

No.

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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

THE FAMILY OF GOD.

(Part II).

An Address (revised) at

St. Mary Axe.

26th September, 1913.

by

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Correspondence welcome:

Scriptural literature for Believers

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THE FAMILY OF GOD. (Part II).

An Address by Mr. P.W. Heward,

At St. Mary Axe.

26th September, 1913.

1. The Position of Old-Time Saints.
2. Dispensational Privileges.
3. "The Whole Family".
4. Some Problems.
Some Inferences.

We come, beloved friends, to consider more fully the subject already begun, "The Family of God." This subject is deeply important to our hearts, for, though our first point is the position of old-time saints, I trust that there all through may be the underlying feeling, What is MY position? The primary thought with everyone present should not be, What can I learn about the Scripture that I may have a clear system of theology, but what can I learn about Christ that I may live to glorify Him! Mere doctrinal acquaintance with Truth is a miserable failure. If our heads grow faster than our hearts (if you will pardon such a wording) there is something dangerously wrong. What we need is to have that spiritual progress which will mark itself, and be marked in the whole of our lives. OLD-TIME SAINTS. Thanks be unto God there have been saints in all ages and in all dispensations. By Old-time saints, I do not

mean those who lived at the time of the reformation, though God granted saints then, nor those who were in THE church of the first century, though there were old-time saints then, but those who, knowing God, in some measure because known by Him, loved and served Him before the privilege of further revelation was granted by the coming of the Lord Jesus Christ into the world. Old-time saints existed and are called by this name, this precious name "saints", - old-time saints existed before the Son of God came into this world. It is a pleasure to realise that salvation by grace is not a mere afterthought, and God's people were chosen in Christ BEFORE the foundation of the world. We are not merely thinking of a contrivance fitted in by after-consideration, but of a PLAN, to make a background for which, - God dealt with men under the Law first. I do not say ONLY to make a background, but God HAS used law to make a background to bring sinners to an end of self, that, struck down as the one in the parable on the road to Jericho, they may be ready for the hitherto hated ministrations of that One Who came to give everything and to take nothing.

We find in the earlier Scriptures a continual reference to those who loved God, those who feared the Lord, those who delighted in His commandments, and who were spoken of by God as possessing a blessedness, and now the question comes, What was their position with regard to God before the Lord Jesus had come into this world? I take it, beloved friends, that a subject on which there are differences of

opinion, among some who appear to be in earnest about pleasing the Lord, should search our hearts, that we may seek to have that quiet disciple-likeness which is so needful for the understanding of Truth. It is a pleasure to be settled upon certain parts of doctrine. I cannot say it is a pleasure to be unsettled, but uncertainty is at times in our imperfect condition a wonderful ministry of blessing, in God's overruling, for it leads us to bow ourselves, and to be bowed ^{down} before the Lord, and feeling our nothingness, to cast ourselves ~~before~~ upon Him for guidance and blessing alike, and I feel that we have approached a subject upon which one must speak very cautiously. I do not profess, beloved friends, to be able to dogmatize this evening as to my use of language in this matter. I feel that God's employment of language is perfect, but that His usage of it is far beyond my full understanding, and there is a necessary hesitation in this connection though I do trust God's Holy Spirit may prevent any utterance which would mislead His people, and cause dishonour to the Name of the Lord Jesus.

The old-time saints plainly possessed a righteousness, they stood before God with a real righteousness, for what saith the Scripture, Abraham believed God and He counted it to him for righteousness; and again, Oh the blessedness of the man to whom the Lord imputeth NOT iniquity, in whose spirit there is no guile. I take it that such passages not only bring before us a prophecy of the present dispensation, but a realisation in the old dispensation, though not a realisation as fully as

we now have it. But I take it that when David wrote the words of Psalm 32 he felt something of that blessedness of knowing that God did not impute iniquity to him. The added words, "In whose spirit there is no guile" are very remarkable. We read of our beloved Lord that no deceit was found in His mouth. But all must acknowledge that they have failed in this respect, and therefore David says with wondrous appropriateness that where there is a non-imputation of sin, the result is that ⁱⁿ the SPIRIT there is no guile. I take it therefore that we have here an early allusion to the fact that old-time saints had something within them which was not natural, which could be characterised somewhat as the apostle characterises the new life that believers have received where, in 1 John, we are told how that which hath been begotten of GOD is distinctly marked by a hatred of sin and by an inability to sin. I know there are other thoughts wrapped up in the wonderful statement of 1 John 3, where the Holy Spirit deals with a real believer's graciously caused inability to keep on sinning, for he is held back from a continuance in evil, being made near, he is a continuing disciple of the Lord, being brought near, and being caused to live in newness of life and walk in it. But I am sure we acknowledge that in the NEW nature there can be no guile, and that Psalm 32 has a suggestion of something very similiar to this, if not exactly the same. Hence not only did the old-time saints stand before God with a

righteousness but they also could be regarded as possessing something, some kind of living power which can not be predicated of the ungodly. There was something distinct in them, something that was not developed, not an improvement, but if I may ^{adopt} ~~use~~ the language of the later Scriptures, which was a new creation. You will notice that even the words "Life for evermore" occur in the earlier Scriptures. We find for example, in Psalm 21. 4, 5, that the king asked life, and it was given him. Evidently not merely physical life. "Even length of days for ever and ever". Nor can we omit the words, "There the Lord commanded the blessing, even life for evermore". Furthermore, God's people of old had a very definite relationship to the Spirit of God. I know that the usual expression with regard to the words of service is that the Spirit of God came upon them, but surely David is not only speaking ~~ph~~ prophetically for Israel, when he speaks of God's Holy Spirit being with him, in Psalm 51. "Cast me not away from thy presence, and take not Thy Holy Spirit from me. Restore unto me (not 'Thy salvation', but) the JOY of Thy salvation, and uphold me with Thy free Spirit". These thoughts seem clear, but can we speak about old-time saints as possessing life? We speak of believers NOW AS HAVING ETERNAL LIFE. Is it Scriptural ~~to~~ so to speak of old-time saints? Is it Scriptural to use the language of the later Scriptures as to a new, birth, and as to a position of having been saved, when referring to those who lived

before our beloved Lord had come to die for sinners? It is with regard to this that I feel we must have holy cautiousness. I would mention the following points to help to guide our consideration.

First. The testimony of both parts of Scripture is clear that everyone who confirmeth not the words of the covenant is under a curse. In other words that man, by practice of evil, stands under a curse. All, moreover, are by nature children of wrath being born in sins. Now I take it that the earlier Scriptures show us that there was a deliverance from this natural position.

Secondly, it seems clear, not only as a dispensational revelation but throughout God's teaching that the natural man receiveth not the things of the Spirit of God for they are foolishness to him, neither can he know them, for they are spiritually discerned. Consequently if there was any discernment in the earlier times, it was not naturally, it must have been spiritually, and, as the natural man receiveth not the things of the Spirit of God, if they received the Spirit of God, there must have been the work of the Spirit of God, causing them to have been made distinct from the natural man.

Further, we find in Romans 8 a striking reference to the work of the Spirit of God. We are told as to believers now that they have received the Spirit of sonship, but what says the whole verse? "For ye did not receive a

spirit of servitude again to fear, but ye received a Spirit of sonship in Whom we keep on crying, Abba, Father?" That the old-time saints did not receive a spirit of SONSHIP is clear, they did not keep on crying Abba, Father, though they had glimpses of glory in advance. Now we have not only the spirit of childhood, but the Spirit of sonship. We must carefully distinguish. The Holy Spirit implies that in the present dispensation He is more than a Spirit of childhood. He is a Spirit of SONSHIP, and sonship involves more than relationship, even dignity. But what about the earlier part of the verse? Ye did not receive a Spirit of servitude again to fear. If we take the term "Spirit of sonship" personally, (though the fulness of meaning is greater) may we not equally take the word "Spirit of servitude"? The old-time saints were all their life-time subject to servitude, says Hebrews 2. I do not mean that they were all their lifetime miserable. On my journey hither I thought I would turn to the passage that illustrates the Spirit of servitude more than perhaps any other, - Isaiah 38, and which brings before us the deep feelings of Hezekiah. But, beloved friends, how wonderful, and how beautiful are the expressions there. Let me read you a few verses. "What shall I say, He hath both spoken unto me, and Himself hath done. I shall go softly all my years, in the bitterness of my soul. O Lord, by these men live, and in all these is the life of my spirit, so shalt Thou recover me and make me to live.

Behold, for peace I had great bitterness, but Thou hast in love to my soul delivered it from the pit of corruption, for Thou hast cast all my sins behind Thy back". Thus there was not with the old-time saints MERELY servitude, They knew something of wondrous blessings, but the work of the Spirit of God was with them rather the work of the Spirit of servitude. He taught them reverence. They were in a position of relationship to God, living relationship, yet they took rather the servants' place than the sons'. They could not understand the heights of blessing which are now brought before us. The receiving of the Spirit was rather as the Spirit of servitude. We have illustrations of this in various types; - types will not prove, but they will help, I mean they will not prove unless God makes them more than types, even declares of what they are pictures. The cities of refuge pictures our beloved Lord. A man had slain another by mistake, thither he fled, there and there only was he safe, but on the death of the high priest he was able to go wherever he would. He was brought into a position of fuller blessedness. Safe before the death of the high priest, he did NOT exercise the same privileges. Thus was it with old-time saints. When our beloved Lord died, the veil of the temple was rent in twain from the top to the bottom, - that was the inner veil, and thus there was a uniting of the holy place and of the holiest of all. The priests who were in the holy place would thereby be brought into the united two rooms. Those who were not in the priest's family were unaffected.

God marks definitely His mode of dealing by this wonderful hint. The death of the Lord Jesus Christ did not so much alter the position of the "priests" as to the room, but altered their realisation of nearness. Do not misunderstand me. I believe that all the blessings before Christ died depended upon Christ's dying, but that God could reckon the promises of His beloved Son in a wondrous way with regard to those who walked this earth before that work on Calvary had been accomplished for their and our salvation.

Further, ere the Lord Jesus Christ died He said in John 3, "Except a man be born from above, he cannot see the kingdom of God". Do we think that the Lord Jesus merely meant that this would take place two or three years later? To Nicodemus He was plainly speaking of a present need. This is the more marked because He adds, "Marvel not that I said unto THEE (singular) YE (plural) must be born from above". He did not say, "Thou must be born from above", for there seems a certain underlying hint that NICODEMUS with his seeking after the Lord was already (if I might so put it) in a child's position, though his relationship to God was not altogether manifest. The seeking proved there was a greater work than that which was natural, and therefore the plural - "Ye must be born from above", slightly hinting, though not on the surface, that Nicodemus had received a Divine inner working, would suggest to us that before Christ died there was a condition of being brought into God's family. Hebrews 12 is rather suggestive. The apostle

refers back to the book of Proverbs and remarks that there God gives exhortation to sons needing chastisement. Now that the book of Proverbs, like the Song of Solomon, is full of types, we readily acknowledge, but I think the allusion to that passage may imply that there were those who were in a living relationship to God when the Book of Proverbs was written, even though they could not enter into the fulness of that which we have now unveiled in connection with the word "son". Again let me call your attention to the point that the distinguishing mark of the present dispensation is not so much that we are children, but that we are SONS, and this implies that living relationship to God existed in earlier dispensations. At least, so it seems to me, and I trust that the Lord may bring us to one mind in this matter. I am not sure if John 6 with its testimony as to a relationship to the Lord Jesus, eating His flesh, and drinking His blood, will not imply further, if read carefully in its context, that such a position was possible by faith's anticipation before He had died. If that can be shown it refutes the theory of a so-called sacramental interpretation of John 6. I refer to it because it shows the possession of life.

Furthermore, our beloved Lord distinctly judged, or rather, referred to the judgment of those who did not believe into Him before He died. Mark the striking statement in the third chapter of John's Gospel, - "He that believeth into Him is not being judged, but he that believeth not hath already

been judged because he hath not believed into the Name of the Only Begotten Son of God". But you will say, and rightly so, Everything depends upon the death of the Lord Jesus. We are not linked with Him VIA incarnation. We are united with Him in resurrection. Except the Corn of Wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. How therefore can we speak of any being in Christ before Christ had died and been raised from the dead? I ask you to mark, beloved friends, that I have not used the expression being "in Christ". A great deal depends upon the right use of God's expressions. However, I do find that we are chosen in Christ BEFORE the foundation of the world, and therefore we can understand that God the Father is pleased to view in the Lord Jesus those who were to be united with Him by His finished work. Christ's promise was as sure as the performance of it, hence God passed by transgressions in the old dispensation (*παρεβίβη*) with a view to the forgiveness (*ἀφεσις*) in the present dispensation. Believers in God were righteous and had a position of loving relationship to Him before the Lord Jesus Christ came, because His work was foreknown and foreapplied. Every believer must recognise this. Never is there a man who stands before God, in any time or period or dispensation, except wholly and solely by the finished work of our beloved Lord and Saviour Jesus Christ. Now, beloved friends, I feel that two passages in the Later Scriptures will clear up many of our problems. Shall we read Galatians 4. But I say for so long a time as the heir is

a baby (νηπιος) in no wise does he differ from a bondservant (δουλος) though he essentially is lord of all (κυριος), but is under guardians and stewards, until the appointed time of the father. Thus we also (we Jewish believers) when we were babes, infants, under the rudiments of the world were those who had been ~~sawed~~. enslaved. But when there came the fulness of time God sent forth His Son, having become of a woman, having become under law, in order that those under law He might redeem out, in order that we might have received the placing as sons (υιοθεσια); but because YE ARE sons (not only WE ARE, but YE ARE), God sent forth the Spirit of His Son into your hearts, crying Abba, Father." It is fairly plain therefore that, as the old-time saints did not have the Spirit of sonship, that they were not fully treated as sons. They did NOT receive the Spirit of sonship into their hearts in the same way as here brought before us. "So that no longer art thou a bondservant, but a SON, but if a SON, also an heir of (or through) God." Here we have brought before us that it is possible to be in the family without having a knowledge of family glory, and family position, and family blessedness. This took place for old-time saints. Will you turn next to 2 Timothy 1. We read in verse 9, "Who saved us and called us with a calling that is holy, not according to the ~~works~~^{works} that are ours, but according to His Own purpose and grace that was given to us in Christ Jesus before times eternal, given to us before times eternal, but was manifested. - Ah, here was the force of it.

If we could have a potential existence before times eternal, being viewed in Christ, is it anything strange that the Lord Jesus Christ and His finished work should be so marvellously anticipated in the life of old-time saints? But there was not the manifestation in the full sense, as it is manifested NOW. Through the manifestation, the shining upon (*ἐπιφάνια*) of our Saviour Jesus Christ, Who put death out of working order (*καταργέω*), on the one hand, but on the other hand showed a light on (*φωτίσω*) life and incorruption through the Gospel. Not that He made life and incorruption through the Gospel, He made life and incorruption by His Own finished work. Here there is the thought of the REVELATION of the facts in the Gospel. He showed a light on life, that is for the heart, - quickening, and incorruption, that is for the body. Now the old-time saints did not realise either of these, but we are not told that we are the only ones who have ^{these}, but the Lord showed a light upon them through the Gospel; when He came in His finished work He secured them. That our sins though we lived hundreds of years afterwards were put upon Him, if ^{indeed} we believe, surely our hearts must acknowledge. That His work though He lived hundreds of years afterwards was applied to Abraham, surely we must by faith acknowledge. Hebrews 11, makes it very definite that the old-time saints had faith. A faith which is associated with our faith, not a natural faith but a living faith. We read earlier in this book, of repentance from dead works. Do you think the apostle exhorts a

dead faith in Hebrews 11? But a dead man cannot produce a living faith. We read in the 12th Chapter of the spirits of just men made perfect or brought to the goal. They are viewed as having spirits, though they were not brought to the goal till Christ died and rose again; - then they were removed from Hades to Paradise, as more than one passage clearly shows. They are still waiting for the application of incorruption that is brought to light through the Gospel, for they have not received the promise as to the body, God having provided a certain better thing for us that they without us should not be brought to the goal. "That they without us should not be brought to the goal" implies that they WITH us shall be brought to the goal, and old-time saints are thus shown to be in ^arelationship to God similar to that which we possess. Indeed if we turn to Romans 4 and find there a reference as to Abraham's faith, we are told righteousness was imputed to Him, and it was written for our sakes to whom it is being imputed if we believe, etc. Surely not a distinct righteousness, but the same. We read in that chapter, Abraham is the father of us all. It would be strange for the one called "father" himself not to possess a spiritual life. The passage plainly marks out that Abraham is viewed and the old-time saints, as possessing something on which Christ had shed light, which Christ brought about, but which was applied in advance. But, you will say, did not the Lord Jesus declare that upon the Rock, Himself, He would build

His church, after He had died? Undoubtedly, and the old-time saints are not to be described in later time language.

We must be very careful to use the words as God uses them.

That the church was formed on the day of Pentecost is clear, but that old-time saints are excluded from it in resurrection, because they were not in it on earth is by no means a logical inference. I take it, beloved friends, that if we follow out this "argument" we shall lead to some very dangerous consequences. The popular "argument" at the present day is that because Abraham, and such like, were not in the church on earth, therefore they can never be. Our beloved Lord distinctly tells us that they will be in the kingdom of heaven, but it is now plain they were not in the kingdom of heaven when on earth, for the kingdom of heaven has a dispensational aspect, and is not introduced till after the coming and ministry of the Lord Jesus Christ. Old-time saints did not go to Paradise but NOW they are in it. Christ's death and resurrection has brought a distinction of place, distinction of experience, but it has not altered the eternal principle that salvation is ONLY by the finished work of the Lord Jesus, and that Calvary looked backwards and looked forwards, and that the Lord's work is applied to every believer's heart, even to everyone who is brought to believe with a heart that God ^{has} graciously caused, that there may be the acceptance of His Own way of salvation, without merit, without human contrivance, and without human working. In Ephesians

we have a wonderful statement that must be recollected in this connection. The apostle is praying and he says, (in verse 13), "Where-fore I ask you not to faint in my tribulations on behalf of you which are your glory; with reference to the grace of this, I keep ~~being~~ on bowing my knees toward the Father of our Lord Jesus Christ, out from whom the whole family, the whole family in heaven and on earth is named". "πᾶσα πατρία" has sometimes been rendered "every family". I take it we acknowledge every human family is not so named! That there may be an allusion to the different gatherings of God's dear people, I would acknowledge, but "πᾶσα πατρία" NEED NOT be rendered "every family". The word "πατρία" implies family whether it has the article or not, but if the article is omitted there is a stress on the character. Hence "πᾶσα πατρία" would have a stress on the whole company that has the character of a family. Compare "πᾶς οἶκος Ἰσραηλ". You would not say "Every house of Israel" in Acts 2. 36; "And so all Israel shall be saved", Romans 11. 26 - You would not say "πᾶς Ἰσραηλ" there means "Every Israel shall be saved". Indeed there are other occurrences of the word "πᾶς" with a noun that has not the article, and the context explains how we were to take it. Our gracious God has arranged unto us in all wisdom "ἐν πάσῃ σοφίᾳ". You would hardly put it, "every wisdom", for we realise that in God there is the sum total of wisdom, and that is the thought brought before us. So believers are urged to walk worthy of the calling wherewith ye are called with all

lowliness of mind, "μετα παβης ταπεινοφροσυνης". You would not say, "Every kind of lowliness of mind" was the only rendering. I want us to realise that God's Holy Spirit will always explain to us in the context of other expressions why He leaves out the article, or puts it in. What then is the signification of the whole family in heaven and on earth? Why, beloved friends, may it not bring before us that those dear believers in God who of old went down to Hades, and those dear children of God who are marked out as passing away ~~se~~ since our Lord Jesus came to this world, are alike in Paradise, and that they belong to the same family as we do, in heaven, and on earth? Where we have the recognition of Christ, in Philippians 2, we read of things in heaven and things on earth and things under the earth, but there are none of the family under the earth. You will notice Scripture does not say the whole church in heaven and earth. The term "Church Triumphant" at the present time seems unscriptural. The saints who have fallen asleep are not characterised as the church. You will find in Hebrews 12 we are distinctly told that the saints had come to the church of the firstborn whose NAMES were written in heaven, not they themselves were there. When God speaks of those who have fallen asleep they are not called "the church". The "Church Triumphant" does not exist until our beloved Lord will present Himself a glorious church not having spot or wrinkle or any such thing. We must use the language as God employs it. He says the whole family in heaven and earth. Here then we have brought before us a

wondrous relationship of all saints unto Him Who is the Father. Well may we realise that though there are dispensational distinctions, and though there are differences of appreciation, yet there remains the eternal principle that no one can come to the Father but by Christ, and that all who will eventually be saved ~~in-the-same-way~~ are saved in the same way by ABSOLUTE grace. His atonement has been for them, His perfect merits cover them, and they will to eternal ages be accepted, in the Beloved. Our dispensational privileges are great, even though some are lost in measure since the failure that has characterised man's use of the present dispensation has made itself so felt, but even NOW our privileges are great for we have received the Spirit of sonship in Whom we keep on crying, Abba, Father. Individual blessings remain, though CORPORATE testimony is largely altered, and amid the ~~revival~~ ruin, while sighing for revival and looking beyond the revival to the Reviver, Who will come again to His people made graciously ready VIA repentance, - looking forward to the revival and looking beyond unto Him, surely we know by grace what it is to say from the heart that we do have a measure of enjoyment of dispensational privileges, and that there is unfolded to us in the Gospel, never taken from us, life and incorruption. God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son hath not life. Oh, let us indeed consider ourselves before God, that we may not speculate

over these things, but that we may really find out if we have indeed passed out of death into life, for if anyone is in Christ there is a new creation.

Q. Hebrews 4 refers to the faith given in the present time? The word preached did not profit them not being mixed with FAITH?

A. We are specially told in that passage of definite faith as to a definite promise. Undoubtedly they were types of those who heard without faith, but I take it, that we not only see in them types of unbelievers, for has not the Holy Spirit said, Take heed, brethren, lest there be in any one of YOU an evil heart of unbelief?

Q. You misunderstand my point. If Israel did not have the faith to receive the word, they were not saved. Those who did receive it had the faith?

A. It must be so in all dispensations. There must be the faith of God's elect; as Paul words it by inspiration.

Q. Would there not be a difference between the faith of Abraham, and faith in the present dispensation?

A. The word "faith" is a wide one. It may mean spiritual faith, if I may so characterise it, awhile, as to the whole round of Truth, as to a part of Truth, or as to personal resting upon God's way of salvation. Faith is not different in its nature, but different in its application and extent. I do not think Abraham realised in his faith

all that we realise in our faith, but the faith was of the same origin, and in all ages faith must either be dead or living. If it is dead faith God cannot accept it in the sphere of eternal blessing. We are told of Enoch that without faith it is impossible to please God, for he that cometh to God must believe that He is, and He becomes a Rewarder of them that diligently seek Him. Enoch therefore is viewed as a man of faith who pleased God. But they that are in the flesh cannot please God. Hence though I should not feel it quite warrantable to apply the term "Enoch was in the Spirit", it is equally clear that he could not have been viewed as in a fleshly position but must have known what it was to have possessed a new work of God, or either he could not have pleased God, for ~~we~~ upon such points God is unchangeable. Typical arrangements may differ, but essential principles must remain through all dispensations.

Q. Those saints that entered into heaven without seeing death, in the old dispensation, Enoch and Elijah, were specially dealt with by God?

A. Yes, I do not quite follow the point.

Q. You did not ~~mention~~ refer to them. Their position would be quite different ~~to~~ from the others?

A. It is possible they will both come down to this earth to die, as the Book of Revelation may suggest.

Q. That they will?

A. Elijah will certainly.

Q. What reference?

A. I was thinking of the two witnesses, and Malachi 4.

Q. Why do you think Enoch not so certain as Elijah?

A. Because Scripture says Elijah is coming (Malachi 4) and Matthew 17 too. But Scripture does not say explicitly Enoch is coming.

Q. But did not Christ say John the Baptist was Elijah?

A. AN Elijah, I think if we bring out the force of the character there we can say in English. AN Elijah has come. John came in the spirit and power of Elijah, as Luke 1 declares.

Q. Referring to Paradise, do I understand that you see from the Scripture that the saints who die will ~~not~~ go to Paradise before they reach the eternal city, before they reach the kingdom of heaven?

A. At the present ~~the~~ time saints go to Paradise, saints are not in the third heaven at the present time. A naked spirit unclothed cannot be in the fulness of the glory. That is brought before us for those who are raised from the dead. Unraised ones are viewed as under, the "altar", in Revelation 6, The altar of incense being in the holy place, not in the holiest of all.

Q. There is a consciousness in Paradise?

A. Undoubtedly, the passage illustrates that.

Q¹₂ Death to the believer's body means presence with the Lord.

A. Undoubtedly.

Q. I mean it does not mean a sleep for a period, a great period?

A. Not a sleep of unconsciousness. The word "sleep" is used with entirely different thoughts. It is sleep of rest in that those concerned are not ~~th~~ engaged particularly in activities, but we know very well that there exist in sleep certain functions. I do not mean only that we breathe or that our hearts beat, but dreaming shows there are certain ~~exercise~~ exercises which can exist in sleep. Sleep does not even on earth imply the removal of all faculties. Scripture, I think, plainly shows that believers who fall asleep are not particularly engaged in service or activity, but are quietly WAITING with thankful enjoyment of God's guarding, - are quietly waiting consciously for the Coming of the Lord Jesus Christ toward which we look.

Q. I was thinking more especially of that passage that says, the rest of the dead lived not again till the end of the thousand years. The dead are in a living sleep. Though they are spoken of as dead, yet for all that they are in a similar kind of sleep, they are not dead, because they will awake?

A. You mean the ungodly dead. I hesitate to use

the expression "living-sleep"; indeed, I know of no subject of which there is need for more carefulness as to the use of terms. You will not misunderstand me if I say I would either use exact Scriptural terms or terms that do not exist in Scripture at all. I hope the object is clear to everyone, it is deeply important, it may seem a strange statement to make, but it has a very important bearing on this. If we use Scriptural terms with varied meanings we are apt to misunderstand the Scripture, to mislead people, and to give ~~to these who held false~~ a handle to those who hold false teaching. Consequently I should not be prepared to talk about the ungodly being in a living sleep, but if you will take terms that do not exist in our English translation, and speak of the ungodly as having a conscious existence, I am quite willing to agree with you.

Q. Your definition is practically the same as I thought.

Question as to the two witnesses.

A. The only ones who seem in Scripture to be possibly the other, are, I suppose, Enoch or Moses. Enoch went up without dying, he was not, for God took him, he was translated. Moses was buried by God. Moses appeared on the Mount of Transfiguration. There are ⁿ many things we know in part, but we are thankful to God that all are clear before Him, and we gladly leave all in His hands.
