THE SPIRIT WORLD

(ILLUSTRATED)

This book gives the teaching of the Holy Scriptures as to the "Spirit World." It treats of the "Power of Good and Evil," of the "Underworld," of "Satan," of the "Fallen Angels," of "Demonism," of "Soul Sleep" the "Intermediate State" the "Resurrections" and "Judgments" and of "Heaven" and "Hell." It contains 19 chapters, and is illustrated with 27 pictures and 17 charts.

BY CLARENCE LARKIN

The SPIRIT WORLD

By

CLARENCE LARKIN

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Fox Chase, Philadelphia, Pa.
U. S. A.

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MOYER & LOTTER, PRINTERS
PHILADELPHIA, PA.

THIS BOOK IS

DEDICATED

TO THOSE WHO LONG TO KNOW

ABOUT THE

"SPIRIT WORLD"

AS IT IS REVEALED

IN THE

HOLY SCRIPTURES

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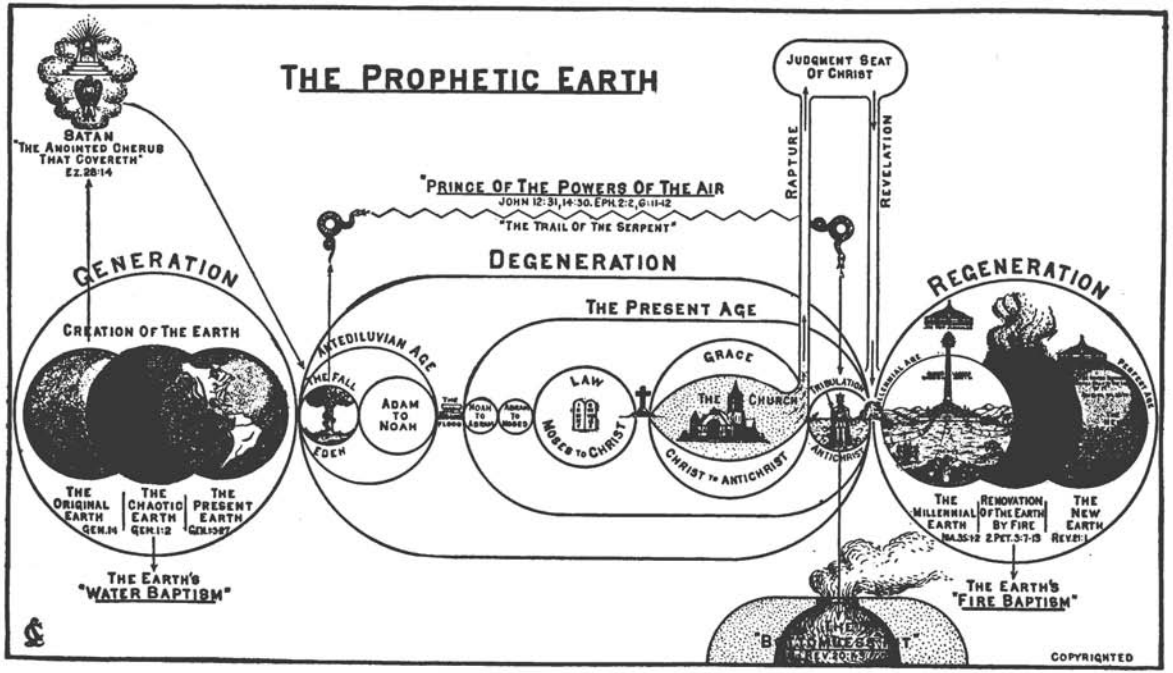
FOREWORD

In this day of the revival of "Spiritism," when so many, through the loss of loved ones in the "Great World War," are longing to communicate with the dead, and are resorting to forbidden means to that end; a day in which science is trying to discover whether there is another world than this, and whether men live after death, and if so can they communicate with the living, it seems timely that a book should be written to show what the Holy Scriptures have revealed of the "World of Spirits." The Bible has much to say about the "Spirit World," and if we will carefully search its pages we shall know all there is to be known in this life of the "World to Come." For if men will not listen to Moses and the Prophets, they will not be persuaded though one rose or came back from the dead. Luke 16:31.

This book covers all phases of the "Spirit World." It treats of the "Powers of Good and Evil," of "The Underworld," of "Satan," the "Fallen Angels," "Demonism," the "Intermediate State," and of Heaven and Hell, as well as the "Resurrection of the Body," and the "Judgments" of the Righteous and Wicked. The numerous charts illuminate the descriptive matter, and beautiful pictures show the ministry of angels and other heavenly beings. The prayer of the Author is that the Holy Spirit will use the book to free those who are entrapped in the net of "Spiritism," and cause the curious and sorrowing to turn to the "Word of God" for help, and the answer to their questioning.

THE AUTHOR

"Sunnyside"
Fox Chase, Phila., Pa.
March, 1921.


THE PROPHETIC EARTH
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"THE ANOINTED CHERUB THAT COVERETH"
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THE EARTH'S "FIRE BAPTISM"
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I

The Spirit World

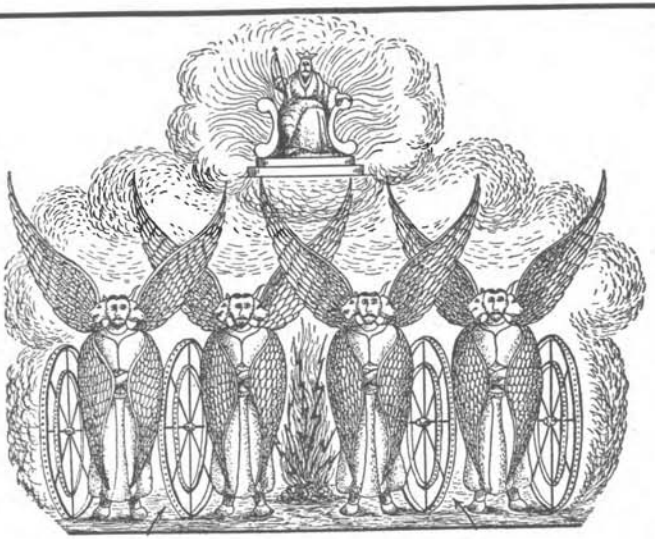
The Scriptures are full of the "Supernatural." The only cure for the "Materialism" of the present day is to discover what the Scriptures reveal as to the "Spirit World." There is but a step from the "Natural" World to the "Spirit" World. The dividing veil is our "fleshy" bodies. The "Heavenlies" are peopled with **Spirit Beings.** They are of two classes, good and evil. They are classified as **"Seraphim," "Cherubim," "Angels"** (Good and Bad), **"Principalities," "Powers," "Age Rulers of Darkness," "Wicked Spirits,"** (Eph. 6:12), **"Thrones," "Dominions,"** (Col. 1:16), **"Fallen Angels,"** (2 Pet. 2:4), **"Spirits in Prison,"** (1 Peter 3:18-20), **"Demons," "Seducing Spirits."** 1 Tim. 4:1.

The Angels are "innumerable in number." Heb. **12:** 22. They are "mighty in power" but not almighty. 2 Thess. 1:7. They excel in strength. One angel destroyed 185,000 of the Assyrian army in a night. An angel rolled away the stone from the Tomb of Christ, and one angel shall bind Satan and cast him into the "Bottomless Pit." They are "Glorious" beings (Luke 9:26), and have "great knowledge," but are not Omniscient. The Angels are "Ministering Spirits" to them who are "heirs of salvation," (Heb. 1:13, 14), and "Executioners of God's Wrath" on the "wicked." 2 Thess. 1:7-8. They will gather the "elect of Israel" from the four corners of the earth, (Matt. 24:31), and are commissioned to supply the physical needs of God's people. Matt. 4:11; 1 Kings 19: 4-8.

Among the "Principalities and Powers" of the Spirit World there are three great leaders:

1. **Michael.**

He is mentioned three times in Daniel (Dan. 10:13, 21; 12:1), where he is called a "Prince" who stands for



EZEKIEL'S CHERUBIM

EZEK. 1: 4-14

4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

Daniel's People—the Jews. He is called in Jude 9 the Archangel. In Rev. 12:7 he is seen in command of the Angelic "Army of Heaven." His work seems to be to deliver God's people, particularly the Jews, from the power of Satan, and finally to oust him and his angels from the Heavenlies, and cast them down on to the earth. Rev. 12:7-9. He also has something to do with the resurrection of the dead, for he is associated with the "Resurrection" mentioned in Dan. 12:1, 2, and he contested with the Devil the resurrection of Moses (Jude 9), and the "voice" of the Archangel that will be heard when the "Dead in Christ" shall rise (1 Thess. 4:16), will be the "voice" of Michael, for he is the only Archangel mentioned in the Scriptures.

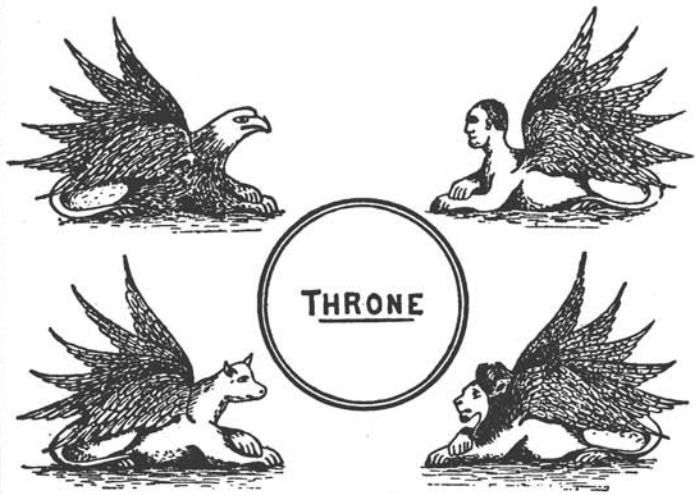
2. **Gabriel.**

He is mentioned by name four times. In Daniel twice, and in Luke twice. He seems to be associated with the redemptive work of God. He appeared to Daniel (Dan. 8:16; 9:21-27), to inform him as to the "time" of Christ's "First Coming," and when the "time had come" he announced to Zacharias the birth of Christ's "Forerunner"—John the Baptist, and later to Mary the birth of Jesus. Luke 1:19, 26, 27. His position in heaven is lofty, for he said of himself to Zacharias—"I am Gabriel that **Stand in the Presence of God."**

3. **Satan.**

We speak of Satan last not because he is the least of the three, for in many ways he is the greatest, but because of his evil character. He is the source of all the anarchy and rebellion in the Universe. See the Chapter on Satan.

From what has been said we see that the heavens above us are peopled with "Principalities and Powers of Evil," against which we are warned in Eph. 6:12. Job declared that the heavens are not clean in God's sight. Job 15:15. But God will cleanse them, as we shall see, so that Christ and His Bride, the Church, may dwell there safely during the Millennial Reign of Christ.



JOHN'S LIVING CREATURES
REV. 4:6-8

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

II

The Tri-Unity of God

One of the great "Mysteries" of the "Spirit World" is the **"TRI-UNITY"** of God. The Scriptures clearly teach the distinct personality of the Father, Son, and Holy Spirit. At the Baptism of Jesus there was present the **"DIVINE THREE."** The **"FATHER"** was present and spoke, saying, "This is My Beloved Son, in Whom I am well pleased." The **"SON"** was present in Jesus. And the **"HOLY SPIRIT"** was present in the form of a **"Dove."** Matt. 3:16-17. The "Tri-Unity" of God is also taught in the Old Testament. In Gen. 1:26, we read, "And God said, Let **US** make man in **OUR** Image." And when the "Babel Builders" were constructing their "Tower," the Lord said—"Go to, let **US** go down, and confound their language." Gen. 11:7. How to reconcile this "Tri-Unity" with the "Unity" of God is the difficulty. Are there three "Gods," or are there three "Persons" in one "God-Head?" A simple illustration may help us. The "Sun" of our Solar System is a "Trinity." It manifests itself in a "Threefold" manner, "Heat," "Light," and "Chemical Action." These three properties of the Sun make up the Sun itself. Neither one of them by itself is the Sun. The "Heat" of the Sun is not seen, but is felt. The "Light" of the Sun can be seen, and it is the "Light" of the Sun that makes the Sun **VISIBLE.** The "Chemical Action" of the Sun can neither be seen nor felt, but its **power is** revealed in the growing plant, and on the photographic plate.

To apply our illustration let the "Heat" rays of the Sun correspond to **"God the FATHER."** He cannot be seen, but He can be **felt,** for God is **LOVE** (1 John 4:7-16. John 3:16), and love can be felt but not seen. The "Light" rays of the Sun correspond to **"God the SON."**

It is the "Son of God" that makes God **VISIBLE.** The Son (Jesus) came to **manifest** God. 1 Tim. 3:16. Jesus said of Himself—"I am the **LIGHT OF THE WORLD."** John 8:12. John 1:1-14. Without the Son we would not know what God is like for He came to reveal God, so that He could say—"He that hath seen **Me** hath seen the **FATHER."** John 14:9. The "Chemical Action" of the Sun corresponds to **"God the HOLY SPIRIT."** It is the Holy Spirit that gives life and power, and forms the "Image of God" on the sensitive plate of the "Human Heart." As neither the "Heat" or the "Light" or the "Chemical Action" of the Sun is in itself the Sun, but it takes all three to make the Sun, though each has its separate work to perform, so the "Father," "Son" and "Holy Spirit," are not each in Himself God, but they in their united capacity are **GOD,** each performing His Official function in the creation and preservation of the Universe.

As the "Heat," "Light" and "Chemical Action" of the Sun varies according to the seasons, the "Heat" being more intense in summer than in winter, so each Person in the "God-Head" is more manifest in one Age or Dispensation than in another. The Father was manifest in Old Testament times. The Son was manifest during His earthly ministry, and the Holy Spirit is active in this Dispensation. This will explain the words of Jesus in the "Great Commission" (Matt. 28:20)—"Lo, I am with you always, even unto the end of the World (Age)." As we have the **SUN** with us whenever it manifests itself in either "heat," "light," or "chemical action," so we have **GOD** with us whenever we have Him in any of his manifestations. So when Jesus said—"Lo, I am with you," He meant not that He would be personally with them, for His work now is that of a "High Priest" in Heaven, but that **"God"** would be with them in the person of the **HOLY SPIRIT.** Jesus went away that the Holy Spirit might come. John 16:7-14. Therefore Jesus is not personally present with His people, but God is, for the "God-Head" is now represented on the earth by the Holy Spirit. So while there are three "Personalities" in the "God-Head," there is but **ONE GOD.**

Man is a "Trinity." He is composed of "Spirit," "Soul," and "Body." 1 Thess. 5:23. He is a Trinity because he was made in the "Image of God." Gen. 1:26. Therefore like God he is a "Threefold" being. His "Spirit" corresponds with "God the Father," it can be felt but not seen. His "Soul" corresponds with "God the Holy Spirit," it can be neither seen nor felt. His body corresponds with "God the Son," it can be both seen and felt, and makes the man **visible.**

III

Satan

There are many who deny the existence of Satan. They claim that what we call Satan is only a "principle of evil." That this "evil" is a sort of "malaria," an intangible thing like disease germs that floats about in the atmosphere and attacks people's hearts under certain conditions. The existence of Satan cannot be determined by the opinions of men. The only source of information is the Bible. That is the reason why Satan tries to discredit the Word of God. He is not a "principle of evil" he is a—Person.

> "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8.

He "walketh," he "roareth," he is to be "chained." Rev. 20:1-3. These could not be said of a "principle of evil." He has many names or aliases—"Satan," "Devil," "Beelzebub," "Belial," "Adversary," "Dragon," "Serpent." He is mentioned by one or the other of these names 174 times in the Bible.

He is a great "Celestial Potentate." He is

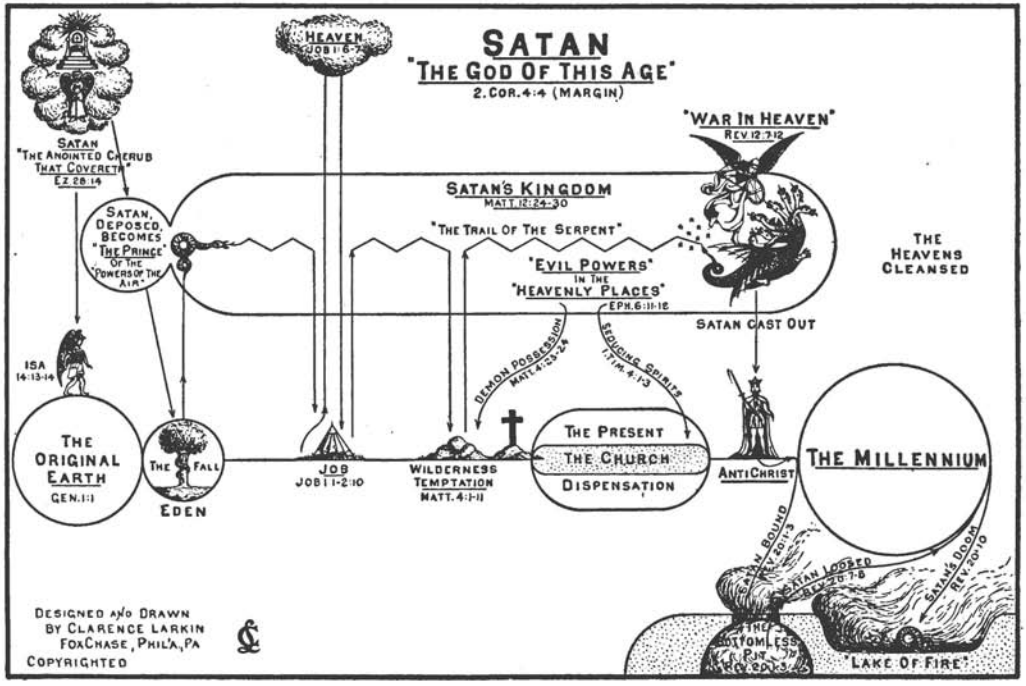
"The Prince of the Powers of the Air."
Eph. 2:2.
"The God of this World" (Age).
2 Cor. 4:4.

I. His Origin.

This is more or less shrouded in mystery. One thing is certain, he is a "created being," and that of the most exalted type. He was before his fall

"The Anointed Cherub That Covereth."

That is, he was the guardian or protector of the "Throne of God." He was perfect in all his ways from the day that he was created, until iniquity was found in


SATAN
"THE GOD OF THIS AGE"
2. COR. 4:4 (MARGIN)
HEAVEN
JOB 1:6
SATAN
"THE ANOINTED CHERUB THAT COVERETH"
EZ 28:14
SATAN, DEPOSED, BECOMES "THE PRINCE" OF THE "POWERS OF THE AIR"
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REV. 20:10
THE BOTTOMLESS PIT
REV. 20:1-3
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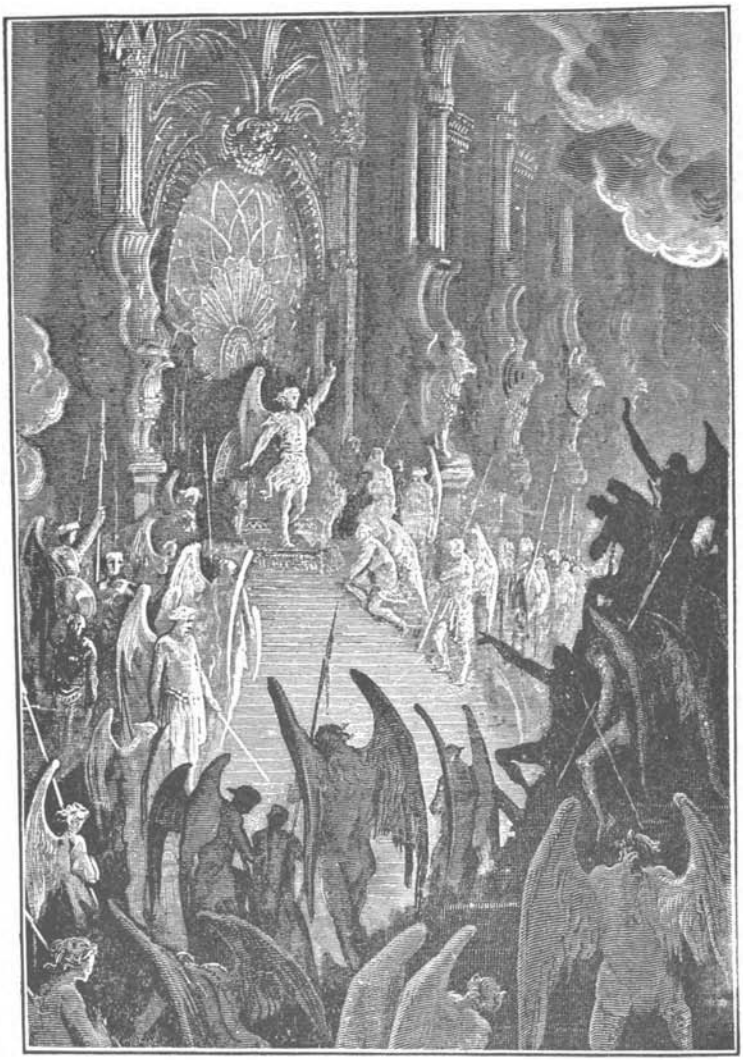


SATAN'S THRONE

him. In him was the "fulness of wisdom," and the "perfection of beauty," but it was his "beauty" that caused the pride that was his downfall. He was clothed in a garment that was covered with the most rare and precious gems, the sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald, carbuncle, all woven in with gold. He dwelt in Eden, the "Garden of God." This probably refers not to the earthly Eden, but to the "Paradise of God" on high, for Satan dwelt on the "Holy Mount of God." All this we learn from Ezek. 28:11-19, where the Prophet has a "foreview" of the Antichrist under the title of the "King of Tyrus," and as Antichrist is to be an incarnation of Satan, the Prophet here describes Satan's original glory from which he fell. There never has been as yet such a King of Tyrus as is here described.

The cause of Satan's fall is given in Isa. 14:12-20. He is there called—

Lucifer, Son of the Morning.

This was his glorious title when he was created, and this world of ours was made, at which time—

> "The 'Morning Stars,' (probably other glorious created ruling beings like himself), sang together, and all the 'Sons of God,' (angels), shouted for joy." Job 38:7.

It is well to note that the one here called "Lucifer, Son of the Morning," is in verse four (Isa. 14:4) also called the "King of Babylon." As there never has been a King of Babylon like the one here described, the description must be that of a "future" King of Babylon. And as "Antichrist is to have for his Capital City Babylon rebuilt," this is probably a "foreview" by the Prophet of Antichrist, as indwelt by "Lucifer," or "Satan," in that day when he shall be "King of Babylon."

Some think that when this world was created and fit for habitation Satan was placed in charge of it, and it was then, as Isaiah declares, that Satan said in his heart—"I will ascend into heaven, I will exalt my throne above the 'Stars of God' (other ruling powers); I will sit also upon the Mount of the Congregation, in the sides of the

North. I will ascend above the clouds; **I will be like The MOST HIGH:**" and that it was for this presumptuous act that the "Pre-Adamite World" became a chaos, and "without form and void," as described in Gen. 1:2. This would justify the claim of Satan that this world belongs to him, and that he had the right and power to transfer the "kingdoms of the world" to Christ, if He would only acknowledge Satan's supremacy. Matt. 4: 8, 9. And it accounts for the persistent war Satan is waging against the Almighty to retain his possession of the earth.

When Satan became unwilling to rule the Original earth as a subordinate, and determined to rule it independent of God, he put his own will in opposition to the Will of God. That was **"Treason."** That was **SIN.** There was the origin of sin. In thus exalting himself against God "Lucifer" became **"SATAN,"** for "Satan" means **"Adversary."** To justify himself he accused God. In accusing God he became the **"DEVIL,"** for "Devil" signifies **"Accuser."** Thus "Lucifer" became both **"Satan"** and **"Devil."** This answers the question—"Why did God make the Devil?" He did not make him, he made himself.

THE PROBLEM OF EVIL

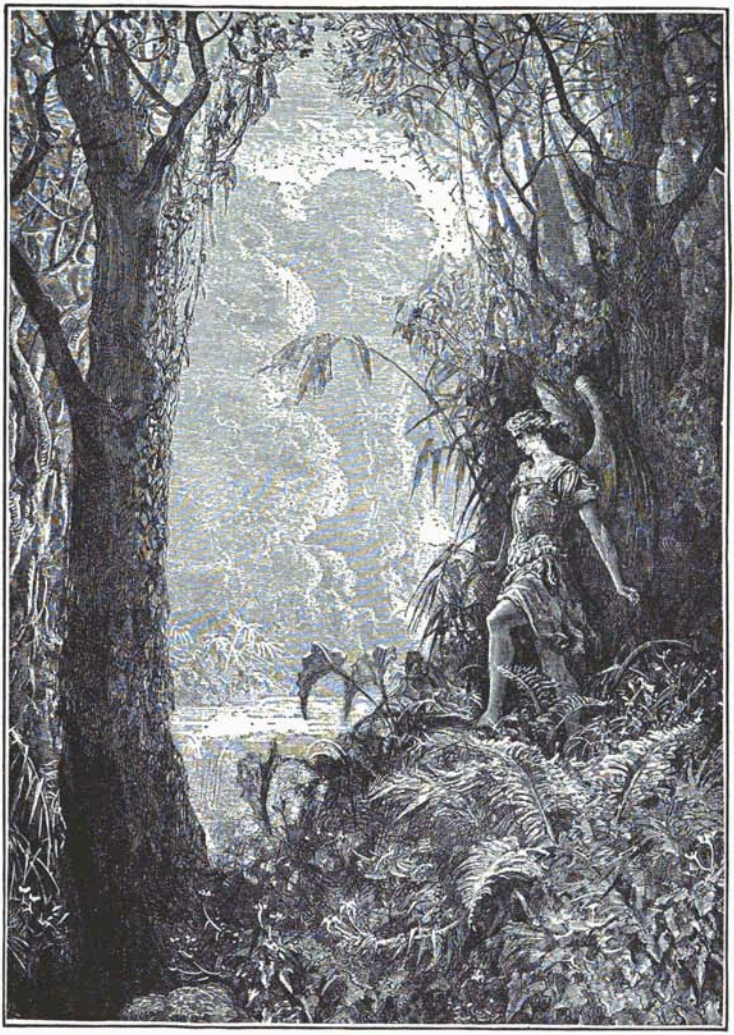
God did not create "Evil." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:15-18. If God did not create "Evil," then how did it originate? It will not do to say—"An enemy hath done this," for then the question will arise, "Who made the enemy"? If Satan did not originate evil in his own heart, then it must have been implanted in his heart from some outside source. This would require the co-existence of "Good" and "Evil" in the Universe, and rob God of His Sovereignty. Some hold that **"Evil"** is necessary to properly develop and perfect free moral agents. If this be true, then "Evil" must have had an eternal beginning and been in the purpose of God, for all of God's creatures were created "free moral agents." If God had made them otherwise they

SATAN ON HIS WAY TO THE EARTH

would have been mere machines with no will of their own. While it is true that overcoming evil perfects character, it is not true that evil is **necessary** for such perfection. To be a "free moral agent" implies that one has the power of **"choice."** When God created the angels, and all the glorious beings that He originally created, there was no sin or "Evil" in the Universe. But as free moral agents they had the power of choice, not between "Good" and "Evil," but between following the **"Will of God,"** or their **"Own Will."** As long as Satan chose the "Will of God" there was no "Evil" in the Universe, but the moment he chose to follow his own Will, then he fell, and by persuading others to follow him he introduced "Evil" into the Universe. The root of sin is **SELFISHNESS,** and when Satan said—"I will ascend into Heaven (from the original earth over which he was ruling), I will exalt **MY THRONE** above the 'Stars of God' (other ruling powers) . . . I will ascend above the heights of the clouds; **I WILL BE LIKE THE MOST HIGH"** (Isa. 14:12-14), then Satan was guilty of **TREASON,** and started a **REBELLION AGAINST THE GOVERNMENT OF GOD** that will never cease until he and all his followers are cast into the "Lake of Fire" to spend Eternity.

II. His Present Location.

The common notion is that Satan and his angels are imprisoned in Hell. This is not true. The angels described in 2 Pet. 2:4, and Jude 6, as having left their "first estate," and being "reserved in everlasting chains under darkness," are not Satan's angels. They are a special class of angels whose sin caused the Flood. They are the "Spirits in Prison" of whom Peter speaks in 1 Pet. 3:18-20. Satan and his angels are at liberty. We read in the first and second chapters of Job that it was the custom in Job's day for the "Sons of God" (angels), to appear at stated times in the presence of God to give an account of their stewardship, and that Satan always appeared with them. When the Lord said to Satan—"Whence comest thou?" he replied, "From going to and



SATAN IN EDEN

fro **in the earth** and from walking up and down in it." Job 1:7;2:2. Satan then was at liberty **"on the earth,"** and had "access to God," and was "not cast out of Heaven" in Job's day, B. C. 2000, and as he has not been cast out since, he must still be at liberty in the heavenlies and on the earth. See Chart of "Satan."

III. His Kingdom.

Satan is a King, and has a Kingdom. "If Satan cast out Satan he is divided against himself; how shall then his 'kingdom' stand?" Matt. 12:24-30.

> "We wrestle not against flesh and blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World (Age), against Spiritual Wickedness in High Places (the Heavenlies)." Eph. 6:12.

From this we see that his Kingdom consists of "Principalities," "Powers," "Age Rulers of Darkness," and "Wicked Spirits in the Heavenlies." These "Principalities" are ruled by "Princes," who control certain nations of our earth, as in the days of Daniel the Prophet, when a heavenly messenger was sent to Daniel, but was hindered "three weeks" from reaching him by the **"Prince of the Kingdom of Persia,"** Satan's ruling "Prince of Persia," until Michael the Archangel came to his rescue. Dan. 10:10-14.

IV. His Methods.

1. He Is the Deceiver of the World.

By the "World" is meant all those who belong to the "Satanic System," all those who are entangled in Satan's mesh.

> "And we know that we are of God, and the whole **World** (the Satanic System), lieth in the **Wicked One** (Satan)." 1 John 5:19, R. V.

Satan deceives by "blinding" the eyes of the world.

> "If our Gospel is hid, it is hid to them that 'are lost'; in whom the 'God of this World' (Satan), hath **blinded the minds of them which**

THE TEMPTATION OF CHRIST

> **believe not,** lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4.

To this end Satan has his preachers who preach "another gospel." Gal. 1:6-9. That gospel is the "doctrine of devils." 1 Tim. 4:1. He is the instigator of **"The Great Apostasy."** Peter, speaking of the "latter times" says—

> "There shall be false teachers among you, who **privily** shall bring in **'Damnable Heresies,'** even **denying the Lord that bought them,** and bring upon themselves swift destruction. And **many** shall follow their **'Pernicious Ways,'** by reason of whom the **'WAY OF TRUTH' shall be evil spoken of."** 2 Pet. 2:1-2.

These "false teachers" are to be seen on every hand. They are those who deny the "Virgin Birth," "Deity," "Bodily Resurrection" and "Personal Premillennial Return" of the Lord Jesus Christ.

Satan is very subtle in his methods, and if it were possible he would deceive the very elect. He knows all the great Scripture subjects that are of universal interest to humanity, and he is too wise to attack them openly, so he adulterates them with false doctrine. He has tried to rob the Church of her "Blessed Hope" of the Lord's return by mixing with it a lot of false teaching and "time setting" as seen in "Millerism," "Seventh Day Adventism" and "Millennial Dawnism." To prevent mankind from turning to the Lord for healing, he has invented the systems of "Christian Science" and "New Thought." To satisfy the craving of the human mind to know what is going on in the Spirit World, Satan invented "Spiritism." Satan seeing that he could not stamp out the Church by violence and persecution has changed his tactics and is now trying to seduce her into conformity to the world, and to try to better an "Age" that God has doomed to destruction. His present purpose is to build up a "magnificent civilization," and he has deceived the Church into believing that it can bring in the "Millennium," **without Christ,** by the **Betterment of Society.** His hope is that

SATAN CAST OUT

the **"Gospel of Social Service"** will take the place of the **"Gospel of Grace,"** and by diverting the attention of Christian people to **"secondary"** things, they will neglect the primary work of soul saving, and thus delay the evangelization of the world, and postpone the Return of the Lord, and his own confinement in the Bottomless Pit.

2. He is the Adversary of God's People.

The warfare between **"Good"** and **"Evil,"** as recorded in the Bible from Gen. 3:15 to Rev. 20:10, is most intensely interesting reading. Satan tempts Eve. She eats and Adam with her. Result the Fall. Satan to prevent the birth of the "Promised Seed" causes Cain to kill Abel. To bring about the destruction of the human race Satan gets the "Sons of God" to marry the "Daughters of Men." Result the Flood. To destroy the unity of the race Satan suggests the building of the "Tower of Babel." Result the "Confusion of Tongues." But the story is too long. All down through the Old Testament we see Satan at work trying to frustrate the plan of God for the "Redemption of the Race." When the time came that Christ was born it was Satan who prompted Herod to destroy all the male children at Bethlehem under two years of age. It was Satan who tried to overcome Christ when weakened by fasting in the wilderness, and who suggested that He throw Himself down from the Pinnacle of the Temple. The attempt of the people to throw Christ from the hilltop at Nazareth, and the two storms on the sea of Galilee were plans of Satan to destroy Christ; and when foiled in these Satan renewed the fight through Priests and Pharisees, and succeeded at last in getting Judas to sell his Master. Then, amid the shades of Gethsemane, he sought to kill Christ by physical weakness before He could reach the Cross and make atonement for sin. When Christ was crucified Satan thought he had at last conquered, but when Christ rose from the dead Satan's rage knew no bounds. In all probability Satan and his angels contested the Ascension of Christ, and the history of the Christian Church is but one long story of the **"Irrepressible Conflict"** between Satan and God's people.

V. His Doom.

As we have seen Satan still has his abode in the "Heavenlies" and has access to God. But the time is coming when he shall be cast out of the "Heavenlies" on to the earth (Rev. 12:9-12), and there shall be great **"WOE"** on the earth because of Satan's wrath, that he shall exercise through the **"Beast,"** the **"ANTICHRIST"** (Rev. 13:2-8), for he will then know that his time **"IS SHORT,"** only 3½ years. At the close of the "Tribulation Period," the "Beast" and the "False Prophet" will be cast **"alive"** into the "Lake of Fire," and an angel from Heaven will seize Satan and bind him with a great chain, already forged, and cast him into the "Bottomless Pit," where he shall remain for 1000 years. Rev. 20:1-3. At the end of which time he shall be loosed for a **season,** and then with his angels he shall be cast into the "Lake of Fire" prepared for him in the long ago to spend the Ages of the Ages. Rev. 20:7-10. Matt. 25:41.

THE POWERS OF THE AIR

IV

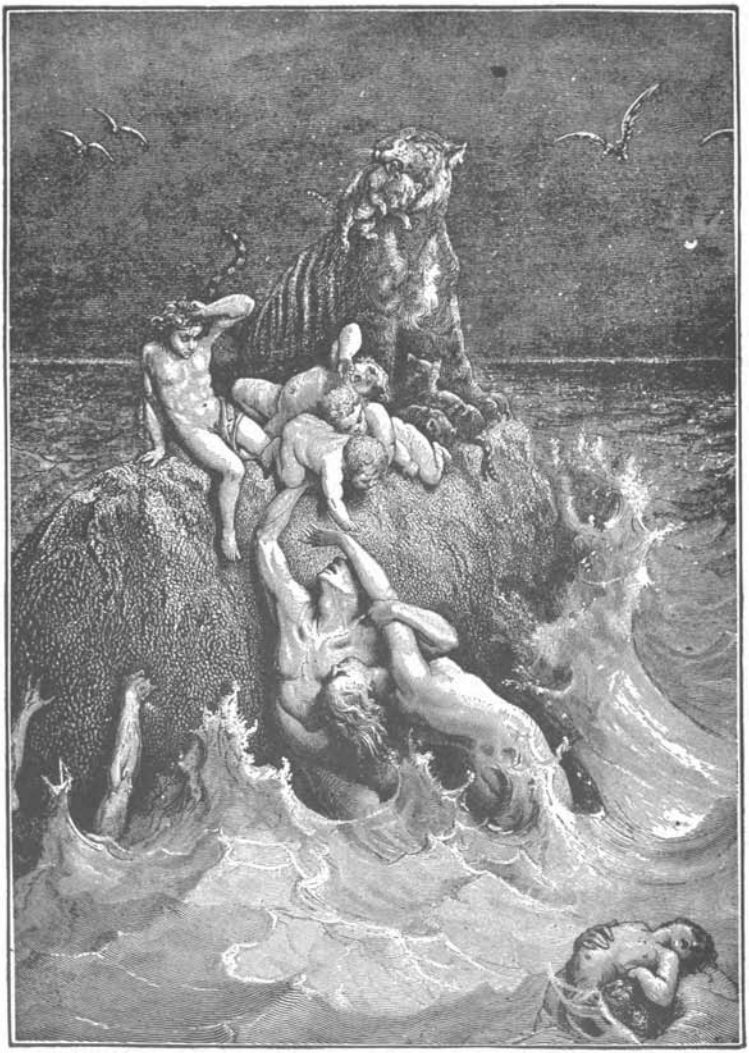
The Fallen Angels

In 2 Pet. 2:4-5, we read—

> "God spared not the **angels that sinned,** but cast them down to hell (Tartarus), and delivered them into **chains of darkness,** to be **reserved unto judgment:** and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, **bringing in the Flood** upon the world of the ungodly."
>
> "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. (The Great White Throne Judgment.) Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to **fornication,** and going after **STRANGE FLESH,** are set forth as an example, suffering the vengeance of Eternal Fire." Jude 6-7.

Who are these angels? They are not Satan's angels, for his angels are free, and like him roam about, but these angels are in **"prison," "in darkness,"** and **"reserved in chains" for judgment.** The place of their confinement is not Hell, but Tartarus. See the Chart and Chapter on "The Underworld." What was their sin? It was **"fornication,"** and fornication of an abnormal character, the unlawful sexual intercourse of angelic beings with **"STRANGE FLESH,"** that is with beings of a different nature. When was this sin committed? The text says in the "Days of Noah," and that it was the cause of the Flood. For the details we must go back to the time before the Flood. In Gen. 6:1-4 we read—

> "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the **'SONS OF GOD'**



THE FLOOD

> saw the **'Daughters of Men'** that they were fair (beautiful); and they took them **wives** of all which they chose . . . There were **'Giants'** in the earth in those days; and also **after that,** when the **'SONS OF GOD'** came in unto the **'Daughters of Men,'** and they bare children to them, the same became **'Mighty Men'** which were of old, men of renown."

Who were these **"SONS OF GOD"?** Some claim that they were the Sons of **"SETH,"** and that the "Daughters of **MEN"** were the daughters of **"CAIN,"** and that what is meant is that the Sons of the supposedly godly line of Seth, intermarried with the godless daughters of Cain, the result being a godless race. That the "Sons of God" were the descendants of Seth is based on the assumption that the descendants of Seth lived apart from the descendants of Cain up to a time shortly before the Flood, and that they were a pure and holy race, while the descendants of Cain were ungodly, and their women irreligious and carnal minded, and possessed of physical attractions that were foreign to the women of the tribe of Seth. Such an assumption has no foundation in Scripture. Be sure it says in Gen. 4:26, that after the birth of Enos, a son of Seth, that men began to call upon the Lord, but it does not follow that those men were limited to the descendants of Seth, nor that all the descendants of Seth from that time were righteous. As in the early days of the race it was necessary that brothers and sisters and near relatives should marry, it was very unlikely that the descendants of Seth and Cain did not intermarry until some time before the Flood, and stranger still that when they did marry their offspring would be a race of "giants" or "Mighty Men." It is worthy of note that nothing is said of giantesses, or "Mighty Women," which would have been the case if it were simply a union of the sons of Seth, and the daughters of Cain. As both the descendants of Seth (except 8 persons) and of Cain were destroyed in the Flood, it is evident that they were not separate tribes at that time and were equally sinners in the sight of God.

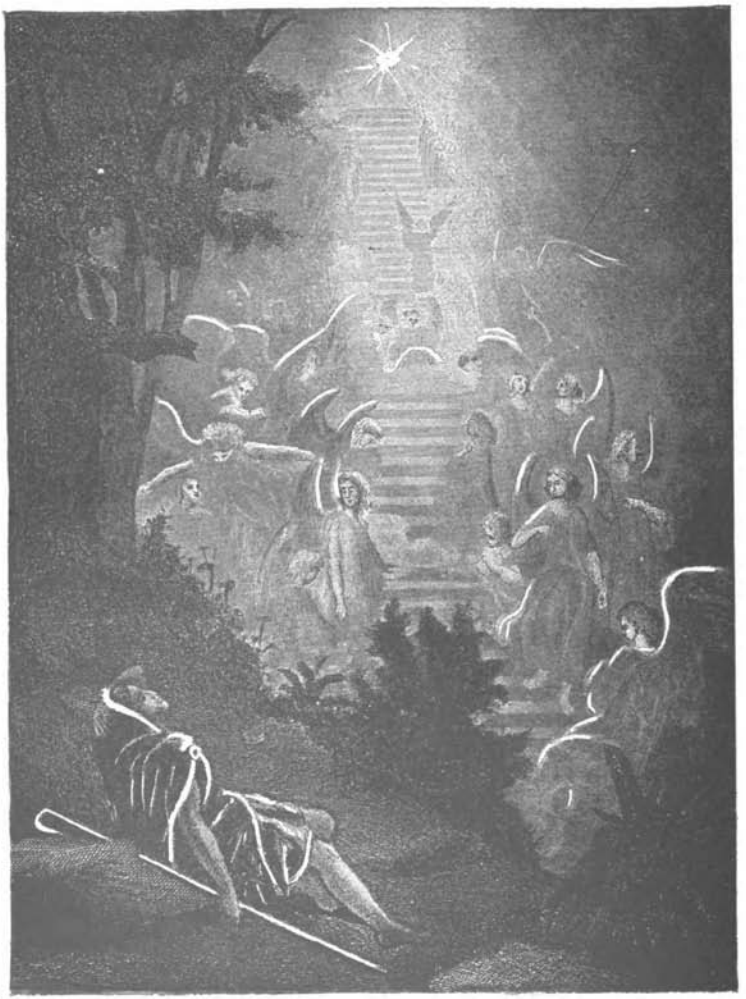
If the sons of Seth and the daughters of Cain were meant why did not Moses, who wrote the Pentateuch, say so? It is not sufficient to say that the men of Moses' time knew what he meant. The Scriptures are supposed to mean what they say. When **MEN,** we are told, began to multiply on the face of the earth, and daughters were born unto them, the "Sons of God" saw the "daughters of **MEN.**" The use of the word **MEN** signifies the whole Adamic race, and not simply the descendants of Cain, thus distinguishing the "Sons of God" from the descendants of Adam. There is no suggestion of contrast if the "Sons of God" were also **men.**

Four names are used in Gen. 6:1-4. **"Bne-Ha-Elohim,"** rendered "Sons of God"; **"Bnoth-Ha-Adam,"** "daughters of men"; **"Hans-Nephilim,"** "giants"; **"Hog-Gibborim,** "Mighty Men." The title "Bne-Ha-Elohim," **"Sons of God,"** has not the same meaning in the Old Testament that it has in the New. In the New Testament it applies to those who have become the "Sons of God" by the **New Birth.** John 1:12; Rom. 8:14-16; Gal. 4:6; 1 John 3:1-2. In the Old Testament it applies exclusively to the **angels,** and is so used five times. Twice in Genesis (Gen. 6:2-4) and three times in Job, where Satan, an angelic being, is classed with the "Sons of God." Job 1:6, 2:1, 38:7. A "Son of God" denotes a being brought into existence by a **creative act** of God. Such were the angels, and such was Adam, and he is so called in Luke 3:38. Adam's natural descendants are not the special creation of God. Adam was created in the **"likeness of God"** (Gen. 5:1), but his descendants were born in **his likeness,** for we read in Gen. 5:3, that Adam **"begat** a son in. **HIS OWN LIKENESS, AFTER HIS IMAGE."** Therefore all men born of Adam and his descendants by **natural generation** are the **"SONS OF MEN,"** and it is only by being **"BORN AGAIN"** (John 3:3-7), which is a **"NEW CREATION,"** that they can become the **"SONS OF GOD"** in the New Testament sense.

That the "Sons of God" of Gen. 6:1-4 were **ANGELS** was maintained by the ancient Jewish Synagogue, by Hellenistic Jews at, and before, the time of

Christ, and by the Christian Church up until the Fourth Century, when the interpretation was changed to "sons of Seth" for two reasons. First, because the worship of angels had been set up, and if the "Sons of God" of Gen. 6:1-4 were angels and fell, then angels might fall again, and that possibility would affect the worship of angels. The second reason was, that Celibacy had become an institution of the Church, and if it was taught that the angels in heaven did not marry, and yet that some of them seduced by the beauty of womanhood came down from heaven to gratify their amorous propensities, a weakness of a similar kind in one of the "earthly angels" (Celebates) might be the more readily excused. In the Eighteenth Century the "Angelic Interpretation" was revived, and is now largely held by Biblical scholars.

The objection to the "Angelic Interpretation" is based on the words of Jesus as to the marriage relation of the redeemed in Heaven, when He said—"They neither marry, nor are given in marriage, but are as the angels of God in Heaven." Matt. 22:30, Mark 12:25, Luke 20:35-36. The legitimate conclusion from this statement is, that the Angels do not marry, but it does not therefore follow that they are **"sexless."** It says they do not marry **in Heaven,** not that they do not have the power of procreation, but that it is not the nature of "Holy Angels" to seek such a relationship. But it does not follow that if they have the power they will not exercise it in a fallen state. What these passages teach is that angels do not multiply by procreation. Angels as far as we know were created "en masse," and as they are immortal, and never die, there is no necessity for marriage among them. Marriage is a human institution to prevent the extinction of the race by death. If the bodies of the dead are to be resurrected, as the Scriptures clearly teach, the inference is that those bodies will be male and female. To teach otherwise is to declare that such a relationship as husband and wife and sister and brother will be unknown in Heaven. As the bodies of the Righteous dead after they have been resurrected and glorified are immortal, and shall never



JACOB'S LADDER

die again, there will be no necessity for the Righteous in Heaven to marry, and therefore the marriage relation will be discontinued, but it does not follow husbands and wives will not know each other "as such" in the other world. See the Chapter on "Recognition and Relationship in the Spirit World."

Another fact worthy of note is, that the angels are always spoken of as of the masculine gender. We meet with "Bne-Ha-Elohim," "sons of Elohim" (God), but never with "Bnoth-Ha-Elohim," "daughters of Elohim" (God). The inference is that all the angels are of the masculine gender, that is are males. If this be true, the reason why they do not marry in Heaven is because there are no female angels to marry. But it does not follow that they do not have male generative organs and cannot cohabit with females of the human race. It is highly improbable that angels by sinking lower in the scale of being could acquire sexual power of which they had previously been destitute, and yet they have such power if we are to believe the statement of Gen. 6:1-4. The whole thing hinges on the correspondence between the bodies of angels and the bodies of human beings.

Angels and human beings are members of the great family of God, and this "kinship" between them implies

Heavenly, then Jesus in the form of a **MAN** in Heaven is out of harmony with His environment, and we have

As further evidence as to the possibility of angelic beings having intercourse with human beings it might be well to cite the treatment of the angels that came to Sodom, by the men of Sodom, which incident is con-

that it is said of them that "every imagination of the

"Familiar Spirits," and to pronounce sentence on King Saul for breaking that law, for we read in 1 Chron. 10:13, that Saul died for his transgression in asking counsel of one who had a "Familiar Spirit."

There are some who stumble at the words of Samuel—"Tomorrow shalt thou and thy sons **be with me**" (1 Sam. 28:19), and say, how could that be? If Samuel was in Paradise, Saul and his sons being wicked could not go there. Therefore they reason it could not have been the "Spirit" of Samuel that appeared to Saul, but an "evil spirit" from the "Underworld." But we must not forget that in the time of Samuel Paradise was in the "Underworld," and was separated from the Hell section by an impassable Gulf, so that when Saul and his sons were slain their souls went to the "Hell" section of the "Underworld," and they were with Samuel in the sense that both they and Samuel were in the "Underworld," though one was in the "Paradise" section while the others were in the "Hell" section separated only by a gulf. This accounts for why Samuel's "spirit" came **up out of the earth,** and not down from Heaven.

As further confirmation that it was [illegible]

dead to try or consent to communicate with the living. By so doing both break the law of God. And what is true of the Righteous dead is true of the Wicked dead. If the persuasive pleading of the Rich Man in Hell could not secure the sending back of the "spirit" of Lazarus to the earth to warn his brethren, how can a "Medium" with the help of a "Familiar Spirit" prevail on the "spirits" of the dead to return? There is no need for us to resort to "Spiritism" to find out about the state of the dead, for we have a full revelation of the state of both the Christian and Christless dead given us in the Holy Scriptures. We have Moses and the Prophets, let us hear them. Luke 16:29-31. "When they shall say unto you, Seek unto them that have 'Familiar Spirits,' and unto 'Wizards' that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the 'Law' and to the 'Testimony': if they speak not according to the 'Word,' it is because there is no light in them." Isa. 8:19-20. To tamper with "Spiritism" is to put one's-self on Satan's ground, and to throw one's-self open to invasion by a Demon, or to the "control" of an "Evil Spirit" from the "Dark Zone," whose power it may be impossible to break.

VI

The Underworld

To have a correct view of the other world, and of "Hell," it is necessary that we have a Scriptural understanding of—

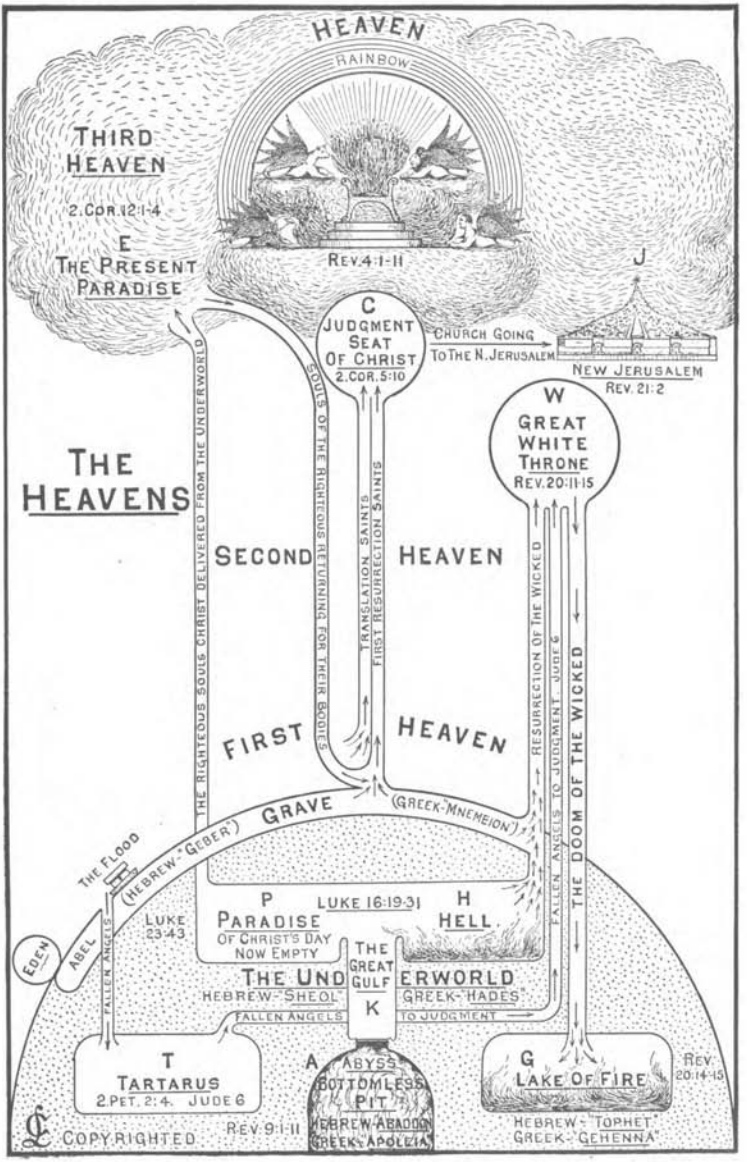
THE UNDERWORLD.

The Hebrew word **"SHEOL"** is found **65** times in the Old Testament. It is translated **31** times, **"HELL,"** **31** times, **"GRAVE;"** 3 times, **"THE PIT."** The corresponding word in the Greek of the New Testament is **"HADES."** It is translated **10** times **"HELL."** "Sheol" and "Hades" mean **"The Unseen State,"** or the place to which the "Soul" and "Spirit" of the dead go between the death and the resurrection of the body. The "bodies" of the dead go into the **"Grave,"** the word for which in the Hebrew is **"GEBER,"** and in the Greek **"MNEMEION."** Neither "Sheol" nor "Hades" denote the "Hell" of final punishment of the wicked. That is called in the Hebrew of the Old Testament **"TOPHET,"** and in the Greek of the New Testament **"GEHENNA."** Neither do they denote **"THE BOTTOMLESS PIT"** (Rev. 20:1-3), that is **"ABUSSOS,"** nor the "prison house" of the "Fallen Angels" (2 Pet. 2:4, Jude 6), that is **"TARTARUS."** Their general meaning is—**"THE UNDERWORLD."**

That we may the better understand the relation of the places mentioned above to each other let us turn to the Chart, "The Heavens." The word "Sheol" means a **"hollow subterranean place,"** therefore "Hades" must mean the same. It has **"gates,"** for Jesus said that the "Gates of Hell" (Hades), should not prevail against the Church. Matt. 16:18. And Jesus after His return from "The Underworld," said—"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the **'KEYS'** (of the Gates) of hell (Hades) and of death (the Grave)." Rev. 1:18. To get these "Keys"

Jesus had to descend into the **"lower parts of the earth."** Eph. 4:9. The Apostolic Creed says that Jesus descended into **"Hell"** (Hades). Therefore Hades, or "The Underworld," must be in the **"heart of the earth,"** and is so pictured on the Chart. Jesus said to the penitent Thief **"TODAY** shalt thou be with me in **'Paradise.'"** Luke 23:43. And as Jesus **"that day"** descended into "The Underworld" or "Hades," "Paradise" must have been in Christ's day in "Hades." But as it had been prophesied of Jesus that His **"SOUL"** (for His body was in Joseph's Tomb on the surface of the earth) should not remain in "Hell" (Hades), (Psa. 16:10, Acts 2:27), therefore, before His body could see corruption, Jesus came back from "Hades." But He did not come back alone. He seized the "Keys of Hades," unlocked the Gates of the Paradise Section (P) in which He was confined, and emptied it of its captives, and when He ascended on high He took them to the Paradise section of the "Third Heaven" (E), where they now are, and since then the Paradise Section of "The Underworld" has been empty. Eph. 4:8-10.

In the account of the experience of the "Rich Man" and "Lazarus" in the other world (Luke 16:19-31), Jesus gives us a description of "The Underworld" as it was in His day. According to the narrative, for it is not a parable, for parables do not give proper names as Abraham and Lazarus, both the "Rich Man" and Lazarus had died and their bodies had been buried, and what happened to them in the "Underworld," was descriptive of what happened to them in their **"disembodied state."** In that state they were **conscious,** could **see, hear, speak,** and **recognized** each other. The difference was that Lazarus was in the **"Paradise"** section of the "Underworld" (P), typified by Abraham's "bosom," while the "Rich Man" was in the **"Hell"** section (H), not the final Hell, which is "Gehenna" (Lake of Fire), but in the section of the "Underworld" where the "souls" of the "Wicked" dead go, and remain until the resurrection of the "Wicked" dead. Between the "Paradise" (P) section, and the "Hell" (H) section of the "Underworld" there is an **"Impassable Gulf"** (K), (Luke 16:26), **which**


HEAVEN
RAINBOW
THIRD HEAVEN
2. COR. 12:1-4
E
THE PRESENT PARADISE
REV. 4:1-11
J
C
JUDGMENT SEAT OF CHRIST
2. COR. 5:10
CHURCH GOING TO THE N. JERUSALEM
NEW JERUSALEM
REV. 21:2
W
GREAT WHITE THRONE
REV. 20:11-15
THE HEAVENS
SECOND HEAVEN
FIRST HEAVEN
THE RIGHTEOUS SOULS CHRIST DELIVERED FROM THE UNDERWORLD
SOULS OF THE RIGHTEOUS RETURNING FOR THEIR BODIES
TRANSLATION SAINTS
FIRST RESURRECTION SAINTS
RESURRECTION OF THE WICKED
FALLEN ANGELS TO JUDGMENT JUDE 6
THE DOOM OF THE WICKED
GRAVE
(GREEK-MNEMEION)
THE FLOOD
(HEBREW-"GEBER")
P
PARADISE
OF CHRIST'S DAY NOW EMPTY
LUKE 16:19-31
H
HELL
LUKE 23:43
EDEN
ABEL
FALLEN ANGELS
THE UNDERWORLD
HEBREW-SHEOL
GREEK-HADES
THE GREAT GULF
K
FALLEN ANGELS
TO JUDGMENT
T
TARTARUS
2 PET. 2:4. JUDE 6
A
ABYSS
BOTTOMLESS PIT
REV. 9:1-11
HEBREW-ABADDON
GREEK-APOLLYON
G
LAKE OF FIRE
REV. 20:14-15
HEBREW-TOPHET
GREEK-GEHENNA
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reveals the fact that there is no possibility of the "Wicked" dead ever getting out of "Hell" into "Paradise."

On the Chart this "Impassable Gulf" is represented as the entrance to the **"Bottomless Pit,"** or **"ABYSS"** (A), the "prison house" of the "Demons" (Rev. 9:1-21), and where Satan is to be bound for 1000 years. Rev. 20:1-3, 7-8. The Old Testament speaks of a place in "The Underworld" called in the Hebrew **"ABADDON,"** and in the Greek **"APOLEIA."** The word is translated in the Old Testament, **"DESTRUCTION"** (Prov. 27:20. Job 26:6, 28:22, 31:12. Psa. 88:11. Prov. 15:11), and the same in the New Testament (Matt. 7:13. Rom. 9:22. Phil. 3:19. 2 Pet. 2:1, 3:16). In Prov. 27:20 it says—"**Hell** (Hades) and **'Destruction'** (Abaddon) are never full," thus connecting "Abaddon" with "Hades" (Sheol). The inference is that "Abaddon" is a part of "The Underworld," and when we turn to Rev. 9:1-3, 11, this inference becomes a certainty, for there we read that the "King" of the "Bottomless Pit" is called in the Hebrew tongue **"ABADDON,"** but in the Greek tongue his name is **"APOLLYON,"** that is, the King of the "Bottomless Pit" is named after the Hebrew and Greek words that are translated—**"DESTRUCTION."** Now the word translated "Bottomless Pit" is **"ABUSSOS,"** or **"ABYSS."** Nine times do we read of this "Abyss" in the New Testament. Rom. 10:7. Rev. 9:1-2, 9:11, 11:7, 17:8, 20:1-3. It is the place into which the Demons besought Christ not to send them. Luke 8:31. The "Bottomless Pit" or "Abyss" (A) then is a deeper compartment in "The Underworld" than "Paradise" (P), or "Hell" (H), and is the place where the "Demons" and baser spirits are temporarily confined until they are finally consigned to the "Lake of Fire" to spend eternity with their Master, Satan.

To the left of the "Bottomless Pit" is **"TARTARUS"** (T), the "prison house" of the "Fallen Angels." 2 Pet. 2:4. Jude 6. These "Angels" are not Satan's angels, for they are at liberty. These "Fallen Angels" confined in "Tartarus" are the "Sons of God" who married the "Daughters of Men," and whose abnormal sin caused the

Flood. See the Chapter on "The Fallen Angels." They are to remain in their "prison house" until the "Great White Throne" Judgment, when they with the "Wicked Dead" are to be judged. Jude 6.

To the right of the "Bottomless Pit" is **"GEHENNA"** (G). This is the "Final Hell" or **"LAKE OF FIRE"** prepared for the Devil and his angels, into which the "Wicked," after the "Great White Throne" Judgment, will be cast to spend eternity. Matt. 25:41. Rev. 20: 12-15. It is called **"TOPHET"** in the Old Testament Hebrew (2 Kings 23:10. Isa. 30:33. Jer. 7:31-32, 19: 6, 11-14), and in the New Testament Greek it is twelve times called **"GEHENNA"** (Matt. 5:22, 29-30. 10:28. 18:9. 23:15, 33. Mark 9:43, 45-47. Luke 12:5. James 3:6), and five times the **"LAKE OF FIRE."** It is as yet unoccupied. The first persons to get into it are the **"Beast"** and the **"False Prophet"** (Rev. 19:20), then **"SATAN"** and his Angels a 1000 years later (Rev. 20: 10), and then after the "Great White Throne" Judgment the "Fallen Angels," now confined in Tartarus, and all the wicked whose names are not found written in the "Book of Life." Rev. 20:12-15. On the south side of Jerusalem was the "Valley of Hinnom." At a high place in this valley called "Tophet," in the times of Isaiah and Jeremiah, parents made their children to pass through the fire to Moloch. 2 Kings 23:10. This fire was kindled with brimstone. Isa. 30:33. The locality afterward became a place for the burning of garbage from the City of Jerusalem. The fires were kept up perpetually, and the decaying matter as yet unconsumed bred worms. Jesus took this valley called "Ge-Hinnom," corrupted into **"GEHENNA,"** and made it a type of "Hell" or the "Lake of Fire," where "their **worm dieth not,** and the **fire is not quenched."** Mark 9:43-48.

At the upper part of the Chart "Heaven" is shown. It includes the present "Paradise" (E), and the "New Jerusalem" (J). And also gives the relative location of the "Judgment Seat of Christ" (C), and the "Great White Throne" (W). The "Arrow" marked lines give the course and destiny of the "Righteous" and "Wicked" dead.

There are those who claim that "Sheol" (Hades) and the "Grave" are identical, and as there is no "knowledge" in the grave (Ecc. 9:5, 10), therefore the soul **"sleeps"** until the resurrection of the body. But as it is only the "body" that goes into the "grave," it is only the "body" that "sleeps" or has no knowledge. The "Soul" and "Spirit" of a man goes to **"Sheol,"** not to the **"Grave."**

Among those who teach that the "Soul" at death goes to "The Underworld," are those who claim that the "souls" of those who are not as yet fully fit for Heaven go to a place called

PURGATORY.

The word "Purgatory" is not found in the Bible. The word means a **"PLACE OF PURIFICATION."** The "Doctrine of Purgatory" was not known in the first century, and was not promulgated as a doctrine until 600 years after Christ. It had its origin in the belief that the souls of men when they die are not fit to go immediately to Heaven, and so an "Intermediate Place" was invented where they might wait for a while and be purged of their sin. The instrument of purification is physical suffering. The Doctrine further teaches that the soul in Purgatory can do nothing towards its own deliverance, and is dependent upon **"prayers"** and **"masses"** said by the living. The purpose of the Doctrine was to secure revenue for the Church by so working on the sympathy of loved ones, that they would pay for "Masses" to deliver the souls of their relatives and friends from the torments of Purgatory.

The "Doctrine of Purgatory" is unscriptural. There is no **"INTERMEDIATE PLACE"** to be seen on the Chart between "Paradise" and "Hell," and the **"Impassable Gulf"** declares that there is no possibility of the occupants of "Hell" ever passing over into "Paradise." This nullifies the "Doctrine of Purgatory," and also the

RESTORATION THEORY.

The "Restoration Theory" is that after the "Wicked" have suffered in Hell for a time, and been sufficiently punished for their sins, that they will be restored and

transferred to Heaven. The "Theory" includes Satan and his angels and all the "Evil Powers" of the Universe, and the final wiping out of Hell. The Scripture the advocates of this "Theory" use is—

> "Whom (Christ) 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 3:21.

The claim is that the **"ALL THINGS"** embrace everything in the Universe, and that therefore at the "Times of Restitution" (Restoration), **"All Things"** will be restored to their original glory and place. But there is a qualifying clause in the text which limits the "All Things" to what **"God hath spoken by the mouth of all His Holy Prophets since the world began."** Now we must not forget that these words were spoken on the "Day of Pentecost" to the **JEWS,** and were to show the Jews that Christ would not return until they **repented** and were **converted** (Acts 3:19), and then He would restore to them the things that the Prophets had foretold He would.

What were those things? (1). Their restoration to the land of Palestine. Amos 9:14-15. (2). The restoration of the Fertility of the Land. Joel 2:24-26. (3). The restoration of the Kingdom. Dan. 7:13-14. (4). The restoration of Edenic harmony in the brute creation. Isa. 11:6-9. (5). The restoration of Patriarchal years. Zech. 8:4. (6). The restoration of the earth to its Original condition before the Fall. Rev. 21:1. Nowhere in the Bible through the Prophets does God promise the restoration of the "Wicked," or the "Evil Powers" of the Universe, but clearly and distinctly states that they are to be punished **FOREVER AND FOREVER,** or unto the "Ages of the Ages." Rev. 20:10. Matt. 25:46.

If the Wicked are to have a "Second Chance" in the next world who is to proclaim it? If the things that are used by God in this life to lead men to Himself, such as providence, the Bible, the preaching of the Gospel, the

striving of the Holy Spirit have no avail here, what is to lead men to God in Hell where those things are absent and their environment wholly evil? Character determines destiny. When character becomes fixed, condition is settled beyond change. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still." Rev. 22:11. These words of revelation declare the **"FIXEDNESS OF CHARACTER"** at death.

But you say the sufferings of the Wicked, and the memories of the lost opportunities of this life will lead to repentance. It is doubtless true that they will be sorry for their sin, but it will not be "godly sorrow," for there will be no Holy Spirit there to lead them to "godly repentance," and without Him they cannot be saved. If punishment will turn men to God, then the Gospel is superfluous, and it would be better to punish men than to preach the Gospel to them. The fact is that punishment hardens criminals. The "Rich Man" in Hell (Luke 16: 23-28) showed no repentance, he did not beg for mercy, nor express a desire to be out of his place of torment and be where Lazarus was. He simply wanted relief for his parched tongue. The whole teaching of the Scripture is that punishment hardens the wicked. In the Book of Revelation we read how those who suffered under the Plagues of the Book instead of repenting and calling on God, called on the **rocks** and **mountains** to fall on them and hide them from the face of Him that sitteth upon the Throne. Rev. 6:16-17. They also blasphemed God on account of the "Plague of Hail" (Rev. 16:21), and even Satan after a 1000 years of banishment in the "Bottomless Pit" comes out as bad as ever. Rev. 20:7-8. If men deliberately choose evil rather than righteousness in this world, they cannot keep Hell out of themselves, or themselves out of Hell. Men cannot sink so low in the moral scale but what they can sink lower, and the sad fact is that death will not retard their sinful development but will accelerate it, until it is beyond human conception to what depth the wicked will descend in Hell.

But I think I hear someone say, Is it not possible for God to devise some way to save the Wicked in the next

world? Does not the Bible say that God "Will have all men to be saved" (1 Tim. 2:4); that he has "No pleasure in the death of the Wicked" (Ez. 33:11); and that Christ "Tasted death for **every man.**"? Heb. 2:9. Yes it says all this and much more. But it also says—"Behold, **NOW** is the accepted time . . . **NOW** is the **Day of Salvation.**" 2 Cor. 6:2. I say it reverently, when God devised the "Plan of Salvation" through the death of His Son on the Cross, He went to the **limit.** If there had been any other way He would have provided it, rather than the Lord Jesus should suffer.

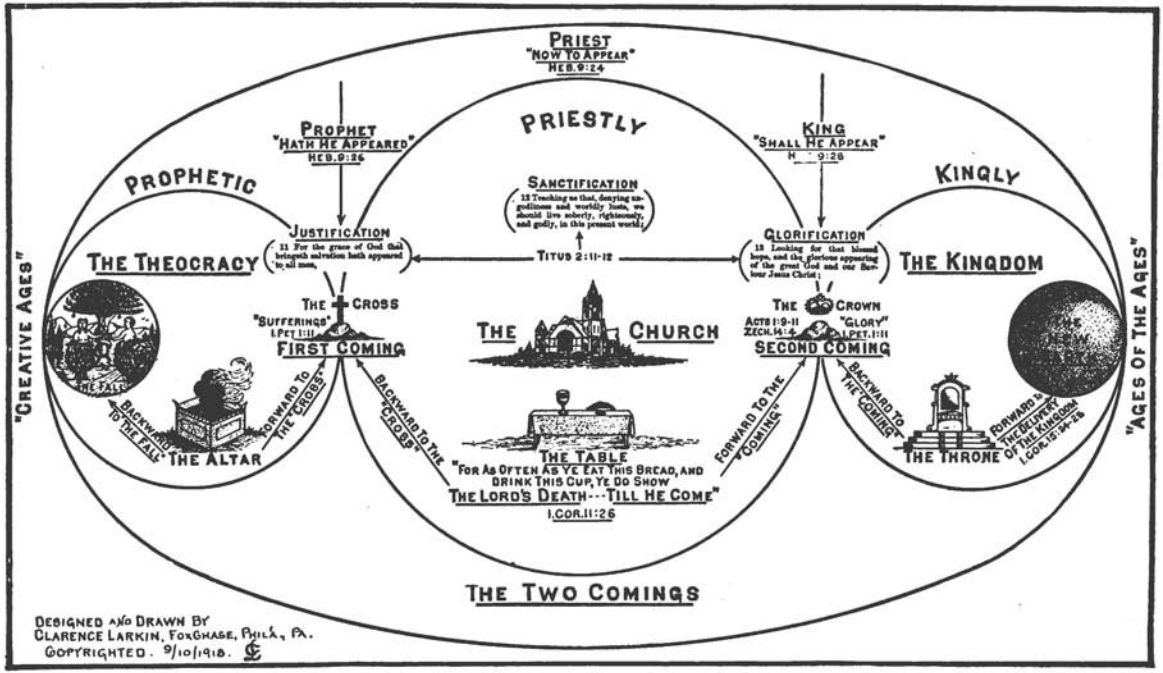
But you ask does it not say in Phil. 2:10-11, "That at the name of Jesus **every knee should bow,** of things in **'Heaven,'** and things in **'Earth,'** and things **'UNDER THE EARTH'** (in The Underworld); and that **every tongue should confess that Jesus Christ is Lord?**" And does not John in the Book of Revelation describe that day when he says—"And **every creature** which is in **'Heaven,'** and on the **'Earth,'** and **'UNDER THE EARTH,'** and such as are **'in the sea,'** and **ALL that are in them,** heard I saying, **blessing,** and **honor,** and **glory,** and **power,** be unto Him that sitteth upon the Throne, and unto the Lamb forever and ever?" Rev. 5:13. Yes, the Bible says all this, but **confession** is not **REPENTANCE.** A conquered foe will admit the supremacy of the conqueror by virtue of necessity, but that does not imply a changed heart. Satan and his angels and all the "Powers of Evil," in Heaven, Earth, and Hell, will confess that Jesus Christ is not only Lord, but King of Kings and Lord of Lords, but that will not restore them to Heavenly Glory. We must not forget that the issues of Eternity are settled in Time. Men and women are to be judged for what they do **"IN THE BODY"** (2 Cor. 5:10), that is on this side of the grave, and not for what they do on the other side. Jesus said—"I go my way, and ye shall seek me, and **shall die in your sins:** whither I go **YE CANNOT COME.**" John 8:21. This shows that if men die impenitent they can never go where Jesus is.

The "Doctrine of Purgatory" is the result of

A DEFECTIVE VIEW OF THE WORK OF CHRIST ON THE CROSS.

It implies that the "Death of Christ" was not sufficient, for if it was sufficient then those who die in the faith have no need to spend any time in a "Purgatory," but should go at once to "Paradise." The fact that **"MASSES"** are offered for the dead shows a misconception of the purpose of the "Lord's Supper." The "Lord's Supper" is not a "Sacrament." There is nothing saving in it. It is simply a **"MEMORIAL"** that looks back to the **"Cross,"** and forward to the **"Coming."** 1 Cor. 11: 26. Between the "Fall in Eden" and "Calvary" there is the **"ALTAR,"** between "Calvary" and the "Second Coming" there is the **"TABLE,"** and between the "Second Coming" and the "New Heaven and Earth" there is the **"THRONE."** See the Chart on "The Two Comings." What right then has any one to set up between "Calvary" and the "Second Coming" an **"ALTAR,"** where Christ has placed a **"TABLE."** To call the **"Table"** an **"ALTAR"** is to make that which is offered upon it a **"SACRIFICE,"** and if the "Bread" and "Wine" represent the **REAL BODY AND BLOOD** of Christ, as those who teach the Doctrine of **"TRANSUBSTANTIATION"** claim, then every time a **"MASS"** is offered Christ is **"SACRIFICED,"** and the partaker of the "Mass" is a **"GOD-EATER,"** and also a **"CANNIBAL"** for feasting on the **FLESH AND BLOOD** of the **Man** Christ Jesus.

We must not forget the circumstances under which the "Lord's Supper" was instituted. It was after the "Passover Supper." Jesus was about to shed His blood on the Cross as the "Lamb of God," which the Passover typified, and as the Disciples had just eaten of the "Passover Lamb," whose blood had been previously shed, Jesus wished to show them that they must feed upon Him by faith as the "Lamb of God." So He took the "Bread" and said—"This is (represents) my Body which was broken for you, this do in **remembrance of me.**" 1 Cor. 11: 24. "After the same manner also He took the 'Cup,' when He had supped, saying, This 'Cup' (the



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Fruit of the Vine in it) is the New Testament (Covenant) in My Blood: this do ye, as oft as ye drink it, in **remembrance of me.** " 1 Cor. 11:25. When Jesus offered His Disciples the "Cup" saying of its contents this is **"MY BLOOD,"** did He open a vein and let His life blood flow into the Cup? Did the Disciples that night actually eat the **FLESH** and drink the **BLOOD** of Jesus? To ask the question is to answer it. What Jesus meant was that the "Bread" symbolized His Body about to be broken on the Cross, and the "Cup" symbolized His Blood about to be shed. What He desired to set before His Disciples was the fact that His death on the Cross would fulfil what the "Passover Lamb" typified, and that they would be reminded every time they partook of the Lord's Supper that all animal sacrifices had been done away with, and that the offering of Himself was **"once for all,"** and that there is to be **"no more offering for sin."** Heb. 10:12-18.

ANNIHILATIONISM

Annihilationism is the Doctrine that the wicked are to be destroyed at death, or later after Judgment. The Doctrine is based on a false view of Death, and a wrong interpretation of the word **"Destruction."** If the wicked are destroyed at death then there is no such thing as the resurrection of the wicked dead and their judgment after resurrection, both of which the Scriptures clearly teach. John 5:28-29. Rev. 20:12-15. We know from Luke 16:19-31, that the wicked "Rich Man" was alive in Hell, though as to his body he had died, and it had been buried on the earth. Judas died as to his body, but his soul went to its **own place.** Acts 1:25. Again we are told that **"endless punishment"** awaits the wicked, but "Annihilation" would not be "endless punishment" or any punishment at all. The "Fallen Angels" were not annihilated, they are now in "Tartarus," and are yet to be judged. Jude 6. There is no such thing as "Annihilation" in nature. Things pass into another form or condition, but are not destroyed. The word "Destruction" as used in the Bible never means annihilation or the blotting out of existence. It simply denotes "loss" **or**

"ruin," and that the thing "destroyed" is no longer fit for the purpose for which it was made or intended, and that the "form of its existence" is changed. To illustrate, the servants of Pharaoh said to him—"Knowest thou not yet that Egypt is **destroyed**"? Ex. 10:7. But Egypt exists today. And Jesus said—"Destroy this temple, and in three days I will raise it up." John 2:18-22. He meant the "Temple of His Body," and though they destroyed it by "Crucifixion," He raised it up on the third day.

FUTURE PUNISHMENT ETERNAL

In Matt. 25:46 we read—"And these (the Wicked) shall go away into **'EVERLASTING PUNISHMENT;'** but the Righteous into **LIFE ETERNAL.**" Primarily these words are spoken of "The Nations" (Matt. 25:31-32), but they apply to individuals. The words in this passage **"Everlasting,"** and **"Eternal,"** are both the same Greek word **"AIONIOS,"** and should both be translated **"ETERNAL."** The word **"Aionios"** comes from the Greek word **"aion,"** which is the same as the English word **"aeon,"** or **AGE.** It has been said that the word means **"Age-long,"** that is, a "definite period" with a beginning and an ending, and not necessarily eternal in duration. The word "Eternal" is from the Latin word **"aetas,"** or "Age." Now a year is a definite time. It has a beginning and ending. If we know its beginning we know that in exactly 365 days it will end. But an "Age" is an indefinite time. Of past "Ages" we know of their beginning and ending, though we may not be able to tell how long they were, for instance the "Creative Age." But of Future Ages we do not know when they will begin or end. So the word "Age" is the only word we have to express "indefinite time," and the phrase **"Ages of the Ages"** is the only way we have of expressing **"Endless Duration,"** or **"ETERNITY."**

The lifetime of the "Lord God Almighty" is said to be "For Ever and Ever." Rev. 4:9-10, 5:14, 10:6, 15:7. And means for the "Ages of the Ages." And that is the time given for the punishment of the "Satanic Trinity" (Rev. 20:10), and the reign of the "Righteous." Rev

22:5. And as the "Wicked" are to exist as long as the "Righteous" they are to exist for the "Ages of the Ages" or for all **"ETERNITY."** So we see if "Hell" is to be blotted out, "Heaven" will be blotted out, the Universe will become extinct, Eternity will end, and God be no more, a thought which is inconceivable.

It is a noteworthy fact that the "Doctrine of Hell" was mainly taught by Jesus Himself. It was He who said that the wicked shall be cast into the "Lake of Fire," and that there should be wailing and gnashing of teeth. Matt. 13:49-50. Matt. 25:41. He also taught that the fire was **quenchless,** and their worm would never die. Mark 9:43-48. And as the Book of Revelation is the "Revelation of **JESUS CHRIST,"** Rev. 1:1, then whatever it teaches of the final doom of the Wicked, is the teaching of Jesus Christ.

The Ethical value of the "Doctrine of Hell" and of "Endless Punishment" is beyond computation. Preach the doctrine of a "Second Probation" after death, that men and women after a life of sin here can get out of Hell and into Heaven by repentance and accepting the Gospel Plan of Salvation, and they will throw the reins of self-control on the neck of passion and ride at break-neck speed to perdition. It is the spread of such pernicious teaching that is the cause of the increase of lawlessness in the world. If there were more preaching of Hell in the pulpit there would be less of hell in the world. But why do men want to go to Heaven via Hell when they can go to Heaven direct? God is **love,** but God is **JUST.** He must preserve the Righteous from the Wicked. This demands that they be separated for all eternity. Therefore, O reader! if you are not a child of God, I beseech you to fly from the Wrath to come by accepting God's overtures of mercy ere it be too late.

VII

The Spirits in Prison

Those who teach the Doctrine of a **"SECOND CHANCE,"** base it on what Peter says about—"Preaching to the Spirits in Prison." The passage reads thus—

> "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit (Holy Spirit): by which (the H. S.) also He went and **PREACHED TO THE 'SPIRITS IN PRISON'**; which sometime (aforetime) were disobedient; when once the longsuffering of God waited (120 years) in the **'Days of Noah,'** while the Ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Pet. 3:18-20.

Who were these **"Spirits in Prison"?** The word "spirits" by itself without any qualifying word, as "unclean spirits," "evil spirits," "spirits of just men" (Heb. 12:23), etc., always means in the Scriptures supernatural beings, therefore these "spirits" could not have been the spirits of **dead men.** When were these "spirits" disobedient? We are told that it was in the **"Days of Noah."** This clearly points back to the time of the "Flood." Were there any "Supernatural Beings" on the earth at the time of the Flood? We turn to 2 Pet. 2:4-5, and read—

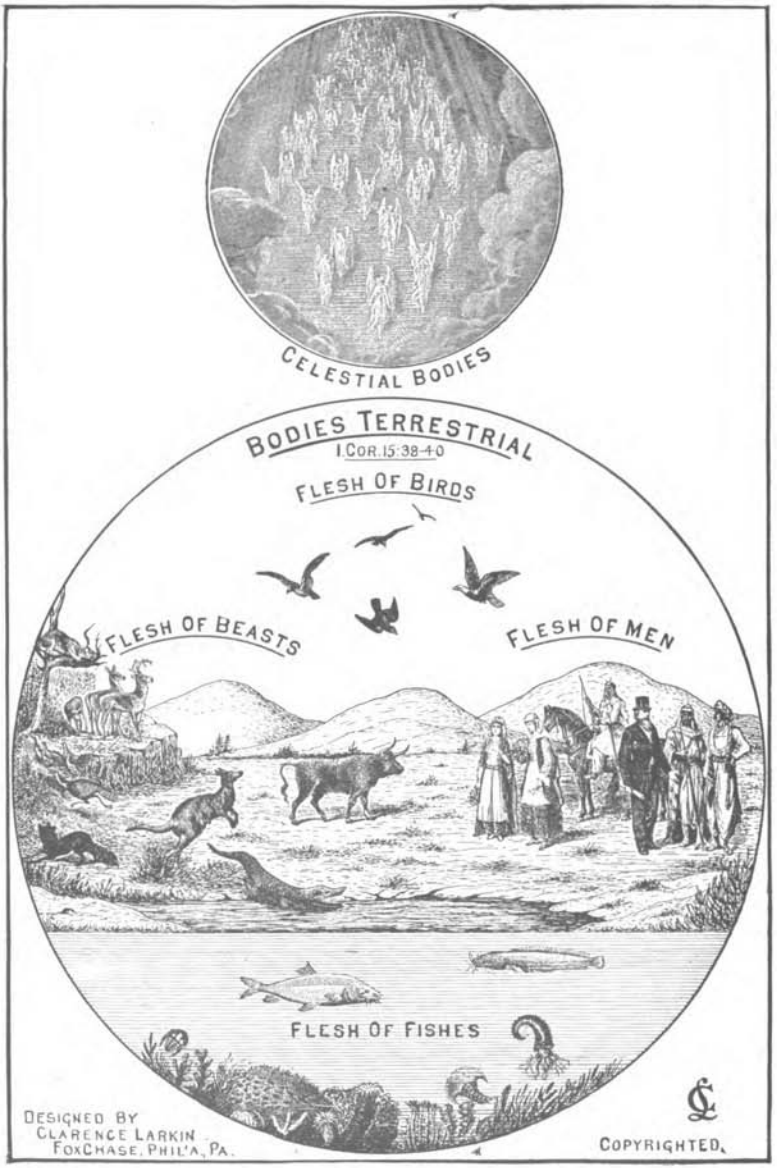
> "For if God spared not the **ANGELS THAT SINNED,** but cast them down to hell (Tartarus), and delivered them into chains of darkness, to be reserved unto Judgment: and spared **NOAH** . . . bringing in the **FLOOD** upon the world of the ungodly," etc.

Here we are told that in the "Days of Noah" there were some **"ANGELS"** who sinned, and that their sin caused the "Flood." These "Angels" were not Satan's Angels, for they are at liberty, and when they are mentioned Satan is always mentioned with them (Matt. 25:41. Rev. 12:7-9), but these "Angels" are in a dark "prison house," and confined in chains, and according to Jude 6-7, their sin was in leaving their **"First Estate,"** the Heavenlies, and committing fornication with **"Strange Flesh,"** that is with the **"Daughters of Men."** Gen. 6:1-4. See the Chapter on "The Fallen Angels."

Then we must note that these "Angels" were not cast down to "Hell," but to a "prison house" called **TARTARUS,** which, while it is in the "Underworld," is a separate place from the "Hell Section" of Hades. See the Chart on "The Underworld." Now Jesus when He went down into the "Underworld," during the time between His Death and Resurrection, did not go to "Tartarus," He went to the "Paradise Section" of Hades, the place where the souls of the Righteous went before Jesus emptied it at His Resurrection, and He went there to meet the "Penitent Thief," and not to preach. Again we are told that Jesus Himself did not personally preach to the "Spirits in Prison," but that He preached through the Holy Spirit. This harmonizes with the account in Genesis, where God said to Noah, "My Spirit (Holy Spirit) shall not always strive with man." Gen. 6:3. The instrument that the Holy Spirit used was Noah, called in 2 Pet. 2:5, a "Preacher of Righteousness." The preaching then to the "Spirits in Prison" was not **after** they were imprisoned, but **BEFORE.** And it was not the "Gospel" that was preached to them. Where the word "preach" is used without a qualifying word, it may mean anything. That it was not the "Gospel" that was preached to them is clear, for there was no "Gospel" at that time to preach, for Jesus had not yet made Atonement for "Sin." The statement then that Jesus preached to the "Spirits in Prison" cannot mean that Jesus **personally** went to "Tartarus" and preached, but that He preached by the Holy Spirit through Noah. As confirmation of this

interpretation we have the statement of Paul in his letter to the Ephesians, where he says, "Jesus came and preached peace to you which were afar off, and to them that were nigh." Eph. 2:17. Now this was not literally true, for Jesus was never at Ephesus. What the Apostle meant was that Jesus had preached peace to them through him, for he was pastor at Ephesus for three years. Acts 20: 17-27. Again we must not forget that, as that preaching was to those who were **disobedient** in the **"DAYS OF NOAH,"** it was preaching to a **"special class,"** the "Spirits" who are now in prison, and was not a proclamation to the wicked dead in general.

But I think I hear some one say, "Does it not clearly say in 1 Pet. 4:6, 'For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.'"? Yes. But the context shows that there should be no chapter division, and that the dead here referred to were the "Spirits in Prison" of the preceding chapter (vs. 19-20), who, as we have seen, were not dead but alive when they were preached to, and though they were "Angels" they will be judged like men in the flesh for the deeds done in their bodies when they cohabited with the "Daughters of Men," and after judgment shall survive in their "Spirit bodies." The use of the word Gospel in the passage does not necessarily mean the Gospel as it is now preached, but merely the proclamation of "good news" of some kind. Therefore we have no Scriptural authority for believing or teaching that the "wicked dead," **since their death,** ever had, or ever will have, the "Gospel of Salvation" preached to them. To teach it is to go contrary to the whole trend of Scripture.



FLESH OF BIRDS, BEASTS, MEN AND FISHES
BODIES CELESTIAL AND TERRESTRIAL

VIII

Natural Law in the Spirit World

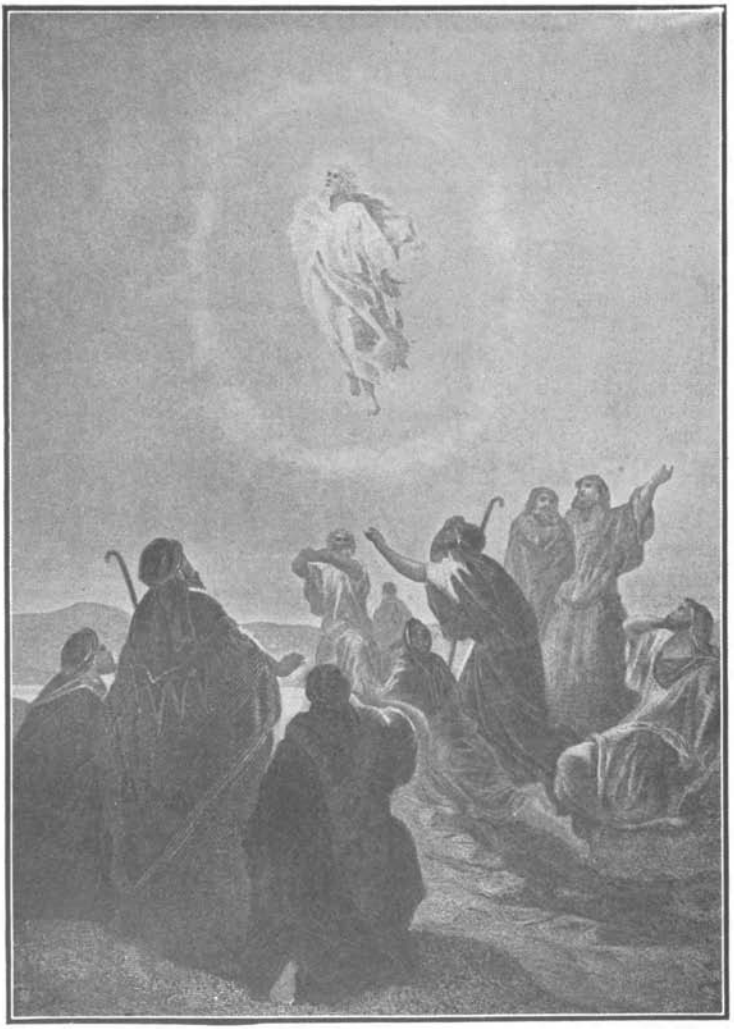
The difference between "Plant" and "Animal" life is, that the "Plant" has not **"conscious"** life, while the "Animal" has. The difference between "Animal" life and "Human" life is, that while animals have "conscious" life, a **soul,** man has more; he has a **LIVING soul,** that is a soul in which dwells a **"SPIRIT."** Gen. 2:7. While man differs from a beast in having a **"Spirit,"** yet he is as to his **body** only an **ANIMAL.** That is, his **body** is formed on the same general plan, and governed by the same laws, and its organs, and functions of respiration, digestion, and assimilation, are the same as those of an animal. When the Apostle Paul speaks of the **"Natural"** body (1 Cor. 15:44) he refers to the "Animal" body, and when he speaks of the **"Spiritual"** body, he means a **MATERIAL BODY** adapted to the realm of the "Spirit World," for the "Spirit World" is just as much **MATERIAL** as the "Natural World" in which we dwell. We cannot imagine heavenly beings and places without material forms and substances. The only difference is that the bodies of "Spirit Beings" are adapted to the "Spirit World," just as the bodies of fish are adapted to the world of water, and the bodies of birds to the world of air. This is beautifully brought out by Paul in 1 Cor. 15:39-40. "All **flesh** is not the same flesh: but there is one kind of flesh of **MEN,** another flesh of **BEASTS,** another of **FISHES,** and another of **BIRDS.** There are also **'CELESTIAL BODIES'** (Spirit bodies), and **'BODIES TERRESTRIAL'** (Human bodies); but the **glory** of the **CELESTIAL** is one, and the **glory** of the **TERRESTRIAL** is another." We know that there are all kinds and varieties of **flesh**; **"FISH**-flesh," **"BIRD**-flesh," **"BEAST**-flesh," and **"HUMAN**-flesh," and of "Beast-flesh" there is **beef, venison, pork, mutton,** etc. Why this great variety of

RESURRECTION OF LAZARUS

flesh? The answer is that each kind of flesh is adapted to the needs and habitation of the creature to which it belongs. From this we see that our "Human" body is adapted to this physical world in which we now live, and at the resurrection we shall receive a body adapted to the "Spirit World." The unborn child has life, but not conscious life, its life is suited to its habitation. As soon as the child is born it finds itself in a new environment of vast extent, and with laws that completely change the character o its being. Through its five senses of sight, smell, taste, touch and hearing, it realizes that it is in a new world for which those senses adapt it.

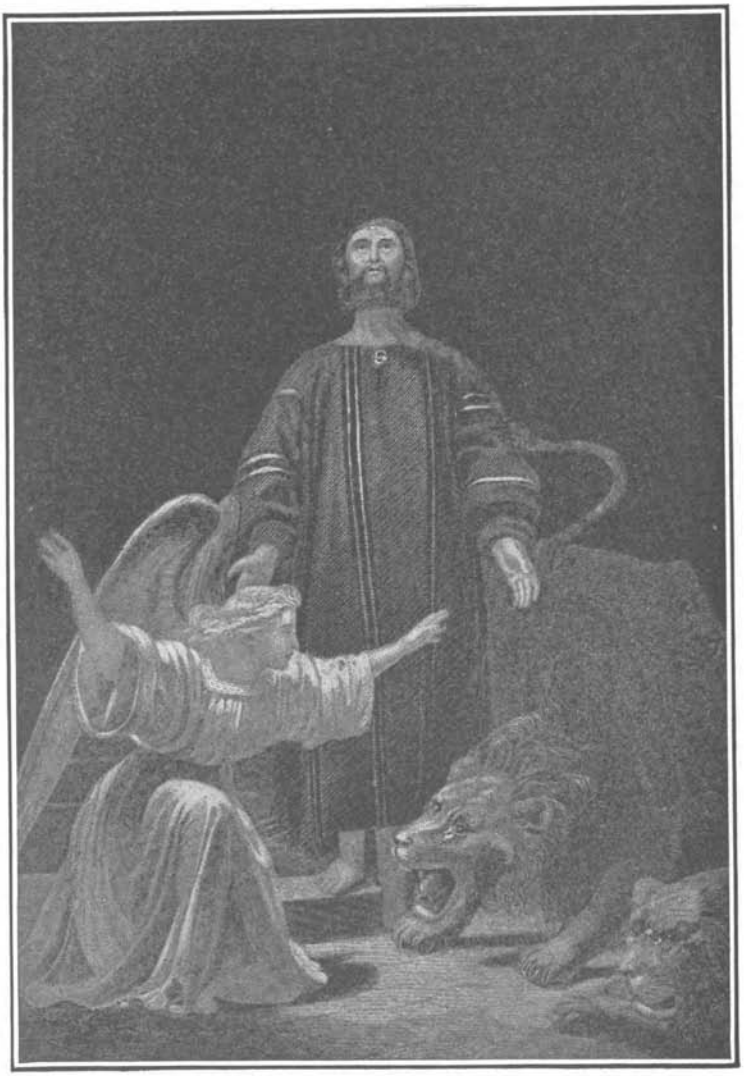
We must not forget that in the Natural world, under certain conditions, one law may counteract another law. For illustration we may lay on a table a piece of steel, and suspend a foot or two above it a piece of steel in the form of a horse-shoe magnet, to which is attached a wire that leads to an electric battery. As long as the magnet remains demagnetized, the "Law of Gravitation" will hold the piece of steel firmly to the table, but the moment we magnetize the magnet, by turning on the current from the electric battery, the "Law of Magnetism" will overcome the "Law of Gravitation" and lift the piece of steel from the table and hold it suspended in the air. But the moment we turn off the current from the battery, the "Law of Magnetism" is withdrawn, and the "Law of Gravitation," no longer overpowered, again comes into play, and the piece of steel falls to the table. Apply this illustration to the Resurrection of Lazarus. Lazarus had come under the power of the "Law of Death," but when Jesus brought into play the higher law of "Resurrection" Lazarus was restored to life, but when later the "Law of Resurrection" was withdrawn Lazarus came again under the "Law of Death," and died the second time.

The "Natural World" and the "Spirit World" lie close together and there is an overlapping of their laws. In fact the laws of the "Spirit World" are only "natural laws" of a higher order. A miracle is not something contrary to nature, but the working of a higher law, that, thus far, is contrary to our experience. When we reach



ASCENSION OF CHRIST

the "Spirit World" we shall find that what we now look upon as miracles are simply the working of the natural laws of the "Spirit World." For illustration suppose that we should take a trip to some tropical country in a submarine boat on which is a machine for manufacturing ice. Suppose the natives had never seen or heard of a submarine boat or an ice-machine, and a few days after our arrival we should invite the Chief and a few of the head men of the tribe to come on board. We tell them that in the country from which we came that at certain times of the year water becomes solid. They laugh at us and say it is impossible, for they have never seen it so. We show them the ice-machine and, putting some water in pans, we place the pans in the machine and in a little time take them out and empty from them solid cakes of ice. The natives are dumbfounded. They call it a miracle. Was it a miracle? No. It was simply the working of a law with which we are familiar, but of which they knew nothing. If we told them that in our country they "imprisoned" the songs and music of the people on recording plates and cylinders, so they could be reproduced at any time, and that we could speak for miles over a wire, they would declare it impossible. But when we started a Graphophone and they heard the sound of the human voice, and placing the receiver of a Telephone at their ear they heard the voice of an invisible person, they would declare it a miracle, would it be so? If to cap the climax we should tell them that we were going to take a trip under water, they would declare it impossible. That nothing but fish could live under water. But while we are talking orders are quietly given, the hatches are closed, the machinery is set in motion, the vessel dives downward into the sea, and through the lookout portholes the natives see the fish and submarine animals swimming in the sea, and they watch as we pass by sea ferns, and coral beds, and survey the landscape of the ocean's bed. And when after an hour's run we rise buoyantly to the surface of the sea, and they find themselves almost out of sight of land, but safe, they call it a miracle. Was it? No. It was simply the working of higher laws than



DANIEL IN THE LION'S DEN

those natives knew anything about. To them we seemed to be a higher race of beings come from another world with a knowledge of certain laws that they knew nothing about.

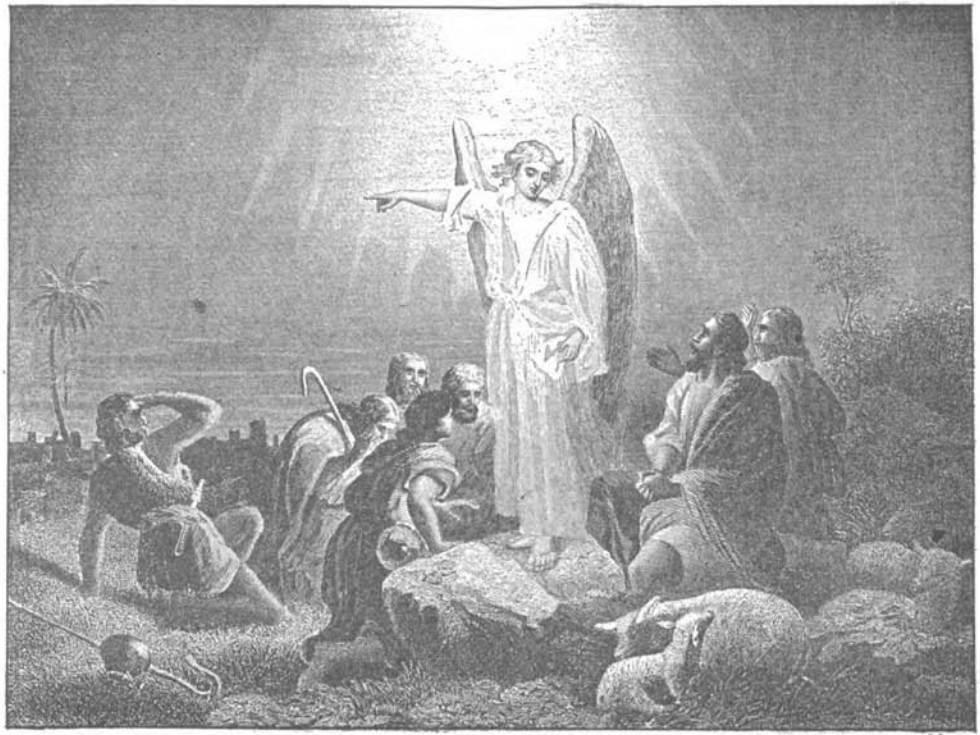
Now apply these simple illustrations to the "Spirit World" and is it not clear that what to us appears miraculous is only the working of natural laws with which we as yet have not become acquainted. Take the Resurrection of Jesus. Jesus by His crucifixion came under the power of the "Law of Death," but on account of His Deity He could not be "holden" of death (Acts 2:23-24), and through the greater power of the "Law of Resurrection" He was delivered from Joseph's tomb. When Jesus Ascended we are told that He was **"taken up."** Acts 1:9-11. That is, the "Law of Ascension" overcame the "Law of Gravitation." Jesus could no more have remained on earth than the buoyancy of a mass of cork could be overcome by piling tons of sea-water upon it. So we see that there is a law of "Celestial Gravitation" as well as a law of "Terrestrial Gravitation."

THE STAR OF BETHLEHEM

IX

The Relation of the Spirit World to the Natural World

Much of the miraculous and strange phenomena of the Scriptures can be explained when we understand the relation of the "Spirit World" to the "Natural World." Take for instance the "Fall" of the Walls of the City of Jericho. Joshua 6:1-27. We are told that the Children of Israel were commanded to march around the City once each day for six days, and on the seventh day they were to compass it seven times, and then a long blast on a "Ram's Horn" was to be the signal for them to shout and the walls would fall down so they could take the city. This literally occurred. Now what is the explanation? Some claim that the walls were thrown down by an earthquake that was timed to occur at the "Psychological Moment" when the people shouted. If this be true, there was never an earthquake before or since like it, for only the walls of the city fell down, not a dwelling house was disturbed, nor any persons killed, and the part of the wall where Rahab lived, which was protected by the "Red Cord" in the window lattice, a type of the "Blood," was not thrown down. Others claim that the walls were thrown down by "Concussion," caused by the "blare" of trumpets, and the "shout" of the people. That is, the trumpets and voices of the people were **"keyed"** to the note of the walls and caused them to vibrate until they fell. But the fallacy of this explanation is seen in that Joshua never resorted to such a method to throw down the walls of other cities. What then is the explanation? We must go back a few verses into the preceding chapter to get the setting of the miracle. In Joshua 5:13 we read that when Joshua was about to besiege Jericho he was met by a **"man"** with a drawn sword in His hand.



ANGEL APPEARING TO THE SHEPHERDS

When Joshua asked Him whether He was a friend or an enemy, He replied that He was—

"THE CAPTAIN
OF THE HOST OF THE LORD,"

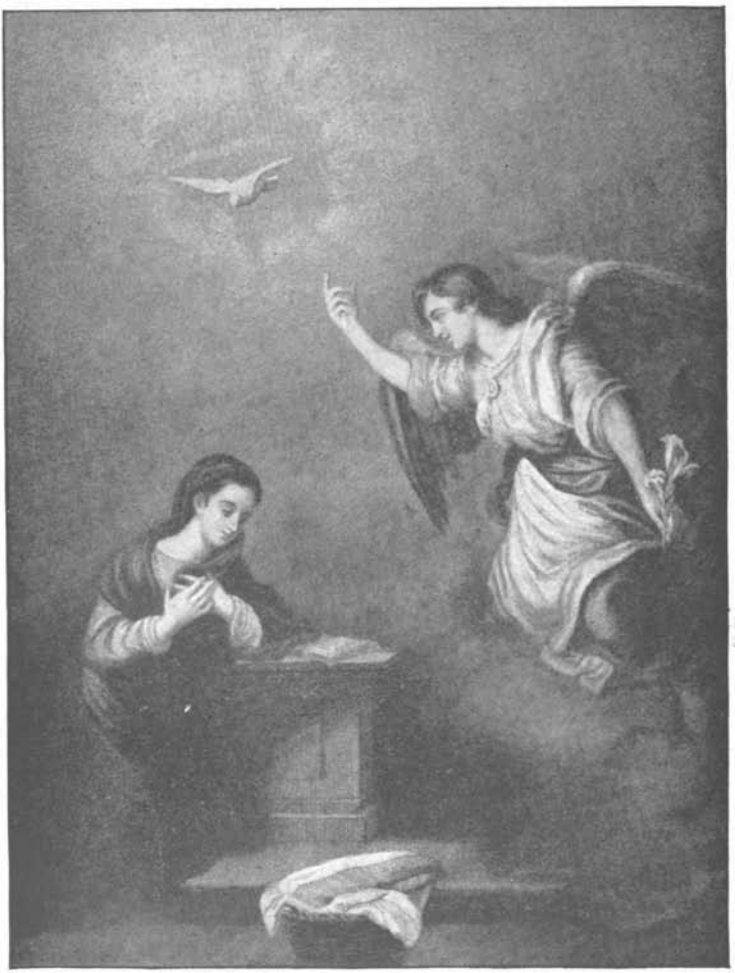
and as He commanded Joshua to take off his shoes, because the place where he stood was holy (vs. 15), the **"MAN"** was the same that commanded Moses to take off his shoes at the "Burning Bush" (Ex. 3:1-6), or Jesus before His Incarnation.

In the interview that followed (Joshua 6:2-5) Joshua was told the part he was to play in the taking of the city, in which he was to be aided by the "Armies of Heaven" under the command of their "Captain," the "Lord of Hosts." So when Joshua and the people had fulfilled their part, at the sound of the Trumpet, the co-operating and invisible angelic army under the command of their Captain, the "Lord of Hosts," threw down the walls of the city excepting the part upon which the house of Rahab was built. Joshua 6:22-25.

As confirmation of this view we turn to 1 Chron. 14:13-17. The Philistines had spread themselves over the valley, and King David inquired of God as to what to do, and God said unto him—"Go not up after them; turn away from them, and come upon them over against the **'Mulberry Trees.'** And it shall be, when thou shalt **hear a sound of 'GOING' in the TOPS of the 'Mulberry Trees,'** that then thou shalt go out to battle: for **GOD IS GONE FORTH BEFORE THEE TO SMITE THE HOST OF THE PHILISTINES."** Here we see the co-operation of an "Angelic Army," whose presence would be made known by the sound of **"going,"** or **marching of troops,** in the tops of the Mulberry Trees, and it was really the "Angelic Army" that swept on before the "Army of David," that smote the Philistines that day.

THE STAR OF BETHLEHEM

When Jesus was about to be born, some "Wise Men" in the East saw a peculiar "Star" in the heavens, which indicated to them the nearness of His birth. They at



THE ANGEL GABRIEL APPEARING TO MARY

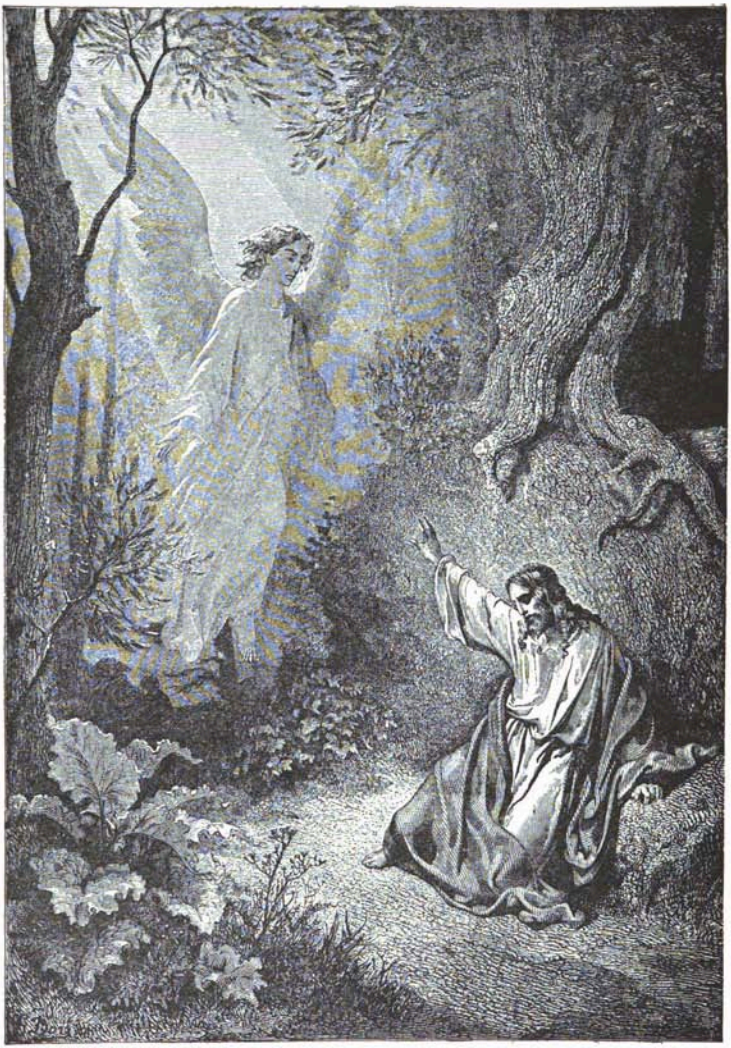
once departed for Jerusalem, and naturally expecting that the "King of the Jews" would be born in a palace, they went to the home of King Herod. Not finding Him there they were directed to Bethlehem. When they started for Bethlehem the "Star" that they had seen in the "Eastern Country" **reappeared** and "went before them, till it came and stood over where the young child was." Matt. 2:9. The "Star" then disappeared. What was that "Star"? Some claim that it was a "special star" that appeared for the purpose; others that it was the conjunction of three stars or planets; others that it was a comet or meteor, but none of these explanations fulfil the conditions. First the "Star" must have presented some peculiar appearance to attract the attention of the "Wise Men." Then it must have been a moving star, for when they left Jerusalem it reappeared and **"went before them"** as a guide to Bethlehem, and "stood" over the house (presumably not far above it), where the infant Jesus was, so as to point out the exact place, and then it disappeared. The only satisfactory explanation of the peculiar movement of the "Star" is that it was an **"ANGEL"** who assumed the form of a star. We know that angels were busy visiting the earth in those days. The angel Gabriel announced to Zacharias the birth of John the Baptist (Luke 1:11-17), and to Mary the birth of Jesus (Luke 1:26-35). And it was an angel that announced the birth of Jesus to the Shepherds. Luke 2:8-11. Why not an angel then direct the "Wise Men"?

What more appropriate form could the angel assume than that of a **"STAR."** The "Wise Men" were from the East, from Babylon and Persia, the country of the Captivity of Israel. They may have been of the Jewish remnant left there, and acquainted with the prophecies relating to the Messiah, among them that of Balaam, who foretold as a "sign" that there should come a

"STAR OUT OF JACOB."

Num. 24:15-17.

The form of a "Star" then was the most appropriate the angel could assume to arouse the interest of the "Wise Men." In fact only a "Star Angel" could move



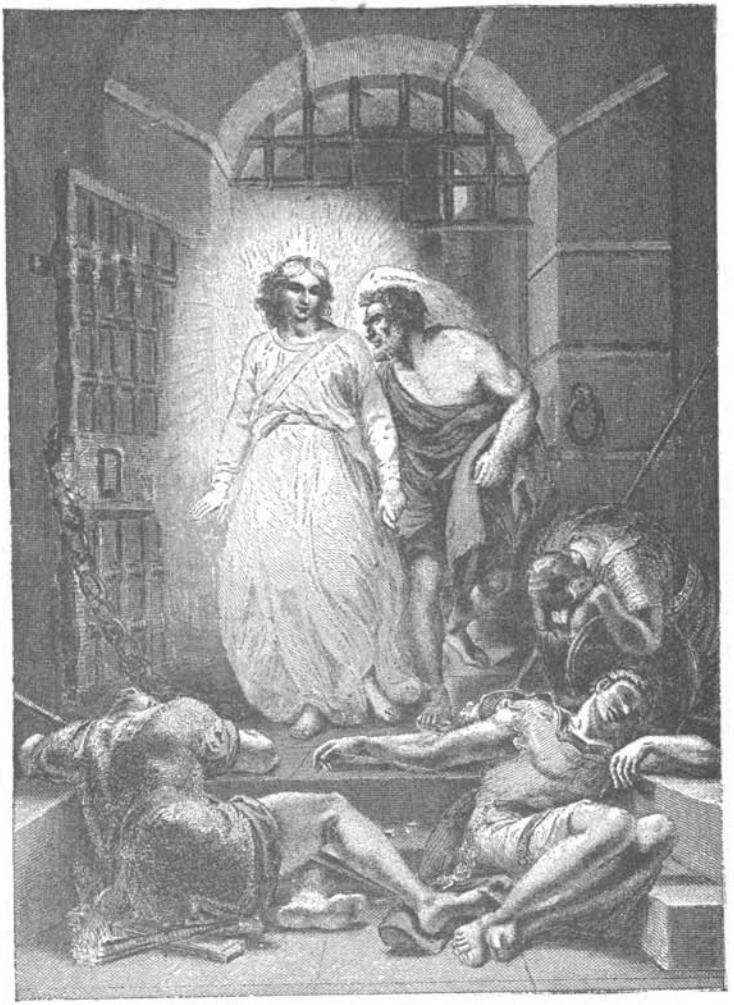
ANGEL SUCCORING CHRIST IN GETHSEMANE

about in the heavens and guide them to the exact spot where the child Jesus lay.

This interpretation is confirmed by other instances in which angels assumed a "Star Form." In the Book of Revelation (Rev. 9:1), we read that when the Fifth Angel sounded his Trumpet, that the Apostle John saw a **"STAR"** fall from Heaven. But it was not a literal star, for in the same sentence he says, "to **HIM** (the star) was given the **'Key'** of the Bottomless Pit." A literal star could not handle a **"key"** or **"open a door."** So we see that the "Star" that guided the "Wise Men" was not a real star, but an "Angel," who for prophetic reasons assumed the form of a star.

THE MINISTRY OF ANGELS

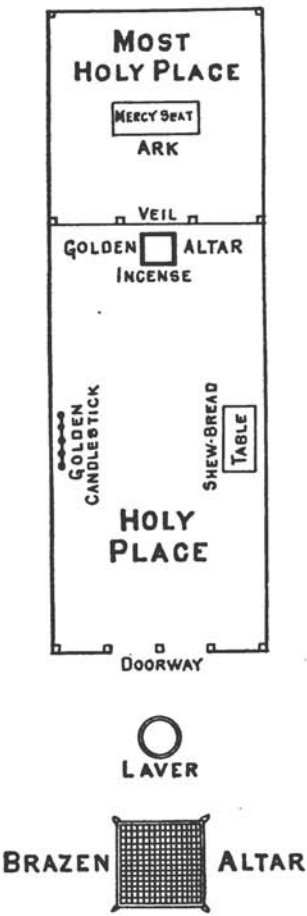
The "Ministry of Angels" is seen all through the Scriptures. They are not only sent forth to minister to them who shall be heirs of salvation (Heb. 1:13-14), and to keep them in the way, and bear them up lest they dash their foot against a stone (Psa. 91:11-12), but they minister in other ways. The Cherubim were placed as guardians over the Garden of Eden, lest men should enter and eat of the "Tree of Life." Gen. 3:24. When the time came to destroy Sodom and Gomorrah two angels were sent to deliver Lot and destroy those two cities. Gen. 19:1-29. At Bethel Jacob saw the angels ascending and descending. Gen. 28:10-19. As Elijah lay under a Juniper tree despondent and praying that he might die, an angel brought him bread and water. 1 Kings 19:4-8. When Elisha was besieged at Dothan the angelic hosts were sent to deliver him, which they did by smiting the enemy with blindness. 2 Kings 6:13-18. The Angel of the Lord smote in one night 185,000 of the army of Sennacherib the King of Assyria. 2 Kings 19:32-36. When Daniel was thrown into the "Lions' Den" God sent an angel to close the lions' mouths. Dan. 6:19-22. It was an angel that warned Joseph to flee into Egypt with the child Jesus, and when to bring Him back. Matt. 2:13, 19. After Jesus had fasted 40 days angels came and ministered unto Him.



ANGEL DELIVERING PETER FROM PRISON

Matt. 4:11. And at the close of His sufferings in Gethsemane an angel appeared to strengthen Him. Luke 22:43. It was an angel that liberated the Apostles from prison (Acts 5:19, 12:5-10), and that notified the Apostle Paul that he, and all who sailed with him, would be saved from shipwreck. Acts 27:21-24. At the close of "The Great Tribulation" the Son of Man shall "send His angels with a great sound of a Trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31. At the end of the Age the angels shall come forth and sever the wicked from among the just (Matt. 13:47-50), and when the Lord Jesus shall be revealed from Heaven, His "Mighty Angels" shall come with Him, and execute His vengeance upon them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 2 Thess. 1:7-8. Lastly, as the heavens are peopled with the "Principalities and Powers of Evil," and Paradise the abode of the "Righteous Dead" is now in the "Third Heaven," we shall need the convoy of "Good Angels" as a bodyguard to protect us from these evil and malicious Spirits, when at death our Soul takes its flight to Paradise.

THE TABERNACLE



OUTER COURT

X

Man's Relation to the Spirit-World

Man in his physical and spiritual makeup, was made for two worlds, the Physical and the Spirit world. Writing to the Thessalonians Paul says,

> "I pray God your whole **'Spirit'** and **'Soul'** and **'Body'** be preserved blameless **unto** the coming of our Lord Jesus Christ." 1 Thess. 5 : 23.

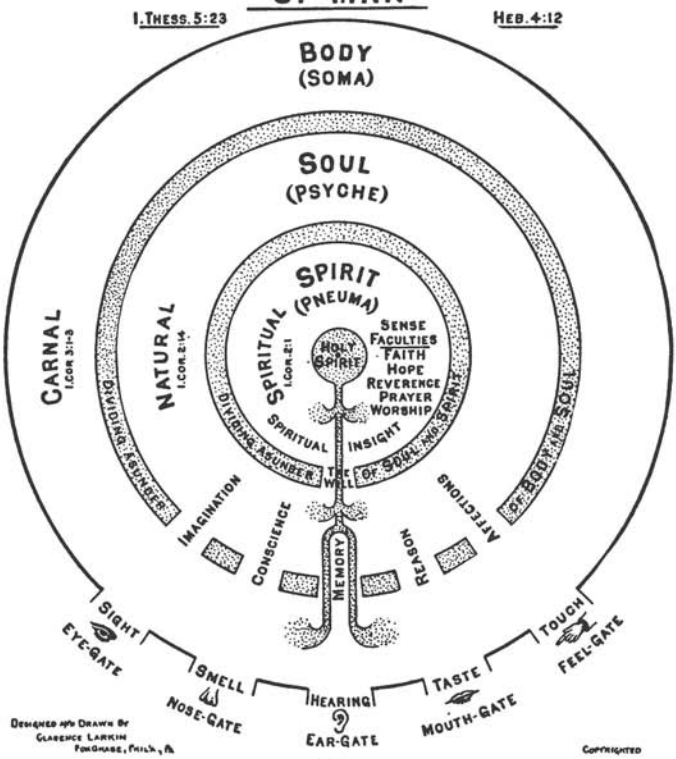
Writing to the Hebrews he says—

> "The Word of God is quick (alive), and powerful, and sharper than any two-edged sword, piercing even to the **dividing asunder** of **'Soul'** and **'Spirit,'** and of the **'Joints and Marrow'** (body), and is a discerner of the thoughts and intents of the heart." Heb. 4 : 12.

From these references we see that man is a **Trinity,** and is composed of **"Body," "Soul,"** and **"Spirit."** Man was made in the **"Image of God"** and God is a **Trinity.**

The Tabernacle was a tent surrounded by a court, which court was enclosed by a curtain fence. (See diagram of the Tabernacle.) The tent was divided into two parts, one twice the length of the other, by a "veil" or curtain. The larger part was entered from without by a curtained doorway, and contained the "Table of Shewbread," the "Altar of Incense," and the "Seven-Branched Candlestick." This part was called the "Holy Place." The smaller part was entered from the "Holy Place" through the "veil" or dividing curtain, and contained the "Ark of the Covenant," on the lid of which, between the "Cherubims," God took up His residence in the "Shekinah Glory." This part was called the "Most Holy Place." There were no windows in the Tabernacle, and the only entrance was through the curtained doorway into the

THE THREEFOLD NATURE OF MAN



DESIGNED AND DRAWN BY
CLARENCE LARKIN
FOX CHASE, PHILA., PA.

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"Holy Place." The Tabernacle and its Courtyard is a type of the "Threefold Nature of Man." The "Courtyard" represents his Body, the "Holy Place" his Soul, and the "Most Holy Place" his Spirit, and as there could be no communication between the "Courtyard" and the "Most Holy Place," only through the "Holy Place," so there can be no communication between a man's Body and Spirit only through his Soul. After the completion of the Tabernacle it remained empty of the "Presence of God" until the "Spirit of God" descended and took up His abode in the "Most Holy Place." So a man may be complete as to body, soul and spirit, but his spiritual nature will remain unregenerate until the Holy Spirit enters and takes possession of the "spirit" compartment of his nature. This happens when the "New Birth" takes place.

The "Threefold Nature of Man" is clearly brought out in the Diagram

"THE THREEFOLD NATURE OF MAN."

The outer circle stands for the **"Body"** of man, the middle for the **"Soul,"** and the inner for the **"Spirit,"** or what Paul calls the **"CARNAL"** (1 Cor. 3:1-3); the **"NATURAL"** (1 Cor. 2:14); and the **"SPIRITUAL"** (1 Cor. 3:1), parts of man. In the outer circle the **"Body"** is shown as touching the Material World through the five senses of "Sight," "Smell," "Hearing," "Taste" and "Touch." The Gates to the **"Soul"** are "Imagination," "Conscience," "Memory," "Reason" and the "Affections." The **"Spirit"** receives impressions of outward and material things through the Soul. The "Spiritual Faculties" of the "Spirit" are "Faith," "Hope," "Reverence," "Prayer" and "Worship." In his unfallen state the "Spirit" of man was illuminated from Heaven, but when the human race fell in Adam, sin closed the window of the Spirit, and pulled down the curtain, and the "chamber of the Spirit" became a **Death Chamber,** and remains so in every unregenerate heart, until the "Life" and "Light" giving power of the Holy Spirit floods that chamber with the **"Life"** and **"Light"** giving power of the **NEW LIFE IN CHRIST JESUS.** We see then why the "natural" man cannot understand "spiritual"

things. He cannot understand them until his spiritual nature has been renewed.

But the Spirit of the Natural man is not only darkened, his "Will" stands as a "guard" at the door, and prevents the entrance of the Holy Spirit, and it is not until the "Will" surrenders through the power of the "Sword of the Spirit," the "Word of God," that the Holy Spirit can enter and take up his abode in the "Spirit" of man.

THE PEACH

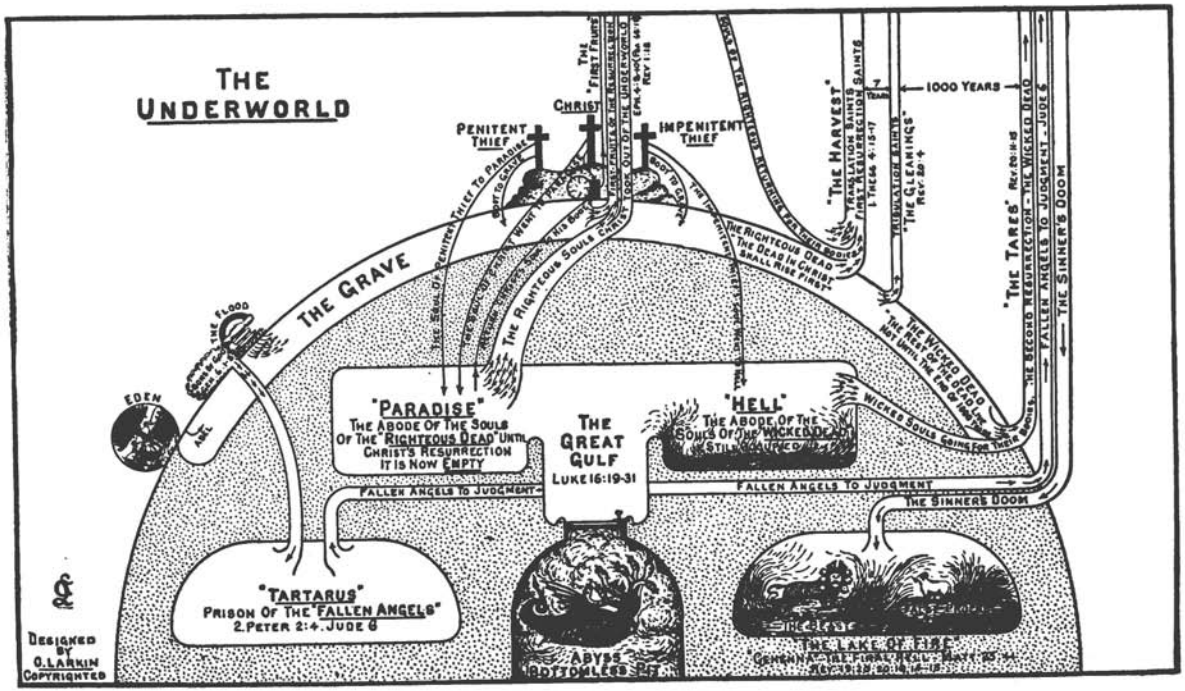
The "Threefold Nature of Man" may be illustrated by a peach. A peach is a "trinity." There is the **meat** of the peach corresponding to the **"body"** of man, the **stone,** corresponding to the **"Soul,"** and the **kernel,** corresponding to the **"Spirit."** As you can remove the meat of the peach and the "kernel" will still have a body, the stone, so when a man dies his "Soul" and "Spirit" separate from the "Body," and the "Body" is laid in the grave, but the "Spirit" is not **"bodiless,"** it has what Paul calls its **"PSYCHICAL"** or **"Soulish"** body.

As this "Soulish Body" can hear, and speak, and think, and feel, it must have some **"tangible"** form. It is not a "ghostlike" structure. There are doubtless limitations in its use, or there would be no need for it to recover its "physical" body at the Resurrection.

That there is such a thing as the "Soulish Body" is brought out in the story of the "Rich Man and Lazarus." Luke 16: 19-31. The story is not a Parable, but a description by Christ of something that really happened in the other world to his own personal knowledge. It declares that both Lazarus and the "Rich Man" **died** and were **buried.** That is, their **bodies** were left on the earth. What happened to them in the "Underworld" then, is descriptive of what happened to them in their **"disembodied state."** In that state they were **conscious** and the Rich Man **recognized** Lazarus, which he could not have done if Lazarus had not a **body,** not his "physical" body, he left that on the earth, but his "Soulish" body. This is proof that the "Soulish" body is not simply a body, but that in its outward form and appearance it **conforms** to

the **earthly** body of the owner, otherwise he would not be recognizable in the other world. Again the "Rich Man" could **see,** and **feel,** and **thirst,** and **talk,** and **remember,** proving that he possessed his senses and had not lost his personality. This proves that there is no break, as **"Soul Sleep,"** in the **Continuity of Existence,** or **Consciousness,** in passing from the **"Earth-Life"** to the **"Spirit-Life."** Sleep in the Scriptures always refers to the "Body," not to the "Soul," and the expression "Asleep in Jesus" refers to the Believer only.

Let us trace the life of the "Soul" and "Spirit" after they have left the "Body." In the account of the "Rich Man and Lazarus" we have a description of **"THE UNDERWORLD."** See the Chart of "The Underworld." Before the resurrection of Christ the Soul and Spirit of the "Righteous Dead" went to the **"Paradise"** compartment of "The Underworld." There Christ met the "Penitent Thief" after His death on the Cross. On the day of His Resurrection Christ's Soul and Spirit returned from "The Underworld." But He did not return alone. He brought back with Him all the occupants of the Paradise compartment and locked it up, and He now has the "Keys of Death and Hades." Rev. 1:18. R. V. Here "Death" stands for the "grave" and "Hades" for "The Underworld." Some of those who came back from "The Underworld" with Christ got their bodies, and ascended with Him as the "First Fruits" of the resurrection **"from among the dead."** Matt. 27:52-53. The rest were taken up to the "Third Heaven" where Paul was caught up. 2 Cor. 12:1-4. Paul called it "Paradise." There all the "Righteous Dead" that have died since Christ's resurrection go that they may be **"WITH THE LORD."** Phil. 1:23. 2 Cor. 5:8. There the souls of the "Righteous Dead" shall remain until the time comes for the resurrection of their bodies, then when Christ comes back to meet His Church in the Air, He will bring back the souls of the "Righteous Dead" from the "Paradise" of the "Third Heaven," for we are told that He will bring them whose bodies **"Sleep in Jesus"** on the earth **WITH HIM** (1 Thess. 4:14), and they will continue on to the earth and get their "bodies"


THE UNDERWORLD
PENITENT THIEF
CHRIST
IMPENITENT THIEF
THE "FIRST FRUITS"
THE GRAVE
THE FLOOD
EDEN
ABEL
"PARADISE"
THE ABODE OF THE SOULS OF THE "RIGHTEOUS DEAD" UNTIL CHRIST'S RESURRECTION IT IS NOW EMPTY
THE GREAT GULF
LUKE 16:19-31
"HELL"
THE ABODE OF THE SOULS OF THE "WICKED DEAD" STILL SCAUPLED
FALLEN ANGELS TO JUDGMENT
FALLEN ANGELS TO JUDGMENT
THE SINNER'S DOOM
"TARTARUS"
PRISON OF THE "FALLEN ANGELS"
2. PETER 2:4. JUDE 6
ABYSS
BOTTOMLESS PIT
THE LAKE OF FIRE
"THE HARVEST"
TRANSLATION SAINTS
FIRST RESURRECTION SAINTS
1 THESS 4:15-17
7 YEARS
1000 YEARS
TRIBULATION SAINTS
"THE GLEANINGS"
REV. 20:4
"THE TARES"
REV. 20:11-15
THE SECOND RESURRECTION - THE WICKED DEAD
FALLEN ANGELS TO JUDGMENT - JUDE 6
THE SINNER'S DOOM
THE RIGHTEOUS DEAD
THE DEAD IN CHRIST
SHALL RISE FIRST
THE WICKED DEAD
THE REST OF THE DEAD LIVE
NOT UNTIL THE END OF 1000 YEARS
WICKED SOULS GOING FOR THEIR BODIES
THE RIGHTEOUS SOULS CHRIST
THE SOUL OF PENITENT THIEF TO PARADISE
BODY TO GRAVE
THE IMPENITENT THIEF
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from the grave, and then ascend again together with the "Translated Saints" to meet the Lord **IN THE AIR.**

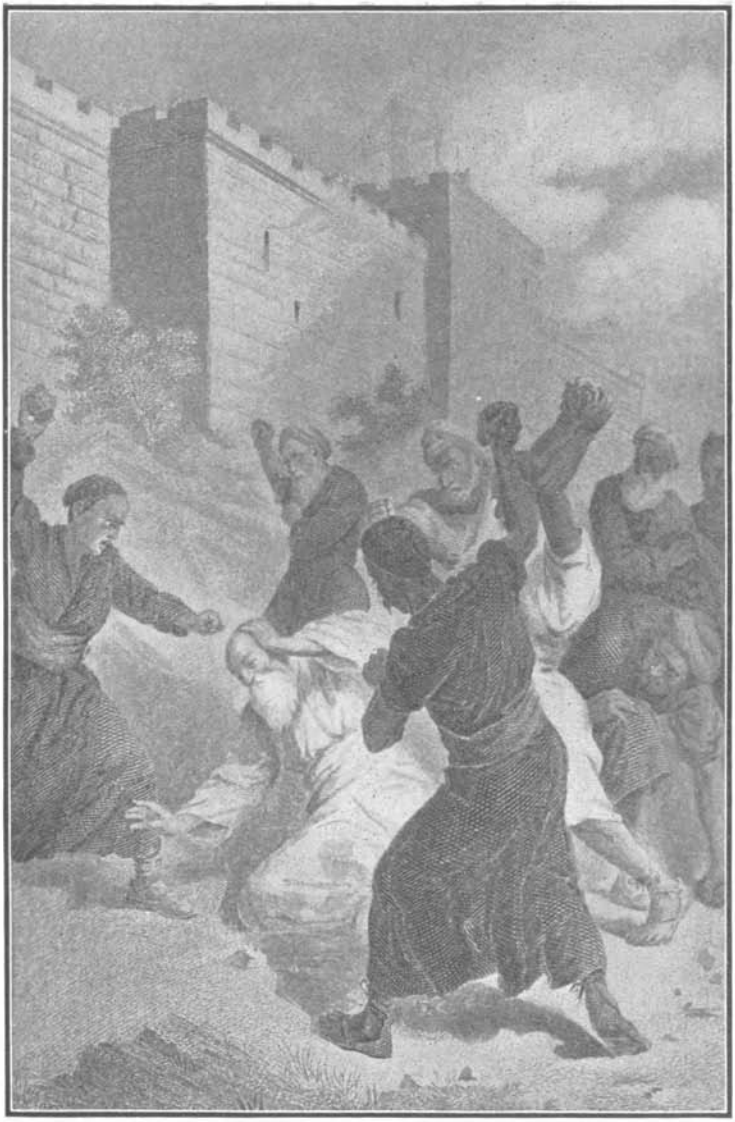
So far as we know the souls of the "Wicked Dead" are still in the "Hell Compartment" of "The Underworld," and will remain there until the "Second Resurrection," when they will return to the earth and get their bodies, and then go to the "Great White Throne" Judgment. After judgment they will be sentenced to the "Second Death," which means that they shall die again in the sense of losing their bodies the second time, and as "disembodied spirits" be cast into the "Lake of Fire," (Gehenna, the "Final Hell"), to suffer in flames forever.

XI

Soul Sleep

The word **"Dead"** as used in the Scriptures does not always apply to the **body.** The unregenerate are spoken of as dead. "And you hath He quickened who were **dead** in trespasses and sins." Eph. 2:1. When the "Prodigal Son" came home, his father said—"This my son **was dead,** and is alive again." Luke 15:24. The Apostle Paul in writing to Timothy said of worldly women, "She that liveth in pleasure **is dead** while she liveth." 1 Tim. 5:6. From these passages we see that death does not mean non-existence or unconsciousness, that there is a sense in which a person may be said to be dead and yet have a conscious existence. Death is not the terminus of a man's existence; it is only a station. The death of the believer is described as "falling asleep." But the sleep has reference to the body only. Jesus said of Lazarus—"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His Disciples, Lord if he sleep, he shall do well. Howbeit Jesus spake of his **death**; but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus **IS DEAD.**" John 11:11-14. Here Jesus speaks of death as a sleep, but it is clear that He refers not to the soul but to the body of Lazarus, for He said "I go to awake him out of sleep," which He did by raising his **body** from the dead. This is confirmed by the words of Martha, "By this time he **stinketh,**" showing that only the **body** and not the soul of Lazarus was in the mind of the Disciples as that which was asleep.

In Matt. 27:52 it is recorded, that after the Resurrection of Jesus—"Many **bodies** of the Saints which **'slept'** arose." The use of the word **bodies** implies that the word **"slept"** refers to them, and not to the soul of the dead, otherwise the word "bodies" would have been omitted and it would read "Many of the Saints which



THE STONING OF STEPHEN

slept arose." In Acts 7:54-60, we have the account of the death of Stephen, in which we are told that Stephen as a result of the stoning he received **"fell asleep,"** that is, died. But the words **"fell asleep"** cannot mean that Stephen's **soul** passed into a state of unconsciousness, for in verse 55 we read that "Being full of the Holy Ghost, he looked up steadfastly into Heaven, and saw the **'Glory of God,'** and **JESUS** standing on the right hand of God." And in verse 59 we are told that Stephen in dying said—"Lord Jesus receive my **SPIRIT.**" Why such a prayer if the soul at death passes into a state of unconsciousness? In similar manner Jesus in dying commended His **"SPIRIT"** to God, and having done so, yielded up His **"SPIRIT,"** that is permitted it to depart from His body, while His body was afterwards taken down from the Cross and buried. Luke 23:46.

In Acts 13:36, it is said of King David that, "after he had served his own generation by the will of God, he **'fell on sleep'** (died), and was laid unto his fathers, and saw **CORRUPTION."** What part of David saw **corruption,** his body or his soul? Surely not his soul. The words "fell on sleep" then refer only to David's body. This is confirmed by what follows in the next verse—. "But He (Jesus), whom God raised again, **saw no corruption."** This surely can refer only to the **body** of Jesus, for His soul did not sleep during the three days His body lay in Joseph's Tomb, for when it parted from His body as it hung on the Cross, it went immediately to Paradise to meet the soul of the "Penitent Thief" as promised. Luke 23:43. To avoid this clear evidence that the **"Soul"** of Jesus did not sleep while His body slept in Joseph's Tomb, there are those who claim that the sentence—"Verily I say unto thee, Today shalt thou be with me in Paradise," is wrongly punctuated. That the comma before the word "Today," should be placed after it, making the sentence read—"Verily I say unto thee today, shalt thou be with me in Paradise," thus completely altering the sense, and making the passage read as if Jesus said—"I make known to you **today,** that at some future time you shall be with me in Paradise." As refutation of this latter interpretation it may be said, **that**

this is the only passage in which Jesus uses the word **"Today."** In many passages He said "Verily I say unto you," etc., but did not add the word "Today." Hence Jesus by the use of the word in the above passage must have meant that **very day.** As confirmation of this the Apostle Paul tells us in Eph. 4:8-10, that Jesus **before** He Ascended, **descended into the lower parts of the earth,** that is, into the "Underworld," and that must have occurred between His death and resurrection, for it was at that time that He fulfilled His promise to meet the Penitent Thief in the "Paradise" section of the "Underworld," and not at some time still future. While the bodies of Jesus and the Penitent Thief still hung on their respective crosses, their spirits were in communion in Paradise. Christ was the "First-fruits" of them that **SLEPT.** 1 Cor. 15:20. Here "sleep" clearly refers to the **body** and not the soul, for it is the **RESURRECTION OF THE BODY** that the Apostle is talking about in this chapter.

Those who teach the doctrine of "Soul-Sleep" draw their arguments mainly from the Old Testament, where the light as to the state of the dead between the death and resurrection of the body is only in the "Twilight Stage." They lay much stress on the expression **"Gathered unto His People,"** as if it meant the **grave.** "Then Abraham gave up the 'Ghost' (surrendered his 'Spirit'), and died in a good old age, an old man, and full of years, and was **GATHERED TO HIS PEOPLE."** Gen. 25:8. The expression "Gathered to His People" has no reference to the "Grave" or "Family Burial Place," for in Abraham's case the "Family Burial Plot" was over in Chaldea, while Abraham was buried in his own sepulchre, the "Cave of Machpelah." What "Gathered to His People" means is, that the soul of Abraham went to the "Underworld" (Sheol), where the souls of his ancestors had gone, and where he would be united to them. The same statement is made of Isaac (Gen. 35:29), with the additional statement, "and his sons **BURIED HIM,"** thus showing that while his "soul" was "Gathered to His People" in the "Underworld," his **body** was buried in the "Cave of Machpelah." Gen. 49:29-31. When Jacob was

led to believe that his son Joseph was dead his sons and daughters rose up to comfort him, but he refused to be comforted, and said—"I will go down into the **'grave'** unto my son mourning." Gen. 37:29-35. The word for **"grave"** in the Hebrew is **"SHEOL"** (the "Underworld"). So we see that Jacob did not mean that he would go into the **"grave"** to meet Joseph, but into the "Underworld." As proof of this we know that Jacob did not believe that Joseph was in the grave. He thought that a **"wild beast" had devoured him** (vs. 33), and there would be no comfort to go down into the grave to meet Joseph, if he was there, if the dead know nothing.

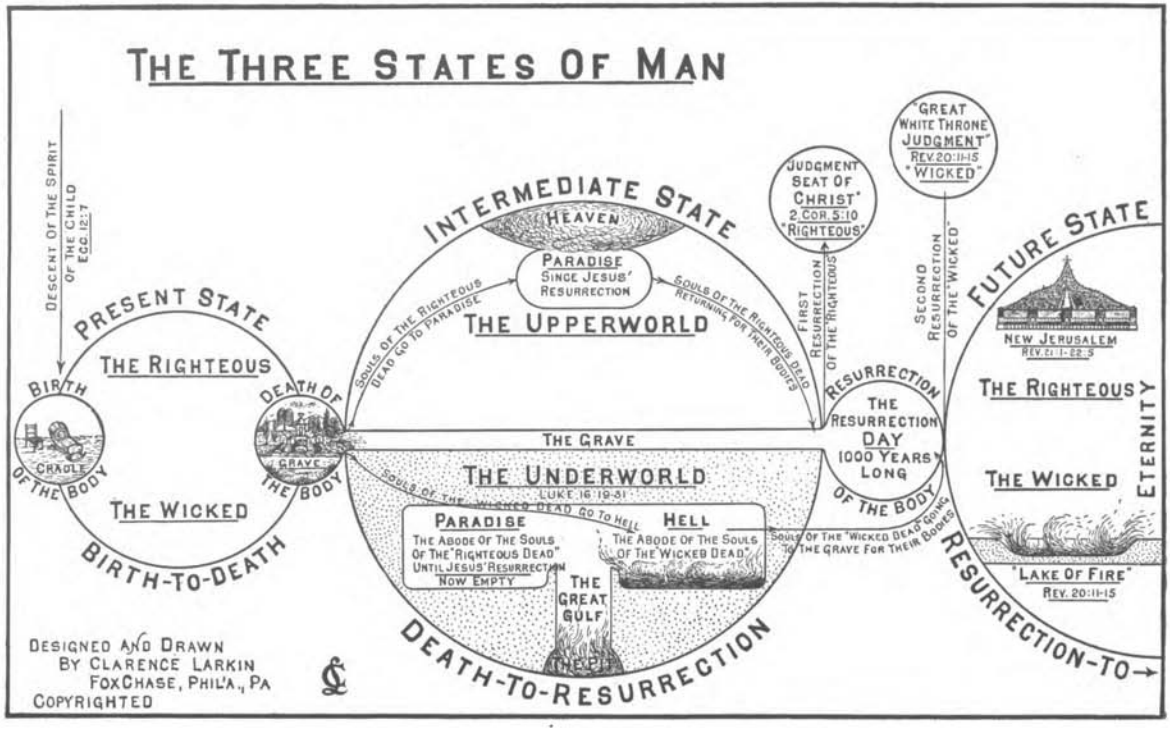
Of Moses and Aaron it is said that they were "Gathered unto Their People," yet we know that neither of them were buried with their people. Aaron was stripped of his Priestly robes by Moses on Mount Hor, and died, and presumably was buried there (Num. 20:23-29), while Moses died on Mount Pisgah and the Lord buried him in a valley of the land of Moab, and no one ever knew the place of his sepulchre. Deu. 34:1-6. So the statement "Gathered unto His People" in their case must mean the same as in the case of Abraham, Isaac, and Jacob. That Abraham, Isaac, and Jacob are not slumbering in the grave is clear from the words of Jesus to the Sadducees, when He declared that God said to Moses at the "Burning Bush"—"I am the God of Abraham, and the God of Isaac, and the God of Jacob." And Jesus added—"He (God) is not the God of the **dead,** but the God of the **LIVING.**" Mark 12:26-27. In other words while the bodies of Abraham, Isaac and Jacob rest in the "Cave of Machpelah," their souls are alive and conscious in Paradise.

Such passages as the following seem to teach at first sight that the soul passes into a state of unconsciousness at death: "For in death there is no **remembrance of Thee:** in the grave who shall give Thee thanks?" Psa. 6:5. "The dead **know not anything.**" Ecc. 9:5. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor **knowledge,** nor wisdom, in the grave, whither thou goest." Ecc. 9:10. However when we examine the context of these passages

we see that the writer was balancing the temporal benefits of living, with their loss by dying, and humanly speaking a dead man knows nothing of the affairs of **this world,** and neither does the soul that has departed to another sphere of existence. Death breaks the connection and cuts off all intercourse between this world and the "Spirit" world. 2 Kings 22:20.

The "Key" to the Book of Ecclesiastes is—**"UNDER THE SUN."** Ecc. 1:14. In it Solomon was giving his estimate of life from a worldly viewpoint, and declared that **"Under the Sun"** all things were vanity, and humanly speaking to die was the end of knowledge. But when he rises **"above the Sun"** in the last chapter, and sees things from a Heavenly viewpoint, he says—"Then shall the **'dust'** (the body) **return to the earth as it was:** and the **'Spirit'** shall **RETURN TO GOD who gave it"** (Ecc. 12:7), thus teaching that it is only the "body" that goes into the grave and that the "Spirit" returns to God.

In the case of the son of the widow of Zarephath, whom Elijah raised from the dead, Elijah prayed—"O Lord my God, I pray Thee, let this child's **SOUL** come into him **again.** And the **SOUL** of the Child came into him again, and he (his body) revived." 1 Kings 17:17-23. When Jesus raised the daughter of Jairus (Luke 8:49-56) we read that—"Her **SPIRIT** came again." That is, it returned to her body. If there is to be a resurrection of the **body,** the "soul" and "spirit" must be somewhere waiting to re-inhabit their body.


THE THREE STATES OF MAN
DESCENT OF THE SPIRIT
OF THE CHILD
ECC. 12:7
PRESENT STATE
THE RIGHTEOUS
BIRTH
CRADLE
OF THE BODY
THE WICKED
BIRTH-TO-DEATH
DEATH OF
GRAVE
THE BODY
INTERMEDIATE STATE
HEAVEN
PARADISE
SINCE JESUS'
RESURRECTION
SOULS OF THE RIGHTEOUS
DEAD GO TO PARADISE
SOULS OF THE RIGHTEOUS DEAD
RETURNING FOR THEIR BODIES
THE UPPERWORLD
THE GRAVE
THE UNDERWORLD
LUKE 16:19-31
SOULS OF THE WICKED DEAD GO TO HELL
PARADISE
THE ABODE OF THE SOULS
OF THE "RIGHTEOUS DEAD"
UNTIL JESUS' RESURRECTION
NOW EMPTY
HELL
THE ABODE OF THE SOULS
OF THE WICKED DEAD
THE
GREAT
GULF
THE PIT
DEATH-TO-RESURRECTION
JUDGMENT
SEAT OF
CHRIST"
2 COR. 5:10
"RIGHTEOUS"
FIRST
RESURRECTION
OF THE "RIGHTEOUS"
"GREAT
WHITE THRONE
JUDGMENT"
REV. 20:11-15
"WICKED"
SECOND
RESURRECTION
OF THE "WICKED"
RESURRECTION
OF THE BODY
THE
RESURRECTION
DAY
1000 YEARS
LONG
SOULS OF THE "WICKED DEAD" GOING
TO THE GRAVE FOR THEIR BODIES
FUTURE STATE
NEW JERUSALEM
REV. 21:1-22:5
THE RIGHTEOUS
THE WICKED
"LAKE OF FIRE"
REV. 20:11-15
ETERNITY
RESURRECTION-TO→
DESIGNED AND DRAWN
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XII

The Intermediate State

Having seen that "Soul Sleep" is not taught in the Bible, let us now inquire into the state of the dead in the "Intermediate State" between the death and the resurrection of the body.

1. It is a State of "CONSCIOUSNESS."

In the account of the "Rich Man and Lazarus" (Luke 16:19-31) we have a description of their experience in the "Intermediate State." Both had died and their bodies had been buried on the surface of the earth, what happened to them then happened to them in their **"disembodied state."** While nothing is said of Lazarus but that he was **"comforted,"** we know that the "Rich Man" could **see,** for he recognized Abraham and Lazarus, and that he could **feel,** and **thirst,** and **talk,** and **remember,** proving that he had not lost his personality or consciousness. And the same can be said of both Abraham and Lazarus.

The promise of Jesus to the dying thief that he should be with Him that day in Paradise, implied that the thief should not only be **in** Paradise, but **know** that he was there, and be **conscious** of Christ's presence with him, otherwise there would have been no comfort in the promise. Take the words of Paul in 2 Cor. 5:6-9, "Whilst we are at **home in the BODY,** we are **absent from the Lord."** And he adds—"We are willing to be **ABSENT from the body,** and to be **PRESENT with the Lord,** wherefore we labor, that, whether **PRESENT** or **ABSENT,** we may be accepted of him." The words **"Present"** and **"Absent"** as relating to the **body** are full of significance. The Apostle would not have been willing to be **"absent from the body,"** and **"present with the Lord,"** if he did not believe that in the presence of the Lord he would be **conscious,** for what possible satisfaction could there be in being **unconsciously** present with the Lord.

THE SOUL'S GUARDIAN AT DEATH

The Apostle expresses the same truth in Phil. 1:21-24, where he says—"For to me to **live** is **CHRIST**, and to **die** is **GAIN**. . . . For I am in a strait betwixt two, having a desire to depart (die), and to be **WITH CHRIST**; which is **FAR BETTER**: nevertheless to abide **IN THE FLESH** is more needful for you." What did Paul mean when he said it would be **"gain,"** and **"far better,"** to be **out of the flesh** and **WITH CHRIST**, if he did not believe that he would be **conscious** when he got into Christ's presence? Note that the **"strait"** Paul was in was **"betwixt" LIFE** and **DEATH**, and the cause was the desire of Paul to be **WITH CHRIST.** Why should Paul want to be **"with Christ"** in the "Intermediate State" if it was not a **conscious** state?

Death is not a cessation of being. It is simply a cessation of bodily functions that cut off the soul from contact with this present earth. It brings to an end the first **"stage"** of our existence that we may enter on the second. The cessation of the bodily functions of a man does not include the cessation of his **"Soul"** functions. The "Soul" does not sleep when the body does, otherwise we would never dream or see visions, or talk in our sleep. It was by dreams and visions of the night that God made known His will to men while they slept. The "Soul," then unfettered, is clearer of vision. Matt. 1:20-25; 2:11-13, 19-23. Acts 27:23-24. The use of the word **"sleep,"** as applied to death, shows that death is not a cessation of existence, for sleep implies an awakening.

FIRST EXPERIENCES AFTER DEATH

Did you ever stop to think of what happens to the Righteous Soul during the first five minutes after death? Before the funeral has been held, and the body laid away in the cemetery, nay, before the undertaker has been sent for, or the neighbors and relatives notified, or the shades drawn, or the silent watchers at the bedside have realized that you are dead you have been **FIVE MINUTES** out of the body and reached Paradise and know where you are to spend eternity. Now what will be our experiences in those first five minutes? (1). Our first experience will be that death was so easy. That it was like falling asleep

and awaking in a beautiful world. That there was no "Valley of Death," with its hobgoblins, satyrs, and demons to traverse, no "dark river" to cross, but that "Ministering Angels" were waiting to convoy us to Paradise as they carried Lazarus. Luke 16:22. Heb. 1:13-14. What a delight it will be to meet our "Guardian Angel," who has watched over us in our "earth life," and who will not desert us in that supreme moment when we shall need a guide to conduct us to our Heavenly Home. (2). Our second experience will be the consciousness that we have left behind our earthly body with all its weaknesses, sufferings, and limitations, and have a body that is absolutely well and fitted in every way for the spiritual realm in which it is to dwell. (3). Our third experience will be that we are being transported swiftly upward through the ethereal space toward a beautiful country whose radiance is brighter than the sun, and as we approach it see coming out to meet us and escort us home, groups of angels who sing—"Blessed are they that do His Commandments, that they may have right to the Tree of Life, and may enter in through the gates of the city." Rev. 22:14. (4). Our fourth experience will be that we are in a new environment whose atmosphere is **LOVE.** That there is no discord, or lack of harmony in our new home, and that its chief characteristic is **HOLINESS.** (5). Our fifth experience will be the feeling that we are near Jesus. If we do not actually see Him, we shall have the consciousness of His nearness. (6). Our sixth experience will be that of meeting our loved ones. While the writer does not believe that our loved ones have any direct knowledge of what is going on on this earth, yet he believes that our "Guardian Angel" may communicate with our loved ones and inform them of our coming, and that they will be waiting to receive us. (7). Our seventh experience will be the meeting with the saints who have preceded us to glory, such as the patriarchs, prophets, apostles and Christian leaders of our own day. The experiences named may not all happen in the first five minutes after death, but they doubtless will happen before our funeral service is over and our body laid to rest in the tomb.

2. It is a State of "REST."

"There the wicked cease from troubling, and there the weary **be at rest.**" Job 3:17. In the Book of Revelation, at the breaking of the "Fifth Seal" (Rev. 6:9-11), we have a vision of the **"SOULS"** of the martyred dead of the "Tribulation Period," and we read that they cried with a loud **voice** (they were conscious), 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 (showing that the "Spirits" of the dead have **"Soulish BODIES"**), and it was said unto them, that they should **REST FOR A SEASON,** until their fellow servants also and their brethren, that should be killed **as they were,** should be fulfilled." These martyred dead are the Martyrs of the "Tribulation Period." The state of their existence in that "disembodied state," will be the same as that of the Souls of the Righteous dead today. Therefore we see that the state of the Righteous dead in the "Intermediate State" is that of consciousness, and that their "Soulish Body" is clothed, and that they are **resting.**

In Rev. 14:13, John says—"I heard a voice from Heaven saying unto me, Write, Blessed are the dead **which die in the Lord FROM HENCEFORTH:** Yea, saith the Spirit, that they may **REST from their labors:** and their **WORKS do follow them."** While this is spoken of those who shall die because they will not worship the "Beast" as commanded in the previous chapter (Rev. 13:15), yet it is blessedly true of all the sainted dead. We see from the above passages that the "state" of the dead in their disembodied condition is that of **REST.** It will be rest from pain and weariness, from care and worriment, from sorrow and bereavement, and all the ills that flesh is heir to. It will be rest from that "Christian Warfare" so vividly described by the Apostle in Rom. 7:15-25. It will also be rest from **LABOR.** Jesus said—"I must work the works of Him that sent me, while it is **DAY:** the **NIGHT** cometh, when no man

can work." John 9:4. In this present life we are alive and active. As believers we are engaged in the Lord's work of Evangelism, Teaching and Preaching the Gospel, Christian Stewardship, etc. For us it is **DAY.** But the **"NIGHT OF DEATH"** will come when we can no longer work. In 2 Cor. 5:10, we read—"We must all appear before the 'Judgment Seat of Christ'; that every one may receive the things done **IN HIS BODY,** according to that he hath done, whether it be good or bad." The "Judgment Seat of Christ" is for the Judgment of the Righteous only, and is not set up until after the Resurrection of the Righteous. See the chapters on the Resurrections and Judgments. If the Righteous are to be judged at that Judgment for the **"things" done IN THE BODY,** then the inference is, that they do no **WORKS** in the "Intermediate State," for if they do, why are not those "Works" judged as well as the works they did in the body? From this we see that the "Intermediate State" is a state of **REST.** But by rest we must not think that it is a state of **idleness,** that we shall do nothing but sit and sing. There will be much to occupy our time, and we shall have the sweet society of our loved ones and the saints of all ages.

3. It is a State of "BLISS."

The word "Paradise" suggests that. We are told that, **"BLESSED** are the dead who die in the Lord." Rev. 14:13. The word **"blessed"** means **"happy,"** then **HAPPY** will be the Righteous in Paradise. And as "happiness" is an emotion that demands consciousness to be experienced, the Righteous must be conscious in Paradise. As it was said of Lazarus that in Paradise he was **"comforted,"** we see that there will be no sadness to mar our happiness. The word Paradise means a "garden" or "enclosed place" like a beautiful park. If the earthly Eden was a Garden of "Matchless Delights," then the Heavenly Paradise must be a place of "Ravishing Beauty." Why did God prepare such a place of enchanting beauty for a home for the soul between the death and resurrection of the body, if it is nothing but a vast **"Bedroom"** with its inhabitants all asleep? No; Paradise

is the "Beulah Land" in which the Righteous wait for the adoption, to wit, the **REDEMPTION OF THEIR BODIES.** Rom. 8:23.

4. It is a State of "INCOMPLETENESS."

The "Intermediate State" is not the **"FINAL** State" of either the Righteous or the Wicked. While what we have said as to Paradise is true for the Righteous, the reverse is true for the Wicked. The Wicked shall spend the "Intermediate Stage" of their existence in the **"HELL Section"** of the Underworld. And if Lazarus was **"comforted"** in Paradise, the Wicked, like the "Rich Man," will be **"tormented"** in Hell. The picture is not pleasant, but the implication is that the Wicked will be as unhappy in Hell as the Righteous are blissful in Paradise.

The "Intermediate State" is a state of **INCOMPLETENESS.** Death does not usher us into the "Final State." That is, we do not go immediately to "Heaven" or the "Lake of Fire" when we die. We must first get our Resurrection body and be Judged before we can go to either place. The "Intermediate State" is a state of **incompleteness** because we have no physical body. In it we are only a **"duality,"** having only "soul" and "spirit." We must get back our body before we can again be a **"trinity."** This accounts for why we must rest and do no work in the "Intermediate State." We need a physical body in which to work, for without it we can have no communication with this or other worlds. Moses and Elijah could not have appeared on the Mount of Transfiguration if they had not had their Resurrection bodies. This leads to our last thought.

5. It is a State of HOPE.

We speak of the "Church Militant" and the "Church Triumphant," meaning the Church on earth and the Church in Heaven. The Apostle Paul speaks of it as the whole **"Family"** in **HEAVEN AND EARTH.** There is but **one** family of God. The family of the **"NEW BORN."** John 3:5. Heb. 12:23. Part are in Heaven

(Paradise), and part are on the Earth. They both have the same **HOPE**, the **"BLESSED HOPE."** They are both looking for the "Glorious Appearing" of the Great God and our Saviour **JESUS CHRIST.** Titus 2:11-14. The Church on earth is looking for His "Glorious Appearing," that they may be "caught up" **without dying** and having to pass through the "Intermediate State," and may receive their "Glorified Bodies," and be able to mock "Death" by shouting—

"O DEATH, WHERE IS THY STING?
O GRAVE, WHERE IS THY VICTORY?"
1 Cor. 15:55.

The Church in Heaven is waiting for the same event, for until Jesus returns there can be no Resurrection of the dead, and the Saints in Paradise must remain in their state of incompleteness, with its limitations. The "Blessed Hope" then is the "Hope" of both the Saints in Glory and the Saints on the earth.

XIII

Recognition and Relationship in the Spirit World

That which makes the other world attractive to most of us is the thought that we shall again meet our loved ones there. As this hope is universal, it must have been implanted in the human breast by God. God would never have paid such a costly price as the **"Life"** of His Son for our redemption, if it did not carry with it our happiness in the "Spirit World," and our happiness would be incomplete without the recognition of our loved ones. If the inspired Psalmist could say of his son, "He shall not return to me, but I shall go to him," he must have said it because he knew that when he should go to him he would recognize him. What comfort could there have been in the words of Christ to the dying thief, when He said—"This day shalt thou be with me in Paradise" (Luke 23:43), if there was to be no recognition of each other there. Why did Paul say that he had a desire to depart and be with Christ (Phil. 1:23), if he were not sure he would know Him. If the disciples recognized Moses and Elijah on the "Mount of Transfiguration," surely they will recognize them in the world to come. In the story of the Rich Man and Lazarus, as we have seen, the Rich Man recognized both Abraham and Lazarus. If we have not seen our friends for years, and their personal appearance may have changed, we shall recognize them by their voice, as we so often do in this life.

Some object to the doctrine of the "Recognition of loved ones in Heaven" on the score, that if we fail to meet them, we shall be made unhappy by the fear that they are lost. But is that concern likely to be more real and intense there than here? Is it not a sad fact

that the lost condition of our loved ones does not concern us much in this life; at least not enough to make us unhappy? While we may not forget them, and may miss them, we shall be reconciled to their absence, and cheerfully acquiesce in what we shall see to be their just punishment for refusing the way of Salvation.

As proof of this we have the statement in Luke 16:25, of Lazarus that he was **"COMFORTED,"** that is, was not unhappy or unduly concerned about the affairs of this world, as was the "Rich Man" about his brothers. Luke 16:27-28. The "Rich Man's" concern about his brothers was not so much for their salvation, as the fear that they would come where he was and upbraid him for their eternal undoing.

Another objection to the "Recognition of our loved ones in Heaven" is the embarrassing position it may put those in who have been several times married. The Sadducees in Jesus' day did not believe in the Resurrection of the dead, and sought to ridicule the doctrine by asking Jesus whose wife a woman would be in the Resurrection who had had seven husbands in this life. Matt. 22:23-30. The embarrassment is based on the supposition that the woman and all of the seven men she married went to the same place in the other world. If, however, the woman went to one place and the men to the other, there would be no embarrassing situation. Jesus in a single sentence swept away the objection of the Sadducees by saying—"In the Resurrection they neither marry, nor are given in marriage, but are as the angels of God." This statement is no proof for the sexlessness of the angels. It simply declares that the angels do not marry. And the reason is evident, for angels never die. Therefore there is no need for them to keep up their numbers by procreation. Now as those who have part in the First Resurrection **"cannot die any more"** (Luke 20:34-36), there will be no occasion for the continuance of the "Marriage Relation" in Heaven. While doubtless we shall know each other in the same relation we bore to each other in the "Earth Life," as husband and wife, father and mother, son and daughter, the carnal nature will be swallowed up in the

Spiritual and we will be bound together by love and friendship, for jealousy and ill-feeling cannot exist in the atmosphere of Heaven, which is pure **LOVE.**

If angels and evil spirits recognize each other in Heaven, as they do, then we when we become like angels should recognize each other also. The torment of the lost will be intensified by their recognition of the righteous in the other world. "There shall be weeping and gnashing of teeth, when ye shall **SEE** Abraham, and Isaac, and Jacob, and all the Prophets, in the Kingdom of God, and you yourselves thrust out." Luke 13:28. If our Heavenly Father's house is a **HOME,** then it will have all the features of a home, and they include the recognition of the members of the family. "Now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. 13:12.

XIV

The Final State

The Scriptures speak of two places, "Heaven" and "Hell," where the "righteous" and "wicked" respectively are to spend eternity. The one demands the other. There can be no Heaven without its counterpart Hell. If there is no Hell there is no Heaven, for the same Book speaks of both.

HEAVEN

Heaven is a **"PLACE,"** it is not a **state** or **condition.** The New Jerusalem is not Heaven, though it is a city of Heaven. The Apostle John tells us that he saw it **"coming down** from God **OUT OF HEAVEN."** Rev. 21:2.

It is the **"PLACE"** that Jesus told His Disciples He was going away to prepare for them. John 14:2. It did not exist at the time Jesus was on earth. It was built between the time Jesus ascended in A. D. 30, and the time when John saw it in vision descend from Heaven in A. D. 96, or if not yet built, it will be built before the Rapture of the Church, for it is to be the Residence of the Bride, the Lamb's Wife. Rev. 21:9-10. Of Abraham we read—"He looked for a City which hath foundations, whose **'builder'** and **'maker'** is **GOD."** Heb. 11:10. The New Jerusalem is that City. The Apostle says—"Here we have no continuing city (permanent abiding place), but we seek **one to come."** Heb. 13:14.

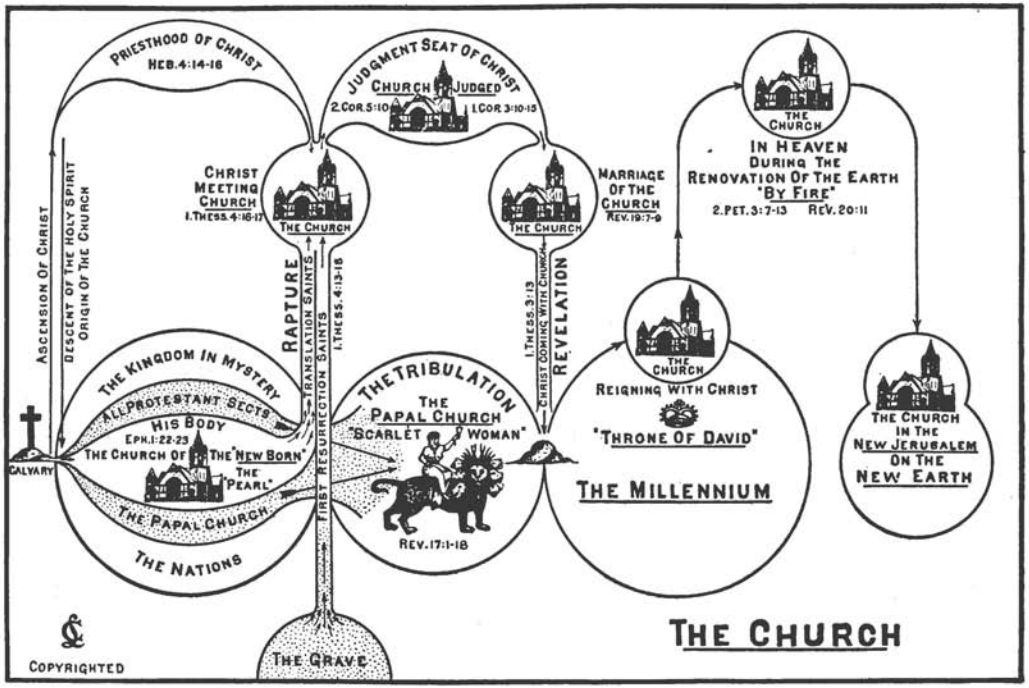
The Scriptures speak of three Heavens. (1). The Heaven of the earth's atmosphere. "God gave you rain from heaven." Acts. 14:17. (2). The Heaven of the Stars. The "High Places" where the "Principalities and Powers" of evil have their abode. Eph. 6:12. (3). The Heaven where God dwells. It was to this "Third Heaven" that the Apostle Paul was caught up, when at Lystra he was stoned and his spirit apparently left his body. Acts 14:19-20. Paul calls it both the "Third Heaven" and "Paradise." 2 Cor. 12:1-4. The two then must be

HEAVEN

identical, or "Paradise" be a part of the "Third Heaven." It is to this "Paradise Section" of Heaven that the "Soul" and "Spirit" of the Righteous go since the Resurrection of Christ. From this we see that we must distinguish between Heaven proper, and its suburb Paradise, and the New Jerusalem.

The description of Heaven and the New Jerusalem as given in the Book of Revelation from the third chapter to the end of the Book, is still **future,** and the things there described will not come to pass until after the Rapture of the Church, so what is said of the New Jerusalem and its occupants does not apply until after the Judgment of Believers. Heaven then is our **"Father's House,"** it is **a HOME,** and a place of "many Mansions." John 14:2. It will be delightful to go there. Some people live in fear of death (Heb. 2:15), and cannot bear to think of it, but those of us who know that Heaven is to be our Eternal Home ought not to fear "Death," for it is "Death" that opens the door for our "Exodus" from earth to glory.

When Jesus comes back it will be in "Two Stages." First He will descend into the atmosphere of our earth, bringing with Him the "Souls" of the Righteous dead now in Paradise. 1 Thess. 3:13, 4:14. While Jesus tarries in the upper air, the "Souls" of the Righteous dead will continue on down to the earth and get their bodies, for the **"Dead in Christ"** shall rise **FIRST.** 1 Thess. 4:13-17. This is the First Resurrection. See the Chapter on the Resurrections. Then we (the Saints) which are **alive and remain** when Christ comes back, shall be "caught up" **without dying** (like Enoch and Elijah), with the Resurrected Saints to join the Lord in the air. From that place of meeting we shall go to the "Judgment Seat of Christ" (2 Cor. 5:10), where we shall be judged, not to find out whether we shall be saved, for that was settled at the Cross (see the Chapter on the Judgments), but that we may receive our reward for our earthly services for our Lord. From there we shall go to the "Bridal Hall" of Heaven, where in the presence of the "Friends of the Bridegroom" (the Old Testament Saints) and the Angelic Hosts of Heaven, we shall be united, as the Church, the "Bride of Christ," to our Heavenly Bride-


PRIESTHOOD OF CHRIST
HEB. 4:14-16
JUDGMENT SEAT OF CHRIST
CHURCH JUDGED
2 COR. 5:10
1 COR. 3:10-15
THE CHURCH
IN HEAVEN
DURING THE
RENOVATION OF THE EARTH
"BY FIRE"
2 PET. 3:7-13 REV. 20:11
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1 THESS. 4:13-16
1 THESS. 3:13
CHRIST COMING WITH CHURCH
REVELATION
THE CHURCH
REIGNING WITH CHRIST
"THRONE OF DAVID"
THE MILLENNIUM
THE CHURCH IN THE NEW JERUSALEM ON THE NEW EARTH
THE KINGDOM IN MYSTERY
ALL PROTESTANT SECTS
HIS BODY
EPH. 1:22-23
THE CHURCH OF THE "NEW BORN"
THE "PEARL"
THE PAPAL CHURCH
THE NATIONS
CALVARY
THE TRIBULATION
THE PAPAL CHURCH
"SCARLET WOMAN"
REV. 17:1-18
THE GRAVE
THE CHURCH
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groom, the ceremony being performed by God the Father. After the Wedding the Bride, the Church, shall take up her residence in the "New Jerusalem," and all that is descriptive of the inhabitants of that "Holy City," as given in chapters 21 and 22 of the Book of Revelation, has reference to the Saints after they have received their Resurrection bodies and been Judged, and not to their condition in the "Intermediate State." See the Chart of "The Church."

When Christ returns to the earth at the "Second Stage" of His Second Coming, to rule and reign over the "Millennial Earth" as **KING,** He will bring His Bride, the Church, with Him; and we shall reign with Christ from the Heavenlies for 1000 years. This we could not do if we did not have our Resurrection bodies. After the Millennial reign of Christ we shall return with Him to the New Jerusalem, which will then descend from Heaven (Rev. 21:1-2) and take up its position on the New Earth, and we shall spend the countless Ages of Eternity with Christ.

THE FINAL STATE OF THE WICKED

While the Righteous dead shall be raised at the Second Coming of Christ, the Wicked dead shall not rise until 1000 years later, that is, not until the end of the Millennium. The Resurrection of the Righteous is called the "Resurrection of **LIFE,**" that of the Wicked, the "Resurrection of **DAMNATION.**" John 5:28-29. See the Chart on "The Resurrections." Like the Righteous, the Wicked as soon as they are raised are summoned to Judgment, but not to the same Judgment Seat. The Wicked are to be judged at the "Great White Throne" Judgment. The Judge is the same, but the Court is different. See the Chart of "The Judgments." They will not be judged to see whether they are entitled to "Eternal Life," for their destiny was fixed at death, but to ascertain the **"degree"** of their punishment. That being fixed they are sentenced to the "Lake of Fire," which is the **"SECOND DEATH."** Rev. 20:11-15.

THE SECOND DEATH

It is said of the "Righteous Dead" that after their resurrection they can **"DIE NO MORE."** Luke 20:36. But it is said of the "Wicked Dead" after their resurrection and Judgment that they shall **"DIE AGAIN."** Rev. 20:12-15. What is this **"SECOND DEATH"**? What was their **"First Death"**? It was the separation of their **"Soul"** and **"Spirit"** from their **"Body,"** so that their "Soul" and "Spirit" could exist in the flames of the "Hell Section" of "The Underworld" as did the "Soul" and "Spirit" of the "Rich Man." Luke 16:24. But as the Wicked after Judgment are consigned to the **"LAKE OF FIRE"** where a physical body would be consumed, it is necessary that they **"DIE AGAIN,"** that is, lose their resurrection body, and go only "Soul" and "Spirit" into the "Lake of Fire," for "Soul" and "Spirit" can exist in flames. This explanation permits the "Lake of Fire" to be a Lake of **LITERAL FIRE,** and is in harmony with Christ's teaching to that effect.

From this we see that the Wicked are not to be annihilated or restored but are to survive for all Eternity in a disembodied form in the Lake of Fire. Dear reader, in which place will you spend the "Intermediate State"? Will it be with Christ in "Paradise" awaiting the "Resurrection of Life," or in "Hell" with the Rich Man awaiting the "Resurrection of Damnation"? Is your name written in the "Book of Life"? Will you be caught out at the "First Resurrection"?

XV

The Abolition of Death

From the time when Adam and Eve bent over the murdered form of their son Abel, down to the present time, death has reigned over the human race, and no one, except Enoch in the Age before the Flood, and Elijah in the Jewish Dispensation, has escaped Death's power, from the King upon the Throne, to the pauper upon the dunghill. But the Bible tells us that Jesus Christ—

"HATH ABOLISHED DEATH,
and hath brought
LIFE and IMMORTALITY to light
through the GOSPEL."
2 Tim. 1:10.

What is **"Death"?** Death is the "departure" (Exodus) of the "Soul" and "Spirit" from the "Body," leaving the "Body" to corruption and dissolution. What does the word **"Abolish"** mean? The Standard Dictionary's definition is—"To do away with; put an end to; annul, destroy." Naturally then you ask if Jesus Christ has **abolished Death,** why do men still die? The answer is—

DEATH HAS BEEN ABOLISHED
BY PROCLAMATION.

When God planted a Garden in Eden, and placed man in it, He promulgated a "Law" forbidding the eating of the fruit of the tree of the "Knowledge of Good and Evil." The penalty for breaking the "Law" was **DEATH.** The "Death" was twofold. First it was "Spiritual Death," for Adam and Eve died "Spiritually" the moment they broke the Law, and secondly it was "Physical Death," Adam dying physically 930 years after the Fall. Death then was introduced into the world by the sin of Adam—"Wherefore, as by **one man** (Adam) sin entered into the world, and **'Death' by sin;** and so 'Death'

TRANSLATION OF ELIJAH

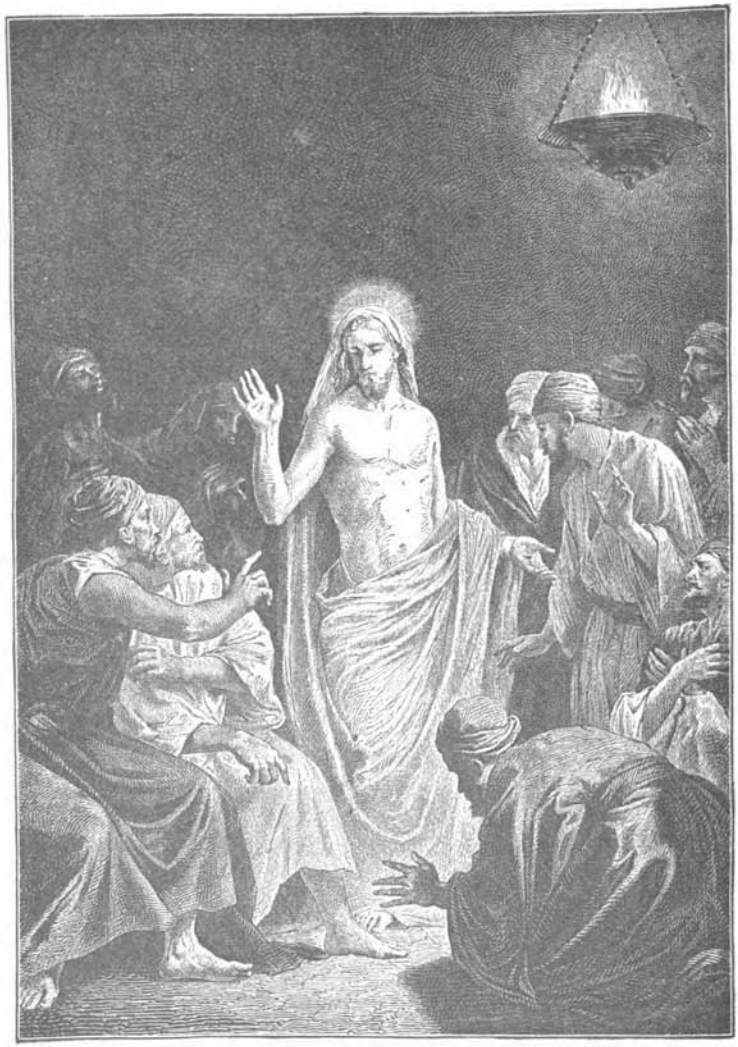
passed upon all men, for that all have sinned." Rom. 5:12. This "Law of Death" is still in force because it has never been repealed. A law however may be nullified, or made of no effect (abolished) by the enactment of a law, that, when it goes into effect, will counteract it. So the **"Law of Death,"** though it has never been repealed, has been **ABOLISHED** by the **"Law of Resurrection."** Jesus Christ **abolished** "Death" when He arose from the dead. And death will be abolished for all who are Christ's at the "Rapture." Then the "Dead in Christ" shall rise from their graves, and all the living "in Christ" shall be "caught up" with them **without dying** to meet Him who abolished Death, in the air (1 Thess. 4:13-17), and those who shall be thus "caught up" shall be able to say—

"O Death, where is thy STING?
O Grave, where is thy VICTORY?"
1 Cor. 15:55.

By slaying Christ, Death potentially slew himself, for he opened the door for Christ to enter into his dominions, the grave and the Underworld. We can picture "Death" saying to Captain Sepulchre, "Hold on to that man in Joseph's Tomb until 'corruption' shall have seized upon Him, for if He comes out He will make a breach in the walls of Hades (the Underworld) through which all the prisoners of Hades will escape." But it was not "Death" that had taken Christ captive. Christ simply pursued "Death" into his own dominions, and then conquering him came forth leading captivity captive, and crying— **"I am the RESURRECTION** and the **LIFE."** And when Jesus appeared to John on the Isle of Patmos He said—"Fear not; I am the First and the Last: I am He that **LIVETH,** and **WAS DEAD;** and, behold, I am **ALIVE FOR EVERMORE,** Amen; and have the **'KEYS'** of **HELL** (Hades) and of **DEATH** (the Grave)." Rev. 1:17-18. In this Proclamation we see that Christ has abolished Death, that He has the **KEYS** of "The Underworld" and of the "Grave," and sooner or later He will open their "Gates" and free their captives, and "Death" the last enemy shall be destroyed (1 Cor. 15:26), and there shall be no more **DEATH.** Rev. 21:4.

THE IMMORTALITY OF THE BODY

But Jesus not only "Abolished Death," He brought **LIFE** and **IMMORTALITY** to light through the Gospel. It was the **immortality** of the **BODY,** not the soul, that Jesus brought to light. The immortality of the **soul** is not questioned in the Old Testament, but the immortality of the **body** was in doubt until Jesus revealed it, and proved it by His own resurrection from the dead. Once the bodies of the Righteous are raised they can **never die again,** "for they are equal unto the angels (that never die); and are the 'Children of God,' being the Children of **THE** (the First) Resurrection." Luke 20:36. But this is not true of the **bodies** of the Wicked. The bodies of the Wicked shall rise again at the Second Resurrection, and after Judgment shall be sentenced to the **"SECOND DEATH."** Rev. 20:11-15. The "First Death" was separation of the soul from the body, and so will the "Second Death" be. That is, the Wicked shall lose their resurrection body which will be destroyed by the flames of the "Lake of Fire," but their "soul" and "spirit" will exist forever in the "Lake of Fire," because "soul" and "spirit" are indestructible by fire. This throws light on Matt. 10:28—"Fear not them which **kill** the **'BODY,'** but are not able to kill the **'Soul';** but rather fear Him who is able to destroy **BOTH SOUL AND BODY IN HELL."** The word here translated **"Hell"** is the Greek word **"GEHENNA,"** which means the "Lake of Fire." We must distinguish between the word **"kill"** and the word **"destroy."** To **"kill"** is to take away life or existence. To **"destroy,"** in the Bible use of the word, is not to take away existence, but to change the state of existence. We see then that while **men** can **"kill"** the **BODY, God** can **"destroy"** both **SOUL AND BODY** in the "Lake of Fire." Destroy the "body" by consuming it, and causing it to pass into a gaseous state, and destroy the "soul" by changing the form of its **moral existence,** the permanency of which is **eternal.** From this we see that the "Second Death" disembodies the "Soul" of the Wicked for all Eternity, and teaches that the "Immortality of the Body" is conditioned on whether the "Soul" that indwells it is Righteous or Wicked.



CHRIST'S FIRST APPEARANCE TO THE DISCIPLES

XVI

Spirit Transformation

By "Spirit Transformation" is meant the power of "Spirit Beings" to change from an invisible to a visible form, as the angels did when they appeared to men in Old Testament times, and as Jesus did when He appeared to His Disciples after His Resurrection. Let us examine the "Spirit Transformations" of Jesus. Take first His fifth appearance after His Resurrection. It was in the evening of the Resurrection Day. The Disciples, except Judas and Thomas, with a few others, were assembled in a house in the City of Jerusalem. They were intently listening to the report of the two disciples to whom Jesus had appeared on the road to Emmaus, when Jesus, in some unaccountable manner (for the doors were shut for fear of the Jews, John 20:19) appeared in their midst. At first they were "terrified and affrighted" and supposed that they had seen a **"Spirit,"** but Jesus said unto them—"Why are ye troubled? and why do thoughts arise in your hearts? 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. And when He had thus spoken, He shewed them His hands and His feet (that they might see the nails-prints). And while they yet believed not for joy, and wondered, He said unto them, Have ye here any **meat?** And they gave Him a piece of **broiled fish,** and of an **honeycomb,** and He took it, and did **EAT BEFORE THEM."** Luke 24:37-43.

The first question to settle is, when did Jesus get His

GLORIFIED BODY?

Did He get it when He arose from the dead, or not until His Ascension? Between the "Resurrection" and "Ascension" there was an interval of 40 days, during which time Jesus appeared 11 times to His disciples, every time in His **human body.** If Jesus was glorified

when He arose from the dead how are we to account for these human appearances? On the other hand, if He was not glorified until His Ascension, how are we to explain His mysterious comings and goings, and where did He spend the intervening time? It is the clear teaching of the Scriptures that Jesus was the "First-fruits" of them that slept (1 Cor. 15:20-23), and it is natural to suppose that His Resurrection was the pattern of our resurrection, and we know that the bodies of the Saints are sown in **corruption,** and raised in **INCORRUPTION;** they are sown in **dishonor** and raised in **GLORY;** they are sown in **weakness,** and raised in **POWER;** they are sown a **natural** body, and raised a **SPIRITUAL** body. 1 Cor. 15:15, 42-44. Therefore if Jesus is the "First-fruits" of the Resurrection, and a sample of the resurrection of the Saints, He must have received His "Glorified Body" when He arose from the dead. There is no statement or inference in the Scriptures that would lead us to believe that the resurrected bodies of the saints are first raised corruptible, and then after a longer or shorter time glorified. In fact the very opposite is taught. "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. 15:51-52.

As further proof that Jesus received His "Glorified Body" when He arose from the dead we have the account of His appearing to Mary Magdalene, who, when she recognized her Lord, wanted to touch Him, but He forbade her, saying—"Touch me not; for I am not yet **ASCENDED TO MY FATHER."** John 20:17. Yet in less than an hour He met the other women returning from the Sepulchre and permitted them to **HOLD HIS FEET** and **WORSHIP** Him. Matt. 28:9. Where was He between those two interviews? Where could He have been, to be consistent with His refusal to let Mary touch Him until He had ascended to the Father, but to the Father? And how could He have made the passage if He had not received His "Glorified Body" when He arose from the dead?

THE TWO DISCIPLES AT EMMAUS

This leads to the following

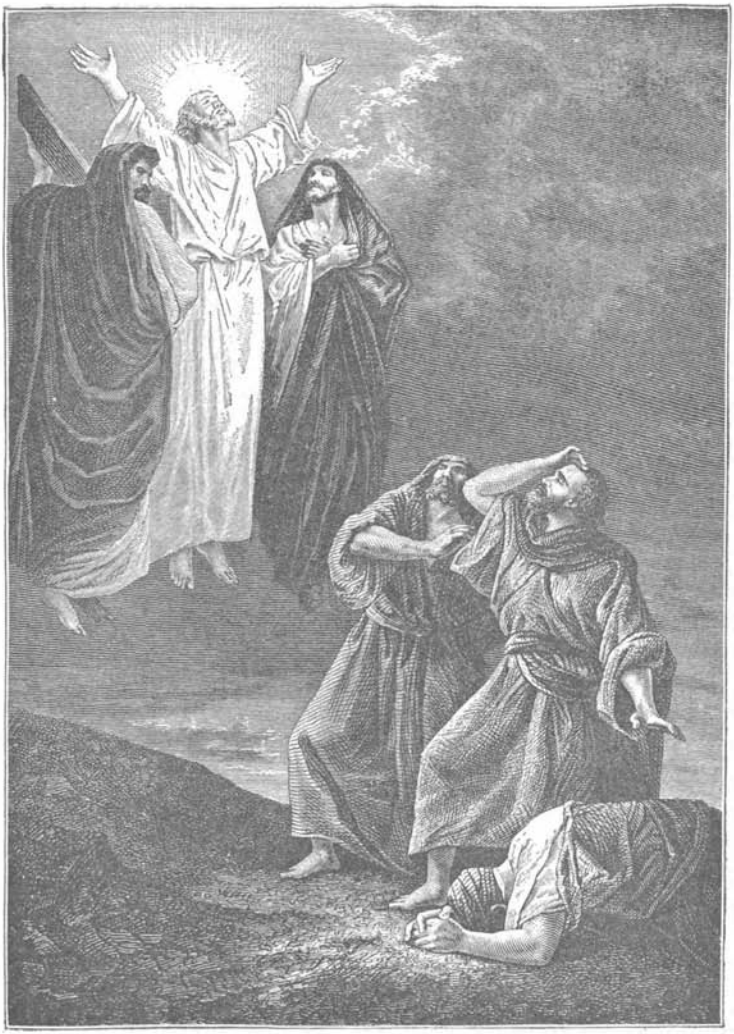
PROPOSITION:

THAT THE RESURRECTION BODY IS ENDOWED WITH THE CAPACITY OF TRANSFORMING ITSELF AT PLEASURE INTO A PHYSICAL BODY AND BACK AGAIN INTO A SPIRIT BODY.

This is the only solution of the miraculous appearances of Jesus to His Disciples during the 40 days that elapsed between His Resurrection and Ascension. Take His fourth appearance, the one to Cleopas and his companion on the road to Emmaus. Jesus assumed a physical body and walked with those two, and talked with them, yet they did not know Him because **"their eyes were holden,"** but when He sat down to meat with them, they knew Him in the breaking of bread, that is they recognized His physical body, probably by the pierced hands or by the voice, and the next moment He **VANISHED** out of their sight. That is He changed His "physical body" back into His "Spirit Body" and disappeared from human vision.

Take Jesus' fifth appearance, when He entered the closed room in Jerusalem. He entered it in His "Spirit Body." That was why they were "terrified and affrighted" and supposed that they saw a **"spirit."** Luke 24:37-43. But when He spoke and said unto them, "Why are ye troubled?" He assumed His physical body, and as proof called on them to behold His **"hands"** and His **"feet"** (that had been pierced), and to **"handle Him,"** for said He a "spirit hath not **FLESH** and **BONES,** as ye see me have." And as further proof that it was His physical body that they saw He called for something to eat, and when it was handed to Him, He **ATE BEFORE THEM.** Then after He had talked with them awhile, He breathed on them and said—**"RECEIVE YE THE HOLY GHOST,"** and then He disappeared as suddenly and mysteriously as He came.

Take the sixth appearance of Jesus. It occurred eight days later. The conditions were the same. John 20:26-29. The Disciples were in the same room, the



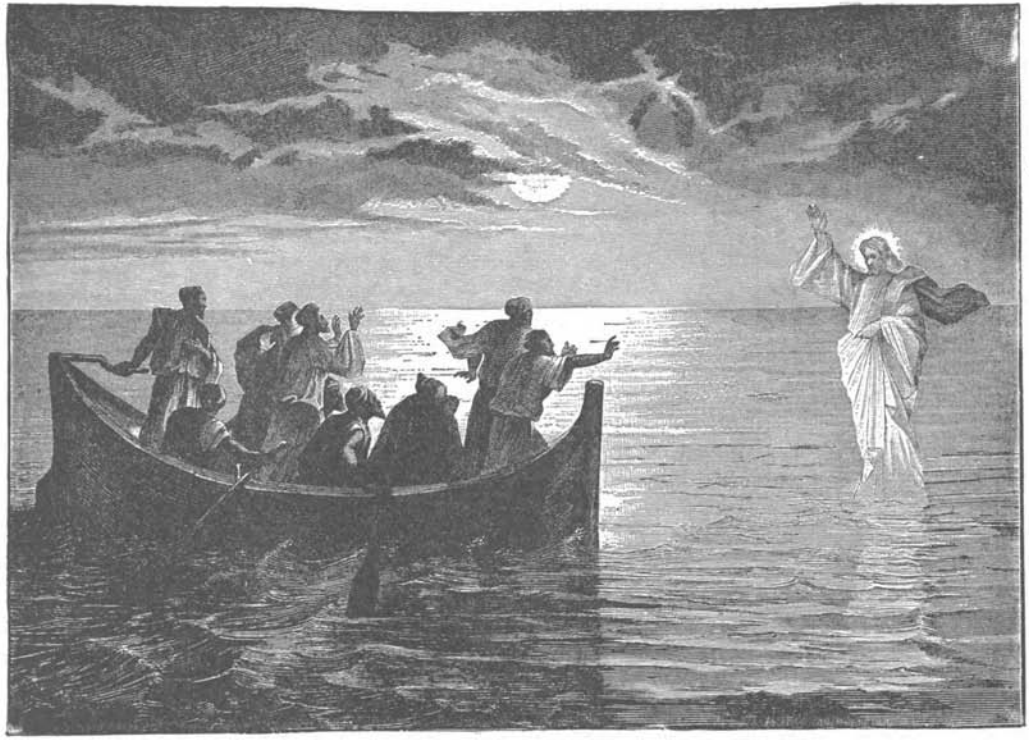
THE TRANSFIGURATION

doors being shut, only this time Thomas, who had been absent on the first occasion, was present. Jesus entered as suddenly and mysteriously as before, but the Disciples were not surprised this time. Jesus had a twofold purpose in this second visit, first to reprove the unbelief of Thomas, and secondly to give additional proof that He had risen from the dead and was present in His physical body. This He did by demanding that Thomas put his finger in the nail holes in His hands, and thrust his hand into the wound in His side made by the Roman soldier's spear. Then after a few words to Thomas He again disappeared as mysteriously as before.

Without stopping to consider Jesus' other appearances to His Disciples we pass to His Ascension. It clearly proves that He had at that time His "Glorified Body," for He could not have ascended in His "physical body" if it had not been endowed with Resurrection **POWER,** for the change from the "physical" to the "Spirit Body" did not take place until after He had passed beyond the cloud. Acts 1:9. As the **SAME** Jesus is to come back in **LIKE MANNER** (Acts 1:11), He is not only to reappear from the Heavens in a **cloud** at His Second Coming (Luke 21:27), but it will be the **SAME** Jesus that ascended. That is, the physical body that Jesus shall assume when He comes back will be the same **"nailed pierced"** body in which He appeared to His Disciples, for when He comes back at the "Second Stage" of His Coming and reveals Himself at the Mount of Olives (Zech. 14:4) to the inhabitants of Jerusalem, "every eye shall see Him, and they also which **PIERCED** Him (the Jews)." Rev. 1:7. The return of Jesus in His **"nailed pierced"** body is necessary for His identification by the House of Israel. Zech 12:10. John 19:37.

While the body in which Jesus arose was the same body that was laid in the tomb and had not seen corruption (Acts 2:25-27), it does not follow that our resurrection body will be the same that we possessed at death, though it will be the same in identity.

As further proof of the transforming power of the Resurrection body, we have the visit of Moses and Elijah to the earth, when they appeared on the Mount of



CHRIST WALKING ON THE SEA

Transfiguration to Jesus and three of His Disciples. Luke 9:28-36. Moses had died and been resurrected and had his Resurrection body (Jude 9), otherwise He could not have appeared with Elijah, who had been caught up without dying and had his "Glorified Body" (2 Kings 2:11), for the spirits of the dead cannot return to the earth until they get their Resurrection body. Their appearance on the Mount in bodily forms that were recognized by Peter (Mark 9:5) was proof that they could transform their "Spirit Bodies" into visible material bodies. And the fact that Jesus as He prayed was "Transfigured" (Transformed) before the Disciples, that is was seen in the **"TRANSITION STAGE,"** His "Soulish Spirit Body" illuminating his physical body, thus revealing His **DEITY,** just as when an electric light is turned on it illuminates the receptacle in which it is confined, and to whose shape it conforms, is evidence that Jesus, as the Son of God incarnate in the flesh, had the power, before He died and rose from the dead, of transforming Himself. For only on this supposition can we account for His walking on the sea. Note the similarity of His appearance on the sea, to His appearance to His Disciples in the upper room at Jerusalem. In both instances He first appeared as a **"Spirit,"** and then visualized Himself in His physical body. Matt. 14:26-27. Mark 6:49-50. As the sea was stormy, **"tossed with waves"** (Matt. 14:24) by reason of a **"great wind"** (John 6:18), and the Disciples were in the **"midst"** of the sea, or halfway across, the inference is that Jesus by changing from His "physical body" to His "Spirit Body" transported Himself from the shore to the middle of the Lake, and it was while still in His "Spirit Body" that His Disciples first saw Him and thought He was a "Spirit," and then, as He spoke the words—"It is I; be not afraid," He again assumed His physical body. As to His and Peter's walking on the water in their physical bodies, we have no explanation, other than it was miraculous, Jesus having employed some higher law of which we as yet know nothing. We must not forget in this connection that Jesus as the **"ANGEL OF THE LORD"** had the power **before** His Incarnation of assuming bodily form. Gen. 16:7-14, and other references.

That the power to transform or change the "Spirit Body" into a "physical body" and back again is a

LAW OF THE "SPIRIT WORLD"

is clear from the fact that all angelic beings seem to possess it, as seen in the visits of angels to Abraham (Gen. 18:1-8), Lot (Gen. 19:1-3), Daniel (Dan. 8:15-17), Zacharias (Luke 1:11), Mary (Luke 1:26-35), the shepherds (Luke 2:8-15), the women at the Tomb (Matt. 28:5-7), Peter (Acts 12:5-10), and John (Rev. 1:1, 17:7). The change or transformation is made somewhere within the limits of the earth's atmosphere. Take for illustration the appearance of the angel to Manoah, the father of Samson. Judges 13:15-20. When the angel ascended he went up in the **"FLAME** of the altar," showing that the change in his bodily form began as he entered the flame, otherwise his "physical" body would have been consumed. This is additional proof that the "Spirit" body is not affected by fire. It is also worthy of note that the transformation may be only of a part of the body, as in the case of the "Hand-writing on the Wall," when only the **"fingers"** appeared. Dan. 5:5. Back of the fingers, but invisible, must have been the person of the one who wrote, for fingers cannot write of themselves.

The "Law of Transformation" will also account for a number of occurrences otherwise unexplainable. For instance, the "Catching Away" of Philip. Acts 8: 39-40. After the baptism of the Ethiopian Eunuch we read that the **"SPIRIT OF THE LORD"** caught away Philip and transported him to Azotus, some 25 miles away. From this we see that the **"Spirit of the Lord"** has the power to make invisible and transport a human being from one place to another. This is confirmed by the experience of the Prophet Ezekiel. In Ezek. 3:14-15, we read—"The **SPIRIT lifted me up,** and **took me away,"** and the Prophet found himself at Tel-abib, on the river Chebar, among those of the Captivity. This "catching away" of Philip and Ezekiel may explain how Paul was **"CAUGHT UP"** to Paradise. 2 Cor. 12:1-4. Paul tells us that when he was caught up he did not know whether he was **"IN his body,"** or **"OUT of his body."** As Paul tells us that

the event happened 14 years before he wrote his second Letter to the Corinthians, which was about the time he was stoned at Lystra and dragged out of the city as dead, but arose and re-entered the city (Acts 14: 8-20), some suppose that while Paul's body lay as dead, that only his soul and spirit were caught up to Paradise, while his body remained in a state of "suspended animation," or that he actually died and was resurrected. If the event occurred at the time of his stoning at Lystra, Paul was not caught up in his body, for his disciples never lost sight of his body (vs. 20). If however the event occurred at a time when there were no witnesses, Paul may have been "caught up" as was Enoch and Elijah and then brought back to the earth.

The Apostle John while a prisoner on the Isle of Patmos tells us (Rev. 4: 1-2) that a **"DOOR WAS OPENED IN HEAVEN,"** and a voice said—**"COME UP HITHER,"** and that immediately he was **"IN THE SPIRIT,"** that is, his body took on its **"SPIRIT FORM"** and he was **"caught up"** to Heaven. Later on in the seventeenth chapter (Rev. 17: 1-3) John says that one of the "Seven Angels" which had the "Seven Vials" said to him—"Come hither; I will show unto thee the Judgment of the 'Great Whore' that sitteth upon many waters," and adds—"So he **carried me away IN THE SPIRIT** into the Wilderness." The time required for John to see all he describes in the Book of Revelation shows that it was more than a mere vision, that John was transported **"IN THE SPIRIT,"** that is, in his **"SPIRIT BODY,"** to Heaven, where there was revealed to Him in "Motion Picture" form the things that are to come to pass in the "Day of the Lord." The difference however between Paul's experience and John's is, that Paul heard things that it was "unlawful" (forbidden) for him to utter (2 Cor. 12:4), while John was commanded to **write** what he saw and heard. Rev. 1:19.

XVII

The Resurrection

The Scriptures speak of three kinds of resurrection. 1. **NATIONAL.** This refers to Israel who are now nationally dead and buried in the "Graveyard of the Nations," but who are to be revived and restored to their own land. Hosea 6:1-2. 2. **SPIRITUAL.** This refers to those who are spiritually dead in "Trespasses and Sins." Eph. 2:1-6. Eph. 5:14. Rom. 6:11. This is a **"Present Resurrection"** and is going on continually. Every time a soul is "born again" there is a passing from **"death"** unto **"life,"** a **"Spiritual Resurrection."** John 5:24. 3. **PHYSICAL.** This is of the dead body. The "Spirit" of man does not die, it goes back to God who gave it. All that goes into the grave is the **body,** and all that can come out of the grave is the **body.**

THE RESURRECTION OF THE BODY

Jesus clearly and distinctly taught a resurrection "from the grave."

> "Marvel not at this; for the hour is coming in the which all that are **in the graves** shall hear His voice, and shall **come forth**; they that have done good unto the **'Resurrection of LIFE,'** and they that have done evil unto the **'Resurrection of DAMNATION.'"** John 5:28, 29.

Here Jesus teaches the resurrection of both the "Righteous" and the "Wicked." The Apostle Paul taught the same thing.

> "And have hope toward God, which they themselves also allow, that there shall be a **resurrection of the Dead,** both of the **Just** (justified), and of the **Unjust** (unjustified)." Acts 24:15.

> "For as in Adam **all die** (physically), even so in Christ shall **all be made alive** (physically)." 1 Cor. 15:22.

That the Apostle means "physical" death, and "physical" resurrection here, is clear, for it is the body, and not the spirit that he is discoursing about, and so the Universalist has no "proof text" here for the doctrine of "Universal Salvation."

These passages clearly teach that there is to be a resurrection of "all the dead," and if we did not look any further, we would be led to believe that the Righteous and the Wicked are not only to rise, but that they are to rise at the **"same time."** But when we turn to the Book of Revelation we find that the Righteous are to rise "before" the Wicked, and not simply precede them, but there is a space of a 1000 years between the two Resurrections. Rev. 20:4, 5.

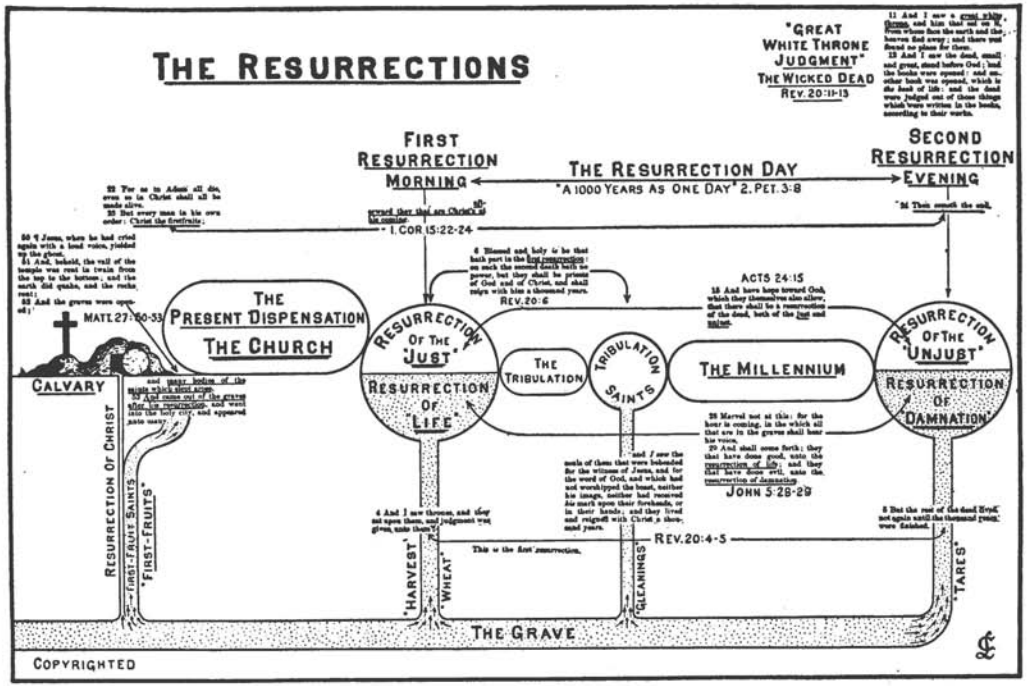
> "And I saw thrones, and they sat upon them, and judgment was given unto them."

This refers to the saints of the First Resurrection, who, represented by the "Four and Twenty Elders" of Rev. 4:4, are seen seated on thrones surrounding the Throne of God.

> "And I saw the **souls** of them that were **beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped The Beast, neither His Image, neither had received His Mark upon their foreheads, or in their hands**; and they **LIVED** and **Reigned With Christ a THOUSAND YEARS."**

These are the "Tribulation Saints." John **first saw** them in their "martyred" condition (as souls), then he saw them **rise from the dead** (they **lived again**), and they, with the First Resurrection Saints, **reigned with Christ a Thousand Years.**

> "But the **rest of the dead** (the wicked), lived not again until the 'Thousand Years' **were finished."**


THE RESURRECTIONS
"GREAT WHITE THRONE JUDGMENT"
THE WICKED DEAD
REV. 20:11-15
FIRST RESURRECTION
MORNING
THE RESURRECTION DAY
"A 1000 YEARS AS ONE DAY" 2. PET. 3-8
SECOND RESURRECTION
EVENING
I. COR 15:22-24
MATT. 27:50-53
THE PRESENT DISPENSATION
THE CHURCH
CALVARY
RESURRECTION OF THE "JUST"
RESURRECTION OF "LIFE"
THE TRIBULATION
TRIBULATION SAINTS
REV. 20:6
ACTS 24:15
THE MILLENNIUM
RESURRECTION OF THE "UNJUST"
RESURRECTION OF "DAMNATION"
JOHN 5:28-29
REV. 20:4-5
RESURRECTION OF CHRIST
FIRST-FRUIT SAINTS
FIRST-FRUITS
HARVEST
WHEAT
CLEANINGS
TARES
THE GRAVE
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The rest of the verse—"This is the 'First Resurrection,'" refers not to the "rest of the dead," but to those in verse 4, who lived and reigned with Christ for a 1000 years, for:

> "Blessed and holy is he that hath part in the **First Resurrection,** on such the **Second Death** (the doom of the Wicked, Rev. 20:14, 15), hath no power, but they shall be **Priests of God and of Christ,** and shall **Reign With Him a THOUSAND YEARS."** Rev. 20:6.

That the Dead are to rise in different bands or cohorts, with an "interval of time" between, is beautifully brought out in 1 Cor. 15:22-24.

> "For as in Adam all die (physically), even so in Christ shall all be made alive (physically). But every man in his **own order."**

The word translated "order" is a military expression, and means a band, cohort, brigade or division of an army. Paul then gives the order:

1. "Christ the **First Fruits."**
2. "Afterward they that **Are Christ's At His Coming."**
3. "Then cometh **The End."**

Now we know that between "Christ the First Fruits," and they that "are Christ's at His Coming," there has already been nearly 1900 years, and as we have seen there will be 1000 years between the resurrection of those that "are Christ's at His Coming" and the "Wicked dead," therefore there is not to be a **simultaneous resurrection** of the Righteous and the Wicked. Already there has been an **"OUT Resurrection"** from **"among the dead."** When Jesus expired on the Cross "the earth did quake, and the rocks rent; and the **graves were opened;** and many **BODIES OF THE SAINTS** which slept **AROSE,** and **came out of their graves AFTER HIS RESURRECTION** (they could not precede Him), and **WENT INTO THE HOLY CITY** (Jerusalem), **AND APPEARED TO MANY."** Matt. 27:50-53. They with Jesus made up the

"FIRST FRUITS," and they are now in their resurrection bodies with Him in glory.

It has been objected that the passage in Rev. 20:4, 5, is the **"only"** place in the Bible where a **"length of time"** is given between the resurrection of the Righteous and the Wicked, and that it is not fair to base such an important fact upon a single statement found in such a symbolic Book. But we do not have to depend on Rev. 20:4-6 to prove that there is to be an **"out"** Resurrection **"from among the dead."** There are a number of passages referring to the resurrection of the dead that are unexplainable only on the supposition that there is a **"time space"** between the resurrection of the Righteous and the Wicked.

In the reply that Jesus made to the Sadducees in answer to their question as to whose wife the woman would be in the next world who had had seven husbands in this, He said—

> "They which shall be accounted worthy to obtain that world (Age), and the resurrection from the **dead,** neither marry, nor are given in marriage; neither can they **die any more** (Second Death); for they are equal unto the angels; and are the 'Children of God' being the children of **THE** (out) **Resurrection."** Luke 20:35, 36.

This is a very important statement. The use of the Greek word "Aion," translated "world," but which means "Age," shows that Jesus is speaking of a **"class of dead"** who are to be raised **"before"** the next or "Millennial Age," and that those thus raised can **"die no more,"** there is no **"Second Death"** for them. Why? Because they are **"equal unto the angels"** and are the **"Children of God,"** having been **"born again,"** and are the **"Children of THE Resurrection,"** the **"Out FROM AMONG The Dead"** or **FIRST RESURRECTION,** for only the "Children" of the **"First Resurrection"** shall live again "before" the Millennium.

In Luke 14:14 Jesus speaks of a "special" resurrection that He calls the **Resurrection of the "JUST."** This is an "Out Resurrection" from **"among the dead,"** and

is only for the "Justified," and must refer to the "First" Resurrection.

The writer to the Hebrews (Heb. 11:35) speaks of a **"better"** Resurrection, and it is a significant fact that the Apostles preached through Jesus the Resurrection **"from the dead."** Not the Resurrection **"of"** the dead, that they always believed, but the Resurrection **"from among" the dead,** that was a **"New Doctrine."**

There is no question but that Paul believed in the resurrection "of" the dead, and that he expected to rise "some time," but in his letter to the Philippians (3:11) he expresses the hope that he might "attain unto **'THE'** resurrection of the dead." Paul must therefore have had in mind some **"special"** Resurrection. What Paul meant is clear when we turn to 1 Thess. 4:15-17, where he speaks of the resurrection of the "dead in Christ" and "translation of the living saints," at the Second Coming of the Lord, and as Christ is to come back to usher in the Millennium, then that event must "precede" the Millennium, and be an "Out Resurrection from among the dead," for the "rest of the dead" live not again until the 1000 years "are finished."

But the resurrection of the Righteous and the Wicked is not only to be different as to **"time"** but as to **CHARACTER.** They that have done **"good"** (the Righteous) shall rise unto the **"Resurrection of LIFE,"** while they that have done "evil" (the Wicked) shall rise unto the **"Resurrection of DAMNATION."** John 5:28-29. And we read in Rev. 20:12-15, that those who are raised at the Second Resurrection, or the "Resurrection of Damnation," must appear at the **"GREAT WHITE THRONE JUDGMENT,"** and that their names shall **not** be found written in the **"Book of Life,"** and they shall be cast into the **"Lake of Fire,"** which is the **"SECOND DEATH."**

THE MANNER OF THE RESURRECTION

It is claimed by many that the departure of the Soul and Spirit from the body at death is what is meant by the Resurrection. But that cannot be so for the dead (the body) are to rise from their **"GRAVES."** John 5:28-29.

The objection to the resurrection of the **body** is based on the supposition that bodies that have been eaten by animals, blown to atoms, or destroyed by fire or quicklime cannot be restored. But nothing is **impossible** with **GOD.** Luke 1:37. Acts 26:8. Paul reveals the manner of the Resurrection in 1 Cor. 15:35-54. It is called—

THE GERM THEORY.

That is, that in every human body there is a **"LIVING GERM"** that is **indestructible,** and though the body turn to dust that "Living Germ" will continue to exist in the grave, or wherever it may have been deposited, and like the seed in the ground will spring into "immortal life" when the time for the resurrection of the body shall come.

XVIII

The Resurrection Body

The "Resurrection Body" is not a body of **"Flesh"** and **"Blood,"** for "flesh" and **"blood"** cannot inherit the "Kingdom of God." 1 Cor. 15:50. Blood is the source of corruption and decay, therefore there can be no **blood** in the Resurrection body. To preserve a human body it must be drained of blood, or the blood chemically preserved by an embalming fluid. The office of the blood is to convey to the tissues of the body, that are wasting away, the elements that will keep them in repair. Hunger and thirst are nature's warning that the body is wasting away and must have food and drink to replace the waste, or the body will die. But when we get our Resurrection body we shall neither hunger nor thirst any more (Rev. 7:16), a sign that our bodies shall no longer waste away, therefore we will need no blood. In Heaven there will be no sickness or death, both of which are caused by corruption, and there will be no necessity for night, for night is for sleep, and sleep is not necessary where there is no need for recuperation. Neither will there be any more pain, for pain is caused by diseased tissue.

But while we shall not have a body of "Flesh" and **"Blood,"** we shall have a body of "Flesh and **Bones,"** such as Jesus had after His Resurrection. Luke 24:39. Physicians tell us that the bursting of a human heart is caused by a draining of all the blood in the body to the heart, which bursts under the pressure. If this be true, then Christ's heart had burst before the sac that held it was pierced by the Roman soldier's spear, and so His whole body was drained of what blood was left in it after the "bloody sweat" of Gethsemane, and the hemorrhages of the nail pierced hands, and what was laid in the grave was only **"FLESH"** and **"BONES."** But the "Flesh" of our Resurrection body will not be human flesh but flesh adapted to the "Spirit World," and as such a **body** will

require a **"framework,"** that framework will be of **bones** suitable for a "Spirit Body." Thus our "Spirit Body" will be a **"vehicle"** adapted to every need of our "Spirit," and be able to convey us anywhere in the Universe of God. It will differ as much from our present body as the body of the "Butterfly" differs from the "Caterpillar" from which it rose in resurrection from the grave of the "cocoon." Let us look at the character of the "Resurrection Body." The Apostle says that—

1. "It is sown in 'Corruption,' it is raised in 'INCORRUPTION.'"

"It is sown in **corruption.**" This is the truth unvarnished. It is sown in foul rottenness. Says the Apostle—"Our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall **change** our **'VILE BODY,'** that it may be fashioned like unto His Glorious Body." Phil. 3:20-21. To box a man up because his presence cannot possibly be tolerated in his own home one day longer, to convey him away in a hearse from his family, and friends, and society; from church and bank; from store and office, from shop and mill, and deposit his remains seven feet beneath the sod to protect the community from the vile odors that would contaminate the atmosphere, is what the Apostle means by **"SOWN IN CORRUPTION."** When Abraham appealed to the children of Heth, saying, "I am a stranger and sojourner with you: give me a possession of a burying-place with you, that I may bury my dead **OUT OF MY SIGHT"** (Gen. 23:4), the scene is pathetic. What dead one was it he thus desired to put out of his sight? None other than that beautiful woman he delighted to call Sarai, my Princess. To avoid burial, and prevent corruption, the ancient Egyptians embalmed their dead and preserved their remains in expensive and beautiful mummy cases, a process now numbered among the lost arts. In order to banish the thought of corruption the East Indian Emperor, Shah Jehan, reared the incomparable marble palace—**"TAJ MAHAL,"** over the decaying remains of his beloved wife. And as if to rob death of

its terrors and express a belief in the immortality of the body, magnificent buildings have been erected, like "Westminster Abbey," in which the great and noble have been entombed. But all the beauties of architecture, and the skill of the sculptor's chisel, cannot rob the grave of its repulsiveness.

But while the body is sown in **"corruption"** it is to be raised in **"INCORRUPTION."** "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be **like HIM."** 1 John 3:2. "For this **corruptible** must put on **INCORRUPTION,** and this **mortal** must put on **IMMORTALITY."** 1 Cor. 15:53-54. And when that shall take place—"Death will be **SWALLOWED UP IN VICTORY."** O happy day, when the undressed soul shall put on the fadeless beauty and undying glory of the Resurrection body. That will be the Easter of all Easters, when the voice of the Archangel shall summon the sainted dead to rise, and corruption shall put on incorruption, and we shall be caught up to meet the Lord in the Air. 1 Thess. 4:13-18.

2. "It is sown in 'Dishonor,' it is raised 'IN GLORY.'"

How many a body has been sown in dishonor through some ancestral sin or some inherited propensity, through some depraved appetite or unnatural passion, some physical disfigurement or unsightly deformity that it carried from the cradle to the tomb. But the Resurrection will end all this. It shall be raised **IN GLORY.** No more shame or dishonor about it because no more sin. No more disfigurement or blemish, because our Resurrection body shall be like unto His Glorious body.

3. "It is sown in 'Weakness,' it is raised in 'POWER.'"

A corpse is the embodiment of weakness. But if that lifeless body be the body of one of God's saints He will raise it with power. Not only will He display power in its resurrection, upheaving graves, breaking into vaults, and shattering mausoleums if necessary, but the raised body will be possessed of power. This power includes more than physical power. It means an enlargement of our present faculties.

a. SIGHT

Take "Sight" for example. Our present range of vision is limited. If we want to see at a distance we take a telescope, if we want to examine minute objects we use a microscope, if we want to discover the cause of some disorder in the human body we resort to the "X Ray." When our vision is impaired we use eye-glasses. We have power to see through a pane of glass, but not through a sheet of iron. We are surrounded on all sides by a universe of objects and creatures that the human eye cannot see. If our spiritual eyes were opened we would see spirit beings about us, as did the young man at Dothan (2 Kings 6:15-17) and as Nebuchadnezzar saw one like unto the Son of God walking in the midst of the Burning Fiery Furnace. Dan. 3:24-25.

b. HEARING

Our "Hearing" also is defective. There are sounds too high, and too low for the human ear. We can hear the footfall of a horse, but if we want to hear the footfall of a fly we must use the Microphone. We can multiply the power of the human voice by the use of the Megaphone, and the Telephone increases the power of the human ear. If man can invent such instruments to augment his power of hearing, what cannot God do for the ear when He endows it with the power of the Resurrection body?

c. TASTE

Taste implies a mouth, tongue, palate, and digestive organs. This raises the question of eating and drinking in the next world. Why not? Jesus ate in His Resurrection body. He said to His Disciples at the last supper—"I will drink no more of the 'Fruit of the Vine,' until that day that I drink it new in the **KINGDOM OF GOD.**" Mark 14:25. In Rev. 22:2 we read of the "Tree of Life" which bears twelve kinds of fruit, a different kind for each month. The **fruit** of these trees are for "Overcomes" only (Rev. 2:7), while the **leaves** are for the healing or preservation of the Nations that shall

occupy the New Earth. While, as we have seen, there will be no occasion for eating in the next world to supply the waste of the body, yet doubtless one of the pleasures of the Heavenly World will be eating and drinking.

d. MEMORY

How quickly we forget! But the fault is not with the mind, but the brain. We all know that sickness and old age affect the memory. But when we reach that land where there is no sickness, and where the inhabitants never grow old, then the brain shall be perfect in its powers, and memory shall never fail or fade. The words of Abraham to the "Rich Man"—**"SON REMEMBER"** (Luke 16:25) are an implication that the **"worm that shall never die"** to the wicked will be **"MEMORY."** When we speak of having a poor memory, we mean we have a poor **"remembrancer."** Memory is like the recording cylinders of a Phonograph, it preserves the doings of our life, and at the Judgment will recall every "idle word" and justify the fairness of our sentence.

If the powers of the Resurrection body shall only be the increasing and intensifying of our present natural powers, they will be surpassingly grand, but the Scriptures teach that our present faculties and powers are to be wonderfully multiplied. Now our means of locomotion are limited. We have feet with which to walk, and we have multiplied our means of travel until we can, by the aid of the Automobile and Aeroplane, traverse great distances in a very short time, but in our Resurrection body we shall be able to pass with the swiftness of the lightning from earth to Heaven. When Daniel began to pray the angel Gabriel was commanded to go to him, and **"flying swiftly"** he reached Daniel's side before he finished his prayer. Dan. 9:20-23. The angels know where they are going and why. They know the highways and byways of the "Stellar Spaces," and how to steer their course through the labyrinth of suns and systems and radiant orbs. They have "telescopic," "microscopic," and "X Ray" vision. They need neither the "Telephone," nor "Wireless" to communicate with

each other. The flight of a bird is limited to the atmosphere, the flight of angels has no limit inside the boundaries of the Universe.

4. "It is sown a 'Natural' body, it is raised a 'SPIRITUAL' body."

By **"Spiritual"** body we are not to understand some sort of—**"Etherealized Ghostlike Structure"** that has no substance. As we have already seen, the "Spirit Body" is a material body with "Spirit" qualities and faculties, subject to the higher natural laws of the "Spirit World." Every **"Force"** in the Universe must have a **"Motor"** adapted to its use. We cannot utilize the power of "Steam" without the Steam Engine, nor the power of "Electricity" without the Dynamo. The motive force of the human body is the **"Soul,"** and of the "Resurrection Body" the **"SPIRIT."** "The 'First Adam' was made a **'Living Soul'**; the 'Last Adam' a **'QUICKENING SPIRIT.'"** 1 Cor. 15:45. That is, we got from the "First Adam" our natural body, adapted to the use of its "motor force" the **"Soul,"** and from the "Second Adam" we get our "Resurrection Body" adapted to its "motor force" the **"SPIRIT."** This is what the Apostle means when he says of our body—"It is sown a **'Natural'** body, it is raised a **'SPIRITUAL'** body."

If we are to have such gloriously endowed bodies in the next world, why should we so regret to part with these poor weak bodies of flesh? Why pamper and cherish, and adorn a body that is soon to feed the worms? While there should be no regret at parting from these physical bodies of ours, we must not forget that by losing them we become incomplete. That is, we are no longer "Body," "Soul" and "Spirit," but only "Soul" and "Spirit." We have seen how the "Spirit" in its "Soulish Body" in the "Intermediate State" is conscious, but it is subject to **limitations.** The Righteous are confined to "Paradise" and the Wicked to "Hell." It is not until the Righteous get their "Resurrection Body," and again become a Trinity of "Body," "Soul" and "Spirit," that they have the freedom and powers of angelic beings to

roam the Universe. This explains the prayer of the Apostle—"I pray God your **WHOLE SPIRIT AND SOUL AND BODY** be **preserved blameless** unto the **COMING OF OUR LORD JESUS CHRIST.**" 1 Thess. 5:23. That is, the Apostle hoped that the Saints at Thessalonica would not die before the Lord's return, so that without losing their body by death, their physical body would be changed to their "Glorified Body" and they be caught up like Enoch and Elijah to meet the Lord in the Air. See the context. 1 Thess. 4:17.

THE RESURRECTION OF DAMNATION

There is a dark side to the picture we have painted. If the Resurrection of the Righteous is unto **"LIFE,"** the Resurrection of the Wicked is unto **"DAMNATION."** John 5:28-29. There are two verses in 1 Cor. 15, the 37th and 38th, that throw light on the above. "That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of **SOME OTHER GRAIN,** . . . to every seed his **OWN BODY.**"

There is a law in the natural world, that—"Whatsoever a man soweth that shall be also reap." Gal. 6:7-8. A man cannot sow tares and reap wheat. To every seed its own body. If a man die without the Christ Life, he cannot rise to a Christ-like resurrection. The difference between the **"Resurrection of LIFE"** and the **"Resurrection of DAMNATION"** as to character no human language can portray. They are as far apart as Heaven and Hell. Dear reader, to which of these Resurrections will you arise?

As our resurrection bodies will have visible "form" and "shape" it stands to reason that they will have a framework of "flesh" and "bones," but it will be "flesh" and "bones" adapted to its new environment. We must not forget that Enoch and Elijah went up in their **"bodies."** Presumably their bodies were "glorified" in the transit, but they were not "disembodied," and if they have use for a "body" in Heaven why not we? Is it reasonable to suppose that only those two saints shall be in Heaven

in their bodies? Why did Michael the Archangel contend with the Devil over the "body" of Moses, if Moses had no further need of it? Did not he and Elijah have use for their bodies when they appeared on the Mt. of Transfiguration with Jesus? And if they were "the" two men that stood by in "white apparel" when Jesus ascended (Acts 1:9-11), and are to be the "Two Witnesses" of Rev. 11:3-6, we see that as they are the "type" of the Resurrected and Translated Saints, that the Saints at the Rapture will have "bodies" like Moses and Elijah now have.

The Resurrection of Christ with those who arose with Him was the **"First Fruits,"** the Resurrection of the "Righteous" is the **"Harvest,"** of the "Tribulation" Saints the **"Gleanings,"** and the "Wicked" are the **"Tares."**

It has been objected that if all the dead that have ever lived on this earth were to be raised at one time there would not be standing room. But as we have seen they are not to be all raised at the same time, for the Righteous shall rise and be taken off the earth a 1000 years before the Wicked. But suppose they were. The present population of the world is 1,700,000,000. A generation is generally counted as 33 years. Suppose for argument there had been 1,700,000,000 on the earth in Adam's day, and that that many had died every 33 years since, that would make the dead up to 1900 A. D., 4000 B. C. years + 1900 A. D. years = 5900 years ÷ 33 = 178 generations of 1,700,000,000 people each = 302,600,000,000 dead, who if they were raised and were each given a square yard to stand on, could stand on less than one-half of the state of Texas.

XIX

The Judgments

The common opinion that the Millennium is to be ushered in by the preaching of the Gospel, and that after the Millennium there is to be a "General Resurrection" followed by a "General Judgment," and then the earth is to be destroyed by fire is not Scriptural.

There can be no "General" Judgment because the Scriptures speak of one Judgment as being in the **"Air"** (1 Thess. 4:16, 17; 2 Cor. 5:6-10); another on the **"Earth"** (Matt. 25:31-46); and a third in **"Heaven,"** the earth and its atmosphere having fled away. Rev. 20:11-15. And to make sure that these three separate Judgments should not be combined in one General Judgment scene, three **different Thrones** are mentioned.

1. **The "Judgment Seat of Christ."** 2 Cor. 5:10.
   "In the Air." For "Believers" only.
2. **The "Throne of Glory."** Matt. 25:31, 32.
   "On the Earth." For "The Nations."
3. **The "Great White Throne."** Rev. 20:11, 12.
   "In Heaven." For the "Wicked Dead."

The Scriptures speak of

Five Separate Judgments.

They differ in **five** general aspects. As to **"Subjects," "Time," "Place," "Basis of Judgment"** and **"Result."**

JUDGMENT NO. 1

1. **Subjects—Believers as to "SIN."**
2. **Time—A. D. 30.**
3. **Place—Calvary.**
4. **Basis of Judgment. Christ's "FINISHED WORK."**
5. **Result—**
   1. **Death** as to Christ.
   2. **Justification** as to the Believer.

This Judgment is **PAST.** The Bible proofs of the results of this Judgment are Rom. 10:4.

> "For Christ is the **END OF THE LAW** for righteousness to **every one that Believeth.**"
>
> "There is therefore **NOW no condemnation** (Judgment) **to them which are in CHRIST JESUS,** who walk not after the flesh, but after the Spirit. For the **Law of the 'SPIRIT OF LIFE' in Christ Jesus hath made me FREE From the Law** of **'Sin and Death.'"** Rom. 8: 1, 2.
>
> "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, **HATH EVERLASTING LIFE and shall not come into condemnation** (Judgment) but **IS PASSED From Death Unto Life."** John 5:24.

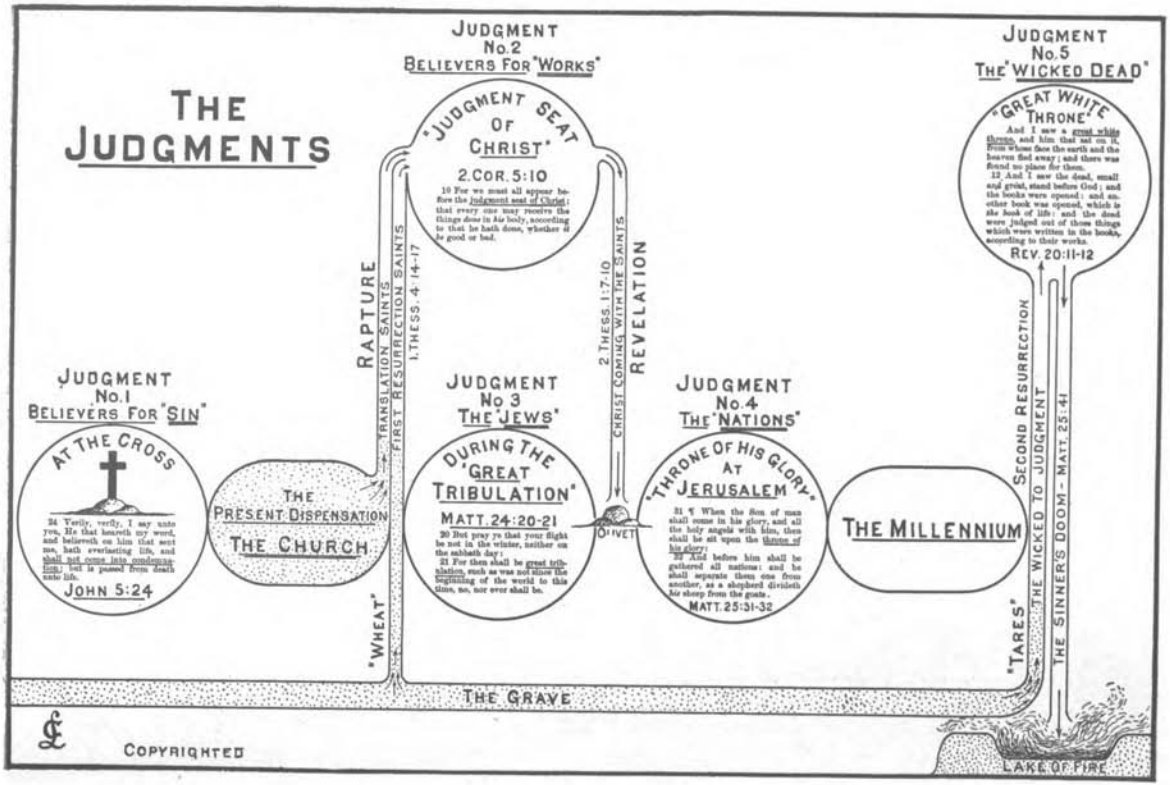
The "Believer's" Judgment for **Sin** then is **PAST,** and was settled at the **Cross.** But we must not forget that the Judgment of the Believer is **threefold.**

1. As a **"Sinner."**
2. As a **"Son."**
3. As a **"Servant."**

As we have already seen his Judgment as a "Sinner" is **Past.** Let us look at his judgment

2. **As a "Son."**

As soon as the sinner accepts Christ as his personal Saviour that settles the **"Sin"** question for him. For if our iniquities are laid on **Him** (Jesus), then they are **not on Us.** Isa. 53:5, 6. But the **"Sin"** question, and the **"Sins"** question are two different things. Christ died on the Cross to atone for **"sin,"** to pay the penalty of Adam's disobedience in the Garden of Eden. **"Sin"** is that tendency in mankind to do wrong which we call "Natural Depravity." We do not get rid of this "tendency" by the "New Birth," but we get a "counteracting force" called the "New Nature." We become a "dual personality," composed of the "Old" and "New Natures," and which


THE JUDGMENTS
JUDGMENT No.1 BELIEVERS FOR "SIN"
AT THE CROSS
24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.
JOHN 5:24
THE PRESENT DISPENSATION
THE CHURCH
"WHEAT"
RAPTURE
TRANSLATION SAINTS
FIRST RESURRECTION SAINTS
I.THESS. 4:14-17
JUDGMENT No.2 BELIEVERS FOR "WORKS"
"JUDGMENT SEAT OF CHRIST"
2.COR. 5:10
10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
2 THESS. 1:7-10
CHRIST COMING WITH HIS SAINTS
REVELATION
JUDGMENT No 3 THE "JEWS"
DURING THE "GREAT TRIBULATION"
MATT. 24:20-21
20 But pray ye that your flight be not in the winter, neither on the sabbath day:
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
OLIVET
JUDGMENT No.4 THE "NATIONS"
"THRONE OF HIS GLORY" AT JERUSALEM
31 ¶ 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:
32 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.
MATT. 25:31-32
THE MILLENNIUM
JUDGMENT No.5 THE "WICKED DEAD"
"GREAT WHITE THRONE"
And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
REV. 20:11-12
SECOND RESURRECTION
THE WICKED TO JUDGMENT
THE SINNER'S DOOM - MATT. 25:41
"TARES"
THE GRAVE
LAKE OF FIRE
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shall predominate depends on which we feed and which we starve. This explains the "warfare" that Paul describes as his experience, after his conversion, in Rom. 7:1-25. This warfare will continue until the "Old" nature is eradicated at death. **"Sins"** are the outward acts of wrongdoing that we commit as the result of our tendency to sin. These sins must be put away daily by "confession."

> 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an 'Advocate' with the Father, Jesus Christ the righteous." 1 John 2:1.
>
> "If we **confess our sins,** He is faithful and just to **forgive us our sins,** and to **cleanse** us from all unrighteousness." 1 John 1:9.

Our Judgment as "Sons" is for "unconfessed sins." The punishment is **chastisement.** This explains much of the chastisement of Christians, and should show them that they are "Sons" and not "Bastards." Heb. 12:5-11. Paul says—

> "If we would 'judge ourselves' we should not be judged. But when we are judged **we are chastened of the Lord,** that we should not be **condemned** (Judged) with the world." 1 Cor. 11:31, 32.

Our duty then as "Sons" is to "self-judge" ourselves daily, "confess our sins," and so avert the chastisement of our Heavenly Father

3. As a **Servant.** This leads us to—

JUDGMENT NO. 2

1. **Subjects—Believers as to "WORKS."**
2. **Time—After The Church is caught out.**
3. **Place—"Judgment Seat of Christ"** (in the Air).
4. **Basis of Judgment—Their "WORKS."**
5. **Result—Reward or Loss.**

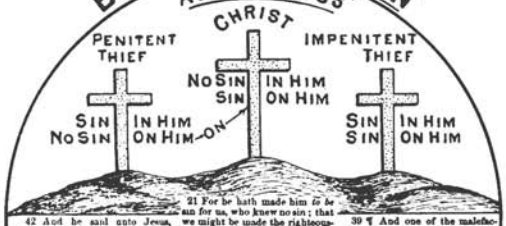
This Judgment is **FUTURE.**

> "We must all appear before the 'Judgment Seat of Christ,' that every one may receive the

THE TWO JUDGMENTS OF THE BELIEVER

JUDGMENT No. 1

BELIEVERS FOR "SIN" AT THE "CROSS"



42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

LUKE 23:42-43

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

2. COR. 5:21

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

LUKE 23:39

ROM. 8:1-2

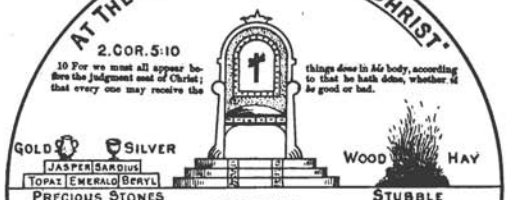
THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

JUDGMENT No. 2

BELIEVERS FOR "WORKS" AT THE "JUDGMENT SEAT OF CHRIST"

2. COR. 5:10

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether it *be* good or bad.



I. COR. 3:11-15

11 For other foundation can no man lay than that is laid, which is Jesus Christ.
12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
14 If any man's work abide which he hath built thereupon, he shall receive a reward.
15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

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things 'done in the body' according to that he hath done, whether it be 'good' or 'bad' (worthless)." 2 Cor. 5:10.

The pronoun "We" occurs 26 times in the chapter, and in every instance it means the Believer, and the Epistle is addressed to the "Church" and "Saints" at Corinth, so the Judgment here spoken of is for **Believers "only."** The "Time" of the Judgment is when the Lord comes (1 Cor. 4:5), and the "Place" is "in the air" (1 Thess. 4:17) and before the Judgment Seat of Christ.

It will not be a Judgment in the sense of a "trial" to see whether the judged are innocent (saved) or guilty (lost), for it is a Judgment of the **"saved only."** It will be like the Judges' stand at a Fair, or Race Track, where rewards are distributed to the successful contestants. Paul describes such a scene in 1 Cor. 9:24-27.

It is not a Judgment for sin, but for "works." This Judgment is described in 1 Cor. 3:11-15.

"Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation **gold, silver, precious stones** (valuable building stones, as marble, etc.), **wood, hay, stubble;** every man's 'Work' shall be made manifest; for the 'Day' (Judgment Day) shall declare it, because it shall be revealed by 'fire,' and the fire shall try every man's 'work' of what sort it is. If any man's work 'abide' which he hath built there upon he shall receive a 'reward.' If any man's work shall be 'burned' he shall suffer 'loss;' but 'he himself shall be saved;' yet so as by fire."

The result of this Judgment is **"reward"** or **"loss."** All our "bad" and "dead works," represented by the wood, hay and stubble, will be consumed, and only our "good works" shall remain. There is much which passes for Christian service which is merely human and secular, and does not count in our eternal reward. For those who deserve a "reward" it will be

The Crowning Day.

After the Grecian games were all over the runners, wrestlers, and successful contestants assembled before the **"Bema,"** or Judges' stand, which was an elevated seat on which the Umpire sat, and the winners received a "corruptible crown" of "laurel leaves." Some had no reward, they had lost the "Victor's Crown." But while there was no reward there was no punishment, they were not cast out.

The New Testament speaks of Five Crowns. See Chart, the "Judgment of Reward," next page.

1. The Crown of "LIFE."

This is the "Martyr's" crown, and is mentioned twice.

> "Blessed is the man that endureth temptation (testing), for when he is 'tried' (at the Judgment Seat of Christ), he shall receive the **'Crown of Life'** which the Lord hath promised to them that love Him." James 1:12.
>
> "Fear none of those things which thou shalt suffer; behold, the Devil shall cast some of you into prison, that ye may be tried (tested) and ye shall have tribulation ten days; be thou faithful **'unto** death,' and I will give thee a **'Crown of Life.'"** Rev. 2:10.

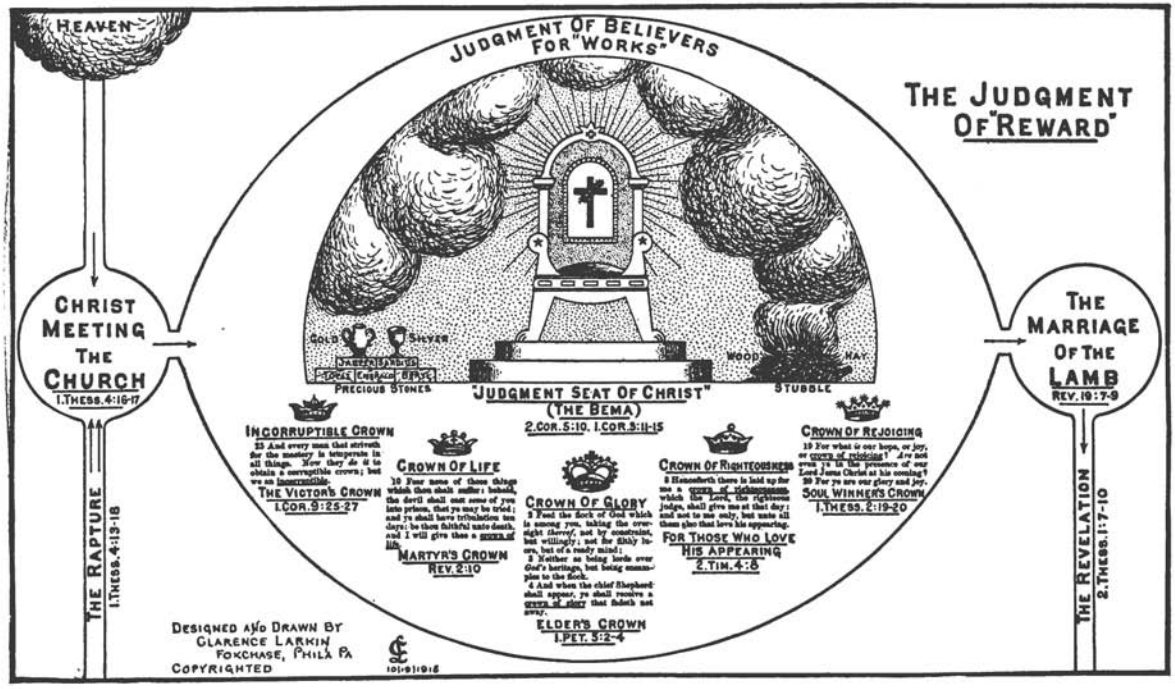
Notice it does not say "until" death, but **"unto"** death. They were not to recant but to remain faithful **unto a martyr's death.** To recant was to lose the crown. This refers to the martyrs of the Tribulation Period.

2. The Crown of "GLORY."

This is the "Elder's" or "Pastor's" crown, given by the Chief Shepherd when He shall appear. But it is not for those who serve for "filthy lucre" or "lord it over God's heritage." 1 Pet. 5:2-4.

3. The Crown of "REJOICING."

This is the "Soul Winner's" crown. Those brought to Jesus by us will be our "crown of rejoicing" at His Coming. 1 Thess. 2:19, 20. Phil. 4:1.


HEAVEN
JUDGMENT OF BELIEVERS FOR "WORKS"
THE JUDGMENT OF "REWARD"
CHRIST MEETING THE CHURCH
1.THESS.4:16-17
THE RAPTURE
1.THESS.4:13-18
GOLD
SILVER
PRECIOUS STONES
WOOD
HAY
STUBBLE
"JUDGMENT SEAT OF CHRIST"
(THE BEMA)
2.COR.5:10. I.COR.3:11-15
INCORRUPTIBLE CROWN
25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
THE VICTOR'S CROWN
I.COR.9:25-27
CROWN OF LIFE
10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
MARTYR'S CROWN
REV.2:10
CROWN OF GLORY
3 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;
4 Neither as being lords over God's heritage, but being ensamples to the flock.
4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
ELDER'S CROWN
I.PET.5:2-4
CROWN OF RIGHTEOUSNESS
8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.
FOR THOSE WHO LOVE HIS APPEARING
2.TIM.4:8
CROWN OF REJOICING
19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
20 For ye are our glory and joy.
SOUL WINNER'S CROWN
I.THESS.2:19-20
THE MARRIAGE OF THE LAMB
REV.19:7-9
THE REVELATION
2.THESS.1:7-10
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4. **The Crown of "RIGHTEOUSNESS."**

This is the crown of those who "love His appearing" and will be given in "that day"—the Day of His Appearing. 2 Tim. 4:8.

5. **The Crown "INCORRUPTIBLE."**

This is the "Victor's" crown, and is for those who "keep under their body" (1 Cor. 9:25-27); who do not yield to their fleshly lusts. Who do not permit themselves to be diverted from the Master's work by worldly amusements and pleasure, nor saturate their body with drugs.

If we do not want to be "ashamed at His Coming," (1 John 2:28), let us see to it that we keep our **body "under"** and so live that we shall secure a crown.

JUDGMENT NO. 3

1. **Subjects—The JEWS.**
2. **Time—"The Great Tribulation."**
3. **Place—Jerusalem and Vicinity.**
4. **Basis of Judgment—Rejection of the Godhead.**
5. **Result—Their Conversion and Reception of Christ as Their Messiah.**

This Judgment is **FUTURE.**

While the Church is being judged at the Judgment Seat of Christ in the air, the Jews will be judged under Antichrist on the earth. The Jews are an "earthly" people; and as all the promises to them are "earthly," it follows that their Judgment must be of an "earthly" character. The basis of their Judgment is their "rejection of the Godhead." In the days of Samuel they rejected God the Father. 1 Sam. 8:7. In the days of Christ they rejected God the Son. Luke 23:18. In the days of Stephen they rejected God the Holy Spirit. Acts 7:51, 54-60. For their sin they have been scattered among the nations until the "Times of the Gentiles" are fulfilled. When the "Times of the Gentiles" are about to end the Jews will be gathered back to the Holy Land **"unconverted,"** and caused to **"pass under the rod." Ez.**

20:34-38. They will be cast into God's **"Melting Pot"** (Ez. 22:19-22), and pass through an experience spoken of by Jeremiah and Daniel as the **"TIME OF JACOB'S TROUBLE."** Jer. 30:4-7. Dan. 12:1. Christ calls it "The Great Tribulation," and He and Zechariah the Prophet associate it with the "Return of the Lord." Matt. 24:21-31. Zech. 14:1-11. The human agent the Lord will use will be Antichrist, the awfulness of whose rule will be supplemented by the pouring out of the "Vials of God's wrath" upon the earth. Rev. 15:1, 5-8—16:1-21.

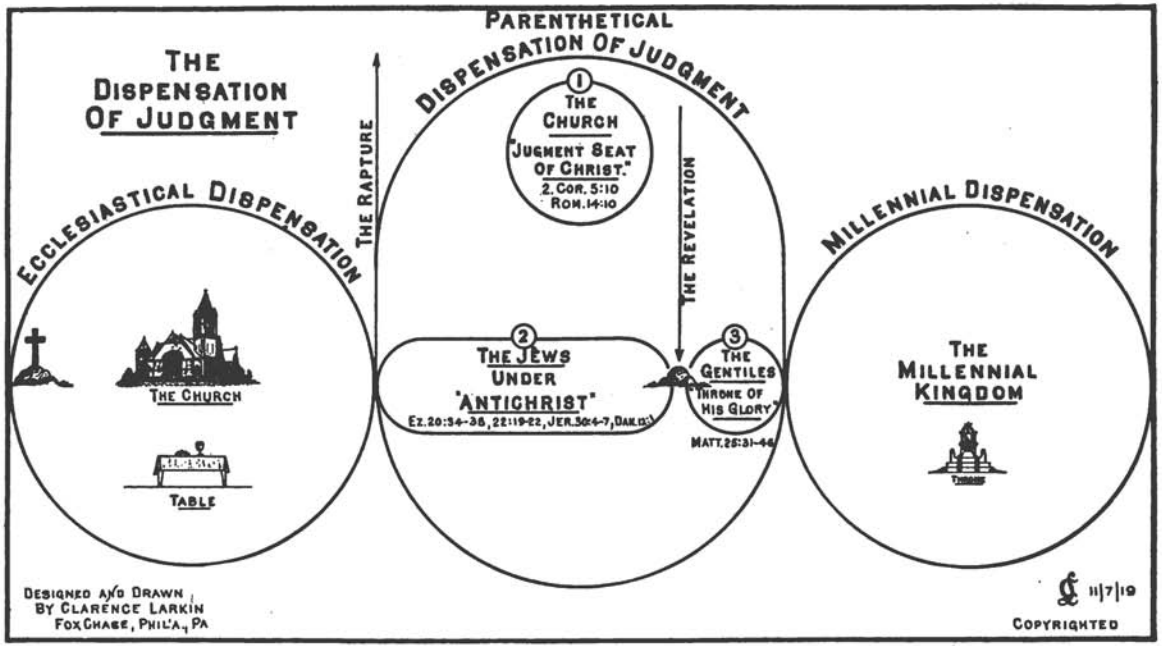
The result of these terrible Judgments will be that the Jews will call in their misery upon the Lord. Zech. 12:10. Then Christ will come back to the Mt. of Olives (Zech. 14:4) and the Jews will look upon Him whom they "pierced" (Zech. 12:10), and a nation, the Jewish Nation, shall be "born (converted) in a day." Isa. 66:8. This will complete the Judgment of the Jews.

JUDGMENT NO. 4

1. **Subjects—The NATIONS** (Gentiles).
2. **Time—The "Revelation of Christ."**
3. **Place—The "Throne of His Glory." On the Earth —"Valley of Jehoshaphat."**
4. **Basis of Judgment—Their Treatment of Christ's Brethren—The Jews.**
5. **Result—Some Nations "SAVED," Others "DESTROYED."**

This Judgment is **FUTURE.**

The account of this Judgment is given in Matt. 25:31-46. The description of this Judgment, and of the one given in Rev. 20:11-15 are combined by many, and taken to teach the doctrine of a general Judgment. But when we compare them they differ so widely that it is evident that they do not describe the same event. What God has put asunder let no man join together. The following comparison will show the difference in the two accounts:


THE DISPENSATION OF JUDGMENT
ECCLESIASTICAL DISPENSATION
THE CHURCH
TABLE
THE RAPTURE
PARENTHETICAL DISPENSATION OF JUDGMENT
1
THE CHURCH
"JUDGMENT SEAT OF CHRIST."
2. COR. 5:10
ROM. 14:10
THE REVELATION
2
THE JEWS UNDER "ANTICHRIST"
EZ. 20:34-38, 22:19-22, JER. 30:4-7, DAN. 12:1
3
THE GENTILES
"THRONE OF HIS GLORY"
MATT. 25:31-46
MILLENNIAL DISPENSATION
THE MILLENNIAL KINGDOM
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Matt. 25: 31-46.

1. **No** Resurection.
2. **Living Nations** Judged.
3. **On the Earth.** Joel 3: 2.
4. **No Books Mentioned.**
5. **Three Classes Named. "Sheep," "Goats," "Brethren."**
6. **Time—Before** the Millennium.

Rev. 20: 11-15.

1. A **Resurrection.**
2. **Dead** Judged.
3. **Heaven and Earth Gone.**
4. **Books Opened.**
5. **One Class Named. "The Dead."**
6. **Time—After** the Millennium.

This comparison reveals the fact that one of these Judgments is "on the earth," the other in the "heavens," and that they are separated by 1000 years.

The Greek word "ethnos" here translated "Nations" occurs 158 times in the New Testament. It is translated "Gentiles" 92 times, "Nation" or "Nations" 61 times, and "The Heathen" 5 times, but it is never in any instance (unless it be this) applied either to the "dead" or the "resurrected."

As this is a Judgment of nations only, the Jews cannot be in it, for they are not reckoned among the nations. Num. 23: 9. And as the Church will be associated with Christ in this Judgment, for the "Saints" (the Church) shall judge the "World" (the Nations), (1 Cor. 6: 2) the Church cannot be in this Judgment either. As we have seen the Church and the Jews have been already judged, so the "Judgment of the Nations" cannot be a general Judgment. Who then, is asked, are meant by the Sheep? Do they not represent the Righteous, and all the Righteous from the beginning of the world to the end of Time? And do not the Goats in like manner represent all the Wicked?

If the Sheep are the Righteous, and the Goats the Wicked, then who are the Brethren? If they are the

"followers of Christ," as some claim, they should be classed with the Sheep. The Scriptures teach that the Righteous are saved by "faith," and the Wicked are lost because they "reject Christ," but in this Judgment scene the Sheep inherit a "Kingdom" and the Goats are commanded to "depart," because of their **treatment of certain Brethren.**

All the confusion is caused by trying to make a Judgment of **"nations"** mean a Judgment of **"individuals."** The Sheep represent one class of Nations, and the Goats another class, while the Brethren represent the Jews (Christ's brethren). We must bear in mind the **time** and **place** of this Judgment. The **time** is at the "Revelation of Christ" when He comes to set up His "Millennial Kingdom" on the earth The **place** is the "Valley of Jehoshaphat" in the vicinity of Jerusalem.

> "For, behold, in **those days,** and in **that time, when I shall bring again the captivity of Judah and Jerusalem,** I will also gather **ALL NATIONS,** and will bring them down into the **'Valley of Jehoshaphat,'** and will plead with them there for **MY PEOPLE** and for my heritage **ISRAEL,** whom they have scattered among **the Nations,** and parted my land." Joel 3:1, 2.

This prophecy clearly states that there is to be a "Judgment of Nations" on the earth in the "Valley of Jehoshaphat" at the **time** of the **restoration of the Jews to their own land,** and that the **basis** of Judgment is the treatment by the **nations** of Christ's **brethren—The Jews.**

During the "Tribulation Period" the Nations that treat the Jewish People kindly, feeding and clothing them, and visiting them in prison, will be the "Sheep Nations," while those who neglect to do so will be the "Goat Nations." At the "Judgment of Nations" the King (Christ) will say to the "Sheep Nations," inasmuch as ye have been kind to My brethren (the Jews), "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." This Kingdom is the "Millennial Kingdom" that the "Sheep Nations" **as Nations** will "inherit" and possess during the

Millennium. And as they are to be among the "saved nations" of the New Earth (Rev. 21:24) it can be said of them that they, or at least the righteous individuals of them, shall enter into life eternal. Matt. 25:46. Christ's sentence upon the "Goat Nations" will be—"Depart from Me, ye cursed, into **everlasting fire,** prepared for the Devil and his angels," and "these shall go away into **everlasting punishment.**" The "Goat Nations" will at once be destroyed **as Nations,** not one of them shall get into the Millennium, and the wicked individuals that compose them will perish and be eternally lost.

JUDGMENT NO. 5

1. **Subjects—The WICKED DEAD.**
2. **Time—During the Renovation of the Earth by Fire.**
3. **Place—Before "The Great White Throne."**
4. **Basis of Judgment—Their "Works."**
5. **Result—Cast Into the "Lake of Fire."**

This Judgment is **FUTURE.**

The account of it is given in Rev. 20:11-15. It will take place at the close of the Millennium a 1000 years after the Judgment of the Nations, and before the "Great White Throne." The "Great White Throne" will not be on the earth, for the "Great White Throne Judgment" will take place during the renovation of the earth by fire, for the "renovation" of this Earth is reserved or kept until the time of that Judgment, which Peter calls "The **Day of Judgment** and **Perdition of Ungodly Men**" (2 Pet. 3:7), because the Judgment of the "Great White Throne" is the Judgment of the **wicked dead.**

All the Righteous dead will arise at the First Resurrection. If any Righteous die between the First Resurrection and the Resurrection of the "wicked" or Second Resurrection, they will rise with the wicked dead at that Resurrection. The words—"Whosoever was not found written in the Book of Life" (vs. 15), imply that there will be "some," probably very few, Righteous at the Second Resurrection.

At the close of the Millennium and just before the renovation of the earth by fire, the living Righteous will probably be translated, and the living Wicked or Ungodly will be destroyed in the flames that will consume the earth's atmosphere and exterior surface.

The Wicked or Ungodly will not be judged to see whether they are entitled to Eternal Life, but to ascertain the **"degree"** of their punishment. The sad feature of this Judgment will be that there will be many kind and lovable people there who were not saved, and who will be classed among the "ungodly" because they rejected Christ as a Saviour. The "Books" will be opened in which the "Recording Angel" has kept a record of every person's life, and they will be judged every man according to his "works." Some will be sentenced to a more severe punishment than others, but none will escape. The worst of all is, that those who were not so bad must spend eternity with the ungodly, and that in the "Lake of Fire." Their punishment includes the **second death,** which means that they shall lose their resurrection bodies, in which they were judged, and become "disembodied spirits" again, and so exist in the "Lake of Fire" **FOREVER.**

The "Fallen Angels" (not the Devil's angels), who are "reserved in everlasting chains under darkness" will be judged at this time, which Jude calls the Judgment of the "Great Day." Jude 6.

DEAR READER, what is your relation to the "Spirit World"? Are you yielding yourself to the power and control of "Evil Spirits," or are you allowing the "HOLY SPIRIT" to have full and complete possession of your life? On your choice depends your Eternal State. Your soul is of priceless value. For its salvation, and the redemption of your body, the Lord Jesus died upon the Cross. Without the acceptance of Him as your personal Saviour, you will be eternally lost. Therefore, I beseech you, before you lay this book aside, that you commit yourself to Him who is able to save, so that at His coming to receive His own, you shall be among those who shall rise at the First Resurrection, or among those who shall then be alive and be caught up to meet Him in the air without dying.

THE AUTHOR.

THE SPIRIT WORLD

(ILLUSTRATED)

This book gives the teaching of the Holy Scriptures as to the "Spirit World." It treats of the "Power of Good and Evil," of the "Underworld," of "Satan," of the "Fallen Angels," of "Demonism," of "Soul Sleep" the "Intermediate State" the "Resurrections" and "Judgments" and of "Heaven" and "Hell." It contains 19 chapters, and is illustrated with 27 pictures and 17 charts.

BY CLARENCE LARKIN