believe that the translators failed to understand that *Sheol* was a place of two compartments, and so when the patriarch Jacob said, "I will go down into *Sheol* unto my son" (Gen. xxxvii. 35), they thought it could not mean "hell," so they rendered it "grave." Jacob did not expect to go to the grave to his son, for he believed him to have been devoured by wild beasts. Again, Job in his distress cries—"O that thou wouldest hide me in the grave (*Sheol*) that thou wouldest keep me in secret until Thy wrath is past" (Job xiv. 13). Again in 1 Sam. xxviii. 11-19 we have a very remarkable passage. Samuel is *brought up* by the witch of Endor. It is clearly taught both in the Old and New Testaments that there is such a thing as witchcraft, or dealing with evil spirits, and that demons did work and speak, in and through men and women. "Spiritualism" is doubtless the modern manifestation of it, but is utterly condemned by the Word of God. The usual way seems to be for the familiar spirit to personate the one who is wanted. But the passage before us shows conclusively that this is an exception to the rule. That the Lord interfered to rebuke Saul; and that the spirit of Samuel actually appeared to him. This is shown by the prophecy of the death of Saul and his sons, and the defeat of Israel. Again, the fright of the woman shows that this was an extraordinary phenomenon. Also the emphatic statement of the Word is, that this was Samuel. But the point we wish to notice is that he came *up out of the earth*. The woman said, when asked what she saw, "*I saw gods ascending out of the earth.*" Again: "An old man *cometh up*." Samuel also said: "Why hast thou disquieted me, *to bring me up?*" Although the word *Sheol* is not mentioned here, it is evident that he came up from it. There is an important point in verse 19, where Samuel says to Saul, "To-morrow shalt thou and thy sons *be with me.*"

"Soul-sleepers" say he was with him in the grave. But if we read chapter xxxi. we find the next day, as stated,

"Saul died and his three sons—that same day together. But they did not go to the grave then, for further on we learn that, *the day after* they were killed, their bodies were found by the Philistines, who cut off his head, and carried it to the house of their god, and fastened their bodies to the walls of Bethshan, and the men of Israel heard of it, and *went all night*, and took the bodies and brought them back and burnt them, and then buried the bones. This must have taken several days. It is evident that it was the spirits of Saul and his sons that were to be with Samuel in *Sheol*. We have written thus at some length to show what the Scriptures says in connection with the righteous dead going down to *Sheol* in the Old Testament.

We suppose it is unnecessary to prove that the wicked go there too. If any of our readers question that, please look up the references on the headstones of the lower row of graves on the chart.

Location of Sheol.

SHEOL IS LOCATED IN THE HEART OF THE EARTH

There are many other Scriptures that testify to *Sheol* having two apartment, but they are so interwoven with the location of it, that the two points are often proved by the same Scripture. This we shall see as we proceed.

To try and locate *Sheol* or hell, is sneered at by some who are students and teachers of the Word of God, and yet it seems to us there is nothing more plainly taught than this in the written Word. What can be plainer than the words of our Lord when the Pharisees wanted a sign from Him? He answered "There shall no sign be given but the sign of the prophet Jonas." What was the sign of the prophet Jonas? "For as Jonas was three days and three nights in the whale's belly ;so shall the Son of Man be three days and three nights *in the heart of the earth*" (Matt. xii. 38-40). What could be more explicit than that? It would be enough to settle the question, supposing we had no other. We know by other Scriptures that "the heart of the earth" here referred to was *Sheol*, as we read, "Thou wilt not leave my soul in

hell (*Sheol*), neither wilt Thou suffer Thine Holy One to see corruption" (Psalms xvi. 10). This is explained by the inspired apostle to refer to our Lord. "That His soul was not left in hell (*Hades*) neither *His flesh* did see corruption" (Acts ii. 25-32). These two passages show, first that "*Sheol*" in the Hebrew, is the same place that is named "*Hades*" in the Greek. Second, that the body and soul of our Lord was separated. In Isaiah liii. 9, we read, "He made His grave (*Queber*) with the wicked, and with the rich in His death." The grave had His body, and *Sheol* His soul, and by other passages we learn that He was conscious in *Sheol*. In the second chapter of Jonah we have an account of Jonah in the fish's belly, which we are warranted to dogmatize on, as being typical and prophetic of our Lord while in *Sheol*. When we remember how literally and minutely the prophecies concerning Him were fulfilled in other Scriptures, we can well believe this to be the literal

Language of our Lord in *Sheol*.

"I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell (*Sheol*) cried I, and Thou heardest my voice. For Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight; yet I will look again toward Thy holy temple. The waters compassed me about even to the soul: the deep closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains: the earth with her bars was about me for ever: yet hast Thou brought up my life from corruption (or the pit, margin), O Lord my God. When my soul fainted within me, I remembered the Lord: and my prayer came in unto Thee, into Thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving: I will pay that, that I have vowed. Salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah on dry land. So death and hell could not hold His beloved Son, but death

delivered His body, and the gates of hell were opened to loose His soul, and the song of triumph goes up: "O death, where is thy sting? O *Hades*, where is thy victory?" (1 Cor. xv. 55).

On the chart between the Old and New Testament cemeteries, we have A SHAFT down to the upper compartment of *Sheol*. The LARGE RED ARROW going down from the Cross is intended to teach the fact of the disembodied spirit of our Lord going to *Sheol*, when He said, "It is finished: and He bowed his head, and gave up the ghost" (John xix. 30). He was soon afterwards followed down to Paradise by the saved thief. And then three days afterwards, "when He ascended up on high, He led a multitude of captives (margin). Now that He ascended what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things" (Eph. iv. 8-10). With such a Scripture as this before us, we marvel that anyone who acknowledges the authority of the Word of God, should question the fact of *Sheol* being located in the heart of the earth—such an emphatic matter of fact statement as this: "Now that He ascended what is it but that *He also descended first into the lower parts of the earth.*" This Scripture with Matt. xii. 40, is ample proof of the location of *Sheol*, supposing we had no other. But there are many more, that directly and indirectly teach the same thing. "Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth" (Psa. lxxi. 20). This is doubtless prophetic of our Lord.

"Though they dig into hell (*Sheol*) thence shall Mine hand take them" (Amos ix. 2). The evident inference from this passage would be, that *Sheol* is in the earth.

"Wherefore also God highly exalted Him, and gave unto Him the Name which is above every name: that in the Name of Jesus every knee should bow, of things in heaven, and things on earth and *things under the earth* or "*the world below*" (margin), and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. ii. 9-11 R.V.). In connection with this text, we will give two

others to show the notable omission in them. "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are *in heaven*, and which are *on earth*; even in Him" (Eph. i. 10).

"And having made peace through the blood of His Cross, by Him to reconcile all things unto Himself; by Him, I say, thereof? And no one in heaven or on the earth, *or under* 20). All things in earth and heaven, but not in hell, are to be reconciled, and gathered together unto Him. But all are to bow, and own Him Lord, in heaven, earth, and hell. This is destructive of Satan's gospel of Restoration, and Universal Salvation.

"Who is worthy to open the book, and to loose the seals thereof? And no one in heaven or on the earth, *or under the earth*, was able to open the book, or to look thereon" (Rev. v. 2 R.V.). It is blasphemously asserted now, that a holy, righteous and loving God would not send men and women to hell, but we learn from the foregoing Scriptures that He does, and from these last passages we learn that no one in heaven, earth or hell, will claim that they are worthy, or have overcome, to open the book.

"The way of life is above to the wise, that he may depart from *hell beneath*" (Prov. xv. 24). "*Hell from beneath* is moved for thee to meet thee at thy coming." "Thy pomp is *brought down* to the grave" (*Sheol*). "Yet thou shalt be brought *down to hell to the sides of the pit*" (Is. xiv. 9, 11, 15). According to these Scriptures, hell is *beneath*, and so the soul has to "go down" in order to get to it.

Perhaps one of the most definite matter of fact statements locating *Sheol* in the earth, is found in the sixteenth chapter of Numbers. Korah, Dathan and Abiram, with two hundred and fifty princes of Israel, had risen up in rebellion against the authority of Moses, who, at the command of the Lord, instructed them all to take brazen censers, and put incense and fire on them, and come before the Lord at "The Tent of Meeting." They all obeyed, except Korah, Dathan, and Abiram. The rest of the congregation were told to separate from them. In verse 27, R.V., we read, "So they gat them

up from the tabernacle of Korah, Dathan, and Abiram, on every side ; and Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons and their little ones. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works ; for I have not done them of mine own hind. If these men die the common death of all men, or if they be visited after the visitation of all men ; then the Lord hath not sent me. But if the Lord make a *new* thing, and the ground *open* her mouth and swallow them up, with all that appertains unto them, and they *go down* alive into the pit (*Sheol*) ; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them, and the *earth opened* her mouth, and swallowed them up, and their households, and all the men that appertained unto Korah and all their goods. So they, and all that appertained to them, *went down* alive into the pit (*Sheol*) : and the earth closed upon them, and they perished from among the assembly. And all Israel that were round about them fled at the cry of them : for they said, lest the earth swallow us up. And fire came forth from the Lord, and devoured the two hundred and fifty men that offered the incense." In the above passage, we have the plain statement of an historical fact, against which the cry of parable, symbol, allegory, or poetry cannot be raised, to weaken or destroy the force of it. It seems to us that to attempt to argue against *Sheol* being located in the earth, in the face of such a Scripture, is to trifle with, and pervert the Word of God, especially in the face of such an abundance of other Scriptures that teach the same thing. If this is a statement of a fact in history, which it surely is, and if we understand language, then there can be no difference of opinion as to the meaning of such words as "The ground clave asunder that was under them : and the *earth opened* her mouth and swallowed them up—they and all that appertained to them *went down* alive into *Sheol* : and the earth closed upon them." This is a veritable fact in history, and moreover Aaron's rod that budded, was put into the ark, to keep the children of Israel in remembrance of it (Deut. xvii. 8-10 ;

Heb. ix. 4). As we said before, this is an exception to the otherwise universal rule, which is, that the body goes to the grave, and the soul to *Sheol*, or "hell." The Lord in this case "made a new thing," or "created a creation" (verse 30, R.V. margin).

Another portion in which *Sheol* is plainly located is Eze. xxxi. 14-18 and xxxii. 18-30. These two passages are in one connection. They are too long to quote, but are very full of teaching in this connection, and prove, as already noted, that *Sheol* is the abode of conscious spirits. There are three expressions in this portion which plainly locate *sheol*.

First, "Going down, and descending to the pit," is mentioned eight times, Chap. xxxi. 14-16, xxxii. 18, 23, 24, 25, 29 and 30.

Second, "Nether parts of the earth," is mentioned five times, Chap. xxxi. 14, 16, 18; xxxii. 18, 24.

Third, *Sheol* is mentioned five times, Chap. xxxi. 15, 16, 17, xxxii. 21 and 27. This is rendered "grave" Chap. xxxi. 15, and "hell" in the remainder of the verses. The word "pit" used here is often used to designate *Sheol*, when the word itself is not used, as we shall see in another chapter. Please read this portion in its connection, and note the suggestive expressions, "Down to Hell"—"Down to the pit"—"Down into the nether parts of the earth." We submit that it does not need a theologian, or a scholar, to understand the meaning of these expressions.

Paradise.

Before the resurrection of our Lord, Paradise we believe, was one of the compartments of *Sheol*, as shown on the chart where the Old Testament saints were in conscious happiness. The proof of this is found in the words of our Lord on the Cross to the dying thief—"To-day shalt thou be with Me in paradise," (Luke xxiii. 43). We know from Scriptures already quoted, that He went to *Hades* that day, and stayed there three days, and three nights. Three days after—on the first day of the week—early in the morning while it was yet dark, when he rose from the dead, He said to Mary, "Touch

Me not; for I have not yet ascended to my Father" (John xx. 11-17). But He doubtless went and presented Himself to His Father then, for He was back later in the day, and appeared to two of them on their way to Emmaus, and the same day at evening to the rest of the disciples.

Evidently, when He ascended to His Father, was the time that the spirits of the Old Testament saints went up with Him, as we read—"When He ascended up on high, He led captivity captive, (or a multitude of captives, (Eph. iv. 8, margin). We have already looked at this passage in connection with the location of *Sheol* so wish to refer to it now only in relation to Paradise, and its inhabitants being transferred to the third heaven, as shown on the chart, by the LARGE RED ARROW and the small ones. We learn this from 2 Cor. xii. 2-4, where Paul, who is doubtless writing of himself says, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell: or whether out of the body I cannot tell: God knoweth); such an one *caught up* to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth); How that he was caught up to Paradise, and heard unspeakable words which it is not lawful for man to utter." Probably the time that this happened was when he was stoned and thought to be dead at Lystra (see Acts xiv. 19-20). This time agrees with it. Probably his spirit then did leave his body, and went up to get a look at the glories of heaven, to encourage him in his tribulation. One remarkable thing about this account is that although his soul and body were separated, it was so much like being in the body to him, that three times he asserts that he cannot tell whether he was in or out of the body. The body was to all intents dead, but his spirit was having the most glorious experience he ever had. This is destructive of the "soul-sleeping" heresy.

Another passage that refers to the souls of the Old Testament saints being taken from *Sheol*, is Zech. ix. 11. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners *out of the pit* wherein is no water. Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee."

They are prisoners, in the pit, but prisoners of hope, and now God's Lamb was put to death, and by the blood of His covenant, He leads them forth, up to be with Himself for ever. There are also many other such passages that seem to refer to this, such as "To bring out the prisoners from the prison, and them that sit in darkness out of the prison house," (Is. xlii. 7). "That thou mayest say to the prisoners, go forth" (Is. xlix. 9). "To proclaim liberty to the captives, and the opening of the prison to them that are bound" (Is. lxi. 1), "Sing O ye heavens; for the Lord hath done it: shout ye *lower parts of the earth*: break forth into singing ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel," (Is. xliv. 23).

We learn from these passages, that they were prisoners, bound, sitting in darkness. Although in paradise, or in "Abraham's bosom" in *Hades*, they were said to be "comforted," and in hope, yet it seems to have been more or less a place of gloom and darkness. But now Christ hath taken the keys of death and *Hades*, and has delivered from *Hades* all those who "died in faith" as well as burst the bonds of death for His own body. Now, among the better things and the present things of this dispensation, we read, "But ye are come to the spirits of just men made perfect (Heb. xii. 22-24). There were spirits of just men in *Sheol*, but not "made perfect," the law and the sacrifices of the old dispensation could not "make the comers thereunto perfect." But now by one offering "He hath perfected forever them that are sanctified." (Heb. x. 1-14). So now, they are gone up to be with Himself, and their spirits are perfected: not their bodies which are still in the grave. "When the dead shall be raised incorruptible," then the full song will go up, "O death where is thy sting? O *Hades* where is thy victory?" (1 Cor. xv. 52-55). We can sing now, "O *Hades* where is thy victory?" But death still has the body. So, as represented on the New Testament cemetery foot-stones, the spirits of all who now die, trusting in the precious blood of the Lord Jesus, go up to be with Himself. They are "absent from the body and present with the Lord," (2 Cor. v 6-8). They "depart to be

with Christ; which is far better," (Phil. i. 23). We never read of a Christian going to *Hades*. Confirmatory of the above, and as a reason why they had not ascended before, we learn that their sins had not been "borne away" before, they were only covered, but not put away. The blood of bulls and of goats only cover (or atone) sins, but do not put them away. So we read, "And for this cause He is the mediator of a new covenant, that a death having taken place *for the redemption of the transgressions that were under the first covenant*, they that have been called, might receive the promise of eternal inheritance" (Heb. ix. 15, R.V.). And in verse 12 read, that the redemption by the blood of Christ is an "eternal" one. The inference is, that the Old Testament one was temporary.

Abyss. (*Abussos*).

There are other words used as equivalents for *Sheol* and *Hades* both in the New and Old Testaments. The Greek word *Abussos*, translated "deep," "bottomless," and "bottomless pit," in the A. V., is uniformly rendered "abyss" in the R.V. It is found nine times in the New Testament. It will be noticed on the chart, that, at the revelation of Jesus Christ, we have A SHAFT down to the lowest *Sheol* with one LARGE ARROW, and a number of small ones going down to it. The large arrow is intended to represent Satan being cast into the abyss (Rev. xx. 1-3), and the small ones the spirits of those who are slain at this time (Rev. xix. 21). The fact of this shaft we believe is fully taught in the Scriptures that are clustered around it. In Rev. ix. 1, 2, R. V. we read, "And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit, of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air was darkened by reason of the smoke of the pit." This word rendered "pit," is "*Phrear*" and is the same word that is translated "well" (John iv. 11-12). When our Lord is speaking with the woman of Samaria, she said, "Sir, thou hast

nothing to draw with and the *well* is deep." Again, "Art thou greater than our father Jacob which gave us the *well*." We believe the thought in Revelation ix. 1-2 just quoted is that there is an abyss and a shaft, or well, down to it. It is rendered shaft, more correctly, we believe, in Rotherham's translation of the New Testament. "And the fifth messenger sounded; and I saw a star fallen out of heaven unto the earth; and there was given to him the key of the shaft of the abyss; and there came up smoke out of the shaft, as the smoke of a furnace; and darkened was the sun, and the air, in consequence of the smoke of the shaft."

We suppose "the abyss" comprised the two apartments of *Hades*, as our Lord, demons, and Satan, all went there. "And they (the demons) entreated Him that He would not command them to depart into the abyss" (Luke viii. 31, R.V.)

"Who shall descend into the abyss? that is to bring Christ up from the dead" (Rom. x. 7, R.V.).

"And I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished" (Rev. xx. 1-3, R.V.). The other passages rendered "bottomless pit" in the A. V. are "abyss" in the Greek; see Rev. ix. 11, xi. 7, xvii 8, R. V. We have the same truth in regard to the pit, and a shaft down to it, taught in the Old Testament. In Ps. lv. 23, we read, "But thou O God, shalt bring them down into the pit of destruction." The word rendered "pit" here is *Behr*, or "well." It is rendered "well" twenty-nine times, and "pit" four times. The word rendered "destruction" in this passage is *Shachath* in the Hebrew. It is found twenty-two times, and is rendered "pit" thirteen times. We find it five times in Job xxxiii. "He keepeth back his soul from *the pit*" verse 18. "His soul draweth near unto *the grave*" or pit, verse 22. "Deliver him from going down to *the pit*," verse 24. "Deliver his soul from going into *the pit*," verse 28. "To bring back his soul from *the pit*," verse 30. The connections in which this word

is found, show that it is an equivalent for *Sheol*. Notice, it is the soul that is going to, or coming from the pit.

In Ps. lxxix. 16, we read a prophetic prayer of our Lord, "Let not the pit (*Be'hr*) shut her mouth upon Me." There is much more teaching on this subject, in both Old and New Testament, and many more words that emphasize the teachings along these lines, and that are more or less closely connected with them. But we believe the points raised are abundantly proved to anyone that acknowledges the Word of God to be a sufficient guide, by the passages we have examined.

The Living and the Dead.

We wish briefly to look at this subject, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. ii. 13). For here, as always, man's thoughts and man's ways run counter to God's thoughts and ways (Isa. lv. 7-9). Man estimates a person living that God calls dead (1 Tim. v. 6), and calls those dead that He says are alive (Luke xx. 57-38). What then is Life, and what is Death? The common idea is that life and existence are synonymous terms, and that death is non-existence, but a very casual look at the Scriptures will show the fallacy of this. In 1 John v. 12, we read, "He that hath the Son hath life; and he that hath not the Son hath not life."

From this and other Scriptures we learn, that only the believer in Christ has life, and the unbeliever has not life; he has existence—consequently, life and existence are not synonyms. Again, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John iii. 14-15). Here are some, who "have passed from death unto life." They had existence before, but not life. And hear we learn, that the one who does not love his brother, abideth in *death*, although he exists. He has natural life, but is spiritually

dead. We will examine a Scripture or two, and see how death came, and how life comes. "And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat: for in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). Satan said, "Ye shall not surely die" (Gen. iii. 4). Infidels say that Satan was right, but the Word of God teaches that they did really and truly die, not naturally, but spiritually. They became dead to God. All that are born of, or are in old Adam, died in him, and all that are in Christ, the second Adam, are born again, and made alive to God. And so we read (Eph. ii. 1)—"You hath He quickened *who were dead* in trespasses and sins."

The death of the body, that man thinks so much about (and it is a tremendous penalty to suffer), is of secondary importance in comparison to the death of the soul. In Matt. viii. 21-22 we read, "Another of His disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow Me, and *let the dead bury their dead*. In other words, let the spiritually dead bury their naturally dead. In such a funeral procession, man would see the dead only in the hearse, but in God's sight every one in the mourning coaches would be dead also.

It will be noticed in the passages which we are looking at, that it is people who are alive in the body that God calls dead. They have natural life, and their natural senses, and one of the blessed things about it is, that God calls on them to use their natural senses for the obtaining of life. We read (John v. 24-25, R.V.), "Verily, verily I say unto you, he that heareth My Word, and believeth Him that sent Me, *hath eternal life*, and cometh not into judgment, but *hath passed out of death into life*." "Verily, verily I say unto you, the hour cometh, and *now is*, when the *dead shall hear the voice of the Son of God*: and they that hear shall live." In this passage and others we learn the solemn responsibility and blessed opportunity the unsaved have, to hear the Word of the Lord, and live. The passage teaches that it is not merely the natural hearing; but "the hearing of faith" (Gal.

iii. 2). "The dead shall hear—and they that hear shall live." Not all who hear with the natural ears are saved. But we read, "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). This then is how a sinner dead in sins can obtain eternal life—by hearing and believing "the record, that God gave of His Son" (1 John v. 10).

"Jesus said unto her, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" (John xi. 25-26). Here, we have our Lord announcing Himself as the Resurrection and the Life, and asserting that the dead sinner will get life through faith in Him, and, after he gets this life, will never die again. As He says in the previous chapter—verse 28, "I give unto them eternal life, and they shall never perish." We believe it, and we know it will be even as it was told us. This promise is for our souls, and it is present possession. The assurance of life for our bodies is, "I am the resurrection." Again, His promise for our bodies is, "Of all which He hath given Me I should lose nothing but should *raise* it up again at the last day. And this is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him, may have everlasting life: and I will *raise* him up at the last day." "No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day." "Whoso eateth My flesh, and drinketh My blood hath eternal life; and I will *raise* him up at the last day" (John vi. 39, 40, 44, 54). Eating His flesh, and drinking His blood, is feeding on Himself, as testified of in the Word, "The words that I speak unto you, they are *spirit* and they are life," verse 63. Christ cannot be separated from His Word. He is the Word made flesh (John i. 14). Rejecting His Word, and rejecting Him, are the same thing (John xii. 48), and receiving His Word and receiving Him, are the same thing (John i. 12-13).

The manifestation of this life in those who receive it, is

love to God and love to the brethren. Another exhortation to those who have this life is, "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, *as those that are alive from the dead*, and your members as instruments of righteousness unto God" (Rom. vi. 12-13). How little any of us who are saved, enter into the truth of this statement: How little we walk in the power of it: That we "*are alive from the dead*." Such language is very blessed for those who have eternal life, but what about those who have not life. We have seen that they have natural life—they exist, and yet are "abiding in death." That is their present state. What are their prospects in the future, if their condition is not changed?

We have seen clearly by Scripture already quoted, that life and existence are not synonyms. We will now examine the Word, to find, if death and non-existence are interchangeable terms. The Apostle Peter while preaching Christ to Cornelius and his household said, "It is He which is ordained of God to be the Judge of the *quick* (or living) *and dead*" (Acts x. 42). Again the Apostle Paul exhorts Timothy to faithfulness in the face of opposition and persecution. "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; preach the Word"; (2 Tim. iv. 1-2). The connection of this passage shows that preacher and hearers will have to give an account to the Judge; the one for how he has preached, the others as to how they have received it. The word rendered "quick" in these passages is the same word that is rendered "living" in many others. The *living* and the *dead* in these Scriptures, we believe, mean the saved and the lost. This is shown in 1 Peter iii. 15-22: iv. 1-6. Suffering for righteousness is the subject here discussed, and the Christian is exhorted by the example of Christ suffering in the flesh, to arm himself with the same mind. The ungodly will think it strange, and will speak evil of you, if you do not run to the same excess of riot. But while they judge you, they as well as you "Shall give account to Him that is ready to judge the *quick* and the

dead," ver. 5—that is, those alive in the spirit, and those dead in sins. He will reward and bless the former, if steadfast and faithful, and will punish the latter. The argument goes on to the end of the chapter. The living are exhorted, verses 15-16 not to suffer as evil-doers, but if they suffer as Christians to be glad. And then comes two verses that bring out in other words the judgment of the living and dead. "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" We learn from 2 Cor. v. 10, and other Scriptures, that the saved *only* will appear before the judgment-seat of Christ. That is one place where the living will be judged, and we read in the Scripture above, that even some of them will be scarcely, or with difficulty, saved. This is a judgment for rewarding the living according to their works, and we read of some having their works burned, but they are saved, "yet so as by fire," (1 Cor. iii. 8-15).

In Matt. xxv. 31-46 we read—"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left," verses 31-33. This is the judgment of the living nations at the beginning of the millennium. There is nothing about resurrection at this judgment, but there will be present both saved and lost, both living and dead spiritually. He will say unto them on His right hand,—"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," verse 34. Then shall he say also unto them on the left hand—"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels, verse 41. These shall go away into *everlasting punishment*: the righteous into *life eternal*," verse 46. Here we have the living and the dead, *i.e.*, the saved and the lost, judged at His appearing. And the

language is very explicit for both. "Come ye blessed"—"Depart ye cursed," "into life eternal," "into everlasting punishment." The words "everlasting" and "eternal" in this verse are the same in the Greek. Annihilationists seek to destroy the force of this. They say that the punishment and the fire is eternal, but that the persons are destroyed. It is strange that anyone claiming ordinary knowledge of language, should use such argument, or that intelligent people could be found that would be deceived by such sophistry. How could anyone be punished who had ceased to exist—who was blotted out?

The great and the last judgment is the end of Christ's millennial Kingdom. "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. And I saw the *dead* small and great, stand before the throne, 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. And the sea gave up *the dead* which were in it; and death and hell (*hades*) delivered up *the dead* which were in them: and they were judged every man according to their works. And death and hell (*hades*) were cast into the lake of fire. This is the *second death*. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 11-15, R.V.). As we said before, the judgment seat of Christ is the judgment of the *living* (i.e., believers), but this, it will be noticed, is the great judgment of the *dead*. Yet they are living, conscious dead, they are *standing* before the throne. And the books are opened: and the dead are judged out of those things which were written in the books, according to their works. A parenthesis in this passage says, "Another book was opened, which is the book of life." But notice, it is not from the Book of life that they are judged. Here then are at least three books, "the books," and "the Book of life." One of "the books" I doubt not can be identified. It is the written Word of God. Our blessed Lord says "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*" (John xii. 48). Doubtless the other is the book of life's record. For we read in Eccles. xii. 14—"For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Again in Matt. xii. 36-37—"But I say unto you, that 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."

It is a common boast with unsaved people, while excusing themselves for neglecting their soul's interest, that they have always done what is right, that God is their Judge, that they are willing to take their chance, and that they think they have as good a chance of getting to heaven as anyone else. Alas, how Satan does "blind the minds of them that believe not!" How blind men and women are to the holiness of God, and their unholiness! If a man has always done what is right, or has always done the best he could, he will get an opportunity to prove it at this time, when every man will be judged according to his works. But the standard of righteousness will not be their thoughts and opinions, or their fellow-man's thoughts and opinions, but "What is written in the law? How readest thou?" (Luke x. 26-28). And every mouth will then be stopped, and all the world will become guilty before God. It will be realised then, that by the deeds of the law no flesh shall be justified in the sight of God (Rom. iii. 19-20). *But why wait until then to plead guilty?* You know in your own conscience that you are a sinner. Why not then confess it before God, flee from the wrath to come, and cry with the Psalmist, "Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified" (Psa. cxliii. 2). Look only unto Him who justifies "freely by His grace through the redemption that is in Christ Jesus" (Rom. iii. 24). But this must be done in time. It will be for ever too late after death. After death the judgment; not the Gospel of God's grace (Heb. ix. 27). None will escape who are judged according to their works. "And whosoever was not found written in the Book of life, was cast into the lake of fire." The Book

of life seems to be here consulted, in order to confirm the judgment of the other books. Their guilt is manifest from the *books*, and they are not in the Book of Life, or they would not be called dead. If they had believed in Jesus, life everlasting would be their's, and they never would come into judgment for their sins (see John v. 24).

There is one thing in connection with this judgment which we have never seen mentioned by any writer. We would call attention to it, although we would not dogmatize upon it. There are *two classes* in this judgment, as we also find in the resurrection of life; that is, the living wicked who *have not died* bodily, and those who are raised from the dead. It seems that verse twelve mentions only the living wicked. "And I saw the dead, the great and the small, stand before *the throne*" (R.V.). We have seen in Scriptures previously quoted how often the term "dead" is used for the wicked who are physically alive. We submit that the connection shows, that it is the living wicked who are here spoken of. We can see by verses eight and nine, that there will be multitudes of wicked on earth at this time. And although there will be a great destruction of them, yet it is only reasonable to suppose, that Satan will not succeed in gathering them all in open rebellion against the Lord. That there are wicked living at this time would be according to the almost universal parallelism of Scripture. God did an extraordinary thing in taking Enoch and Elijah bodily to heaven, and also in sending Korah, Dathan and Abiram bodily to *Sheol* without dying. The Lord Jesus has gone to heaven with His immortal body two thousand years in advance of His Bride. So the Antichrist and false prophet will go alive bodily to the lake of fire a thousand years before the rest of the wicked. There will be those who are raised from the dead, and those who are alive and remain at the first resurrection, and it seems to us, there would be a missing correspondence if there were no living dead at the resurrection of the unjust. Also verse thirteen is not a repetition of verse twelve. *The physically living* dead stand before the throne, and death delivers the bodies, and Hades the souls of the *physically dead*, and re-united they stand before the throne to be judged.

"And death and Hades were cast into the lake of fire. This is the second death. And WHOSOEVER *was not found written in the book of life* was cast into the lake of fire." "WHOSOEVER believeth in Him should not *perish* but have everlasting life" (John iii. 16). Dear reader, will you, as you value your soul's eternal interest, please examine these two WHOSOEVERS and their connections. Remember these are the words of the living God. There are two companies included in these two words. The saved, the living, the blessed—and the lost, the dead, the accursed. And there are two destinies mentioned for these companies. Heaven, where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." And, "The lake of fire," the second death—"There shall be wailing and gnashing of teeth." And you, dear reader, are in one or the other of these companies as you read these lines, and in one or the other of these places, you will consciously exist for ever and ever. "I call heaven and earth to record against you this day, that I have set before you *life and death, blessing and cursing*: therefore choose life" (Deut. xxx. 19).

We saw that *Sheol* was the place of departed spirits, and a place of two compartments, one of which was emptied of the *living* spirits in it at the resurrection of our Lord. We have now read of the other compartment being emptied of the *dead* spirits, at the resurrection of damnation (John v. 29). The body did not go to *Sheol*, but we read of both body and soul going to the lake of fire. Our Lord, speaking to His disciples, says, "Fear not them which kill the body, *but are not able to kill the soul*; but rather Him, who is able to destroy both soul and body in hell" (Matt. x. 28). The word rendered "hell" here is *Gehenna*, which is the lake of fire. We are told by Destructionists, that the soul is the body, and the body is the soul, so if you kill the body you kill the soul. But this is clearly not so. The above Scripture contradicts it, for it states that man can kill the body, but is not able to kill the soul. They also make great use of the above word, destroy, saying that a thing that is destroyed is blotted out of existence, is made as it never had

been. This word in the Greek is *Apollumi*, and by examining its connections, it is manifest that it has no such meaning. It occurs four times in the same chapter, "*lost* sheep, ver. 6 ; *lose* and *loseth*, ver. 39 ; *lose*, ver. 43." "Ask Barabbas and *destroy* Jesus" (Matt. xxvii. 20). In this passage, as in others, it evidently can have no such meaning as blotted out of existence. Another passage that probably more than any other brings out the awful torment of the lost, is Mark ix. 43-49, "And if thy hand offend thee cut it off : it is better for thee to enter into life maimed, than having two hands, to go into hell (*Gehenna*) into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched." This terrible language is repeated three times. The reader will notice that it is in connection with the body—if thine hand, foot or eye offend thee, cast them from thee, better *enter into life* maimed, halt or blind, than have a whole body in the torment and corruption of *Gehenna*. See also Matt. xviii. 8-9. Notice that the body seems to take the corruption of the grave, and the soul, the fire of Hades, with them to the lake of fire. And their worm does not die, and the fire is not, *and never shall be quenched*. "For every one shall be salted with fire." The property of salt is to preserve, so this would mean preserved with fire.

Immortality.

We saw at the beginning of our last chapter, that life and existence are not synonyms, as is popularly supposed. And now again immortality is generally supposed to be synonymous with endless existence and eternal life. Let us look at what the Word of God says about it. The word *Athanasia* which is rendered "immortality," is only three times found in the Scripture. In 1 Cor. xv. 53-54, it is found twice—"For this corruptible must put on incorruption, and this mortal must put on *immortality*. So when this corruptible shall have put on incorruption, and this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written. "Death is swallowed up in victory." Mortal means subject to death. Moreover mortality and immortality are

always spoken of in Scripture, in connection with the body, never in connection with the soul. It is a misleading, unscriptural thing to speak of "the immortal soul." The souls of the wicked are not immortal. It is not true of the wicked to say they have "never-dying souls." Scripture everywhere speaks of them as now spiritually dead, as we have seen, and at the resurrection of judgment they are said to enter on the second death. But although they are called dead, it is true to say, that they will consciously exist for ever and ever. Their bodies are mortal, and they will die and corrupt in the grave. But their bodies will be raised again, not immortal and incorruptible, but still mortal and corrupt. Then the body will exist in conscious torment in the lake of fire for ever, "where their worm dieth not and the fire is not quenched" (Mark. ix. 44). This last dreadful expression is spoken by our blessed Lord in connection with the bodies and souls of the wicked being cast into the lake of fire, and it is terrible in its suggestiveness. The body raised corrupt, with the worm from the grave, the soul brought from the torment of *Hades*, but still retaining the fire, and united they go to the second death, the lake of fire.

And again, it is misleading to speak of those who are saved as having immortal souls, although it is true they are not subject to death. If we look at the connection, we see that immortality is obtained at the coming of the Lord. But every one that is saved gets eternal life (when they believe, or are born again) as a present possession. They had eternal existence before. They get eternal life then, but do not get immortality until the resurrection. So we see these three things are not synonymous. Adam's soul died and his body became mortal, the day he sinned (Gen. ii. 17), and all his posterity inherit death and mortality from him. The sinner gets eternal life to his soul, and prospective immortality for his body, the day he trusts in Christ. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23).

The only other place where the word *Athanasia* is found is 1 Tim. vi. 16. "Who only hath immortality." This is popularly supposed to be written concerning God the Father,

but it seems to us that the whole connection teaches that it is in relation to the Lord Jesus Christ, in resurrection. As we have seen, the only other places it occurs, it is in relation to the resurrection body. God the Father never was mortal, never was subject to death. But our Lord, although not naturally mortal (because mortality is the result of sin, and He was sinless) became obedient unto death. He took our sin, and the wages of it, died and rose again immortal—with a body not subject to death. This is not true of God the Father. He had not a mortal body. "God is a Spirit." And a Spirit hath not flesh and bones, as our blessed Lord had. When He arose from among the dead, He became the first-fruits of them that slept (1 Cor. xv. 20). And now He only hath immortality. We who are His, will get it when He comes. "We wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. iii. 21, R.V.). "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to-wit, *the redemption of our body*. For we are saved by hope: for what a man seeth why doth he yet hope for?" (Rom. viii. 23-24). We have the first fruits of the Spirit, *i.e.*, eternal life. We are not hoping for the salvation, the redemption of our souls, we have that. But we are hoping and waiting for the redemption and salvation of our bodies. "We that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality (or the mortal) might be swallowed up of life" (2 Cor. v. 4).

The word translated "mortality" in the above is *Thneetos*. It is found six times in the New Testament. It is the positive form of the word of which immortality is the negative. We will give the references, so that any who wish, may see it has reference only to the body. "Let not sin therefore reign in your *mortal* body" (Rom. vi. 12). "Shall also quicken your *mortal* bodies" (Rom. viii. 11). "This *mortal* must put on immortality, so when this corruptible shall have put on incorruption, and this *mortal* shall have put on immortality" (1 Cor. xv. 53-54). "That the life also of Jesus

might be made manifest in our *mortal* flesh" (2 Cor. iv. 11). "That *mortality* might be swallowed up of life" (2 Cor. v. 4). These are the only places where the word is found. There is another word translated "immortality," twice in the Authorised Version, "Glory and honour and immortality" (Rom. ii. 7). "Brought life and immortality to light through the gospel" (2 Tim. i. 16). This word means "incorruption," and is so rendered in both cases in the R.V. It occurs four times in 1 Cor. xv. 42, 50, 53, 54, and is rendered "incorruption" in each case. The word is *Aphtharsia*. Its objective *Aphtharson* is found seven times. Is rendered "incorruptible" four times, "uncorruptible" once, "not corruptible" once, and "immortal" once. This word is nearly allied to immortality, but they are not interchangeable terms.

This is all there is in the New Testament about this subject as far as the words "mortality" and "immortality" are concerned. There is, however, other teachings concerning the doctrine without naming it. We hear a great deal in these days about "Conditional immortality," and "Life only in Christ." Destructionists contend for this, and so far, they are right. We contend for it earnestly, too. The unsaved "hath not life" and never can have it, nor immortality, nor incorruption apart from Christ. But he has death to his soul now (1 John iii. 14), although he has existence. And he will have a mortal, corrupt and corrupting body in conscious misery throughout the countless ages of eternity. "He that believeth on the Son hath *everlasting life*: and he that believeth not the Son *shall not see life*; but the wrath of God abideth on him" (John iii. 36). The Annihilation heresy is the natural outcome of not holding fast "the form of sound words." It is considered *orthodox* to speak of everybody (both righteous and wicked) having immortal souls; and of eternal life, immortality and endless existence, as if they meant the same thing. But if this be true, the Destructionist may well ask "If a man is born immortal, how can he put it on at the resurrection?" This would prove he had not it before. And again, "If only the righteous put it on at the resurrection what about the wicked?" Again, "If

only the believer in Christ receives eternal life, what about the unbeliever?" The logical conclusion is, that the wicked has neither eternal life nor immortality, consequently he has not eternal existence, and the orthodox man who confounds these terms must stand aside and let the Destructionist have the victory. And the latter has only to add a few texts taken out of their connection, which speak of the temporal destruction of the wicked at the coming of Christ, like Mal. iv. 1-3, and he thinks his victory is complete. So it is, over the man who confounds the above, or similar terms. The Holy Spirit is absolutely exact in His use of terms, and the more careful the study of God's Word is gone into, the more beautiful will it all appear.

Resurrection of Life.

In speaking of the foregoing subject we have necessarily had partly to anticipate this. But we may say, that the special truths, we wish to illustrate and elucidate, are in the foregoing chapters. Hence we purpose being very brief on the rest of the chart. The expression at the head of this chapter is found in John v. 28-29, coupled with the "resurrection of damnation," or "judgment," as in R.V. This is also spoken of in Acts xxiv. 15, "There shall be a resurrection of the dead, both of the just and unjust." In Rev. xx. 4-6, we learn that these resurrections are a thousand years apart, and also (as we would infer from the former passages) that the righteous rise first. We have shown this on the chart by the ARROWS COMING OUT *from the graves*, the LARGE ONE coming from paradise to meet them, which represent the souls led by the Lord. The other ARROWS GOING UP at the same point, are intended to represent the living saints changed and caught up to meet the Lord in the air. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus *will God bring with Him*. 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 (or precede, R.V.) them which are asleep. 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" (1 Thes. iv. 14-17). We learn from this passage, that the spirits of believers will be brought with Christ, and their bodies will be raised. Then the living will be caught up with them to meet the Lord in the air, and be with Him for ever. "But some will say how are the dead raised up? and with what body do they come?" (1 Cor. xv. 35). From the verse just quoted to verse 58, we have a wonderful answer to these questions, and from verse 36 to 41, it looks as if some would receive a more glorious body than others. In the next three verses we have four pairs of contrasts in the sowing and raising of the body. It is raised in incorruption, glory, power, a spiritual body. The first man is like his father Adam, of the earth, and earthy. The second man is like the Lord, and heavenly. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery. We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 50-52). We learn from this, in addition to what we saw in the former passage, that the living are changed instantaneously at the coming of the Lord. We also learn that flesh and blood cannot inherit glory. It would seem however from Luke xxiv. 39, as if we shall have flesh and bones. Our Lord after He was risen from the dead, appeared to His disciples. They were terrified and supposed they had seen a spirit. He reassures them by saying "Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones as ye see Me have." We learn from many passages that our bodies are to be made like His. Some of these have been already quoted. David by the Spirit says "As for me, I will behold Thy face in righteousness; I shall be satisfied, *when I awake with Thy likeness*" (Ps. xvii. 15).

We learn from Lev. xvii. 11, "The life of the flesh is in the blood." We shall be like Him, we shall have a body that can be handled and seen, but without blood. The blood is the present life, but the Lord will be our life then, for both body and soul. "When Christ who is our life shall appear then shall be also appear with Him in glory" (Col. iii. 3).

It will be seen that on the chart we have **ARROWS GOING UP** from the graves of the New Testament cemetery, before the seventieth week, and from "Tribulation" Cemetery at the end of it. This is fully taught in the Book of Revelation. The Church and the Old Testament saints, are caught up before the 70th week. And seven years afterwards, those who will not worship the Antichrist, or receive his mark in their foreheads or in their hands, and who are killed by him for this, are raised. They have part in the first resurrection. They are not in the Church, nor are the Old Testament saints, they are "friends of the Bridgroom"—like John the Baptist—(John iii. 29), but not part of the Bride. There are one or two things about these

Tribulation Saints.

who are raised at the end of the week, which we will mention ere we close this chapter.

We read in Rev. vi. 9-11, "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; 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?" 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 also and their brethren, that should be killed as they were, should be fulfilled." It is denied by "Soul-sleepers" that there is such a thing in the Scripture as a soul separated from the body in heaven or hell. But in this passage we have John in heaven, and among other things which he saw, were these souls that had been slain, crying to God to avenge their bodies, and white robes are given to the

souls, and they are told to rest for a little season until the rest of their brethren are killed. In Rev. xx. 4-6, we see them again, "*The souls of them that were beheaded for the witness of Jesus*"—and they have part in the first resurrection, and they live and reign with Christ a thousand years. Here are very explicit statements concerning disembodied souls in heaven. They are speaking and crying for vengeance. They are clothed in white robes, and finally, at the end of the seven years, they receive their bodies again. We have had a number of texts before us concerning saved and lost souls in Sheol, and now we have the parallel point of conscious disembodied souls in heaven, "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" (Rev. xx. 6).

The Judgment Seat of Christ.

This is only for Christians, and is for the purpose of passing judgment upon their works. This is shown on the chart to take place IN HEAVEN, in the 70th week, immediately after the resurrection of life. One proof that locates it in heaven is Luke xiv. 14. Our Lord while inculcating the grace of humility in giving, told his disciples not to make feasts to the rich, or to friends, for the purpose of being recompensed but to call the poor, the maimed, the lame, the blind: and thou shalt be blest; for they cannot recompense thee: for they shall be recompensed at the resurrection of the just." We learn also from 1 Cor. iii. 8-15. That "every man shall receive his own reward according to his own labour." Also, that every work is to be tried by fire, and the "wood, hay and stubble" are to be burned. Only "the gold, silver and precious stones" that stand fire will count. "If any man's work abide he shall receive a reward. If any man's work be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire." We see here, that this is not a question of salvation at all. If the man was not saved, he would not be at this judgment, and it is not so much a question of

quantity in service, but rather of quality, for "The fire shall try every man's work of *what sort it is*." A man may be doing great things in the sight and judgment of men, building great stacks of wood, hay, and stubble, but it is to be tried by fire. Doubtless many a one will have to stand by, and see his life's work, which was supposed to be a great work in the Lord's service, go up in smoke. "And if a man also strive for masteries, yet is he not crowned except he strive lawfully" (2 Tim. ii. 5). The written Word of God, with the direction of His Holy Spirit, is our only guide in the work and service of the Lord. Man-made schemes may, and do commend themselves to men. In fact, the further men get away from the Word of God, the greater the apparent success they have in the eyes of the world. Especially is this true of the religious world, for they are much more easily deceived by sham work, than those who make no profession. "But that which is highly esteemed among men is abomination in the sight of God" (Luke xvi. 15).

70th Week of Daniel.

In the Book of Daniel we have several prophecies concerning the "Times of the Gentiles," *i.e.*, the time when the Gentiles have dominion over the earth. These times commenced with Nebuchadnezzar, king of Babylon, and will continue until the revelation of Jesus Christ (who is the only Potentate) in the near future (1 Tim. vi. 15). God gave earthly dominion to the Jews, conditional on their faithfulness to Him in obeying His Word and keeping His commandments, but they lost dominion through their unfaithfulness, rebellion and sin (See Deut. xxviii. 1-13). Daniel's prophecy of Seventy weeks is concerning the Jews, in times contemporaneous with the Times of the Gentiles (Dan. ix. 24-27). The word rendered "week" is *Heptad*, and simply means—seven. The connection shows it is sevens of weeks, of years. Sixty-nine of these weeks were to be fulfilled at the cutting off of the Messiah. This was fulfilled to the letter, so according to this, there was to be but seven years from this time until the times of the Gentiles were

fulfilled. The secret is, as we learn from other portions of God's Word, that God does not dispensationally reckon time with regard to the Jews, when they are in subjection to the Gentiles, away from their land, and scattered abroad. So when they rejected their King and crucified Him, the clock stopped dispensationally for them, and the seventieth week is yet in the future. God is meanwhile taking out of the Gentiles a people for His Name—"After this He will return, and *build again* the tabernacle of David, which is fallen down, and will build again the ruins thereof" (Acts xv. 14-18). But meanwhile, the dispensation of grace came in—an indefinite period, a parenthesis, not seen in Daniel, or in any of the Old Testament prophecies. The failure to apprehend this, and the *misapplying* of the dates given in the prophecies of Daniel and in the Apocalypse, to this dispensation, has caused many to be setting the time for the coming of the Lord. This event not coming to pass as predicted by them, brings the precious truth of His coming into ridicule and disrepute.

There are no dates in Scripture for this dispensation, *i.e.*, between Christ's rejection and His coming. The Lord is coming back as "a thief in the night," not at some set time when man is looking for Him. It has always been the proper attitude, for a Christian and the Church, since the ascension of Christ, to be watching and waiting for His return. He may come to-day and take away His Bride, the Church, which means all that are born again, all that have been washed in the blood, not all that profess to be His, not all that have their name on a "Church" roll. Then, "the Lord shall set His hand *again the second time* to recover the remnant of His people." "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth" (Isa. xi. 11-12). But preparatory to this time of blessing, will be the seven years, the seventieth week of Daniel's prophecy, in which He will judge and punish His people and the Gentiles. The last half of the week is called "The great tribulation" and "The time of Jacob's trouble." It will be finished by the Lord coming

from Heaven, having all His saints with Him. The Antichrist and the false prophet will gather the armies of earth "Against the Lord and against His Anointed, saying—Let us break their bands asunder, and cast away their cords from us." But "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion" (Psalm li. 6). For other Scriptures concerning this time, see the Chart. This is the time in which He will "purge out of His kingdom all things that offend." This is the time when the temporal destruction of the wicked takes place. Mal. iv. 1-3, is erroneously taught by "Adventists" to be an eternal destruction. "For behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings." This last sentence locates the passage at the coming of the Lord to the earth. It is the morning of the day of the Lord.

The Millennium.

"When the times of refreshing shall come from the presence of the Lord, 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 (Acts iii. 19-21). This will be a thousand years of peace and plenty. "And the Lord shall be King over all the earth: in that day shall there be one Lord, and His Name one (Zech. xiv. 9). It will be noticed on the chart that in the

Millennial Cemetery.

we have only one row of graves:—of the wicked. None of

the righteous we believe will die during that time. Doubtless many who are alive when Christ comes to the earth, will live through the thousand years on earth, and be transferred to the new earth when this one is destroyed, as it will be at the end of the thousand years. "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces: and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it" (Is. xxv. 8). "And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for he that dieth an hundred years old shall die a child" (Variorum Version) "but the sinner being an hundred years old, shall be accursed. And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy (wear-out margin) the works of their hands" (Is. lxv. 18-24). These promises are especially to Israel during the Millennium. We learn from the above, if any one dies an hundred years old, he will be reckoned as a child, and the connection shows that it is the sinners who die. Life wont be then as now, "when we spend our years as a tale that is told. The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet it is their strength, labour and sorrow; for it is soon cut off and we fly away (Psa. xc. 9-10). Then God's earthly people will not be planting and building for others, but will build a house and wear it out, and plant a vineyard and wear it out. "Thus saith the Lord of Hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for every age. And the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. viii. 4-5). Peace and blessing will also be extended to the brute creation. "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 " (Isa. xi. 6-9). But even this time of peace, prosperity, and blessing will close, as all the former dispensations have closed, with the failure and apostacy of man. "When the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved City: and the fire came down out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone *where are also* the beast and the false prophet: and *they* shall be tormented day and night for ever and ever" Rev. xx. 7-10, R.V.). We saw that before the Millennium, Antichrist and the false prophet were cast into the lake of fire. Now a thousand years later we read of them being still there, and notice the plural, "*they shall be tormented day and night for ever and ever.*" As before remarked, an unconscious nonentity cannot be punished: punishment involves consciousness. You cannot punish a tree or a stone. But doubtless some will try and comfort themselves, that this only refers to the devil, the Antichrist, and the false prophet. But the last verse of the chapter makes it apply to "Whosoever was not found written in the Book of Life." And again of him who worships the Antichrist we read, "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 hold angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night" (Rev. xiv. 9-11).

We read also of all those on the left hand at the judgment of the natione, already quoted—"These shall go away into everlasting punishment." "Depart from Me ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 40-46).

Gehenna.

We have dwelt at some length on the resurrection of the unjust, in connection with the living and the dead. The lake of fire in its connection has also been referred to. We have already given some of the passages that refer to Gehenna. This word is the equivalent of "The lake of fire." It occurs twelve times in the New Testament, Mat. v. 22, 29, 30: xviii. 9: xxiii. 15, 33: Mark ix. 43, 45, 47: Luke xii. 5: Jas. iii. 6. It is the final and eternal abode of the wicked. As we have seen, it is only the soul that goes to *Hades*, but if the foregoing passages be examined it will be found that they speak of the body going to *Gehenna* eight times. "Fire" is mentioned in connection with it eleven times. It is said to be "everlasting" eight times. The reader will notice that eleven times out of the twelve it is mentioned by our Lord.

The Lake of Fire

is mentioned five times in Revelation. 1st. As to Antichrist and the false prophet—"These both were cast alive into a lake of fire burning with brimstone" (Rev. xix. 20). 2nd. "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever" (xx. 10). 3rd. "And death and Hades were cast into the lake of fire" (xx. 14). 4th. "And whosoever was not found written in the Book of Life was cast into the lake of fire" (xx. 15). Reader, is your name written in the Book of Life? 5th. "The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is THE SECOND DEATH" (xxi. 8). Dear reader, if you are honest with yourself before God, you will see your own sin mentioned in the above list. I entreat you, be honest before Him, and confess your guilt to Him. Accept the salvation preached unto you through the redemption made by the precious blood of His Son Jesus Christ.

New Heavens and a New Earth.

In happy and joyous contrast to the horrors and terrors of the lake of fire, we have the peace, tranquility, and bliss of the new heavens and the new earth. Then the tabernacle of God will be with men, and He shall dwell with them, and they will be His people and He will be their God. Then "God shall wipe away all tears from their eyes; *and there shall be no more death*, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat on the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be His God, and he shall be My son" (Rev. xxi. 1-7).

This is the satisfying portion of the believer, who looks to Jesus and trusts in His precious blood. This is the full fruition of that "gift of God" that the sinner receives when he trusts in Jesus, even ETERNAL LIFE.

Conclusions.

It has, we believe, been abundantly proved from Scripture.

1st.—That *Sheol* or *Hades* is a definite location in the bowels of the earth.

2nd.—That it is the place of departed spirits.

3rd.—That these words *Sheol* and *Hades* never mean "grave," and should not have been so translated.

4th.—That before the resurrection of our Lord, it was a place of two apartments, one where the souls of the righteous were in conscious happiness, and the other where the souls of the wicked were in conscious torment, as in Luke xvi. 19-31.

5th.—That at the resurrection of Christ, the spirits of the just went up with Him; and Paradise was transferred from *Sheol* to the third heaven, and now all who die trusting in

Him go up to be with Him, where they are in conscious happiness.

6th.—That the language in connection with *Sheol* precludes the "Soul-sleeping" theory. But that the souls of the wicked at death are separated from the body, and go to *Sheol*, where they are in conscious misery.

7th.—That eternal existence, eternal life, and immortality are not interchangeable terms, but three distinct conditions. Also that the opposites, non-existence, death, and mortality, are not synonymous. Every one that is born into the world has eternal existence, but all are said to be dead, spiritually. Eternal life is received as a gift of God to the soul, at the new birth. And immortality is received at the resurrection of the just by those *only* who have been born again.

The wicked have eternal existence, but are dead spiritually; and mortal physically, although they will exist in conscious misery through the countless ages of eternity.

There is no such thing as non-existence, or ceasing to be, for men and women who are born into this world, all the assertions of Satan to the contrary, notwithstanding. Reader, are you saved or lost, dead or alive, on your way to heaven or hell, as you read these words? There is no midway place. It is one or the other at this moment. God's Word to Israel may still be proclaimed to sinners, "Say unto them, As I live, said the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; Turn ye, turn ye from your evil ways, for why will ye die?" Eze. xxxiii. 11). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have EVERLASTING LIFE" "He that believeth on the Son *hath everlasting life*, and he that obeyeth not the Son *shall not see life; but the wrath of God abideth on him*" (John iii. 16, 36, R.V.). Jesus said, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth, and believeth in Me shall never die. Believest thou this?" (John xi. 25-26). "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23).

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- 4TH NO INDIVIDUAL SAVED
- 5TH NOT MET IN IT BY MAN
- 6TH MAN NEVER GOES TO SHEOL
- 7TH MAN CANNOT TOUCH IT
- 8TH MAN TRUCKS IT
- 9TH MAN TRUCKS IT

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2 COR. 12. 24.
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HEB. 12. 23. MATT. 18. 10-11. HEB. 1. 14.
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GEN. 2. 1. 1 COR. 15. 22. EPH. 2. 15.
MATT. 8. 22. LTM. 5. 6. JOHN 5. 24-29. 11. 25-26
2 COR. 5. 14-15. 1 JOHN 3. 14. 5. 10-13.
2 TIM. 4. 1. 1 PET. 4. 5. ROM. 14. 9. 6. 13.
REV. 20. 12-13. EPH. 5. 14. PROV. 21. 16.

JUDGMENT SEAT OF CHRIST

2 COR. 5. 10. ROM. 14. 10.
ISAIAH 26. 19. 2 COR. 7. 10. 17

RESURRECTION OF LIFE
LIFE M. M. ACTS 2. 24-25
2 COR. 5. 4

70TH WEEK
THE GREAT TRIBULATION
BLESSED ARE THE DEAD
WHICH DIE IN THE LORD
FROM HENCEFORTH
REV. 13. 7-10. 14. 12

THE HEAVENLY CALLING.

HEB. 3. 1.
GEN. 15. 8. 13. 16.
GEN. 22. 17

MILLENNIUM
THE RESTITUTION
OF ALL THINGS. ACTS 3. 21
THEY LIVED AND REIGNED WITH
CHRIST A THOUSAND YEARS.

ISAIAH 25. 6-7.
ISAIAH 65. 17-25.
ZECH. 8. 4-5.

THE EARTH AND HEAVEN FLED AWAY.

REV. 20. 11
2 PETER 3.

RESURRECTION OF THE UNJUST.

THE SEA, DEATH AND HADES.

DELIVER UP THE DEAD
WHICH ARE IN THEM.

BECAUSE I LIVE. YE SHALL LIVE ALSO.
JNO. 14. 19.

NEW HEAVENS AND NEW EARTH

NO MORE DEATH. NEITHER SORROW NOR CRYING. NEITHER SHALL THERE BE ANY MORE PAIN.

REV. 21. 1-4.
EPH. 1. 10
ETERNITY. WHERE WILL YOU SPEND ETERNITY?

Lake of FIRE. THE Second Death.

REV. 20. 14-15
MATT. 10. 28.
MARK 9. 43-45



COMFORTED
LUKE 18. 28
EPH. 4. 8-10. ZECH. 9. 11-12.
PSALM 40. 2. TY. 10.
ROM. 12. 7.

PARADISE

THE HEART OF THE EARTH.
ONE COMPARTMENT EMPTY.

MATT. 12. 40.

CONVERSATIONS IN SHEOL.
ISAIAH 26. 19. 2 COR. 7. 10. 17
2 COR. 5. 14-15. 1 JOHN 3. 14. 5. 10-13.
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A GREAT GULF FIXED.

TARTARUS LOWEST HELL

2 PETER 2. 4. JUDE 6. DEUT. 32. 22 PSALM 86. 13.

SECOND COMPARTMENT EMPTY.

FIRE IN SHEOL
DEUT. 32. 22
CANT. 8. 6
LUKE 16. 23-28.
REV. 20. 12

TORMENTED.
SOUL IN SHEOL.
PSALM 16. 10. 30. 3. 49. 15.
86. 12. 89. 48. 116. 3. 4.
PROV. 23. 16. LUKE 16. 23.