

No.
120

“IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD.”
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“THE INTERMEDIATE STATE”.

An Address (revised)

At 65, St. Mary Axe, E.C.

16th May, 1913

by
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THAT WHICH HAS BEEN CALLED
"THE INTERMEDIATE STATE"

An Address by Mr. P.W. Heward.
 At 65, St. Mary Axe, E.C.
 16th May, 1913.

OUTLINE:-

1. The Fact and Meaning and Lessons of Death.
2. Hades, and its Position.
3. Paradise.
4. Our Lord's Words to the Dying Thief.
5. Sinful theories of "Soul Sleep".
6. The Prospect of Resurrection, and "That Blessed Hope".

We have to consider that which has been called "The Intermediate State". I use the word "That which has been called", not because I wish to quarrel with all English terms, but because it is important to know what terms have a definite Scripture basis, and what terms are rather inferential, or explanatory, than translated. The intermediate state has no Scripture parallel in language, and therefore we should sparingly use the word. It is deeply important that children of God should have their language chosen in subjection to Himself, and with delight in His wondrous revelation. Before we consider this part of our subject we must ponder the fact, and meaning, and lessons of death. Death is that which introduces to the unseen world. What is death? "Through one man sin entered into the world and DEATH by sin". "The wages of sin is death". Here we have a universal principle. No sin - no death. Sin - death. The fact of death cannot be denied. Every funeral, every cemetery, every absence in the home circle, must combine to bear a solemn testimony to the fact of death. There is no one who has attained a fair age in life who has not some dear ones who have been laid in the grave. Death is a fact, and its meaning is, as we have seen, in connection with sin. Not that it can always be viewed merely as a direct "punishment", for though death has the wondrous lesson that sin must be punished, it comes to those who are faithful servants of the Lord, even as it comes to the ungodly, - it comes to them not in the sense of a punishment for their sins, but to remind them that their bodies are still viewed in connection with Adam, still viewed as awaiting redemption; and, therefore, is a humbling reminder that they have sin in them. I venture to say that if there were perfectionism in the flesh, death would be totally out of place, and its existence is suggestive to us of the fact that though we are in Christ Jesus, and have received the earnest of the Spirit, we are nevertheless awaiting the placing as sons, waiting to be delivered out from this body of death. While in this body of death we are falling short of the will of God. We would seek to please Him, but we find our physical frame is weak, and the words of the Lord Jesus have their application "The spirit truly is willing, but the flesh is weak". Death, therefore, is solemn and humbling to a believer in the Lord Jesus Christ; yet gaudy funerals still seek to put on one side this solemn thought. The gaudy funeral of one great upon earth is surrounded by the gorgeous and many-coloured decorations of military honour, and though other funerals are more associated with an apparently "dismal" black, yet there is a parade, - even funeralgarb may be showy, - and all parades are out of place, and out of keeping with that solemn reminder to us that "through one man sin entered into the world, and death by sin". Beloved friends, it becomes us not only to stand aloof from earth's funeral customs because of their extravagance and because of their wastefulness and because of their display, since even the darkest colour may be turned to the most extravagant parade, - it becomes us to stand aloof from these things on ANOTHER account as well:- another account, yet one closely linked, - because death is to us something stumbling, and any attempts to hide up its humbling nature, any attempts to lead men away from God's sermon by death, must be viewed with considerable alarm by every child of God.

But after death? Ah, beloved friends, what comes after? "It is appointed unto men once to die but after this the judgment". But judgment does not follow at once. The Great White Throne is future, even to those myriads of earth's inhabitants who died long ago. What then is the immediate consequence of death? The body is laid in the grave; but the life, whither does it return? Undoubtedly to God Who gave it, as Ecclesiastes shows. In other words, a man's boasted freedom largely allowed is then cut short; and the soul, the spirit, the personality, returns to the custody of God. If the soul be that of an ungodly one, the custody is in a prison-house, as we read of spirits in prison, in 1 Pet. 3.19,20; but if it be a believer who passes away, what then is the believer's position? We dare not with so-called "spirituality" say that death is a resurrection, but we do realise that for those who are in Christ Jesus, to depart and be with Christ is far better (Phil. 1.23). We rejoice to know that every child of God who has been brought out of death into life, can never die as to his SPIRITUAL exist-

ence, and though the body crumble to dust, that new life shall not be changed, nor will God permit that His redeemed ones pass into the locked prison-house of Hades. What are we told in Scripture as to Hades? I do not want to drag in words of foreign languages, but "Hades" has become almost an English term, and likewise has the Hebrew word "Sheol". "Sheol" and "Hades" are identical. The English rendering of the former is sometimes "Hell", sometimes "the grave", and there are other renderings. The "grave" is plainly a false one. Sheol does not mean the grave. It is something far deeper, as we read "Deep as hell", and "If I dig into hell", and so forth. It would be absurd to speak of digging into the grave as a mighty work, yet that is the word which is elsewhere rendered by our translators "the grave". When Jacob speaks of going down to the grave over his son, we all realise that he is not merely referring to the grave as such which is merely dug in the ground, but to something far deeper; he is referring to Hades. It will help any of the Lord's people who have not yet taken the privilege of following up a little Hebrew and Greek, it will help them if they remember that in the Earlier Scriptures where we have the word "Hell" it is always "Sheol". It is not so in the later Scriptures. There are three Greek terms used, which are all rendered "Hell"; one is Hades, one is Tartarus, and another is Gehenna; but in the Earlier Scriptures wherever we have the word "Hell" it is Sheol! But let me again say, lest any be misled by this statement, that those passages are not the ONLY occurrences of the word "Sheol".

There are, as we have already seen, plenty of other passages where it is rendered "the grave", and so forth. Now what, beloved friends, can we find from the Scriptures concerning Hades, and its position? May I remind you that in Matt. 11.23 our beloved Lord speaks of Capernaum being brought down to Hades. Exalted to heaven, then brought down to Hades. It is fairly plain, therefore, that Hades is not viewed as somewhere up near unto heaven, but as that which is low down, for there is the bringing down unto Hades. Hades is always regarded as a deep place. In accord with this, in Num. 16 we find that when there was the rebellion of Korah, Dathan and Abiram, - Moses, speaking of Dathan and Abiram, said, God might create a new thing, and these would go down alive into Sheol, which, as we have seen, is Hades. Go down alive, - and the earth opened, and they went down. It is fairly plain, therefore, that Hades is in the depths or midst of the earth. It is below, and, of necessity, to every man wherever he is found in the earth, "below" is within the earth's crust. There is no Scripture to contradict this. We recollect the passages to which I have already alluded, where Jacob three or four times speaks of going down to the grave, which should be Hades or Sheol, to his son. Hades, or Sheol, was the place into which ALL went before our beloved Lord died and rose again. It had two compartments, as we read in Luke 16. There we find the rich man in Hades lifting up his eyes, being in torments; but on the contrary, in Abraham's bosom, which was within eyesight's reach, in Abraham's bosom Lazarus was found resting. Here we have shown to us two places close to one another, two compartments with a great gulf fixed between them. Compartments of the Unseen world, as the term Hades signifies. I suppose that what has been said is sufficiently convincing for any believer. May I suggest that further study will only corroborate. You find, for example, in the Earlier Scriptures, passages that speak like this:- "Hell from beneath is moved to meet thee at thy coming". Surely this shows that Hades is low down. Then we read, as I have already mentioned, about Hades, or Sheol, as being the opposite of heaven. "If I make my bed in Sheol, Thou art there", and Amos 9 contains the verse which speaks of the digging into Hell. This would be an absurd statement if Hades were not low down, and within the centre of the earth. It is interesting to notice that not only the old time wicked ones were cast into Hell, but that others, like Jacob who was a saint, though he failed in many respects, - that others like Jacob, who was one of the Lord's people, spoke of going down to Hades, and so Hezekiah, in the 38th chapter of Isaiah, speaks about himself as about to enter the gates of Sheol. It is fairly plain, therefore, that all men went to one place, but to two parts of one place. At the present time can this still be said? I think not; and I would venture to go beyond thinking. There is one verse in Acts 2, which is the basis of much incorrect interpretation. "David is not ascended into the heavens". If that were true at the time when Peter spoke there would be confusion in other Scriptures. But the Divine tense gives quite a distinct meaning. It is "David ascended not", that is to say, he did not ascend when he died. Before Peter spoke, there is not any doubt as to the fact that David had been taken up into a heavenly place. Eph. 3 seems to speak now of the whole family IN HEAVEN and on earth. The redeemed of the Lord do not NOW go to Hades. It is remarkable, as we shall see in a few moments, that our beloved Lord held out to the dying thief a hope as to an intermediate state. Now Hades was never thus connected with the goal of hope. Nor did the Lord Jesus mention Hades, but He held out an intermediate hope in Paradise. 2 Tim. 1.10.

"Paradise" must never be identified with "Hades". The term signifies "a garden". It is, I believe, originally a Persian word. It occurs in the Earlier Scriptures in Neh. 2.8, where we read of the king's forest, or the king's park; also in Eccl. 2.5, and in Song of Solomon 4 where we are told of orchards. The word is likewise used in the non-Scriptural Apocrypha. Paradise is the Persian name of an orchard. A closed-in garden belonging to a king, - for that seems the special thought, - with pleasant and refreshing fruit. Now it is plain, beloved friends, that Hades must be entirely separated from Paradise. Hades is viewed as having keys. Not only do we read of the gates of Hades in Isa. 38, but in Matt. 16, Thou art Peter, and on This Rock I will build My church,

and the gates of Hades shall not have strength to hold it down. "The gates of Hades". Those gates are regarded as locked, for the Lord Jesus speaks in Rev. 1 of having the keys of Hades and of death, and in a way which suggests to a child of God, "Ah, that is not the place where His people shall be with Him". "Thou shalt be with Me in Paradise":- "Under lock and key?" The idea hardly suits the precious promise. Thus we have a designed and appointed contrast. Moreover, it is noticeable that in the later Scriptures there is not a single passage which shows a believer going down, or going into Hades, after the death and resurrection of the Lord Jesus. In accord with this general definite testimony, we find hope, in the Later Scriptures, around the deathbed of a child of God, - NOT the alarm and the bondage which characterized children of God in times gone by, BUT hope! This entirely fits with the manifestation in Rev. 6, that death and Hades are linked with judgment, and we find in Rev. 20. that when the earth is destroyed, death and Hades give up the dead in them. Therefore those who are given up by death and Hades seem to be viewed as coming up out from the EARTH, for this is when the earth is destroyed. Thus they seem to be viewed as distinct from those in the first resurrection, for that is plainly the second resurrection on which there is no blessing. Surely the evidence is cumulative that not a single believer since the resurrection of the Lord Jesus goes down into Hades. But a few further passages will confirm. 1 Cor. 15 declares that the redeemed of the Lord will have their triumph in death when He comes Back. Mark the contrast to Rev. 20,- there we have the coming forth from death of the ungodly after the thousand years. But here we have the triumph over death before the thousand years. We read in verse 54, "So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up into victory". THEN, -not before, but undoubtedly at that time. Verse 55 adds, "O death where is thy sting? O DEATH where is thy victory?" One of the strongest evidences for the truth, is, I think, to be found in the manuscript mistake which disfigures some copies as to this verse. This is one of the places where we feel God's overruling of such mistakes. Our translation reads, "O grave", or "O Hades, where is thy victory?" as if the words were "Death" and "Hades"; but there is not the slightest doubt but that the earliest manuscripts contained the word "death" in both cases. Why then did some of the scribes alter in the second case to Hades? Apparently they felt sure it was a quotation from Hos. 13, and in so feeling they naturally altered it to fit that passage. Now in the earlier Scriptures we do read of death and Hades (or Sheol), and most appropriately, for in the olden time the saints went as to their bodies to death, which is the grave, and as to their souls to Hades. So we see the Holy Spirit quotes that passage, and dispensationally alters one word. Why does He alter the one word "Hades" and leave it out, if it be not to show that the saints NO LONGER go to Hades? The unexpected repetition of the word "death", and the stress upon the fact that death still has dominion respecting the body, is entirely in accord with other Scriptures. The believer has not yet the victory over death, but he has already the victory over Hades. As it is written, the gates of Hades shall not have strength against it, even for those who are made members of the church of which Christ spoke, and who will be presented to Himself as a glorious church. The gates of Hades can no longer have strength now that their beloved Lord is raised from the dead. The words of Matt. 16 have been grossly perverted by hymnology to support the idea of a visible church on earth against which gates of Hell shall not prevail, but that is not the idea at all. The Scripture teaching includes the thought that the redeemed should no longer go down to Hades. "The gates of Hades shall not have strength against it". The Lord is bringing clearly before us the wondrous change that His death and resurrection brought about. One other corroboratory passage will help us. In Heb. 2 we are told that our beloved Lord, through death, put out of working order him that had the power of death, and brought from one place to another those who all their lifetime were subject to bondage. ^{who were all their lifetime subject to bondage} Surely the old-time saints, for the Lord did not bring from one place to another the ungodly. The old-time saints received the spirit of bondage, ^{we have not received the spirit of bondage} again to fear, but we have received the Spirit of sonship. They received the Spirit of God as the Spirit of servitude; they were in a servant's position, they did not know what it was to enter into the sonship which we have, now that our beloved Lord has come into this earth, and the Holy Spirit has descended in peculiar power and working, and we have the Scripture unveiling of this. That is, there is a fuller revelation than was known by those of old. We have received the Spirit of sonship, though they were all their lifetime subject to servitude; but when our beloved Lord had the victory over death, He removed from one place to another. The word "delivered" is hardly suggestive. It is used in the Authorized Version, but scarcely brings out the meaning. The idea includes that of removing from one place to another, those who all their lifetime were subject to bondage. I take it we have here a distinct declaration reminding of Matt. 16, a distinct declaration that the Lord's redeemed ones of the old dispensation were moved from one place to another, from Hades to Paradise. May I emphasize in passing that I believe Matt. 16 thus refers to the old-time saints. ~~Hitherto in Hades were to be brought up out from those gates, and thus would become one company, as~~ The expression "The gates of Hades shall not have strength against it". I believe indicates that the old-time saints hitherto in Hades were to be brought up out from those gates, and thus would become one company, as Heb. 11 declares, - "that they without us should not be brought to the goal". Paradise, moreover, is shown in 2 Cor. 12 to be the portico of the third heaven. There we read

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concerning Paul that he was caught up into Paradise, UP TO (not into) the third heaven. It has been said from this passage, that paradise IS the third heaven. This is entirely contrary to the accuracy of the apostle. "Up to the third heaven" is distinct from "into paradise". Paradise is, therefore, the portico of the third heaven, and if we take a tabernacle picture of it, the Holiest of All is God's third heaven, Paradise would be the Holy Place. In accord with this in Rev. 6.9 the saints who have fallen asleep are viewed as under the altar of incense which would be in the Holy Place. ~~In accord with this in Rev.~~ Thus every Scripture confirms every other Scripture, and we can understand how God has not only brought on this earth a striking change since Christ's death, but has also brought it to the redeemed ones who had previously passed away. Before leaving this part of the subject, may I remind you that Hades containing the place of punishment of the ungodly now contains NO OTHER COMPARTMENT. Science may refer to the fire in the centre of the earth. Scripture also refers to that fire, and shows, not its scientific value, but its judgment. In Deut. 32 we read, "A fire is kindled in Mine anger which shall burn to the LOWEST Hades", - showing there were different Hades. This also might illustrate the two or more compartments, but it is deeply solemn as to the ungodly.

Our Lord's words to the dying thief now come before us. They are usually rendered "Verily I say unto thee, To-day shalt thou be with Me in Paradise". Their beautiful value cannot be easily over-estimated. Indeed every word of our precious Lord is perfect. The dying thief had asked remembrance in the kingdom, and the answer came that there would be a blessing even before the time of the arrival of the kingdom. This word is very gracious, although at the same time it contains incidental warning to us. The dying thief was saved by grace, but he had not done many works then, for his saved life was so brief. He asked for remembrance in the kingdom. Doubtless he shall be remembered there, but if the Lord had said, "Yes", many would have argued that position in the kingdom was independent of works, therefore the Lord replied to him that there should be a blessing in Paradise, as if to hint to us that the award in the kingdom is consequent upon the faithfulness of the Lord's people. There is thus a veiled contrast both as to time, and as to manner of blessing between Paradise and the kingdom. The difficulty centres round the word "To-day". That our beloved Lord finished the work which was given Him to do, is perfectly clear; that He was therefore, able to go into Paradise at once, is clear; that there were various convulsions when our Lord died, is evident from Matthew's Gospel, but you recollect how that Gospel goes on to speak of the saints coming out of the graves AFTER HIS RESURRECTION. In other words, it joins the death and resurrection closely, as if the interval between were not dealt with in that part of Matt. 27. There was a necessary interval to fulfil prophecy, but it is very clear that the two events, the death and resurrection, were legally associated. When He died, He had finished everything, He did not need to go as some have vainly declared, into Hell, to endure the torments of the lost. The work has been finished. I am not now speaking of those who are regarded as entirely erroneous teachers, but of those who were regarded as capable teachers, in olden times, who held opinions of that character. Our beloved Lord had completely finished the work that was given Him to do, hence the death and resurrection were closely associated and are oftentimes mentioned together. All the Gospel narratives pass with a wondrous brevity over the period between the two. If they mention various events, those events do not concern our beloved Lord and what He was doing. Here is a hint for our silence. Indeed He was taking His sabbath rest, the one Sabbath that stands out after that of Gen. 2. The Sabbath rest comes after a finished atonement work, but where was He? This, it may seem somewhat difficult to say. The passage in Acts 2 speaks about the Holy One not being suffered to see corruption, in one part of the verse that deals with the body. In the other part of the verse it says, "Thou wilt not leave" (it is the same word as "Why hast Thou forsaken Me?") "Thou wilt not leave My soul into Hades". Does this mean "Thou wilt not let it go there?" or "Thou wilt not leave it that it may remain in the custody of Hades"? Matt. 16 may give us a little help. The word "Not have strength to hold it down" would seem to refer, not only to the "Ecclesia", but also to the "Petra", to the rock. The gates of Hades should not have strength to hold that rock down, not only should the rock-tomb be burst open, but He Who was the Rock should come up from the gates of Hades, and greater than Samson, should be the One in charge of the keys. It is worthy of notice that immediately after mentioning the gates of Hades not having power to hold it down, our beloved Lord goes on to speak of other keys. I will give unto thee the keys of the kingdom of HEAVEN. If therefore our beloved Lord arranged for His believing people to pass from earth, the Hades confinement, to Paradise, in connection with His resurrection, it would seem He went down in connection with death to Hades. I do not say that we can declare this with the dogmatic conclusiveness of a common and ancient creed, for Eph. 4 hardly seems to testify to the fact. It says, "He That ascended is the Same that descended into the lower parts of the earth", and argues that because He ascended He must have descended. Now it would not be true, because He ascended He must have descended into the MIDDLE of the earth. It could only be true that He must have descended into the earth. Hence I think we must render that passage "The lower parts consisting of the earth". It is remarkable that the Septuagint in one of the Psalms, where it speaks about Hades, calls

⊗ This part, enclosed in [] represents page 11 in the original. (See Question on page 6 marked ⊗)

it the LOWEST parts of the earth, using the superlative; whereas the Holy Spirit there particularly employs the comparative "the LOWER parts consisting of the earth", and is distinct from the higher parts to which He belonged by right; so that passage does not necessarily assert a descent to Hades. But there are certain passages which would indicate that though it is not for us to pry into where our beloved Lord was during those days, it was not the Father's good pleasure that He should then go into the heavens, as He afterwards went. "I am not ascended" He said, when Mary met Him on His way thither, the resurrection morning; for I suppose we are perfectly clear on the fact that the resurrection day was the ascension day. He ascended then, and was on His way thither. It is true that when He died He said, "My Father, into Thy hands I commit My Spirit", but this does not necessarily prove a passing into heaven itself at once.

Indeed into the immediate presence of God I do not find there is any evidence from Scripture that any can go except those who are simply spirits, or those who have received glorified bodies. A naked spirit of a redeemed one cannot be regarded as glorified, although popular hymnology may so put it. A naked spirit goes to Paradise, and our beloved Lord, having taken in mercy upon Himself the form of a man, was incomplete in His complex personality until that body had been raised from the power of the grave. His work was finished, but it was fitting that He should not take a position of glory until the appointed and arranged day. If therefore He did not go to Paradise the same day, can we explain these words in Luke 23? I think we can. "Verily, I say unto thee to-day, thou shalt be with Me in Paradise". The fact that this punctuation has been misused is no argument against it. It is to my mind rather more forcible, "I say unto thee to-day", in the day of My rejection, in the day of My suffering. "Lord, remember me". No, something more than remember, - "I SAY". "Lord, remember me when Thou comest", - "I say unto thee to-day". "Lord, remember me when Thou comest in Thy KINGDOM", - "I say unto thee to-day, Thou shalt be with Me in PARADISE". "Remember me", - "Thou shalt be WITH Me". In every way mercy transcends the highest hopes of the Lord's redeemed. "I say unto thee to-day" stands forth the more remarkably when we realize that then was man's power, man's authority, and the authority of the darkness. Soon will our beloved Lord speak unto men in His wrath and vex them in His sore displeasure; but on that DAY when He was bearing the sin of many, He made manifest that there was a garden for His own, and so the promise is in Rev. 2, that they shall eat from the tree of life which is in the midst of the paradise of God.

There are various theories to-day of soul-sleep. Thanks be unto God, we do not believe them. The term "sleep" is used both of the godly and the ungodly, in the earlier Scriptures, and the Later. It is a pictorial word, but sleep is not cessation, sleep is not even cessation of consciousness, but it is that which is most difficult to explain, in its use of certain faculties which at other times seem dormant, or almost so. Sleep, scientifically explained, is very obscure. Sleep, as the word is used in general language, is perfectly clear; and in EITHER way the term may be taken in the Scripture without any thought of the present day theories of "soul-sleep". Whether you take the scientific interpretation of sleep, or the popular interpretation, there is no thought of annihilation, no thought of a temporary annihilation. Indeed, the term "sleep" is particularly used of the body. many that sleep in the dust of the earth shall awake, these to everlasting life. The believer when he dies is "sleeping" so far as interference with this world goes; he is not exercising functions of a guardian angel, as some have imagined. He is waiting in Paradise, being with Christ which is far better, not in a mystical dreaminess, but in a reality of quiet rest. There is not the primary thought of "activity" in Paradise. It is a garden, and orchard; it is a place of rest. Activity rather belongs to the present state, and also to the Kingdom, and Rev. 6 illustrates this.

The Prospect of Resurrection now comes before us. "He That shall come will come and will not tarry". "That Blessed Hope" is very real. Then shall death be laid low in victory. We look not for the intermediate state any more than we look for death, though to us to have died is gain, because it would only mean a departing to be with Christ. Yet we are ambitious and longing to be clothed upon with our house which is from ~~heavens~~ heaven, that mortality might have been swallowed up in life. We that are in this tabernacle do groan being burdened, and if we fell asleep we should still say, Lord, how long? It is only in resurrection that there is the climax, only in resurrection that there is the fruition, for He That shall come, will come, and will not tarry, and all our completeness is linked with His completeness. All our glory is linked with His glory, as it has been graciously written - "When Christ Who is our Life shall appear, then shall ye also appear with Him in glory".

Question with regard to the expression in Revelation "The sea gave up the dead which were in that".

H. I believe that refers to those who had only one "part", not as those in Hades and death who had two parts, and therefore must refer to the evil spirits who are at present imprisoned in the sea. This appointment of judgment causes such to hate damp places, for the unclean spirit when it is gone out of a man goeth through DRY PLACES, seeking rest and finding none.

Q. Where do the Later Scriptures speak of the ungodly as sleeping? You said that death is called sleep both in reference to godly and ungodly, both in the Earlier

and Later Scriptures.

A. It is possible I did say so; I should not have said so. It is used of both in the Earlier Scriptures, - and also Ahaz slept with his fathers, - but I do not recollect in the Later Scriptures, except with believers. Thank you for calling attention to it.

Q. "The Son of man shall be three days and three nights in the heart of the earth", - does that indicate Christ going down to Hades?

A. It would have a reference to the fact that the Lord Jesus was viewed during that period as neither on the earth nor in the heavens. Undoubtedly there is an allusion to the grave, where the body was laid, as well; but the term "the heart" I suppose goes further, and, therefore, would suggest that though He was not deserted to Hades during that period, He was in Hades.

(This may amplify Page 11: perhaps more decisiveness there would be warranted).

Question concerning Christ's reference to Jonah.

A. Jonah goes down to the bottom of the mountains, and into the belly of Hades, he says.

Q. I always felt that the expression the rock-hewn sepulchre could never exhaust the expression "the heart of the earth".

A. No, the term "heart" is rather strong.

Q. Did I understand you to say that the power of death had a certain amount of power over the Lord while in the grave.

A. Only in the sense that His body was still laid low, though it saw no corruption.

Q. Is there not a suggestion of glorification at once?

A. I should not like to speak of glorification in one sense till there was resurrection. I do not think it is Scriptural, but I do not want any to think that I mean that Satan had power over the grave for the period till the resurrection on the third day. He Whom God raised up saw no corruption, - not even the beginning of it. The power of death as an evil angel, the power of death in the sense in which death has power over us, had no power over our beloved Lord; but His body was by Divine appointment left in a state of death without anyone dwelling within it, during that appointed period. Have I made myself clear? In another sense, He was glorified even on Calvary.

Q. The use of the word "Hell" in the creed to which you referred, was that originally intended to apply to Hell as we understand it, or to Hades?

A. To Hades, undoubtedly. The old term "Hell" in Anglo-Saxon means "the covered place", and there is no thought, as far as I can see, in the well-known "creed" of our beloved Lord going down to suffer the torments of the lost. That was, however, the opinion of one of the reformers.

Q. Putting it in a nutshell, the spirit of a believing soul ascends into Paradise at death, and waits the day when the body shall be raised. Flesh and blood shall not stand in the presence of the Lord, it shall be changed, but nevertheless the body shall be raised?

A. "Flesh and blood" shall not inherit the kingdom of God, but I think flesh glorified shall stand in the presence of God.

Q. I was referring to "This mortal shall put on immortality".

A. There are various kinds of flesh, and there is a celestial body, that flesh shall stand in the presence of God. Christ said, "A spirit hath not flesh and bones as ye see Me have" - a different expression from the well known and specialised term "flesh and blood".

Q. You have mingled "spirit" and "soul" and made no division of them.

A. With regard to the ungodly - these are characterised as flesh and spirit, OR as body and soul. Always as having two parts, never as having three parts. Hence, though the aspects may be slightly different, I used the two terms "soul" and "spirit", not as meaning two things, but as meaning one thing for such - the unseen part of men with reference to punishment. But in speaking of a believer we could not identify soul and spirit. In a believer these two distinct things, for he is tripartite, since he possesses the spirit that is born of THE Spirit. The tripartite nature of man by earthly birth is a most serious departure from Scripture teaching, and sometimes linked with the thought that man is still viewed as in the image of God, and having a spark of Divinity or goodness, which as we know is the ruin of much so-called theology to-day.

Q. Have the ungodly ones a spirit?

A. In one sense of the word, yes, Spirit, or soul, - either term can be used to describe that which is unseen, the man's inner self, alas, against God, and deserving punishment. Oh, how great is His mercy, in Christ, unto those of us who, by grace, believe.