

NEW HEAVENS

AND

NEW

EARTH

DURRELL BROWN

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CATHOLIC POINT OF VIEW

To Catholics it is impossible to describe paradise. The good and holy have a foretaste of heaven even here on earth, in the peace and joy they possess in their hearts.

Those who are rewarded in heaven have died in the state of grace and have been purified in purgatory. The greatest joy of heaven is, to the Catholic, the Beatific Vision. This is the sight of God face to face. Joyous happiness is the possession of all who see God.

The bliss of heaven will not be the same for all. Although everyone will be soaking in beatitude, it will not be to the same degree. The heavenly reward is given according to the goodness of the life each led on earth. The bodies, after joining the souls will differ in brilliancy and beauty.

These beings will view God intuitively. They will not be able to fully comprehend God because they will not be on His level. The intuition to see God is a gift. This gift will be doled out sparingly for even the best of these beings will not see God exactly as He is, according to the Catholic teaching.

Catholicism teaches that man's highest destiny is to go to God, not to become God's son. To them man's purpose is to know, love and serve God in this life and in the hereafter. Yet, they teach that in heaven no one will see God exactly as he is. Heaven refers to the angels and their abode, and these new beings just sort of take the place of fallen angels.

In viewing this doctrine we see that Adam and Eve lost sanctifying grace and therefore the right to heaven to see God. We by original sin would not be perf

ing grace and therefore the right to heaven to see God. We by original sin would not be permitted in heaven were it not for the plan of redemption. Heaven and the viewing of God intuitively is the only goal of the Catholic. They will spend all eternity trying to view and comprehend God by the things he has created. Their resurrected bodies will be glorified and there will be no pain or suffering-just total bliss.

We can see clearly the originator of this doctrine. The true purpose for man is totally blotted out. In this doctrine the purpose for man seems more frustrating than a thing to be grasped at. One doing nothing but looking on a greater being yet not able to see Him as He really is- is not a satisfying picture.

This world is deceived (Rev. 12:9). Satan would have his heaven like the one previously described. They would always be on a lower plane; he would never create anyone equal to himself. He would be the center of attraction with all other beings bowing before him.

God is a God of love and mercy and he has a purposeful kingdom in production for his sons. We won't just see God's essence for all eternity.

All of the scriptures referring to the saints ruling on the earth are rendered null and void by these churchmen. They take all these former references and convert what God's word says into a lie.

PROTESTANT POINT OF VIEW

The protestant concept of heaven is extremely vague. They, like the Catholics relegate the fact of scripture to mere symbolism. No specific place is heaven, its boundaries are not defined; but left to speculation.

The prevailing tendency at the present time among theologians, to regard heaven as a state of the soul rather than a place, belongs likewise to the region of opinion. The degree of its probability will be determined by one's general view as to the nature of immortality.

Most Protestants assume if one is good one gets to go to heaven. Their belief, for the most part is very general and nothing is absolute. Heaven is the final home of God's servants.

Some say that heaven is beyond the range of human comprehension. In this they admit that they are without understanding. They understand God as a trinity. Since they don't understand what God is like, they can't understand what heaven is like. These are merely the attempts of men to understand God without the spirit of God.

Since for the most part heaven is left to speculation, there are many differing ideas: Some define specific things.

Some put it in a spiritual realm

Some are in the middle of the road

The essence of all their ideas is communion with God.

VARIATIONS IN CONCEPT

One small sect believes that heaven is within the earth. The inside of the earth is hollow. There is an opening somewhere near the north pole.

JEHOVAH WITNESSES

In their concept of the New Heavens and Earth everyone will be good. There will be good spirits only in heaven and only good humans on earth.

According to the J W's, Christ began a war with Satan in 1914. Satan was defeated and cast to the center of the earth. Christ was to come, or the resurrection to occur at a time of trouble. This was occurred in 1918, at the destruction of the Jehovah's witnesses movement. All those who were dead in Christ were raised in 1918. There were less than 144,000. These now live in the New Jerusalem though it is not a literal city.

After 1933 the 144,000 was completed and no more humans will be resurrected. The remaining J W's will forever remain human. They will repopulate the earth after Armageddon. Those who have not been witnessed to will live on into the new world. They will remain on the earth.

CHRISTIAN SCIENTIST--believe in heaven, but not in a geographical sense. As Mrs. Eddy said:"The saint makes his own heaven by doing right."

CONGREGATIONALISTS--To them heaven is not a place of bliss. It will be heaven to be with God and hell to be without Him.

EPISCOPALIAN--The teachings of the Episcopal Church about death, judgment, heaven and hell are stated plainly in the Book of Common Prayer. Heaven is a state in which the vision of God is enjoyed in a "life of perfect service" of God. Episcopalians do not believe in a physical heaven; it is a state of being. The departed in whom there is

some possibility of goodness are prepared for the full enjoyment of God by such cleansing and purifying as they may require-in a way, this resembles the idea of "purgatory". But Episcopalians do not use the term in their official teaching because they feel that it is often associated with crude ideas of payment of penalty and the like.

LUTHERAN--The goal of the Christian life is the perfect existence of which will finally be ours when we can be completely obedient to our Creator. Lutherans do not believe this Kingdom of God will come through gradual improvement of human nature. Fulfillment of God's purposes lies beyond the limits of our present life. Those who live and die in faith in Christ will live with Him eternally, freed from the limitations of time and space. Predictions about this eternal life must necessarily be in some sort of picture language, for it is beyond the range of finite minds. Naive descriptions of heaven and hell, which were common in old times, are obviously inadequate. But victory over death is the certain destiny of God's people. (Rev 12:9).

METHODISTS-- believe goodness will be rewarded and evil punished. The concepts of heaven and hell vary widely, according to the educational and religious background of the believers. Some have very concrete ideas of golden streets in heaven and fiery furnaces in hell. But the majority of Methodists are emancipated from the prescientific view of a physical heaven "up there" and a physical hell "down there". They trust the promise of Christ: "I go to prepare a place for you." Heaven is the realm of mind and spirit where the redeemed keep company with God and His Risen Son, Jesus Christ.

MORMONS--The "heaven" the Mormon looks to and lives for is a real place of eternal progress, with endless association with loved ones, with families and friends. For those who are willfully indifferent to

all those millions and millions who have lived and died since the

time of Adam up through our age, and have not known the true way to eternal life!

After this time the third resurrection will take place. The incorrigibly wicked will be destroyed (Rev 20:14; Mal 4:1-3). The New Heaven and earth will be established (Rev 21:10-27).

We are being fashioned as a part of that Heavenly Jerusalem. We will be pillars in the temple at Jerusalem. In Rev 21 we are given a description of the New Heaven and Earth. There will be no more human men (3). The making of the New Heavens and Earth is an eternal process (Isa 9:7).

This eternal Jerusalem will be the headquarters of salvation, vs 91 speaks of the church of God as the bride of Christ. Mal.3:16-17 shows to God the saints are the jewels mentioned in vs 11. God's glorious and spiritual nature is typified in vs 20-21. God himself is the temple in the New Jerusalem vs 22, and we are to be pillars in the temple (Rev 3:12). All the great tremendous plans God has for mankind cannot be fully comprehended by our limited minds. Surely eye hasn't seen, neither has it entered into the heart of man, the things which God has prepared for them that LOVE Him. (1 Cor 2:9).

all possible hope of pardon, and are not in a salvable position in their present circumstances, is to offend the moral sense of the thoughtful men as well as that of the common multitude. It is worse than denying that an atonement has been made for all mankind, and restricting it to the elect alone; for that doctrine, however theoretically untrue, is saved from much of its practical evil by our inability to point out the elect in advance, so that our hopes are not cut off for any particular man. But this theory points to actual masses of men, to the entire population of whole countries, and dooms them to a necessary perdition with no present hope of pardon; and it extends this judgment backwards to generations in the past who are represented as having had no share in that mercy which we have such reason to believe to be universal in its offers. Such a theory practically denies the divine grace by suspending its exercise, so far as the heathen (the majority of the human race) are concerned, upon the action of those already enlightened. It declares that there is no possible mercy for the heathen unless *Christians* choose to carry the Gospel to them. Does it seem rational, or in harmony with the universality and freedom of God's grace, that the only possibility of salvation for the mass of mankind should be suspended, not on anything within their control, but on the conduct of men on the opposite side of the globe? By such representations the minds of men are shocked, and a reaction takes place, which is unfavorable not only to the cause of missions, but to evangelical religion as well. They are led to think of evangelical religion as a severe, gloomy, remorseless system, which represents God as without mercy, or which confines that mercy within an exceedingly narrow compass. By describing the salvation of pagans as absolutely impossible, an influence is exerted in favor of universalism and infidelity." The writer further asserts that no passage in the Bible asserts this theory, nor does any doctrine of the Bible imply it. John Wesley's views on this subject are given in his sermon on *Living without God*, from which we extract the following: "I have no authority from the Word of God to 'judge those that are without,' nor do I conceive that any man has a right to sentence all the heathen and Mohammedan world to damnation" (*Works*, N. Y. ed. ii, 485). Again, the *Minutes* of Aug. 8, 1770, declare that "he that feareth God and worketh righteousness, according to the light he has, is accepted of God." For this Wesley was attacked by Shirley and others, and defended by Fletcher, in his *First Check to Antinomianism* (New York edit.), i, 41. See, besides the works above cited, Watson, *Theolog. Institutes*, ii, 445; Whately, *Future State*, p. 207; Constant, *De la Religion* (Bruxelles, 1824); Rougemont, *Le Peuple Primitif* (Paris, 1855-57, 3 vols. 8vo); Pressensé, *Hist. des Trois Premiers Siècles de l'Église*, vol. i; translated under the title *The Religions before Christ* (Edinb. 1862, 8vo); Sepp, *Das Heidenthum* (Regensb. 1853, 3 vols.); Maurice, *Religions of the World* (Boston, 1854, 18mo); Trench, *Hulsean Lectures for 1846* (Philadel. 1850, 12mo); Wuttke, *Gesch. des Heidenthums*, etc. (Bresl. 1853, 8vo); Hardwick, *Christ and other Masters* (1855, 2 vols. 8vo); Schaff, *Apostol. Church*, p. 139 sq.; Scholten, *Gesch. d. Religion u. Philosophie* (Elberf. 1868, 8vo); Pfeleiderer, *Die Religion, ihr Wesen und ihre Geschichte* (Leipsic, 1869, 2 vols. 8vo); Döllinger, *The Gentile and the Jew in the Courts of the Temple of Christ*, trans. by Darnell (Lond. 1862, 2 vols. 8vo); *N. British Review*, December, 1867, art. i; Baring-Gould, *Origin and Development of Religious Belief* (Lond. 1869-70, 2 vols. 8vo).

Heathenism. See PAGANISM.

Heaven. There is, says Daubuz, a threefold world, and therefore a threefold heaven—the *invisible*, the *visible*, and the *political* among men, which last may be either *civil* or *ecclesiastical*. We shall consider these in the inverse order.

A. Terrestrially and Figuratively regarded.—Wherever the scene of a prophetic vision is laid, *heaven* signifies symbolically the ruling power or government; that is,

the whole assembly of the ruling powers, which, in respect to the subjects on earth, are a political heaven, being over and ruling the subjects, as the natural heaven stands over and rules the earth. Thus, according to the subject, is the term to be limited; and therefore Artemidorus, writing in the times of the Roman emperors, makes Italy to be the heaven: "As heaven," says he, "is the abode of gods, so is Italy of kings." The Chinese call their monarch *Tiencu*, the son of heaven, meaning thereby the most powerful monarch. And thus, in Matt. xxiv, 30, *heaven* is synonymous to *powers and glory*; and when Jesus says, "The powers of the heaven shall be shaken," it is easy to conceive that he meant that the kingdoms of the world should be overthrown to submit to his kingdom. Any government is a world; and therefore, in Isa. li, 15, 16, heaven and earth signify a political universe, a kingdom or polity. In Isa. lxxv, 17, a new heaven and a new earth signify a new government, new kingdom, new people.—Wemyss, s. v. See HEAVEN AND EARTH.

B. Physically treated.—I. *Definitions and Distinctions.*—The ancient Hebrews, for want of a single term like the *κόσμος* and the *mundus* of the Greeks and the Latins, used the phrase *heaven and earth* (as in Gen. i, 1; Jer. xxiii, 24; and Acts xvii, 24, where "H. and E." = "the world and all things therein") to indicate the universe, or (as Barrow, *Sermons on the Creed*, Works [Oxford ed.], iv, 556, expresses it) "those two regions, superior and inferior, into which the whole system of things is divided, together with all the beings that do reside in them, or do belong unto them, or are comprehended by them" (compare Pearson, *On the Creed*, who, on art. i ["Maker of H. and E."], adduces the Rabbinical names of a triple division of the universe, making the sea, בַּיְתַּיִם , distinct from the הָאָרֶץ , *ή οἰκουμένη*). Compare also the Nicene Creed, where another division occurs of the universe into "things visible and invisible". Deducting from this aggregate the idea expressed by "earth" [see EARTH; GEOGRAPHY], we get a residue of signification which exactly embraces "heaven." Barrow (l. c.) well defines it as "all the superior region encompassing the globe of the earth, and from it on all sides extended to a distance inconceivably vast and spacious, with all its parts, and furniture, and inhabitants—not only such things in it as are visible and material, but also those which are immaterial and invisible (Col. i, 16)."

1. Wetstein (in a learned note on 2 Cor. xii, 2) and Eisenmenger (*Entdecktes Judenthum*, i, 460) state the Rabbinical opinion as asserting seven heavens. For the substance of Wetstein's note, see Stanley, *Corinthians*, l. c. This number arises confessedly from the mystic value of the numeral seven; "omnis septenarius dilectus est in sæculum—in superis." According to Rabbi Abia, there were six antechambers, as it were, or steps to the seventh heaven, which was the "ταμίειον in quo Rex habitat"—the very presence-chamber of the divine King himself. Compare Origen, *Contra Celsum*, vi, 289, and Clemens Alex. *Stromata*, iv, 636; v, 692. In the last of these passages the prophet Zephaniah is mentioned, after some apocryphal tradition, to have been caught up into "the fifth heaven, the dwelling-place of the angels, in a glory sevenfold greater than the brightness of the sun." In the Rabbinical point of view, the superb throne of king Solomon, with the six steps leading up to it, was a symbol of the highest heaven with the throne of the Eternal, above the six inferior heavens (1 Kings x, 18-20). These gradations of the celestial regions are probably meant in Amos ix, 6, where, however, the entire creation is beautifully described by "the stories [or steps] of the heaven," for the empyreal heaven; "the troop [or globular aggregate, the *terra firma*; see A. Lapidé, ad loc.] of the earth," and "the waters of the sea" [including the atmosphere, whence the waters are "poured out upon the face of the earth"]. As for the threefold division of the celestial regions mentioned in the text, Meyer thinks it to be a fiction of the learned Grotius, on the ground of the Rabbinical seven heavens. But

this censure is premature; for (1) it is very doubtful whether this hebdomadal division is as old as Paul's time; (2) it is certain that the Rabbinical doctors are not unanimous about the number seven. Rabbi Judah (*Chagiga*, fol. xii, 2, and *Aboth Nathan*, 37) says there are "two heavens," after Deut. x, 14. This agrees with Grotius's statement, if we combine his *nubiferum* (רִקְיָה) and *astriferum* (שָׁמַיִם) into one region of *physical heavens* (as indeed Moses does himself in Gen. i, 14, 15, 17, 20), and reserve his *angeliferum* for the שָׁמַיִם הַשְּׁמַיִם, "the heaven of heavens," the supernal region of spiritual beings, Milton's "Empyrean" (*P. L.* vii, *sub fin.*). See bishop Pearson's note, *On the Creed* (ed. Chevallier), p. 91. The learned note of De Wette on 2 Cor. xii, 2 is also worth consulting. (3) The Targum on 2 Chron. vi, 18 (as quoted by Dr. Gill, *Comment.* 2 Corinth. l. c.), expressly mentions the triple distinction of *supreme, middle, and lower heavens*. Indeed, there is an accumulation of the threefold classification. Thus, in *Tsevor Hammor*, fol. i, 4, and iii, 2, 3, and lxxxii, 2, three worlds are mentioned. The doctors of the Cabbala also hold the opinion of *three worlds*, *Zohar*, Numb. fol. lxvi, 3. And of the highest world there is further a *tripartite* division, of *angels*, מַלְאָכִים הַשְּׁמַיִם; of *souls*, נְשָׁמוֹת; and of *spirits*, רוּחֵי הַקְּדוֹשִׁים. See Buxtorf's *Lex. Rabbin.* col. 1620, who refers to D. Kimchi on Psa. xix, 9. Paul, besides the well-known 2 Cor. xii, 2, refers again, only less pointedly, to a *plurality* of heavens, as in Eph. iv, 10. See Olshausen (ed. Clark) on the former passage.

2. Accordingly, Barrow (p. 558, with whom compare Grotius and Drusus on 2 Cor. xii, 2) ascribes to the Jews the notion that there are *three heavens*: *Cælum nubiferum*, or the firmament; *Cælum astriferum*, the starry heavens; *Cælum angeliferum*, or "the heaven of heavens," where the angels reside, "the third heaven" of Paul. This same notion prevails in the fathers. Thus St. Gregory of Nyssa (*Hexaem.* i, 42) describes the first of these heavens as the *limited space of the denser air* (τὸν ὕρον τοῦ παχυμερέστερου ἀέρος), *within which range the clouds, the winds, and the birds*; the second is the region *in which wander the planets and the stars* (ἐν ᾗ δὲ πλανῆται τῶν ἀστέρων διαπορεύονται), hence aptly called by Hesychius *κατηστρωμένον τόπον, locum stelliferum*; while the third is the *very summit of the visible creation* (τὸ οὐν ἀκρότατον τοῦ αἰσθητοῦ κόσμου), *Paul's third heaven, higher than the aerial and stellar world, cognizable [not by the eye, but] by the mind alone* (ἐν στασίμῳ καὶ νοητῇ φύσει γεγόμενος), which Damascene calls the *heaven of heavens, the prime heaven beyond all others* (οὐρανὸς τοῦ οὐρανοῦ, ὁ πρῶτος οὐρανός, *Orthod. Fid. lib.* ii, c. vi, p. 83); or, according to St. Basil (*In Jesaiam, visione* ii, tom. i, 813), *the throne of God* (θρόνος Θεοῦ), and to Justin Martyr (*Quest. et Resp. ad Græcos, ad ult. Quæst.* p. 236), *the house and throne of God* (οἶκος καὶ θρόνος τοῦ Θεοῦ).

II. *Scripture Passages arranged according to these Distinctions.*—This latter division of the celestial regions is very convenient and quite Biblical. (I.) Under the first head, *cælum nubiferum*, the following phrases naturally fall—(a) "Fowl," or "fowls of the heaven, of the air," see Gen. ii, 19; vii, 3, 23; ix, 2; Deut. iv, 17; xxviii, 26; 1 Kings xxi, 24; Job xii, 7; xxviii, 21; xxxv, 11; Psa. viii, 8; lxxix, 2; civ, 12; Jer. vii, 33 et passim; Ezek. xxix, 5 et passim; Dan. ii, 38; Hos. ii, 18; iv, 3; vii, 12; Zeph. i, 3; Mark iv, 3 (τὰ πετεινὰ τοῦ οὐρανοῦ); Luke viii, 5; ix, 58; xiii, 19; Acts x, 12; xi, 6—in all which passages the same original words in the Hebrew, Chaldee, and Greek Scriptures (שָׁמַיִם, שָׁמַיִם, οὐρανοί) are with equal propriety rendered indifferently "air" and "heaven"—similarly we read of "the path of the eagle in the air" (Prov. xxx, 19); of "the eagles of heaven" (Lam. iv, 19); of "the stork of the heaven" (Jer. viii, 7); and of "birds of heaven" in general (Eccl. x, 20; Jer. iv, 25). In addition to these zoological terms, we have meteorological facts included under the same orig-

inal words; e. g. (b) "*The dew of heaven*" (Gen. xxvii, 28, 39; Deut. xxxiii, 28; Dan. iv, 15 et passim; Hag. i, 10; Zech. viii, 12); (c) "*The clouds of heaven*" (1 Kings xviii, 45; Psa. cxlvii, 8; Dan. vii, 13; Matt. xxiv, 30; xxvi, 64; Mark xiv, 62); (d) "*The frost of heaven*" (Job xxxviii, 29); (e) "*The winds of heaven*" (1 Kings xviii, 55; Psa. lxxviii, 26; Dan. viii, 8; xi, 4; Zech. ii, 6; vi, 5 [see margin]; Matt. xxiv, 31; Mark xii, 27); (f) "*The rain of heaven*" (Gen. viii, 2; Deut. xi, 11; xxviii, 12; Jer. xiv, 22; Acts xiv, 17 [οὐρανὸν βροτῶν]; Jas. v, 18; Rev. xviii, 6); (g) "*Lightning, with thunder*" (Job xxxvii, 3, 4; Luke xvii, 24). (II.) *Cælum astriferum.* The vast spaces of which astronomy takes cognizance are frequently referred to: e. g. (a) in the phrase "*host of heaven*," in Deut. xvii, 3; Jer. viii, 2; Matt. xxiv, 29 [δυνάμεις τῶν οὐρανῶν]; a sense which is obviously not to be confounded with another signification of the same phrase, as in Luke ii, 13 [see ANGELS]; (b) "*Lights of heaven*" (Gen. i, 14, 15, 16; Ezek. xxxii, 8); (c) "*Stars of heaven*" (Gen. xxii, 17; xxvi, 4; Exod. xxxii, 13; Deut. i, 10; x, 22; xxviii, 62; Judg. v, 20; Neh. ix, 23; Isa. xiii, 10; Nah. iii, 16; Heb. xi, 12). (III.) *Cælum angeliferum.* It would exceed our limits if we were to collect the descriptive phrases which revelation has given us of heaven in its sublimest sense; we content ourselves with indicating one or two of the most obvious: (a) "*The heaven of heavens*" (Deut. x, 14; 1 Kings viii, 27; 2 Chron. ii, 6, 18; Neh. ix, 6; Psa. cxv, 16; cxlviii, 4); (b) "*The third heavens*" (2 Cor. xii, 2); (c) "*The high and lofty [place]*" (Isa. xlvi, 15); (d) "*The highest*" (Matt. xxi, 9; Mark xi, 10; Luke ii, 14, compared with Psa. cxlviii, 1). This heavenly sublimity was graciously brought down to Jewish apprehension in the sacred symbol of their Tabernacle and Temple, which they revered (especially in the *adytum* of "the Holy of Holies") as "the place where God's honor dwelt" (Psa. xxvi, 8), and amidst the sculptured types of his celestial retinue, in the cherubim of the mercy-seat (2 Kings xix, 15; Psa. lxxx, 1; Isa. xxxvii, 16).

III. *Meaning of the Terms used in the Original.*—1. By far the most frequent designation of heaven in the Hebrew Scriptures is שָׁמַיִם, *shama'yim*, which the older lexicographers [see Cocceius, *Lex. s. v.*] regarded as the *dual*, but which Gesenius and Fürst have restored to the dignity, which St. Jerome gave it, of the *plural* of an obsolete noun, שָׁמַיִ, as (גִּרְיָם plur. of גִּרְיָ and מִרְיָ from מִרְיָ). According to these recent scholars, the idea expressed by the word is *height, elevation* (Gesenius, *Thes.* p. 1453; Fürst, *Hebr. Wört.* ii, 467). In this respect of its essential meaning it resembles the Greek οὐρανός [from the radical οὔ, denoting *height*] (Pott, *Etymol. Forsch.* i, 123, ed. 1). Pott's rendering of this root οὔ, by "sich erheben," reminds us of our own beautiful word *heaven*, which thus enters into brotherhood of signification with the grand idea of the Hebrew, Chaldee, and Greek. Professor Bosworth, in his Anglo-Sax. Diet., under the verb *hebban*, to raise or elevate, gives the kindred words of the whole Teutonic family, and deduces therefrom the noun *heofon* or *heofen*, in the sense of *heaven*. And although the primary notion of the Latin *cælum* (akin to κῶλος and our *hollow*) is the less sublime one of a covered or vaulted space, yet the loftier sense of *elevation* has prevailed, both in the original (see White and Riddle, s. v. *Cælum*) and in the derived languages (comp. French *ciel*, and the English word *ceiling*).

2. Closely allied in meaning, though unconnected in origin with שָׁמַיִם, is the oft-recurring מְרוֹם, *maróm*. This word is never Englished *heaven*, but "*heights*," or "*high place*," or "*high places*." There can, however, be no doubt of its celestial signification (and that in the grandest degree) in such passages as Psa. lxviii, 18 [Hebr. 19]; xciii, 4; cii, 19 [or in the Hebr. Bib. 20, where מְרוֹם קְדָשׁוֹ is equal to the מְרוֹם שָׁמַיִם of the parallel clause]; similarly, Job xxxi, 2; Isa. lvii, 15; Jer. xxv, 30. Dr. Kalisch (*Genesis*, Introd. p. 21) says,

"It was a common belief among all ancient nations that at the summit of the shadow of the earth, or on the top of the highest mountain of the earth, which reaches with its crest into heaven . . . the gods have their palace or hall of assembly," and he instances "the Babylonian *Abordsh*, the chief abode of Ormuzd, among the heights of the Caucasus; and the Hindoo *Meru*; and the Chinese *Kulkun* (or Kaen-lun); and the Greek *Olympus* (and Atlas); and the Arabian *Cof*; and the Parsee *Tireh*." He, however, while strongly and indeed most properly censuring the identification of Mount *Meru* with Mount *Moriah* (which had hastily been conjectured from "the accidental resemblance of the names"), deems it *improbable* that the Israelites should have entertained, like other ancient nations, the notion of *local height* for the abode of him whose "glory the heaven and the heaven of heavens cannot contain;" and this he supposes on the ground that such a notion "rests essentially on polytheistic ideas." Surely the learned commentator is premature in both these statements. (1.) No such improbability, *in fact*, unhappily, can be predicated of the Israelites, who in ancient times (notwithstanding the divine prohibitions) exhibited a constant tendency to the ritual of their *בְּמִוֹת*, or "high places." Gesenius makes a more correct statement when he says [*Hebr. Lex.* by Robinson, p. 138], "The Hebrews, like most other ancient nations, supposed that sacred rites performed on *high places* were particularly acceptable to the Deity. Hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself (1 Sam. ix, 12 sq.; 1 Chron. xiii, 29 sq.; 1 Kings iii, 4; 2 Kings xii, 2, 3; Isa. xlv, 7); and also to build there *chapels, faines, tabernacles* (*בְּמִוֹת*, 1 Kings xiii, 32; 2 Kings xvii, 29), with their priests and other ministers of the sacred rites (*בְּמִוֹת*, 1 Kings xii, 32; 2 Kings xvii, 32). So tenacious of this ancient custom were not only the ten tribes, but also all the Jews, that, even after the building of Solomon's Temple, in spite of the express law of Deut. xii, they continued to erect such chapels on the mountains around Jerusalem." (2.) Neither from the character of Jehovah, as the God of Israel, can the improbability be maintained, as if it were of the essence of *polytheism* only to localize Deity on mountain heights. "The high and lofty One that inhabiteth eternity, whose name is Holy," in the proclamation which he is pleased to make of his own style, does not limit his abode to celestial sublimities; in one of the finest passages of even Isaiah's poetry, God claims as one of the stations of his glory the shrine of "a contrite and humble spirit" (Isa. lvii, 15). His loftiest attributes, therefore, are not compromised, nor is the amplitude of his omnipresence compressed by an earthly residence. Accordingly, the same Jehovah who "walketh on the high places, *בְּמִוֹת*, of the earth" (Amos iv, 13); who "treadeth on the fastnesses, *בְּמִוֹת*, of the sea" (Job ix, 8); and "who ascendeth above the heights, *בְּמִוֹת*, of the clouds," was pleased to consecrate Zion as his dwelling-place (Psa. lxxxvii, 2), and his rest (Psa. cxxxii, 13, 14). Hence we find the same word, *מְרוֹם*, which is often descriptive of the sublimest heaven, used of Zion, which Ezekiel calls "the mountain of the height of Israel," *הַר מְרוֹם יִשְׂרָאֵל* (xvii, 23; xx, 40; xxxiv, 14).

3. *גַּלְגַּל*, *galgal*. This word, which literally meaning a *wheel*, admirably expresses *rotatory movement*, is actually rendered "heaven" in the A. V. of Psa. lxxvii, 18; "The voice of thy thunder was in the heaven," *בְּגַלְגַּל* [Sept. *ἐν τῷ τροχῷ*; Vulg. *in rotā*]. Luther's version agrees with the A. Vers. *in Himmel*; and Dathe renders *per orbem*, which is ambiguous, being as expressive, to say the least, of the globe of the earth as of the circle of heaven. The Targum (in Walton, vol. iii) on the passage gives *בגלגל (in rota)*, which is as indeterminate as the original, as the Syriac also seems to be. De Wette (and after him Justus Olshausen, *Die Ps. er-*

klärt, l. c.) renders the phrase "in the whirlwind." Maurer, who disapproves of this rendering, explains the phrase "rotated." But, amidst the uncertainty of the versions, we are disposed to think that it was not without good reason that our translators, in departing from the previous version (see Psalter, ad loc., which has, "the voice of thy thunder was heard round about"), deliberately rendered the passage *in the heaven*, as if the *בְּגַלְגַּל* were the correlative of *בְּרָבָב*, both being poetic words, and both together equalled *the heaven and the earth*. In Jas. iii, 6, the remarkable phrase, *τὸν τροχὸν τῆς γενέσεως*, the *course, circuit, or wheel of nature*, is akin to our *בְּגַלְגַּל*. (The Syriac renders the *τροχόν* by the same word, which occurs in the psalm as the equivalent of *בְּגַלְגַּל*, Schaaf's *Lex. Syr.*; and of the same indefiniteness of signification.) That the general sense "heaven" best expresses the force of Psa. lxxvii, 18, is rendered probable, moreover, by the description which Josephus gives (*Ant.* ii, 16, 3) of the destruction of Pharaoh's host in the Red Sea, the subject of that part of the psalm, "Showers of rain descended from heaven, ἀπ' οὐρανοῦ, with dreadful thunders and lightning, and flashes of fire; thunderbolts were darted upon them, nor were there any indications of God's wrath upon men wanting on that dark and dismal night."

4. As the words we have reviewed indicate *the height and rotation* of the heavens, so the two we have yet to examine exhibit another characteristic of equal prominence, *the breadth and expanse* of the celestial regions. These are *שָׁמַיִם*, *shach'ak* (generally used in the plural) and *רָקִיעַ*. They occur together in Job xxxvii, 18: "Hast thou with him spread out (*שָׁמַיִם*) the sky or expanse of heaven?"—(*רָקִיעַ*), where *ל* is the sign of the objective). We must examine them separately. The root *שָׁחַק* is explained by Gesenius to *grind to powder*, and then to *expand by rubbing or beating*. Meier (*Hebr. Wurzel-w.-b.* p. 446) compares it with the Arabic *shachaka*, to *make fine, to attenuate* (whence the noun *shachim*, a thin cloud). With him agrees Fürst (*Hebr.-w.-l.* ii, 433). The Heb. subst. is therefore well adapted to designate the skyey region of heaven with its cloud-dust, whether fine or dense. Accordingly, the meaning of the word in its various passages curiously oscillates between *sky* and *cloud*. When Moses, in Deut. xxxiii, 26, lauds Jehovah's "riding in his excellence on the sky;" and when, in 2 Sam. xxii, 12, and repeated in Psa. xviii, 11 (12), David speaks of "the thick clouds of the skies;" when Job (xxxvii, 18) asks, "Hast thou with him spread out the sky?" when the Psalmist (Psa. lxxvii, 17 [18]) speaks of "the skies sending out a sound," and the prophet (Isa. xlv, 8), figuratively, of their "pouring down righteousness;" when, finally, Jeremiah (li, 9), by a frequently occurring simile [comp. Rev. xviii, 5, *ἡκολούθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρη τοῦ οὐρανοῦ*], describes the judgment of Babylon as "lifted up even to the skies," in every instance our word *שָׁמַיִם* in the plural is employed. The same word in the same form is translated "clouds" in Job xxxv, 5; xxxvi, 28; xxxvii, 21; xxxviii, 37; in Psa. xxxvi, 5 (6); lvii, 10 (11); lxxviii, 34 (35) [margin, "heavens"]; lxxviii, 23; in Prov. iii, 20; viii, 28. The prevalent sense of this word, we thus see, is a *meteorological* one, and falls under our first head of *caelum nubiferum*: its connection with the other two heads is much slighter. It bears probably an *astronomical* sense in Psa. lxxxix, 37 (38), where "the faithful witness in heaven" seems to be in apposition to the sun and the moon (Bellarmine, ad loc.), although some suppose the expression to mean *the rainbow*, "the witness" of God's covenant with Noah; Gen. ix, 13 sq. (see J. Olshausen, ad loc.). This is perhaps the only instance of its falling under the class *caelum astriferum*; nor have we a much more frequent reference to the higher sense of the *caelum angeliferum* (Psa. lxxxix, 6 containing the only explicit allusion to this sense); unless, with Gese-

nus, *Thes.* s. v., we refer *Psa.* lxxviii, 35 also to it. More probably in *Deut.* xxxiii, 26 (where it is parallel with *שָׁמַיִם*), and in the highly poetical passages of *Isa.* xlv, 8, and *Jer.* li, 9, our word *שָׁמַיִם* may be best regarded as designating the empyreal heavens.

5. We have already noticed the connection between *שָׁמַיִם* and our only remaining word *רָקִיעַ*, *raki'a*, from their being associated by the sacred writer in the same sentence (*Job* xxxvii, 18); it tends to corroborate this connection that, on comparing *Gen.* i, 6 (and seven other passages in the same chapter) with *Deut.* xxxiii, 26, we find *רָקִיעַ* of the former sentence, and *שָׁמַיִם* of the latter, both rendered by the Sept. *σπερείωμα* and *firmamentum* in the Vulg., whence the word "firmament" passed into our A. V. This word is now a well-understood term in astronomy, synonymous with sky or else the general heavens, undivested by the discoveries of science of the special signification which it bore in the ancient astronomy. See *FIRMAMENT*. For a clear exposition of all the Scripture passages which bear on the subject, we may refer the reader to professor Dawson's *Archaia*, especially chap. viii, and to Dr. McCaul on *The Mosaic Record of Creation* (or, what is substantially the same treatise in a more accessible form, his *Notes on the First Chapter of Genesis*, sec. ix, p. 32-44). We must be content here, in reference to our term *רָקִיעַ*, to observe that, when we regard its origin (from the root *רָקַע*, to spread out or expand by beating; *Gesen.* s. v.; Fuller, *Misc. Sacr.* i, 6; Fürst, *Hebr.-w.-b.* s. v.), and its connection with, and illustration by, such words as *שָׁמַיִם*, clouds, and the verbs *נָפַח* (*Isa.* xlvi, 13, "My right hand hath spread out the heavens") and *נָפַח* (*Isa.* xl, 22, "Who stretcheth out the heavens like a curtain" [literally, like fineness], "and spreadeth them out as a tent"), we are astonished at certain rationalistic attempts to control the meaning of an intelligible term, which fits in easily and consistently with the nature of things, by a few poetical metaphors, that are themselves capable of a consistent sense when held subordinate to the plainer passages of prose.—Kitto. The fuller expression is *רָקִיעַ הַשָּׁמַיִם* (*Gen.* i, 14 sq.). That Moses understood it to mean a solid expanse is clear from his representing it as the barrier between the upper and lower waters (*Gen.* i, 6 sq.), i. e. as separating the reservoir of the celestial ocean (*Psa.* civ, 3; xxix, 9) from the waters of the earth, or those on which the earth was supposed to float (*Psa.* cxxxvi, 6). Through its open lattices (*אֲרָבוֹת*, *Gen.* vii, 11; 2 Kings vii, 2, 19; compare *κόσμιον*, Aristophanes, *Nub.* 373) or doors (*דְּלָתִים*, *Psa.* lxxxviii, 23) the dew, and snow, and hail are poured upon the earth (*Job* xxxviii, 22, 27, where we have the curious expression "bottles of heaven," "utres cœli"). This firm vault, which Job describes as being "strong as a molten looking-glass" (xxxvii, 18), is transparent, like pellucid sapphire, and splendid as crystal (*Dan.* xii, 3; *Exod.* xxiv, 10; *Ezek.* i, 22; *Rev.* iv, 6), over which rests the throne of God (*Isa.* lxvi, 1; *Ezek.* i, 26), and which is opened for the descent of angels, or for prophetic visions (*Gen.* xxxviii, 17; *Ezek.* i, 1; *Acts* vii, 56; x, 11). In it, like gems or golden lamps, the stars are fixed to give light to the earth, and regulate the seasons (*Gen.* i, 14-19); and the whole magnificent, immeasurable structure (*Jer.* xxxi, 37) is supported by the mountains as its pillars, or strong foundations (*Psa.* xviii, 7; 2 Sam. xxii, 8; *Job* xxiv, 11). Similarly the Greeks believed in an *οὐρανός πολυήγαλος* (*Hom. Il.* v, 504), or *σδιήρεος* (*Hom. Od.* xv, 328), or *ἀδάμαστος* (*Orph. Hymn. ad Cœlum*), which the philosophers called *σπερείμιον* or *κρυσταλλοειδές* (*Empedocles*, *ap. Plut. de Phil. plac.* ii, 11; *Artemid. ap. Sen. Nat. Quæst.* vii, 13; quoted by *Gesenius*, s. v.). It is clear that very many of the above notions were metaphors resulting from the simple primitive conception, and that later writers among the Hebrews had arrived

at more scientific views, although, of course, they retained much of the old phraseology, and are fluctuating and undecided in their terms. Elsewhere, for instance, the heavens are likened to a curtain (*Psa.* civ, 2; *Isa.* xl, 22).—Smith. See *COSMOGONY*.

IV. *Metaphorical Application of the Visible Heavens.*—A door opened in heaven is the beginning of a new revelation. To ascend up into heaven signifies to be in full power. Thus is the symbol to be understood in *Isa.* xiv, 13, 14, where the king of Babylon says, "I will ascend into heaven; I will exalt my throne above the stars of God." To descend from heaven signifies, symbolically, to act by a commission from heaven. Thus our Saviour uses the word "descending" (*John* i, 51) in speaking of the angels acting by divine commission, at the command of the Son of man. To fall from heaven signifies to lose power and authority, to be deprived of the power to govern, to revolt or apostatize.

The heaven opened. The natural heaven, being the symbol of the governing part of the political world, a new face in the natural, represents a new face in the political. Or the heaven may be said to be opened when the day appears, and consequently shut when night comes on, as appears from Virgil (*Æn.* x, 1), "The gates of heaven unfold," etc. Thus the Scripture, in a poetical manner, speaks of the doors of heaven (*Psa.* lxxxviii, 23); of the heaven being shut (*1 Kings* viii, 35); and in *Ezek.* i, 1, the heaven is said to be opened.

Midst of heaven may be the air, or the region between heaven and earth; or the middle station between the corrupted earth and the throne of God in heaven. In this sense, the air is the proper place where God's threatenings and judgments should be denounced. Thus, in *1 Chron.* xxi, 16, it is said that David saw the angel of the Lord stand between the earth and the heaven as he was just going to destroy Jerusalem with the pestilence. The angel's hovering there was to show that there was room to pray for mercy, just as God was going to inflict the punishment: it had not as yet done any execution.—Wemyss.

C. *Spiritual and Everlasting Sense*, i. e. the state and place of blessedness in the life to come. Of the nature of this blessedness it is not possible that we should form any adequate conception, and, consequently, that any precise information respecting it should be given to us. Man, indeed, usually conceives the joys of heaven to be the same as, or at least to resemble, the pleasures of this world; and each one hopes to obtain with certainty, and to enjoy in full measure beyond the grave, that which he holds most dear upon earth—those favorite employments or particular delights which he ardently longs for here, but which he can seldom or never enjoy in this world, or in the enjoyment of which he is never fully satisfied. But one who reflects soberly on the subject will readily see that the happiness of heaven must be a very different thing from earthly happiness. In this world the highest pleasures of which our nature is capable satiate by their continuance, and soon lose the power of giving positive enjoyment. This alone is sufficient to show that the bliss of the future world must be of an entirely different kind from what is called earthly joy and happiness, if we are to be there truly happy, and happy forever. But since we can have no distinct conception of those joys which never have been and never will be experienced by us here in their full extent, we have, of course, no words in human language to express them, and cannot therefore expect any clear description of them even in the holy Scriptures. Hence the Bible describes this happiness sometimes in general terms, designating its greatness (as in *Rom.* viii, 18-22; *2 Cor.* iv, 17, 18), and sometimes by various figurative images and modes of speech, borrowed from everything which we know to be attractive and desirable.

The greater part of these images were already common among the Jewish contemporaries of Christ; but Christ and his apostles employed them in a purer sense than the great multitude of the Jews. The Orientals

are rich in such figures. They were employed by Mohammed, who carried them, as his manner was, to an extravagant excess, but who at the same time said expressly that they were mere figures, although many of his followers afterwards understood them literally, as has been often done in a similar way by many Christians.

The following are the principal terms, both literal and figurative, which are applied in Scripture to the condition of future happiness.

a. Among the *literal* appellations we find ζωή, ζωή αἰώνιος, which, according to Hebrew usage, signify "a happy life," or "eternal well-being," and are the words rendered "life," "eternal life," and "life everlasting" in the A. Vers. (e. g. Matt. vii, 14; xix, 16, 29; xxv, 46); δόξα, δόξα τοῦ Θεοῦ, "glory;" "the glory of God" (Rom. ii, 7, 10; v, 2); and εἰρήνη, "peace" (Rom. ii, 10). Also αἰώνιον βῆρος δόξης, "an eternal weight of glory" (2 Cor. iv, 17); and σωτηρία, σωτηρία αἰώνιος, "salvation," "eternal salvation" (Heb. v, 9), etc.

b. Among the *figurative* representations we may place the word "heaven" itself. The abode of departed spirits, to us who live upon the earth, and while we remain here, is invisible and inaccessible, beyond the bounds of the visible world, and entirely separated from it. There they live in the highest well-being, and in a nearer connection with God and Christ than here below. This place and state cannot be designated by any more fit and brief expression than that which is found in almost every language, namely, "heaven"—a word in its primary and material signification denoting the region of the skies, or the visible heavens. This word, in Heb. שָׁמַיִם, in Gr. οὐρανός, is therefore frequently employed by the sacred writers, as above exemplified. It is there that the highest sanctuary or temple of God is situated, i. e. it is there that the omnipresent God most gloriously reveals himself. This, too, is the abode of God's highest spiritual creation. Thither Christ was transported: he calls it the house of his Father, and says that he has therein prepared an abode for his followers (John xiv, 2).

This place, this "heaven," was never conceived of in ancient times, as it has been by some modern writers, as a particular planet or world, but as the wide expanse of heaven, high above the atmosphere or starry heavens; hence it is sometimes called the *third* heaven, as being neither the atmosphere nor the starry heavens.

Another figurative name is "Paradise," taken from the abode of our first parents in their state of innocence, and transferred to the abode of the blessed (Luke xxiii, 43; 2 Cor. xii, 4; Rev. ii, 7; xxii, 2).

Again, this place is called "the heavenly Jerusalem" (Gal. iv, 26; Heb. xii, 22; Rev. iii, 12), because the earthly Jerusalem was the capital city of the Jews, the royal residence, and the seat of divine worship; the "kingdom of heaven" (Matt. xxv, 1; Jas. ii, 5); the "heavenly kingdom" (2 Tim. iv, 18); the "eternal kingdom" (2 Pet. i, 11). It is also called an "eternal inheritance" (1 Pet. i, 4; Heb. ix, 15), meaning the possession and full enjoyment of happiness, typified by the residence of the ancient Hebrews in Palestine. The blessed are said "to sit down at table with Abraham, Isaac, and Jacob," that is, to be a sharer with the saints of old in the joys of salvation; "to be in Abraham's bosom" (Luke xvi, 22; Matt. viii, 11), that is, to sit near or next to Abraham [see Bosom]; "to reign with Christ" (2 Tim. ii, 11), i. e. to be distinguished, honored, and happy as he is—to enjoy regal felicities; to enjoy "a Sabbath," or "rest" (Heb. iv, 10, 11), indicating the happiness of pious Christians both in this life and in the life to come.

All that we can with certainty know or infer from Scripture or reason respecting the blessedness of the life to come may be arranged under the following particulars: I. We shall hereafter be entirely freed from the sufferings and adversities of this life. II. Our future blessedness will involve a continuance of the real happiness of this life.

I. The entire exemption from suffering, and all that causes suffering here, is expressed in Scripture by words which denote rest, repose, refreshment, after performing labor and enduring affliction. But all the terms which are employed to express this condition define (in the original) the promised "rest" as rest after labor, and exemption from toil and grief, and not the absence of employment, not inactivity or indolence (2 Thess. i, 7; Heb. iv, 9, 11; Rev. xiv, 13; compare vii, 17). **This deliverance from the evils of our present life includes,**

1. Deliverance from this earthly body, the seat of the lower principles of our nature and of our sinful corruption, and the source of so many evils and sufferings (2 Cor. vi, 1, 2; 1 Cor. xviii, 15).

2. Entire separation from the society of wicked and evil-disposed persons, who in various ways injure the righteous man and embitter his life on earth (2 Tim. iv, 18). It is hence accounted a part of the felicity even of Christ himself in heaven to be "separate from sinners" (Heb. vii, 26).

3. Upon this earth everything is inconstant and subject to perpetual change, and nothing is capable of completely satisfying our expectations and desires. But in the world to come it will be different. The bliss of the saints will continue without interruption or change, without fear of termination, and without satiety (Luke xx, 36; 2 Cor. iv, 16, 18; 1 Pet. i, 4; v, 10; 1 John iii, 2 sq.).

II. Besides being exempt from all earthly trials, and having a continuance of that happiness which we had begun to enjoy even here, we have good reason to expect hereafter other rewards and joys, which stand in no natural or necessary connection with the present life; for our entire felicity would be extremely defective and scanty were it to be confined merely to that which we carry with us from the present world, to that peace and joy of soul which result from reflecting on what we may have done which is good and pleasing in the sight of God, since even the best men will always discover great imperfections in all that they have done. Our felicity would also be incomplete were we compelled to stop short with that meagre and elementary knowledge which we take with us from this world—that knowledge so broken up into fragments, and yielding so little fruit, and which, poor as it is, many good men, from lack of opportunity, and without any fault on their part, never here acquire. Besides the natural rewards of goodness, there must therefore be others which are *positive*, and dependent on the will of the supreme Legislator.

On this point almost all philosophers are, for the above reasons, agreed—even those who will admit of no *positive punishments* in the world to come. But, for want of accurate knowledge of the state of things in the future world, we can say nothing definite and certain as to the nature of the positive rewards. In the doctrine of the New Testament, however, positive rewards are considered most obviously as belonging to our future felicity, and as constituting a principal part of it; for it always represents the joys of heaven as resulting strictly from *the favor of God*, and as being *undeserved* by those on whom they are bestowed. Hence there must be something more added to the natural good consequences of our actions here performed. But on this subject we know nothing more in general than this, that God will so appoint and order our circumstances, and make such arrangements, that the principal faculties of our souls, reason and affection, will be heightened and developed, so that we shall continually obtain more pure and distinct knowledge of the truth, and make continual advances in holiness.

We may remark that in this life God has very wisely allotted various capacities, powers, and talents, in different ways and degrees, to different men, according to the various ends for which he designs them, and the business on which he employs them. Now there is not the least reason to suppose that God will abolish this variety in the future world; it will rather continue

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there in all its extent. We must suppose, then, that there will be, even in the heavenly world, a diversity of tastes, of labors, and of employments, and that to one person this, to another that field, in the boundless kingdom of truth and of useful occupation, will be assigned for his cultivation, according to his peculiar powers, qualifications, and tastes. A presentiment of this truth is contained in the idea, which was widely diffused throughout the ancient world, viz. that the *manes* will continue to prosecute in the future life the employments to which they had been here accustomed. At least such arrangements will doubtless be made by God in the future life that each individual will there develop more and more the germs implanted within him by the hand of the Creator; and will be able, more fully than he ever could do here, to satisfy the wants of his intellectual nature, and thus to make continual progress in the knowledge of everything worthy of being known, of which he could only learn the simplest elements in this world; and he will be able to do this in such a way that the increase of knowledge will not be detrimental to piety, as it often proves on earth, but rather promotive of it. To the sincere and ardent searcher after truth it is a rejoicing and consoling thought that he will be able hereafter to perfect that knowledge which here has so many deficiencies (1 Cor. xiii, 9).

But there is danger of going too far on this point, and of falling into strange misconceptions. Various as the tastes and wants of men in the future world will doubtless be, they will still be in many respects different from what they are here, because the whole sphere of action, and the objects by which we shall there be surrounded, will be different. We shall there have a changed and more perfect body, and by this single circumstance shall be freed at once from many of the wants and inclinations which have their seat in the earthly body. This will also contribute much to rectify, enlarge, and perfect our knowledge. Many things which seem to us very important and essential during this our state of infancy upon earth will hereafter doubtless appear in a different light: we shall look upon them as trifles and children's play, and employ ourselves in more important occupations, the utility and interest of which we have never before imagined.

Some theologians have supposed that the saints in heaven may be taught by *immediate divine revelations* (*lumen gloriæ*), especially those who may enter the abodes of the blessed without knowledge, or with only a small measure of it; e. g. children and others who have died in ignorance, for which they themselves were not to blame. On this subject nothing is definitely taught in the Scriptures, but both Scripture and reason warrant us in believing that provision will be made for all such persons in the world to come. A principal part of our future happiness will consist, according to the Christian doctrine, in the enlarging and correcting of our knowledge respecting God, his nature, attributes, and works, and in the salutary application of this knowledge to our own moral benefit, to the increase of our faith, love, and obedience. There has been some controversy among theologians with regard to the *vision of God* (*visio Dei intuitiva, sensitiva, beatifica, comprehensiva*). The question is whether the saints will hereafter behold God with the eyes of the mind, i. e. merely know him with the understanding.

But in the Scriptures God is always represented as a being invisible by the bodily eye (*ἀόρατος*), as, indeed, every spirit is. The texts of Scripture which speak of *seeing God* have been misunderstood: they signify, sometimes, the *more distinct knowledge of God*, as we speak of knowing by seeing, of seeing with the eyes of the mind (John i, 18; 1 John iii, 2; iv, 12; comp. v, 20; 1 Tim. vi, 16); and Paul uses *βλέπειν* and *γινώσκειν* as synonymous (1 Cor. xiii, 12, 13; comp. v, 10). Again, they express the idea of *felicity*, the enjoyment of God's favor, the being thought worthy of his friendship, etc. Still more frequently are both of these meanings com-

prehended under the phrase *to see God*. The image is taken from Oriental princes, to see whose face and to be in whose presence was esteemed a great favor (Matt. v, 8; Heb. vii, 14). "Without holiness, *ὁδὸς ἰσθραὶ τὸν Κόριον*." The opposite of this is to be removed from God and from his face. But Christ is always represented as one who will be *personally visible* to us, and whose personal, familiar intercourse and guidance we shall enjoy. Herein Christ himself places a chief part of the joy of the saints (John xiv, xvii, etc.); and the apostles often describe the blessedness of the pious by the phrase *being with Christ*. To his guidance has God intrusted the human race, in heaven and on earth. And Paul says (2 Cor. iv, 6), we see "the brightness of the divine glory in the face of Christ;" he is "the visible representative of the invisible God" (Col. i, 15).

According to the representations contained in the holy Scriptures, the saints will dwell together in the future world, and form, as it were, a kingdom or state of God (Luke xvi; xx, 38; Rom. viii, 10; Rev. vii, 9; Heb. xii, 22). They will there partake of a common felicity. Their enjoyment will doubtless be very much heightened by friendship, and by their confiding intercourse with each other. We must, however, separate all earthly imperfections from our conceptions of this heavenly society. But that we shall there recognise our former friends, and shall be again associated with them, was uniformly believed by all antiquity. And when we call to mind the affectionate manner in which Christ soothed his disciples by the assurance that they should hereafter see him again, should be with him, and enjoy personal intercourse and friendship with him in that place to which he was going (John xiv, 3; comp. 1 Pet. i, 8), we may gather just grounds for this belief. Paul, indeed, says expressly that we shall be with Christ, in company with our friends who died before us (*ἅμα σὺν αὐτοῖς*, 1 Thess. iv, 17); and this presupposes that we shall recognise them, and have intercourse with them, as with Christ himself.—Kitto, s. v. See ETERNAL LIFE.

HEAVEN AND EARTH is an expression for the whole creation (Gen. i, 1). In prophetic language the phrase often signifies the political state or condition of persons of different ranks in this world. The heaven of the political world is the sovereignty thereof, whose host and stars are the powers that rule, namely, kings, princes, counsellors, and magistrates. The earth is the peasantry, plebeians, or common race of men, who possess no power, but are ruled by superiors. Of such a heaven and earth we may understand mention to be made in Hagg. ii, 6; vii, 21, 22, and referred to in Heb. xii, 26. Such modes of speaking were used in Oriental poetry and philosophy, which made a heaven and earth in everything, that is, a superior and inferior in every part of nature; and we learn from Maimonides, quoted by Mede, that the Arabians in his time, when they would express that a man was fallen into some great calamity, said, "His heaven has fallen to the earth," meaning his superiority or prosperity is much diminished. "To look for new heavens and a new earth" (2 Pet. iii, 13) may mean to look for a new order of the present world.—Wemyss.

Heave-offering (*תְּרומה*, *terumah*, from *רָם*, to be high; Sept. usually *ἀφαιρέμα*), a term including all that the Israelites voluntarily (Exod. xxv, 2 sq.; xxxv, 24; xxxvi, 3) or according to a precept (Exod. xxx, 15; Lev. vii, 14; Numb. xv, 19 sq.; xviii, 27 sq.; xxi, 29 sq.; comp. Ezek. xlv, 13) contributed of their own property to Jehovah (not as an offering in the usual sense, but) as a present (Isa. xl, 20), to be applied to the regular cultus, i. e. for the establishment and maintenance of the sanctuary and its accessories (Exod. xxv, 2 sq.; xxx, 13 sq.; xxv, 5 sq., 21, 24; xxvi, 3, 6; Ezra viii, 25, etc.), or for the support of the priests (Exod. xxix, 28; Numb. xviii, 8 sq.; v, 9). Prescribed contributions were, in addition to the annual temple-tax [see TEMPLE], chiefly that share of the booty taken in war which be-

The New World of "New Heavens and A New Earth"



AT THE end of God's war of Armageddon all that is bad will have been destroyed. All the people on earth who do bad things will have been done away with, and Satan and all his demons will have been abysed. Good conditions of peace will follow. How fine it will be to live on earth when that has happened! But how will the cleansed earth be ruled? And what will keep the wicked conditions from coming back again? These are important questions. Let us learn the answers to them.

² Satan's present old world is made up of two parts. It is made up of a heavens and an earth. Satan and his demons make up the wicked heavens. The people who follow Satan's bad leadership make up the wicked earth. But Jehovah God long ago promised a change. Through the prophet Isaiah Jehovah said: "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind."—Isaiah 65:17, AS.

³ Also, the apostle Peter wrote: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Peter 3:13) This means that the earth's bad rule that is directed by Satan will be replaced by a good rule that is directed by Jehovah God. The righteous new heavens that God sets up are already working. And the righteous new earth is near at hand.

⁴ How do we know that the new heavens are already working? Because God's kingdom with Jesus Christ on the throne was set up in heaven in the year 1914. It is since then that it can be said that "the kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever."—Revelation 11:15.

⁵ This good rule of peace will last forever. We know that it will last,

1. What questions will now be answered? 2. Who make up the old heavens and earth? 3. How does the Bible show that new conditions will come? 4. What happened in the year 1914? 5. How do we know that the good rule of peace will last forever?

because this is the rule of the kingdom that Daniel wrote about when he said that the God of heaven would "set up a kingdom which shall never be destroyed, nor shall the sovereignty [or rulership] thereof be left to another people; but it shall break in pieces and consume all these [earthly] kingdoms, and it shall stand for ever."—Daniel 2:44, AS.

⁶ But does Christ rule alone? No, men and women from upon the earth have been raised out of death to heavenly life to rule with him. Revelation 14:1, 3 gives their number as a "hundred and forty-four thousand." That is how many people will reign in heaven with Christ. This "little flock" of his faithful followers began to be chosen when the holy spirit was poured out upon the first 120 of them on the day of Pentecost in the year 33.

⁷ When did these members of God's spiritual nation begin to live with Christ in heaven? Not as soon as Christ received his kingly power in 1914, but they began to live with him in heaven a few years later. We can learn when these members of God's spiritual nation began to live there with Christ by looking back at some of the things that happened at the time of Christ's first presence on earth. Back in the year 29 Jesus was anointed with God's spirit. Three and a half years after that, or in 33 (A.D.), he came to the temple in Jerusalem and cleaned the money-changers out of it. Then, within a very short time, just three days after Jesus cleaned the money-changers out of the temple, he was killed and was buried. But on the third day Jehovah brought him back from the dead.

⁸ Time periods like these are found during Jesus' second presence. In 1914 Jesus was crowned as King of the new world. Three and a half years after that, or in 1918, he cleansed Jehovah's spiritual temple. We know that this happened then because that is when Christians who had selfish hearts and wrong ideas toward his service dropped out of his organization. So, to fit the picture of 1900 years ago, it was only a very short time after the temple's cleansing, and still in the same year of 1918, that the heavenly resurrection of faithful dead Christians happened unseen to us, and these members of the spiritual nation began living with Christ.

6. Who will reign with Christ? 7. What time periods will help us to learn when the members of the spiritual nation began to live in heaven with Christ? 8. How are time periods like those found during Jesus' second presence and having to do with the heavenly resurrection?

⁹ Also, in Revelation 11:18 we learn that this resurrection would come at a time when the nations were angry. This verse 18 says that heavenly creatures would say to Jehovah: "The nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name." Certainly the nations were especially angry between 1914 and 1918. They were angry both with one another and with Jehovah's people. This was the time when the heavenly resurrection happened.

¹⁰ Then have all the 144,000 persons who are to rule with Christ already been resurrected? No, they could not all have been, because some of them are still alive on earth. The part of this group who had died by 1918 were resurrected after the temple's cleansing. But a few of them are still alive on earth today. These are a "remnant," or the last remaining ones of this spiritual group.

¹¹ The members of this spiritual nation who died before 1918 slept in death until they were raised to heavenly life in that year. But the ones who finish their earthly service since 1918 do not sleep in death. Instead, when their earthly life ends now they are changed at once to heavenly, spiritual life.

¹² This is what 1 Corinthians 15:51, 52 is talking about when it says: "Look! I tell you a sacred secret: We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed."

¹³ Why is it that these members of the spiritual nation are raised to heavenly life? Revelation 20:6 answers clearly: "They will be priests of God and of the Christ, and will rule as kings with him for the thousand years." This means that the 144,000 persons who make up the spiritual nation of God will serve with Christ as the ruling part of God's righteous new world. So, when the last one of the 144,000 members of Christ's body on earth dies and is raised "in a moment" to spirit life, then the wonderful creation of the righteous new heavens will be complete.

9. What other evidence shows that the resurrection of the spiritual nation began in 1918? 10. How do we know whether all the members of the spiritual nation have already been resurrected? 11. What happens when each member of the "remnant" now ends his earthly service? 12. What does 1 Corinthians 15:51, 52 say about this? 13. What heavenly duties do the members of the spiritual nation have?

¹⁴ Now that we have learned about the new heavens, what about the new earth? When is it fully created?

¹⁵ The new earth was born or had its foundation laid in the year 1919. This happened when a new nation was brought forth. This new nation that we are talking about is not a political nation with a capital on earth. Instead, it is a nation ruled by God and made up of the few remaining members of Christ's body who are still alive here on earth.

¹⁶ Isaiah tells us about this unusual happening. He asks: "Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion [Jehovah's organization] travailed, she brought forth her children." —Isaiah 66 : 8, AS.

¹⁷ This word "travailed" tells of the pains that God's woman Zion had before her children were brought forth. Here it means the time of bitter persecution that came upon Jehovah's witnesses on earth between 1914 and 1918. During that time Jehovah's people were afraid. Because they were afraid they were not altogether pleasing to him. But Jehovah received the faithful, repentant ones back in 1919 so that, as he said: "I may . . . lay the foundations of the earth, and say unto Zion, Thou art my people." —Isaiah 51 : 16, AS.

¹⁸ The foundations of the "new earth" were laid when the remnant of Jehovah's people, spiritual Israel, began to be brought back into his favor in 1919 and into their proper place in his service. This remnant of Christ's body members serves as an earthly center around which hundreds of thousands of people of good will have gathered. It is upon this solid foundation of God's newborn nation that the rapidly growing New World society has been built.

¹⁹ Revelation 7 : 9 calls the people who have gathered around the few remaining members of God's spiritual nation "a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues." It says that they were dressed in white robes. This means that they are clean and acceptable before God. Also they serve Jehovah God on his throne and hail Christ as His King. And they cry out: "Salva-

14. What shall we learn about the "new earth"? 15. What is unusual about the nation that was brought forth in 1919? 16. What does Isaiah say about this unusual happening? 17. What "travail" did Zion suffer? 18. What has happened since the birth of this land? 19. What does Revelation 7 : 9 say about this "great crowd"?

tion we owe to our God, who is seated on the throne, and to the Lamb."
—Revelation 7:10.

²⁰ Both this "great crowd" and the remnant of the spiritual nation serve the same God. Both obey many divine commands alike. Both do the same work. Both meet the same high Christian standards. The special difference is that the members of the spiritual nation will become a part of the new heavens, while the great crowd have the hope of everlasting life on a paradise earth under those new heavens.

²¹ So not just the spiritual remnant but the great crowd too have obeyed God's command to "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."
—Romans 12:2.

²² These people have quit following the old world's wrong ways. They are living according to the new world's right way. They have become true Christians. They are Jehovah's witnesses. They show real love. They obey God's commands. Already they are living as a godly New World society, even in the midst of today's old world.

²³ So there are two groups—a little flock, who reign with Christ in the heavens, and a great crowd, who will live on earth. (Luke 12:32) Because the great crowd who will live on earth are not a part of the little flock that reign in heaven, Jesus called the members of this great crowd his "other sheep." (John 10:16) This great crowd of other sheep do not have the heavenly hope. Their hope is to live through the battle of Armageddon and into the cleansed earth and to stay there.

²⁴ Many remaining members of the "little flock" will also live through Armageddon. But sometime after Armageddon the last member of the little flock will finish his earthly service and die and be taken to heaven to reign with Christ. When the last member of this spiritual nation is thus changed into an immortal spirit creature, then the whole earth will be left to the great crowd of Jesus' other sheep. Then the "new earth" will be made up only of "other sheep." They will enjoy life on

20. What is the difference between the great crowd and the members of the spiritual nation? 21. What command have the great crowd obeyed? 22. How have they actually changed their lives? 23. Who are the "other sheep," and what is their hope? 24. When will the entire earth be left for use by the other sheep?

²⁶ Christ is the King. He and the 144,000 members of his spiritual nation will rule from heaven. There will be "princes" or "other sheep" who take the lead in Jehovah's service on earth. They will be the visible rulers on earth. These princes on the earth will not be the kind of princes that we know today. They will not just happen to inherit the right to rule from their parents. Instead, they will be good men whom the righteous King Jesus Christ will pick out and appoint as his earthly helpers.

²⁷ There is no question about the fact that these princes will be good leaders. Their faith and obedience to God will have been tested and proved. Some of them will be "other sheep" who are living on earth now. Others will be such men of olden times as Abraham, Moses, David, and others whose faith is especially mentioned in Hebrews, chapter 11, and who will be raised from the dead and become other sheep.

²⁸ Some who will be princes then have been actual forefathers of Jesus. All such princes will become his own "sons" through getting life from him. So Psalm 45:16 says about King Jesus: "In place of your forefathers there will come to be your sons, whom you will appoint as princes in all the earth."

²⁹ These good princes will become true sons of the King Jesus Christ. As his sons they will obey him. They will not teach their own ideas. They will not depend upon their own wisdom. They really will obey God and his King. They really will work in his service. They will take the lead in doing what God has said should be done. And the good people who will live in the cleansed earth will see this right example that the princes set and will follow it.

³⁰ Shining new conditions will be created. The apostle John was allowed to see what these new conditions will be like. He wrote: "And I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, and the sea is no more." (Revelation 21:1) This means that Satan's wicked heavens and wicked earth will have been destroyed, and that God's righteous new world will have replaced them. It also means that the restless, ungodly men, pictured

26. Who is the king, and who are the princes? 27. How do we know that the princes will be good leaders?
28. How will Jesus' "forefathers" become his own "sons"? 29. What good methods will the princes follow?
30. What is the meaning of the wonderful vision that was given to the apostle John?

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by the never-resting sea, will have been destroyed so that only peaceful, godly people remain.

³¹ John then saw "the holy city, New Jerusalem, coming down out of heaven from God." And he heard a loud voice from God's throne say: "Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." What wonderful conditions are promised for the new world of new heavens and a new earth!—Revelation 21:2-4.



³² We can trust in these promises. The greatest Power in the universe, the great Creator, Jehovah God, has given his sworn oath that they are true. It is because he has promised these good conditions of peace that we know that they will come. And it is because he has said that they will last that we know that they will do so. The one who is seated on the heavenly throne told John: "Look! I am making all things new," and he also said: "Write, because these words are trustworthy and true." —Revelation 21 : 5.

31. What wonderful conditions will exist in the new world? 32. How do we know that these things are true?

on later thought (cf. e.g. Wis 8¹⁹ 17¹¹, Sir 42¹⁸ etc.), we shall be enabled to grasp the religious ideas enshrined in the teaching of the NT. In the recorded utterances of Jesus, so profoundly influenced by the ancient writings of the Jewish Church, the heart occupies a very central place. The beatific vision is reserved for those whose hearts are 'pure' (Mt 5⁸; cf. 2 Ti 2²², 1 P 1²² RVm). The heart is compared to the soil on which seed is sown; it contains moral potentialities which spring into objective existence in the outward life of the receiver (Lk 8¹⁶; cf., however, Mk 4¹⁵⁻²⁰, where no mention is made of this organ; see also Mt 13¹⁹, in which the heart is referred to, as in Is 6¹⁰, as the seat of the spiritual understanding). Hidden within the remote recesses of the heart are those principles and thoughts which will inevitably spring into active life, revealing its purity or its native corruption (Lk 6⁴⁵; cf. Mt 12^{34f.} 15^{18f.}). It is thus that men's characters reveal themselves in naked reality (1 P 3⁴). It is the infallible index of human character, but can be read only by Him who 'searcheth the hearts' (Ro 8⁷; cf. 1 S 16⁷, Pr 21², Lk 10¹⁰). Human judgment can proceed only according to the unerring evidence tendered by this resultant of inner forces, for 'by their fruits ye shall know them' (Mt 7²⁰). The more strictly Jewish of the NT writers show the influence of OT thought in their teaching. Where we should employ the word 'conscience' St. John uses 'heart,' whose judgments in the moral sphere are final (1 Jn 3^{20f.}). Nor is St. Paul free from the influence of this nomenclature. He seems, in fact, to regard conscience as a function of the heart rather than as an independent moral and spiritual organ (Ro 2¹⁵, where both words occur; cf. the quotation He 10¹⁶). In spite of the fact that the last-named Apostle frequently employs the terms 'mind,' 'understanding,' 'reason,' 'thinkings,' etc., to express the elements of intellectual activity in man, we find him constantly reverting to the heart as discharging functions closely allied to these (cf. 'the eyes of your heart,' Eph 1¹⁸; see also 2 Co 4⁶). With St. Paul, too, the heart is the seat of the determination or will (cf. 1 Co 7³⁷, where 'steadfast in heart' is equivalent to will-power). In all these and similar cases, however, it will be noticed that it is man's moral nature that he has in view; and the moral and spiritual life, having its roots struck deep in his being, is appropriately conceived of as springing ultimately from the most essentially vital organ of his personal life.

J. R. WILLIS.

HEARTH.—See HOUSE, § 7.

HEATH.—See TAMARISK.

HEATHEN.—See IDOLATRY, NATIONS.

HEAVEN.—In the cosmic theory of the ancient world, and of the Hebrews in particular, the earth was flat, lying between a great pit into which the shades of the dead departed, and the heavens above in which God and the angels dwelt, and to which it came to be thought the righteous went, after having been raised from the dead to live for ever. It was natural to think of the heavens as concave above the earth, and resting on some foundation, possibly of pillars, set at the extreme horizon (2 S 22⁸, Pr 8²⁷⁻²⁹).

The Hebrews, like other ancient peoples, believed in a plurality of heavens (Dt 10¹⁴), and the literature of Judaism speaks of seven. In the highest, or *Aravoth*, was the throne of God. Although the descriptions of these heavens varied, it would seem that it was not unusual to regard the third heaven as Paradise. It was to this that St. Paul said he had been caught up (2 Co 12²).

This series of superimposed heavens was regarded as filled by different sorts of superhuman beings. The second heaven in later Jewish thought was regarded as the abode of evil spirits and angels awaiting punishment. The NT, however, does not commit itself to these precise speculations, although in Eph 6¹² it speaks of spiritual

hosts of wickedness who dwell in heavenly places (cf. Eph 2²). This conception of heaven as being above a flat earth underlies many religious expressions which are still current. There have been various attempts to locate heaven, as, for example, in Sirius as the central sun of our system. Similarly, there have been innumerable speculations endeavouring to set forth in sensuous form the sort of life which is to be lived in heaven. All such speculations, however, lie outside of the region of positive knowledge, and rest ultimately on the cosmogony of pre-scientific times. They may be of value in cultivating religious emotion, but they belong to the region of speculation. The Biblical descriptions of heaven are not scientific, but symbolical. Practically all these are to be found in the Johannine Apocalypse. It was undoubtedly conceived of eschatologically by the NT writers, but they maintained a great reserve in all their descriptions of the life of the redeemed. It is, however, possible to state definitely that, while they conceived of the heavenly condition as involving social relations, they did not regard it as one in which the physical organism survived. The sensuous descriptions of heaven to be found in the Jewish apocalypses and in Mohammedanism are altogether excluded by the sayings of Jesus relative to marriage in the new age (Mk 12^{25f.}), and those of St. Paul relative to the 'spiritual body.' The prevailing tendency at the present time among theologians, to regard heaven as a state of the soul rather than a place, belongs likewise to the region of opinion. The degree of its probability will be determined by one's general view as to the nature of immortality. SHAILER MATHEWS.

HEAVE-OFFERING.—See SACRIFICE AND OFFERING.

HEAVINESS.—The Eng. word 'heaviness' is used in AV in the sense of 'grief,' and in no other sense. Thus Pr 10¹ 'A wise son maketh a glad father: but a foolish son is the heaviness of his mother.' Compare Coverdale's tr. of Ps 30⁵ 'hevynesse maye well endure for a night, but joye commeth in the mornynge,' whence the Prayer Bk. version 'heaviness may endure for a night.'

HEBER.—1. A man of Asher (Gn 46¹⁷, Nu 26⁴⁵, 1 Ch 7^{31. 32}). The gentilic name Heberites occurs in Nu 26⁴⁵. 2. The Kenite, according to Jg 4¹⁷ 5²⁴, husband of Jael. He separated himself (Jg 4¹¹) from his Bedouin caste of Kenites or nomad smiths, whose wanderings were confined chiefly to the south of Judah, and settled for a time near Kedesh on the plain to the west of the Sea of Galilee. 3. A man of Judah (1 Ch 4¹⁸). 4. A Benjamite (1 Ch 8¹⁷).

HEBREW.—See EBER; TEXT VERSIONS and LANGUAGES OF OT.

HEBREWS, EPISTLE TO.—*Introductory.*—At first sight it is not easy to understand why this treatise has been designated an Epistle. The only direct references by the writer to the character of his work are found in 13²², where he styles it a 'word of exhortation' (cf. Ac 13¹⁵, 4 Mac 1¹), and speaks of having written '(a letter) unto you in few words' (this verb seems to be more justly treated in AV than in RV). The general salutation of 13²⁴ is similar to what is found in most of the NT Epistles (cf. Ro 16^{25f.}, 1 Co 16^{19f.}, 2 Co 13^{12f.}, Ph 4^{21f.}, Col 4^{10f.} etc.). At the same time, there are numerous personal references scattered throughout the writing (13⁷ 5¹¹ 4¹ 10¹⁹ 6⁹ etc.), and in most cases the author places himself on the same level with those to whom he is writing (3¹⁹ 8^{18f.} 11¹⁰ 10¹⁹ etc.). In spite of the formality which might characterize this writing as a theological essay, it is evident that the early instinct of the Church in regarding it as essentially an Epistle is substantially sound and correct (cf. Deissmann, *Bible Studies*, p. 49 f.). Of course, the title 'The Epistle of Paul the Apostle to the Hebrews' (EV) is without early textual authority. The oldest MSS have merely the superscription 'to Hebrews,' just as they have in the case of other NT epistles ('to Romans,' etc.). The only

could be heard, these poor, abjectly fearful people darted back into the shadows, trembling, horrified. And I saw more people in that classification than in all the other classifications combined! These, the messenger who was with me said, were the millions of people who were too fearful to publicly and openly confess Jesus Christ. Their fears had taken them to hell—fear of their families, fear of their parents, fear of wife or husband, fear of friends or business colleagues, fear of this or that. There they were lost, filled with an abject fear that tantalized them, as the flames of hell burned endlessly on.

Last of all, you may be shocked when I tell you that I also witnessed a form of religion in hell. The music that went with it was enough to make a man tear his hair. You talk about minor music, but you never hear anything like this. It was the worst kind of funeral dirge that grinds into the very bones and into the very marrow inside the bones. Religion! No worship of God, but a form of religion. And as I looked at these multitudes, I was told by my messenger that these were they who once had a form of religion but who denied the power of the gospel and of the blood of Jesus as their way of salvation.

Friend, only the blood of Jesus, applied by faith to the heart, can save a man or woman from being eternally lost. People in hell were screaming for release everywhere, but there was no help, for they had ignored the blood which alone has power to save. None escaped; that wall of fire that covered the great sphere seemed to be an eternal barrier thru which a lost soul could never again pass, once it had penetrated the flames at the time of physical death.

Oh, I wish I had the power to make hell as real to you, my friends, as God made it to me. I would give anything if I could help you to realize how awful it is. It is ten thousand times more horrible than I can describe. Are you saved and on your way to heaven? Or are you bound for hell?

If you have not accepted Christ as your personal Savior, please do it this very hour. Tomorrow may be too late. God is calling you. He has said, "My Spirit shall not always strive with man," but He is striving with you now. I beg you, from the depths of my heart, turn to the Lord while you have the desire and opportunity: "Seek ye the Lord while He may be found." I have seen hell. I don't want you to see it.

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Lorne F. Fox

SOME PEOPLE do not believe there is a literal hell, but I do. I believe it, first, because the Bible emphatically teaches that there is; and second, because of a tremendous, miraculous experience which God brought to my heart, and which I cannot deny.

As I lay prostrate on my back for over three hours one afternoon, the Lord gave me a vision. It shook and stirred me to see some of the glories of heaven and then He allowed me to see some of the horrors and awfulness of hell.

I did not die—I want that clearly understood. I simply fell into a trance, as the apostle Peter did (Acts 10:10). I am not a person given to dreams and visions, but that day God portrayed the awful reality of hell before my mind in such a way that I never can forget it.

I saw pictured before me the soul of an unsaved man going into eternity, at the time of his physical death. That soul left its mortal tabernacle, the earthly body, and moved out of the sick room and into space. It began to descend. Down, down, down it went into the lower regions, and everything grew dark. Soon it was so totally black one could not see an inch away from his eyes, though he had the keenest of eyesight. But still the motion or sensation of descending continued, and after a while there began to appear, faintly at first, weird, fantastic lights and shadows. It was like a flickering fire light, which gradually grew brighter and brighter.

The atmosphere, which had been warm, suddenly became stifling hot and almost unbearable, and the descent ceased for a little time. From the lower regions there ascended a weird-looking creature that had been sent evidently to guide that lost soul on the remainder of its journey to the lower realms. Together the lost soul and the strange creature con-