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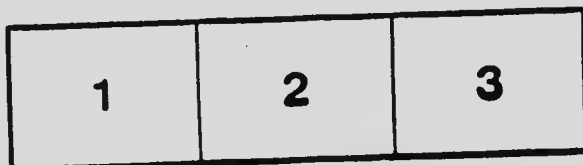
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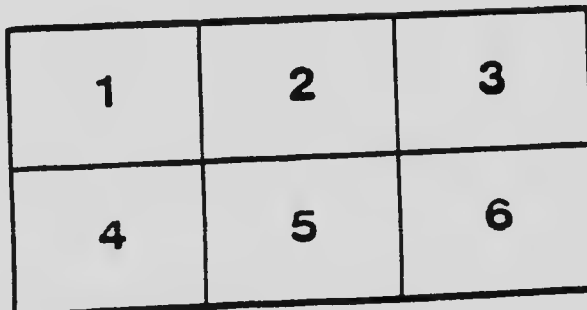
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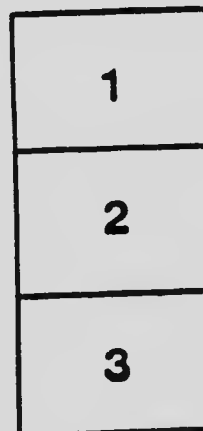
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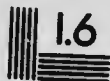
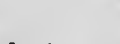
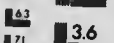
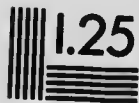
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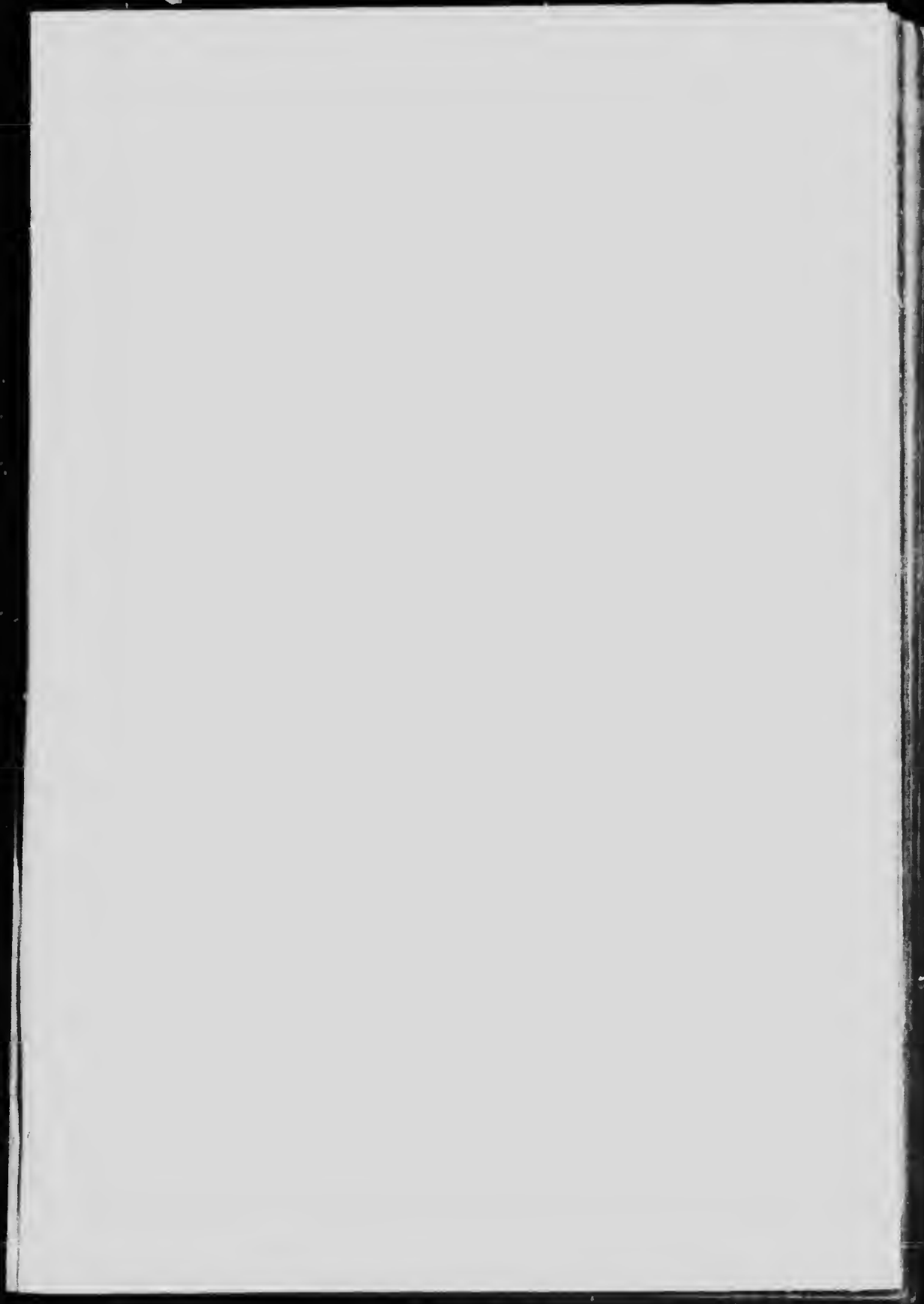
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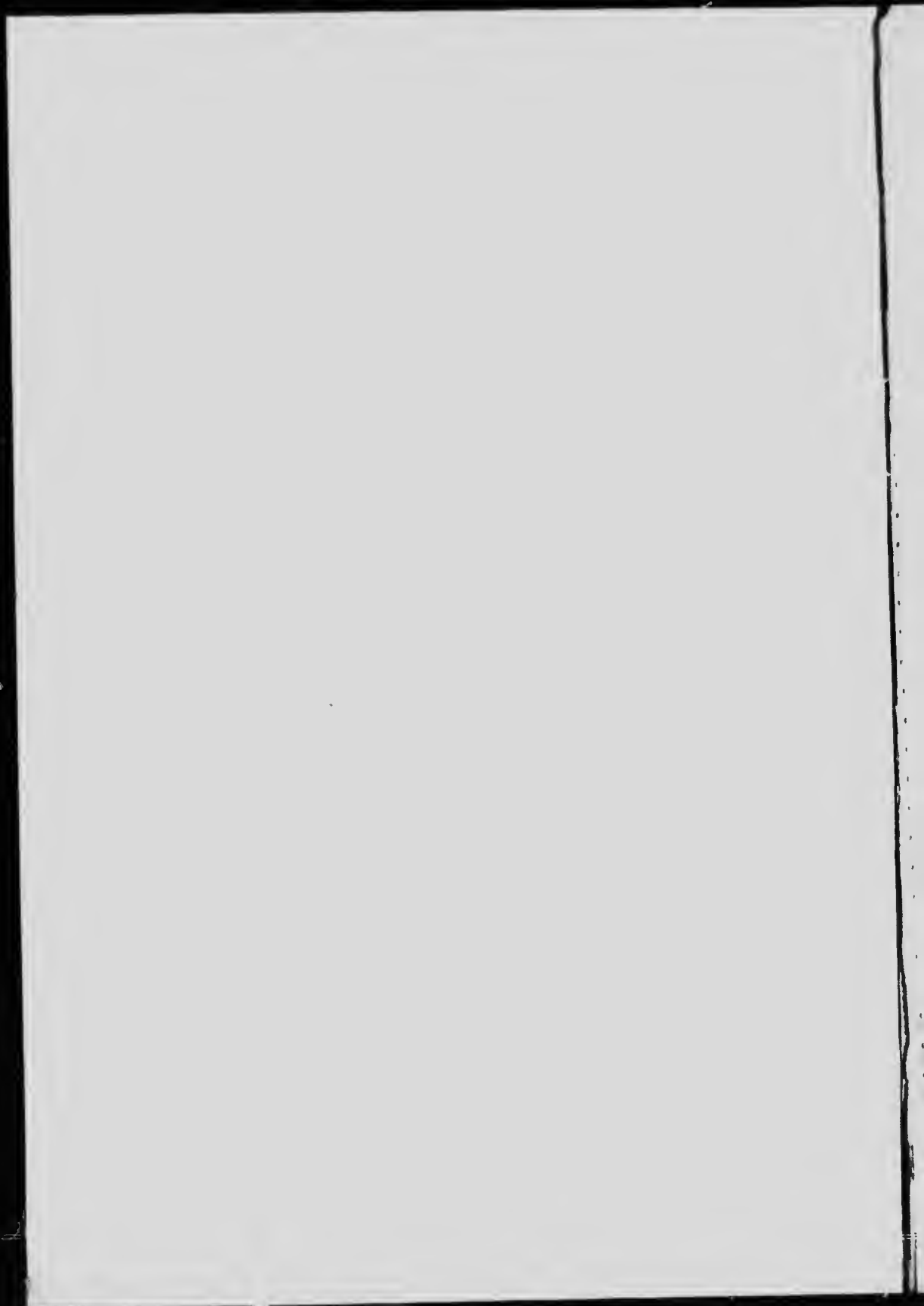
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MYSTERIES REVEALED.

A brief, comprehensive treatise on Death, Intermediate State (including Paradise and Purgatory,) Judgment, Hell and Heaven; also a refutation of soul-sleeping, Purgatory and The Annihilation of the Wicked,

by

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Belleville Can.

The Cruse of Oil Publishing House.

1903

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CHAPTER I.

The Intermediate State.

A COMPLETE KNOWLEDGE of the bible doctrine of the intermediate state is of great value to all lovers of the truth. Erroneous conceptions of this doctrine have resulted in departures from the faith once delivered to the saints, and the production of theology which is both false and unscriptural.

Our object in this treatise is to clearly set forth the truth.

The Intermediate State is that state of conscious being, allotted the spirits of mankind between Death and the Judgment Day. By death we mean physical death or death of the body. Physical death may be theologically defined as separation of the spirit and

body. At Death the spirit returns to GOD who gave it, the body is placed in the tomb. Eccl. 12: 7. "Then shall the dust return to the earth as it was; and the spirit

Death. shall return unto GOD who gave it."

James 2:26. "For as the body without the spirit is dead, so faith without works is dead also."

This state of the spirit, when separate from the body, is termed the intermediate state.

The term 'Intermediate State' is not used in Scripture; however the State is declared; so also is the sorrow or comfort of those departed spirits, accordingly as they are wicked or good.

There is a scriptural name for that state of the spirits of unrighteous dead, and also for that state of the spirits of godly departed. The scriptural term naming the state of the wicked departed is 'Hades' or place of torments. The scriptural name for state of righteous departed is Abraham's Bosom or Paradise.

Hades means the receptacle of the spirits of the **Hades.** dead without regard to righteous or unrighteous character of the persons, their happiness or misery: yet the term hades is sometimes used to designate a state of punishment. The word hades appears eleven times in the New Testament, but once does it refer to a state of torments. Luke 16: 23. "And in hades he lift up his eyes, being in torments."

CHAPTER II

Hades and Gehenna.

OUR readers will have some difficulties removed when we point out the fact, that one English word is used in our bible to answer for two Greek words of widely different meaning.

The word 'Hell' in our english bible is used instead of hades, which generally means the state of departed spirits both good and bad. The word hell is also used in place of gehenna, which means final state of punishment of the wicked. Matt. 23 : 33. **Hell.**

"How can ye escape the damnation of gehenna(hell)."

The use of the word hell to designate the state of final punishment of the wicked, has made the translation of hades to hell quite improper. Readers not knowing of these different translations are quite con-

fused and perplexed in their efforts to discover the true meaning of certain passages of scripture.

The following passages are some of the New Testament scriptures in which gehenna is translated hell. Matt. 5:22. "Whosoever shall say thou fool, shall be in danger of gehenna fire." Matt. 5:29, 30. "For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into gehenna."

Matt. 10:28. "Fear Him which is able to destroy both soul and body in gehenna."

Matt. 11:23. "And thou, Capernaum, which art exalted unto heaven, shall be brought down to gehenna."

Matt. 18:9. "It is better for thee to enter into life with one eye, rather than having two eyes to be cast into gehenna fire."

Matt. 23:33. "How can ye escape the damnation of gehenna?"

Mark 9:43. "It is better for thee to enter into life maimed, than having two hands to go into gehenna, into the fire that never shall be quenched."

II Peter 2:4. "For if God spared not the angels that sinned, but cast them down to gehenna, and delivered them into chains of darkness, to be reserved unto judgment."

We also transcribe some New Testament scriptures

in which hades is translated hell. They are as follows:—

Luke 16:23. "And in hades he lift up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom."

Acts 2:27. "Because thou wilt not leave my soul in hades, neither wilt thou suffer thine Holy One to see corruption." 31st. verse, "He, seeing this before, spake of the resurrection of CHRIST, that his soul was not left in hades, neither his flesh did see corruption."

Rev. 1:18. "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hades and of death."

Rev. 6:8. "And I looked, and behold a pale horse: and his name that sat on him was Death, and Hades followed with him."

Rev. 20:13. "And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works." 14th. verse. "And death and hades were cast into the lake of fire. This is the second death."

CHAPTER III.

Hades and Paradise.

IT IS generally supposed that immediately at death, the soul or spirit enters into its final punishment or is rewarded by admittance into heaven.

This is but partially correct.

In the sense that immediately at death the wicked spirit enters into misery and the spirits of the righteous into comfort, it is correct and scriptural; but this is not the full or final punishment, or to the righteous the complete or final reward.

We shall now proceed to prove this statement by the scriptures.

JESUS when upon the cross promised the dying thief to be with him that day in Paradise. Luke 23: 43, "To-day shalt thou be with me in paradise."

Now, in Peter's sermon on the day of Pentecost, as recorded in Acts' second chapter, in referring to the psalm of David as prophetic, he declared of that scripture found in psalm 16 : 10, "For thou wilt not leave my soul in hades ; neither wilt thou suffer thine Holy One to see corruption:" that the soul of JESUS was not left in hades neither his flesh did see corruption : that is, his body did not return unto dust but was resurrected before decay set in.

**Scripture
Proof.**

A mystery to many, is how JESUS could be in Paradise with the dying thief and in hades, or as the english bible has it, hell, at the same time. When we remember that hades is the word in the original and that it means the receptacle of spirits both good and bad we can see perfect harmony in those statements. However, let it be understood that the wicked and good are separated by a great gulf.

We may find an illustration in a parallel figure.

I doubt not but anyone can conceive of how a passenger from London, England, might take sail for America: he might land at Halifax or Boston, and in either case, be in America. However, if landed at Boston, though in America he would not be in Canada : and on the other hand if landed in Canada he would not be in United States. While Canada and United States are both in America,

Illustration.

yet they are separated by a chain of great lakes and rivers.

Now while righteous and unrighteous departed are all in hades, the righteous are in that part of hades called Paradise or Abraham's bosom; thus one can clearly conceive how JESUS was with the penitent thief in Paradise, and yet in hades.

In the parable of the rich man and Lazarus this is made very clear. The rich man lift up his eyes being in torments, and saw Abraham afar off, and Lazarus in his bosom; Lazarus in comfort, the rich man in torments; between them a great gulf fixed

The over which none could pass, (Luke
great Gulf 16 : 23-26.) yet both in hades.
fixed.

The body of JESUS was resurrected and his spirit and body re-united on the third day.

On the cross JESUS gave up the ghost or spirit. Luke 23 : 46, "And when JESUS had cried with a loud voice, He said, FATHER, into thy hands I commend my spirit: and having said thus, He gave up the ghost."

At his resurrection the spirit of JESUS left the spirit of the penitent thief in Paradise, and joined His glorified body at the tomb. He afterwards ascended to Heaven. John 20 : 17, "JESUS saith unto her, touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them,

I ascend unto my father, and your father; and to my GOD, and your GOD."

Waiving the fact that a few others may have been resurrected at the time of earthquake at the death of JESUS, the great masses of mankind are not yet resurrected. Spirits are without their bodies in hades. Their bodies are in the tomb.

When the last trump sounds the **Resurrection.** graves will give up their dead, and spirits and bodies will be re-united. Then shall we stand before the judgment seat of CHRIST and be judged every man according to his works. Rev. 20:12, 13. "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. And **The** the sea gave up the dead which were **Judgment** in it; and death and hades delivered **Seat.** up the dead which were in them: and they were judged every man according to their works."

After the general judgment we will enter into our final reward or punishment.

CHAPTER IV.

Extract from works of Josephus

THE following extract which we copy from the work of Josephus, the authentic Jewish historian gives in complete form the old Jewish idea and doctrines of hades and intermediate state.

The following is taken from his discourse to the Greeks and given in his exact words.

EXTRACT. "Now as to hades wherein the souls of the righteous and the unrighteous are detained it is necessary to speak of it. Hades is a place in the world not regularly finished: a subteraneous region wherein the light of this world does not shine: from which circumstances, that all this region the light does not shine, it cannot be but there must be in it perpetual darkness.

This region is allotted as a place of custody for souls in which angels are appointed as guardians to them, who distribute to them temporary punishment agreeable to every one's behavior and manners.

In this region there is a certain place set apart as a lake of unquenchable fire, Josephus' Account. wheremto we suppose no-one hath hiterto been cast; but it is prepared for a day afore determined by God, in which one righteous sentence shall deservedly be passed upon all men, when the unjust and those who have been disobedient to God, and have given honor unto such idols as have been the vain operations of the hands of men as to God Himself, shall be adjudged to this everlasting punishment: while the just shall obtain an incorruptible and never fading kingdom. These are now indeed confined in hades but not in the same place wherein the unjust are confined. For there is one descent into this region, at whose gate we believe there stands an archangel with an host: which gate when those pass through that are conducted down by the angel appointed over souls, they do not go the same way: but the just are guided on the right hand, and are led with hymns sung by the angels appointed over that place, unto a region of light in which the just have dwelt from the beginning of the world: not constrained by necessity, but

ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoy-

**Bliss
of
Paradise.**

ments which will be peculiar to every one of them, and esteeming those things beyond what we have here: with whom there is no place of toil; no burning heat, no piercing cold, nor any briars there: but the countenance of the father and of the just, which they see, always smiles upon them, while they wait for that rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham.

But as to the unjust, they are dragged by force to the left hand by angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence: to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downward. Now those angels that are set over these souls drag them into the neighborhood of gehenna itself; who when they are hard by it, continually hear the noise

**Misery
of
wicked.**

of it, and do not stand clear of the hot vapor of itself: but when they have a nearer view of this spectacle as of a terrible and exceeding great prospect of fire, they are struck with the fearful expectation of a future judgment, and in effect punished thereby: and not only so, but where they see the place [or choir] of the

fathers and of the just, even hereby are they punished for a chaos deep and large is fixed between them: inso-much that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust if he were bold enough to attempt it, pass over it.

This is the discourse concerning hades, wherein the souls of all men are confined until a proper season, which God hath determined, when He will make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another, but raising again those very bodies which you Greeks, seeing to be dissolved do not believe [their resurrection] but learn not to disbelieve it: for while you believe that the soul is created, yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when He hath raised to life that body which was made a compound of the same element, to make it immortal; for it must never be said of God that He is able to do some things, and unable to do others. We have therefore believed that the body will be raised again: for although it be dissolved, it is not perished; and while they are like seed, and are mixed among the more fruitful soil, they flourish, and what is sown is indeed sown bare grain; but at the mighty sound of God the Creator it will sprout up, and be raised in a clothed and glorious condition

though not before it has been dissolved and mixed [with the earth]. So that we have not rashly believed the resurrection of the body ; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as unto a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more ; and to every body shall its own soul be restored ; and when it hath clothed itself with that body, it will not be subject to misery, but being itself pure it will continue with the pure body and rejoice with it, with which it having righteously now in this world and never having had it as a snare, it will receive it again with great gladness : but as for the unjust, they will receive their bodies not changed not freed from diseases or distempers, nor made glorious but with the same diseases wherein they died ; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

For all men the just as well as the unjust, shall be brought before GOD the Word; for to Him hath the Father committed all judgment: and He, in order to fulfill the will of His Father, shall come as judge whom we call CHRIST. This person, exercising the righteous judgment of the Father towards all men, hath

prepared a just sentence for every one, according to his works; at whose judgment seat when all men, and angels, and demons shall stand, they will send forth one voice, and say, just is thy judgment; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well and everlasting fruition; but allotting to the lovers of wicked works, eternal punishment. To these belong the unquenchable fire, and that without end; and a certain fiery worm never dying and not destroying the body but continuing its eruption **The fiery Worm.** out of the body with never-ceasing grief; neither will sleep give ease to these men, nor will the night afford them comfort: death will not free them from their punishment nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance."

We have given above discourse at length that our readers may take knowledge of the orthodox Jewish faith which was understood and accepted previous to, and during the time of the ministry of JESUS on earth among men. Modern ideas are so speculative that the parable of the rich man and Lazarus is by many made as a myth, or ridiculed. Our readers can easily understand the meaning conveyed, by said parable, to the Jews who had a perfect knowledge of the doctrine of hades, Abraham's bosom as well as the resurrection of the dead and final judgment.

CHAPTER V

Soul Sleeping.

THERE is a current belief which is as follows,—
At death the soul and body sleep together in the grave until the resurrection : after which the righteous receive eternal life and blessedness ; but the wicked are destroyed and totally annihilated.

We quote a few passages of scripture, to prove first that soul and body are separated at death. I Kings 17 : 21, 22. "O LORD my GOD, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah ; and the soul of the child came into him again, and he revived."

Question. How could the soul come into the child again if it had not left the child ?

Acts 7 : 59, Stephen called upon GOD, saying "LORD JESUS receive my spirit."

Comment—Spirit and soul are used synonymously in scripture. Sometimes the word soul is used to refer to the animal soul of man and is therefore distinguished from the spirit or soul, the immortal part of man. This distinction between soul and spirit is made in I Thess. 5 : 23. "I pray GOD your spirit and soul and body be preserved blameless." The animal soul is referred to in Rev. 16 : 3, "Every living soul died in the sea"

Luke 16 : 22. "The beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried."

Comment—Lazarus died. His spirit or soul was carried away to Abraham's bosom or Paradise. The rich man's body was buried : his spirit in hades being in torments and separated by a great gulf from Lazarus. How could it be made more clear that the soul and body are separated at death.

*Soul and
Body
Separated.*

John 19 : 30, "JESUS bowed His head and gave up the ghost (or spirit)."

Comment—JESUS and the penitent thief were in Paradise together while their bodies were buried. To contradict this is to deny CHRIST, for He promised

the penitent thief to be with him that day in Paradise. To affirm that JESUS failed in this is to rob Him not only of His divinity but His veracity : and thus deny Him as GOD and SAVIOUR.

Peter's sermon interpreting the words of David, shows that the spirit of JESUS was in hades, and certainly at that side of the gulf where souls of the righteous repose ; and that His body did not corrupt but was resurrected the third day.

Again, the souls spoken of in Rev. 6 : 9. were disembodied souls awaiting the resurrection. We consider any candid individual should accept the decision of scripture on this point.

Now if the belief prevalent at the time of JESUS' preaching among men, had been erroneous, JESUS would have corrected it ; as He did some of their notions about purity, and being Abraham's seed ; but instead of correcting this supposed error, He established it as truth by declaring concerning the rich man and Lazarus that they died and were citizens of another world at the same time their bodies were in the tomb.

Now if JESUS had been proving a first and second resurrection by this parable, He would have declared that the rich man lifted up his eyes at the Judgment or in gehenna, not in hades ; and Lazarus was carried to

heaven not to Abraham's bosom.

Absent from the body and present with the LORD is the rule of scripture. II Cor. 5 : 8.

We shall consider the doctrine of annihilation in a following chapter.

CHAPTER VI

Fallacy.

A PREVALENT NOTION is that there is no intermediate state, or that if intermediate state is now done away with.

Our arguments already given might be conclusive upon this point : however, we shall add a few more definite ones.

The doctrine that there is no intermediate state would necessitate the denial of disembodied spirits, and of that state of being called death ; for death is as we have proven from scripture, the separation of spirit and body : and since there is no separation of spirit and body there can be no death : but facts declare that men die. This is also established by God's word, "As it is appointed unto men once to

die," consequently death is and there are disembodied spirits.

Now if there are disembodied spirits there must of necessity be a state of being; for a spirit cannot exist and yet have no existence at one and the same time. We have proven that spirits are, therefore they have a state of existence known as the intermediate state.

If the intermediate state is done away with, then there must be an immediate resurrection, or men are translated.

We are warned against this belief in II Tim. 2 : 18. "Who concerning the faith have erred, saying the resurrection is past already; and overthrow the faith of some." Paul wrote Timothy probably thirty years after CHRIST'S resurrection that the general resurrection was not past, and having no account of its occurrence since, facts proving that men die and are not translated; we cannot but conclude that spirits are disembodied and bodies are yet in the tombs awaiting the last trump.

There is an intermediate state.

There is no doubt that the spirits of departed go immediately to GOD who gave them. The point in question is, whether the departed spirit is clothed immediately with a glorified body.

The scriptures are very plain as to time and manner of the resurrection.

CHAPTER VII.

No Purgatory.

THERE IS A theory abroad, in which hopes are held out to men, that their spirits may be purified in certain fires of purgatory, between death and the judgment day.

This we consider to be a very flimsy doctrine: however, its prevalence demands our attention and refutation. There is plenty of scripture to prove the opposite.

Abraham's words to the rich man in torments did not encourage hopes of future deliverance.

Luke 16:24-26, "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my

tongue : for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence."

Rev. 22 : 11. "He that is unjust, let him be unjust still: he which is filthy, let him be filthy still."

Again, if there were mercy for lost spirits then the devil, and angels that fell with him before creation, would have hope. This is contrary to scripture for there is not the faintest promise held out to a lost spirit, while there is the scriptural declaration concerning the doom of fallen angels, the devil and false prophets, and every class of sinful men.

For the doom of fallen angels, read, II Peter 2 : 4. "For GOD spared not the angels that sinned, but cast them down to gehenna, and delivered them into chains of darkness, to be reserved unto judgment."

The doom of the devil and false prophets : Rev. 20 : 10. "And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

The doom of wicked spirits after the judgment day. Rev. 21 : 8. "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have
Doom of their part in the lake which burneth
the Wicked. with fire and brimstone : which is the second death."

There is no mercy promised, and none will be given.

There is but one passage of scripture that gives the exponents of this heresy any foundation what ever. This text is found in I Peter 3 : 19. 20. "By which [spirit] also he went and preached unto the spirits in prison ; which sometimes were disobedient, when once the long-suffering of GOD waited in the days of Noah, while the ark was a-preparing, where in few, that is, eight souls were saved by water.

If this is as they claim, that JESUS went to Purgatory and preached to those there ; we have no account of any conversions, and indeed, if JESUS had converted anyone there, would it not be proof against the efficiency of said fires of purgatory?

Why should JESUS go and preach to souls in purgatory, since purgatorial fires alone are to purify the souls?

Intercessions and prayers of JESUS, and masses said by priests would be useless or only hurry the souls out of purgatory before the fires had done their

work of purifying; and, consequently, would be detrimental to the souls' salvation and prevent the souls' admission into heaven, since purity is essential to an entrance therein.

JESUS never prayed in vain or used vain repetitions. HE would not go through a form of doing that which HE could not do. If HE purified souls in intermediate state HE did it without assistance of purgatorial fires. If HE did so then, HE would do so still; hence no need of fires of purgatory. There are no such fires and no such place as purgatory.

If JESUS purifies in our future state of existence, HE does so by HIS precious blood by which HE made atonement for all mankind. But since HIS blood was not shed for lost spirits but for mankind on earth, it is conclusive that JESUS does not purify beyond this life.

**Blood shed
for mankind.**

Again, if JESUS purifies one lost spirit, HE would be a partial GOD, or HE must purify all: II Peter 2: 9. "The LORD knoweth how to reserve the unjust unto the day of judgment to be punished.

Rev. 20: 15. "And whosoever was not found written in the book of life was cast into the lake of fire."

Therefore since GOD is just and an impartial GOD, HE purifies none after death.

In this life HE purifies all who apply to HIM. In

future state they are reserved unto the day of judgment, and will be consigned to the place of punishment prepared for the devil and his angels.

The most likely interpretation of I Peter 3 : 19, 20. is, that in spirit JESUS preached through Noah to the antediluvians, while Noah was preparing the ark; whereby eight souls were saved by water showing a figure of baptism. JESUS is the word and by the word was the world framed; so it is not improbable that in spirit JESUS preached through Noah.

These spirits are undoubtedly in hades and in prison now, but then they were in their bodies where they might have obtained mercy.

On the other hand, if the time of this preaching was while JESUS was in Paradise (with penitent thief)

JESUS all that could be taught by it is, that
 in JESUS stood in Paradise and reminded
 Paradise. the rejecters of Noah, that all Noah had said was true, and increased their torments by reviving their memories. HE might show them the Messiah had truly come and would be resurrected and would resurrect them unto damnation more dreadful still than any suffering they had known in their intermediate state.

Our readers can see that no hope is held out to those who reject the gospel in this life, or to any who are impure or unholly at death. The presence of

JESUS across the fixed gulf would increase, not lessen, the misery of lost spirits.

We agree with orthodox teaching on this point that the text refers to JESUS preaching in spirit through Noah while he was preparing the ark.

CHAPTER VIII.

The General Resurrection.

THERE IS MUCH said and written about the resurrection that tends to confuse and mislead. The scriptures are very clear on this and all other essential points. At sound of last trump, the graves will give up the bodies and hades (including Paradise) will give up the spirits of the dead and spirits and bodies will be united again : every spirit with its own body. Rev. 20 : 13. "Death and hades delivered up the dead which were in them."

There is much said and written about the first resurrection. Men have labored to make it appear that the first resurrection spoken of in Rev. 20, is one with the resurrection of the righteous referred to in

I Thess. 4 : 16-17 "For the LORD himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in CHRIST shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD."

We shall compare these scriptures for the benefit of our readers.

Rev. 20 : 1. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."

Our readers can see that there is no likeness between these scriptures. In Thess. the LORD himself descends with a shout, with voice of archangel, and with trump of God.

In Rev., an angel came down alone, no LORD, no shout, no trump of God one lone angel.

Rev. 20 : 2. "And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years."

In Thess. we read the dead in CHRIST were raised first, and the living would be caught up with HIM in the clouds and always be with the LORD.

Rev. 20 : 4. "And I saw thrones, and they sat upon them, and judgment was given unto them: 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.

In this account nothing is said of the resurrection of the bodies but of the souls.

In Thess., the account is of resurrection of bodies, and accords more favorably with the second and general resurrection spoken of in Rev. 20 : 5. as well as elsewhere in the New Testament.

Resurrection
of
the Body.

We shall transcribe other scriptures touching the resurrection of the body and which accord more favorably with account in I Thess. 4 : 16.

I Cor. 15 : 51-53. "Behold I show you a mystery; We shall not all sleep (or die) 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. For this corruptible must put on incorruption and this mortal must put on immortality.

We think candid, unprejudiced observers can see harmony between these passages and the one previously quoted from I Thess.

There are but two striking differences, viz.— In I Thess. it reads "The trump of GOD." In I Cor. "At

the last trump, " and in I Thess. "The dead in CHRIST shall rise first." In I Cor. "The dead shall rise first."—That is, before we who are living shall be changed.

We notice first the same man wrote both epistles.

The question answered in I Thess. was about those who sleep in JESUS. This naturally called forth the particular reply given, that the dead in CHRIST should rise first. It does not appear that Paul in saying the dead in CHRIST should rise first meant first before the wicked but first, before those who are living shall be changed.

In writing to the Cor., Paul settles this fact, for having a broader inquiry as to all the dead and their resurrection. I Cor. 15 : 35. "But some man will say, How are the dead raised up? and what body do they come?"

He replies, the dead shall rise first and the living afterwards be changed.

Neither can it be affirmed that this was the first and not the general resurrection. Nor can it be affirmed that the change of the living referred to a chosen few of the living. In either case the proposition is a universal one. "We shall all be changed in the twinkling of an eye," the dead first and then the living.

I Cor. 15 : 54. "Death is swallowed up in victory."

Comment: that is, at the time of these events, death will be no more,—no more separation of spirit and body.

There can be no considerable time between resurrection of the dead and change of the living. Paul says, "In the twinkling of an eye at the last trump."

Not only is this resurrection the general resurrection, but the coming of JESUS with HIS angels to resurrect the dead is one with HIS coming to judge all men.

Matt. 25 : 31-32. "When the SON of MAN shall come in His glory, and all the holy angels with Him, then, shall he sit upon the throne of his glory : and before
Final him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from his goats. II Peter 3 : 10 "But the day of the LORD will come as a thief in the night ; in the which the heavens shall pass away with a great noise; and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

Jude 14 and 15. "Behold the, LORD cometh, with ten thousand of His saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds" etc.

Rev. 1 : 7. "Behold He cometh with clouds : and every eye shall see Him, and they also which pierced

him: and all kindreds of the earth shall wail because of Him, Even so, Amen."

Not only is this his coming to judge the wicked, but also his coming to reward the righteous.

II Tim. 4 : 8. "Henceforth there is laid up for me, a crown of righteousness, which the LORD, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

Philip. 2 : 16. "That I may rejoice in the day of CHRIST, that I have not run in vain."

Philip. 3 : 20-21. "For 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.", Comment,—Paul expected to be resurrected and rewarded at the coming of JESUS; at which time his vile body should be changed.

That there cannot be two distinct comings, one at resurrection of martyrs and the other at general resurrection is quite evident, as Paul did not expect his resurrection and reward until the coming of the SON of MAN in his glory which does not take place until dawning of general resurrection and general judgment. Paul was a martyr.

That CHRIST's coming does not take place until judgment morn is proven by following scripture.

Acts 3: 21. "Whom (meaning JESUS) the heaven

must receive until the times of restitution of all things."

John 11 : 24. "Martha said unto Him, I know He shall rise again in the resurrection at the last day."

We have a last trump, a last day and the restitution of all things, as well as the resurrection of the dead all to take place at the coming of JESUS. There positively can only be one 'last' trump one 'last' day of all days and one restitution of all things; consequently one resurrection of good and bad which is immediately followed by the Judgment Day.

CHAPTER IX.

First Resurrection.

IT IS NECESSARY for us to give the first resurrection passing notice.

The only place in scripture that this resurrection is directly specified, is in Rev, 20 : 4. Diversities of opinion have arisen from this passage of scripture. It is needless to declare, that many of them must be erroneous.

The part of prophecy is as much to be revealed after events prophesied have transpired as previous to their occurrence.

JESUS foretold his death and resurrection but was only understood after event really took place.

JESUS also foretold the destruction of Jerusalem

but was not understood until the trouble came. In either case, He might have predicted in plain words and been understood by all; but this was not His design.

It adds strength and beauty to a prophecy to only be understood after fulfilment; when such fulfilment accords perfectly with foretold events and man has unconsciously figured in that which he previously understood not. This is also protection against imposition and because of these peculiarities respecting the fulfilment of prophecy the bible convinces the world of its authenticity and inspiration.

Probably no one is absolutely certain with reference to the exact interpretation of this portion of the Revelation.

“The opinions of to-day on this subject, may be reduced to two:

I Some believe that CHRIST will reign personally on the earth; and the prophecies of the Millennium point to a resurrection of martyrs and other just men to reign with HIM a thousand years in a visible kingdom.

II. Others are inclined to believe that, by the reign of CHRIST and the saints for a thousand years on earth, nothing more is meant than that, before the general judgment, the Jews shall be converted, genuine christianity be diffused through all nations, and

mankind enjoy that peace and happiness which the faith and precepts of the gospel are calculated to confer on all by whom they are sincerely embraced.

The state of the christian church say they, will be for a thousand years before the general judgment, so pure and so widely extended, that, when compared with the state of the world in the ages preceeding, it may in the language of scripture, be called a resurrection from the dead. In support of this interpretation, they quote two passages from St. Paul, in which a conversion from paganism to christianity is called a resurrection from the dead. Rom. 6 : 13., Ephesians 5 : 14.

There is indeed, an order in the resurrection. I Cor. 15 : 24 : but we nowhere observe mention made of a first and second resurrection at a distance of a thousand years from each other : yet, were the millenarian hypothesis well founded, the word should rather run thus : CHRIST the first fruits, then the martyrs at HIS coming, and a thousand years afterwards the residue of mankind, then cometh the end etc.

Most, if not all the prophecies in the Revelation, are delivered in figurative language, referring to types and events recorded in the Old Testament ; and in invitation of the language of the ancient prophets,

The first part of this passage, all must allow, is

figurative. Satan cannot be bound with a literal, material chain. The key, the great chain and the seal cannot be understood literally. The whole is a figure and can mean no more than, that, when the time of the millennium arrives, or rather previous to it, JESUS CHRIST will lay effectual restraints on Satan, so that his powerful and prevailing influence, by which he had before deceived and destroyed a great part of mankind shall be wholly taken from him for a thousand years. And it is most natural to understand the other part of the description of this remarkable event to be represented in the same figurative language, as the whole is a representation of one scene; especially, since no reason can be given why it should not be so understood.

There is nothing expressly said of the resurrection of the body in this passage. St. John saw the souls of them which were beheaded for the witness of JESUS etc., and they lived and reigned with CHRIST a thousand years."

John Wesley says: They reigned with CHRIST in heaven not on earth.

Since it is our design not so much to speak of the Millennium as of the Intermediate state we shall add that resurrection of souls from paradise to heaven is quite in harmony with our theology and with the scriptures.

Having proven that there is nothing synonymous

between this first resurrection and that spoken of in the epistles of Paul, which we have shown to be the general resurrection; it only remains for us to interpret the prophecy of Daniel 12: 2. "And many of them that sleep in the dust of the earth shall awake some to everlasting life, and some to shame and everlasting contempt.

Comment. The first verse speaks of Daniel's people, presumably the Jews. The second verse, the one quoted here, evidently refers to the same people. Therefore the meaning is clear that many Jews as compared with Jews still living at the time these things transpired; or in other words all the Jews, many of whom sleep in the dust of the earth shall be resurrected from the dead and those living be changed, some to everlasting life and some to everlasting contempt.

Since the wicked and good are both resurrected in this case it cannot but refer to the general resurrection and judgment.

We shall consider the passages in the gospels in our chapter on annihilation.

CHAPTER. X.

The General Judgment.

THE DOCTRINE of a general judgment is made most prominent in the scriptures—one day of sufficient length to administer justice to all men.

The teaching of the Bible is, there will be a general assembly. All nations of the earth, and all ages from Adam to the last person born among men, shall form a part of that great congregation. Acts. 17 : 31. "Because HE hath appointed a day, in which HE will judge the world in righteousness—."

Rev. 20 : 12, "And I saw the dead small and great, stand before GOD—and the dead were judged—."

The judgment day will begin immediately after the

general resurrection. At resurrection, spirits and bodies will be re-united ; then shall we stand before the judgment seat of CHRIST.

“Marvel not at this : for the hour is coming, in 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.” Jno. 5 : 28, 29.

A judgment day supposes a judge. Jno. 5 : 22 and 27.

A judgment day supposes an honorable release or penalties. The righteous will be rewarded according to their works. Isaiah 3 : 10.

“Say ye to the righteous; that it shall be well with him ; for they shall eat the fruit of their doings.”

The wicked shall receive the penalty of the law according as their wickedness is great.

Woe unto the wicked ! it shall be ill with him ; for the reward of his hands shall be given him. Isaiah 3 : 11.

A judgment day supposes a list of offences, a correct account of these offences and a system of decision : or in other words a law or rule which the judge will use as a standard in giving decision.

For list of offences and their correct account. Rev. 20 : 12.

“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."

We presume the law or rule by which the righteous judge will decide the nature and extent of the virtue or crime as the case may be, their merit or demerit, is the word of GOD—the scriptures.

This day will undoubtedly be the most solemn of all days. Solemn because of the disappointment of so many eternity-bound creatures. No doubt those spirits who have been detained in the intermediate state will have had some notion of their final doom. There will be wailing and great bitterness of disappointment among those who are living at sound of last trump and yet were not expecting so trying an ordeal as GOD will put them through on that awful day.

GOD's day of Judgment and HIS justice is and will be no sham.

Protection of some or any worldly secret order will not avail in that day before that judge: "Be sure your sin will find you out."

There will be no missing link in the evidence before that court of Justice. We need not refer to those who have been snared and despatched in secrecy in times past; but let it be known that they as well as those of this present day who are being hurried into eternity by unscrupulous men will face them at the

judgment.

Young man, you who have hurried your helpless father to the grave, or off to some work-house, will meet him at the judgment,

Oh sinner! every wrong will face you there in the person whom you have wronged.

You, rum-sellers and voters for, and supporters of license, the widows and orphans will meet you there, You are having a fast time at their expense now ; but your woe is coming.

Hab. 2 : 15. "Woe unto him that giveth his neighbor drink."

You who are called women and might have been honorable and respected mothers but for the pride of your sinful hearts, in which murder hath hatched her brood ; and thou hast taken the life of thine own helpless offspring.

You may wash your hands in innocency, in your hypocrisy you may solemnly chant religious strains in the sanctuary ; but for all these things thou shalt give an account in Judgment ; and shamefacedly meet thy babe at the Judgment Seat.

There will be no nice distinctions there with reference to the art of legally executing a charge ; no play off on words, no lawyer there to help you out of your trouble ; no higher court to which you may appeal. No mercy in that day : mercy's door will be

closed forever. Justice, rigid justice will be administered. Oh what a dreadful day!

There, final judgment will be given, and the degrees of misery declared. Sentence will be uttered. The mildest sentence given the wicked will be eternal in duration and never ceasing in its infliction of misery.

The foolish virgins, the slothful servant, the lukewarm church, the moral man and the one without the wedding garment; all will be sentenced to outer darkness. Indeed it seems the line will be drawn very closely even among the righteous. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear? I Peter 4 : 18. There will be no hope for the wicked. Such will be the Judgment Day. One cannot conceive of so vast a throng, of such startling revelations or of such great solemnity.

CHAPTER XI.

No Annihilation.

THE ANNIHILATION of the wicked, after the Judgment Day, is nowhere taught in the scriptures. It does not appear that it was ever believed or accepted by any denomination or sect of christians or Jews until modern times.

True the Saducees of olden times believed in no conscious existence after death but even their belief is less inconsistent than that souls which have had no conscious existence for hundreds and in some cases, thousands of years, will be resurrected and brought into conscious being only to be immediately sentenced to non-existence again.

The doctrine of annihilation is about as follows.—

At death the soul and body in unconsciousness sleep and dissolve in the grave until the general resurrection : or in case of the righteous until first resurrection. After the general judgment, the wicked and all those who do not inherit eternal life and blessedness at GOD's right hand are annihilated. Among those who believe in annihilation, there are differences in minor points of doctrine which we shall pass unnoticed.

The fundamental texts of scripture upon which they base their arguments and theory is found in Mal. 4 :1-3.

"For, behold, the day cometh that shall burn as an oven ; and all the proud, yes, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch."

"And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts."

The day referred to in these texts is the same as spoken of in chapter 3 : 2. "But who may abide the day of HIS coming ? and who shall stand when HE appeareth ? For HE is like a refiner's fire and like fullers' sope." Also spoken of in Joel 2 ; 1 "The day of the LORD cometh, for it is nigh at hand ;

2nd. verse. "A day of darkness and of gloominess, a day of clouds and of thick darkness etc." Also Joel

2 : 31. "The sun shall be turned into darkness and the moon into blood, before the great and the terrible day of the LORD come."

Proof that these scriptures refer to one and the same day may be found in Acts, 2 : 16-21 : in which Peter refers to prophecy of Joel, in which is fulfilled or was ready to be fulfilled all that was spoken of in Joel and Malachi.

No one can doubt, but the coming spoken of in Mal. 3 : 2, was HIS first coming, for HE comes to refine and to purify.

Again, as if to settle beyond dispute the identity of the day spoken of in Mal. 4 : 1, the prophet says in Mal, 4 : 5, "Behold. I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD."

That Elijah, the prophet referred to here, means John the Baptist, is declared by JESUS. Matt. 11 : 13-14. Also Luke 1 : 17. We quote Luke.

"And he shall go before HIM in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready a people prepared for the LORD."

How well this harmonizes with Mal. 4 : 6. "And he shall turn the heart of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

That this prophecy could not refer to Elijah of old,

is evident ; for he lived and died more than three hundred years previous to this.

That this prophecy did not refer to Mr. Dowie is evident ; for Malachi prophesied about four hundred years before John the Baptist. It is unreasonable that Malachi should overlook the coming of John and see twenty three hundred years ahead things which were of less immediate value to the Jews, than those things that were nigh at hand.

The day spoken of in Mal. 4 : 1. dawned at the birth of JESUS and extended until some time after the destruction of Jerusalem. It has been a long dark day to the Jews.

We have purposely withheld certain portions of the Gospel which we might have used to advantage in previous chapters. Our purpose has been, and is, to harmonize prophetic words of Daniel, Joel, Zephaniah and Malachi with prophecies of JESUS as expressed in the Gospels. Matt 24., Mark 13., Luke 21.

We do not purpose referring definitely to Daniel and Zephaniah as this would lead us into a field beyond the definite requirements of this treatise.

Matt. 24 : 3. Tell us, when shall these things be ? and what shall be the sign of thy coming, and of the end of the world ?”

John Wesley's note “The disciples enquire confusedly—

(I) Concerning time of the destruction of the temple.

(II) Concerning the signs of CHRIST'S coming and of the end of the world, as if they imagined these two viz. (the destruction of the temple and the end of the world) were the same thing.

Our LORD answers distinctly concerning the destruction of the temple and the city, with the signs preceeding. Verse 4 etc 15 etc. His own coming, and the end of the world, with the signs thereof: verse 29-31.

(III) Time of the destruction of the temple, verse 32 etc.

(IV) The end of the world. verse 36."

Mr. Wesley and Dr. Adam Clarke are agreed that Matt 24: 17-28 refers to things which actually occurred at destruction of Jerusalem. The 29th, 30th and 31st verses refer to His second and last coming. Verse 34 refers to destruction of Jerusalem: verse 36 to the Judgment day: verses 40 and 41 refer to Jerusalem: verses 42 and 44 refer to both of them.

JESUS, in answering those two questions, did so in order: I. The signs preceeding each and then each calamity in turn.

There is no doubt but occurrences at and before destruction of Jerusalem agreed with this prophecy and no doubt but those occurrences typified those which have occurred since and may until the end.

As there is nothing really new or different in account Mark 13 and Luke 21, that is not touched upon in Matt. 24, we shall pass them over for brevity, recommending Dr. Adam Clarke's Commentary to our readers on this point.

Our readers will observe a striking resemblance between those calamities in the gospels which we have just been considering, and the prophetic accounts of Daniel, Zephaniah, Joel and Malachi.

We are fortunate in having the work of Josephus still at hand and as he was an eye-witness, his words are invaluable on this occasion. Josephus says: "If all the calamities which the world from the beginning hath seen were compared with those of the Jews, they, (those of the world) would appear inferior."

Of the signs which preceded the destruction of Jerusalem, Josephus says: "Thus there was a star resembling a sword, which stood over the city, and a comet that continued a whole year. Thus, also, when the people were come up in great crowds to the feast on the eighth day of the month, at the ninth hour of the night so great a light shone round the altar, and the holy house, that it appeared to be bright day time; which light lasted half an hour. At the same feast also a heifer brought forth a lamb in the midst of the temple, as she was led by the high priest to be

sacrificed.

The eastern gate of the inner temple which was of brass and vastly heavy and had been, with difficulty, snt by twenty men, and had rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Besides these, a few days after that feast, a certain prodigious and incredible phenomenon appeared. Before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover at that feast which we call Pentecost, when the priests were going by night into the inner temple as their custom was, they said that, in the first place, they felt a quaking, and heard a great noise; and after that they heard a sound as of a great multitude saying, "Let us remove hence." He also described the peculiar actions of a certain private Jew who for four years before the war, and during the war, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides and a voice against this whole people!" And continued this wail night and day. His cries were always loudest at the feasts; and when punishment was in-

flieted, it had no effect upon him, neither did he seem angered at those who punished him: but ever and anon repeated his doleful chorus until his death which took place during the seige."

Mal. 4: 1. "Shall burn as an oven."

COMMENT. We have given fair proof that this day referred to the destruction of Jerusalem: now that it burnt as an oven can be easily proved. Millions of Jews perished with famine, thousands were burned alive: ladies of high birth ate their own children.

Mal. 4: 1. "Yea the proud and all that do wickedly shall be stubble." COMMENT. Stubble was used for fuel in olden times to heat ovens of clay: much as we use coal or wood.

In this text the stubble causes the fire and suffers the vengeance of the same fire. How true this was of the Jews: they rejected JESUS and thus brought upon themselves utter desolation and destruction as a nation. Indeed, but for their pride and wickedness, they might have saved their city and temple: even at this seige. Their enemies would gladly have spared the city and temple.

Mal. 4: 1. "And the day that cometh shall burn them up, saith the LORD of hosts. It shall leave them neither root nor branch." This undoubtedly is figurative language and refers to their being triumphed over and consumed by other nations: as well as their

calamities and sufferings ever since.

We have similar expressions used elsewhere in the Old Testament when the meaning was less than that experienced by the Jews at said time.

Amos. 2 : 9. "Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks ; yet I destroyed his fruit from above, and his roots from beneath." COMMENT. We know the reference here is to the subjugating or driving out of the land those who were not slain in battle. It is strongly figurative language. We do not expect they were tall as cedars or strong as oaks. These are figures.

"Shall burn them uproot and branch." What is meant by "root and branch ?" We presume it means toe and scalp of a nation. The body might be left ; how much more the soul which is not spoken of or referred to at all. Mal. 4 : 3. "And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet in the day that I shall do this saith the LORD of hosts " COMMENT. The rejecters of JESUS, in the person of the Jews, have been trampled upon ever since they forsook GOD. They were literally trampled upon at the destruction of Jerusalem. The place where their ashes laid and where the temple stood, in which so many were burnt alive, was plowed afterwards.

This cannot literally refer to the Judgment Day fire as is claimed by annihilationists. For if the wicked are burned up at the time the world is burning; am sure no righteous person would be walking on their hot coals and ashes. If we wait until the world cools off there will be none of the old world or of their ashes to walk upon.

That this day spoken of by Malachi (iii. 19) is the Judgment Day, I will not deny: but that it literally describes the extinction of the wicked at that time, I do most emphatically contradict. And that there is no foundation for any such hopes, we prove in following chapters.

Josephus tells us that at the beginning of the siege of Jerusalem, the armies withdrew for a short space of time as if to fulfill prophecy and that numbers escaped to the mountains and perished not.

The question how a loving Father could consistently inflict eternal punishment is readily answered. That GOD is the Creator of all things the Bible concludes: that angels once pure and holy are reserved in chains unto everlasting punishment is also declared. Now if it is true concerning fallen angels who never have had the privileges of redemption, or opportunities of reinstatement; how much more, of men, who have trampled upon the blood of the covenant and counted it an unholy thing, rejected the Son of GOD, despised

His entreaties, mocked at His sorrows and scorned by their indifference, His offered mercies.

Angels have entirely lost the image of God. Man in his final lost estate will also retain no spark of the likeness of God. God, looking on men and angels in their lost estate seeth no trace of the mark of His hand or creation, but such beings as bear the image of Satan, and tend to further awaken his eternal wrath.

CHAPTER. XII.

Hell, or Final State of the wicked.

IMMEDIATELY after the Judgment Day, the wicked enter into Eternal punishment.

The name given to the state of the wicked after judgment, is Gehenna or in English version, hell, which means the world of future punishment.

The word gehenna is derived from two Hebrew words Ge. Hinnon. that is the valley of Hinnon a place near Jerusalem in which children were cruelly sacrificed by fire to Moloch the idol of the Ammonites. II Chron. 33: 6. This place was also called Tophet. II Kings 23: 10, alluding as it is supposed to [the noise of drums, [*Toph* meaning a drum] there raised to drown the cries of helpless infants. As in process of

time, this place came to be considered an emblem of the place of torments reserved for the punishment of the wicked in a future state, the name tophet came gradually to be used in this sense and at length to be confined to it. In this sense also, the word gehenna a synonymous term, is always to be so understood in the New Testament, where it occurs about a dozen times."

As the suffering in the valley of Hinnon was but for a time, a serious error has arisen therefrom. Supposing that the original idea of future punishment was a state in which lost souls were quickly consumed and annihilated, many have embraced that heresy.

We have shown by producing discourse of Josephus that the original idea as held by the orthodox Jew was one of eternal punishment.

The doctrine of eternal punishment existed before the word gehenna was known, but as this doctrine has been handed down to generations following each other, the word gehenna, carrying with it the thoughts of its horrors, has been considered a suitable name for said place. That is, gehenna has a new and different meaning than that originally given it, which meaning now is, a state of endless woe.

That we might not be left in doubt about the modern meaning, the scriptures definitely state that the wicked suffer forever and ever. Rev. 20 : 10. "And

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

Some imagine, that to quote this text "unto forever and ever," weakens its meaning; but not in the least; It is the proper way of speaking of forever and eternity. When we say unto or to eternity it covers all possible ground and avoids the erroneous idea which the other method of speaking suggests. When we say through all eternity or forever and ever the suggestion is thrown out that eternity can be gone through with and we come out on the other side and likewise forever and ever. This is a contradiction. We shall never exhaust or make any impression on eternity or forever and ever. We shall enter it but never can wear away one eternal hour.

Jude, 7. "Even as Sodom and Gomorrah, and the cities about them—are set forth for an example, suffering the vengeance of eternal fire." Comment. From death to Judgment Day, Sodom and Gomorrah are suffering the vengeance of eternal fire. It is hinted elsewhere that at Judgment Day, Sodom and Gomorrah will fare better than those who have had greater light and more gracious opportunities, yet even for them it is eternal fire.

Mark 9: 43, 44. "It is better for thee to enter into life maimed, than having two hands to go into hell,

(gehenna) into the fire that never shall be quenched."

Also Matt. 25 : 41, 46. "Then shall HE say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels :"

"And these shall go away into everlasting punishment: but the righteous into life eternal."

This is also called the second death or the separation forever from GOD and all that is good.

Rev. 20 : 14, "The lake of fire, that is the second death."

Rev. 20 : 15. "And whosoever was not found written in the book of life was cast into the lake of fire."

Also Rev. 21 : 8. "The lake which burneth with fire and brimstone: which is the second death."

As to the miseries of those who are allotted an abode in this lake of fire ;

Matt. 25 : 30. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

The clear teaching of scripture is that there will be degrees in the punishment allotted the wicked. It is conceivable that the punishment will be eternal yet greater or lesser in degree according as men are wicked in degree.

The punishment of Sodom being prolonged thus far, it is evident their preliminaries being such and

their final much greater, that those who receive greater punishment will not be consumed in a moment or with short-lived destruction which would in itself be the very deliverance for which they will long.

Rev. 9 : 6 "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

It is the general teaching of all orthodox writers that the wicked shall increase in misery ever and anon never being able to harden themselves to endure their pangs. Misery increasing in degree as their capacity is by suffering prepared for it. Never being able to accustom themselves to the fearful and dreadful destiny that awaits them and into which they are constantly being ushered.

The intermediate state of the wicked is so keen that JESUS declares that one called for one drop of water nineteen hundred years ago which has never been granted.

How the misery must increase to and far beyond the Judgment Day in the eternal night of despair!

That the suffering is eternal, is evident from the suffering experienced at death of many godly persons here. There is probably no conceivable or inconceivable death which men could suffer at Judgment Day, were they annihilated, which has not had a parallel in the suffering of christian men on earth. Yet

these men have all escaped the vengeance which will be poured out upon the wicked. And these were but light afflictions, the other will be vengeance and woe. Christian people have been burned alive, have been crucified, (head downward), have been thrown into boiling oil, have been flayed alive and suffered the most horrible of deaths.

Science, indeed, makes it appear quite plausible that nothing ceases to exist even among material things, but changes in form alone, how much more then will no spirit cease to have an existence in hell or heaven.

All are spirit in and after the Judgment Day. God is spirit. His angels are spirits. The resurrected bodies are spirit bodies occupied by same spirits which lived in them on earth.

The devil is spirit. His angels are unclean spirits. The wicked in their future state are and will be spirits. Material things will give away to dissolution and to that which can no longer be under the law of waste.

All spirit, never ceasing spirit, existing ever in bliss or woe.

Oh unsaved one! The judgment is coming, and eternal misery will be your doom.

CHAPTER XIII.

Heaven.

IMMEDIATELY after the Judgment is finished, the righteous will enter into their final reward. The place in which they are rewarded is called Heaven which is the place of the more immediate presence of the most High God.

Heaven is a prepared place for a purified people.

We read in the word, of many who supposed an entrance would have been given them but were finally shut out. We read also of the condition or state necessary to an entrance therein: which is Holiness, without which no one shall see the LORD.

We read of those whom John saw in his prophetic vision, who had come up out of great tribulation and had washed their robes and made them white in the blood of the Lamb, and were therefore before the throne of GOD, and served HIM day and night in HIS

temple.

Throughout the bible we have a glowing account as of a place infinitely sublime. The experience of the righteous, their inward joy and peace is an earnest of that heavenly repose of eternal glory-

We are lost in wonder as we follow throughout the sacred page, and occasionally get glimpses of God's eternal throne and the bliss of the immortal.

No death, no tears, no hunger, no pain, no weariness, no regrets: one sublime eternal morn where partings all are o'er.

No bitterness, no envy no strife: love consuming and delighting all.

There are, doubtless, degrees in blessedness: there are last which shall be first. However, let us not labor merely for preferment, but labor in love for lost men, that JESUS may be glorified and souls saved from the second death. The reward is sure to the faithful and greater than we can have hoped.

Heaven, holy and pure, the home of the blest, how gladly wilt thou welcome those who have followed the Lamb.

Heaven for all: then why will men die? My dear reader you can determine your own destiny. You are to-day choosing between GOD and Satan, between Heaven and Hell, Your choice will stand. Whoever you serve, the same is your LORD and MAS-

TER, whether He be GOD eternal or the Evil One.

Heli is moved from beneath to greet you at your coming; while Heaven stands as a city of refuge invitingly near. You may come to Heaven's King to-day and obtain right to the tree of life and eternal happiness. You then can laugh at Satan's rage and bid his woes adieu.

It has not entered into the heart of sinful man to comprehend the things GOD has prepared for those that love HIM. The Christian has revelations from HIM by HIS spirit yet our words are inadequate to express what we feel and know, and there is, beyond all that ever has been thought of by the greatest and best men.

JESUS for the joy that was set before HIM, endured the cross despising the shame. Moses counted affliction among the people of GOD, greater riches than the pleasures of the Egyptian court, because of the recompense of the reward.

How can we describe a place we have not seen when those who have had revelations, declared that they saw things not lawful to utter.

GOD lead us all to the fountain of Blood flowing from the wounded side of the Saviour is the prayer and supplication of

YOUR SERVANT IN JESUS:

SAMUEL HOLLINGSWORTH.

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