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(as we confidently do) for the salvation of the dying infant. He is purified by the Spirit, and cleansed by the blood of Christ, in much the same manner as the adult.

As to the importance of the great doctrine here discussed, it is difficult to speak in terms of sufficient strength. It is of vast interest and importance in itself. It is important in all its relations and consequences. It is the grand central doctrine of the whole Christian system, without which the rest would lose their significance, and the system could not be held together. It is the ground-work of our present probation of grace, and of that variety of blessings which stand connected with our probation. It is the foundation of all our hopes beyond the grave. It is the corner stone of Zion, on which the whole church rests, and will rest forever.

The atonement is a subject which interests, not our world merely, but the entire moral universe, and will do so forever. Angels are looking into it with admiring attention, and the whole upper world are engaged together in celebrating its wonders and glories. The countless myriads in heaven *know* vastly more of the Supreme Being, they love him better, they enjoy him more, they will be unspeakably more happy to all eternity, than could have been possible, had not a Saviour died.

ARTICLE V.

PLACE AND CONDITION OF THE DEPARTED.

By N. H. Griffin, Professor in Williams College.

“TO-DAY shalt thou be with me in Paradise” (Luke 23: 43). What are we to understand by this language? What does it teach respecting the dead? It will be our object to answer, as we are able, these questions.

We remark, then, that the grammatical construction of this text does not admit of doubt. That pointing which makes the verse read : " I say unto thee this day, that thou shalt be with me in Paradise," in the first place, is contrary to all the textual readings ; secondly, it gives to the Greek adverb an unusual position ; and, thirdly, destroys the special point and pertinence of the reply. The prayer of the penitent thief had been : " Lord, remember me when thou comest *in* thy kingdom," not, as it is translated, "*into* thy kingdom." It is the preposition *ἐν*, not *εἰς*, and does not signify *motion towards*, but *manner*, " when thou comest, in thy kingdom," that is, with power and great glory, as he had said he should one day come. As though the thief had said : " Now thou art in humiliation, and this is the hour of the powers of darkness, yet I know thou wilt, in the end, triumph over them all, and establish a glorious kingdom ; oh, then remember me." To which the Saviour replies : " Thou needest not wait till some distant time for help ; even now, in all my apparent humiliation, am I mighty to save ; to-day shalt thou be with me in Paradise." So that whatever of good there was here promised by the Saviour, was, beyond a question, to be entered upon that day. We have, therefore, only to ascertain what was meant by the term *Paradise*, in order to know what was to be the immediate condition of the dying thief after his dissolution, and, by consequence, the condition of all the righteous after death.

What, then, is Paradise ? Here, be it observed, the question is in regard to place, rather than state. It is not, whether there be an intermediate state, meaning by that a state of separation between soul and body, in which the degree of happiness or misery, though in each case entire and unalloyed, is yet less than after their re-union. Such a state we grant. Few deny it, save those who believe either in the destruction of the human soul, or the entire suspension of its powers. Those who speak of " the state of the dead," must mean, by this phrase, one of two things : either the state of being dead, a state of death ; or they must include in it the place of the dead. It is this latter idea, of a *common place of*

the dead, that we call in question. We state it thus distinctly, because it is from confounding these two things, that difficulty on this subject arises. The passages which clearly prove a common intermediate state, are carelessly taken as proofs of a common intermediate place. What then, and where, is Paradise?

We remark, first, that *it is no part of, and has no connection with, what in Scripture is called Hades*. We are aware that our view of Hades stands in opposition to that of most: that, on the one hand, Father Simon and others would limit its meaning to the grave or sepulchre; while, on the other, Dr. Campbell, Bishop Horsley, and perhaps most scholars, take it as meaning the state or place of departed spirits, assuring us that Hades, among Jews and Greeks and Romans, denoted the place of the dead, both good and bad; one portion of it being the abode of the righteous, called Paradise, or Elysium; another, the abode of the wicked, called Tartarus, or something equivalent. This, they say, is its use in the Scripture, Hades denoting the state of the dead indiscriminately.

Is this so? We grant that in classic Greek, the word was so used; yet not exclusively so there. Had it been, we should not on that account have been authorized arbitrarily to transfer this meaning to the Scriptural record. Its meaning in the Scriptures, can be ascertained only by an examination of the passages where it occurs. Such an examination is in this case the more necessary, since the term *Hades* came into the New Testament, not from the classic Greek, but from the Septuagint translation of the Old Testament.

Yet even in the classics, it was not by any means confined to this signification. At first, in Homer's time, it meant the god of the nether-world, Pluto, and this almost exclusively; afterwards, the nether-world itself; then the grave; still later, the world of woe. This last is its signification in that celebrated passage of Plato's Republic, where speaking of death, he says: "When any one is near that time in which he thinks he is going to die, there enters into him fear and anxiety; for then the old stories about Hades, how that the man who

has here been guilty of wrong, must there suffer punishment, torture his soul." So that the question is, not about giving to Hades in the Scriptures, a new signification, one not found in the classics, but merely which of its classical significations predominates; a question which can be determined only by the actual use of the word in Scripture. It occurs in the Septuagint sixty-four times, and in all save four, is the translation of the Hebrew *Sheol*, and may therefore be regarded as substantially its synonym. Indeed, both words etymologically denote an unseen, dark, dismal place. And in exact accordance with this original signification of Hades is its usage; never in a single case, either in the Old or New Testament, expressing or implying anything desirable, but always that which is gloomy and forbidding. Hence it is used first of the *grave*.

This is its most frequent sense. As when the Psalmist speaking of the wicked, says: "Like sheep they are laid in the grave; their beauty shall consume in the grave." "The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up" (1 Sam. 2: 6). Says Jacob: "Then shall ye bring down my gray hairs with sorrow to the grave." "But his hoar head, bring thou down to the grave with blood" (1 Kings 2: 9). "For in death there is no remembrance of thee, in the grave who shall give thee thanks?" (Ps. 6: 5.) A question plainly without point, if Hades here denotes an intermediate place like Paradise, where the righteous are supposed to dwell. For they there surely praise and give thanks after death.

It is also frequently used to denote *death*, or a *state of death*. "What man is he that liveth and shall not see death, shall he deliver his soul from the hand of the grave?" (Ps. 89: 48.) "I will ransom them from the power of the grave, I will redeem them from death" (Hosea 13: 14). "Let death seize upon them, let them go down quickly into the grave" (Ps. 55: 15).

Again, it signified a *deep, dark, dismal place, as opposed to heaven*. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job 11: 8.) "If

I ascend up into heaven, thou art there; if I make my bed in hell, thou art there" (Ps. cxxxix). "Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down" (Amos 9: 3). "For a fire is kindled in mine anger, and shall burn to the lowest hell" (Deut. 32: 22).

Again, it sometimes implies a *place or state of extreme suffering*. "Thou hast delivered my soul from the lowest hell" (Ps. 86: 13). "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9: 17). "Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23: 14).

We have, then, Hades in the Old Testament, with four different meanings; the common idea of something dark and gloomy underlying them all, viz.: the *grave, death, a dark unseen region in contrast with heaven, and a place of extreme suffering*. Now death and the grave, surely, are the lot of all, good and bad; but other than this, there is no intimation of any common residence. The images, and figures, and concomitants employed, are all indicative of evil; not only so, but if the righteous are spoken of, it is as rescued from these states or places; in this respect, standing in contrast with the wicked. True, Jacob is represented as saying, I shall go down to Hades to my son, mourning. Yet this as it stands, may, without any violence to the language, merely mean, I shall follow my son to the grave, mourning. But properly translated, it reads, I shall go down to the grave, *mourning for my son*. Not only is the Hebrew preposition בְּ often used with this meaning; but see 2 Sam. 1: 24; Josh. 21: 6, where it is so translated, coming as it does here, after a verb of mourning. So translated, the passage affords not a shadow of ground for making Hades mean anything more than death or the grave. The only other passage that occurs to us in the Old Testament, which can, by implication, teach the doctrine of a common receptacle for the souls of the dead, is found in that highly figurative and sublime passage in Isaiah 14: 9, where of the king of Babylon it is said: "Hell from beneath is moved for thee, to

meet thee at thy coming ; it stirreth up the dead for thee, even all the chief ones of the earth." This may be either a bold personification of the grave and its inhabitants, as moved by the appearance of so august a personage as the king, or what is more probable, a direct reference to the world of woe. Certain it is that we have here no mention made of any of the righteous as being in this assemblage. We call attention to this fact, the more as the passage is so often quoted to prove an indiscriminate residence of the dead, which it is so far from establishing, that, as far as it goes, it proves the opposite. All that it brings to light is a gloomy gathering of the Nimrods, and other mighty hunters of mankind, taunting each other for their dark and desolate habitation, their disastrous and dreadful overthrow. But if there be no traces of a common intermediate abode for the spirits of the dead in the Old Testament, how is it in the New ?

The word *Hades* occurs eleven times in the New Testament, and with the same general characteristics as in the Old: sometimes referring to the grave, sometimes to the world of woe ; yet always involving something evil, and never with any *necessary* reference to a common abode of the dead. The passage where it has most the appearance of such a reference, is in Acts ii., in a quotation from the sixteenth Psalm, where Christ is represented as saying : " Thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption." The argument is, if Christ went to Hades, then not only do the good go to Hades, but Paradise is a part of it. Yet admitting that Hades here refers, not to the grave (as we suppose, and shall presently endeavor to prove), but to the place of the dead, we still refer it, with its uniformly bad signification, exclusively to the place of *the wicked dead*, and maintain (what we have thus far found true, viz.) that the righteous do not go to, or have anything to do with, Hades, in any other sense than the grave, is the very truth here taught. The Hebrew verb translated "leave in," may, and often does, mean "leave or abandon to," that is, thou wilt not abandon or give over my soul to Hades, wilt not allow me to go there. This translation of the verb is confirmed, on

merely philological grounds, by Gesenius, Alexander, Noyes, and others, who cannot, like ourselves perhaps, be charged with varying the text to suit a theological creed. So that even if Hades refer, in this passage, to the abode of spirits after death, we say that Christ did not go there; and our position is still good, that none but the wicked are spoken of, in Scripture, as going there. Nor does this conflict with what is said in 1 Pet. 3: 19. For the preaching there spoken of, is not said to have been by Christ in person, but by his spirit, viz. the Holy Spirit, speaking through Noah, a preacher of righteousness. Nor was it to spirits *when they were in prison*, but to spirits now in prison, that is, when the apostle wrote. The time when he preached, is added below, viz. : "when once, in the days of Noah, the long-suffering of God waited upon them." The more probable signification, however, of the word Hades, in this passage, is the *grave*: 1. because it is the *common meaning*, while the other is certainly an uncommon one; 2. it completes the Hebrew parallelism, which the other destroys; 3. it better suits the argument of the apostle, whose object in the quotation is to prove the resurrection of Christ from the dead. It was the fact that his body had not remained under the power of death, and that, in thus rising from the dead, contrary to the law of the race, he had proved himself to be the Son of God, and, as such, was at the right hand of God, shedding forth that which his hearers saw and heard. Of the remaining nine places where the word occurs, five have this same signification: Rev. 1: 18, *I am alive forevermore, Amen, and have the keys of death and hell*: that is, the fact of his being himself alive from the dead, is given as proof of his having the keys, or power over death and the grave. 1 Cor. 15: 55, *O death, where is thy sting? O grave, where is thy victory?* What more appropriate, after closing a triumphant argument for the *resurrection of the body*, than this? It was the body that was in question; and the grave had held it, not Hades, or any other intermediate place. It was the *grave*, therefore, that was triumphed over. Rev. 6: 8, *Death and hell followed him*; that is, Death, on the pale horse, was natu-

rally followed by the opening of the grave, to receive whom he had destroyed. Rev. 20: 13, *And death and hell delivered up the dead which were in them.* Here, again, it is the resurrection, not of the soul, but of the body, that is spoken of. The body was in the grave; hence death, which has power only over the body, and the grave, which holds the body when dead, are most appropriately represented as delivering up the dead which were in them. Rev. 20: 14, *And death and hell were cast into the lake of fire.* The meaning is here, necessarily, the same as in the preceding verse. The remaining passages point directly to a penal hell. Luke 10: 15, *And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.* Hades, here, can mean nothing but the extreme of evil, and that, too, as the punishment of wickedness; what else is this than hell? Matt. 16: 18, *And upon this rock I will build my church, and the gates of hell shall not prevail against it.* So far from any allusion being made, here, to the righteous as dwelling in Hades, its inhabitants or powers are spoken of as opposed to and warring against the church. The only remaining instance where the word is used is in the parable of Lazarus and Dives, the latter of whom, we are told, lifted up his eyes in hell, being in torment.

Thus, then, we do not find, in the Scriptures, a passage which requires the term Hades to be referred to any indiscriminate abode of the dead, other than the grave: there is not a passage which speaks of a righteous man as going to it, or being connected with it. It always involves the idea of something dark and dreadful. The wicked are often said to enter it; it is, many times, positively represented as a place of punishment. Surely, then, it could not have been into a place with such characteristics, that the Saviour promised to usher the dying thief! Indeed, the idea of a common residence of the good and bad, after death, was gratuitously borrowed from classic mythology. We say *gratuitously borrowed*, for, it matters not what ideas the Greeks or Romans, or even the Jews, entertained respecting the dead. Their ideas on this, as well as on other subjects, may have been erroneous, mere vagaries of the imagination, and are

only to be received when clearly sanctioned by the inspired Record. We are not, in any given case, to force their idea upon the language which Scripture employs. So far is the language of Scripture, on the subject in question, from naturally or necessarily suggesting the idea of a common intermediate abode, that while, in some few instances, the word Hades will perhaps admit of such a sense being put upon it, there is not a passage where the doctrine is *clearly spoken of*; not one where such a meaning is *at all necessary*; not one which does not admit a *natural and easy* interpretation by some one of the above-named significations. On the contrary, there are many *facts, and statements, and implications*, as we shall see, which stand in direct conflict with such a view. In fact, we know of *no term, of any kind, in the Scriptures, denoting any place, beyond this world, that is common to the righteous and wicked*. They are all distinctive, denoting either a place of happiness or misery. Even Hades, which etymologically, and from classic usage, *might* include the whole invisible world, is, if the reference be beyond the grave, used of the world of woe. So that, on the one hand, we have the terms "heaven," "paradise," and "Abraham's bosom," all with the same general meaning, and used interchangeably with each other; on the other, "Hades," "the lake of fire," and "Gehenna," equally distinctive and characteristic of the abode of the wicked. The only difference in regard to these latter is, that, while "the lake of fire" and "Gehenna" always refer to the future punishment of the wicked, "Hades" is also often used of the grave. By what law of language can a word which, both from derivation and use, implies something dark and dismal, be made to include the abode of blessedness and joy?

But, secondly, if Paradise be not a part of Hades, the inquiry recurs, What is it? We reply, it is heaven. The word originally signified a park or pleasure-garden, and, in accordance with this, always denotes a place fitted up for special enjoyment; as appropriately, both from derivation and use, indicating the abode of the righteous, as Hades does, from derivation and use, that of the wicked. The word is

found in two other places in the New Testament, and in one of them is, beyond doubt, used of heaven (Rev.2:7): *To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.* The other passage is 2 Cor. 12: 4, where the apostle, speaking of visions and revelations, says: "I knew a man in Christ, above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth), such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth), that he was caught up into Paradise and heard unspeakable words, which it is not lawful for man to utter." Commentators, it is true, have here found two visions, and, by consequence, made the "third heaven" and "paradise" refer to different places; but, as we think, without sufficient reason; for,

1. The natural impression which the passage makes on the mind, is the other way. We know, by actual experiment, that nine out of ten who read it unprejudiced, and without a theory to support, take "paradise" and the "third heaven" as meaning the same. The words "visions and revelations," are used in the plural, either as introducing the subject indefinitely, as though he had said "I come now to the subject of visions and revelations," or because of the many things seen and revealed during the vision.
2. The Greek text, though unnoticed by commentators, is strongly in favor of one vision. In the expressions "caught up to the third heaven," and "up to paradise," the prepositions used are different: in the first case it is *εως*, "caught up *as far as* the third heaven; in the other, *εις*, "*into* paradise;" the *καί* of the third verse, which many regard as introducing a second vision, we take as carrying forward the vision to a fuller and higher development of the celestial state. That is, he was not only caught up into the third heaven, but introduced into Paradise, that part of the third heaven where the Divine glory is especially manifest, and where, consequently, he would see and hear many things which it was not lawful or possible to utter. This view is confirmed by what is elsewhere said. In Rev. 22:2, the tree of life is represented as growing in the heavenly city,

near the throne of God and the Lamb; in Rev. 2:7, as growing in the midst of the Paradise of God; making Paradise to be not only in heaven, but in that part of heaven where there are objects of special attraction and delight. This idea of Paradise well accords with all the passages where the word is used, denoting, in all cases, a place where the acme of good is to be realized. Especially does it make the Saviour, in the passage under discussion, utter a most fitting and glorious annunciation to the dying thief: To-day shalt thou, with me, enter the celestial city, and rejoice before the throne of God and the Lamb; while any other view, even the most favorable, makes him utter what is well nigh absurd, if not preposterous: To-day shalt thou be, with me, in the region of the dead, and there, with other spirits of the just, await, during thousands of years, the morning of the resurrection.

3. That Paradise is heaven, appears further from the fact that Christ is elsewhere represented as going to heaven at the time of his death. On this point that ejaculatory prayer of the expiring Saviour: "Father, into thy hands, I commend my spirit," is well nigh conclusive. We must suppose, that in that prayer he was heard, and that his spirit, instead of going to Hades, or any other unknown realm of the dead, went into the immediate presence of his Father. For in another place, he tells us himself, that the Father heareth him always. The apostle also in allusion, doubtless, to this period of his agony and death, assures us that he was heard, in that he feared. Nor is what is said in Acts ii: "Thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption," any objection to this. For, either that passage without making distinct affirmation respecting the soul as separate from the body, uses the two clauses of the verse as synonymous, to denote the person himself. (And this is no uncommon use of the expression "my soul," even when, as here, the body is also distinctly named. See Psalm lxiii: "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land," meaning simply, that he thirsted and longed for God; also, Psalm lxxiv: "My soul longeth, yea, even fainteth for the courts of the Lord, my heart and

my flesh crieth out for the living God," that is, I thirst and cry out for the living God.) So here, "thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption," means simply, thou wilt not leave me in the grave, nor suffer me to become subject to corruption. Either, we say, this is the meaning, and then the soul is not distinctly and separately alluded to; or if the expression, "thou wilt not leave my soul in hell," is spoken separately of the soul; then, as we have shown in another part of this discussion, the assertion is positive, that his soul should not be abandoned to, but saved from, Hades, and consequently carried to heaven. The very point for which we are arguing.

4. That it was heaven, to which the dying thief went, we also infer from the fact, that Christians in other parts of Scripture, are represented as going thither at death. Enoch, we are told, was not found, for God took him. Whither, if not to heaven? Elijah, it is expressly said, was taken up into heaven. The rich man died, and immediately lifted up his eyes in hell, and saw Lazarus afar off in Abraham's bosom. Dives, as all agree, was in the place of torment; then Lazarus was in heaven, and Abraham in heaven. Thus the Jews understood the phrase, "Abraham's bosom."

Stephen, when dying, "saw the heavens opened and the Son of man standing on the right hand of God," and in full expectation of going thither, immediately yielded up his soul, crying: "Lord Jesus, receive my spirit." Can it be, that, after all, the heavens thus opened, were suddenly closed upon him, and he sent down for thousands of years to dwell in Hades? Paul (Phil. 1: 13,) desired "to depart and be with Christ, which was far better;" plainly expecting to be with him immediately after death. If not till after the resurrection, then death were no gain, it were not far better. It could not hasten his being with Christ at all. He would be with him just as soon, though he should live a thousand years longer in the body. To be with Christ, is to be in heaven. For Christ can surely be nowhere else. The apostle tells us that "he is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being

made subject unto him." So another apostle tells us, that "he has entered into heaven itself, now to appear in the presence of God for us." Again, what can be more specific than the following? "We know," it is not "we hope," but "we know" that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Therefore we are confident, knowing that while we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." It only needs, then, that the Christian's earthly tabernacle be dissolved, and he *has*, not will have after the resurrection, but has immediately, a house eternal in the heavens. Is that "house not made with hands, eternal in the heavens," Hades? Being "present with the Lord," is stated as the immediate consequence, the necessary result of absence from the body.

To say in reply, that it was not the personal presence of Christ that the apostle refers to, is an evasion of the plain meaning of the passage. He surely had his presence in every other sense already, while in the body; there was nothing else left for him to desire, but his personal and immediate presence in heaven.

Again in Heb. xii., "The spirits of just men made perfect," are spoken of as being in the city of the living God, the heavenly Jerusalem, along with an innumerable company of angels, and Jesus the Mediator of the new covenant. So in the Revelation: (and at a period, too, antecedent to the Judgment) what was that "great multitude which no man can number, of all nations, and kindred, and people, and tongues, standing before the throne of God and the Lamb, clothed in white robes, and palms in their hands," but **ransomed** spirits who having gone before us, have already reached their Father's mansion? In the same celestial place, were the souls of those that were slain for the word of God, and for the testimony which they held. Nay more, not only are the saints represented, on leaving the body, as going to be with the Lord, but as coming back in intimate

union with Him at his second coming. So that, in all these cases, if there be a heaven spoken of at all in the Scriptures, these individuals are in it, and in no other state or place. They are not in a state or place of transition, which is neither heaven nor hell. They have reached the end of all trial, and entered into the heavenly rest. And this is not only what the Scriptures teach, as we read them, but it is what is fitting, what we might expect, it is what Christ prayed for: "Father," said he, "I will that those whom thou hast given me, be with me where I am, that they may behold my glory."

Nor is there any objection to this, from what Peter says of David, that he had not ascended into heaven (Acts ii.). For what is the proof he adduces? He has not ascended into heaven, because, "he is both dead and buried, and his sepulchre is with us to this day." This would of course be no proof that David's *soul* had not gone to heaven, unless we take the apostle as saying, that his *soul* was both dead and buried, and enclosed in the sepulchre to that day, which no one ever supposed. But it was proof conclusive that his body had not gone to heaven, but had seen corruption, and that therefore the Psalm quoted, could not strictly apply to David, but had its primary reference to Christ, and was a prophecy of his resurrection. Nor is that expression of the Saviour: "No one hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven," any objection to our view. For, interpreted from its connection, its meaning plainly is: no one has ever ascended to heaven to bring down a knowledge of heavenly things, but the Son of man who came down from heaven, reveals the counsels of God, and tells you of heavenly things.

After what has been already said, we need not speak, at length, of the *condition* of the departed dead. That it is one of *full consciousness and activity*, scarcely admits of doubt. This has been the general belief of men, in all ages, whether barbarous or civilized, pagan or Christian. The untutored Indian, that roams through the forest, on passing into the

spirit-land, expects not to lie down in a dreamless sleep, but to enter, there, upon other and better hunting-grounds.

Ulysses is represented, in the nether-world, as conversing with his mother and the shades of slain warriors. Socrates tells us, that he there hoped to find and hold converse with Homer, and Hesiod, and Palamedes, and Ajax, and Ulysses, and ten thousand others, both men and women, with whom to converse and associate, would be an inconceivable happiness ; adding, " Those who live there, are more happy than those here." So also the Scriptures represent the state of men, not as in a state of insensibility, or sleep, but full of life and activity. This is implied in all the passages quoted in proof of our previous position. As respects the *righteous*, not only is the soul represented as returning to God, who gave it, but as entering upon a state of *blissful enjoyment* : " To-day shalt thou be, with me, in Paradise." But if the soul, at death, passes only into an oblivious insensibility, this language of the Saviour would not only not be a ground of consolation and joyful hope, but rather of cold and heartless mockery. Did Stephen, in yielding up his soul to the Lord Jesus, pass, the same moment, into an unconscious sleep, which was to last for ages ? Was that what he meant by the words : " Lord Jesus, receive my spirit ?" Was that what Paul had in mind when, jubilant with hope and big with expectation, he desired to depart and be with Christ, earnestly desiring to be absent from the body, that he might be present with the Lord ? Was it the laying aside of his conscious existence, that he longed for ? was it even conscious, nay, a *happy* existence or intermediate abode that he longed for ? No ; it was the blissful presence of Christ, in heaven : " not," says he, " that we would be unclothed, but clothed upon," the entrance upon a higher, more blissful state of existence. It is in view of this immediate fruition of heaven, that he exclaims : " I am now ready to be offered ; and the time of my departure is at hand." The appearance of Moses and Elias, on the mount of transfiguration, exhibits them in a state of *blessed intercourse and enjoyment*. The spirits of just men made perfect, in the heav-

only Jerusalem, are congregated in the presence of God, the Judge of all (Heb 12: 23). So also the multitude of those who came out of great tribulation, and had washed their robes and made them white in the blood of the Lamb, are before the throne of God, and serve him day and night, in his temple (see Rev. 7: 14, 15, and the context, which is a prolonged description of their happy state). Lazarus was not only taken to Abraham's bosom, but, we are told, comforted. That the righteous dead not only live, but are also in the highest state of enjoyment, is implied in Christ's answer to the Sadducees, who held that spirits did not exist in a separate state. Quoting from the Pentateuch the passage: "I am the God of Abraham and the God of Isaac and the God of Jacob," he adds: "God is not the God of the *dead*, but of the *living*." With this corresponds that declaration of our Saviour: "He that believeth on me, though he were dead yet shall he live; and he that liveth and believeth on me shall *never* die. Again, 1 Thess. 5: 10, "who died for us, that, whether we wake or sleep," that is, as appears from the context, whether we live or die, "we should live together with him." What more direct than this? Christians, though *dead*, are still *alive*, and live with Christ, in heaven, where he lives. They who have fallen asleep in Christ, then, are not perished. Their calm and peaceful exit, from life's troubled scene to the rest above, is most fittingly described under the figure of a sleep; for they pass to a nobler, fresher life than "we, which remain." They are *blessed* (Rev. 14: 13). That the wicked also continue conscious and active, is equally true and equally implied in the preceding discussion. Nor would we add anything further, except as there are many among modern sects who maintain that, by the destruction or punishment of the wicked, in Scripture, is meant the cessation of their existence at death. In proof of this, they allege such expressions as the following: "the wicked shall perish;" "the wicked shall be utterly cut off;" "shall utterly perish in their own corruption;" "the transgressors shall be destroyed;" "all the wicked will he destroy;" "whose end is destruction;" "the wages of sin is death;" "the soul that sinneth, it shall

die ;" assuming that the language employed in these and like passages, is used solely in its literal sense : a method of interpretation which they do not, themselves, carry out on other topics. But who does not know that the language used in such cases, is metaphorical, and that, in strictness of speech, we could not express the idea in question, or any other that relates to the spiritual and invisible state, without borrowing figures and terms from the scenes of the present life ? The destruction, or death, spoken of, is that of the soul. When used of the body, the meaning of the words "death," "destruction," "perishing," and the like, is plain. But when, with a wider range, they are used of the soul, as the punishment of sin, what is their meaning ? Is it annihilation ? What must be the meaning in that passage where the subject of death is first introduced into the Scripture : "In the day that thou eatest thereof, thou shalt surely die ?" This, it being the word of God, must have met its fulfilment, in the day of Adam's transgression. Though it did not necessarily pre-announce all that should come upon him ; yet, what it did announce, the veracity of God required should take place. We suppose it granted, then, that Adam, in the day that he ate the forbidden fruit, died. What was that death ? It could not have been the death of the body that was *directly threatened* ; for, in this respect, he did not die. It could not have been the annihilation of the soul, that was meant *at all* ; for this did not take place at all. The death spoken of, therefore, must have been the separation of the soul from God, through sin, with all the woes involved in and consequent upon this, whether experienced in this life or the life to come. This passage is the key to all the language of Scripture on this subject ; and hence when death or destruction is spoken of in reference to the soul, or the future life, it cannot be its annihilation, or even the temporary suspension of its powers, that is meant ; but its exclusion from God and heaven. So understood, the above passages give no support to the idea which some entertain respecting the destruction of the wicked. On the contrary, there are multitudes of passages which, by their very terms,

preclude the idea of destruction in the sense of annihilation. It is said, for example, "the wicked shall be driven away in his wickedness;" "shall be turned into hell;" "they shall go into everlasting fire, prepared for the devil and his angels;" "shall go away into everlasting punishment;" "dwell with everlasting burnings;" "the smoke of their torment ascendeth up forever and ever;" they are to "rise to shame and everlasting contempt." These passages and many others necessarily imply continued existence. There are others still more direct on this point, which not only imply existence in the general, but specify individuals who exist, and exist, too, in a state of suffering, in the world of spirits, suffering immediately consequent upon leaving this world. Not to dwell upon the case of the wicked antediluvians, who are said by the apostle Peter to be in prison, in connection with the fallen spirits who are reserved in chains, under darkness, unto the judgment of the great day; nor upon that passage in Isa. xiv., where the hosts of hell, on the approach of the king of Babylon, are represented as taunting each other in their misery, and glorying in each other's sufferings, we have the case of Judas, who, it is said, "went to his own place," and that a place of such a nature that it were *better for him that he had not been born*, surely then, a place of suffering: while of Dives it is expressly said that "he lifted up his eyes, in hell, being in torment." If our understanding of this matter be correct, the wicked, at death, go immediately to the world of woe, "where their worm dieth not, and the fire is not quenched." While, on the other hand, the souls of believers pass immediately, not into any unconscious or intermediate state, but into glory, where, joining with the heavenly throng in the service of the upper sanctuary, they joyously await the glorious and triumphant issues of redeeming mercy.

But in reply to all this, it may be asked, if the souls of the righteous and wicked have already reached their places of ultimate destination, wherefore the need of a general judgment? Plainly, because a full judgment of any one case even, could not take place before. The mere acts of a man's life, exhibit but a small portion of the results for which he is

responsible. These acts set in motion influences which operate to the end of time. And while the Omniscient one foresees all the issues, and in the meantime assigns accordingly to each individual his proper place, *even he cannot fully exhibit these issues to others*, until they have worked themselves out, and the whole scheme becomes complete. Then, and then only, can each individual case be distinctly seen. Hence *that is not only the proper but the earliest possible period that could be fixed upon for a public official announcement of the results of individual cases, and of the great scheme as a whole.* Then only, can a public official bestowment of rewards and punishments take place, and the whole universe be let into the knowledge of all the results; so that, although each individual destiny may have been long settled, yet an official "*revelation of the righteous judgment of God*" cannot take place at an earlier period. In this there is nothing very unusual, nothing contrary to what occurs among men. In the Olympic games, for instance, we have what is precisely analogous. Those who conquered, received applause in so doing, and took their stand among the victors, immediately on reaching the goal. Yet there they must stand, with the applause and joyous exultation, that naturally attended success, and wait for an official crowning, and an official announcement of their victory, till the end of the games. There was no suspension, or turning off, of the attention from the great trials that were going on, in order to crown officially an individual victor. The set time for this was when the results were all in.

We may further add, that this objection, so far as it is an objection, bears as much against an intermediate abode, as against the soul's going immediately to heaven and hell. The one view no more supersedes, or conflicts with, a general judgment than the other. According to *both views*, the righteous and the wicked are supposed to occupy separate abodes during the interval between death and the judgment, the righteous in a state of happiness, the wicked in a state of misery; consequently both imply that a judicial, discriminating sentence is passed upon all at death, while both ex-

pect a more complete and final award to be officially announced and carried into effect at the last day.

But it may be asked again, if the righteous and wicked go at once to their places of happiness or misery, what need of a resurrection of the body, afterwards? We reply, it is necessary, in order to bring on a full and complete triumph over the works of the devil. Were the body left in its state of dissolution and decay, the triumph over the ruins of the fall, would be incomplete. Not only so, but it is fitting that the body, which with the soul has suffered and struggled through the trials of the mortal, should also share in the triumphs and joys of the immortal, state, and so the reverse of this in the case of the wicked.

That the triumph both of the soul and of the body, should take place, each in its own time, yet both be triumphant in the end, well accords with the progress and development of the whole system, as we now see it moving on about us. There is seemingly in it no haste, everything has its season, one thing waiting for another, each as a part looking forward to, and waiting for, the incoming of a final and glorious consummation.

And here, without touching upon the many associated topics, such as the recognition and reunion of friends in the spiritual state, their employments, and what may still be their relation and intercourse with the living; we close our discussion of this subject, a subject to us full of mystery, respecting which nature says nothing, and philosophy is as silent as the grave; on which revelation alone sheds any light, and yet a subject so deeply interesting, so important to us as pilgrims, who are soon to pass into that unseen state. Oh! that when the time of our departure shall come, and we shall find ourselves on the confines of that world, we may then, like the thief on the cross, find a friend in the King of that country, and like him also have administered to us an abundant entrance into the heavenly Paradise.